BIBLIGAL MANUSGRIPTS.

THE NEW CÆSAREA CODEX AND SOME OTHERS -WEHRE AND HOW DISCOVERED.

it belonged have always been aware of its, dating from the days of the Apostles. existence, but until recently were utter-ly ignorant of its great value, a fact, by Christian era the books of the Bible other ancient writings, even more valu- with a reed. But papyrus was very perchurches of the East.

Cappadocian Greek called on Professor Corinthians. The oldest copies of the Long, in Constantinople, and placed in Scriptures are generally in quarto or his hands for inspection a single vellum smaller form, and the material is parch leaf of an ancient manuscript of the Gos-ment, made from the skins of sheep pels. He explained that the leaf was goats, calves or asses, or vellum, nade part of a volume that was the property from the skins of very young calves or of a village community in the district of other animals. As such writing mate-Caesarea. As the community was poor, riel was expensive, it occasionally hap-some of the leading men thought that pened that a manuscript was partially they might be able to sell at a good price erased and used a second time. Such this old book, which had been in the manuscripts were called palimpsests. parish church for many years, and with Cotton paper began to be used in the the proceeds support a village school. tenth century, and linen paper in the Professor Long asked the young man to twelfth century. The oldest manuscripts let him keep the leaf for two or three were written in capital letters, which days for examination, to which he read-The result of the examination con-

script was of great antiquity and very which were called cursives, be valuable. When the young man returned, therefore, he asked him if he stead of being formed separately. was authorized to sell. The young man traditions of the Orient. But he was authorized to receive an offer. Then ensued a long period of chaffering, during which Professor Long was enabled, through the generosity of J. S. Kennedy, of this city, to offer for the manuscript a large sum, proportionately far exceeding the paid for the great Sinaitic manuscript, discovered by Professor Tisgraphein," "writing by lines"; and, therefore, this method of writing is stances he naturally felt hopeful of get-ting the prize for this country. But he not know until a few weeks ago that he had a powerful competitor, generally to the meaning of the original words, understood to be the Czar of Russia, Let an English book be printed without this outcome, he feels confident that the scholarship of the world will not lose anything by it. "I can fully understand," he says, "how the owners of the one it exists to day, is the word of God, mantreasure would insist upon having the other to place alongside of it. If the present arrangement of the text, and, therefore that arrangement may be same liberality is shown with this small codex as was shown in the publication of the great Tischendorf manuscript, the respectful thanks of all lovers of the saored Word will be due to His Imperial Majesty the Czar of Russia, as the august patron of the science of Biblical

APPEARANCE OF THE MANUSCRIPT.

he learned from an examination of the said to be 184 or 186 leaves altogether. tres, and of the text 22 by 10 centimeeach, the spaces between the lines being the same as the height of the letters, cases. In one instance it appears as an acute accent. Initial iota has two dots. and initial upsilon one dot. The letters upsilon and rho extend below the line, and their lower extremity is beveled

After going into other minute peculiarities of the manuscript Professor Long

Sava: From the above data I could come to no other conclusion than this: That the old volume in the keeping of ignorant villagers, and liable to be destroyed by fire or by rats. or to be carried off by brigands, or to be gradually stolen, leaf sixth century.

"I consider it also very probable that which the 45 folios, known as 'Codex N each of which there are fifty lines collated by Tischendorf, were declared by him to be parts of one volume. Upon the testimony of Sakellarion, he added to them the thirty-three leaves found at Patmos, and called the whole 'Codex N cause it is in the Vatican Library, where Purpureus.' The resting-place of this it was probably placed by Pope Nicholas been near Caesarea, Cappadocia, it can 1448, is a quarto volume, consisting of very easily be the source from which 759 leaves of thin vellum, 142 of which these forty-five leaves were carried off. belong to the New Testament. There The question can easily be settled. If are no intervals between the words exthe contents of Codex N are found also copt at the end of a paragraph. It continists volume, then we have not the tains most of the Old Testament, the original of Codex N, but we have a new Books of Muccabees and the New Testa-Purple Codex of the same age, if not, ment to Hebrews, ix, 14, breaking off in

who have little or no idea of the way in tions by various hands. The last editor which ancient books have been pro-probable in the tenth or eleventh censerved through the ages. In the case of ordinary books, this ignorance works no manuscript and supplied accents and serious harm. But the Bible is not an breathings. Tregelles, Westcott, Hort, ordinary book; it is believed by most Lightfoot and Weiss give this manu-Christians to be a divine revelation, an script the first place from a critical most of these are of a late date, many of acceptance of which, as such, is necespoint of view, ranking the Sinnitic next them are of great value, and a careful

Professor Albert J. Long, of Constansary to salvation. They ought, theretinople, gives, in the last issue of "The fore, and especially in this age of crit-Independent" a most interesting account of his attempt to secure for the United States the fine manuscript of the Gostates the volume which they hold in their hands and look upon as the literal word area, together with a description of the manuscript itself. It is not, perhaps, exactly accurate to say that the manuscript has been discovered, for the But everybody does not know that there church and village authorities to whom it belonged have always been aware of its dating from the days of the Apostles. Independent" a most interesting account ical research, to have some intelligent

In the first and second centuries of the way, that suggests the existence of were commonly written on papyrus other ancient writings, even into value and is and no early copy of the Bible churches of the East. It was on June 29, 1892, that a young fragment of the First Epistle to the were called uncials, from the fact that originally their dimensions were an inch. It was not until the tenth century vinced Professor Long that the manu- that small letters began to be used which were called cursives, because they were written in a running hand, in-

In the earliest manuscripts there was was not, of course—such a simple method no division of words or sentences, except of business would be contrary to all the at the beginning of new paragraphs. Neither were there any accents or breathings. About the middle of the fifth century a dot at the top of the line to divide sentences began to be used. In the year 458, Enthalius, Deacon of Alexandria, issued copies of Paul's Epistles divided into short lines, according to called "stichometry."

From all this it will be readily seen how easy it was to fall into mistakes as who was finally successful in securing it. any spaces between the words and sen-While Professor Long naturally regrets tences, and with no punctuation marks, differences of opinion as to the mean ing here and there would be inevitable. Even if it be admitted that the Bible, as it exists to day, is the word of God, mantherefore, that arrangement may be called in question.

THE CODEX SINAITICUS As has been said, there is no copy of

the Scriptures dating from Apostolic times. The most ancient manuscript is the Codex Sinaiticus, owned by the Russian government, which probably dates from the fourth century. It was discov-Professor Long furnishes the following ered in 1859, by Professor Tischendorf, facts concerning the manuscript, which in the convent of St. Catharine, on in the convent of St. Catharine, on Mount Sinai, where forty-three leaves sample leaf: It is of the finest and thin- of the Septuagint, which afterward nest vellum-in fact, as thin as what is turned out to be part of the same manucalled "gold-beaters' skin," and is of a dark reddish purple color. There are This splendid manuscript consists of This splendid manuscript consists of 3464 leaves of thin yellowish vellum. The size of the page is 32 by 26 centime- made from the finest skins of antelopes, 134 by 144 inches in size, 199 leaves contres, in two columns of sixteen lines taining portions of the Septuagint version. On every page there are four columns, each column containing fortynamely, six millimetres. The letters eight lines, except in the poetical books are square, upright uncials, in silver, of the Old Testament, which are written with the abbreviations of the sacred in "stichoi," and have two columns to name in gold. The average number of letters in a line is ten. There are no contain the Bible complete, has many The volume, which does not spaces between words or clauses, and no corrections. Some of these corrections punctuation except an occasional trian- were made by the original scribe, others gular mark on a level with the top of probably by a contemporary editor, oththe final letter of a word. A similar ers by two writers of the sixth century, mark is used as a "breathing" in a few many by some one in the seventh century, and a few by some at a still later date. In all, Tischendori sees the work of ten correctors. Through the munificence of the Czar of Russia a beautiful edition of the manuscript was printed in 1862. The edition was limited to 300 copies, 100 of which were given to Tischendorf, while the remainder were distributed as presents by the Russian government.

THE CODEX ALEXANDRINUS.

The next manuscript in the order of antiquity is the Codex Alexandrinus, which was placed in the British Museum at its formation in 1753. Cyril Lucar, by leaf, so as to be used as a charm by leaf, so as to be used as a charm by ignorant people, is a valuable codex of Patriarch of Constantinople, probably ignorant people, is a valuable codex of code it from Alexandria and grave it to the code of ignorant people, is a valuable codex of got it from Alexandria and gave it to the holy Gospels, not later than the Charles I of England. It is a quarto, 13 by 10 inches, consisting of 773 leaves, of which 639 belong to the Old Testament it will prove to be the original from There are two columns on a page, on Purpureus, have, been stolen. Those best critics assign it to the fifth century, six leaves in the Vatican, the four in the It contains nearly the whole of the Old British Museum, and the two in the Imand New Testaments, the First Epistle perial Library in Vienna, which were of Clement, account three leaves of Clement, except three leaves, and a part of the Second.

THE CODEX VATICANUS.

volume for very many years having V, at the foundation of the library, in the middle of a word, "Katha ---." There are many intelligent people this manuscript also there are correcttury-retouched the faded ink of the

THE CODEX EPHRAEMI.

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

THE CODEX BEZAE.

The Codex Bezae, in the University Library at Cambridge, England, is a Greek and Latin manuscript of the Gos pels and Acts. It was presented to the library by Theodore Beza in 1581. It is a quarto, 10 by 8 inches, with one col-umn to a page, each left-hand page hav-ing the Greek text, and the right-hand the corresponding Latin. It has had eight or nine corrections, besides those of the original scribe, extending over several centuries. The text preserves many primitive readings, but Scrivener save of it: "No known manuscript contains so many bold and extensive interpolations, six hundred, it is said, in the Acts alone, countenanced, when they are not absolutely unsupported, chiefly by the old Latin and Curetonian versions." Scrivener published an excel Scrivener published an excellent edition of it in 1864.

There are other uncial manuscripts, but these four are by far the most important, chiefly because they are the oldest. The cursive manuscripts are many more in number, being more than :,000, and many of them are of great value. But neither the uncials nor the cursives agree in the text and contain many in-terpolations and mistakes. Two whole paragraphs, namely, Mark xvi, 9-20, and John vii, 53-viii, 11, are wanting in some of the best manuscripts. Some contain passages that may have crept in from the margin, as, for instance, I John v, 7-8, and John v, 4. Words are sometimes mistaken one for another. Pass ages are sometimes put in one Gospe which belong in another. Occasionally copvists have made corrections in quota tions from the Old Testament, and, last

of all, there are slips of the pen and variations in the use of synonymous words. From all this it will be seen that there is a wide margin for the exercise of critical judgment in deciding from th great mass of manurcripts just what is the true text of the Bible. Under such circumstances, textual criticism cannot be an exact science, since there are no original autographs in existence to settle

the question.

Of late years much attention has been paid to Biblical study by American scholars, but, owing to the lack of orig-inal manuscripts, they are weak in text-ual criticism. Though so much has been done in this field, much more yet re mains to be done, as there are thousands

of manuscripts uncollated. Mr. H. C. Hoskier, a young and suc cessful Wall street broker, of New York City, has made an exhaustive analysis of the Egerton manuscript 2,610, in the British Museum. In speaking of his work, Professor Sanday, the great English Biblical critic, says that it is niece of very honest, careful and value le work, which may be counted for the future among the really trustworthy materials for the criticism of the New Tes tament." This shows in a striking way that a theological training is not at all necessary for success in this line of inquiry, which may be taken up as a hobby by any intelligent man and made to vield valuable results, while at the same time it may become a fascinating recreation to the investigator.

SOURCES OF AMERICAN COLLECTIONS. Most of the Biblical manuscripts now in this country were obtained through the generosity of laymen. Those in Harvard came chiefly from Edward Ev erett, Charles Sumner and Lewis Cass The Haverford collection came from Walter Wood and J. Rendel Harris The Lenox Library manuscripts were presented by Mr. Lenox, the founder of New York City. S. Brainard Pratt, of Boston, and Robert S. Williams, of Utica, N. Y., are the owners of manucripts, one of Armenian and one of Syria origin. The famous Latin manuscript ometimes called "The Golden Gospel of Henry VIII," is the property of dore Irwin, of Oswego, N. Y. The University of Syracuse is the owner of Cur sive Codex 665, of the Gospels, presented to it by Mrs. Caroliné S. Reid.

The library of the American Bible Society has a fine copy of the Bible in Latin, which is said to have belonged to Charles I. of England. Its date is sup posed to be the fourteenth century. It was presented to the society by Charles J. Baker, of Baltimore, Md. The society also has a Lectionary of the Gospels, in Syriac, probably of the thirteenth century, and a Slavic Gospel of Matthew

century, and a Siavic Gosper of Matthew, ending at chapter xxii, which is assigned to the lifteenth century.

In the Astor Library are a Lectionary of the Apostles, probably of the fifteenth or sixteenth century; an Evangelistry in Latin, dated A. D. 870, and a large folio entitled "Biblia Sacra Latina," deted A. D. 1870, this interest that dated A. D. 1350. It is in perfect condi tion, beautifully written, and contain many superb miniatures in gold and col

Among the other Biblical manuscript of note in this country are those in the Boston Athenaum, Brown University, Colgate University, Cornell University Drew Theological Seminary, which has no less than twelve: the Metropolitan Museum, of New York City; in the pos session of Dr. I. H. Hall, Harvard Uni versity, the George Livermore collection, Haverford College, Lenox Library Newberry Library, Princeton, and Un ion Seminary, of New York City. While

to it. Others regard it as vicious and study of them would undoubtedly add corrupt.

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

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

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

are good and wholesome, they are to be accepted at their full intrinsic value, with no especial sanctity above other truths taught elsewhere.— X. RAY.

CHARLTY.

While pensively musting on man's selfish In dealing with others, in these latter days.
The thought came to me of the change

we might see If all hearts were governed by kind charity. This does not mean indiscriminate giv-

ing, To all who may fails to obtain a good living: For some will be poor they seem to en-Though ample their income, did they

wisely employ it. Some men seem born to be delving in While others are destined to revel in

But if robbing the poor hath made them the richer, They shouldn't be envied by the honest,

agree That the greatest among them is sweet Charity: (She thinketh, she speaketh, no evil of others, But ever rememb'reth that all men are

brothers. No mortal is perfect—that scarcely can Yet how quickly the failings of others

Were we thus environed, who among us could say We might not have stumbled as sadly as they? Then exercise charity, one toward an-

We are best serving God when serving our brother; And though he does stumble, he should be forgiven—.
The Master has taught us to—"seventy times seven."

A. E. BENNETT. THERE IS NO DEATH:

[TO S. J. D.]

this is true,

And stars that cease to shine upon these shores of time Will light some far off world and gladden me and you In some other realm-

mortal dime No, there's no death, for no one really dies; Hopes may die and forms may perish

in struggles flerce, But somewhere, in the great immortal All will be citizens of the universe

When with aching heart we see our loved ones die No, not die, but upward rise to a grander birth-'Tis hard to think that they in thoughtless silence lie.

Merely as a plece of cold and lifeless

They are not dead; though grosser forms have turned to clay.

At the grave of buried love none should ever weep,
or they who die, simply pass from

earth, away To placid scenes of life beyond their mortal sleep. JOHN WESTLEY DAILY, M. D.

TRUTH-SEEKING. The poet must seek truth, in earnest

Holding the mind receptive for the That floods in from around, translucent, But yet must pass through that strange prism; self;
Be touched and colored by the varying moods Of temperament, race, environment and The myriad powers that go to make the Yet passing these, remains, in some way, truth. C. ADELE CARPENTER.

Books are the immortal sons deifying their sires.-Plato. Recognized probity is the surest of all

A GENERAL DELUGE.

From a Geological Standpoint.

BY Q. W. BROWN, M. D.

A tradition prevails among all nations that a general deluge has inundated the world, and that the globe has been peopled from the East. Without regard to the sacred writings

of different nations, let us see if there is any probable foundation on which to predicate an opinion, that a universal flood has swept over the earth, and de-stroyed all life which it contained, save such as was preserved in some miraculous manner for the perpetuation of the

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

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

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

formation into coal Volcanic eruptions, more grand and terrific than anything we have any conception of, in consequence of the then comparative thinness of the earth's crust, the interior heat of the molten Of the trio of graces, with Paul all mass beneath, and the denser atmosphere surrounding it, made the depres-

sions and upheavals more frequent than through subsequent periods. When the temperature of the surface was sufficiently reduced to admit of it. evidenced by their fossilized remains in the rocks, the earth was peopled with higher and higher forms of life, each emerging from lower forms, until, lastly, man appeared. Through the long and almost interminable ages that followed, his successors spread over conti-nents and islands. Each was populated with such orders of life as adapted to its peculiar climate and productions. Thus animal life was adapted to the surrounding conditions, not the condition to the needs of the animal, for

it was of a later creation. Those immense bodies of land, now covered by the Pacific, Indian and Atlantic oceans, sometime in the very remote epast were continents. At the same time much, and perhaps nearly all the continents of Asia, Africa, Europe and America, formed the beds of cotem-

The gases continually escaping from the interior of the earth, bringing along There is no death. Let us hope that through the immense volcanic craters of an earlier period, reduced the amount of molten mass within, and unfitted it longer to sustain the heavy crust resting upon it. After rocking, heaving and swelling for a time, like a ship on a billowy sea, fissures were formed, the compressed gases escaped, the crust fell down upon the fiery mass, the Andes, Rocky, Himalaya and other great mountain chains rose from the plain and now mark the site of these magnificent operations of nature. Tranquility followed for a time, when lesser disturbances ensued. These violent agitations of the crust of the earth everywhere ruptured the inflexible rock, sometimes leaving wide spaces into which were injected the molten mass from below, forming the perpendicular veins of metamorphic rock, the admiration of all who look upon it.

With the subsidence of a continent, beds of oceans were elevated, and the waters, in seeking their equilibrium, swept over receding continents, perhaps engulfing them until another great upheaval followed. Amid these awful paroxysms of a convulsed earth, the principal inhabitants were swept away. The few survivors, with no historic records, communicated from generation to generation, in their rude language, as learly as they were capable, an account of these wonderful and startling operations of nature. Wherever survivors remained each had a vivid recollection of the grand catalysm, and imparted his impressions of it to his successors, and thus on from parent to son through all

the ages. The present eastern coast of Asia may have been the western coast line of a submerged continent. The Adam and Eve of Hindoo, Assyrian and Hebrew story may have been the only survivors of some of these grand operations of a convulsed globe in some locality, while Noah and his family may have been the remnants saved in another. Or each may have been survivors of widely-separated occurrences to which we have re-A portion of the inhabitants may have

been saved by boats, corroborating the traditionary accounts of the aboriginees of America, as well as the mythical and sacred books of different nations. This view of the subject best explains

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

The American continent, with its pre

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

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

[To be continued.]

IMMORTAL SPIRIT.

tion? WHAT IS TO BE ITS ETERNAL DESTINY?

When and Whence Its Incep-

pressure, effected its trans-BUFFALO, N. Y., May, 1896. Bro. J. M. PEEBLES:—I find the following query in the May number of the Temple of Health:

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

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

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

pose a properly mated couple of human beings wish to propogate, raise, cultivate, or bring into earth-existence, a child after their own kind, what is done is all in accord with the natural law of our being. Why, first the chemical condition must be just so, in accord with the natural law again. The chemical fluids of the male are brought into contact with the chemical fluids of the fe male, and this combination gives life to the sperm of the male, and as the chemical combination is perfect just at that time the life-giving forces of the universe come in contact with this chemical condition, and you have what? An individualized material body, that takes just as much of spirit-life and soullife as it needs for its present condition and growth, as this material body, this individualized body, grows from day to day, and each moment of time takes up from the world of spirit around it just a much as it needs and no more.

We live and move and have our being within the great spirit-world around us? Where does the spirit life come from: say from the great reservoir of eterna life around us. Where does the soul the ego, the intelligence, come from? I say from the yet higher and grander and greater life of the universe that is sometimes called the soul of the universe. As man is a spark from that higher soul-life, the only question at stake is. does man's soul make a continual abiding-place within the human body and spirit, or is it a part of the universal whole and never fully sena rated from the eternal intelligence? So you see I differ from most Spirit ualists, and in fact I would rather be classed as a "Naturalist" than anything else: for there is not one idea within mo nor ever was, but what was in accord with the natural laws of the world around us. As the fog rises from old Ocean and drifts to the mountain top, and then falls in refreshing rain and

rills back to old Ocean again, refreshed renewed, and pure, so does man's soul and spirit drift from the eternal lifeforces of nature to the heights of individualized life; then at last in the age before him, he, purified, perfect and renovated, drops back into the great fountain from which he came, and then he rests in the bosom of Mother Nature never to be known as the same individ nal again: eternal rest, eternal neace, a

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

KILLED BY KINDNESS

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

The Reason for Their Retirement.

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

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

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

love me."

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

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

"However it may awaken surprise, truth demands that we should make the confession that we do not know that death does not end all. * * * There s not a single fact within our reach that furnishes us absolute knowledge. We have neither sense nor mental vision of man after he dies. He does not appear within the range of our faculties. We do not find him. Where he is, or that he is at all, is unknown to us. Our consciousness is silent on the subject. The dead do not come back to us, and we are not able to go to them. This, without doubt, is the common experience of hu-

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

standing.
There is such a thing as church politics and diplomacy, and that both were practiced in the General Conference of Cleveland, the necessity for the appointment of several policemen or ser geant-at-arms to keep order would

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

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

or he too would have been retired ostensibly on account of his age, but actually on account of his baving given expression to the following:
"That the spirits of the departed have returned to earth is a belief that is almost universal. Those eminent in the

church for learning and piety have.
cherished this common faith. It was
the opinion of Wesley that Sweedenborg was visited by the spirits of his departed friends, and it was Paul who said: 'Are they not all ministering spirits?' " Spiritualism seems to be worrying the M. E. Church, as it is all other churches. Indeed' no other 'ism' draws with such

mighty force from all churches, creeds and isms as does Spiritualism. If Spiritualism spreads as rapidly in the next four years as it has in the last quadrennial, the M. E. General Conference of 1900 will have several more

bishops to "retire." H. V. SWERINGEN.

MUSIC TRIUMPHANT.

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

and clear. Let songs of rejoicing our feelings engage, And every great sorrow thus strive to

assuage, While we journey on to the bright sum-Where we in pure love may walk hand

in hand. Awake from your slumbers, ye dwellers in time, And view in the spirit bright mansions sublime:

Break loose from the thraldom of earthly domain; A sure home in glory all strive to obtain. By acts of pure kindness and works of true love

We build for ourselves grand homes far above. Then sing, and be happy, ye pilgrims below, For soon to a heaven supernal we go.

A life that is worth writing at all is part of the whole grand plan. And so worth writing minutely.-Longfellow,

BY C. H. MATHEWS.

A STRIKING TEST.

I rarely say anything in regard to the henomena and the philosophy of our cautiful religion- (for I so consider it) through a medium in Chicago, whose I do not know, nor does it matter, ary was to be found in the White House."

