# HINDOO TEAGHERS.

## They Will Try to Gapture the United States.

## H. DHARMAPALA.

Finds Much to Condemn in West-

SCARCELY A SUGGESTION AS TO IM-MEANS BY WHICH THE SPIRITUAL IS DEVELOPED.

TO THE EDITOR:-The Chicago Chronicle, ever to the front, has already informed its readers that the Buddhist priest, H. Dharmapala, is about to revisit Chicago. No one who saw the distinguished Hindoo at the congress of religions can fail to remember his intellectual face, his clear-out features and that spotless robe, which maintained its purity in spite of Chicago soot and Chi-

cago mud.

Mr. Dharmapala will find that America has no less interest in Oriental thought than when he was here three years ago. In most of the large cities there are well-organized societies for the study of Eastern wisdom, and Chicago, not to be outdone, has several prosperous organizations. Together with the announcement of Dharmapala's compare the announcement of Dharmapala's contains the announcement of Dharmapala's contains the announcement of Dharmapala's contains to India instead of supplying the poor natives with bread and the necessaries of life.

PHYSICAL CULTURE.

After these negotive virtues comes ing is the appearance of a new book in English by Swami Vivekananda, that posture. A series of exercises, physical other Hindoo monks conspicuous in the parliament of religions—he of the yellow turban, who fascinated the ladies reached. The idea is not primarily to and held them spellbound as he talked make the body strong, though that is

The ladies did not always catch the meaning of Vivekananda's supersublimated thought, but they thronged to his lectures and hung about the platform long after the lecture was over. If it was their privilege to meet him in the social parlor they fairly doted on his the social parlor they fairly doted on his think high thoughts with the chest in. words and expressed their admiration in every possible way, until the pious monk, unused to feminine ways, closed the head in one line."

east. And so those who learned of Vivekananda and his wonderful thought only at second hand caught nothing more than a confusion of ohs and ahs, and a gush of feeling intended to suggest the inetrable. A few of the more sober-minded sometimes questioned what would be the worth of Vivekananda's lectures apart from his fascinating personality-a question not easily answered then. But now that the handsome monk is far away in India and his lectures are before the public in cold type, the real value of his thought may determined.

Vivekananda belongs to the most ancient order of monks in the world, and his religion is based on the vedas. By the vedas no inspired book is meant, but rather the accumulated treasury of spiritual laws. These laws have been discovered at different times by different persons. As the law of gravitation existed long before Newton's discovery, so, according to the Hindoos, the moral and spiritual relation between sold and souls, and the Father, would exist before from God, from the angels, from a vision, or from a higher source of some given by another. So, too, the hypnotics, or from a higher source of some Vivekananda, or rather the gospel which he preaches, maintains that the mind itself is the source of this knowledge, that it has a superconscious state in which it discovers spiritual

Sometimes the mind stumbles into this state, and then strange hallucinations are mixed with the highest truth. This is the reason why Mohammed, along with most wonderful truths, combined crudest errors. So, too, of other seers, diviners and prophets.

Yet, for all that, according to our Hin-Yet, for all that, according would have do mank, every answer to questions pertaining to God. freedom and immorperationing to God. freedom and immorperation of existence—one of stone, the other of tallity must come from this supersensible and distracted, the next step is concentration or giving the mind to a single limit existence to these two? Is there

number if that serves my purpose? Where is the necessity, the force, the power of my being unselfish? Why should I he? Why not be a brute if that is my pleasure?" The answer is that a higher life, a higher form of happiness. satisfaction in the lower, knowing there is a higher.

#### A PUZZLING QUESTION.

and evil results followed. The supra-and evil results followed. The supra-conscious state must be reached in a nanda finds himself in about as hazy a about 7,500,000 lire, of which he keeps conscious state must be reached in a condition of mind as when he listened for his own expenses only 1,000,000, net and evil results followed. The supra: At this point the reader of Viveka-

the method is the same.

Vivekananda says the prophets were not unique. They were the same as you or I, and the supraconsciousness they gained can only be gained by all—in truth, must be gained eventually by all from the lowest animal to the highest angelic being.

This Hindoo's Treatise Upon the Mysteries of Life.

The Mysteries of Life.

The Mysteries of Life.

The Gest steps to be taken to reach the world nave supposed that the severe mental discipline he professes to have exercised would have led to clear thinking and accurate expression; that the severe mental discipline he professes to have exercised would have led to clear thinking and accurate expression; that the severe mental discipline he professes to have exercised would have led to clear thinking and accurate expression; that the severe mental discipline he professes to have exercised would have led to clear thinking and accurate expression; that the severe mental discipline he professes to have exercised would have led to clear thinking and accurate expression; that the supraconsciousness they gained can only be gained by all—in truth, must be gained eventually by all have led him to keep close to his subject without a single diversion.

The first statement of the first statement of the highest and the supraconsciousness they gained contract the supraconsciousness they gained to the highest and the supraconsciousness they gained to the supraconsciousn

heart becomes impure, he becomes low, he loses his independence and becomes bound. "Even when one is suffering terribly he should not receive a present." This seems to be a contradiction to what Vivekananda said while in Chi-

After these negative virtues comes of Samadhi and the formless absolute, the absorption into the infinite and all object is psychological. The posture to be assumed is that which leaves the in-

dividual free to think, and may vary with different individuals, but "let the

to will the currents change into a motion similar to electricity. When all the motions of the body have become perfectly rhythmical the body has, as it were, become a gigantic battery of will."

Vivekananda gives special directions for this rhythmical breathing, and he says the effect of the practice is such that in a few months the face will change, harsh lines will disappear and a calmness will come over the countenance. The voice will be refined and beautiful. This calmness and gentleness is not to

be mistaken for stupidity and dullness. It is the repose of strength based on perfect self-command. "Activity," says fect self-command. "Activity," says
the Hindoo monk, "is the manifestation of the lower strength, calmness of the superior strength. It is the greatest manifestation of power to be calm." This self-command, this control of feel ing and will must be voluntary. The author condemns faith-healing and the tient a morbid state. Vivekananda goes
The sooner we get out of the so far as to say that it is healthier for call man, the better for us. the individual or the race to remain wicked than to be made apparently good by such morbid extraneous con-

Doubtless the faith healer would put in a protest here and affirm that if man were down, physically or mentally, the highest state once more. The diffitis the part of his fellowman to lend a cult part of this is to understand the natural transfer of the state once more.

VALUE OF CONCENTRATION. state, this condition that is above the plane of reason. All our ethical theories, all our moral attitudes, all that is good and great in human nature, has been molded upon answers that have come from this higher plane.

"The utilitarian theory of the greatest happiness to the greatest number is not the basis of morality," says Vivekananda. "Why should I not produce the greatest unhappiness to the greatest number is not the basis of morality," says Vivekananda. "Why should I not produce the greatest unhappiness to the greatest number is the produce the greatest number is the produce the greatest number is not the basis of morality, says Vivekananda, "Why should I not produce the greatest number is the produce the greatest number is the processity the force the "let him faithfully try the experiment thought. What right have they to tration, or giving the mind to a single not something infinitely superior to the something infinitely superior to thought. What right have they to limit existence to these two? Is there not something infinitely superior to the something infinitely superior to thought. What right have they to bejet a single not something infinitely superior to the tongue not something infinitely superior to the something infinitely superior to the something infinitely superior to the send the superior to the something infinitely superior to the something in "let him faithfully try the experiment rious in the east as it is in the west.

and he will have proof."

The book as a whole will disappoint the admirers of Vivekananda. It has

that it enables the mind to hold to one not a whit of the orator's eloquence, and subject and leads to the next higher it lacks every grace of style. Although has been revealed, and man cannot find step-meditation. The mind now dwells no one would demand more clearness upon subjects more refined and more ab-than the nature of the subject admits, stract. All argumentation is to be and granting every consideration to the

How to reach this higher state is the out. The mind is simply to develop the question. For Vivekananda holds that truth that is within, and by persistently this is the real object of life. Moham-holding to this the final stage of supramed and such as he stumbled upon it consciousness is reached where pure by chance, but that was a misortune truth is unveiled.

All outward influences are to be shut sion and the carcless repetitions are unpartonable in one of Vivekananda's acholarship.

CAROLINE K. SHERMAN.

The experimental method is ad- to the eloquent speaker in the Art Insti- only for his personal expense, but to rocated as urgently by Vivekananda as tute. The Hindoo is not a clear writer, make presents to rulers of other counit is by the leading scientists of today. His style is rambling. He repeats him- tries.

The kind of experience may vary, but self and flies off at various tangents, the method is the same.

Finds Much to Condemn in Western Religions and Civilizations.

The first steps to be taken to reach this exalted condition are in a moral direction. This morality is chiefly of a negative character—non-killing, nonscarcely a suggestion as to improvement, but much said of NePROVEMENT, BUT MUCH SAID OF NEGATION—PHYSICAL TRAINING THE
GATION—PHYSICAL TRAINING THE
MEANS BY WHICH THE SPIRITUAL.

Irom the lowest animal to the highest angle diversion. It is not so. To get at the author's meaning one must keep turning the pages of his book backward and forward, finding a bit of revelation here, a glimpse of light there. With all the difficulty the case would not be so bad if it were not for certain contradictions. After of these are virtues familiar to all, but why the non-acceptance of gifts? Gifts ment of the mind, Vivekananda begins why the non-acceptance of gifts? Gifts ment of the mind, Vivekananda begins are usually evidences of affection, bonds to speak of the body as an unreal that unite heart to heart. What objection can there be to them? True, the declared that the soul must go through Trojans were once warned against the various incarnations before it can free Greeks and these hearing cifts but itself from the desires that are neculiar Greeks and those bearing gifts, but itself from the desires that are peculiar

The explanation given by the monk is that when a man receives a gift his attion. It is a superstition that makes heart becomes impure, he heremes low. us happy or unhappy. It is supersti-tion caused by ignorance that makes us feel heat and cold, pain and pleasure. It is our business to rise above this superstition."

#### AN APOSTLE OF NEGATION.

Vivekananda speaks of love and friendship, and yet he scouts the idea of love and friendship as known to the western mind. Negation, continual negation, the giving up of everything, is the command. "As long as we require some one else to make us happy we are slaves, Isolation, that is the goal. When that is attained the soul will find that it was alone all the time, and it re quired no one to make it happy."

The love which Christianity offers as

its very essence, the brotherhood and human sympathy which makes life worth living and eternity desirable seem to have no part in this philosophy. We find this expounder of Brahmanism saying: "When the soul realizes that it depends upon pathing in the universe. depends upon nothing in the universe, from gods to the lowest atom, that is perfection."

No wonder that this abstract philosophy, which ignores the best things of this world, repelled a large part of its followers, and that the more practical Buddhism took its place. The wonder is that so many still retain their hold on the ancient faith. Its aristocracy, its monk, unused to feminine ways, closed his eyes and turned away.

A MYSTIC DOCTRINE.

Vivekananda's admirers could repeat little that he said. Exclamations of rapture took the place of exact statements. Clasped hands and gentle sighs indicated an unutterable something, an attempt to express what was beyond expression—beyond their expression, at the molecules in the currents change into a mo
to will the currents change into a mo
the head in one line."

In order to have command of the nervous system rhythmical breathing is advocated. The explanation given is the ancient faith. Its aristocracy, its exclusiveness, its appeal to the intellectual class alone, doubtless had much to do with the permanent hold it seems the nervous system rhythmical breathing is advocated. The explanation given is the ancient faith. Its aristocracy, its exclusiveness, its appeal to the intellectual class alone, doubtless had much to have on the highest caste of the Hindoos, but one cannot help thinking that a religion less individualistic, more human, might have made India less hungry and more self-reliant.