I mention it: A daughter who passed through a meanly nine years ago, attended a meanly nine yea her name and called for another young lady, a resident in the city and a friend of hers, not present, but was known to some in the circle. The lady called for repeatedly was "Jean McG.," and being otified, attended next evening, and rebelved a message from a beloved, de ceased friend, my daughter. The three persons, two here and one "beyond the eil," were strangers, until that evening. Now, that young lady (J.), who knew but ittle in regard to Spiritualism, will probably investigate farther, and in time become conversant with the grandest truth that has dawned upon our world in the nineteenth century.

BISHOP DOANE ANSWERED.

In his wisdom, Bishop Doane of Albany has furnished a paper to show "Why Women Do Not Want the Ballot." But now comes Margaret Noble Lee (a very appropriate name), and knocks the arguments of the Bishop higher than Gilderoy's kite. Her able and convincing article will be found in the March num ber of The Arena, and I advise all the women to read it. To use a homely phrase, this noble lady "doesn't leave a grease spot" of the Bishop.

"THE WORLD DO MOVE."

An intimate friend of mine, who 30 years ago was a Universalist preacher, and is now in the newspaper business in Colorado, writes me: "Many thanks to you for your remembrance of me by nding me copies of THE PROGRESSIVE sending me copies of THE PROGRESSIVE THINKER. It is in some respects a great paper. I propose to exchange with it. Your briefs hit right and left. Keep a legal union of cup the 'hitting.' 'The world do move,' 'Old Dominion.' By this I am reminded that just thirty a joker, maybe. years ago this same Universalist preach-er, who had "a charge to keep" in this indeed. But, somehow, people are beginning to outgrow these antiquated nothe crime of blasphemy. (!) This was within my recollection. The day of his release from prison will be celebrated in August.

SOME PLAIN TALK. I have often railed at the secular pres

for their shortcomings. Having been in the newspaper business for over forty

years, Lought to know something about it. It is soldom that they talk as plain as the distinguished journalist, John Swinton, is alleged to have spoken at a banquet of New York newspaper men in 1883; "There is no such thing in wake up in the Solvit-world, and find America as an independent press, unless it is out in the country towns. You sare all slaves! You know it and I know soul's salvation in a land where no decention can be presticed. it. There is not one of you that dares express an honest opinion. I am paid \$150 per week for keeping honest opinions out of the paper I am connected The man who would be so foolish as to write honest opinions would soon beout on the street hunting for another The business of a New York jourright; to pervert; to vilify; to fawn at 1896, when Mammon has increased his store, and his ability to control a cor-

"There is now No public virtue left in Syracuse. What should be hoped from a degener-

Corrupted and voluptuous populace. When highly-born and meanly-minded

Would barter freedom for a great man's feast,
And sell their country for a smile?
The stream

With a more sure eternal tendency Seeks not the ocean, than a sensual

Their own devouring slavery!"
—Damon.

In regard to the decadence of the United States, I feel like saying, with the Boston poet, who wrote in 1841: "Guard it, good angels; keep it unprofaned:

Guide it, lest lured by politics or gold, Its rights be bartered and its empire

STRINGENT LAWS NEEDED.

On the 5th of March, 1896, Rev. Dr. C. O. Brown was too ill to appear at the meeting of the Congregational council, where he was being tried for alleged immorality. Miss Overman, on cross examination, admitted that Mrs. Tunthe witness whom the council would like to find (and whom the pious preacher does not want found) had no means, and that money had been furnished by Dr. Brown, and when asked why he should send money to Mrs. Tun-nel, asked: "Why should he not?" Miss Overman is the young woman who de-clares that Dr. Brown was made the victim of a blackmailing conspiracy by herself and Mrs. Davidson, who is now in jail on the charge. Is it not about time that we had more stringent laws against blackmailing, and particularly against the blackmailing of Christian preachers, who are so often getting into trouble on account of the unfortunate "sin of Eve in the garden of Eden?"

A STROKE OF POLICY.

Having an eye strictly to business the Presbyterian Board of Home Missions got President Cleveland to preside over their recent meeting "as an advertisement and to bring money into their treasury." The President made his little speech, and his words had so much signification that they were thought worthy of discussion in Congress. It was at Carnegie Hall, New York, where the President spoke of "the importance of religious teaching and Chris dan endeavor in badly regulated mublan endeavor in badly regulated must access in control of the unfortunate es. blood-money from the unfortunate es. blood-money from the unfortunate es. blood-money from the unfortunate. Republican, Fresno, Cal. Republican, Fresno, Cal. MATHENES, reported as taying that "tome especial needed missions." New Philadelphia. Ohio.

ries." Mr. Hartman, of Montana, at tacked the President's atterdaces. He denied the right of the President to thus

ams' administration, were now in force Mr. Hartman might have to pay the penalty for his disrespectful (!) criticism of the President.

But what cares the President? or

what care the missionary people? It is said that they raked in \$300,000 in consequence of putting forward Mr. Cleveland as a drawing card for the meeting. A prominent city paper says: "It seems to be a maxim of this administration to abuse the people who chose them as their officials." It is alleged that the President roes fishing on Sunfay, but when he gets into a missionary meeting he says: "We still profess to be a Christian people, and will find our safety and welfare in enforcing upon our public servants the observance of the mandates of Christianity." Woe unto you, hypo-

IS HE A JOKER. Delegate Berkley, in the Virginia

legislature, has presented a measure that if it becomes a law, clergy will have to earn their salaries. A minister applying for authority to celebrate the rites of marriage, must be a person who preaches the doctrines of the persuasion to which he belongs, and has visited at least twice every thirty days every individual member of his congegation; and held family worship, and visited the bedside of every sick person, twice in thirty days; and who has not been absent from his church more than four Sundays in a year. The penalty will not be less than \$10, nor more than \$500. The legislature had better provide delegate Berkley a place in the Insane asylum without delay, and then provide for a legal union of church and State in the "Old Dominion." Delegate Berkley is

HEARD THE ANGEL BLOW. Ever since it was reported that Pertown, was berated as worse than an infi-del. In those days "infidel" was the most opprobrious term that could be ap-ern Kentucky have been holding religplied to man or woman. To preach un-belief in the doctrine of "hell-fire and brimstone" was considered very wrong the end of the world is at hand and expect their hearers to "make peace with God." . While Rev. Carpenters was adtions, and, as our Universalist friend dressing an immense meeting in Hindsays: "The world do move." Yes; it has moved forward somewhat since 1837 or 1838; when Abner Kneeland was fined and imprisoned in Boston for saying that "the Universalists believed in a dinner-horn. One of the excited women (God which he did not:" nutting a com-God which he did not;" putting a coming the congregation shricked: "I told ma (,) after the word God, so as to make you the Lord was coming! Don't you hear his angel blow?" A panic followed her words; and it is alleged that many excited people have fied to the caves in the Cumberland mountains. Twelve different Baptist preachers caused the

rumpus. WAS HE PREPARED.

On Tuesday night, March 17, a man was seen to jump on fall into the river at Cincinnati, from a barge. The body was identified as that of "Father M. wake up in the Spirit-world, and find that he will have to yet work out his ception can be practiced.

SOLOMON'S SONG.

Rev. Dr. Talmage says in one of his cannot read Solomon's song, without impure suggestion, he is either in his heart or in his life a libertine." If there are any impure suggestions in nalist is to distort the truth; to lie out- Solomon's Song, perhaps that is the right; to pervert; to vility; to fawn at cause of so many preachers going astray, the feet of mammon, and to sell his and being hauled up to answer in eccle-country and his race for his daily bread.

We are the tools and vassals of rich men man's Bible will expurgate all the vulbehind the scenes. We are intellectual gar, obscene passages from the Holy prostitutes, and our time, our talents and our possibilities are all property of other men." If this was true thirteen greats ago, how much more true it is in ment, as has been done in the last twenty of the scene passages. ty-five years? America may be "the home of the brave," but she isn't so rupt press is increasing daily. An intelligent playwright, writing for a form-telligent playwright, writing for a form-telligent playwright.

The doughty Dr. Talmage says: "Now, The doughty Dr. Talmage says: "Now, what with the roar-

this old Gospel ship, what with the roar-ing of earth and hell around the stem and stern, and mutiny on deck, is having a very rough voyage." Well, the Doctor ought to know. Yet he says in the same sermon that he would not expurgate the scriptures, "because the so-called indelicacies and cruelties of the Bible have demonstrated no evil result.' I think it was evil to imprison good men for printing the "indelicacies."

WAFFLES AND COFFEE. A novel way of raising money for church purposes has been discovered.

It is called a "wafile supper." It was at the United Brethren church. Over two hundred people spent a delightful evening in pleasant social chat and par-took of wailles and coffee and a large variety of dainties. The young ladies of the congregation engineered the matter and it was, of course, a success. If it were not for the women, the cause of Christianity would soon die of the dry

THE SAME OLD SONG, WITH OTHER WORDS FOR THE OCCASION.

The Bakersfield Echo tells of a citizen of Delano who loaned \$3,000 to a farmer of that vicinity, the loan being for farming purposes only. For the loan he was to receive 1 per cent per month interest from the time the first draft on the 83,000 was made, and in addition thereto he was to receive a bonus of \$1,500. The note was secured by mortgage. Concerning the mortgage the Echo says: "Mr. Shylock, it seems fair to remark, does not reside in Wall street, nor does he own a bank. He is an humble resident of Delano, is a devout church-member, and loves to sing, 'Jesus Lover of My Soul.'" But the Echo probably did not know that the devout man sings his own version of the good old song. Here is the way he sings it:

Jesus, lover of my soul, While the waters nearer roll I'll be filled with sweet content. Hide me, oh, my Savior hide; I will hide most all the rest. Hide them, skin them, serve them fried.

Oh, receive my soul at last. Other refuge have I none. Save my mortgage wild and free, As I skin them one by one. .Still support and comfort me. All my trust in thee is stayed; To my usury I cling,

So my game is doubly played 'Neath the shelter of thy wing. And may the Lord have mercy (if H desires) on the man who thus masquer ades in religion's clock while he aqueez

This Biblical Story Comprehensively Reviewed.

Many Items of Interest Given to Illustrate the Exact Status of This Ancient "Miracle."

The book of Jonah tells a wonderful story. The Lord had commanded Jonah, the hero of the narrative, to go to Nin-eveh and warn it of impending destruction. Jonah, however, evidently not liking the job; or being doubtful of the nature of his reception, went to Joppa; in order that he might take a ship to Tarshish, escape from the Lord, and thus avoid his mission; but he reckoned without his host, as the Lord was not so easily gotten rid of, and after he had taken ship to Tarshish, there arose a great storm. As this storm did not show signs of abatement, the superstitious sailors cast lots to determine whom the guilty person was on whose account the Lord had sent the storm. Jonah proved to be the one, according to this method of determination, and was cast overboard. "Now the Lord had pre-pared a great fish to swallow Jonah, and Jonah was in the belly (or bowels) of the fish three days and three nights."—
Jonah 1:17.

Joppa is on the Mediterranean Sea; the site of Tarshish is slightly doubtful and the species of fish exceedingly so. Early writers with unanimity called it a whale. But when modern science began its investigations of the family of cetaceans, they soon learned that the largest whale could not swallow a man's fist, to say nothing of his whole body. What an ox could readily swallow would choke this immense animal.

The next theory was that it was a

shark. This was soon discarded, as sharks have large teeth, and Jonah would have been more fitted for sausage meat than for a prophet of God when the fish got through with him.

Another writer concluded that he was

not really swallowed, but lay in a fold in the lips; this could not be received, as the passage and marginal notes both agree that it was lower down; the words meaning the "belly," or "bowels;" the quotation reading, "and Jonah" was in the belly of the fish three days and three nights." Even could this have been the case, it would present difficulties equally as great as the other. It is the custom of whales to open the mouth and rush through the water at great speed to gather food. This would have been a very unpleasant proceeding, as far as Jonah was concerned, had he been hiding somewhere in the lips of the fish.
Air also would not have been easily obtained under those circumstances. But supposing a fish had existed suit-

able for the purpose, how long could Jonan have existed inside its body? First: Man cannot live without oxygen for his lungs, and carbon for his stom-ach. Jonah would have been where there was no oxygen and his body could not have stood the action of the gastric juices, nor his lungs the carbonic acid gas of the stomach. If you wish to see the effect of these

forces on flesh, take a bottle of common pop and put a piece of raw beef in it, corking it carefully afterwards. You will see the meat slowly disintegrate as the chemicals operate on it. After witnessing this experiment, you will be able to imagine what Jonah would look like after being in such quarters three days and three nights, and will not wonder that the king of Nineveh put on sackcloth and sat in ashes when he appeared. On the contrary, you will wonder why he did not order out the royal scavenger, and after applying disinfectants, anchor Jonah in the middle of the Tigris river. Finally "the fish vomited Jonah out upon dry land."

Where he was when this (to him) yery pleasant event took place, we are not told but we have some measurements that will astonish those who have never examined the story.

As near as can be determined, Nin-eveh.was on the Tigris river, about 700 miles from the Persian Gulf, 600 miles from Joppa, in a straight line, and 435 miles from the nearest point on the Mediterranean Sea. In Jonah, 3:3, we are told: "Now Nineveh was an exceedingly great city of three days' journey."
In all these calculations the Oxford Bible is taken as authority, and it says a day's journey was 33 miles, 384 feet.
The ruins and also the ancient descriptions of cities show them to have been built square. Even the Hebrew con-ception of heaven was a walled city, perfectly square, stretching over 1,500 miles in every direction, length, breadth and height —Rev. 21:16.

Using these well-known plans as our basis, we would have a city much greater in extent than any city we know of in either ancient or modern times. Chicago would be a city of but little over one day's journey, as it stretches along the shore of Lake Michigan a distance of about 40 miles. If Nineveh was a city of three days' journey, built according to the custom of those days, perfectly square, it would have been a city 99 miles, 1,152 feet in each direction, or cover a surface of 9,944.21 square miles.

According to the report of the Chicago Board of Trade for 1893, that city covers 186.2 square miles of territory and has a population of 1,700,000. If Nineveh had the same proportion of population to her area, she would have had a population of 90,780,000 or about 20,000,000 more than the entire United States in 1895. If internal improvements were proportionate, it would have had 131,-137.8 miles of streets.

Rev. A. H. Sayce, in "Higher Criticism and the Monuments," says: "Nineveh is said to have been 'an exceedingly great city of three days' journey,' and to have contained 120,000 children 'who could not discern between their right hand and their left.'

"These statements are in strict accordance with facts if we include within the circuit of Nineveh, not only Nineveh, but Calan on the south, and Dur Sargon on the north. The circumference of the whole district is about 90 miles, which may be roughly described as a three days' journey. Dur Sargon, however, was not built until the reign of Sargon, a hundred years later than the time when Jonah of Gath-Heper delivered his prophecies in the kingdom of Samaria

The latter part of this quotation invalidates the entire claim as it professes to include a city which had no existence until 100 years after the event took place. What would Prof. Sayce, or any other theologian who is using such arguments to prove the Bible to be in strict harmony with history, say if I made the statement that Chicago had a population of 10,000,000, and when they took me to task for the misstatement,

To THE EDITOR-Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been per-manently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption if they will send me their express and post office address. T.A. Elocum, M.C., 183 Pearl St., New York.

But we have already seen that Ninevah was 425 miles from the nearest point on the Mediterranean Sea, while three days' journey was but 00 miles, 1,152 feet. Jonah mast have been a marvelous "sprinter" to cover so much ground in so short a time. The nearest point on the sea coast (and we have never heard it mentioned that the fish took him inland any distance, although so remarkable a fish would be likely to do most anything) was 425 miles, while the distance from Joppa to Ninevah was 600 miles in a straight line. From the nearest point on the sea coast, had he been able to travel in a perfectly straight line and not go out of his way to dodge mountains, rivers, lakes, or the savage inhabitants of the country he would have had to travel at the rate of 141 2-3 miles each 24 hours in order to accou plish his journey in three days. If the fish left him at Joppa, he would have had to travel 600 miles, or at the rate of 200 miles each 24 hours.

It is not to be considered that a man could travel without rest. If he walked or ran half of the time and rested the other half, he would have had to travel 11.8 miles per hour from the nearest point on the sea coast, and 16 2-3 miles per hour if from Jopra. This always allowing that he traveled in a perfectly straight line, which is not possible. In these days of fast express trains

and electric cars we do not think this very fast traveling; but when we re-member that the fastest method employed by the Israelites at this time was walking and with slow animals, we can appreciate it. We have had some fast walkers of late years, but not one who could keep in sight of Jonah for an him as a horrible dream. He was con-

better the matter any.

Joppa was on the Mediterranean Sea, and as the Suez Canal was not con-structed at that time, it would have been necessary for the fish to have traveled the entire length of the Mediterra-rean, out of the Strait of Gibraltar, round the coast of Africa to the Cape of or 700 miles from Ninevah. If the fish ventured up the Euphrates and Tigres travel over 16,200 emiles in the three days, or at the rate; of 5,400 miles per day, 225 miles per hour, 33-4 miles per for years he has been in jewelry busininute, and 330 feet, each second of time. If it spent half of the time rest conducts a shop on South Main street. ing and feeding, the speed would have to reach the enormous rate of 660 feet buried alive, and now his own experiper second. Such a speed would be sufficient to throw all the water in the river ficient to throw all the water in the river out of the banks, leaving dry land behind him. Some idea of the speed can be obtained by comparing it with a ratlroad train. Few trains travel at a ratlroad train. Few trains travel at a ratlroad train. Few trains travel at a ratle exceeding 40 miles an hour. This is at the rate of 58 13 feet per second. The speed necessary for the fish to travel to accomplish its journey would be 111-3 times that of the ordinary passenger train.

We are told that Jonah finally reached

country and you have the same comparison that would be presented to the in-

of a heathen city being converted by an obscure foreign prophet? To judge of the the degree of this improbability, it is blow on the head, the other that I had enough to read any inscription you pleurisy. At any rate, two weeks please of an Assyrian king. Fancy Sargon of Sannacherib in the presence of Jonah! How could the Ninevites give Jonah! How could the Ninevites give

to the first centuries, and is distinctly a dragon."

saw him approach the cot with tears in this eyes and sympathizing friends condragon.'

When Jonah learned that Nineveh of the city and built him a booth and sat under it in the shadow. But when night came, behold, a gourd came up out of the ground and grew sufficiently large to shelter him. What a growth. Such things were done in the dark for some unknown cause, and, as plants do not thrive very well at other seasons, it was doubtless' summer. Therefore, the work must have been accomplished between darkness and daylight. A plant to act as a shade for a man would have to be at least eight to ten feet high, with a corresponding growth of branches this trouble, when the sun came up, superfluous.

This was a great goard, la little worm but a monstrous big story, and if it had been told in anything but the Christian Bible, would have been properly placed with such stories as "Jack, the Giant-Killer."

An old, retired sailor was asked if in his travels he had ever seen anything to prove the truth of the story of Jonah and the whale. He replied:

had an experience on one of my voyages. We started around the Horn and had with us besides our crew an old gentle-

"The boy was inconsolable, but we Not having any shot, we tied to the feet a grindstone, some scraps of iron pipes and some barrel hoops and cast the body overboard. Hardly had it struck the water when the boy leaped into the sea. As it was storming badly we could do

JONAH AND THE WHALE said: "Oh! I included the people who Ever since that time I have believed will move and be him there for the next the story of Jonah and the whale."

100 years, Then it will have that population."

lation."

No cities of the size necessary to fill these requirements have existed since historical records were kept, and we must therefore cougliste that the writer meant that Ninevah was a great city three days journey from the point at which loom have when he essent from the localization of the tailed and after remaining there three days that Jonah had been swallowed by a fish and after remaining there three days the localization of the tailed controlled to the same of the same of the same remaining the same of the same of the same of the same remaining the same of the same which Jonah was when he escaped from when the leading man of the tribe got the fish.

But we have a ready seen that Nin-d—n lie," and walked off, followed by his

people. Whether both of these stories are true or not, I leave to the reader to judge, but many people to day have the indian's opinion of the story.

W. H. BACH.

A LIVE MAN WAS BURIED

His Life Was Saved by Body Snatchers.

The Grewsome Experience of a Jeweler Who Is Now Residing in Missouri.

DOCTORS DISAGREED ABOUT WHAT DIS-EASE KILLED HIM-WHILE THEY AR-GUED HE REVIVED-VOUCHED FOR BY THE KANSAS CITY JOURNAL. To be buried alive while sorrowing

friends are standing about the open grave, and then come to life in a dissecting room, is the actual experience of George Hayward, an Independence jeweler, says the Kansas City Journal. Although years have clapsed since he was lowered gently into his grave, the memory of the moment when the undertaker screwed down the lid of his coffin, shutting out the sunlight, and the sensation scious, from the time he was pronounced "But," says another, "why could not dead until he was snatched from the the whale carry him near or quite to grave by the medical fraternity and laid his destination." This view does not on the dissecting table in the "interest of science."

Mr. Hayward still retains the grim recollection of hearing the damp earth falling on the coffin-lid, a mournful actailing on the comin-in, a mournin accompaniment to the sobs of relatives. He was unable to help himself or make a sign, and knowing this, his agony was at times intense. His greatest agony of Good Hope, and after rounding it, to go mind occurred when the sexton rounded up the east coast of Africa, through the up his grave on top and the sound of redozambique channel, around the coast ceding footsteps smote his ear. Mr. f Arabis, up through the Persian Gulf Hayward says that at this moment he to the mouth of the Euphrates River, a fell into the dreamy sensation peculiar distance of about 15,500 miles, after to a drowning man. How long he rewhich he would still be a distance of 650 mained in that condition he does not or 700 miles from Ninevah. If the fish know, but his sense of living again came ventured up the Euphrates and Tigres over him when he heard a scraping on rivers to Nineveh, it would have to his codin-lid some little time after he had been buried.

Mr. Hayward is a man 69 years of age He has the belief that many people are ence has a tendency to confirm this be-lief. To a reporter Mr. Hayward related

We are told that Jonah finally reached my older brothers. In those days the We are told that Jonah finally reached the city and began his story of death and destruction. To-day we would put him in the insane asylum, but then we are informed that the people believed him. This is quite as unlikely as the rest of the story. The people of Ninevah were Assyrians and believed in their own God, Asshur. They had no more regard for Jehovah than the people with reins, but they follow the command ple of the United States have for Mo- of the voice. After reaching the field hammed or Allah. Imagine a prophet the pitching of the straw commenced or a preacher of the Mohammedan faith The men used hop picks, which are coming with such a message to this fashioned somewhat after a heavy pitchfork. While standing near one of the hands, by accident I was struck on the habitants of Ninevah at Jonah's appear- head with one of the picks. It pene of this, the Encyclopædia Britannica says: "From a purely literary standpoint, the marks of a story are as patent in the book of Jonah as in any of the tales of the One Thousand and One the dark as well as in the light. ales of the 'One Thousand and One the dark as well as in the light. After lights.' The greatest of the improba- coming from the cellar my strength bilities is a moral one; can we conceive failed me and I was soon bedfast. Two

credence to one who was not a servant were concerned. Yet I was painfully of Asshur?"