There is another point on which Vive-

There is another point on which Vive western thought, and that is the original condition of the soul and its final return to the same. The religious belief of the Brahman is that human beings are but temporary manifestations of a formless absolute and that the soul is going forward only to return to the same condition. The western theory, on the con-trary, is that man's destiny is to go on always improving, always advancing throughout eternity. This, the Hindoo says, is absurd, for there is no such says, is absurd, for there is an thing as continuous motion in a straight line infinitely proected is a circle or a return into itself. He holds that nature works on the same pian. All evolution tends to dissolution. All dissolution to evolution-a

#### MAN IS DEGENERATE.

He then puts the question which is better, the condition of the soul as differ-entiated in human beings or in its formwork of hypnotists because it is the entiated in human beings or in its form work of another and not of the individ- less state. His answer is, of course souls, and the Father, would exist before and after the discovery. It is true that most, if not all, of the great teachers of religion the world has ever had claim that they received their knowledge of spiritual truth from beyond—either from God, from the augels, from a viscing by the power of individual for a time by sudden blows, as it were, unsatisfying, and is excusable only on the sugels. the score that we have to pass through ist, by his suggestion, excites in the pa-tient a morbid state. Vivekananda goes The sooner we get out of this state we

Does he then advocate suicide? Not at all. That is but killing the body. The soul would appear in repeated new bodies until, by its own efforts of purifi-cation, concentration, meditation and complete self-surrender, it is fitted for hand and give the man a lift, help ture of this highest state. "It is not," him to help himself. says Vivekananda, "as some men fear, that of the zoophite or stone. They seem to think there are only two states

given up as mere intellectual jargon. foreigner, still, the vagueness of expres-All outward influences, are to be shut sion and the careless repetitions are un-

## WONDERFUL YOGIS.

Marvelous Feats of Hindoo Ascetics with the Aid of "Agasa."

Levitation, Invisibility and Disintregration.

ONE LIFTED THROUGH THE AIR TO THE
ROOF OF A TEMPLE AND THEN BEGAME INVISIBLE—THE DISINTEGRA
IN TO THE BEARD AND THEN BEis impossible to indicate in the remotest TION AND REINTEGRATION OF A PEB-

tential agasa in their trained and macer-

may have played me tricks so far as Mr. Sauda's temporary invisibility was concerned, I labored under no such possible disadvantage in connection with his aerial ascension. That I could swear to in a court of law; is that not marvelous

TION AND REINTEGRATION OF A PEB
BLE.

The scene, as before, was the temple hewn out of the solid rook. Mr. Sauda TO THE EDITOR:—"Agasa," says the St. Louis Globe-Democrat, according to the Hindoo and Arabian ecstatics, is another name for life fluid. The marvels that I shall presently describe, accomplished by these versial my tree.

Not less amazing to the layman as well as the magician is another experiment claimed by my yogi friends as "a simple illustration of the power of agasa on nat-ural substances." The experiment was twice performed for my edification, once under circumstances where sleight-of-

degree what was operating,

complished by these vogis in my pres-ence, were accomplished, they claimed, by the aid of the "pitris," or ancestral spirits, and the superabundant superpo-tory in the superabundant superpo-powers. Before we entered the temple I was

ated systems. Spirits, they insisted, asked to pick up a stone and carry it used agasa as a conductor to matter, with us—one weighing three or four somewhat as the electric current uses a copper wire as a traveling medium. In proportion to the quantity and potency four corners of the hand kerchief so as to of agasa in the system, so is the power touch the stone as little as possible. to work marvels by the aid of spirits.

One of the gentlemen, named Bahadur steps, I selected an ordinary peoble and Dost Sauda, assured me that initiation fixed it in my handkerchief as request

## AN ENVOY OF BUDDHA.

Dharmapala Returns as a Missionary from Ceylon,

Comes to Labor for the Brotherhood of Man Rather than the Interests of Any One Dogma.

WILL ALSO ENDEAVOR TO CORRECT SOME MISCONCEPTIONS IN THE MINDS OF CHRISTIANS-WILL ACCEPT INVI-TATIONS TO TALK OF HIS FAITH.

TO THE EDITOR:—As set forth by a late article in the Chicago Tribune, H. Dharmapala, a Buddhist missionary, is in Chicago to work in the interest of the brotherhood of man and not for the advancement of any particular dogma. He will accept invitations that may be extended to him to talk on the subject of the elevation of mankind, which is his idea, of religion.

Three years ago he appeared as a delegate for the Buddhists of Coylon at the Parliament of Religions and made a favorable impression on his hearers when he explained the scope of Buddha's teaching. And a most favorable im-pression the Parliament of Religions and the broad-gauged men and women there made on the follower of Buddha. At the close of the parliament, with an en-tirely different idea of Christians from that which he had previously enter-tained, he returned to his native land and began at once to enlighten his fellow Buddhists concerning the typical Christians.

#### RESULTS OF THE PARLIAMENT.

As a result of his visit to Chicago and the Parliament of Religions, with its many and lasting lessons, the study of the Bible became more common among the high priests of Ceylon, and their study resulted in finding much to praise and nothing to condemn in the teachings of Jesus Christ. His precepts, they maintained, were like Buddha's in that they taught a brotherhood of man, and therein the Buddhist and the Christian would meet on common ground.

In furtherance of this idea and to cor-

rect misconceptions in the minds of Christians about the doctrines of Buddha, Missionary Dharmapala was deputized to return to the United States. It was understood that he would avail him-self-of-every-opportunity of presenting the claims of the Buddhist faith in its true and best light.

He delayed his departure from India

until after Buddha Gaya, the most sa-cred spot on earth to the Buddhist, had been turned over to the keeping of the followers of Buddha.

#### BUDDHA GAYA RECAINED.

In the spot, some 300 miles from Calcenturies before Christ, "attained to his enlightenment," as his disciples phrase his sanctification: This event marked the beginning of the Buddhist era. the invasion of the Mohammedans, India ceased to be a Buddhist nation, and for several centuries the Buddha Gaya, or temple, remained in the possession of Mohammedans and Christians, and not until three months ago was it returned to the keeping of the faithful followers

of Buddha.

The Buddhists found a remarkable resemblance between Jerusalem and Buddha Gaya. The former was the scene of much of the activity of the founder of the Christian religion, and yet its residents are not now known as Christians, and Buddha Gaya was the place where the founder of the Buddhist aith appeared, and its residents, up to three months ago, were not followers of

The transfer of Buddha Gaya to the faithful was effected through the Christians, and has done much to remove the of the Hindoos. With the transfer completed, Dharmapala started on his mission of peace and good will, and arrived in Chicago yesterday. His stay prejudices existing in India on the part rived in Chicago yesterday. His stay here is indefinite. At present he is the guest of Charles Howard, No. 6558 Stewart avenue.
Thus it is that the Hindoo is making

his impress on this country. Dharma pala represents a country as much superior to this in all the cardinal virtues, as one can well imagine. It is not corrupted by the slums of Europe. Chicago, Ill. MAGAZINE GLEANER.

BABY BOY.

[To Mr. and Mrs. Sheridan.] HERE. Baby boy,

Little legs and arms;
Baby boy, Papa's toy, Bless your little charms! Go to sleep, Mustn't peep, At the close of day; Go to sleep, Little feet

Mamma's joy.

THERE. Thou little babe, Who undismayed Approached the gates of death: Now thou art free, No more shalt see The woes of mortal breath.

Cannot always play

God loves his own, . He called thee home His heaven bright to share; There thou shalt grow, Without earth's woe,
A being bright and fair. WILLIS F. WHITEHEAD.

In the pursuit of knowledge, follow it wherever it may be found; like fern, it is the produce of all climates, and like coin its circulation is not restricted to any particular class.-Colton.

Cleverness is a sort of genius for in strumentality. It is the brain of the band. In literature cleverness is more frequently accompanied by wit, genius and sense than by humor.—Coleridge.

## THE HINDOO, GANDHI.

He Will Establish a Hindoo Propaganda.

The Indian Philosopher Will Soon Establish Missionary Headquarters in Chicago.

BESIDES TAKING PART IN DEBATES, HY WILL WRITE FOR THE PRESS, AND AS HE PROGRESSES IN HIS CRUSADE, WILL APPOINT ASSISTANTS.

TO THE EDITOR:—A very palpable echo of the World's Congress of Religions, held in connection with the World's Fair at Chicago, arrived on the St. Paul yesterday, in the person of Virchand R. Gandhi. He is en route, with his wife and seven-year-old son, to Chicago, where he will establish missionary headquarters, says the New York Journal of September 27.

Gandhi is one of the most profound of the band of Indian philosophers whose arguments for their religion and code of morals made numerous converts during the progress of the World's Fair among those who organized the Congress of Religions for exactly the opposite purpose. He speaks fifteen languages and translate readily for the control of the co lates readily from the Sanscrit. It was Gandhi who visited the monastery as Ladak, India, and verified the data presented in Nicholas Notovitch's "Unknown Life of Christ"—a book which attempted to prove that Christ lived in India during the years of his life which are not accounted for in the Scriptures, and created a sensation.

Before leaving Chicago at the conclusion of the World's Fair, Gandhi had organized large classes in his philosophy. ganized large classes in his philosophy. Men and women of brains sought to learn from him the principles of his religion. He explained to them that Christians in America are almost entirely ignorant of the Hindoo faith while the Hindoo philosophers had fully studied the doctrines of Christian ity. He thought it reasonable that he should try and convert the men and well. should try and convert the men and we men who had brought him and his colleagues all the way from India to tell them of a religion they already knew all

There is no doubt about Gandhi's status in India and in Europe, where he is welcomed by the profoundest thinkers. He is not a stranger to New York City. Returning to India three years ago he spent soveral days here—long enough to completely bewilder the members of the Nineteeth Century Club with his arguments denying the value of the Christian missionary movement in

He did not enter into the merits of Christianity as a religion, but he de-clared that it had made its Indian converts a great army of hypocrites, to whom the new religion was a for gluttony and drunkenness. In India. he said, the natives see the Christian missionaries eat the flesh of animals and birds and drink liquor as part of a religious ceremony—an example that breaks down all the old barriers and makes of converted Hindoos a race of drunkards and eaters of meat. Gandhi complained that the Christian missionaries in India retain the habits and ense toms that govern their lives in America and England, and that the mass of heathens who hear them get a false and degraded idea of Christianity.

Gandhi will preach in this country

that it is a crime to eat any kind of food obtained by the sacrifice of the life of any living thing. He is here with a determination to make converts. llgion is one full of mystery and fascination. As he progresses in his crusade he will appoint assistants, and make the religion of the Hindoo as well known on this continent as the Christian religion is in the Orient. He will visit all the large cities, will take part in debates and write for the news-

How much impression Mr. Gandhi's propaganda will make on the religious thought of this western world, is a matter of speculation. There can be no doubt that a liberal infusion of the ideas and spirit of the Oriental religion represented by this well-known philosopher and thinker would be of immense benefit to the orthodox religious element of our time. The liberal and tolcrant spirit of the religions of India is widely apart from the spirit of orthodoxy, which is essentially intolerant and hostile toward all religious thought that does not coincide with accepted orthodox tenets. The spirit of orthodoxy is proscriptive and aggressively antagonistic toward all shades of religious belief that do not harmonize with ortho-

Buddhism, on the other hand, is tolerant and permeated with the spirit of kindly liberality toward all shades of religious thought. It does not proscribe, ostracise and persecute, but allows full freedom of thought and belief. Surely the introduction of this element into the veins of Western religious sentiment cannot be other than beneficial to the spiritual life of the religious world.

No doubt, too, there are many Western minds prepared to receive the philosophy of the East, as represented by this missionary, and such will welcome him and give practical aid by personal adherence and sympathy. The contem-plative mind may find matter for intersting study and forecast of the religion that will ultimately result from the growth and influence of Buddhist philosophy and Spiritualism, gradually interblending with and modifying orthodox religious faith and sentiment in our Western world. That the evolution will be in a humanizing and ennobling direction cannot be doubted, and hence this movement of the celebrated Indian philospher will be watched and welcomed by all lovers of a broad, humani-tarian, philosophical religion.

The charitles that soothe and heal and bless are scattered at the feet of man like flowers - Wordsworth

All beings have their laws; the Deity has his laws, the material world has its laws, superior intelligences have their man his laws. - Montesquieu.



"through asceticism, chastity, frequent lighted some torches which sufficiently ablutions, long fasts, seasons of profound illuminated the section we were in. My

bodies. Suddenly his eyes began to distance the stopped on agitated walk he had been indulging in as he talked, and facing me, cried out:

"Behold me! I am all agasa. This thin film of matter wherewith I am covered, these meshes of bone that form my framework of life, are they not fined away to the tenuity of the elements? They hinder not my flight through space, neither can they bind me to the earth. I am casting them off. See the roof; main wahan jane se darta nahin

hun!" (I am not afraid to go there.) He looked upwards, the expression of his face became ecstatic; throwing up his hands, he seemed to be pulling a the atmosphere above his head; and, to my surprise, and, if it must be admitted, somewhat to my alarm, he began gently to ascend toward the roof of the temple, some forty feet above us! As his hands reached through the space above him his feet gently beat back the space behis feet gently beat back the space per low him. The action was not like a man walking up into space, but rather that of one pulling himself with his feet into and pushing himself with his feet into and pushing himself with his feet into and pushing himself with his feet into a swimmer. He moved in this odd way right to the roof and circled slowly round and round, then floated down. As he neared me he commenced intoning the sentence.

"Main bhi bahar ja" (I shall go out, also —literally), over and over again. As he reached within a foot or so of the earth he began to float slowly round me, chanting all the time. I kept turning on my own axis to face him. Soon I fancied he was less distinct, and as the minutes was less distinct, and as the minutes primitive atoms and dispersed it."

"Santo," was the answer, we have disintegrated the pebble by removing agass from it. We have reduced it to primitive atoms and dispersed it." dizzy, and he continued to fade, till at last he was quite invisible to my eyes, ists?" I asked. though my senses seemed cognizant that a something, a human essence, was still circling round me, and the murmured 'Main bhi bahar ja,"though very faint, continued to reach my ears. Last, the intoning ceased, the dizziness dissipated one outstretched hand, palm upwards on his base, his head sunt on his base. itself. I put my hand in front of my closed eyes for a second or two as one does under such circumstances. Removing my hands and opening my eyes, there stood Sauda Sahib, breathing hard and wiping the profuse perspiration from

clever reader who calls everything fraud mode of being. -Rousseau. his limited intelligence can not understand and whose conceptive powers are nil, will guffaw hereaboute and consider me either a fool or assert that I was steady line of conduct for the good of hypnotized. Granting that my senses the great whole, -Washington,

nto these wonder-working powers was ed. We entered the temple. The fakir ablutions, long fasts, seasons of profound abstraction, a spirit exalted to the contemplation of creation, deity, heaven and heavenly things; a mind wholly sublimated from earth and earthly things."

This particular conversation occurred at Bombay, in the middle of the night, in a little-known temple opening out of the celebrated cayes of Elephanta. Sauda Sahib had worked himself up into a state of what I poor ordinary mortal that I am, should describe as hysterical excitement, a condition that closely ical excitement, a condition that closely ening the brush with his saliva he filled twins the fervor of some of our religious the brush with moist color and handing

face.
While it was drying the Yogis began murmuring, and placing their flat hands in turn on one spot on the floor, just away from the handkerchief. As soon as the marking had dried, I was asked to roll the pebble on this spot they had "charged with agasa," being careful not to touch it with my hands.

The quintet all fixed their eyes on it and at first pointed the dexter finger steadily towards the pebble, ceaselessly murmuring, intoning and singing in meze voce. This continued some time. Then, in turn, each man seemed to take something invisible out of the atmosphere and shake it over the stone, the others meanwhile continuing to chant. As they proceeded their intensity augmented. Soon the "B" I had marked in red began to fade and at last disap

dropped and their droning song ceased The pebble had disappeared. It had grown small so gradually that

its final disappearance I could only credit by passing my hand over the spot where it had lain continuously and with out intermission under my eye. I asked for an explanation.
"Sahib," was the answer, "we have

"Then as a pebble it no longer For answer the old fakir plucked me

by the sleeve and pointed to Sauda Sa

I rose and went to him. He was seated cross-legged on the rocky floor, on his knee, his head sunk on his breast Apparently he slept. The fakir held a torch near Mr. Sauda's hand. I looked and gasped. Laying in his palm was

Falsehood is susceptible of an infinity I am perfectly aware that the infinitely of combinations, but truth has only one

FREDERICK BANCROFT.

## THOMAS PAINE

SPEAKS THROUGH THE BRAIN OF A BOY FIFTEEN YEARS OF AGE.

## AGE OF REASON.

An Address Delivered at Lincoln Grove Camp, Washington, by Charles Anderson - Spirit Control, Thomas Paine.

Friends of Earth:-As this song floats pictured and set forth in that song, the thoughts that are founded in man's divine being, and to us who have passed on to life eternal they have their full meaning and force. As you are in this condition to-night, do you realize the importance—do you think for one moment of the importance of that song, and in that one song lie all your hopes and ambitions? In that we find all your hopes in regard to that land where lies all happiness and bliss.

To-night, as I come back to earth to tell you to look upon life here and heremine. I have passed through that stage, the material body and take upon him the garments of glory. My body that to-night lies mouldering in the grave is tory. gone; my body is gone, but my spirit returneth to him who gave it.

We find in these words the hope of beyond the line that separates this life from that grand and noble life beyond; and as you sing of that happy land beyond, do you realize that some day you shall staud on the other side of the threshold and gaze upon your loved

Ah, no, I am not dead. The words of terial body, but the spirit goes on beyond the blue depths of heaven, and it returns to earth and gives to man the hand of spiritual fellowship, and brings him nearer that land which is sweeter and more glorious than this coath and more glorious than this earth.

Ah, no, friends, I am not dead. I still earth. I don't forget the material man, because I am bound to him with links that cannot be broken-links that will not and cannot be severed. I never on you have just sung. There are, perhaps, some of you that are nearer your God to-

This is a glowing age; it is the dawning who have those thoughts. man. Your superstitions are being laid aside, and the grand principles that come from the life beyond are taking hold on man and he walks with more firmness than ever before. Yes, the light of reason shall shine again, and no longer be kept down by a demoralizing religion.

The age of reason! How many times have men looked for the dawning of that always been something that man was igday—the day when reason shall provail

day-the day when reason shall prevail norant of. Through all ages man has and immortality shall be proven; the day when man shall speak these glo-

called themselves Christians. In those Christians themselves was not the spirit fully over this world. 'Do unto others as you would have others do unto you." The principles of one of the principal reasons for not ac-Christianity were in those days as they are to-day. But as I could not see All through my life I investigated the are to-day. But as I could not see subject of Christianity. I looked into their thoughts I could not believe as the matter carefully, I read the Christhey believed. They called me an Infidel. They cursed me and damned me tian gospel. I read all the works which to everlasting torment.

that I can return and give them words derstanding I found that this God was a that will upset their doctrines-words personal being and created the universe. that I gave them over one hundred ciple is that great divine law of spirit torment. If this God has such power, I

great beyond: if you could be in the much pain and sorrow by taking the spiritual, and gaze into the minds of in- men of this earth away from their loved the grand depths of immortality. You would find in them the principles of love upon the loved ones they have left? and truth. Truth is the foundation of Why does he cause all this trouble? the high and exalted man. If religion that preached a sermon on Christianity is not founded upon truth, it is not good. but what it was full of hell. It was hell All good principles of truth that come from one end to the other. You either to man, come through inspiration, aided had to believe in God or go to this place by the divine ones that come from the called hell.

stretched arms into the celestial band, not the God of nature. That is not the And if you could see these things as you creator of the universe. go about on the material planet; if you Then I asked myself, what is this God? go about on the material planet; if you could see the blessings enjoyed by the celestial band, you would be more loving universe. He created the universe and could be more loving universe. He created the universe and could be more loving universe. than in the past. But there is not one created man in his own likeness. I found man in this universe that, if you could by the Christianity of the world that place his mind upon this matter at all could believe the principles of the that man has the same form as God. Christian churches of to-day. But in the Bible we find this divine law; we limit the Bible we find this divine law; we limit the Bible we find this divine law; we limit the material likeness or in his own find the spirit returns to him who gave likeness as to understanding and knowl-

There is not one in this universe who, when he has laid down the burdens of his own divinity? this life, and lays with his arms folded Are the same across his breast, will not have a knowl-edge of the material world which he has there be such a personal being? There across his breast, will not have a knowlleft. They know the chatter and prattle of the baby that still lives while they are on the celestial shore and they are only God there is is the God of nature. still in a position to gaze upon it. They I believe that God is good, I believe know all about their friends here yet on that He is loving, and I believe that He earth. They know their friends are is true. In this book I find that "God still living. They know it because they is love;" I find that he is in all the unigaze upon them. Not upon their mateial body, but upon their spirit that has heaven. flown to the blue depths of heaven never | I find Him in the flowers of earth. to return. Oh, yes, it returns. It is a find Him in the forests. I find Him in fact that it returns and reason teaches the babbling waters that run in the us that it does. Reason teaches us that stream. That to me is God. I find that great men that have gone beyond return such a God should be implanted in every again to their loved ones. All the opponents of that beautiful religion—all This is the God I believe in. the opponents of that grand thought can lives and souls of all people. orthrow it. Though it has been Again, they say that this book came not overthrew it. Though it has been again, they say that this book came readers who have consumption if they will attacked many times throughout the down through all the ages, and that it is sendmetheir express and post office address.

Ages, it still endures. By the hand of the divine word of God. Every sentence, T.A. Slocum, M.C., 183 Pearl St. New York.

man, aided by inspiration from on high, it shall extend through all ages, and it shall stand forever. From it we got new intellectual knowledge and new strength Dawn of an Age of Intellectuality and Spirituality.

An Address Delivered at Lincoln clasp the hands of those who have helped

him on. Do you know of anything more wonderful than these thoughts? Can you think of anything more wonderful? The answer is, you cannot. I believe that God was the foundation of all-things. And Friends of Earth:—As this song noats up from mortal lips to the blue depths of heaven, we find in it the hopes and aspirations of man in regard to eternal and in truth. But, oh, these thoughts life. We find his hopes as they are were not accepted by Christianity; and because I did not believe in those doctrines of hell and eternal torment I was called an Infidel. No, my friends, I reasoned, and I received truth from the world beyond.

Sometimes when the cares and trials of life were over me, as I passed on through the trials and temptations I received the inspiration. I received that glorious, divine feeling which told me that the departed spirits who had lived before still returned and gave me their counsel and advice. Not only once but thousands of times did I have this inspiafter, you must remember that I am not ration. The spirit really made me what The remains of my body are not 1 am. But we know that we are not all alike. I cannot believe what some beand to-night will, sooner or later, lay down the burdens of this life, lay down I believe the truth that death has lost

tory.
Instead of facing the judgment seat of God, I find that I must face myself. There before me were pictured and pormusic than the divine impression that goes forth in that song. It elevates man. It takes him from earth and allowed in my material life. But I had done in my material life. can see that I am progressing in these realms on high, and receiving aid from sources which the material world knows nothing about.

But returning again to this age of eason, I believe that the time will come sooner or later when all these old religons will be done away with. There is men who have passed on before and who return to the world and give you their ideas are the strongest proof of eternal men will be walking in the same footlife. Men, as they go on from this earth life. Men, as they go on from this earth throw away the old garment of the maguide them through the wilderness and lectual strength and power.

The day is coming when man will uphave the benefit of that knowledge hold the new religion, and his thoughts which I possessed when on this earth. shall be based upon something heretowhich I possessed when on this earth, shall be based upon something hereto-It returns again. I don't forget this fore unknown and unheard of. And again the light of truth shall be above the wrong. Intelligence shall be above ignorance. Then shall come the dawning of the better time. We find that earth considered very carefully the to-day the world is going down before thoughts that flow forth from the song this excellent truth. We find that superstition is going down before it, struck down by the universal laws of nanight than you were before, and you ture. There is a day coming—and do will go on in life giving your thoughts you all understand it clearly?—there is more power and force than they ever a day coming, and it is almost on us now, had before. ad before. when every human being will feel that there is something new in him. There about the universe, from one end to the is something that tells him that he must other, from east to west and from north to soith, the divine principle of reason. There are millions in the world to-day dawning of a more intellectual day for They have crushed down superstition. man. Your superstitions are being laid They have opened their lives to that

been ignorant of the spirit's return.

I have been received into the celestial rious thoughts. Friends, that day is band and am in a new life. I will no coming in a few short years. Within more condemn my fellowmen. I will say one hundred years man will come to the that every man is my brother. And one hundred years man will come to the realization of all the hopes that have that is what you should all do on earth. been growing in him through all the And the time will come when this principle will be all over this earth. Then I was regarded here as an infidel. I you shall see the universe rapidly was looked upon in scorn by those who changing. Then you shall see the ban-

Now. before closing 1 will give you

were given me. First, I find that they
I believe in God. And again, I asked my-Ah! no, that principle was wrong. I believe in God. And again, I asked my-could not believe it; but to-day I find self, what is God? And in my boyish un-That it was within his power to give a Because in that grand prin- man either happiness forever or eternal thought to myself, in my boyish under-thryou could look with me into the standing, why then does he cause so tellectual men, you would find in them ones, and give them a more perfect un-

Truth is the foundation of I never heard a preacher on earth

celestial shore.

Man goes on day after day and year after year until at last he becomes weary of the trials and temptations of life, and he is welcomed with outstretched arms into the celestial band.