In a footnote it also says: "It is worthy of note that the fish of Jonah is found in the Roman catacombs assigned to the first certains. It was painfully conscious of every movement going on around me. My eyes were half-closed worthy of note that the fish of Jonah is brother, John, walk into the house. I soled him by asking him to dry his was not to be destroyed, he went outside tears. 'He is gone,' they said, and other similar expressions were used around the bier. Well-known faces would peer down at me as I lay with my eyes half-closed. Tears rained on my face as the burial shroud was wrapped around my body. As soon as the undertaker arrived I knew that I was to be buried alive. Try as I would, nothing could break the spell which bound me. Every action and every word spoken are as distinct to my mind now as then.

"Well, the time for the funeral ar rived and the service was preached over my living but rigid body. The underand it must have grown at the rate of at least one foot an hour. Yet, after all prison-house was fastened down. Life seemed all but gone when this took "God prepared a worm, and it smote the gourd that it withered," But what did Jonah want this gourd for? He already had a booth for shelter; the gourd was was painfully conscious of the fact that I was soon to be lowered into my grave. Strange as it may seem, at imes I did not feel fear at my impending fate. The coffin was taken out of the wagon and lowered into the grave. In those days boxes were not used as a receptacle for the coffin. The clods of earth fell heavy on the lid of the casket There I was, being entombed alive, unable to speak or stay the hands of my nd the whale. He replied: friends. My effort to move proved fu-"I never believed that story until we tile, and the close air of the coffin seemed stifling to me. Suddenly shoveling ceased and the silence of the tomb was complete. I did not seem to with us besides our crew an old gentleman with us besides our crew an old gentleman have the fear then that a person nounce man and his grandson. They were much have the fear then that a person nounce man attached to each other, and just as we naturally expect under such circumstances. All 1 remember is that the grave is a lonely place and the silence of the tomb was horribly oppressive. made preparations for a burial at sea, dreamy sensation came over me and a sense of suffocation became apparent. My whole system was paralyzed; were it otherwise my struggles would have been desverate.

"How long I remained in this condition I do not know. The first sense of late. A few days later, when in the Pacific Ocean, we saw a shark playing around the ship. We rigged a tackle, caught it and haled it on deck. When we out it open, we found the old many the out it open, we found the old many to my home, but to a dissection recommendation. caught it and haled it on deck. When we out it open, we found the old man and the boy inside of it. They had taken the grindstone and mounted it on the aprons. In their hands they had knives. Through my half-closed eyes I saw them gaspipe and were sharpening the barrel. Through my half-closed eyes I saw them hoops so they could cut their way out. engaged in a dispute. They were trying

to decide how to cut me up. One argued one way, while the other doctor took another view of the matter. All this I witnessed through my half-open eyes, My sense of hearing was remarkably acute. Both approached the table and opened my mouth to take out my tongue, when, by superhuman effort, my eyelids were slightly raised. The next thing I heard was:

"'Look out, you fool, he is alive!'
"'He is dead,' rejoined the other doc-

tor. "See, he opens his eyes, continued the first doctor. The other physician let his knife drop, and a short time after that I commenced to recover rapidly. Instead of cutting me up they took me home. There was great rejoicing among my relatives. I owed my life to the doctors' dispute as to what ailed me during my illness. I suppose I was kept alive for some purpose," continued Mr. Hay-ward, as he finished his grewsome tale, for I am the father of ten children." Mr. Hayward has been a resident of Independence for some years, and is highly thought of as a citizen. He is a member of the Latter Day Saints'

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WILL SPIRITUALISTS RESPOND TO THE GALL FOR AGTION?

In order to properly present this mat-proper.

ter to the Spiritualists, it becomes necessary to give a brief resume of the case. When the mediums were arrested a committee was organized, composed of representative Spiritualists from the different societies, for the purpose of defending them. After carefully considering the situation, the members of the committee was organized, composed of events, by other means than these aforesaid," shall be guilty of a misdemeanor, to be prosecuted as offences against public law are now prosecuted in this commonwealth, and to be punished as prothe committee decided that the time monwealth, and to be punished as probad come when mediumship must be sehad come when mediumship must be accorded recognition by those in authority. ADVERTISEMENTS TO BE EVIDENCE. The committee maintained that it would if any nerson or persons shall publish not do for the Spiritualists of the country to allow their mediums, who had been the means of bringing to them the she shall or will predict future events, light, to be arrested in the different States, under the laws governing frauds idence to sustain an indictment under and fakirs, without entering a strong the first and second sections of this act. protest, and petition for discrimination to be exercised. To this end has the committee labored earnestly, appealing for aid to carry on the defense, never for a moment doubting that when the evidence was presented, showing that Spiritualism was a religion, and that piritualists only asked for proper discrimination to be exercised towards those who were entitled to protection on the basis of religious liberty, that it | voice of National liberty was first heard would be granted. Such was not the case, however. The court refused to discriminate, and the innocent suffered with the guilty. In spite of all obstacles the committee has kept on with its work and is still doing all in its power to carbon the committee has kept on with its work and is still doing all in its power to carbon the committee with the constitution. ry out its orginal intention.

in the court room with the mediums who other States, for their co-operation. were notified to appear for trial—care-fully noting the ruling of the court upon was drawn by the Hon. A. B. Richmond the evidence offered by the defense— of Pennsylvania, after examining the has noted how in every case where the aforesaid law, and should receive the plea guilty was entered, the person so endorsement of every Spiritualist. entering was dismissed with perhaps a reprimand, or a slight fine, upon giving security that he or she would practice no more what was designated by the court as fortune-tolling. If the person so entering the plea of guilty had de-frauded the public, it was eminently proper to make any terms with the court necessary for the restoration of their But no medium could consistently acknowledge, by a plea of guilty, that by the exercise of mediumship they had violated the law of the land. It must be understood that all who were arrested did not claim to be mediums, in the sense of the word as the Spiritualists unders and it—that is, mediums for communication between the two worlds, consequently some who were arrested were glad to secure immunity upon any

The others bravely stood by their colors, stood by the Spirit world, even at the peril of a term in the county jail, and it seems to the writer that in con- islature of the Commonwealth of Pennsideration of this fact, that it becomes the duty of all true Spiritualists to appreauthority of the same, that the said Act ciate the loyalty of all worthy mediums of April 8th, 1861, shall not apply to and awake to the necessity for action, as well as a realization of their responseither public or private, provided that as well as a realization of their responsibility in this connection. Had the medium plead guilty, and promised to discontinue the practice of their medium such as are made manifest by natural medium to the practice of their medium. ship, they too would have been leniently dealt with. This they absolutely refused court in defense of any person arrested

passed classing all clairvoyants, occ., in fortune-tellers (the latest of which is in 18300 per The writer submits these comments the second of the second occupants and the second occupants are fourth, as Ohio, and taxes clairvoyants \$300 per year to exercise their gifts), the only thing which seems possible in order to the result of practical experience in the secure permanent relief is to carefully examine the laws in the different States well as noting carefully the action of bearing upon the subject and then similar laws in other States. If Spiritsecure either their repeal or amend- ualists are to take hold of this matter in ment, in such form as will secure to earnest, in the different States, it means Spiritualists their rights without mo-lestation.

much work, as well as considerable ex-lestation.

accomplished only through organized public from the practises of frauds, fakes effort, and all should rally to the support and pretenders, who use the cloak of of the National Association, which has Spiritualism to cover their deceit. On this for one of its main objects, In the other hand they cannot fail to see March 1895, an attempt was made in the importance of defending all worthy Massachusetts to secure the passage of mediums in their rights to exercise an amendment to the Sunday bill, but their gifts. owing to the lack of organized effort on | Let the Spiritualists of Pennsylvania the part of the Spiritualists, and the at least, work together for this end. well organized power of the promoters Take this petition into their meetings of the present law, the efforts of the few were futile. According to the opinion of a leuding lawyer of Boston, who had shall be ready to make our appeal and the matter in charge, a complaint can have it endorsed strongly. Not a Spirit-be made against any medium who gave ualist but owes it to those who brought sittings upon Sunday and charged an him or her the light to do something to admission fee, the penalty being five aid in the protection of mediumship.

Spiritualism will never be accorded the manager being fined a much larger sum. for violating the law.

in relation to Spiritualist mediums cause their efforts in this direction.

which will admit of evidence for their proper defense.

Gease their efforts in this direction.

Before this is accomplished, however, proper defense.

and presented to the Pennsylvania leg-ceived.
islature at its coming session. Mr. Spiritualists and Liberalists, what will Richmond not only promptly responded you do to aid in this struggle to gain to the request, but added that the pasequal rights and liberty for all before sage of such an amendment would put the law? an end to the persecution of mediums.

The act of legislature, of Pennsylvania. passed April 8, 1861, as construed by the court in Philadelphia, has caused great injustice to be done to many thousands of Spiritualists who are law-abiding citizens, and who believe in the phenomena and philosophy of Spiritualism, because they have been convinced ruling of the court, it is of little use to contest these cases in view of the pres-

I inclose a copy of the law which we "Mahomet, His Birth, Character and

attorney laid the most stress upon.

ACT OF LEGISLATURE, PASSED APRIL

8, 1861. PENNSYLVANIA LEGISLA
SIGN. At is conceded to be instorically correct, and so exact and perfect in every detail as to be practically beyond the reach of adverse criticism. Price, 25 cents. For sale at this office. TURE, 270. FORTUNE TELLING, ETC.

MANCY, ETC.

Those who have closely followed the by cards, tokens, the inspection of the articles in the various Spiritualistic papers during the last few months, are aware that the mediums of Philadelphia were arrested as fortune-tellers, and shall for gain or lucre, pretend to effect that though every effort was made on any purpose by spells, charms, necrothe part of the attorney for the defense mancy or incantation, shall be guilty of to introduce evidence which would show a misdemeanor, punishable by any court that Spiritualism was a religion, and of quarter sessions in this commonthat its adherents and mediums, in com-wealth, with fine and imprisonment, or mon with adherents of other denomina- both or either, at the discretion of the tions, were entitled to religious liberty court; the first offence shall be punand protection under the Constitution, ished with not more than two years' imit was unavailing. The court ruled that prisonment, nor less than fifteen days, no evidence of that kind would be per- and a fine of not more than one hundred, mitted, consequently mediums were classed as fortune-tellers, who had broken the law by receiving money for sit- and fine not exceeding five years, or five hundred dollars, as the court may deem

FORTUNE TELLING.

Whosoever shall pretend, "for lucre or gain, to tell fortunes or foretell future

If any person or persons shall publish the said publication may be given in ev-WITNESSES.

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

Similar laws exist in the various States, but in view of the fact that the

This is the question that con-The writer from the outset has carefully watched all proceedings—has sat the Spiritualists of Pennsylvania, and

TO THE HONORABLE, THE SENATE AND HOUSE OF REPRESENTATIVES OF THE COMMONWEALTH OF PENNSYL-VANIA, IN LEGISLATURE ASSEM-BLED:

The petition of the undersigned citizens of the State of Pennsylvania, respectfully represent that the Act of Assembly, entitled "Fortune Telling," passed the 8th of April, 1861, as construed by some of the courts of this commonwealth, is calculated to do and has done great wrong and injury to innocent and law-abiding citizens thereof; your honorable body is there-fore respectfully asked to enact the following amendment to said Act of 1861: AN ACT TO AMEND AND EXPLAIN THE ACT OF ASSEMBLY OF APRIL 8TH,

1861, AS FOLLOWS: Be it enacted by the Senate and Legsylvania, and it is hereby enacted by the nd tried under said Judging from the various arrests of mediums under the fortune-telling law, as well as the new laws that are being passed classing all clairvoyants, etc., as

It can readily be seen that this can be reasonably object to laws to protect the

vania, that all mediums are to be tried willing to work for posterity instead of strictly under the fortune-telling law, present and personal ends. Never restwhat is our duty? We answer: To ob- ing until the end is gained and mediumtain the repeal of the law in its present ship is accorded due recognition. Then, form, or the passage of an amendment and not until then, will true Spiritualists

proper defense.

During the labors of the writer in behalf of the mediums, it was evident that stacles, until at last, as they look backward upon the toilsome path they have some concerted action must be taken, ward upon the toilsome path they have therefore a letter was written to Hon. trod, they will see that by their labors A. B. Richmond, asking for his co-oper-the way was opened for others to follow ation and assistance in drawing up a suitable petition and amendment, which awake, for the day is at hand when we could be circulated among the Spiritual- must prove true to the trust reposed in ists and liberals for their signatures, us by virtue of the light we have re-

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hope to amend. It shows how narrow. Doctrin, By Edward Gibbons. This minded our law-makers are. I mark in is No. 6 of the Library of Liberal Clasquotations the points which the district sies. It is conceded to be historically attorney laid the most stress upon.

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Far from the crowd of discontented Bouls I find repose amid the tranquil calm; With naught to break the charm of Spiritualism. quictude, I breathe from Nature's soul a sooth-

ing balm. The rippling waves, tossed gently on the

shore, Vibrate to Evening's ear a soothing lay, a And vernal zephyrs breathe in waving

leaves A farewell ode to the departing day. Light clouds are floating through the

azure space, Their fleeces bathed in sunbeam's fading glow; And tinted rays shoot through the

To paint the waters of the lake below. Yon babbling brook, that wanders from the springs
Of distant woods, is softly flowing by—
To meet and mingle with the deep blue

balmy air

A WASTED LIFE.

lake Whose depths reflect the twilight's

softened sky. The orchard grove is white with fragrant blooms, Where birds sing drowelly their good-

night song; A wondrous calm enshrouds the move less scene, That lulls to rest the gay and feath-

ered throng; Yet not for me alone throbs Nature's heart-Nor could I wish a friend more fair

and true Than she who rests with me in solitude, Beneath the starry dome of heaven's blue.

How every bursting bud and blushing The carol of the birds, the bright spring days, The silent nights, the softly-rushing

Vibrate to her their animating rays! While basking in the sunshine of her

love, How fades the glory of the earth and sky! For in her veins the life of Nature flows; Within her soul the treasured sun-

Ambition burns within my youthful breast; . Stirs up my yearning soul to do-to And high above all other thoughts the

love Of grandeur, and the crown of fame to wear.

Farewell, dear heart! I go beyond the seas,
To search in distant lands for wealth and fame; To weave from golden skies a jeweled

crown: To reap from life's rich fields a deathless name. Alas! how soon the fleeting years speed

by, And youth's faia dreams awake to use less strife! Awake to see the strength of manhood

gone: A few brief years of toil—a wasted

With age-dimmed eyes and locks of growing gray
I wander back to childhood's happy home; Back to the scenes I loved in years

agone-My native land beneath the azure dome. No faithful friend to greet me with a

No loving word to cheer my lonely The idol of my youth—my only love— Has passed beyond, to life's eternal

No waving grass upor her silent grave; Beneath the barren soil her body lies, A virgin youth marked for a brighter

The autumn sun is set-the bleak winds moan; The chilly waves beat wildly on the

The cloudless night is decked with brilliant stars. And in their depths, they glitter as of

yore. But brighter than the brightest star The sunlight of my life, who passed

And now the world is fading into night No rays from her to cheer my twilight

O, restless mortals, longing to be free, Let not ambition lead your souls

astray; Nor love of glory take you from your

For fame, like mist at eve, will fade away. URIEL BUCHANAN.

CALIFORNIA MEDIUMS.

Special Mention of Some of Them.

TO THE EDITOR:-To-day my attention was called to a .communication by Emmett Coleman, of this city, describing several slate-writing seances with Mrs Clara Read, well known to many Spiritualists of San Francisco, but now declared, as I learn. She was a good, honest, truthful medium, and respecetd by

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

and front as a trance platform medium. She has no superior on this coast, and l doubt very much whether she has an equal in giving names, times, place and circumstances. Her parlors are crowded with seekers after truth, and the universal testimony is that she is a power in her mediumship. She is going east in June, and intends to visit the camp meetings east of the mountains, as well as several eastern cities.

The other medium is Prof. Fred. P. Evans, of this city, a psychographist of wonderful power. His slate-writing wonderful power. His slate-writing seances are far in advance of any other medium of the kind on this coast, or any that ever favored us with a call People take their own slates if they wish, and never fail to get a response from their friend "over there." A book of his wonders has been published, and should be read by all who are interested in the cause.

I could give some astounding tests, from sittings I have had with him, but Spiritualists has left out a very large there is no room in an ordinary communication for detail.
Good, honest, truthful mediums as

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

Our cause is growing; meetings in the city are numerous and prosperous. few days, when it is intended to give

CALM WORDS

Concerning Theosophy and

An Appeal for Harmonious Effort.

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

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

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

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

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

They have forgotten the words of the "Record of the Adepts:" "Seek ye first the kingdom of God" (power of universal spirity "and his righteousness, and all these things" (physical conditions) shall be added unto you." We are to seek the spiritual power, that in these latter days is so fully demonstrated, and the things we desire to control along the physical line will be placed in our keeping. We cannot control spiritual power on planes that lie above us; but we can control all that lies below. This is the teaching of theosophy. If theosophy is the wisdom of God, or to him. He has been known to give spirit, then it is the manifestation of his name as Doctor James, Doctor the one truth, and no one can suc- Standford, Doctor Sanford-Schofield, cessfully deny that Spiritualism is etc. also the unfolding of the same truth. Therefore their object must be the same, although their methods are different. There is room enough in the Spiritualist ranks for all the theosophists who may be seeking help in the understanding of the unseen.

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

But, constantly in public, Spiritualists who had affiliated with the Theosophical Society were having a hard time under the denunciations and slanders of such of the speakers and writers as were on a materialistic, intellectual basis. In California a woman claiming to be an exponent of theosophy, on a public platform declared she had ino use for Spiritualists." Really, there would never have been any Theosophical Society if he mistreated me and finally left me Spiritualism had not opened the hearts in the way I have stated. In view of of men to perceive the grandeur and beauty of its doctrine.

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

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

It is said by intimate associates with President Judge, who have "ceased to speak as they pass by," that his death was caused by consumption of the throat, the result of the hands of Christian people. Price excessive cigarette smoking; he had 15 cents.

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

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

A DESERTED WIFE.

She Desires to Be Heard in Her Own Behalf.

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

We lived together nineteen years and have six living children, ranging in age from eighteen to three years. They are all girls but one. We had some property and were raising our family in some kind of comfort when he commenced his investigations, but he went through with it all and left me entirely destitute and in broken health. He now, as I learn, calls himself a healing medium, and assumes at different times and places a number of names that do not belong Now, what I want is a reckoning

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

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

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

2091 East Commercial street, Springfield, Mo. "Mahomet, the Illustrious." By God-

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

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EATURDAY, JUNE 6, 1896,

Christian Truths.

Rev. Henry, of the LaSalle avenue Baptist Church, preached a sermon to the sisters two Sunday evenings ago, on marriage. He took his text from the love-story of Ruth and Naomi. He admonished the young women not to marry an irreligious man, nor one who is opposed to Christianity, or is a confirmed skeptic. He said the husband should respect the gospel and reverence Christian truths.

Now right here is where the trouble begins. What is Christian truth? The reverend divine did not tell. And yet that is the important information we need. Christian truths of half a century ago have proved to be Christian errors. Scarcely will two Christians meet in private conversation and agree as to what is truth. A friend at our elbow was expelled from the Baptist church sixty years ago, because he could not believe in an endless hell; but it seems there are good Baptists to-day in full fellowship-even preachers-who reject this endless punishment theory. Others reject the original sin and total depravity nonsense, and many don't believe God required human sacrifices, nor even the sacrifice of doves and lambs, to appease his anger. And then that story of a virgin bearing a son, God being the mysterious father, smells so strongly of Grecian and Roman mythology the better educated have discarded

An inerrant Bible is not talked about in the pulpit so dippantly as it used to be: and the God who directed Moses and Joshua to pillage, burn and slaughter indiscriminately men, women and children, leaving nothing alive that des Produits," a rich vein of coal was breathed, have ceased to be recognized truck at the extraordinary depth of 4,188 feet.—News Item. as the true God by many good Chris tians.

During his discourse Rev. Henry is reported to have said to the dear girls: Beware of the perfect man; perfect men as husbands have frequently proved not only to be a white elephant, but a whole menagerie of untamed beasts."

Now, THE PROGRESSIVE THINKER will strike hands with the faithful preacher in that utterance, and it will add, that those Christians, whether preachers or laymen, who imagine all men vile, and unworthy the marriage colation, who do not indorse the dogmas of the church, are the very persons the bachelor girls" should shun, for the penitentiaries are literally overflowing with that class of Christian believers. They who put on, holy airs and appear the most perfect are the embezzling bank presidents, cashiers and mercantile clerks who are trusted because of their surpassing love for Christian truths. They are just the persons good girls should have nothing to do with: while the honest skeptic who dares "face a frowning world" in the advocacy of the teachings of nature are the ones to tie to with hooks of steel; for whatever their other faults they have the bravery to be faithful to their con-

Domineering Priests.

The Lord God of Israel, according to I Samuel, ii, 35, determined to raise up a faithful priest, and build a house for him. That seems a very proper act. If God wanted a priest to minister to him why should he not build the house, and not tax the laborer who got no share of the fat bullocks and lambs and doves which were sacrificed? This statement is followed, in verse 36, by what seems designed for a prophecy, telling that persons would come and crouch to that boss priest for a piece of silver and a

pray thee, into one of the priests' offices, that I may eat a piece of bread." We wonder if God, when he made that prediction, had any idea that those crouching, beggarly priests, praying for silver and a morsel of bread, were to asnume control of public affairs in an after age, claim the right of legislation for the world, dictate the laws, make kings bow before them, hold statesmen in thrall, and allow them to demand salaries of \$10,000, \$25,000, \$50,000, and in one instance, at least, \$80,000 per annum for their worthless services? It is suspected, had he seen the outcome, and the arts to which these begging priests would resort to gain pelf for themselves and to enrich the church, it is more than probable he would never have made the Jews "a nation of priests." or provided for the perpetuity of the dom-

Thanks.

"The Lord made me and then lost the pattern," says the Rev. Sam Jones. Thanks be to the Lord!

He who, silent, loves to be with us. and who loves us in our silence; has ched one of the keys that ravish hearts. -Lavater.

A Bloody Object-Lesson.

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

"The vengeance of the successful conpirators did not stop here. Speeding to the capital, with the head of the Ma-gus in their hands, and exhibiting everywhere this proof at once of the death of the late king and of his impos-ture, they proceeded to authorize and aid in carrying out a general massacre of the Magian priests, the abettors of the late usurpation. Every Magus [priest] who could be found was ponlarded by the enraged Persians; and the caste would have been well-nigh exterm-inated, if it had not been for the approach of night. Darkness brought the carnage to an end. The sword once sheathed was not drawn again. Only, to complete the punishment of the am-bitious religionists who had insulted and deceived the nations, the day of the massacre was appointed to be kept annually as a solemn festival, and a law was passed that on that day no Magus

should leave his house." This object-lesson from the remote past illustrates the usurping tendency of the priesthood in all countries, and in all times. The wise among them see the danger that menaces them; but the great mass seem to suppose they are so entrenched in popular favor they have nothing to fear from those they oppress. The bow bent too far always breaks, and somebody is liable to be hurt.

MORAL: Keepall Gods out of the Constitution, and hasten the secularization of the State in every feature as speedily

Spite Against Churches.

as possible.

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

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

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

A Thinklet for Thinkers.

Not long since, in a mine in the Flenu, Belgium, district, called "St. Henriette

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

A Lawyer's View of It.