God created man in his own likeness edge? Did God create man in his own shape or in his own understanding and

Are the same thoughts possessed by is none. This universe is one. Man is in one sense of the word one. And the

every thapter of this book; they say is the word of the living God. I took that book at first and resed upon it. I medi-tated upon it. I took it and investigated it. I compared its expressions, and I went carefully through it from one end to the other, and after studying it, I said to myself; this book is not the word of God. Then what is it? I turned around and took other books. I turned around and took other books,

be inspired, not claimed to be from any divine source or from the living God, and I found in those books things that are nearly as grand as those found in the Bible. Then I said to myself: The Bible is nothing but a historical work. It has been revised and translated. It has been tampered with by the church itself. It has been kept in a state of darkness, locked up by the priests of religion. This book is not the word of God. And I took the Bible for what it was worth. I did not take any one's opinion. I did not take the opinions of any man. I took my own opinions that came to me; and I said to myself: There is good and bad in the Holy Bible. I find in that book some of the most powerful things that man can get from any source. And again we find in the Bible things that are of no use to man. We find that it was not all written by the same power, and we find that it contains many errors. The book is not the word of God. And upon that I say Christianity rests. And so it rests there through

all eternity.

Is that a solid foundation for a religion that should stay in the world? A book that has been handed down from generation to generation, century after century, after being re-formed and tampered with by mere men? Changed and tampered with by priests to suit their ideas, until we know not how it differs from the original word of God? Oh, no, that book is not the word of God. I cannot believe in that form of Christianity. That is not the kind of religion that should be revealed to the world. And according to that religion, if you believe that book and worship that God you will receive eternal life; if you don't believe that Idea, you will eternal punishment. Read the Bible and reject it, and there is nothing left

you but eternal damnation.
But I could not believe it. That doctrine I could not accept. But I believe in God. I believe in that good principle that is founded in man, but I believe that principle comes from some higher power. If the world would investigate these matters it would come to the conclusion that they are true. And then when they come to look and investigate these things they will find that they are not according to their first understand-

ing.
In this world it is your privilege to investigate It is your duty to investigate, and you are all right as long as you find no fault with the doctrines of Christianity; but just as soon as you find the doc trines of Christlanity do not agree with reason, you are doomed to everlasting damnation.

But the world is progressing through all ages. These principles that I believed are correct, though at the time they regarded me as an infidel and was cursed by the world. I did not claim that I was a perfect man. A man that was cursed by the world as I was could not be perfect. I never was per fect. There never was a man in all the

world that was perfect. Now, again, there is another principle that I could not accept. That is the principle of Christ. I cannot accept the claim that Christ came from heaven. that he was sent by the living God, that he came to die for the sins of men, for the sins of the world. Now, if Christ died for the sins of the world, why should men be punished in everlasting torment? Why should we be told to see for immortality, if Christ brought with him immortality? They will tell you that Christ was the son of God. When he was here he did not claim to be the son of God any more than any man in this world.
He said, "I am the son of man;" and

again he says, "I am the son of God." I human brotherhood. I receive the Godly principle as it comes to me. I am the son of the divlne, spiritual and mate-

I did not try to reject the Holy Bible, but just took it as it came soully and spiritually. And we find in the world that men have existed as noble and as high as Christ was: and the day is coming, we know it is coming, when such men will inhabit the world, because it is just such men that are needed to lay the foundations of morality in the coming ages. And when that day comes, the words of these men will not be mis represented and their teachings will not be doubted. With the coming of that event will come a new intellectual age. All mankind will take these arguments. And I will say to the Christian world All Christendom will also take these arguments. They are my thoughts: they know they are my thoughts in regard to hell and also in regard to a per sonal God.

But, oh, the time is short and I must return. I must go, and this is one of the accomplishments of nature. The time will come when the world will say, I know that I will never die. I know that I will live to all eternity.

But may I ask for that day to come? When it comes it shall inspire men as they have never been inspired before. The inspiration shall shine as a beaming never received it before. Oh, if the world could only understand these

Understanding is the foundation of the universe. Mind is the foundation of the universe, and it is your privilege to use your mind. I have the facts of inspiration because I investigated them, and if you investigate them you will find that from them you will receive inspiration. From them you will receive no error, but still find things in this life that will inspire you, as you draw from nature itself.

You go onward and onward until at last your spirit takes the habitation of the soul and passes to that great beyond. There you will find the grand things of nature that you do not see in this life.
As this is my first message through this source, I will say that it will not be my last. More forcible arguments than these will be given to the world within a very few years. I will come again to the threshold of the material world and give you my thoughts. I will say to all the universe that I have never repented

my thoughts.
I lived, and I died as I lived, and I was resurrected as I died. I believe, as I have always believed, in the immor tality of the soul. The spirit of a divine God is founded in nature. I believe in God as the guiding spirit of truth. I believe in looking upon all men and women as brothers and sisters. I look

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

from the foundator of the world and I find that principle implanted there.

Only a few more moments and I will leave you. I ask the privilege of coming again. I want to help the coming generation that will lift the world to victory, that will raise it above all superstition—above all the superstition of past ages, above the idea of hell. There past ages, above the idea of hell. There is no such place—no hell but what you make yourself. You make your own heaven and hell; and may you, aided by divine law, make it heaven. written by men that are not claimed to

I must now say good-bye. Good-bye to you to-night for the present. The world will know me sooner or later. But remember these thoughts are the thoughts that I always had, the beliefs that I always believed and always will that I always believed and always will

believe.

My name I will give afterwards so that then you may know who I am. You will in time know my name. To-night will not give it, but it will be given. As the coming day dawns over the universe mankind will receive such inspiration as will make him have a clearer idea of the things beyond-will shine in and awaken the world to a higher sense of morality and immortality.
You will please sing the song that you

sang in the beginning of my presence. Please sing. (Nearer My God to Thee.) AN ANSWER

To Very Important Questions.

As Presented by Hon. A. B. Richmond.

TO THE EDITOR: The able address by Hon. A. B. Richmond, published in THE PROGRESSIVE THINKER for September 5, suggests the questions referred to in the accompanying letter. As by permission in the margin, the letter is placed at your disposal. A. T. WATERMAN.

DEAR SIR:-Your letter to me was directed to my friend William Richmond, of Chicago, and was by him forwarded to me, and I have only time to answer your interrogations briefly. You ask, first:

"Do you find the standard of morals mong average church members higher than that of average non-church members?"

No, I do not. My experience of nearly half a century in the criminal courts of this country, in which I have been engaged in one hundred and three homicide cases and over four thousand criminal cases of lesser magnitude, convinces me that the creeds of the orthodox churches rather promote than prevent crime. The absurd doctrine that repentance alone can atone for sin; and that through the so-called "redeeming blood" of the mythical "Lamb" all mankind can secure immunity from the consequences of wrong-doing, is a theory that has a tendency to increase crime. The man who believes that he can commit the most odious crimes, and by a future repentance escape its consequences, is a most dangerous citizen and has little to restrain him.

It is the certainty of the consequences of evil-doing that restrains the evil doer, and not the amount of punishment he may possibly receive un-less he repents. If men were taught would be fewer offenders in the world, and a large decrease in the number of church members who flee to the churches as a city of refuge from the consequences of their acts.

Every year hundreds of murderers go to the gallows with a Bible or in the other, who hope to escape the consequences of their guilt through saving grace in answer to their repentant tears, and are swung off the scaffold into heaven and manufactured into angels to live in endless bliss thereafter. It matters not to them that the victims of their murderous deeds were by them cut off in their sins, and are now suffering endless torment in the very sight of the battlements of heaven. No, no! Resting in the capacious bosom of Father Abraham, they can fold their angelic wings and thank God that they committed the crime that has secured their eternal bliss through the agency of repentance alone.

This is an epitome of the creeds of orthodoxy and the belief of those who light to all humanity. And oh, what rejoicing there will be in that day when they will receive inspiration as they daily commission. daily commission.

The greatest criminals that I have either prosecuted or defended have been believers in the orthodox creeds of to-day, and very many of them church members in good standing who served God through fear of the Devil. The belief in the saving power of repentance is the sheet anchor of nearly all criminals, who depend on it for safety hereafter, and who are only anxious to escape the courts of earth, where repentance avails naught against the stern mandates of the law.

Your second duestion: "What influences in our fcommunities make specially for righteousness?" is more difficult for a lawyer to answer, and you had better propound it to a minister of the gospel(?).

All that I know that would promote righteousness, not hypocrisy, is to teach men to be honest, virtuous and truthful, for the love of honesty, virtue and truth's sake, and not through fear of punishment. Teach them to recognize the brotherhood of man and the fatherhood of the infinite mind of the universe, and I know no better place to find this teaching than in the beautiful philosophy and phenomena of Spiritualism. A. B. RICHMOND. Meadville, Pa.

No bandit fierce, no tyrant mad with pride, no caverned hermit rests self-sutsiled; who most to shun or hate mankind pretend, seek an admirer or would fix a friend.—Pope.

A man intimately acquainted with the not an invisible being, away off in the be astonished.—Henry Home.

EUTHANASIA.

An Aged Veteran Rises in Its Defense,

Is Suicide Ever Permissible or Justifiable.

[One of our subscribers, formerly a Presbyterian minister, but for some years past a freethinker on all subjects, officiated, a few months ago, at the fu-neval of a young man of fine talents, and otherwise of good character, who closed his long, but ineffectual efforts to reform the drinking habit, by suicide. His family residence was and is Beaver Falls, Pa., but he died in Buffalo, New York; and his dying request was that this quondam clergyman, who, many years before, had officiated at the marriage of his parents, should conduct his funeral ceremonies, assisted by two of his literary friends from Central New These intimate friends of the deceased, who knew him long and well, in their addresses to the audience, touched with remarkable candor and effect upon the character of the departed, whose only weakness, like that of thousands of others, was his inability to conquer a habit which made himself the only enemy he had.

There are those who condemn the act of suicide under any circumstances whatever, and also those who differ in opinion with them on this subject. We therefore publish an original article growing out of this case at Beaver Falls, which we think may be worth reading. -EDITOR.]

EUTHANASIA.

Has a person, when hopeless misery is before him, the natural right to pronounce his own nune dimittis, and emigrate to a better country? This is a question which, like all other questions, as two sides—an affirmative and a negative. I, for one, take the affirmative. The idea of the inviolable sanctity of

human life is a mere superstition, running back in its origin to the Dark Ages of antiquity. Like that of the inferiority of woman, it has been woven into the very fabric of our thought and feeling by long centuries of false teaching and custom. Life, in the sense of breathing, eating, and sleeping, is not the greatest of all blessings; nor is death, the cessation of all these, the greatest of all evils.

A man never was consulted as to whether or not he would be born into this world, and run the gauntlet of human life. He may have been the product of mere lust, such as governs the lower animals, instead of mutual love and esteem, and his whole life may be a burden of bodlly disease and mental disability, imposed on him by the ignorance and brutality of his parents. when he contemplates the kind of inheritance he has been born to-incura ble disease, intense suffering, uselessness, perhaps poverty, and a burden to all around him, he has no right to re-nounce it, he is of all men the most mis-

The idea of the supreme value of life has not, according to the Bible, either a very respectable, or a very reliable origin. It was his Sutanic Majesty, the Devil, who, in contempt for the cowardliness of our race, said of Job: "Skin for skin; yea, all that a man hath will he give for his life?" In the Christian mythology, the Devil is the father of lies; and no greater nor baser lie did he ever utter than the general state-ment I have quoted. There have been multitudes of men and women, in all ages, who would prefer death to dis-honor. Scores of thousands of our own countrymen willingly and actually, in the flush of health and of manhood, gave their lives, and more still offered them on the field of battle, to preserve the Union of these States from disintegra-

tion and ruin.
But this is my position. When a that the consequences of crime were great calamity overtakes a man who is am the son of man, I am the son of God.

as certain to follow the criminal act able to bear it and struggle through it, I am the brother of man. I am in the as an effect must follow a cause, there grave, like a coward, leaving behind those who are ashamed of him. If, bowever, his mission in life is ended, and he becomes a burden to himself and friends. too grievous to be borne, he has a right to take the responsibility, and shuffle off the mortal coil.

Whom does he harm by so doing? Who of his friends is not benefited by the act? The medieval idea was that, prayer-book in one hand and a crucifix the act? The measure are made in the prayer-book in one hand and a crucifix the crime of murder, as stated in the bills of indictment, consisted in robbing the king of the life and labor of one of his subjects. In like manner, the sin of the suicide was rather a wrong committed against the sovereign than against himself; and hence, his body was denied Christian burial, and his grave was at the cross roads, and a stake was driven through it as a disgrace. Against the clear teaching of Nature,

our dear old mother, we have in the Book of Genesis (9:5), the famous Noachic precept, which forms the basis of all the law among Christian nations for capital punishment. It runs thus: "And surely your blood of your lives will I require: at the hand of every beast will I require it, and at the hand of man," etc. Our English ancestors, for long ages, carried out the law literally, and hence the word in their jurisprudence, "deo-dandum," which means, given to God, as, for instance, if a living chattel, or an inanimate thing, were the immediate cause of a man's death, it must be offered up to God in expiation of the offence. But, as God lived so far away from England, the deodandum was in-terpreted as a forfeiture to the king, the minister of God, as Paul calls him, to be

applied by him to pious uses.

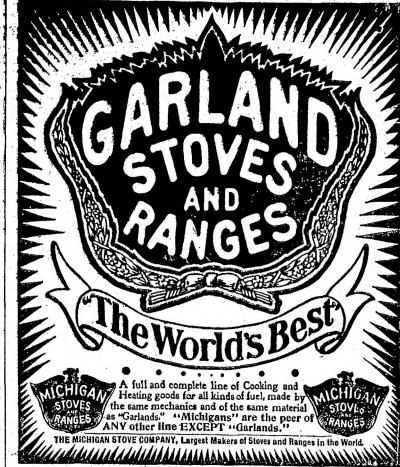
There is no danger that euthanasia, in a civilized age, would be practiced, except in extreme cases. The love of life is so strong in us that unless a man, by his suffering, in soul and body, is already dead to the world, he would not seek a departure from it.

The point I make is, that under the

circumstances above stated, a person has a right to put an end to his sufferings when by so idoing he injures neither himself nor any other human being. No one impugnes the courage of Na-

poleon as a soldier on the field of battle. when he was gratifying his insane ambition to become the conqueror of Europe. But I consider him an ignoble coward. Had Mark Antony, or Cassius, or the noble Brutus been sentenced by their victors to die by inches on a barren rock in the ocean, like St. Helena dare we suppose that any of them would have done as Napoleon did? No. Instead of consenting to be a caged lion for life, and subject to the gaze and comment of a curious world, each one of these brave men, feeling that he was the owner o his own self, dressed himself for death and met the event with composure. This is a beautiful world, in its month-

ly changes through the year; and it is glorious to live in it if we can take part in its affairs, enjoying our two-Iold nat-ural birthrights—good bodily health, and personal and intellectual freedom. If our circumstances do not pen us up in a city, like criminals in a prison, but allow us to walk abroad under the sun. and the moon, and the stars, the only grand objects which the eyes of all mankind have seen and wondered at, and to hold close communion with nature in all her works and ways as they are related



self the visible and worshipful God to all her children who are wise enough to make her acquaintance, to study her laws and to obey them and be happy.

But when old age comes on, with its isolation and its burden of infirmities, and we look around in vain for the solace of companionship; or when, in youth or middle age, a fatal disease preys upon us like a vulture, and we have nothing to do, or to live for, then I think the sufferer has a right to release; and if his friends, under the inronment of spirititual influences, from the data of modern physical and physiological tion, would turn a deaf car to his request, when a few drops of chloroform injected into a vein would give him prompt relief, then if the spirit of the dying man, when he did die, should return and haunt them in their thoughtful moments, and awaken feelings of removed the read, to study and think about. A condense for their stupid conduct, I would not pity them.

A. B. B. not pity them. Enon Valley, Pa.

# THE COMING

BY BURTON AMES HUNTINGTON.

This excellent book is written in the interest of humanity, of liberty, and of 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 bostile attitude and the insidious wises of cally to the hostile attitude and the insidious whes of an ever-present, though scret, unscripulous foethe Catholies. Washington's words of warning, Lincoln's apprehension and the prophecy of General Grant are all included in the volume. Archbishop Rvan, of Philadelphia, in a recent sermou said: "The church tolerates heretics where she is obliged tode so, but she hates them with a deadly hatred, and uses all her power to annihilate them. Our enemies know how she treated heretics in the Middle Agea, and how she treats them today where she has the power. We no more think of denying those historic facts than we do of bisming the Holy Ghost and the princes of the cnurch for what they have thought fit to do." Every one should read this work. Paper, 800 pages. It will be sent, postpaid, for fifty cents, For sale at this office.

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## WAYSIDE JOTTINGS.

As Experienced by Mattie E Hull.

Undoubtedly the good friends with whom we spent pleasant days at the various camps are settled in their respective homes, and although they enjoyed the meetings, the social visits, and that enters into camp life, we know they are glad to be at home and to take up accustomed duties once more Among the hundreds of enthusiastic Spiritualists whom I met during the season, enjoying the opportunities af-forded at the camps for lectures and seances, how many, I am wondering, will make an effort to impart, from the knowledge they have received, light on the great subject of Spiritualism, in respective communities? How many who were loudest in their praises of the work done at the camps will have the courage of their convictions when interrogated by their orthodox neigh-

I sometimes think our spirit teachers must be possessed of more patience than we can even comprehend, to be so painstaking in their effort to lead their earth friends from the shadows into the light, in presenting so faithfully the phenomena and philosophy of Spiritualism with so little co-operation and apparently appreciation on the part of many of their mundane friends. How easy it is to float with the tide. How little courage is required to avow unpopular truths when surrounded by friends who are in sympathy with the sentiments we would

have proclaimed. It-is said that there were forty-two Spiritualist camp-meetings in session during the late camp season. It seems as though there should go from these camps an influence that would honey comb every community with the truths of Spiritualism. Such an immense out-lay of time, talent and means should count for much in our glorious cause. Since the closing of the camp work Mr. Hull and myself have been as busy

as at any time during the season.

We reached Chicago (direct from Ashley Camp) on the night of September 15, and left that city on the night of the 17th ult, and boarded the C., B. & Q. train for Unionville, Mo. We reached our destination in a big rainstorm, and were told that the storm had been in progress ten days. O, the mud! and what a prospect for sight-seeing on a bicycle. We were met by L. P. Roberts, Esq., a whole-souled Spiritualist, and one who has never felt it necessary to hide his light under a bushel, though prominent in the legal profession. He took us to his beautiful home and in a short time we were made to feel we were not in a strange land. Toward night the clouds lifted, and the first meeting was as well attended as one could expect. We conducted three meetings Sunday.

The audiences increased; at night the hall was crowded. Monday night many more were out than could be accommo dated in the hall. Some of the readers of this paper may remember that I visited this place about one year since. The work resulted in good. Soon after a so-ciety was formed called "The Truth-Seekers' Society," and regular meetings were held during the year. The leaven that was left as a result of my efforts has been thoroughly working, and our recent visit made me feel as though there were more than "three measures of meal" in which for it to work. Mr. Hull's discourses on "Biblical Spiritualwere eye-openers to the conservative people of Unionville, and many who commenced investigating along phenomenal lines were surprised to learn that Spiritualism had such good backing in the Bible.

Tuesday we started for our Iowa appointments. We found we could not reach the place of our next appointment the same day we left Unionville, so we arranged to make a flying visit in the home of Mrs. W. F. McCarroll, one of the oldest and most active Spiritualists in the State. I had the pleasure of being entertained in her home before we took up our residence in the West. Dur-God help us! ing all these years, through good and evil report, she has been a stanch friend. She was identified with the woman's movement as long ago as I commenced my labors in Iowa. How pleasant are such reunions and how they help to smooth the path of the itinerant Mrs. McCarroll had recently returned from the Clinton camp-meeting; she reports a splendid meeting and fine prospects for the future.

Our first appointment in Iowa was in Hayesville. This town was included in my circuit last season, as were the other points we visited on our recent trip.

The meetings at that point were engineered by the Richardson brothers, who are old Spiritualists and progressive in all lines of reform. The meetings were held in a new store building. It was well seated and lighted. The ladies decorated it beautifully, and seldom do we find so nice a place for meetings in a small town as this beautiful new store afforded us. Audiences were large at every session except one afternoon, and we learned that one cause might have been, someone had circulated the report that an admittance fee was to be taken at the door. If such a report was actually circulated, it was undoubtedly to keep people from attending. The meetings were free to the public in every place on our circuit; the money was raised by private subscription.

Our next point was Webster; there we held two meetings, and four in White Pigeon. These towns are only five miles apart. Mr. Gilbert S. Morgan of the former town, and Mr. John Greg ory of the latter place, co-operated in their efforts in getting up the meetings. The audiences in Webster and White Pigeon were all we could expect. Sunday night the hall in White Pigeon was crowded. Many were compelled to sit upon the platform and some remained standing during the entire service.

Mr. Hull's work is well calculated to do good in towns like those we recently visited, where orthodoxy has its strong holds: that is, if the people are tolerant enough to listen. The "Holiness" peo-ple are numerous in and around Webster. As far as I can learn, they are among the most bigoted people in Chris-

People in the East often hear it said that "the great liberal West is ready for advanced thought on all lines." When we are in New England, Iowa

is regarded as a portion of "the great West." It is no more ready great West." It is no more ready for radical thought, nor as much so as Puritanical New England. I have spent years in Iowa, some of them at its capital. It is a great State, but some of the most obnoxious laws that were ever passed (some of them city ordinances). were enforced while we were residents of Des Moines. The Sunday laws were more arbitrary than any I have ever known. There is much more toleration in the extreme West. There is a spirit of freedom noticeable in Washington, Oregon and California, that one seldom finds in the Eastern States."

Mr. Hull and I have worked conjointly since the close of the camps. We are now in separate fields. Our appointments are as follows: Mr. Hull lectures in Allegheny, Pa., during October; he spends the month of November in Philadelphia. I lecture, the Sundays of October, in Chicago; in Allegheny, Pa, These, my commandments, from day to during November. We are to spend the day, month of December in Watertown, N. Y. Implicitly thou shalt obey."

We go from there to Boston. Our head quarters will be there until April. We shall be in Mantua during June. I have a few open dates in January and February. The two first Sundays of March are disengaged. I have several calls for October. If, in those places where I am desired, the friends can arrange for week night lectures, I can eugage, otherwise.

Now the time has come to reopen the halls for Spiritualist meetings, to reorganize for the fall and winter work, I wish it were possible to unite more sol idly than ever before, shoulder to shoul der, heart to heart, brain to brain, soul to soul, and rise into that altitude where envy, prejudice and jealousy can make no impression upon us, where, with "one long, strong pull, and a pull all together," we may place Spiritualism on the heights where its light may penetrate into darkened places, and its voice pro-claim a religion so sweet, so tender, so inspiring, that "the common people will hear it gladly." MATTLE E. HULL. 29 Chicago Terrace, Chicago, Ill.

Siuce the above was written, we have a letter from Watertown, N. Y., stating that owing to the hard times they will be compelled to suspend meetings for the present. That cancels our December and, probably, appointments for April and May. In consequence of this I shall return to Boston early in December. I have scattering calls from various points in New England during the winter months. I shall probably lecture in Manchester, N. H., on one or more Sun-

## SOMETHING.

To Say Something Well Is an Art.

A Sample Poem of the 1mpromptu Sort.

TO THE EDITOR:-To say something well is an art; to say nothing well is a science. In your late issue my mentality is attacked: I wish to set my would-

be-educator aright. If anything is positively oriminal, it is to take up valuable time and space when you have nothing to say. To those that know me this article will be superfluous; to those that do not, and to Brother Post I would say that my rather critical de-fense of the character of Judas did not imply my belief or disbelief in any of the parties or events, any more than a review of any story of the present day would imply a belief in any of the things reviewed. When I am accused of believing all

or any part of the orthodox Bible, my mentality is attacked, and that I will defend while I have voice or pen. I pointed out discrepancies, injustice and diocy of account. I believe in a fair, stand-up fight, and even though the character of Judas is fictitious, I don't like to hear it everlastingly abused by people who cannot and will not learn to

That exploded theory of planetary analogy, though something of an astron-omer in a timid way, has no place in my astro-craniology—the origin of ism and

anity is lost in antiquity.

Victor Hugo says: "That fabulous monster which has scales on its belly, and yet is not a lizard; has warts on its back, and yet is not a toad, which lives in the crevices of old lime-klins and dry cistorns, a black, velvety, slimy, crawl ing creature, sometimes swift and sometimes slow of motion, emitting no cry, but which stares at you, and is so terrible that no one has ever seen it." The antiquity that veils these myths of orthoand other doxies is just that kind of a nondescript.