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

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

A General Want.

In a sermon in Portland, Ore., recen ly, the Unitarian minister, Rev. T. L. Elliott, said what the city needed was ten righteous men to govern it.-News tem

The Oregon city is not the only one which needs righteous men to manage its business affairs. They would be ac- for Marshal Stewart. The present case ceptable in Chicago, but they are a scarce commodity.

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

The Cyclone. . .

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

Man is the weeping animal born to

MRS. MAUD LORD DRAKE That history is ever repeating itself

A Noble Fight for Personal Rights.

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

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

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

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

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

The defense in this case have canvassed

the country from Boston to San Francisco, and all over the country wherever Mrs. Drake has ever lived, to find something detrimental to her character, something pernicious and wrong in her teachings, something against her as a lady, as a woman, only to find that she or the Protestant churches, just as one has hosts of friends wherever she has has to learn a new language, but all been: friends in the churches and out of mankind speak and understand the lanbeen; friends in the churches and out of the churches; strong, determined friends even among Catholics; friends among the wealthy and the poor; among the best and most noted names of the land, so clean and unselfish has been her life and her labors. Hence, the ring that conspired to injure her has been obliged to come to bar on the law in the case It is a matter of congratulation that Mr. Drake has the ability and disposition to protect and defend his wife and her good works against all comers, even the desperate ring that dominates Kansas City; and that he has been fortunate in the selection of attorneys whom the ring were not able to buy or intimidate. The St. Paul Pioneer-Press, of May

12, says of this case:

SOCIETY WOMAN IN JAIL.

CAUSE OF A SUIT NOW IN THE COURT OF APPEALS.

case originating in Kansas City. and which created a great sensation at the time it came up on account of the people involved, was argued in the United States Circuit Court of Appeals yesterday, and it was one of the most interesting suits on the docket. The case was that of Maud Lord Drake against H. P. Stewart. Mrs. Drake is a niece of Stonewall Jackson, the wife of a promi-nent capitalist and is a leading society woman. While visiting in Kansas City about two years ago a report reflecting on her is said to have appeared in the Kansas City Star. A reporter of the paper interviewed her the next day, and, it is alleged, struck Mrs. Drake and she retaliated by slapping the reporter's face. The latter had her arrested on the charge of assault and Mrs. Drake was put in iail.

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

In the first trial of the case Mrs. Drake

rot a verdict of \$12,000 against the marshal. A new trial was secured and in the second trial a verdict was directed is an appeal from this decision.

Argument was made vesterday on he half of Mrs. Drake by John W. Beebe, who is a prominent attorney in Kansas City, being counsel for the Union Pacific railway in that district. He is also well known in St. Paul and has had his summer residence in this State for seventeen years. The arguments consumed

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

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



An Unparalleled Offer. VOLUME ONE OF THE ENCYCLOPÆDIA OF DEATH, AND LIFE IN THE SPIRIT

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

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

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

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

Ethical Culture Society.

This new organization, with no creed but to do good, has an able representative in M. M. Mangasarian, of this city. In a late discourse at the Grand Opera House, commemorative of its twentieth anniversary, Mr. Mangasarian gave a brief outline of the object of the movement, and reference to its origin. We are sure many of our readers will be interested, so we copy from the Chicago Chronicle:

"Progressive religious movements are very popular with the Anglo-Saxon people here and in Europe. The English and the American usople feel more real interest in religious thought and enjoy a larger religious liberty than, perhaps, any other people. But the ethical movement is a new spirituanot a new ism. Its mission is to reform, not to destroy. It has not come to take away from people their faith, but to rationalize all faiths. The message of ethics is not a message of despair, but of hopes Agnosticism is not the last word of human progress, and ethical culture is not based upon agnosticism. No thought that is born of uncertainty can be virile. The gauge of power in a new movement is in its ability to perform a double task—to show that the old is dead and to create the

"Again, ethics is the largest word in the religious vocabulary of man. One is converted to the dogmas of the Catholic guage of righteousness. Ethics is the full chorus of humanity. What is the-ology? The point where men and minds separate. What is ethics? The point where they touch and mingle.

"The ethical movement began in New Vork in 1876 It was at first a little society and attracted but little attention. The first child of this new religious movement was the Chicago Society of Ethical Culture, under the leadership of William M. Salter, who was also the first to embrace the gospel of ethics as interpreted by the eloquent leader of the New York Society, Professor Adler. The Society of Philadelphia was next organized, with S. Burns Weston as its leader. At the end of another year a third society was established in St. Louis, under the leadership of W. L. Sheldon. But the ethical movement has crossed the ocean and found a large and enthusiastic welcome in England and on the continent. There are four ethical societies in London and about as many more in the university towns and in Ireand. In Germany the movement has attracted the interest of the educators. and has its stronghold in the great centers of learning and culture. the best known and most revered names of intellectual Germany are to be found among the supporters of the ethical

"To all who feel that there is a real contradiction between their deepest convictions and the standards of churches to which they belong; to all who believe that it is morally hurtful to profess one faith in public and hold to another in private; to all who consider it a case of conscience to seek a fellowship where they can lead a religious life without dissimulation or self-suppression; to all who, being of a fine and sensitive nature, hesitate to give even so much as a nominal assent to tenets and practices which no Clonger command their respect; in one ward, to all who hold that the moral life is the supreme and sufficient thing in religion and is in-dependent of opinions, creeds and rituals—the Society of Ethical Culture of-fers a home. Let all, who accept its platform intellectually lift their daily ives to the stature of its moral requirements, and defend and subport its interests with devotion and courage. To pos sess the truth and not to preach it is to persecute the truth." bus

A Devout Catholic.

John S. Jones, hanged at Murphysoro, Ill., May 19, for the brutal murder of a woman, had the officiating priesta great necessity in hanging bees-read a letter from the scaffold a moment before he dropped to glory, concluding: "I die a devout Catholic. Fareweil; may God have mercy upon my soul and

Memorial Day.

It was a grand day in Chicago, this year! The patriot soldiers of the rebellion were duly honored on the occasion.

For one dollar, you may buy a bottle of Ayer's Sarsaparilla, which, if taken in time, and according to directions. may save'a great many dollars in doctor's bills, and thus exemplify the truth of the old maxim, "Prevention is better than cure,"

ABNORMAL PHYSIGAL IMPRESSIONS.

VITAL MACNETISM AND THE NERVOUS SYSTEM. BY A. FREDERICK COLLINS.

professor of chemistry at the Uni- one of his writings he says: versity of Pennsylvania during the Ocean, I found some important notes powerful pressure for over thirty sec- might cost. on the effect of vital magnetism acting onds' duration. It came so suddenly, on the nervous system of certain sensitive people.

life, the learned professor undertook, my right hand; yet I noticed parin the interest of truth, science and ticularly that Mr. Slade's hands were religion, to investigate the subject of on the table at the instant the pressure certain lights produced were not by spiritualistic phenomena, for which began," (G. M. Sr.) Philadelphia, at that time, offered exceptional opportunities. His penetrative ability in searching for unknown chemical and singular phys- right hand during the four minutes ical singularities did not desert him he held the slate that he could not that these sages proclaimed that some in this unique field, as is evinced by help crying out, the records containing accounts of his experiments.

In these valuable documents are de tailed the construction of apparatus that at once illustrate the doctor's remarkable sagacity by their eminent adaptability. Among those instruments, two in particular deserve es- of some geometrical design. pecial mention. The first he named the "spiritoscope;" it is a clever device for witnessing, under better ad- obtain these lasting results. I have vantages, trajection of matter in the one of the original copies in my tain spiritual phenomenon from taking fourth dimension of space, and is possession, where it may be seen at fully described in his pamphlet, "Ex- any time. perimental Investigations of Spirit Manifestations."

plained in this article.

the technical points of the topic, I of time.

It is not an uncommon occurrence paper test. at a spiritualistic seance to receive a into a very strong materialism.

These marked manifestations are ceptions, are these splendid displays tery (see fig.) and to the recording of latent nervo-vital force accompa- portion of the apparatus (B). This is nied by materialized hands or other simply an electro-magnet, shown in luminous forms.

in close proximity to the observer, stylus, or needle point, on a small different mental image than when the a strip of paper, covered with lampconsequences are quite wholly un- black (D), moves automatically by expected.

N looking over the posthumous | himself, but could not explain their writings of the noted American nature other than by the great Spiritinvestigator, Robert Hare, D. D., ualist's theory. In an extract from

> "Suddenly a grip upon my hand had hardly time to divert my atten-

Professor Zollern, in repeating the

To complete the account of tangible pressure which so frequently occurs, it is now a common test to prepare a paper with soot or flour so that the imprints may be seen. These visible effects often assume the shape of a hand or foot, but more often the form

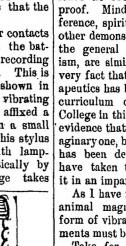
Dr. Hare was the first, to my knowledge, to employ paper so prepared to

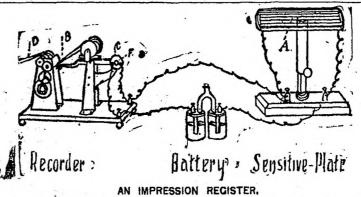
The paper is coated with lampblack or covered with soot from the smoke To the second he gave the title of of an oil lamp. After the impression electrician to produce a current from Neurotigraph," and this was em- is produced the paper is flowed care- a dynamo after the wires had been ployed to detect and define the char- fully with shellac varnish very much acter of impressions perceived by the after the manner employed by photogsense of touch, and will be fully ex- raphers to harden the surface of negatives. When this is dry the im-Before entering more deeply into pression will last an indefinite length

will cite a few typical cases to explain This idea probably suggested the or convey more explicitly the meaning neutrotography to the learned doctor, of the term impression as referred to as it will be seen that the instrument utilizes the advantages gained by the

On a glass plate (A) about two decslap upon the cheek, a strong pressure imeters square and supported by inon the limbs, a squeezing sensation at sulating columns of hard rubber, is the throat, and other abnormal tests sprinkled finely powdered graphite that are of such a forcible nature that (black lead). At the extremities of one is led to believe that Spiritualism the glass are fastened two copper conhas in this particular phase developed ductors. It is on this plate that the force is to imprint itself. Leading from the copper contacts

uite startling, for, with but few ex- are wires that connect with the bat- the general force of animal magnetdetail at F, near which is a vibrating These results, when the medium is tin plate (C), to which is affixed a leads the imagination to form quite a multiplying lever; beneath this stylus clockwork. When a change takes





AT THE OLD UNIVERSITY. kind very well. My brother, T. Byard ible to the naked eye, the stylus re-Collins, then a student attending the cords it on the black lead plate (D), old University of Chicago, but now a for the strength of the current of elecdoctor of divinity, passed through an tricity varies as the resistance between ordeal several years ago never to be the two poles is changed by the fluctuaforgotten. During the warm summer tions of the particles of black lead. nonths the students were wont to re- As the current varies the electro-magturn to their apartments in the dor- net becomes more or less attractive, mitory rather late on certain even- and the diaphragm of tin plate is ings, Sunday especially, and, on com- swayed to and fro accordingly. ing through the great building from the Rhodes avenue entrance, would stop and partake of a cool glass of water from the hydrant in the laundry-

My brother, like many others, knew this place so well that a light was not needed to find the glass or turn on the water. As he lifted the glass to his lips a sharp slap on the back caused him to lower it again. Supposing that some of the students had attempted a joke (or what would pass them-he always spoke thus-but no answer came from the solemn somber of the great, barren room. He lit a match and searched carefully about, but discovered not the slightest clew to indicate the presence of any living being.

It was not until several months clapsed that I discovered a seance had taken place in the private apartments of a student in the old dormitory on the very night the strange event happened, and that a number of remarkable tests occurred at the identical time the blow struck my brother. The medium was a college boy, and the seance given for the advantage of a few students interested in Spiritualsm. . These meetings were kept for some time a profound secret, for the medium and his fellow-students who witnessed the remarkable performance would have been placed in an awkward position had the faculty been made aware of its existence. In probing my brother's affair I learned from a fellow-student of the seance, which was in many respects similar to those given by Mr. Slade.

SLADE AND THE GRAND DUKE. the Grand Duke Constantine of Rus- away as easily as a simple arithmeticalsia, who records several instances problem. When once interested, the where he received these impressions learned English scholar became in-

place in the particles of black lead on I remember a case of the latter the plate (A), even though impercept-

THE AUSTRALIAN MEDIUM.

By means of this ingenious contrivance it was discovered by its inventor that the particles of black lead moved almost continuously from the moment the medium came into the

room until he left it.. By the aid of a powerful microscope Professor W. Clark Crandall, the insanity expert, traced the most beautiful designs, geometrical and otherwise, when examining the insanity case of Henry Botsford, the Austraas one with them), he spoke kindly to lian medium who created a sensation in court by the marvelous feats which occurred through him.

The stylographic impression illustrates the markings that are virtually the tracings of the force of animal magnetism. Dr. Hare, however, came to the conclusion that the force represented was of a spiritual nature. My theory is that the wires connecting the glass plate A with that of D represent the censor nerves, through which conduits the whispers of the world are sent back to man. When these expositions of force take place, and the objective point is the human organism, the mind is the recentacle that receives it. Likewise through the motor nerves of the sensitive, then, must these messages be sent to the

man. This hypothesis seems all the more reasonable when we reflect that all mediums and sensitives are more or less exhausted after such tests have been performed.

When Professor Crookes announced his intention of examining all spiritual phenomena based on the above theory, materialists hailed with great joy this determination, for they asserted that During Mr. Slade's sojourn in St. before this eminent scientist the Petersburg he gave several sittings to strange phenomena would be explained

fatuated with the subject, and not until he had carefully investigated every possible phase of spiritual phenomena did he make known the results of his labors. Had many men of less eminence deduced the same conclusions as Professor Crookes they would not have dared to risk their reputation in making known their discoveries in the face of public sentiment and opinion.

But Professor Crookes is a man of iron nerve as well as an intellectual giant, and was not deterred from isyear 1850, says the Chicago Inter and upper left arm held it with a suing his opinions whatever the result

But let us see what these mighty so forcibly and unexpectedly that I egotists who had declared that Spiritualism would be entirely overthrown During the twilight of his useful tion from the slate which I held with by his researches said when they learned that his deductions differed from their own, when he declared that direct chemical action, and that certain forces were not direct physical experiment with Mr. Slade, says that productions, but instead were caused he was so violently pinched on his by the emanation of a physical force through the medium. It was then mistake had occurred or that Professor Crookes had been deceived, and challenged a reproduction of some of the more startling phenomena under

conditions of their own contriving. "History repeats itself," for precisely the same results were produced by Dr. Hare's experiments in 1850.

ARCUMENTS OF NON-BELIEVERS. The great argument of the majority of non-believers is that of producing a certain condition to prevent a cerplace. This is the silliest and most illogical argument that can well be thought of. These would-be censors might as well challenge an expert severed on the armature or after having deprived the machine of its field magnets. It is a simple matter to impose conditions, but difficult to produce any phenomena except under the most favorable circumstances.

Never before in the history of civilization have there been more experimenters or more experiments produced in this branch of scientific research, and day by day the delvers into what was formerly called occult manifestations are being repaid for their laborious efforts by proving their assertions with special scientific instruments that are so exact that they leave no room for any but authentic proof. Mind reading, thought transference, spiritism, hypnotism, and all other demonstrations that are due to ism, are similar in character, and the very fact that a chair of psycho-ther, apeutics has been introduced into the curriculum of the Illinois Medical College in this city should be sufficient evidence that the force is not an imaginary one, but is an established fact, has been demonstrated to those who have taken the trouble to investigate it in an impartial manner.

As I have many times before stated. animal magnetism is only a higher form of vibration, but special instru-

ments must be contrived to measure it. Take, for instance, Keely's motor and its accessories; because it is not readily understood it is sometimes condemned simply because it is not

understood. Mr. Keely can, by producing vibrations equal to sixty-four a second up to 10,000, convert through his spherical etheric engine vibrations higher than any heretofore produced by any means except pure mind vi-

brations. Before the twentieth century has emerged from its swaddling clothes this misunderstood, misconstrued and abused science, instead of being known by a very few and condemned by the many, as we find it in the latter part of the nineteenth century, will be understood by our great-grandchildren, and will be as much a matter of course in commercial pursuits as steam and electrical power are to-day.

A. FREDERICK COLLINS. GAIL HAMILTON STRICKEN.

The Attack Is Similar to That of Last Year-Little Hope Entertained of Her Recovery.

Gail Hamilton (Abigail Dodge) suddenly fell sick again, May 21st. at her home at Hamilton, Mass., and very little hope is felt for her recovery. The attack is similar to the one from which Miss Dodge suffered just a year ago in the Blaine mansion in Wash-

At that time Miss Dodge, who had been very strong and well, was found apparently dead in her room, and a report to that effect was sent over the country, which caused hundreds of obituary notices about her to be printed. Many months later she wrote an account of her sensations during the time that she lay in this comatose condition. She said that here two dead brothers, Brown and Stanwood Dodge, came and talked with her, and she told at some length what they said.

Since that attack Miss Dodge has been living very quietly at her old home in Hamilton. Although weak bodily, her mind, has been as strong as ever, and she has kept in close touch with the affairs of the world.

"Social Upbuilding, Including Co-operative Systems and the Happiness and Ennoblement of Humanity." By. E. D. Babbitt, LL. D., M. D. This comprises the last part of Human Culture and Cure. Paper cover, 15c. For sale at this office.

"Talleyrand's Letter to the Pope" will be found especially interesting to all who would desire to make a study of Romanism and the Bible. The historic facts he states, and his keen, scathing review of Romish ideas and practices should be read by all. Sold at this

Suggestive Cases Quoted.

OBSESSION.

MANY WHO SUPPOSE THEY ARE OB-SESSED ARE NOT-AN EXPLANATION OF VARIOUS CASES - A COMMON-SENSE VIEW OF THE MAHATMA.

TO THE EDITOR: -The matter of obsession has been pretty well aired in your columns of late, but I wish to say a few more words about this very important matter, as Bro. A. J. Lang worthy, of Muskegon, has brought up the subject of sanitariums in connection with it.

Now, Mr. Editor, while I have had quite a little experience with cases of obsession, I must hold that the matter is not well understood even by Spiritualists. I find that very many people who suppose that fliey are obsessed are not obsessed at all, but have sat for mediumship until they have become so very sensitive that they cannot resist the natural condition of the Spirit-world about them. A man with the tremens or alcoholic delirium is only in so sensitive a condition that he comes in contact-close contactwith the lower grade of spirit-existence, and he actually sees many or most of the things that he describes. In the early days of my mediumship I have had the sense of a spirit crowding me on one side while in bed at night, and while I would attempt to drive it away another would crowd me on the other side. Many a night I have put in my room a dim light, and calling a crowd of spirit-children around me, would have a half hour's romp with them, they walking and tumbling all over me. My condition then was simply too sensitive for earth existence, and I had sense enough left to withdraw from that condition and become my normal self. Some told me that I was obsessed, but They Regard the Movement in I knew better and know better now. Obsession "rarely" comes to me-

diums or sensitives if they are in good bodily health and the brain in a sound condition; but an obsessing spirit will find a place to hold onto, either in the low condition of the disorganized brain or a defect in the moral makeup of the sensitives. Sometimes a low spirit, or one even of the higher can stand the fraud and deception of class, will take possession of a medium and hold on for a long time, until they learn the royal road to a higher life. If the patient only rightly understands the matter, they can rid themselves of all obnoxious or encroaching spirit power.

I find in our New York State Hospital here about one thousand patients, in all conditions of mentality, and I am at times called to visit this was a girl of twelve or thirteen years, who would most of the time be a dutiful and good child; then all at once she would leave home and be found soon after at some of the near-by towns and want to get home. As soon as I came in contact with her I said: Her own mother controlled the child | madom and disappoint a large tyrant of a stepmother. Now the child has been put in a good home, where she is kindly treated, and her spirit mother controls her to run away no more.

woman, thirty years of age, who would leave husband and children and demand. If Theosophy is to flourish wander away for months. Well, as soon as I called upon her I said: "Too ent or parent organization, and not much mother-in-law to control her at home, and too much spirit mother, who tried to take her away from a tiger of a mother-in-law," and I was right.
These and other cases of a similar

character can be cured. They are not insane nor obsessed, but are cursed by circumstances that ruin them for the time being.

Another case was of a young man of about thirty years of age. As soon as I met him at the asylum I made the remark that he had had the brain fever, and that he had been controlled by bromides, or he would have been now a raving maniac. His mother confirmed my affirmation, and I found that his father had control of him as a spirit, and that no obsession could take hold of him.

All of the above cases were called cases of obsession, but they were not. This subject is so broad that I fear that I am taking too much room in your valuable columns, but I will go a little farther with my experiences in this line. An Irish woman came to my house and wanted a half-dollar for a photograph of E. V. Wilson. While I sat talking to her I heard a voice that was uttering a continuous stream of Irish vulgarity and abuse to the woman. She appeared in a half dazed condition, and it was evident that the spirit that did the talking in a spirit sense to me was in perfect possession of the woman.

Now, this was only a possessionnot an obsession. She told me that it was the spirit of her husband that had gone out into spirit-life about a year ago while he was in a drunken condition. He continually advised her, and kept her from doing any work, and she was willing to abide by the spirits' advice, but if she so willed it she can at times throw off the control and be herself.

Another case was of a woman of about thirty, who had a continual control or actual obsession, and after repeatedly trying to aid her and rid her of the obsessing spirit, I called in an M. D., who made a thorough examination of the case and proved to me that the subject had an attack of spinal meningitis, and that the dis-ense was of such a nature that it was almost incurable. She is now at the For sale at this office.

hospital, and just so long as her brain is in this dilapidated condition she will be obsessed. I can call the obsessing spirit to myself for a night or a few hours, and then I have to send it away, and, of course, it returns to its own medium.

Take the case of what the Theosophist calls a Mahatma. One says: I am 300 years old; I come and go out and in this body of mine at will. What is the situation here. It is this; A lazy old East Indian has simply given himself' up to a spirit control, who may or may not be 300 years old, and for years he has laid around in the shade and begged his living, and has allowed the control a continual possession of his body until the controling power does all the talking, and finally the original spirit that the man was born with is so completely put aside that he says no more-does nothing but merely hold a human body, until the controlling spirit proclaims that this is his body, and that he is 300 or 400 or 500 years old, as the case may be; and the ignorant believe that in fact the person calling himself a Mahatma is a very old man, who can prolong his life on earth for any length of time. The delusions of the whole matter would, if they were written up, make a very large volume.

Spiritualists as a mass know so very little about real facts in natural law that the whole matter is in a most miserably mixed-up condition. Many claim to have received a benefit from the advice that I have given them, but if any have been aided it has been done through the assistance of a very natural law, handled by the guides that work through my organism, for I claim nothing of myself. Hoping that I can aid all that are in deep distress, I remain yours, fraternally, J. W. DENNIS.

CHICAGO THEOSOPHS.

New York as a Fraud.