MEDIUMS AND EDUCATION.

In the same issue of THE PROGRESS-IVE THINKER-long life to it!-is an article from the pen of Aliie Lindsay Lynch, which says that the spirits which control her have forbidden her to know too much, or as much as themselves.

The great trouble with Spiritualism is, it is too passive! Adam and Eve were kicked out of the orchard for knowing too much. What was the result? We can teach the one that put

them there.
If we knew all languages, all sciences from geology and the grains of sand to astronomy and the grains of stars, we could not know too much! Could we create a world out of nebulous gases, we would still be seens of years behind the deific nower that moves the spheres.

Were all the brains from the earliest ages up to the present and indefinite future rolled into one, it would still fall billions of ages short of the mighty power that called it into existence.

The grander the instrument, the grander the music every time. Point me the impromptu poem worthy the name, that ever came through the brain of an ignorant person. Where is the sermon that ever ceeded in logic the mental calibre of the

one that voiced it? I have heard mediums give vent to poems on subjects chosen by their audiences, and they all ran something like this:

"The lily is so sweet and fair, Its petals they are everywhere. It points to truth and so is given,

While all about we see it bloom to us and heaven." Rot! rot! I say! No one need go under

control to voice such rubbish! If from the medium herself, it is unworthy the name of anything; if from spirit, from the same class that while in the form contributed poetry to the editor's waste basket. Educate our mediums! CHARLES NEVINS. Brooklyn, N. Y.

The New Woman's Ten Com-

mandments.

William Schmeckebier, of Chicago, has been granted a divorce from his wife, Tillie, on the ground of infidelity. Judge Hanecy entered the decree just as soon as Schmeckebier proved that his wife gave him a poem, which she had clipped from a humorous paper, with the remark: "That is the way to treat men." The judge read the poem and severed the marital bonds with one swift stroke. Here is the poem:

"These are the new commandments ten, Which wives now make for married men:

Remember that I am thy wife, That thou must cherish all thy life. Thou shalt not stay out late at night, When lodges, friends or clubs invite.

Thou shalt not smoke, indoor or out, Or chew tobacco, "round about."
Thou shalt with praise receive my pies, Nor pastry made by me despise.

My mother thou shalt strive to please, And let her live with us at ease. Remember, 'tis thy duty clear To dress me well throughout the year. Thou shalt in manner mild and meek

Give me thy wages every week. Thou shalt not be a drinking man. But live on prohibition plan. Thou shalt not flirt, but must allow

Thy wife such freedom, anyhow. 10. Thou shalt get up when baby cries.
And try the child to tranquillize.

A SOLDIER TRAMP.

How His Heroisin Was Rewarded by a Home.

Yer honor, I pleads guilty; I'm a bum I don't deny the cop here found me I don't deny that through the whole long

summer The sun-warmed earth has been my only bunk. hain't been able fur to earn a livin'; A man with one leg planted in the

Can't git a job—an' I've a strong misgiv 'Bout bein' cooped up in a soldiers'

home. "Whar did I lose my leg?" At Spottsyl vania--Perhaps you've read about that bloody

But then, I guess the story won't restrain you From doin' what the law sets down as

right. not a vag through choice, but through misfortune; An' as fur drink-well, all men have

their faults: An' judge, I guess I've had my lawful portion
O' rough experience in prison vaults. I served as private in the Tenth New

Jersey, An' all the boys 'll say I done what's right: Thar ain't a man kin say that Abram Bursey War ever found a shirkin' in a fight.

Right in the heli-born, frightful roar o' battle. Whar shot an' shell shricked thro' the darksome wood, Amid the blindin' smoke an' muskets'

rattle, You'd always find me doin' the best I We had a brave of feller fer a colonel-

That brave ol' ouss'd rather fight than

An' you could allus bet your bottom dol-In battle Sweety'd never hunt a tree; He'd allus dash into the front and hol-

Well, just afore the Spottsylvania bat-Ol' Sweety cum to me an' says, says

"Brace up, my gallant boys, an' foller

"I tell you, Abe, 'tain't many things 'll A tough old weather beaten cuss like

But in my very soul I've got a feelin' That I'm agoin' to get a dose to-day, An' 'tain't no use fur me to be concealin' The skittish thoughts that in my bo-

som play. "Fur many years you've been my neighbor, Bursey, An' I hev allus found you squar an' Back in our little town in old New Jer-

No one has got a better name than An' now I want yer promise, squar'ly

given, That if our cause to-day demands my life, An' you yourself are left among the liv-You'll take me back an' lay me by my

Well, judge, that day, amid the most in-fornal An' desp'rate bloody fight I ever seed, 'Way up in front I saw the daring Colo-

Throw up his hands an' tumble off his In half a minute I was bendin' o'er him An' seein' that he wasn't killed out-I loaded him upon my back an' bore him | name in the vicinity of Dighton.

The blood from out a ghastly wound was An' so I snatched the shirt from off

For I could see the brave ol' cuss war goin'
To die, unless I held that red tide back. An' purty soon I seed he was revivin',

An' heard him whisper: "Abe, you've saved my life, Your ol' wool shirt, along with your con-

Has kept me from that grave beside my wife." Well, judge, while I stood thar beside him, schemin' On how to get him in a doctor's care, A ten-pound shell toward us came a-

screamin'—
Just like a ravin' demon in the air. An' w'en it passed, I found myself a-laying Across ol' Sweety's body, an' I see

That 'tarnal shell, that by us went a-fly-Had tuk my leg along for company.

Well, judge, that's all; except when the war was over, I found myself a cripple, an since then I've been a sort o' shiftless, worthless

rover. But jest as honest as the most o' men. I never stole a dime from livin' mortal, Nor never harmed a woman, child or

I've simply been a bum, and hope the court'll Be jest as easy on me as it can.

Then spake the judge: "Such helpless, worthless creatures Should never be allowed to bum and

s, 'tis true, has some redeeming Your cas features, For in your country's cause you lost a leg. And yet I feel the world needs an example To check the tendency of men to

The sentence is, That all your life—your camp'll Be in the best room in my humble home."

The soldier stared! Dumb! Silent as a statuel Then, in a voice of trembling pathos, said: 'Judge, turn your head, and give me

one look at you—
That voice is like an echo from the dead." Then forward limped he, grimy hand extended, While tears adown his sun-browned

cheeks did roll, said, with slang and pathos strangely blended:
"Why, Colonel Sweety, durn your

brave ol' soul." DON SANTIAGO CARLINO.

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## REMINISCENCES.

Referring to that Grand Spiritualist, Prof. Wm. Denton.

A Large Underground River Discovered by Him.

THE STREAM FLOWING TO THE SEA FROM THE WHITE MOUNTAINS-PROF. DENTON WAS LAUGHED AT WHEN HE ASSERTED ITS EXISTENCE YEARS AGO, BUT ITS COURSE HAS NOW BEEN TRACED-THE PURE WA-TER IT SUPPLIES TO LOWELL.

When the late Prof. Denton, of Somerville, Mass., first declared that there was an underground river of considera-ble size flowing from the White Mountains across and under the States of Massachusetts and Rhode Island, people laughed at him. He insisted that he was right, and said many times: "I have discovered a supply of the purest water below the surface. I am of the opinion that the supply is adequate for all Central New England for all time. You may laugh, but sooner or later some one will strike the rolling torrent and find a never-ceasing supply of the purest water.

Prof. Denton died in South America a few years ago. Were he alive now he would find that men of Massachusetts and Rhode Island had experienced a change of mind on the subject of his The great underground current has been tapped, and at several points along the course, as laid by the geolo-gist, large manufacturing concerns are using the supply in the place of the local service. The water, reached by driven wells, is better than any found in springs or lakes in these parts.

It was between 1872 and 1875 that a

We had a brave of feller fer a colonel—
We called him Sweety, but his name
was Sweet—
Why, judge, I swar it by the Great
Eternal!

Why called him Sweety, but his name
well in the northerly part of the city
and found an underground supply,
which from that day until this has
never failed it. The water was struck eighty or one hundred feet below the surface under a layer of stone from six to eight feet in thickness. From the pipe ice-cold water spurted several feet into the air. Fifteen feet below the under side of the first rock the pipe struck another layer of stone. When the well pipe was forced into that rock the flow water stopped. People who examined it were of the opinion that the well had ed a spring of unusual size.

Eighteen years ago Prof. Denton was engaged by a straw hat manufacturing concern at Foxboro, Mass., a few miles from Attleboro, Mass., to locate a source of pure water, as only pure water could be used in the bleaching of the material employed in the manufacture of fine summer hats. H. E. White, now of Attleboro, Mass., but at that time of Fox-boro, Mass., was engaged to assist in the search. He and Denton made several expeditions through the interior of the State, and on one of these tours Prof. Denton made a discovery that remained a secret with him for a long time. One of the places visited by the geologist and his party was on the south side of the main road to Foxboro from the south. At that point are situated three ponds, one called The Boggs, the

witches' Pond. If the Boggs, the second Sheppard's Pond, and the third Witches' Pond. If Prof. Denton noted a peculiar formation of the surface in that section. In The Boggs, from which Foxboro now gets its supply of water, a few springs were found, and a few were also discovered in Sheppard's Pond. Witches' Pond contained several springs of great These three lakes are located on high land, the Eastern Massachusetts divide, and so situated that the outlet of The Boggs flows to the northeast, through Canton, the home of Congressman Elijah A. Morse, to Massachusett Bay, while the outlet of Sheppard's Pond flows southerly toward Taunton, where it empties into the river of that

not visible. It makes its course below the surface in a south westerly direction, and finds tide water beneath the ledge on the west shore of Narragansett Bay below the port of Wickford.

Witches' Pond was so named years ago on account of the many peculiar noises heard there. At intervals there were distinct rumblings beneath the surface. Superstitious persons were sarmed and afraid to go near it. Peo-ple who had no fear of ghosts watched the action of the water with interest. They always found the water jey cold in summer, and it ever rolled and boiled. A water pail would not cover some of the largest bubbles.

The pond covers fifteen acres, and in winter ice forms there long before there are signs of ice on other ponds. Ice six inches thick forms on Witches' Pond to every inch of ice on other ponds in the vicinity in the same length of time. Only a few years ago four men who were fishing through the ice narrowly escaped losing their lives. There was a sudden upheaval while the men were on the pond, and ice, fourteen inches in thick-ness, that covered the peculiar lake, was thrown about. The men, having heard the internal rumblings, took warning and reached the shore just in time to avoid being precipitated into the boiling pond. Lily-pad roots, as large as one's arm, were brought to the surface at the

same time. Prof. Denton heard several storles about the pond, and out of curiosity made an investigation into the cause of the great boiling of the water which occurred at intervals. He tried to take soundings, but in several places he was unable to find the pond's bottom. Gases were detected rising from the pond, and he was led to believe that they issued from some distance below the surface The water's remaining pure proved to him that the pond had an outlet as well as a source, and as it was not visible the investigation was all the more interest-

ing.
Pipes were driven about the well, and coal and blue clay were brought to the surface. Over 100 feet, below the level the pipe struck a ledge, and after drilling the ledge on the south side of the pond, water was found. That water, when examined, was found to be purer than any other found in New England. Several wells were driven, and Prof. Denton came to the conclusion that Witches' Pond was an outlet for an underground river. It was when he told of his discovery that people laughed at The river located was 110 feet below

the level. Above it was a couering of hard pan, and the bottom, twenty feet below the covering, was of rock. Prof. Denton was of the opinion that there was no Witches' Pond until there was an upheaval in the earth years ago, when the shelving rocks under and over the torrent were torn away. Aided by gases from the coal and other substances in the earth a rent was torn, through which the water made its way to the surface. The streams in the vicinity of Fox-

boro are from a different water-shed. The underground river is believed to come from a glacial spring in the White Mountains of New Hampshire or beyond. It is known that the city of Lowell struck the river only a few years ago, and from that day to this has had a fine supply of water. At the time the

Lowell wells were driven no one had heard of the river flowing under New England from north to south. The underground current has been followed by wells through Attleboro, Dodgeville, Hebronville, to Lebanon, where it swerves to the west and passes under Pawtucket Falls, on Blackstone River, thence through Pawtucket southwest-erly and under Providence, Cranston,

near Hazard's Ledge. To the north the course of the river was followed to the New Hampshire line. Before Prof. Denton found the source of the river he was called to Brazil to locate a water supply. He was stricken with a fever afterward while on a visit of exploration and died on the island of New Guinea.