A DEMAND FOR MAHATMAS FOR CHI-

OAGO. The Chicago Theosophists should have selected some other time for becoming obstreperous. The announcement of the Chicago president that he the new school no longer, may put a damper on the flow of stolen jargon of mangled Hindoo philosophy that has proved so entertaining. He might have waited until the precious organization in New York had run the gamut of its grotesque chicanery and permitted the humble public which has not had an opportunity to flit through the centuries in the jungles of Thibet to observe how far the abnormal deasylum to see if I can tell whether generates would carry their hysteria they are obsessed or not. One case and fanciful philosophy. The Wright combination, which is credited with having begun its unlimited engagement on earth a few thousand years ago, has just got its Chelas in good working order, and any untoward incident that precipitates a premature farewell appearance of this prehistoric "Too much mother spirit and too alliance must cause an unpleasant much stepmother," and so it proved. | thought-wave to sweep over Mahatand took her out of the reach of a expectant mundane audience. But although the radical step taken in Chicago may be premature, no one here will question its wisdom from a practical point of view. New York has begun to fear already that Chicago Another case was of a married will start a society of its own, and this is what the general public will in Chicago, it must be as an independthe tail of a New York kite. If brains are to be addled by impossible science and puerile religious concepts, Chicago should have its own Mahatmas do the the position which it enjoyed for ages business. These New York spirits in Europe, the repository of divine inhave been objects of suspicion since they began to perform marriage ceremonies hid behind cotton sheets. If sound morals, sound religion and sound science are to be perverted, Chicago has its own adepts who can attend to all the details with neatness and dispatch, without importing at that some well-meaning members of

large expense an inferior article from our great order have subscribed to the Yorklyn. If some of the shadowy reproposed amendment, I am pleased to cesses of Chicago's social organism are observe that the consistent members to be cut off from the wholesome light denounce it in no uncertain terms. It of common sense by a murky occult should be apparent to all that to enveil, Chicago should intrust the work dorse or countenance such a proposito its own occult contractors, and not tion is to resign all right to memberdiscriminate against home industry by ship in the American Protective Assotaking straw bids from irresponsible ciation. seers from Greater New York. Chiwhere it must have its own complete outfit of Karma, Chelas, Mahatmas, adepts, seers, thought-waves, and any recent additions to the aggregation,

and, if necessary, a commission should

finer specimens in their native lair .-

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relations to Spiritualism. As its title

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ment.

The primary object of the order is cago, in fine, has reached the point to eternally divorce the church from the state; to leave religion to the conscience of the individual, and government to the masses; to leave the question of eternal rewards and punishments between man as an entity and be sent to India to catch a few of the God, his Maker, and politics to the people as a nation. Under our Consitution, as it at present exists, the orthodox and unorthodox, the Christian and un-Christian, have equal rights. Under this proposed amendment only the orthodox would possess any rights, civil or social, and it is by no means the most dangerous and difficult condition of the whole proposition that the Government of the United States would be called upon to declare which sect of the Christian faith should be acknowledged as the exponent of the revealed will of God

and the interpreter of his laws. I believe this is a subject that our Protestant pastors should take up. A rebuke from them to their deceived and mistaken brethren in orders would come more gracefully than from any other source, and would reveal the Jesuitical conspiracy which underlies the proposed amendment. I have refrained from touching upon the subject before, believing that the good

to Congress in favor of the measure, however, warns me that our order matter, but it is our duty to, as far as possible, disseminate such literature and other information as will point out to the honest and Protestant section of these petitioners the danger into which they are being blindly led by those who seek to destroy not only religious liberty, but Protestantism itself, for the enlargement of popery.

Trusting and believing that the outcome of our deliberations and acts will be the accomplishment of our aims and purposes within the present year, I remain yours in F. P. P. W. J. H. TRAYNOR,

Supreme President A. P. A. WONDERFUL PSYCHOMETRIST

Marguerite St. Omer Gives Remarkable Readings.

"GOD IN THE CONSTITUTION."

Supreme President Traynor Gives

His Views on the Proposed

Legislation.

I would draw the attention of the

membership of the order to a piece of

projected national legislation which

will. I am assured, when properly un-

derstood, meet the condemnation of

every loyal member of our organiza-

tion, and of none so much as our

Protestant clergy who are members

thereof. I allude to the matter from

a sense of imperative duty, not un-

mixed with regret that I should be

compelled to oppose a measure ad-

vocated by some whom I have every

reason to respect, believing that they

are acting in the best of faith, though

under a dangerous and mistaken con-

ception of the principles of our Con-

I refer to the joint resolution, in-

troduced by Congressman Morse, to

therein: "Acknowledging Almighty

God as the source of all power and

authority in civil government, our

Lord Jesus Christ as the ruler of na-

tions, and his revealed will as the

If this remarkable and dangerous

proposal had emanated from the pen

of the Pope of Rome himself, it could

not have been more inimical to the

true spirit of our national form of

subordination of the rights and priv-

intelligent reader cannot but form the

conclusion that the suggestion came

from Rome itself, and that well-mean-

ing but shortsighted and overzealous

champion the thing which the papacy

most desires and our organization

most thoroughly dreads and opposes-

the union of church and state, with

proportion of the citizens of the United

States, composed of Jews, infidels,

agnostics, freethinkers, Spiritualists,

Universalists, Unitarians and other

unorthodox bodies, be virtually dis-

franchised, but the one and only sect

which claims by divine right to in-

terpret the revealed will of Christ, the

papacy, would by the unity of its

parts and the perfection of its political

and clerical organization, and the dif-

ferences of opinion and creed existing

between Protestant sects, be placed in

terpretation and inspiration, without

whose sanction no law would be con-

stitutional. This is not a mere theory,

but an inevitable condition resultant

upon the adoption of such an amend-

While I have learned with regret

the state subordinate to the church.

supreme authority in civil affairs."

said:

stitution.

TO THE EDITOR: -For several years I have been an honest investigator of Spiritualism in all its different phases of phenomena; also a close student of In a recent letter to the members its philosophy, which is grand. I have of the A. P. A., President Traynor found all manner of fakes, but if there was no truth, no genuine, there would be nothing to fake. I wish to say that in the science of psychometry-which I define as one of, or the for a fake-no person investigated could be more skeptical than myself, from the State of Washington, from a here. Well, so mote it be. person who thought he was a relative I wish to say a few words in regard curiosity, I answered. The letter I as bones can be photographed. received last evening, I asked Mar-Thoughts are things; not material amend the Constitution of the United States by inserting the following an arrow, she said:

person, a long distance off, in the Northwest, one who is seeking to find father's side of the family. He has ance other than that of establishing government nor more conducive to his relationship between you and ultimate papal supremacy and the him."

The above is an truthful a reading ileges of the lay majority to the will of the clerical minority. In fact, so as I ever saw or heard, as the person is the youngest gon't of my father's Protestants have been induced to thousands of miles it had traveled.

master. I saw her one Sunday even- thought is a particle or small part of ing stand upon the rostrum, and while the same material or substance. she was blindfolded tell the audience To think or say the means is a The consequences that would follow that an article had been placed before Rechen, X or cathode ray, does not the incorporation of such a principle her for a reading. She said: "I sense approach the true knowledge of the in the National Constitution would be the magnetism of an article before me wonderful phenomena. To under dire indeed. Not only would a large which belonged to the unfortunate stand the subject we must approach it Pearl Bryant. I shall positively re- from the psychic side of life, But fuse to read the article." I saw a de- that thought and mind can be phototective place it there; but how she graphed, and will be in the future, I knew, without touching it, is what have no doubt. puzzled me, and I can only come to one conclusion: That there is no limit | recorded all by the same point on the to the science of the soul, or psy- same kind of surface, and by the force chometry, and that personal contact or motion of speech. With the best is not requisite to one so well qualified microscope no difference in the imto read the souls of individuals, present or absent. She is doing a grand and glorious work in this city, in the emotions, can be repeated at opening avenues of thought in the minds of the people, and is the most nomenon to photograph a thought wonderful woman I ever saw; and I believe had she lived in old Puritanic a metallic film. times would have been burned at the

> sulted by inventors, who for years have got just so far, and could not perfect their inventions, and she at once sees the defect; also tells them of it and the change to be made; and patent rights have recently been issued on several through her psychometric powers. All I can say is, her powers are beyond my comprehension. Respectfully yours,

CHAS. W. BROWNFIELD. Cincinnati, O.

A HAUNTED LIGHTSHIP.

MOANING VOICES, WILD LAUGHTER AND UNEARTHLY NOISES DRIVE HER CREW TO DESERT HER PROM FRIGHT.

The schooner Robert Laing is haunted. So says the captain. So say the crew. She has been used as a lightship at the entrance of New Haven, Ct., harbor, for a year past, and during that time has been a source of singular mystery. Strange voices have been heard calling at all hours of the day and night; sometimes the name of the captain would be vigorously called, and when Cap-tain Hall would go to investigate no one was there and the crew were all accounted for. At first it was thought some one

was playing a practical joke on the skipper and his men, but as time passed and the strange voices continued, fear took possession of the men and they began to desert the of the night hysterical laughter would be heard in the rigging. Then weird utilize the laws of mediumship and deship. Sometime in the quiet watches voices would come moaning from between decks. There was something "Woman, Church and State." By strange and uncanny in these voices ever calling. The vessel has time and

remain, and so the vessel from sheer necessity has run into New Haven cannot afford to remain inactive in the harbor, in hope of shipping a new crew. The captain cannot explain the mystery and the crew shudder and dislike to talk about it.

This book gives an admirable course of study in ethics, and supplies a long-feit want of an ethical text-book especially adapted to the comprehension of children, as well as older persons whom it is wisely and appropriately designed to interest while teaching them valuable ethical jessons.

The author shows a wise practicality in her method of teaching the principles of ethics, She illustrates her subject, with many brief nerratives and ancedotes, which render the book more interesting and more easily comprehended. It is especially adapted for use in children's lycaums. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it. It is a most excellent book and should be widely circulated. Are Thoughts Things? Can They Be Photographed?

TO THE EDITOR:—THE PROGRESSIVE THINKER for May 9th is at hand and perused with pleasure. It is read by many here, and I am doing what I can to increase its circulation I visited San Diego Saturday and

Right Living: What is Morality? What is Ignorance? Knowledge the Great Treasure. Concerning Education. Conduct; or Right Doing. Virtue, the Illuminator of Life. Prudence, an Economy of Life. What Know Ye of Justice? Fortitude a Noble Possasion. Temperance and Intemperance. Is the Use of Tobacco Daugerous? Cultivation of Individuality. Character, a Jewel of Great Frice. Ideness, Another Name for Loss. Industry, the Staff of Life. Value of a Trade. Recreation a Recessity. Games of Chanco. Truth and Falgehood. What is an Oaft? of the Worth of a Promise. Fraud a Crime. The Poison of Siander. What is Hypocrisy? Conscience, or Moral Sense. Selfshness, the Menace of Society. Gratitude, a Fragrant Flower of Life. Is Reverence a Duty? Self-Reliance. Self-Control. Self-Respect. Foolish Pride and Silly Projudice. Anger, the Distorter, The Angel of Forgiveness. Observation a Great Faculty. Perseverance, the Friend of Man. Punctuality, a Promotor of Success. The Difficulties of Life. Tempiqtion, the Demon on the Highway, Habit, Second Nature. Power of Will. Courage, a Necessity to Hight Living. In Regard to Concealed Vice. Beautiful Cherity. Fidelity, the Giver of Strength and Honor, Value of Wealth. Avarice, Not a Means to Life's Best End. Good Nature, One of Life's Best Blossoms. Reason and Free Inquiry. Free Speech. A Free Press. Hights of Animals. Rights of Children. Human Rights; or the Equality of Man. Moral Cleanliness. Politeness—The Gentleman. Politeness—Continued — The Gentlewoman Best Society. Progress; of Enlightenment. Wisdom. Sunday, Was at a reception given to Brother Newman, late of Chicago, and his wife, at the house of the old veteran, Brother Peebles. Brother Newman is here to establish the Philosophical Journal, and they bade him God-speed.

Sunday I listened to Dr. Peebles for the first time. Brother Newman and others and I addressed a goodsized congregation with them twice. There are about a thousand Spiritualists in San Diego, and the cause is growing there as well as here,

I am acting as president pro tem highest of the mediumistic gifts, and of the First Society of Los Angeles. one in which there is the least chance It is prospering and we hope for harmony, Mrs. Ada Foye is speaking through a more honest motive to find for the Harmonial Society and is well the truth; and I don't believe anyone liked. Brother Colville is speaking for our society; he is being appreciated But last evening I received a letter well. Spiritualism is on the advance

of mine. I had never heard of or to the answer of Hudson Tuttle to seen the person, only as a letter was questions by B. B. A. in relation to handed me from the Chief of Police the science of thought photography, two weeks ago. The letter, out of which I think can be done as readily guerite St. Omer to give me a reading things, but things all the same, made from it—she not knowing whence it out of something—I call it thoughtcame, or even looking at its contents. stuff ideas. Whether material or not But quick as a flash, and straight as material, they have form and property. Every thought, to be recog-"I get the magnetism of a male nized by consciousness, must assume form in the brain.

Science shows on the cortex of the some relative. He comes in your family tie, not as a brother, not as near as a cousin, but more distant, not on the mother's, but on the which produce them. They proliferate the forms manifesting the thoughts which produce them. They proliferate as rapidly as thought, and they are no motive in seeking your acquaint- material, being produced in the form of the idiom or language spoken or written by the thinker.

Now, if the science of the X ray is well understood, and instruments properly constructed, a snap-shot can be taken by a kodak which will reveal pronounced is the papal ring per- cousin, a person Theyer heard of be- the thought as surely as a photograph vading the entire proposition that the fore. Now, the mystery to me is, can be taken of the face. And the how Miss St. Omer could select this time is not far distant when the person's magnetism'from perhaps a thoughts can and will be as easily dozen of others who may have han- taken as the face. Spirit pictures are dled the letter in the course of the taken, and thoughts are not more ethereal than spirit—the difference be-Psychometry is a wonderful science, ing only nominal, the features being of which Miss St. Omer seems to be an aggregation of thoughts, while

In the phonograph, thoughts are pression can be observed, yet the difference, both in sound and in tone of pleasure. It will be no greater ple than to make an impression of one on

I reiterate, thoughts are things made of ideas, and ideas are ultimate She informs me she is often con- particles of mind-molecules, if you choose to so call them. There are said to be eighty billions of molecules in one drop of water. Each molecule has two ideas, form and property. We can think both form and property are thought-stuff and things, hence can be photographed and seen.

In a future article I will try to explain the modus operandi and show the relation of the X ray to the corona of the sun, and what the X ray is and how produced, if this article is considered worthy of a place in your

And now let me bid you God-speed in your great work. With best wishes for the cause and mediums of Chicago, I am yours fraternally.

GÉO, W. CARPENDER, M. D.

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PHILOSOPHY OF

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

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TALLEYRAND'S

********* 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 at least 40,000. We go to press early Monday morning, and items must reach us as early as Friday or Saturday in order to have immediate insertion

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

As Mr. Oscar A. Edgerly will be located at Holliday, Kansas, a town within ten miles of Kansas City, Mo., during the month of June, he will be pleased to make engagements for either Sundays or week nights, to lecture and give tests with societies located within a hundred miles of Kansas City, Mo. Mr. Edgerly has engagements with the following named camp-meeting associations: Onset, Mass.; Lake Pleasant, Mass.; Tem-ple Heights, Maine, and Vicksburg, Mich. Address during May and June, Holliday, Kansas.

Mrs. Boothe writes: "Friday evening, May 22, I attended a very interesting circle at 113 S. Paulina street. After Mrs. Pierce had given very satisfactory tests to about twenty, Mr. Heller, a hypnotist, selected three from those present and in a few moments had them under his control. Upon awakening them they gave tests to strangers present. Mrs. Pierce's circles are very harmonious and all attending exthemselves satisfied as to the truth of the messages. She expects to go to Cassadaga, and we are sure her good work will be appreciated while there."

W. B. Morrison writes from Grand Rapids, Mich.: "An association for the study of Spiritualism and other kindred subjects, to be called 'The Grand Rapids Band of Harmony, was organized with a membership of twenty-two on Saturday evening last. The following officers were elected: President, Mrs. W. C. Coffman; secretary, W. B. Morrison; treasurer, H. W. Boozer; and after some further business was transacted the guides of Mrs. Coffman and Mr. Samuel Smith made some remarks appropriate to the occasion.

Dr. W. Martin is conducting spiritual services every Sunday in Union Hall, 1712 Curtis street, Denver, Col., where he has lectured and given tests for nearly two years.

On Tuesday evening, May 26, a company of invited friends met at the par-lors of Professor and Mrs. W. M. Lockwood, in this city, where they had the pleasure of a very unique and enjoyable eyening's enter ainment, and one which they will long and vividly retain in memory. Professor Lockwood gave an exhibition of his graphophone and its wonderful renditions of the human voice in song and speech, also its reproducf instrumental music. The exactness of the instrument's reproductions almost make it seem to possess a conscious intelligence of its own. The professor uses the graphophone in his lec-tures, in demonstrating the correctness of his theory of the "Molecular Hypoth-It affords very fine and wonderful proof of the soundness of his views.

We understand that Doctor W. P. Phelon, who is well known to the readers of THE PROGRESSIVE THINKER, by many articles in its columns, defending Spiritualism and its believers, is to be in Boston and its vicinity during the months of June and July. He is to give a series of lectures on the "Higher Philosophy of Spiritualism," and talk as he may have opportunity. He is called hither by the growing strength of the Hermetic Brotherhood, of which he is one of the Elder Brothers. On the subjects of which the Doctor writes and peaks, he has no superior. He is both interesting and eloquent, whether he-addresses his audience by his pen, in trance, inspiration, or in his own per-His address for the next two months will be 32 Ruggles street, Boston. Mass.

Mrs. Annie Lord Chamberlain has gone to Azusa, Cal., where she will renain a year.

Dr. Willis Edwards, pastor of the Church of the Spirit, on North Clark street, this city, recently visited Streator, and gave a lecture on Spiritualism, Its Place Among the Religions of the World, and followed the lecture with tests. Much interest was excited by his work, and he is to return and hold another service there on June 4th. There was a large audience at his meet-ing, and many expressed gratification at receiving messages from the loved ones gone before. Dr. Mansfield, who resides at 152 Ce-

dar avenue, Cleveland, Ohio, has a wonderful gift of slate-writing and clair-voyance. Thousands have been convinced of a life beyond the grave through his mediumship. The Doctor has served the Lily Dale, N. Y., Camp Association twelve consecutive seasons Investigators have gone there from all quarters to witness the startling phenomena that occur in his presence. His reputation for honesty is above re-

Dr. Caird and Mrs. Caird, nee Hansen. have located at Danvers, Mass. The Doctor stands high in reputation as a physician, and Mrs. Caird has been long and well known in this city as a fine medium. We wish them joy and success in

their Danvers home. Dr. Harry W. Abbott, of San Francisco, California, has lately arrived in this city, and is temporarily located at 96 Thirty-first street. He will form classes for development on Monday's and Thursdays. He will respond to calls to lecture and give tests in Chicago and

J. A. Gregorwitsch, the celebrated hypnotist, is now on his way to Europe. He will visit London, Eng., and Berlin, Germany, and then go to Moscow, Russia, his native land.

If the one who sent a spirit communication to ussigned "America to Zerelda," will send his (or her) name and post office address to this office, the 25 cents will be returned. We do not publish communications in the manner desired.

Rev. Father Yorke delivered a sermon at Haywards, as reported in the San Francisco Bulletin, which illustrates the rend of the Catholic church. He called attention to the important work confronting the Catholic young men before He said it was hard, when we looked upon the Catholic youth of the country, not to think of their future. "I come to speak to you," he resumed, "not as a delegate to your body, not as a citizen, but as a priest of God. I come to tell you there lies before you a great work. Let neither fear nor cowardice swerve you from your purpose. It is the mission of the Catholic church to make this country Catholic."

Robert Ward writes that a new socity has been organized at Denver, Col. The officers arc: W. L. Rice, president; Dr. Ernest Green, vice-president; Robert Ward, secretary; John M. Ricker, reasurer. Trustees: Mrs. Georgia Maynard, Mrs. Florence I. Rice and Wm. Bevington.

S. C. T. writes in commendation of Mrs. F. A. Logan's plan of conducting Spiritual meetings, open and free to all to express their thoughts. Also of suc-cess in cases of obsession, and of the great happiness derived from this work of relieving the obsessed, both in Spirit-life and mortal life.

Frank T. Ripley lectures in this city during June. He can be addressed in care of 40 Loomis street for engagements at camp and grove meetings.

Dr. H. C. Andrews writes: "After my very pleasant call upon you last week I started as I expected and arrived at Pipestone, Mich., and addressed a large audience on Sunday morning and afternoon upon subjects chosen by the audience. I shall lecture next Sunday at Benton Harbor, and the following Sunday at Coloma. I will answer calls to ecture Sundays and week-evenings, officiate at weddings and funerals, in Southwest Michigan or Northern Indiana, on reasonable terms. Address me at Pipestone, Mich."

Mrs. H. L. Bigelow writes of the "Rose Carnival," at San Diego, Cal., which was in all respects an "immense affair. The procession was four miles long, and the display of roses, etc., was a thing of wonder and beauty, The 18th of this month the Woman Suffrage Convention will begin its session at the Unitarian church. Another good thing-all the main speakers-Susan B. Anthony, Rev. Anna Shaw, Mrs. Cooper of San Francisco, will hold forth. We have with us at present Prof. A. J. Swartz. On May 21 he will begin a course of lec-tures on mental or psychic science. Brother Barrett, President of the N. S. A., is on the coast and intends visiting this place. Surely we should be greatly benefited in having the opportunity of listening to these great teachers. The last few Sunday evenings our society has been favored with one of our own mediums, Mrs. Carrie Downer Stone, who has answered questions handed in by the audience and afterwards given ests. Spiritualism is gaining ground slowly but surely. Many in the churches are investigating, and step by step will come to the light. The Encyclopædia of Death, and Life in the Spirit-World is doing its work and should be handed around freely so that many more will

A. Hasenclever, M. D., test and trumpet medium, is now located at 794 W. Van Buren street, Chicago. Seances

Wednesday and Saturday. Mrs. E. M. Edgely writes from El Paso, Tex.: "While en route to Cali-Paso, Tex.: fornia I waited over a few days in El Paso. Tex., and seeing the inclosed circular setting forth that Abraham Lincoln would lecture at the Opera House through the mediumship of Dr. Meyer, I dropped in to hear his remarks. It was well put, firmly set, beautifully ren-dered; logical, forcible, and masterly delivered. I became very much interested in the history of the speaker and forthwith give it in the abstract: Dr. I. L. Meyer is a regular graduate of Germany, A. M., M. D., and for years a successful practitioner. For fifteen years he was a materialist and claims that he was only convinced of the truths of Spiritualism about ten months ago, when through his personal experiences he felt the power of the spirit. Upon further inquiry I learned that the Doctor came to El Paso under very great discouragements, but by the able support of his controls and the convincing orce of his tests, he has attracted the thinking people, having delivered here, in the past two months, some twenty-eight lectures. The majority of the subjects treated were selected by the audience, and disposed of to their entire satisfaction, evidencing a knowledge almost transcendental and bearing the and smoke of fraud. The severe test very impress of superior inspirational talent. He is truly a rising star, and a competently equipped medium championing the cause of Spiriturlism. It is only necessary to listen to the pearls of thought falling from the lips of this invinced that the lips of the dead are unsealed.'

Mrs. M. Summers has been at Wilmington, Ill., doing some missionary work in the cause of Spiritualism.

Miss Clara Marsh writes from Rochester, Mich.: 'My lecture of April 29th, 'The Contradictions and Inconsistencies in Bible Teachings,' was well attended and well received, notwithstanding the refusal of our editor to give it public notice. This was followed by a series of three lectures, with chart illustrations: 1st, 'Something of Geology;' showing a section of the earth's crust, representing the seven great ages the earth has passed through in its growth up to its present condition. 2d, The Soar system, showing the different planets, their size and distance from the sun. etc., with the change of seasons, and the Nebulæ, which is called 'Our Clus-These lectures were to show the mighty work that has been going on in space, and on our planet, in past ages, and the impossibility that it could all have been accomplished in six days, and also to show the creative power of the universe is still at work. Then followed a lecture on 'God and the Celestial Heavens.' The chart arranged to show the progression of the soul after the change called death: how our homes are builded in the beyond, and what makes our heaven there; how we receive spiritual blessings and how the spirit would receive from us, and many other topics I have not space to mention."

C. C. Howell writes: "I am greatly pleased with THE PROGRESSIVE THINK-ER, also with The Encyclopædia of Death. The article in last issue by Dr. Hudson on 'Soul Genesis' is alone worth the price of a year's subscription, to say nothing of all the other grand features of the paper. Dr. Hudson's aticle ought to be published in book or pamphlet from.

O. A. Miller writes: "Mr. and Mrs. Perkins, Sunday afternoon conference meetings held at Masonic Temple, 617 North Clark street, are very interesting. New mediums are brought to the front with their various phases of mediumship. Mrs. M. Gregory, a newly developed medium, gave tests for the first time in public the 2th inst. Her tests were well recognized and applauded. She also played under inspiration and sang in foreign tongues.

Bishop A. Beals writes from Portland. Oregon: "I commenced an engagement before the First Spiritualist Society the third Sunday of this month, to a large and appreciative audience, and am the guest of Brother McMillen, an old pioneer residing here, and he and his amiable wife are staunch supporters of the spiritual cause. Notwithstanding the political cauldron kettle is sending forth vapors and clouds of steam to the extent of almost total blindness to all other subjects yet Spiritualism and its kindred subjects, keeps apace of the times and has many noble advocates here who make the cause of spiritual enlightenment their study and assist the cause of human progress in every way. But as yet there is a great lack of unity and organic effort among them to make the work as effective as it might be. Brother W. E. Jones, located at

stationrry store, where all of the progressive and spiritual periodicals are old, and standard works from our best authors and writers in and out of the spiritual ranks. The New Era Campmeeting commences its sessions located near this city the second Sunday in June and continues until the second Sunday in July. I have engaged to speak the first Sunday in July, the 5th, also the fol-lowing week. THE PROGRESSIVE THINKER finds a welcome in every spiritual family here, and its weekly visits are looked for with eager expectation. Address me: 291 Alder street, Portland,

Dr. Albert Sawin is in the city, and is located at 301 Laffin street.

Corresponding Secretary writes from Columbus, Ohio: "I want to say for the penefit of the readers and the societies elsewhere, that if you want a genuine nterest awakened in spiritualistic affairs, you would do well to secure the services of our present speaker, Mrs. Twing. We have made many arrangements for the programme in future, and although the coming summer months will have something to do with our hall neetings, we shall not be lacking: otherwise, socials of course will play a promi-nent part, and excursions will also be indulged in, one or two of which is now upon the programme. Our present speaker, Mrs. Twing, baptized no less than nineteen children and young folks Sunday evening last, after which she lelivered a lecture which added to her fame. In conclusion I wish to say that the writer is one not given to visionary views of these matters, but makes it a point to always make a plain statement f the facts as seen by others as well as himse'f, and from the unceasing re-marks that can be heard on every side, we know that too much cannot be said of our present speaker, as she stands on

G. F. Perkins, lecturer, singer and test medium, is open for engagements during the week for lectures within a hundred miles of Chicago. Will accept engagements one Sunday at a time if desired by the societies. Seances held esired by the societies. at private houses in Chicago, by giving notice several days in advance. Send for terms, stating about how much money can be raised by the parties desiring the medium's services. Address or call at 514 North Wells street, Chicago.

Mrs. C. J. Dixon writes from Springfield, Mo., of the Spiritual memorial service: "A large and cultured audience greeted Rev. M. Theresa Allen at Grand Army hall, St. Louis street, last Sunday night. She handled her subject in manner that suggested great familiarity with the theme. Mrs. Allen delivers all her discourses in the inspirational trance state. Next Sunday she will speak and deliver a poem from subjects presented by the audience. She is the regular speaker for the South Side Spiritualist Society, assisted by her husband
—James Madison Allen—when present. This society is in a flourishing condition and is in hearty sympathy and co-opera-tion with the State Association. Mr. and Mrs. Allen are the regularly appointed State missionaries of Missouri, and Mrs. Allen also holds credentials as missionary for the N. S. A."

Prof. Lockwood spoke at Watseka, Ill., last Saturday evening and Sunday. His new lectures upon "The Origin of the Term Spirit," with its historical and physical demonstrations, and upon "What Is Spirituality?" will evoke line of thought among the thinkers cal-culated to extend the horizon of the proper conception and application of these terms. In these lectures, as in all others, Prof. Lockwood DEMONSTRATES!

C. H. Meny writes from St. Louis, Mo.: "After a sojourn of five months in St. Louis, the justly-celebrated physical mediums, Hatfield Pettibone and wife, leave this field of garnered sheaves for Lake Brady Camp. The Pettibones appeared in this city at an opportune time. The spiritual atmosphere was laden from centre to circumference with the cry conditions under which the Pettibone seances were given silenced all adverse criticism at once. Under their ministrations confidence in the verity of spiritual phenomena has been restored; S. N. Aspinwall, President of the

Northwestern Camp-meeting, explains, as follows: "I advertised Mr. Hatfield Pettibone and wife as phenomenal mediums, who were engaged to visit the Northwestern Camp-meeting, this season, but having seen an article signed by him saying they were to visit Lake Brady Camp, and would commence their work there in June I naturally conclude they will not be here, although I have not been notified that they had charged their mind. I consider it my duty to the readers of THE PROGRESSIVE THINKER and a justice to myself to say that I have letters written in March to me by Mr. Pettibone, saying that he was positive they could be with us this year. He emphasizes this year because they engaged to be here last year, but failed to come. Those who have seen our programmes will notice that there are a number of mediums who give the same manifesta-tions who will be present, therefore the visitors will not miss their their pres-

Ripley will begin his engagement with the First Spiritualist Society of the South Side, at the Masonic Home Temple. No. 3120 Forest avenue, on Sunday, June 7th. Mr. Ripley needs no intro-duction to the Spiritualistic public, be-ing one of the oldest and most successful rkers in the field. As a speaker and platform test medium he is acknowledged to be without a peer in his phases of mediumship. After having fille successful engagements at Boston, Brooklyn, N. Y., Pittsburgh, etc., he comes again to Chicago to meet his hosts of friends and to give them the benefit of his wonderful medial powers. To scientists and investigators of the spiritual phenomena we would say, come and see Mr. Ripley and what is given through him will be will worthy of your investigation. He will be with us only during the Sundays of June."

Thos. Lees writes: Mr. and Mrs. Hatfield Pettibone, the physical and test mediums, who barely escaped with their lives in the terrible St. Louis cyclone, arrived in Cleveland, Friday, May 24th, and will be located at 387 Prospect street until the opening of the Lake Brady Camp."

H. Baxter writes from Ashley, Ohio Say to your numerous readers that the Ashley Camp Association is progressing in the right direction. Our new auditoium, now nearly completed, will be dedicated June 21st. It is 60 by 90, and will, when completed, be one of the best in this country.

A new edition of "Three Sevens," the Phelon's, is just issued. The May Arena says: "The gist of such books as Dr. Phelon's "Three Sevens," and other works descriptive of or alluding to the various occult societies, which seem to have existed for ages, has never, until recently, been said so openly and plainly that he who runs may read." Cloth \$1.25, postpaid. For sale at this office

"The Dead Man's Message," an occula 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 a master mind. Price \$1.50. For sale 291 Alder street, has a fine book and at this office.

Church of the Soul.

TO THE EDITOR Will you permit me to notify your readers of the special service in Schiller Theatre on June 7th, when the dedication of the new Church of the Soul, the ordination and installation of the Pastor, Mrs. Cora L. W. Richmond, and installation of the Council of I welve will take place. The service will be an exceptionally interesting one, No effort will be spared to make it worthy of the occasion! Great enthusiasm has marked this change, all feeling it to be the forward step? Sweeping as it has been, not a dissenting voice has been heard, not a member of the old withdrawn. On the contrary, a very large addition has been made, and The Church of the Soul starts with a charter list of live members, stronger than ever the old organization could boast.

The work of organizing is now complete, and while the basis of this is entirely different from any existing form of church government, we believe we have a perfect, and may say, ideal organization for the building up and successful carrying on of a large church. The executive board consists of president, Dr. J. E. DeWolf; vice-president, Dr. Nutt; secretary, Mrs. M. Haire; treasurer, Mrs. S. A. Rouse; trustees, Dr. Bushnell, Dr. J.E. DeWolf, Dr. Nutt, Messrs. W. M. Lucas, C. H. Catlin, E. A. Rice, S. M. Biddison, L. A. Rouse and Marion Pickett. These are elected by the church, and will attend strictly in the financial and business end, whilst added to these will be a Council of Twelve (or twelves), these being appointed by the guides. The names will be announced, and they themselves installed at the public service on Sunday. From this Council of Twelve all committees for the carrying on and extension of the work will be formed.

As we expect a very large attendance on that day, in order that our friends may be comfortably accommodated, tickets of admission for reserved seats can be had free upon application to Mrs. C. H. Catlin, Homan avenue, any of the officers of the church, or on Thursday evening, June 4th, at the entertainment in Orpheus Hall, Schiller building. This entertainment will be a very special one, being the farewell to the old church and welcome to the new, it will be participated in by Sunday-school, old society, and new church. A very fine programme has been prepared, which, together with ice cream and strawber-ries, and the happy social time we always have will, we anticipate, bring a large crowd. C. CATLIN, Secy, First Spiritual Church, crowd.

PROGRAMME. Sunday, June 7th .- Violin voluntary, Miss Olive Whiting; Doxology, Congregation; Children's song, Sunday-school; Invocation, Pastor; Chant-Lord's Prayer-Council; collection; Offertory solo, Madame Bourgeois; Ordination of pastor, Dr. Bushnell; Remarks by the Elders, Mr. Sloeum and Mrs. Haire; Violin solo, Miss Olive Whiting: Remarks by youngest male member, Lewis Bushnell; Remarks, by youngest female member, Maude Potts; Tribute, by children; Christening ceremony; The Morn-Light is Breaking, Congregation; Installation address, Dr. De Wolf: Response, The Guides; Blest Be the Tie, Congregation; Inspirational Poem—Ordination

AN EARNEST SEEKER.

Convinced After Three Years of Investigation.

At the 3 o'clock Sunday services, May 10th, of the Church of Fraternal Endeavor, at |546 W 63d street, the parlors of the pastor, Mrs. M. A. Jeffery, a lady whose heart yearned for some positive proof of Spiritualism, and of conscious life beyond the grave, received the following test:

of the room was described by Mrs. Jefferv as a spirit appearing to be 70 years of age, and saying she had nine children. The description and number of children seemed to suit two sitters, when the controls said: "The lady spirit is now '70, but died when she was 63 years of age." This proved exactly the facts of the death of the mother of the anxious daughter who had been craving and searching for a message—a word

from that dear mother.

Then followed a full description of the home, the flower-beds that had been the mother's especial care, and the state-ment that now she had fields of lilies of pure white. Added to all these proofs came instructions what to do with certain papers in the hands of the sitter, and caution against some persons that were attempting to prevent justice being done; then a large number of questions were asked, because no one but that dear spirit mother could answer them, and all were fully and perfectly answered, fully convincing that loving daughter that her mother lived and was nearer to her and watching over her even more than when on this earth; and the spirit said: "There is no unhappiness, no suffering for me now, dear child: all is peace and joy. I am with

Another of the many glad hearts made so by the grand work of Mrs. Jeffery, as in the lady's own words she addressed her, saying: "Now I know; I have tried, oh, so hard to believe; for years I hoped for a word that would remove all doubt. and you have given me the true light, have brought my mother to me, and I know she lives; I know we are immor-DR. S. C. BURLAND. Englewood, Ill.

Orion Lake Camp.

The Fourteenth Annual Camp-meeting at Orion Lakes Mich., will be held at Island Parkacommencing June 6th and closing June 14th. SPEAKERS.

D. P. Dewey, Mrs. F. E. Odell, Giles B. Stebbins, Anila E. Robinson and others. ..

Music by Prof. P. O. Hudson. All mediums and speakers are cord-dially invited, and will receive public recognition when apportunity offers.
For further information and full programme apply to Mrs. Rachel B. Dewey, Grand Blanc, Mich.

Glory is like to direle in the water which never ceaseth to enlarge itself, till by broad spreading it disperse to naught.-Shaksbeare. The poets did well to conjoin music and medicine, because the office of med-

icine is but to tune the curious harp of man's body.-Bacon. The merit of originality is not novelty, it is sincerity. The believing man is the original man; he believes for himself, not for another.-Carlyle.

Despise not any man, and do not spurn anything. For there is no man that hath not his hour, nor is there anything that hath not its place.—Rabbi Ben

"Voltaire's Romances," translated from the French. With numerous illustrations. These lighter works of the brilliant Frenchman, and invincible enemy of the Catholic Church, are worth of wide reading. Wit, philosophy and romance are combined, with the skill of ANOTHER STEP.

It is Made Against Mediums.

Mediums Liable to Arrest and Imprisonment.

TO THE EDITOR:-In the case of the People vs. Arthur Elmer, a medium, the Supreme Court of Michigan, predicating its opinion upon an old English statute, has just sustained the conviction in the lower court and decided that "every person pretending or professing to tell fortunes shall be deemed a rogue and a vagabond," and that "no person, not a lunatic, could believe that a medium has the power to foretell the future.' Under this decision every medium who pretends to foretell the future is liable arrest and imprisonment, for the decision of one State Supreme Court is a precedent for all to follow.

Not content to convict one according to the laws of his own country, the court was guided by English statute law that has been obsolete for a century. I have but very little respect for the opinions of the Supreme Court on all ques-tions that do not appeal to the five senses, although I practiced before that court for fifteen years prior to 1889, when I became convinced that there was very little, if any, justice in law, and quit that profession No man can tell what the law is for a

certainty on any subject. Court decisions, from justice courts to the Supreme Court of the United States, are but "guesses" from start to finish, and] challenge proof to the contrary. A law yer will tell what the law is that will fit your side of a case; but the lawyer on the other side will produce an equal ar ray of "authorities" on the other side when the case comes to trial. Then the decision must depend upon the compre-hension of the Court as to the subject ter, friend and neighbor, has passed

matter in controversy.

Now, in the case of Mr. Elmer it would be impossible for a court to comprehend the "fact" that the future can be told, for the reason that none of them have given the matter any consideration. And yet they presume to pass judgment upon subjects of which they absolutely know nothing. That was ter, whose blessed memory and tender just what the pagan Catholic priests did ministrations will be kept in perpetual, centuries ago, and the Inquisition, the dungeon, the rack, the faggot, came into requisition and by which ten millions of men and women tasted death. Are we on the eve of another such an era? It would seem so when we con-

sider the decision in the Elmer case. What can be done? Facts are stuboorn things, and one substantiated "fact" is worth a million Supreme Court decisions, even though based upon statutes passed by the English House of Parliament. If the mediums of the United States, and all others having 'facts" as to the foretelling of events will send me a detailed statement of the facts of which they are conversant and that can be proven, I will edit and pub lish them for the benefit of the mediums that they may not be classed with "rogues and vagabonds," and for the benefit of Spiritualism, that has saved the world from materialism, into which it was fast drifting when Modern Spiritualism came. Such a book would beat "Prayer, and Its Remarkable Answers," that has so misled humanity.

Direct to 58 Monroe street, Grand Rapids, Mich. Give the time, place and names of parties connected with the foretelling and the sitter, and have them substantiated, when possible, by the other party. I am now a publisher of books. Yours for truth,

CHARLES HOWELL. Grand Rapids, Mich.

AN UNCOMMON COMBINATION. An elderly lady standing at that side A Trio of Very Remarkable Medinms

> It is always a pleasant task to make public genuine phenomena, and to give all true mediums their justlyearned meed of praise.

What we have long been waiting for What we have long been waiting for of the Spiritual philosophy, believing has at last arrived, and through the that it was the most satisfactory solution mediumship of this young man physical demonstrations of undoubted character are produced under conditions that preclude all idea of col-lusion or trickery, and in a bright Spiritualism, and realizes that he has lusion or trickery, and in a bright

The dark seance has its uses, but it will readily be admitted that no matter what test conditions may be im- to pay the last tribute of respect. posed, the element of uncertainty nearly always attends them.

The Fosters, F. N., the photographer, his son Ben, and Mrs. Ben Foster, are now located at 407 Cedar street, Milwaukee, Wis., and are delighting investigators with their marvelous seances. Materialized hands of all sizes are produced, musical instruments are played, messages that contain conclusive tests are written, creditable and beautiful portraits are bride's parents, Miss Maude Leonard to made upon handkerchiefs, while the Mr. Lewis Cameron, of Indianapolis, fact of passing matter through matter | Ind. is conclusively demonstrated.

Writing is produced between slate frames that are securely bolted together, the upper frame containing a glass, while the writing appears upon the slate underneath the glass.

Coins are almost instantly transferred between the glass and slate, and are as quickly removed, and all under such conditions as to leave the investigator no opportunity for caviling, nor do they ever try to offer any solution or hypothesis other than the spiritual one.

Trumpet manifestations in a subdued light are also given, but with sufficient illumination to see plainly every member of the circle, and in all these manifestations the medium is in full view of all.

It has been my good fortune to attend two of these remarkable segusta Ferris, Dr. A. B. Spinney and arrest and I unhealtatingly affirm they ances, and I unhesitatingly affirm they are the best manifestations of the kind that I have ever witnessed, and I am not alone in my opinion. Mrs. Foster is an excellent trance, clairvoyant and clairaudient instrument, and has conclusively demonstrated her powers, while Frank N. is still puzzling the wiseneres in his demonstrations of spirit photography.

They are a great combination and very pleasant people to meet, and they afford a grand opportunity for all earnest investigators to witness genuine and surprising manifestations under absolute test conditions.

WILL C. HODGE. I heartily concur in the above account of the Foster seances. A. B. SEVERANCE. Passed to Spirit-Life.

Henry Van Buren departed from this life April 27, 1896, aged 83 years. I am informed that he was one of the earliest subscribers for THE PROGRESSIVE THINKER and the Philosphical Journal, extending as far back as thirty years, which is quite an example of steadfastness and unwavering belief.

MRS. H. VAN BUREN. Albany, N. Y.

Mrs. Elizabeth Winiger passed to

Spirit-life, at her home in Denver, Col., May 18, 1895, aged 50 years. Mrs. Win-iger survived her husband about four years, leaving four children - one daughter and three sons, all grown up; also two sisters and other near relatives, as well as many kind friends, to mourn the loss of her kind physical presence. Formerly she had been a very devout Catholic, but under my ministrations with some of her children and one of her sisters, a true Spiritualist, Mrs. Winiger became very favorable to and much interested in Spiritualism, and as she at times felt the presence of the de parted ones, it fitted her for the Spirit-ual transit, taking away the fear of death. She selected a hymn, "There is No Death," and another, "We Shall No Death," and another, "We Shall Know Each Other There," to be sung at her funeral, about two months before passing on. Also at that time she asked me, of her own accord, to preach her funeral sermon. Both requests were granted. She very patiently, without complaint, submitted to the fatal disease of cancer in the stomach, often wishing that the dear spirits could take her with them. She was conscious to the last The funeral services were conducted at her home by myself.

REV. DR. W. MARTIN.

In New London, Conn., Sunday morning. May 17, of Bright's disease, Mrs. Catherine W. Lewis, wife of the late Henry Tooker, aged 56. A good woman, away. Through her medial powers hundreds have been blessed and made happy, and brought to a kowledge of the sublime truths of the Spiritual philosophy.

Three sons and two daughters, a brother and two sisters are left to mourn the departure of a dear mother and sis loving remembrance. The writer offi-ciated at the funeral, at which was a large attendance, many hearing for the first time the enunciation of the principles of the religion of Spiritualism The interment was at Cedar Grove Cemetery, New London's beautiful necropolis of the dead. JOSEPH D. STILES.

Passed to Spirit-life, about the last of April, 1896, Peter Buck, of Sturgis, Mich. He was 87 years old, and a great worker for the cause of Spiritualism. He left Sturgis a year ago and lived with his only son, Henry C. Buck, at Wichita, Kansas. He left there the 1st of April, to visit friends in Oregon. The son, not hearing from him, became alarmed and wrote to the friends here, but no tidings were received until a letter was received from the coroner of Grand Junction, Colorado, saying that one Peter Buck was found dead in the Grand Valley Canal. A second letter from the coroner, giving a description of the body found, leaves no doubt as to his identity. The coroner says the body was found in the Grand River Canal: a coat, vest and shirt were on the body, but no pants, drawers, stockings nor shoes; no marks of violence. Inside vest pocket contained fifty-one dollars in bills, and an envelope addressed to Sturgis, Mich., and forwarded to Wichita, Kansas, addressed to Peter Buck.

William Carter, of Darien, Wisconsin, passed to Spirit-life, May 16, 1896. He was one of the earliest settlers of Walworth County, and for nearly sixty growth and development.

He possessed a sterling integrity of character and was regarded by all as an honorable citizen and honest man. Had he remained in the physical until July, he would have completed 84 years. For many years he was an investigator f life's problems, and he passed from

the body quietly and painlessly, like one going to sleep. A wife survives him, who, like himnly preceded her to a higher and bet-

A large concourse of relatives and friends assempled at the home, May 19, Beautiful and appropriate selections from the Spiritual Harp were rendered by a choir of sweet voices, while the fu-

eral discourse was given by the writer, taking as the basis of the discourse selection from the poems of Helen Hunt Jackson, entitled, "Released." WILL C. HODGE.

Married.

The following named persons were married at Port Huron, Mich., by Mrs. Anna L. Robinson: May 22nd, at the residence of the

May 26th, at the residence of the bride's parents, Miss Minnie Bennett to Mr. Wm. Edmonson.

On May 28th, Mr. Willet Ferris, formerly of Moline, Ill., and Miss M. E. Foster, of Mt. Pleasant Park, Iowa, were married. I know their many friends will unite in wishing them many years of happiness. Dr. J. C. Phillips.

Island Lake Camp-Meeting. Island Lake Camp opens July 15 and continues to August 23. SPEAKERS.