Within a very short time manufacturing concerns have driven wells and found immense supplies of water, and now there are probably 200 or 300 wells connected with the river in Providence. say nothing of the Lowell wells, and those at Foxboro and along the course It is only on the course as laid out by Prof. Denton's party that the great cur rent is struck,

The above graphic account from the New York Sun will be read with deep interest, for it refers to one of the grandest minds that ever graced the ranks of Spiritualism-Prof. Denton. Attleboro, Mass.

#### THE FOX FAMILY.

A Proposition to Purchase the Cottage in Which They Lived.

You say, Mr. Edltor, that the Spiritualists should provide a place for the re-mains of the Fox Sisters to rest before we purchase the cottage in which the first intelligent raps occurred. No doubt there is an idea of justice in your assertion. All of us know that the Spiritualists did not do their duty in the protection of the Fox Sisters. They were allowed to suffer. They became through public neglect, children of unfortunate circumstances; but we must except Leah (Mrs. Underhill), whose married life was happy and well-pro-vided for. The marriages of Katie and Margaretta were not so pleasant and harmonious. Time brought changes and trouble before the public were aware. The Spiritualists thought they were happy and beyond want. Their troubles came like a thunder-clap from a cloudless sky. A few friends knew of the facts, and yet they made no move for redemption. I am certain that the Spiritualists at large would have with great spontaneity and generosity pro-vided for the girls.

As to their burial: Your reference may cause some psople to think they were placed in the potter's field, or are entirely neglected. I believe a fund was subscribed and proper attention was

rendered.

If they need a place for proper memorial, then all the more reason for us to purchase the Hydesville cottage and grounds, and thereon erect a mausoleum o hold their remains and to be properly inscribed. If the place can be pur-chased, a testimonial of some character, to their memory, should at once be erected.

All this shows that the cottage should be purchased at once. We cannot now ccomplish what has been neglected. But we can atone for it! Having neglected the persons, let us cherish their memory. Let us purchase the home of their childhood, made sacred to our cause by the spirits there, through humble children, starting a revolution in thought that has brought humanity o the truths of immortality. At least, let us hold a meeting there to commen orate the semi-centennial of Spiritual ism, in 1898. All who are interested, please agitate and let us know if there is such a public desire. G. W. KATES.

### A PROGRESSIVE WEDDING.

Unique Exercise Attending It.

In Chicago, recently, I attended a wedding that was decided progress. Ever since the wedding of Adam and Eve such events have been attractive occasions, and the interest still gives no evidence of abatement.

The scene of the present gathering was in large double parlors, richly and profusely decorated with vines and flowers. There were some fifty guests assembled to drink in the joys, and the bridal couple were radiant and richly attired.

After a progressive ceremony—for the Baptist clergyman relieved the bride of the ancient embarrassment of promising to obey-and after the usual congratulations, and the regulation refreshments, there was added an unusually interesting literary feature. It consisted of two or three charming recitations; two exquisite poems written especially for the bride and read by the writers, and some half dozen speeches in response to such toasts as The Twentieth Century Marriage, 'The Ideal Home," "The Ideal Hus-

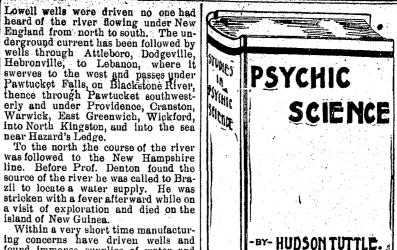
band," "The Ideal Wife," "The Coming Man," and "The Coming Woman." The responses were all highly flavored with rich seasoning. I will give a brief synopsis of the one on "The Coming Woman." The speaker said the coming woman would be the going woman expanded; she may ride many wheels, but she will have no wheels in her head; she will exert more influence through the power of the ballot; she will devise a tastv. low theatrical hat that will not need removing; she will not be less proud of her personal charms, but will be more proud of her improved judgment and increased good sense; she will appreciate every new Trilby; she will read novels to increase her knowledge of manners and customs. and read philosophy for a deeper understanding of human nature; she will have greater depths of character, born of higher views of the theological, political and economic problems; she will have free use of her every innate gift; she will ask only to be a counselor, not a sole ruler; and, finally,

The wedding presents were to the entire satisfaction of those most interested, and there was a manifest feeling that the whole programme had been quite an "up-to-date" affair. E. W. BALDWIN.

she will be a more intelligent and

wiser mother.

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EATURDAY, OCT. 10, 1896.

#### A Graphic Picture.

A gentleman of prominence, with a national reputation as an author, and a patron of THE PROGRESSIVE THINKER, writing from the "wild and woolly West" a few days ago, with no view to publication, gave his opinion of the Bible, and his feelings regarding it, in the following words:

"You are very correct in saying, substantially, that the Bible is a very Pandora's box of pernicious evils; for it is the source of all the hydra-headed and monstrous superstitions that have filled the earth with divisions, enmity and It has been the constant enemy and hindrance to science, progress, liberty and a higher civilization. It has resisted all new discoveries, and stubbornly insisted on a reversion to the ig-norance of medieval barbarism, and an eternal camp upon the unnatural delusions and fabrications of undisguised

idolatry.
"Had I the utterance of a fabled archangel, and the graphic imagery of Dante or Ingersoll, and the Titanic power of Juniter, and could pluck a stalwart pine from Norway's rocky main, I'd dip it in the flery, liquid hell of old Vesuvius, and on the azure vault above try to represent and chronicle the black and damning deeds, the ignorance, superstitions, humbugs and falsities, of which the Bible is the parent. But all my efforts would be miserable and wretched failures. Could I write with every light-ning flash that has illumined the heavens, its blinded devotees could never see it. And could I hurl the truth and facts with the force of all the thunderbolts of heaven against the heads of the deluded worshipers of that book, I would fail to drive into the heads of the

priests and their sycophantic followers a single ray of common sense. He made a graphic picture, surely. Who will say it is too forcible?

#### Fraud or Fact. Which?

The secular press make frequent mention of occurrences like the following, deemed sufficiently important to be telegraphed from Kalamuzoo, Mich., to the Chicago Chronicle, from which it is clipped.

'Alma Gault, the 14-year-old daughter of Julius Gault, who lives near Galesburg, has recently developed great Spir itualistic manifestations. She is a handsome and intelligent girl, and her father believes she has received a divine call and will not allow her to receive money for taking messages from departed friends. Several months ago Mr. Gault bought his daughter a planchette board to play with. One evening, after his mother died, he was surprised to see the board spell out his mother's name. Alma took a peneil and wrote: 'Go to the pantry and you will find a paper containing an article on Spiritualism

"Mr. Gault treated the matter as a ing was his mother's exactly. In a day or two the girl found herself writing on a copy-book at school, and was surprised to see that the pen was not tracing the thoughts in her own mind, but something quite foreign.
"Since then there have been many

communications. Alma will frequently sit down in broad daylight, with a sheet of wrapping-paper in front of her. She takes the pencil in an uunatural position and in a few moments will be writing, the words being upside down to her. At the time she may be looking out the window. While under control her arm and hand become cold as ice and powerless to do anything but write. Somethe left, and often both, writing two dis-tinct messages, one perhaps in a man's hand, the other in a woman's, at the

same time. "Everything is done in the light and in the full view of everyone. As a result of the girl's work many heretofore orthodox church members have embraced the Spiritualistic faith."

#### A Relic of Amazing Antiquity.

"A gigantic specimen of a rhinoceros has lately been discovered, frozen up in an iceberg which stranded at the Lena delta. This specimen was seven feet taller than the largest variety of rhinoceros of to-day, and was armed with two nose horns, the shortest of which was three feet two inches in length. The animal doubtless belonged to an ante-diluvian species."—News item.

Everything is "antediluvian" with the average newspaper writer. The deluge. according to Bible chronology, occurred 4240 years ago. No one can form any correct estimate from present data of the distant period, probably millions of years, when that animal was in full life. The climate in which it was found was once tropical. Probably by a change of the carth's polarity, the region was suddenly metamorphosed into a frigid zone. Frozen and immediately covered with ice, it was saved from decay. The ice berg may have been millions of years in forming, and other millions of years in repose. Then, by gradual change, a warmer sun has wasted the ice, and it appears a paleontologic wreck, the won-der and the admiration of all true scientists; but a terrible shock to the simpletons who wish to limit the age of the earth to a few thousand years.

#### Reconstruction of Religion.

When common sense gets into a pulpit t is a pleasure to make a note of it. Our oriticisms on the clergy are because they wish to intrude into modern civilization the barbarism of medieval ignorance. When a clergyman gets ont of the rut, without caring to what sect he belongs, we feel like cheering him onward.

The Chicago Chronicle gave an abstract of a sermon preached by Rev. R. A. White, at the Stewart Avenue church a few Sundays ago, on "The Rethe ring peculiar to discourses from The learned Buddhist talks English men of enlarged thought. We are sure with the fluency of a native to this our readers will regret the abstract is country. He represented his people at not more complete. We quote as fol- the Parliament of Religions three years

"Henry Ward Beecher said many years ago, 'If the American people are ever driven away from the church or from faith in the Christian religion, it will be the fault of the church and the pulpit.' That is, if faith fails in the land, it will be the fault of a bad administration of Christian truth. No man is a sceptic by choice. It is equally true that thinking people will not accept even religious truth on insufficient evi-To say that there is confusion in religious thought and no little scepticism is to say what everybody says. There is much drifting. Old theologi cal anchors drag in the ancient theological mud and no longer hold the nev ships of thought tugging at them. On the other hand there is a strengthening of opinion that the hest interests of men demand not a destruction of religion. but its reconstruction. There are two fundamental reasons for present religious unrest. To understand them is to inderstand better the lines along which reconstruction must proceed.

"First, the gradual introduction into the world of thought of the scientific or

inductive method. We are undergoing a mental revolution not merely in thought, but primarily in the method of thought. Religion has heretofore proceeded upon the deductive method. began in assumption. It followed the method of Plato rather than that of Aristotle. It assumed special revelation, verbal inspiration and what not.
If facts did not square with the theory, so much the worse for the facts. Until the present century the religious method domineered all phases of thought. All philosophical systems, physical as well as moral and spiritual, proceeded upon its assumptions. On the other hand, the last fifty years have witnessed a transformation in thought method. It has become inductive. Investigation, verification and classification take the place of assumptions. Religion proceeded upon the assumption of a revelation, modern thought upon the progressive and continual revelations of truth. Religion assumes, science investigates. Between these opposing thought methods there is nor can be no compromise. One or the other must prevail, and there is at present no question which will conquer. Religion, which has stood for centuries the prime dispenser of truth, finds its scepter snatched from it and its crown taken away. Its own assumptions are now subjects of inquiry with other things past and present, and the investigation thus far has not proved comfortable to traditional belief. Religion of religious teaching has not yet fully adjusted itself to this new method. schools now teach our children one method, and at the average church they are taught another method of thought.
The reading man wanders six days among the deductions of science to find himself mentally outraged or confused by the religious thought method of Sunday's sermon. Thus the average mind finds itself caught in the swirl of two opposing thought methods and wanders in confusion between them.

Both the interpretation of religious truth and the estimation of its real office in the affairs of living men must be reconstructed. It must admit itself to the doctrines of Providence to the universally accepted doctrine of law. These two things must be made to harmonize. It must fearlessly offer its most sacred doctrines to the scrutiny of a reverent can suffer."

### Excess of Fasts and Festal Days.

are observed as fasts-Wednesdays and Fridays-on which days all the soldier gets in the way of food is lentil soup and black bread, and a drink consisting of water in which rye bread has been absorbed."-News item. Russia is under the domination of the

Greek church. It has about as many saints' days and boly days as has Rome. Put all these days together with Sunday, and there are near two hundred and joke, but finally found the article. It was a poem. Mr. Gault says the writ-still half barbarians of Russia. To increase interest in the history of this people add to these sacred days two fast days each week—for the priests require this of all churchmen, just what the Czar requires of his military subjectsthen what remains to the people? Some thirty years ago the then Czar emancipated the serfs. The people should now be freed from the tyranny of the priesthood, and be made self-reliant. Then, education universally diffused among them, the Russians would become the most intelligent and practical nation on earth.