Mrs. R. S. Lillie, Mr. D. P. Dewey, Mrs. Eva Payne Hopkins, Mrs. Anna I Robinson, Mrs. Nellie S. Padgham, Mrs. Minnie Carpenter, Mrs. C. M. Nickerson, Lyman C. Howe, Mrs. A. E. Sheets, Hon. L. V. Moulton, Rev. Oliva J. Carpenter, Mrs. Mary L. Doe, Mrs. Helen Stuart Richings, Mrs. Au-

· MEDIUMS.

Mrs. Augusta Ferris, Edgar W. Emerson and Hatfield Pettibone. MUSIC.

Music by Prof. P. O. Hudson, sup-

ported by an orchestra of four or more For full particulars and programmes J. S. PHILLIPS, Brighton, Mich. address

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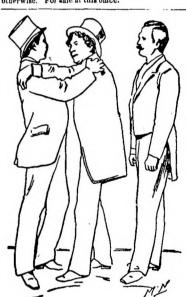
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at Alexandria, in Egypt, soon after the commencement of the Christian era.

The book demopstrates that Christianity and its central here are mythical; that the whole system is based on fraud, falsehood, forgery, fear and force; and that its rites, ceremonials, dogmas and superstitues and but survivals of so-called paganism. It shows was research among the records of the past; its facts are mostly gleaped from Christian authority; and no person can read it without i struction and profit, whether he reaches the same conclusions with the author on otherwise. For ane at this office.



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cences. BY CARL SEXTUS. THE BOOK IS largely a record of the facts and demonstrations which the author has seen, heard of or precented in his own experiments. The history of the various phases of the science is succinctly presented, and the various theories clearly stated. Many of the experiments described occurred in Chicago. The pictorial illustrations add much to the interest and value of the book, which will be found very interesting to the general reader, as well as helpful and instructive to the student. The work is a handsome volume of 300 pages, bound in cloth. Price, 33.00. For saie at the office of THE PROGRESSIVE THINVER.

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The Coming American Unit war.

THIS BOOK, BY BURTON AMES.

Huntington, is written in the interest of humanity, of liberty, and or patriotism—a book written for the purpose of calling attention to the deadly dangers that beset us on every side, and more especially to the hostile attitude and the insidious wiles of an ever-present, though secret, unscruptious foethe Catholics. Washington's words of warning, Lincoln's apprehension and the prophecy of General Grant are all included in the volume. Archishop Ryan, of Philadelphia, in a recent sermon said: "The church tolerates herefler where she is obliged to do so, but she hates them with a deadly hatred, and uses all her power to annihilate them. Our enemies know how the treats them today where she has the power. We no more think of denying these historic facts than we do of blaming the Holy Ghost and the princes of the church for what they have thought fit to do." Every one should readthis work. Paper, 800, pages. I: will be sent, postpald, for fifty cents, For alla admits the control of the church. For sain admits the control of the control of the country of the postpald.

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

Hudson Tuttle. Address him at Berlin Heights, Ohio.

N. H. D., Bridgewater: Q. With deep interest I read your answers in THE PROGRESSIVE THINKER, and now ask you the meaning of the terms spirit, soul, mind, thought; are they separate entities, or are they all one thing or being, as the ego, I, myself?

A. These words are used so loosely that often synonymously their meaning is obscured, and yet each has a well-

In the old division into body, soul and spirit, soul had no consistent meaning, except to make the desired trinity supposed to exist in all things.

There is a physical body and a spirit-

ual body from which the mind emanates. If soul has any application, it is to the spiritual body. The spirit is the spirit-body, and the mind is the soul, or the

spiritual being.
The product of the activity of the mind is thought. Hence all these are included in "I myself."

Thos. Pepler: Q. I acknowledge my deep interest in the question department by the following queries:
(1) What is the difference between

atheist, a deist, an infidel, and a Spiritualist? (2) What is the difference between obsession and spirit control? In other words—the obsessed and the medium? (3) Is automatic writing produced by

obsession, or otherwise?
(4) Why do we scarcely ever get indisputable evidence from those we mostly expect it from, viz.—those who were the foremost and most ardent searchers into the psychic side of life before their transition? We naturally expect them to come and clinch the nails they so

earnestly drove from this side. (5) If a spirit can appear as a mortal, clothed in apparel, what would hinder the spirit from assuming any character or personage the mind suggests?
A. (1) An atheist is one who does not

believe in the existence of God; a deist, one who believes in the existence of God, but not in the divinity of Jesus Christ; infidel is a broad term and means simply disbeliever, although re-stricted to one who disbelieves Christianity; a Spiritualist is one who believes in a future life of eternal progress, and the communion of spirits, and beyond that is broad and free to accept or reject all beliefs according to the dictates of his reason. Spiritualism is a universal eclecticism.

(2) It is a matter of degree.
(3) By controlling the muscles through the automatic or reflex nerves, a process which, by partially involving the sensitory nerves, reveals the thoughts of the spirit to the medium and produces the impression that the movements are suggested by the will.

(4) Why such spirits do not more commonly manifest depends on peculiar causes in each individual case. They do communicate more frequently than the porrespondent intimates, but they find the difficulties in their way greater than they imagined while in this life.

As a subjective appearance, or mental impression, spirits appear in any form they desire, or in any habiliament precisely as the hypnotist makes his subject mistake a cane for a snake, or water for wine. Spirits make the medium see them in any form they please. This is the opposite of the direct objective being.

Fanny Field, Ill.: Q. What should be the test of American citizenship?

A. Every voter should be required to be able to read, and to answer, before a commission appointed for that purpose, such questions as test his or her under standing of the constitution of the government and duties of officers. should not debar from the elective franchise, for woman is under the law, and to be compelled to obey laws in which they have no voice in the making is tyr-anny. In the vote of the ignorant lies the danger of the republic, and this is mainly the vote of unassimilated foreigners, who have not the least appreciation of the value of their votes, or the degradation of its sale. It is the vote controlled by the ward boss and the

A. D. Harrison: Q. (1) At what stage of man's development from the beast or savage state did his spirit become invested with the attribute of immortal-(2) Are there human beings on the

earth at present so low as not to survive the death of their physical bodies? (3) In the passage of a spirit through space is time required?

A. (1 and 2) These questions are an-

swered in "Philosophy of Spirit," just republished, and I briefly quote:
"A spirit is not necessarily immortal,

but can become gradually extinguished like a lamp burning for a definite time, and then going out. Such is the condition of the lowest races of mankind. They exist after death, but with them there is no progress, no desire for the immortal state, and slowly, atom by atom, they are absorbed into the bosom of the universal spirit-essence, as the spirit of the animal is immediately after death."

In "Psychic Science," to this is added:
"If it be asked at what age, or stage, the spirit of man retains its identity, may be said in reply, that no certain data can be given, as with the child it varies with the development of the pa-

It is as difficult to draw the line bebarbarous man and civilized where identity is retained, as between a

hill and a valley, saying where one leaves off and the other begins.

In "Philosophy of Spirit," and "Psychic Science," this subject is treated at length, as well as the untruthfulness of the oft-repeated assertion that if a thing have a beginning it must have an end, as applied to immortality.

(3) Yes. The rapidity of their move-

ment approximates to that of the forces of light, electricity, etc., but does not equal them.

J. D. Rockwell: Q. For some time past I have been reading carefully T. J. Huckans "Law of Psychic Phenomena."

On pages 207 and 208 he says:
"I. The mind of man is dual in its nature: objective and subjective.
12. This subjective mind is constantly

controlled by suggestions. controlled by suggestions.

"The subsidiary proposition, which applies to the phenomena (Spiritism) under consideration, is that

"3. The subjective mind, or entity, possesses physical power; that is, the power to make itself heard and felt, and o move ponderable objects."

He further says: "It will readily be seen that if these three propositions can be established; all the physical phenom-ens of Spiritism can be accounted for on the ground that living man possesses in-

herently the power to produce them."

A. Questions on the book of Mr.
Hudson have been repeatedly asked and answered. When an author handles a subject on which he is informed, his con-clusions have value, but when he is wholly ignorant and pretends to know, he is not worthy of a passing thought. Such is Mr. Hudson, and his pages of assertions, concealed in scientific phrases, are of not sufficient value to

call for extended criticism.
(1) That the mind of man is "dual" is an assertion, and the exact reverse, the unity of the mind, admits of demonstration. The mind is able to receive subjective impressions, but that no more proves it dual than that it sees with the eyes and hears with the ears proves that there is a mind to hear and a mind

(3) If there is no subjective mind, it, f course, cannot have physical power. This is the wildest assertion made, and yet even were all three propositions proven, it would not establish the conclusion that all physical spiritual phenomena are thereby accounted for:

J. J. Crane: Q. (1) Does the Spiritual world revolve in space, in obedience to the same immutable laws that govern and control the physical world?

(2) Is the Spiritual world the outgrowth of the physical world? If so,

what will be the condition of the physi-

cal world when exhausted? What will feed and maintain the Spiritual world when the physical world is exhausted? (4) Does the earth aggregate to itself

as fast as it throws of? If so, from what source does it get its supply? A. (i) Yes.

(2) The Spirit-world is the resultant of God is utterly absent from the Bud-of the physical, and when the latter is dhist mind. Buddha knew of no beings again be thrown back to fire-mist, to be-

(3) It, having become completed, will equire no further addition. (4) No. There is constant loss, The supply of meteors and cosmic dust, which falls on the surface as it passes through space, is not equal to the waste.

was responsible for everything in that line, while at the same time all people who have taken any pains to inform themselves know that there were persecutions on the Protestant side also. I have found the following parties who engaged in them: King Henry VIII, Queen Elizabeth, Martin Luther, Cotton Mather, John Calvin and the Puritans. Will you mention other cases?

The citations above pretty well cover the field. There have been as innuman barbarities perpetrated in the name of Protestantism as in that of Catholicism. Religious bigotry, given power, is always the same inhuman monster, and there would be small thoice were the Catholics, Presbyterians or Methodists to have complete control and ability to enforce belief. Christianity, unlike the mild and delightful paganism it supplanted, corrupted the feelngs at their source and made persecuion possible.

W. F. Specht: Q. Well pleased am with THE PROGRESSIVE THINKER and especially with the question department. I submit you the following:

(1) In Luke xvi, we read of "the rich man and Lazarus"—How are men divid-

(2) Will there be memory in the life o come? o come?

A. (1) By the same law of attraction and repulsion that separates them on

earth, but more imperative. Every thought and action of the past life will be remembered.

R., Atlanta, Ga.: Q. (1) Some Spiritualists claim that there never was a man named Christ, while others say there was; now, according to "Antiquity Unveiled," the character of Christ is taken from some of the old, ancient Scandina-vian and Egyptian Gods; what is your opinion; also, of the work referred to?

(2) How can you account for a person seeing their own figure at a distance of fifteen feet from themselves, walking during the daytime, and when they are wide awake?

A. (1) The man, Christ, probably lived and ran his brief mortal career as a prophet.
The ideal Christ, the Christ whose his-

tory is given by the Evangelists, is made up of the plagiarisms from older religious myths. 'Antiquity Unveiled,' while unauthentic, is not far from the truth in

its views about Christ.
(2) As a purely subjective phenome-

W. C. Dowley: Q. My habits have been changed, for the past three months. I have not eaten any meat, drank neither tea or coffee, and stopped the use of tobacco. I never was much of a liquor drinker, but used to drink a glass of it occasionally, but have quit that with the rest, and do not crave any of them. I also have different ideas of things political and social, than I did, without realizing just how or when I changed my mind.

How shall I account for this? A. This is a fine example of an individual becoming sensitive to impressions—mediumistic—and having their character moulded by unseen influences, imperceptibly and without their knowledge or volition. Herein mediumship becomes one of the most potent educa-tional forces for uplifting and reforma-

Harry Huebner: Q. Is it true that mediums cannot advance until repeatedly hypnotized?

A. Hypnotizing, in some instances, is sometimes beneficial, but often the reverse. If desirable, it will come from the spirits who communicate, it is a mistake to suppose that it is essential, or any great benefit.

W. H. Johnson: Q. I have been sit-ting for materialization a little over a year, without results. Is it advisable that I continue?

hat I continue?

A. There is no use of your sitting longer. The anxiety you feel and the positive defermination to receive materializations or nothing, of itself will prevent your doing so. If you desire to go on, get new members to your circle; sit at regular appointed times, and do not desire any especial phase.

A Chance to Make Money.

I have berries, grapes and peaches, a year old, fresh as when picked. I use the California cold process; do not heat or seal the fruit, just put it up cold; keeps perfectly fresh, and costs almost nothing; can put up a bushel in ten min-utes. Last week I sold directions to over 120 families; anyone will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such, and feel confident anyone can make one or two hundred dollars around home in a few days. I will mail sample of fruit and complete directions, to any of your readers, for eighteen two-cent stamps, which is only the actual cost of the samples, postage, etc., to me. FRANCIS CASEY, St. Louis, Mo.

His Teachings.

The Purity of His Moral Code.

BROTHERHOOD AND SYMPATHY-AB-STRACTION FROM WORLDLINESS-SOME TRANSLATED SENTENCES. Buddha or Krishna was born 543 B. C.

of a virgin mother, Maja, and, according to the legend, was crucified and died for sinners. All the traditions surrounding him were superadded centuries afterwards to Christianity. He himself represented the ideal man, without any claim whatever to divinity, except the divinity in himself as a man.

Buddhism is the most prevailing faith in the world; it is followed by nearly one-quarter of the human race. And this notwithstanding that it is Atheism, pure and simple, without belief in a god or in the existence of the soul. The "Indian Christ" set himself to purify the Brahman or priestly religion which he found established, of the elements of witchcraft, astrology, the caste system its trinity of gods—Father. Son and Spirit-and other corruptions. Selfconquest and universal charity were the two roots of its teaching. He was the first Socialist, the apostle of the broth-

erhood of man.
"A feeling of brotherhood and sympathy to all—the idea, in fact, of humanity—was first pronounced by the Buddha," writes Professor Max Mueller.

"exhausted," the residuum will probably of greater supernatural power than man again be thrown back to fire-mist, to beexercise of virtue and austerity, under the guidance of self-control. The moral code of Buddha is one of

the purest in the world; and to the philosophy underlying it modern thought has been drifting more and more. He asserted the utter vanity of all earthly good, and called attention to the inevi-H. W. Ricker: Q. A sermon was de-livered here on "Persecutions;" and it was claimed that the Church of Rome world to the Buddhist is a mere fleeting. transitory abode of woe and wretched ness, preparatory, perhaps, to a higher spiritual life to be enjoyed in eternity, in Nirvana, the state of emancipation from worldly miseries. If man has a soul, it is not a thing apart from the rest of him, which dissolves at death. Nirvana is not a heaven or a paradise, but simply extinction. In this mysterious sphere, this state of the annihilation of conscious life, the law of re-birth, or change, holds good. The forces that are personified in a man, after his death re-combine in the course of nature in some other way. He is reincarnated, in fact,

and is unconscious of the process.

A human being, accordingly, in the through Buddhist view, may have passed all possible states of being, human and animal, and even inanimate. This is each one's Karma, the arbiter of his fate, the chain of linked events,

which recur in regular sequence, by which all things in the world are determined—in other words, evolution—the great theory of existence, of which Darwin and Herbert Spencer have filled in some of the gaps.

Karma represents the sum of a man's great Rishis.

merits and demerits. Everyone has more of the latter qualities, owing to ignorance, and so will remain always until he has attained his Nirvana—"the peace that passeth understanding." Buddha's ideal of spending our una-

voidable existence, then, is to ever struggle along the path of virtue; to suffer persecution, but never to persecute; to honor our own faith and never abuse the faith of others; to unceasingly contemplate the Deity which is with that we may rise from the sordid to the Divine. These doctrines, and all the precepts of morality that we know, he laid down in his "Sutra," or the book of his discourses, which were collected by

original morality of Buddhism has been perverted. He himself decreed no form ritual or worship.

His followers were not priests or clergy in our sense, but mere mendicant monks who despised riches and comforts, and lived a life of sanctity and austerity. He is now worshiped in temples not as a god, but as a saint-a man who strove to be a god. His image, like that of the crucified Christ, is an object of adoration, and his relics are deposited in sa-

cred shrines.

The grand philosophy—the complete means hoar abstraction from all worldliness—called joyments. the Yoga, is no longer understood as he taught it. It has degenerated into a cult which regards idle contemplation as more meritorious than useful activity. and sects and schools have sprung up to raise the dust and miss the aim. His ideas were the fructifying source from which the German philosophy of the Fichte and Schopenhauer type of pessi-mism: the uselessness of living in a sense other than that declared by Buddhasprang, and the spurious theosophy of to-day, and the acute but splendid incoherency of Ibsen, are but echoes of thoughts current nearly 2,500 years ago

on the banks of the Ganges. Here are some sentences, translated by Anne Besant, from THE BHAGAVAD CITA, OR LORD'S SONG

The Blessed Lord said: When a man abandoneth all the desires of the heart, and is satisfied in the

self by the self, then he is called stable He whose Manas (mind) is free from anxiety amid pains, indifferent amid pleasures, loosed from passion, fear and anger, he is called a Muni (saint) of

stable mind.

When, again, as a tortoise draws in on all sides its limbs, he withdraws his modern Spiritual novement. She narsenses from the objects of sense, then is the objects of sense, save those of the Fox family. Price, cloth, \$1.50, postpaid

flavor, turn away from an abstemious dweller in the body; and even flavor turneth away from him after the Supreme is seen.

The aroused senses of (even) a wise nan, though careful, impetuously carry

away his Manas. Having restrained them all, he should sit harmonized, devoted wholly to me; for whose senses are mastered, of him the understanding is well poised.

these, from attachment ariseth desire; and from desire anger cometh forth. From anger proceedeth delusion from delusion wandering memory, the destruction of Buddhi (understanding); from destruction of Buddhi he perishes But the disciplined self, moving among sense-objects with senses free from attraction and repulsion, mastered by the self, giveth the peace.

In that peace the extinction of all pains ariseth; for him whose heart is peaceful the Buddhi soon attaineth quilibrium.

There is no Buddhi for the non-har monized, nor for the non-harmonized is there concentration; for him without concentration there is no peace, and for the unpeaceful how can there be happi-

The Manas of him who yieldeth to Cloth. \$1,25; paper, 50 cents.

the roving senses destroyeth the under-

the roving senses destroyeth the under-standing, just as the gale (destroyeth) ships upon the waters.

Therefore, O mighty-armed, whose senses are all completely restrained from their objects of sense, of him the understanding is well poised.

He attaineth peace, into whom all de-sires flow as rivers him into the ocean, which is filled with water, but remain-eth unmoved—not he who desireth de-sire. The Indian Philosopher and

sire. Whose forsaketh all desires and goeth onwards free from searnings, humble and unselfish—he gowll to peace.

This is the Brahman state, O son of Pritha. Having attained thereto none is bewildered. Who is at the death-hour established therein, he, too, goeth

to the nirvana of Brahman.
"What is action? What inaction? Even the wise are thereby perplexed. I will declare to thee the action, by knowing which thou shalt be loosed from

It is needful to discriminate action and to discriminate reaction; difficult to tread in the path of action. He who can see inaction in action, and

action in inaction, he is spiritually wise among men, he is harmonious, he hath performed all action. Whose works are all free from the

moulding of desire, whose actions are burned up by the fire of wisdom, he is callled a sage by the spiritually wise. Having abandoned all attachment to the fruit of action, always content, seeking refuge in none, although doing actions

Free from desire, his thoughts controlled by the self, having abandoned all attachment, performing action by the body alone, he doth not commit sin. Content with whatsoever he receiveth, free from the pairs of opposites, without envy, balanced in success and failure, though he hath acted, he is not bound.

THE BLESSED LORD SAID: Renunciation and Yoga (union or har Of the two, Yoga, by action, is verily better than renunciation by ac-

He should be known as a perpetual Sannyasi (ascetic), who neither hateth nor desireth; free from the pairs of opposites. O mighty-armed, he is easily set-free from bondage. He who is harmonized by Yoga, the

self-purified, self-ruled, the sense-sub-dued, whose self is the self of all beings, although acting, he is not pulluted. The harmonized man, having abandoned the fruit of action, attaineth to everlasting peace; the non-harmonized, impelled by desire, attached to fruit, are

One should neither rejoice in obtaining what is pleasant, nor sorrow in obtaining what is unpleasant. With Buddhi firm, unperplexed, the Brahman-knower is established in Brahman. He whose self is unattached to exter

nel contracts finds, joy in the self; and he, having the self, harmonized with Brahman by Yoga, enjoys happiness exempt from decay. THE BLESSED LORD SAID:

Again, O mighty armed, hear thou

my supreme word, that, desiring thy welfare, I will declare to thee who art beloved The multitude of the gods or the great Rishis know not my forthcoming, for I am the beginning of all the gods and the oreat Rishis.

The multitude of the gods or the great his power is stronger than her own. She is thrust aside and "the father" takes her place.

The child seems to sense the stranger.

He who knoweth Me, unborn, begin-ningless, the great kard of the world, he among mortals is without delusion, liberated from all sin.
I am the generator of all; all evolves from me. Having thus thought, the wise adore Me, partaking of My nature.
Asuric (enemies of the gods) men

purity (of body), nor even purity of conduct, nor truth is in them.
"The universe is without truth, without (moral) basis," they say, "without a God (ruler); brought about by mutual union, and caused by lust and nothing

know not either action or inaction, nor-

Seeing thus, these uncurbed, ruined As in the case of Christianity, the deeds, come forth as enemies for the de-

struction of the world. Surrendering themselves to insatiable desires, possessed with hypocrisy, conceit, and arrogance, holding evil ideas through delusion, (they) engage in action with impure resolves. Giving themselves over to numberless plans, whose end is death, regarding as the highest the gratification of lusts, feeling sure that

that is all. Held in bondage by a hundred ties of expectation, given over to lust and anger, they strive to obtain by unlawful means hoards of wealth by sensual en-

oyments.
"This to-day by me hath been gained, that desire I shall obtain; this wealth is mine already, and also this shall be mine in future.

"I have slain this enemy, and others also I shall slay. I am a lord, I am the enjoyer, I am successful, I am powerful,

happy.
"I am wealthy, well-born. What others is there that is like unto me? I will be a support of the support sacrifice, I will give (alms), I will re-joice." Thus deluded by unwisdom. Bewildered by numerous thoughts, unmeshed in the web of delusion, attached by the gratification of desire,

they fall downwards into a foul hell. Self-conceited, obstinate, filled with pride and the intoxication of wealth, they perform lip-sacrifices with hypocrisy, contrary to spiritual ordinance. Given over to egotism, power, inso-

lence, lust and wrath, these malicious ones hate Me in the bodies of others and in their own.

These haters, pitiless, vilest among

men, impure, I ever throw down in the worlds into asuric wombs.
Scientus Poeta.

He who on every side is without attachments, whatever hap, of fair and coul, who neither likes nor dislikes, of such a one the understanding is well poised.

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WAS IT A DREAM?

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In the Guise of a Spiritual Story.

We are aboard a fast morning train. It is a warm June day, so warm that even the rushing of the coach does not temper the atmosphere.

Across the miles of unbroken prairie dark cloud lies low, and occasionally a lurid gleam shoots across it which betokens the coming of an electric storm. Our book is no longer interesting; our fellow traveler too tired or indifferent for conversation. The motion of the car is tiresome. The voices of its occupants fall upon our ears with a dull, droning sound. Our eyes close. Our head falls back against the hot and uncomfortable seat. and we drift into dreaming.

Presently we are no longer upon the train, but noiselessly and unseen we glide through the door of one of those mall, old school-buildings, that here and there dot the hills and vales of our Eastern and Middle States.

Here, too, the air is close and hot. The rays of the glaring sun fall unre-stricted through the windows. The faces of the children are flushed with There are not many of them, only a half-dozen or so little tow-headed barefooted tots, who nestle and squirm under unpleasant restraint. The teacher, a black-haired, black-eyed young woman, sits at her old-fash-

ioned high desk and crochets. The les sons are all "said" for the day, but because the hands of the schoolroom clock do not point the one point to twelve and the other to four, the children may

not go.
Sitting apart from the other urchins mony) by action both lead to the highest lisa blue-eyed, brown-haired little girl bliss. Of the two, Yoga, by action, is of perhaps seven years. Her called of perhaps seven years. Her calico dress is old and faded, but scrupulously clean, as are also her sunbrowned face and slender hands. She sits behind a wooden desk, and so high is her seat that her tiny feet do not rest upon the

floor These are the visible occupants of the room. But there are others, like ourselves, not seen by teacher or pupils, Near the child, that has attracted our attention are two of these latter personages. One is a brown-haired, faced woman whom we instantly recognize as the child's mother. She bends over the little one and endeavors to stroke her disordered hair. The little girl feels the touch and with her hand brushes away "the fly," as she supposes, and bends more closely over the open

book before her.
Again she feels the caress. It is like soft kiss upon her cheek, and she places her hand upon the spot as if to hold the sensation there.

Endeavoring to come between mother and child is a black-robed, smoothlyshaven man. His face is not a good one, and we instinctively shrink from him. He tries to force his person between the twain, and the mother attempts to clasp her arms about her offspring as if to protect her from this strange man. But

her place.
The child seems to sense the stranger. She nestles uneasily upon the bench. The black-robed man is not so tender of and gentle to her as was the woman, for he draws by force of his will emanations from her tiny form. These he uses for a strange purpose. With them he a strange purpose. With them he causes the lifting and falling back of the hinged cover of the desk upon which the little girl leans.

The sound of its falling attracts the children's attention and the teacher glances sharply at the brown-haired little girl. The warm color is intensified upon the little one's cheeks, and she bends still more eagerly over the open Again the cover is lifted and dropped

the children titter, and the teacher's voice is heard bidding the child: "Do not lift or drop that cover again."

The little creature looks frightened, not alone because the teacher's voice is stern, but because she has caused no movement of the desk.

Up and down up and down the cover rises and falls again.

A look of fiendish satisfaction is upon the face of the black-robed man. The mother wrings her hands in despair. This time the children all laugh. They are not repulsed by the instructress. She only has reprimands for the sup-posedly disobedient child.

The little-girl is commanded to "come out upon the floor." Very much fright-ened, she obeys. The mother follows, but the priest is nearer than she. As the teacher rises to meet the child.

by her side for the first time we see another "father." She takes a small stand from one corner of the room, and almost roughly she seizes the child and places her in a chair at its side. Paper and pencil are given her, and work, long and difficult, is given for punishment.

The little head falls upon the stand and the sobs come readily. They are hushed at the teacher's harsh rebuke. The task is begun.
For a time all is still. The children are made less restless by the example before them. The teacher crochets and nods between the stitches. Then the silence is broken by the tipping back and forth of the stand. The children laugh

again. The teacher starts up. The little girl grasps the small table to keep it still, but in vain. Rap, rap, rap, come the sounds. The stand is both tipping and being rapped upon without the volition

of mortal means The two priests laugh in triumph; the mother's hands reach forth to stop the sound and motion. She is roughly thrust back and the teacher is permitted to and does seize the little girl, and the blows fall thick and fast upon her frail

body. In vain the child cries out, "I didn't do it," in vain she bogs for mercy. The blows only fall thicker and faster, beblows only fall thicker and leaves, cause the teacher believes she is lying, and mercy has no part nor place. The little one is hurried into a seat and, under the teacher's stern command, stifles, as best she can, her sobbling.
We are indignant at the disgraceful

proceedings, but have been powerless to interfere. The Jesuits have accom-plished their purpose for the time at east, and they retreat from the place. The mother takes her child in charge and from her we hear a story.

The little girl has no earthly relatives

and has, by a worthy but poor farming couple, been taken from an orphan asylum. They are Spiritualists; the little girl is a medium; the angel-world knows this; so does the world of earth-bound influences, and a battle is being waged between the good and ill.
Which will triumph? Who can tell? A hand rests heavily upon our shoul-

verhead the lightnings flash and the thunders reverberate. Our companion is bidding us hasten. Our destination is LUCY BURTON POWERS. reached. A memory without blot or contamina-

tion must be an exquisite treasure, an

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Auricular Confession a Deep Pit of Perdition for the

by Auricular Confession.

CHAPPER V.

The highly-educated and refused Woman in the Confessional—What becomes of her after unconditional surrender—Her trreparable Ruin.

CHAPTER VII. 65
Should Auricular Confession be tolerated among Civilized Nations? ized Nations?

CHAPTER VIII:

Does Auricular Confession bring Peace to the Soul?

CHAPTER 1X.

The Dogma of Auricular Confession a Sacrilegious Imposture.

CHAPTER XI.

Auricular Confession in Australia, America, and
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The great object of human life is to unfold the potentialities of our organism that they may perform their part in the economy of nature.

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JEROME COUNCELL, ACCURED OF KILL-ING HIS STEP-PARENTS, SAID TO HAVE BEEN THE MEDIUM OF A STRANGE COMMUNICATION FROM SPHET-LAND.

Henry Ritter, of Baltimore, Md., a barber and a Spiritualist, gave some extraordinary testimony, May 13th, in the course of the trial of Jerome stood the tests of the most critical skep-Councell, the boy who is accused of ties. All who ever sat in his seances preceding the murder, and consented to act as the medium. According to Ritter, the spirit of

Jerome's father manifested a desire to communicate with his son. Jerome was persuaded to take the pencil, and the spirit of his father, according to Ritter, guided his hand to form the word "money." Then Jerome jerked his hand away, rubbed his arm, and swore he would not have anything more to do with it. Then Ritter asked the spirit if it would communicate through him. The spirit replied, "No." with one distinct rap. Jerome was then persuaded to take the pencil again, and these words were written on the paper:

"Lang. Murder. Two men will Will in your favor."

After the manifestations had been concluded Ritter said Councell was dazed and like a man coming out of a mesmeric trance. They asked the spirit whether the Langs could not be warned, and the table replied with one distinct rap. They asked whether the murder would occur within a month, and the spirit gave three raps, meaning "'Yes."

"Within a week?" they asked.

"Yes," replied the spirit again. Ritter produced in court the paper on which the words were written. The words were in a shaky handwriting with a hard pencil. The jury and the judge gazed at them curiously.

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

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Nature; and presents his views as demonstrating a scientific basis of Spiritual ism. The book is commended to all who love to study and think. For sale at this office. Price 25 cents. "The Philosophy of Spirit, and the

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DR. G. E. WATKINS, AYER, MASS.

Dr. C. E. Watkins' Great Work. TO THE EDITOR:-It is a pleasure to speak of the great good that the famous doctor and medium, Dr. C. E. Watkins, is doing for the sick. He seldom fails to cure when he says a case is curable. As a medium, and as a psychist he for years ful gifts. Though he has met with those who have through jealousy and envy tried to injure him, he has never tried to injure them, but has kept on doing his own work in his own way. Below is

what a few of his patients say: Dear Doctor:-I do not think I will need any more medicine, as I consider myself cured. I thank you for your kind attention and skillful treatment of my case. Yours with gratitude, Leonora S. Melvon, Tilton, N. H.

Dr C. E. Watkins-My Dear Sir:-I am happy to say that my health is very much improved. The pain across the kidneys is gone. My appetite is very good and food does not distress me. Have no symptoms of rheumatism. Geo. T. Crawford, 85 Water street, Boston.

Geo. C. Bronson, of Hopbottom, Pa. says; "Dear Doctor-I am free from the asthma. Think this month's medicine is all I need. Hastily yours."

Dr. Watkins-Dear Sir:-I am feeling very much better; feel stronger every I seem to be making rapid strides toward health. Mrs. George Buck. Shrewsbury, Mass.

Mrs. Diana Billing, of Perham, Minn. writes: 'Tumor is going away fast, and I have no new symptoms-or old ones. for that matter. Feel assured I shall be wholly cured."

Dr. C. E. Watkins—Sir:—I send my report this week. Will say I am feeling fine; better than I have for six months. Have no headache and no sign of any; it is such an unusual thing to be clear of neadache, that I can't think I am myself. Geo. Buchanan, Haverhill. Mass. Miss Ella Buchanan, Haverhill, Mass.,

says; "I am still feeling better." A letter received yesterday from Mr. Buchanan says: "Dear Doctor:—You need not send wife and I any more medicine as we consider a sure way." cine as we consider ourselves cured. We thank you ever so much for health."

Dr. C. E. Watkins-Dear Sir:-I am getting along so nicely I think, this month will bring mo through all right. Joseph Croucher, Concord, Mass.

This is a bad case of cancer of the

reast: My Dear Doctor Watkins:-The cancancer is all healing up; have not had a pain in my breast for a long time. Doctor, my friends do not know what to think to see me getting well. They all say it is a miracle, and my old physician is as much surprised as anyone. He asked Mr. Clark how I was getting along, and how was my stomach, and did I sleep well? Mr. Clark told him I could eat anything, and that I slept all night long. When I told our family doctor that I was going to doctor with you, he known Father Chiniquy, reveals the dewarned me; he said he knew what you grading, inpure influence and results of would give me to take; then he said:
"You know, Mrs. Clark, you have no stomach." I suppose he said that because I could not take his medicine. I would like to tell you all that has been

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This lady was pronounced incurable by the physician in Taunton. I took the case under protest, but she is now on the road to health. DR. C. E. WATKINS.

Dr. Watkins in the month of April discharged 56 cases as cured, and this month of May he believes that the number will be over 100 cured. We know of no one who is performing greater cures than Dr. Watkins. His patients all write him once a week and their letters are always answered promptly. His latest book on Chronic Disease that he understands this class of disease thoroughly. This book will be sent free if you remit to him two 2-cent stamps. We have only published a few of the testimonials sent us as it would take up too much space, but we felt we ought to publish a few as Dr. Watkins is a true worker in the spiritual vineyard as a medium who is used by the spiritworld for the good of humanity.

BEAUTY IS SOUL DEEP.

The Experienced Observation of a Devotee of Powder and Baths.

"They say beauty is only skin deep," observed a devotee of powder and baths, 'but I tell you it is soul deep. I know what I am talking about, for I have valily done my best these twenty years to put on artificial beauty, without possessing a beautiful soul."

She was evidently in earnest in what she said. She declared history had never recorded a case of a beautitul lunatic or even a comely idiot, Shakespeare to the contrary notwithstanding. She pointed out that asylum records abundantly show that upon the downfall of the spiritual em-Councell, the boy who is accused of the murder of Capt. Lang and wife, were convinced of his wonderful powers, and to-day he stands just as high as a healer, curing the sick where all others testified that Councell attended a failed. We hear of his success all over unfortunate may have once possessed. pire invariably and speedily follows scance at Ritter's house on the Friday the country from almost every State in the Union. He is a man who has won the Priday the Union. He is a man who has won the Priday the Union. his way to his present high position by honest dealing with his fellow-men as much as he has by and through wonder-flendish. Most seriously of all, the the divine light vanishes from the fiendish. Most seriously of all, the complexion suffers, growing coarse, leaden hued and repulsive.

> Petty and unkind thoughts, envy, jealousy and small worries she cited as members of the "demon within" flends to be met and conquered before women can hope to escape the ugly the writer on the statement that lines which come about the mouth and settle around the eyes.

who claims to have studied the subject scientifically in all its phases, at once contradicts and verifies two well-worn theories. One is the assertion, which has always gone undisputed by the men themselves, at least, that women are much better than men. This is on the negative side, and on the other hand it is but an added proof of the unkindness of women to one another.

There is doubtless much ground for the belief that unpleasant emotions have a tendency to arrest digestion and a healthy circulation, and this in turn reacts on the skin. But it is also true that many of the worries and cares to which a woman is subjected as wife and mother can in no way be connected with selfishness or envy,-Chicago Tribune.

"The Bridge Between Two Worlds." By Abby A. Judson. This book is dedicated to all earnest souls who desire, by harmonizing their physical bodies and their psychical bodies with universal nature, and their souls with the higher intelligences, to come into closer connection with the purer realms of the Spirit-world. It is written in the sweet spiritual tone that characterizes all of Miss Judson's literary works. 'Price, cloth,

\$1; paper, 75 cents. "The Woman's Bible. Part I. The Pentateuch. Comments on Genesis, Exodus, Leviticus, Numbers and Deut-The contrast between the thoughts of these brave women and the thoughts of the orthodox world during all time past, is very striking. Keen analysis, ripe scholarship and fearless adherence to the right, characterize this very interesting effort of some of the brightest minds of to-day. For sale

at this office. Price 50 cents. "Poems of Progress." By Lizzie Doten. In this volume, this peerless poet of Spiritualism may be read in her varied moods, "from grave to gay, from lively to severe." It is a book to be treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastily printed and bound. Price \$1. For sale at this office.

"The Priest, the Woman, and the Confessional." This book, by the well-known Father Chiniquy, reveals the de-

"Angel Whisperings for the Searcher would like to tell you all that has been said for I am very well known here and all thought I would die. Now they do not know what to say. Yours, with love to your dear wife, Mrs. Frances A. Clark, 63 Cohannet St., Taunton, Mass.

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DR. J. S. LOUCKS, Shirloyville, Mass.:—I will try paid give you a truthful statement of my case, For ten or twelve year past I had been faility, did not employ any doctor, as my husband was a doctor and was treating me. I supposed my age was the cause of all the troubles, but as soon as that period had passed, sias, three years age, my health failed very last, and heart failure, and at times a profuse electing of water would pass from the uterus, causing a general weakness of the system, until in January, 1823, I took ha grippe, which located on my lang, which caused a most distressing cough, and my heart would stop beating and was just alive. I saw your name in the Light of Truth, but I wrote you fe. ing more curlosity than hope. I did not think it possible to tell me my troubles and for you to treat me at such a distance, but you surprised me by telling me truthully all my discases. Ou the 28th of May i received your its iment which worked like a charm, and in three months I feit as well as I eyer did farmy life. I feel that Dr. J. S. Loucks has saved my life by his treatment, and am batter now than I have been for ten ours. I thank you and your splitt band for it. May you live long and be such help to others, is my daily prayer, Very sincerely, Miffs. J. C. McKIDDY. January 29, 1896, [See date.]

We blow no horn to excite; simply state a few facts or statements of patients relieved. We have many that can be seen at our office. One hundred dollars for any one found untrue that we publish. Address

DR. J. S. LOUCKS, SHIRLEYVILLE, - - MASS,

MR. EDITOR:-You know the old maxm that "Truth is stranger than fiction;" none will apply better in this statement I write, and as mediums of note are coming into public notice, and this no doubt is demanded by the liberal thinking minds of the more liberal public, I think it will not be out of place to say that I have been personally acquainted with Dr. J. S. Loucks (now of Shirleyville, Mass.) for the last thirty years. During these years he has been public medium, and his success as a nealer is marvelous and has no equal.

The touch of his hands has

greater wonders in removing diseases than anything that has come to our knowledge in the past.

Space will not permit me stating cases well known to me, and the most wonderful cases are the many astonishing cures instantly made at long distances away, and positive proof of the fact. Cases of this kind are not on record except in the Bible history. Cures made by others have been made by personal manipulation or hand treatment.

We truly believe Dr. Loucks will do greater cures and more of them without medicines than any medical practitioner

can with all his drugs.

Dr. Loucks is an educated, registered, legal and recognized physician. This is not his only phase of mediumship; he is also a public speaker of note and speaks in different ancient languages, and for the last twenty, years has been able to converse with the spirits as freely as could be desired, and is one of the marvels of the age, and is intelligent, industrious, honest and charitable. As a psychic he is perfectly reliable. His examinations are correct, as has been fully tested. He is a philanthropist in the true sense of the word and his practice extends to all parts of the United States and Canada, as well as some parts of

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treatments free.
P. S.—If you will send him your name, age, sex, and lock of your hair, and eight cents in stamps, you will receive a diagnosis of your case. No symptoms asked for; a good psychist needs none. W. M. LIVINGSTON. Glens Falls, N. Y.

THE GOD IDEA.

The Views of Spiritualists Concerning God.

TO THE EDITOR: In a recent issue of your valuable paper is a most excellent article in regard to music, singing, praying, etc. I disagree with "Almost all advanced Spiritualists discard the God idea." Who can but This view of the case by a woman feel that there is a God permeating all nature? Not a personal God, but a great pervading power that is life, truth and love? It is natural for everyone, when in trouble, to look to

a power superior to themselves. It is satisfying to know that we are led by a force that is shaping our lives for our best good. That which we regard as trouble, affliction and ill-luck, is just what we need to bur-

nish and perfect our natures. I will copy a few verses of a poem entitled "What and Where is God?" written by Dr. Dean Clark, an inspired lecturer, and one of our "most advanced Spiritualists:"

"Can we conceive of any place Where God is not, in boundless space? Can we for him fix mete or bound, Til one for nature has been found?

Though stars and suns are each his throne.

Their king must be the Great \Inknown:

For man at most is buf a mite. And cannot grasp the infinite. Then let us not expect to see

Yet we may know, however small.

The one who falls immensity;

There is a God—the "All-in-All." We worship God at nature's shrine, For there we find his life divine; The universe enshrines his soul,

Whose boundless being is the whole!" "Nearer, myGod" (Good) "to thee," is a piece that skeptics and investigators can join with us in singing, and unless there is a choir (as would be desirable) their singing is a great help and is needed.

The statement that "almost all advanced Spiritualists, discard the God idea," keeps people who would in vestigate away from us and makes our neighbors scorn us. I have known many such. I write now by request of an old gentleman, a subscriber to the Spiritual papers, who was very indignant at the statement. Few Spiritualists believe in a personal God, or think we are created in his image physically. Spiritually we are a part SCOTT BRIGGS.

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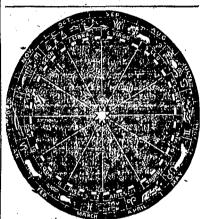
DR. J. C. BATDOIRF:—In the fall of 1837 I was taken with Bright's disease of the kidneys. I was very sleek all winter and in March. 1888, I felt the first symptoms of dropsy. I engaged the very best physicians in the county, who treated me two weeks hut did me no good. Then I went to B. R. Falls, Wis. and boarded three weeks. 1th; doctor said he could cure me. He claimed I had no dropsy at first, but after he had dectored me two weeks he fast, but after he had dectored me two weeks he from I had dropsy as well as kidney trouble. After treating me three weeks he gave one up. During all this time I continued to bloat; could not get up without help: could not lie down in hed for over one year; could hardly get my breath, and hardly keep enough on my stomach to keep me alive. I then sent to Dr. Green, of Alman, of New York, then In: Grayden, of Ohlo They both thought I had consumption, and I received no benefit from either. When all hopes had fied and I thought I must die, I saw your advertisement and resolved to write you. I then sent for medicine; did not know as I should live until the medicine reached me, but did, and from the time I took the first dose of your wonderful medicine; be not not sent for medicine; and continued to improve until I am well. Before your medicine reached me, my limbs had burst in four places, but to-day I am enjoying better health than ever did before, and am happy to say I owe my recovery to you. Had I not seen your advertisement would have been in my grave I have not works to express my gratitude. Yours very truly.

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MATTIE E. HULL.

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ONSET BAY GROVE ASSOCIATION.

PROGRAMME, 1896.

JULY. 5—a. m., Oscar Edgerly; p. m., Mrs. Helen L. Palmer. Tests by Mrs, M. S. Pepper. ?—Oscar Edgerly. Tests by Mrs. M. S. Pepper. 8—Mrs. Holen L. Palmer. 10 and 11—Prof. W. M. Lockwood. 12—a. m., Mrs. Jennie H. Jackson; p. m., Prof. W. M. Lockwood. Tests by Joseph D. Stiles. 13—Prof. W. M. Lockwood. 14—Mrs. Jennie H. Jackson. Tests by Joseph D. Stiles. 18—Prof. W. M. Lockwood. 15-Mrs. Jennie H., Jackson. Tests by Mrs. M. S

epper.
16—Prof. W. F. Peck. Tests by Joseph D. Stiles.
17—A E. Tisdale. 17—A E. Tisdale.
19—a. m., Prof. W. F. Peck; p. m., A. E. Tisdale.
19—a. m., Prof. W. F. Peck; p. m., A. E. Tisdale.
19—C. W. Hidden.
21—A. E. Tisdale.
22—C. W. Hidden.
23 and 24—H. D. Barrett, presiden National Spiritalists' Association. alists' Association. 26—a. m., H. D. Barrett; p. m., J. Frank Baxter. 28—J. Frank Baxter.

29—Moses Hull. 80—J. Frank Baxter. 81—Moses Hull. AUGUST. 2-a, m., Moses Hull; p. m., F. A. Wiggin, 4 and 6-F. A. Wiggin, 7-Mrs. Carrie E. B. Twing, 9-a, m., Mrs. Carrie E. S. Twing; p. m. Theodore F

rice. 11—Mrs. Carrie B. S. Twing. 12 and 13—Theodore F. Price. 15—a. m. and p. m., Veteran Spiritualists' Union, 16—a. m. to be billed later; p. m., Mrs. Adeline ! llauding. 16 and 19—Mrs. Adeline M. Gladding. 20 and 21—Mrs. Sarah A. Byrnes. 23—a. m., Dr. Seo. A. Fuller; p. m., Mrs. Cora L. Vilehmond.

Richmond.
24—a.m. and p. m., Massachusetts State Association
of Spiritualists.
21—Mrs. Cora L., V. Kichmond.
25—Dr. Geo A. Fuller.
27—Mrs. Cora L., V. Richmond.
28—Willard Hull.
20—a. m., Willard Hull; p. m., Mrs. Cora L. V. Richmond.

OFFICERS FOR 1896. President—Dr. H. B. Store, Boston, Mass; Vice-President—J. Q. A. Whittemore, Newton, Mass; Clerk and Treasurer—Maj. C. F. Howard, Foxboro, Mass. Directoris—O. A. Willer, Brockton, Mass.; Lowis E. Builock, Beston, Mass.; Chas. Whittemore, Newton, Mass.; Mrs. C. M. Robbins, Fitchburg, Mass.; Cholart Davis, Boston Mass.; J. H. Burgess, East Warcham, Mass.

including Co-operative Systems and the Happiness and Ennoblement of Humanity, By E. D. Babbit, LL.D., M. D. This comprises the last part of Human POEMS FROM THE INNER LIFE

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THE NOTED

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all who will send their name and address—in their
own handwriting—with potage stamp for reply.
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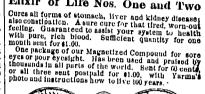
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