#### An Error.

L. W. Van Dyke, in his excellent article two weeks ago, said, incidentally: 'While man was weak and unable to stand alone it was well enough to have priests and preachers to do his thinking." We think our brother is wrong in this position. An organ or muscle not used does not gain strength by inaction, but will grow weaker from day to day. The brain is like a muscle in this respect, and loses all its force when . When priests think for other: not used. the brain loses its power to reason, and will never acquire that special gift o. nature which elevates the man above the brute. Church schools are conducted for the sole purpose of making students think as do the priests. Our free schools, on the contrary, when not under the influence of churchmen, are specially designed to stimulate thought, and make the pupil rely upon his own energies; hence the reason the present generation are in advance of all others in intellectual attainments.

#### A Skeptic in the Pulpit.

Rev. Jenkin Lloyd Jones, just returned to Unity pulpit, this city, after an outing of several weeks communing with nature, had the courage to say during his first Sunday discourse after his return: "I am persuaded there is some mistake in that story of Joshua and his contest with the Amorites. I do not believe the sun stood still upon Gideon, or that the moon halted over the valley of Ajalon, that the hosts of Israel might revenge themselves upon their enemies. The sun and moon are too impartial.

Their indifference is sublime." To doubt any statement in the "divine

record" is rank infidelity in most of the churches. Even to doubt Jonah's adventure with the whale, though a magnifiboo," yet it must be authentic for it is "between the lids of the Bible, all of which was inspired by God," so say the orthodox preachers.

#### A Buddhist Missionary.

Among the recent arrivals in Chicago

from abroad, our readers will take speclal interest in that of H. Dharmapala, direct from Calcutta, India. He comes as a missionary, an expounder of the doctrines and teachings of the immortal construction of Religion," which had Gautama, better known as Buddha. ago, and made many friends on that occasion. He called on Prof. Max Muller, Sir Edwin Arnold and Rhys Davids, dis tinguished Buddhist and Sansorit scholars, on his way to this country. Mr. Dharmapala has already issued a mauifesto declaring the purpose of his visit, wherein he says it is "to dispel prejudice, effect a reconciliation with Christianity, and for the uplifting of humanity." His object is praiseworthy, and as the representative of an older religion, much more numerous in believers than are Christians of all creeds, as also the Eastern branch of the great Aryan family of which we are all so proud, he should receive a sheerful hospitality and welcome. He says he selected America and Chicago as the field of his mission. because he believes it the grandest nation and the most progressive people on the globe.

As Spiritualists and Liberals have a kindly feeling towards all peoples who are pressing forward and upward, they will be glad to listen to Mr. Dharmapala whenever favorable opportunities occur. In behalf of them we extend him a cordial greeting.

The Premium Encyclopædia. Several weeks ago we withdrew our offer to send the Encyclopædia of Death. and Life in the Spirit-World to new three months subscribers. We have been at great expense in sending out this premium, knowing that thousands of Spiritualists would want it without any intention whatever of becoming permanent subscribers to THE PRO-GRESSIVE THINKER, for, as a rule, they take no Spiritualist, paper. But the inducement of getting a 400-page book, worth fifty cents, and the paper also for three months, all for twenty-five cents. brought them temporarily to the front, The great good that the thousands of copies distributed will do, compensates us for the great expense we have been

to in this direction. We still have a few hundred volumes on hand of this "Vol. I" of the Encyclo-pædia of Death, and Life in the Spirit-World, in paper cover, which we will send to all new six months' subscribers, and also to each of our present sub scribers who renew for not less than six months, and who sends us at the same time one new six months' subscriber. It is far better for the new subscribe to take the paper for six months, for,

#### A Good Man Gone.

the necessity of continuing it.

during that time, he will begin to see

We are pained to learn from the Truth Seeker that Hon. Wm. S. Bush, former editorial associate of the writer, died at Seattle on the 31st of August. The Judge was a graduate of Lombard University, at Galesburg, Ill. He afterwards graduated with the denew method of thought. It must itself become scientific. It must adjust its gree of M. D., from the Eclectic Medi cal Institute at Cincinnati. For several years after he was associated with the press as editorial writer. He established and published for a series of years the Galesburg Daily Register. investigation, conscious that truth is in-vulnerable and no doctrine that is true office of Col. Ingersoll, at Peoria, read law, and was admitted to practice at the bar. He accompanied the Colonel to Washington, and was connected with him in his law practice. Judge Bush "In the Russian army two days a week removed to the Pacific Coast several years ago. He was a brilliant writer, a Liberal in religious views, and a gentle man of great moral and social worth. He leaves a lovely family to mourn his loss, to whom our tenderest sympathies

### Christian Martyrs.

A cablegram of September 11, from Constantinople, reads as follows:

"An Armenian bomb factory was dis covered by the police yesterday underneath the Armenian church, near the Kassim Pasha Cemetery. From the fac-tory a long tunnel had been excavated in the direction of a government magazine, the intention, obviously, having been to undermine the magazine and

Looting banks, blowing up fortifications and magazines, are all peaceful acts when done under the auspices of Christian missionaries, and directed against an infidel government: but "hell would be out for noon" if Mohammedan soldiers should chance to kill some of hose insurgents in an attempt to arrest

#### An Incomparable Book.

A gentleman writing from the Pacific Coast, says: "Ever since I procured that incomparable book, Dr. Brown's Researches in Oriental History, it has been doing mission work. It has made lots of converts to its positions, and it is doing much good. A bright, smart lady, late a Congregationalist, has got her eyes open wide. Having read it she borrows it for others, who read and see." THE PROGRESSIVE THINKER is still filling orders for the book, on receipt of

#### Defeated the Whipping-Post.

A bill was lately pending in a called session of the legislature of Tennessee, to punish a certain class of offences at the whipping-post. Our correspondent. Hon. Warren Smith, lately writing from Arkansas, for THE PROGRESSIVE THINKER, is a member of that Tennessee legislature from the Nashville dis-He led the opposition to the bill. and was successful in securing its

#### The Luxury Tolerated.

The courts of Illinois are beginning to discover that New England Puritanism of a hundred years ago is not indigenous to her soil. The Appellate Court at Mt. Vernon, Ill., lately found that Plowing corn on Sunday in the sight of churchgoers does not in itself constitute a disturbance of the peace," therefore such luxuries may be enjoyed at will by Seventh-Day Adventists.

In the treatment of nervous cases, he is the best physician who is the most ingenious inspirer of hope.-Coleridge.

## Hon. Warren Smith Replies to Griffism. yellings and outcries of the damped in flames. Their tongues, their feet,

goodness to believe in his revolting

HATE.

Love is necessary to the well-being and happiness of the human race, and

hate is the antithesis of love, and is

responsible for the war, strife and

manity. Jesus enjoined conditions of discipleship that no humane person

could accept. He emphatically de-

clares that "If any man come unto

brothers and sisters, and wife and

children, he cannot be my disciple.'

Here hate is specifically defined and

exacted as a condition of discipleship.

What a contrast to Gautama, who

and sisters, wife and children, and

follow him, he was not worthy of him.

and mean enough to practice Christ's

teachings, Christian Europe swarmed

with pious tramps, who, in obedience

to their master's command, had aban-

doned their families and wandered

from place to place, telling the people

of the "unsearchable riches of Christ,

and by their vagrant lives disgracing

humanity, and leaving their families

In harmony with this statement of

Christ, authorizing the abandonment

of home and family, is his command

for us to take no thought for the mor-

wherewith we shall be clothed. Obe-

dience to this command would lock

the wheels of commerce and manufac-

ren wastes, and reduce our state and

dicancy. These anti-natural doctrines

are opposed to industry, economy and

should be condemned by all men and

purposes of human existence.

women who desire to fulfill the true

SIGNIFICANT FACT.

Slavery and polygamy were prac-

tically in vogue in Judea at the very

time Jesus is said to have been there

working miracles in favor of the liquor

traffic and cursing figtrees because

they yielded not fruit out of season,

and yet not one word did he utter in

condemnation of these monstrous

iniquities. It is a significant fact that

the accursed slave traffic was under

the reign of Protestant Queen Eliza-

beth, who commissioned Sir John

Hawkins as its captain, and presented

him with a crest or figure-head for the

vessel, representing an African slave

in shackles. This hellish craft was

appropriately christened under the

name of "Jesus," and a pious chap-

'bon voyage." By their fruits yo

Christ said: "Blessed are the peace-

makers." A peacemaker in this and

other Christian countries signifies a

guns to batter down the monuments

Christ declared that the "meek"

should inherit the earth. The fact is,

that the purse-proud bigot has ever

HORRIBLE DOCTRINE.

revolting doctrine ever propagated

among the inhabitants of our planet is

their fellowmen on the rack and at

The cruelties practiced by the fol

But for this hideous doctrine the

have been so widely inflicted on the

Church, and which covered the

the stake.

But perhaps the most horrible and

shall know them."

to shift for themselves or starve."

of the spirit of war and hate!

system of wholesale damnation.

## SLASHING.

Impeachment of So-Called Christianity.

Hon. Warren Smith Replies to misery that so universally afflet humanity Tong anisined conditions of Criticism.

TO THE EDITOR:—I see that Brother Ira Gale Tompkins has come forward me and hate not his father and mother, with a three-column article anent my criticism in your issue of August the 9th. Our brother begins with a quotation from Shakespeare and ends with a quotation from Bryant, sandwiching in between stanzas from other authors.

I am not poetic or esthetic, but am only a plain miner and sawmill man, grappling with the hardships and rough experiences incident to those occupations. I find life to be stern and real, and while I love poetry and anti-family doctrines, during the Memusic and the beautiful in nature, I still realize that reform work is start- dieval Age, when man was ignorant lingly realistic and lies in the line of the practical realities of life. I am sorry that Brother Ira, instead of occupying valuable space with commonplace poetical quotations, did not show some reason for his opposition to my propositions. Poetical quotations may tickle the fancy, but are poor rejoinders to argument.

Our brother "admits some of my propositions," and very prudently says that he "will not undertake to controvert or disprove others that he does not admit." The reason is obvious why the brother does "not" try to controvert or disprove my proposition. He admits the wrongs, cruelties and outrages which I charged against orthodox Christianity, and adds: "It ture, render our cultivated fields barhardly seems possible that any system of religion so atrocious and cruel nation to a condition of hopeless mencould have been founded on the teachings of the gentle Nazarene," and then he cites the opinion of the provident nature of man, and Renan and Thomas Paine. The question is not whether a thing "seems possible" or not; or whether Renan, Paine or anybody else approves or disapproves it; but the main question is, What are the facts in the case?

The teachings of the Judean fanatics are of a two-fold natureethical and theological. The ethical part was plagiarized from ancient Pagan writing, while the theological part of his teachings are no doubt original, and are not only subversive of all good, but are promotive of the first vessel built in England for tyranny, oppréssion and wrong.

#### BIGOTRY.

Bigotry has been the bane of the ages in Christian countries and Christ fostered it. He sent his disciples forth to preach his offensive vagaries. and declared that whosoever refused to receive them and hear their words should suffer a worse fate "in the day lain was appointed to accompany it on of judgment than Sodom and Go- its Christian mission and implore the morrah." Freedom of conscience throne of grace for fair winds and that-with

#### WAR.

War is the bloody art of the savage, and is a dire curse of the ages, and opposed to every principle of justice and fraternity. The fanatical monster marine "ironclad," equipped victim of Christian superstition ever with four sixteen-inch-bore Krupp prates about the "Prince of Peace," the "lowly and meek Jesus," whose of industry and perpetrate wholesale mission on earth was "good will to destruction of human life. men." This senseless gush all sounds well enough, but is utterly lacking in the element of truth.

owned the public domain, while the War, tyranny, slavery, persecution, hate and revenge are only results of great masses of "meek" and humble underlying causes adequate to their toilers have ever been denied the in alienable right of owning a home, production, and I assert without fear their right of "eminent domain" being of successful refutation that the teachings of Jesus Christ are the cause. confined to a 4x6 foot lot in an ob scure corner of "Potter's Field." and are directly responsible for all the wars, cruelties, wrongs and outrages that have characterized the history of Christian nations for over twelve hundred years.

Let us lay aside our prejudices and Christ's fearful doctrine of eternal get down strictly to facts. What was and endless torment, for the Christian Christ's mission on earth? The proper | sin of unbelief. No pen can describe. thing to do is to let Christ answer no tongue can tell, the true effect on this question for himself. He answers: the human mind of this appalling doc-"Think not that I am come upon the trine. It dwarfed and eliminated from earth to send peace; nay, verily, I the minds of millions every vestige of love and sympathy, and degraded came not to send peace, but a sword." "If any man has no sword let him sell them to the level of incarnate fiends. his garments and buy one." These whose greatest delight was to torture declarations embody the spirit of war, rapine and murder so universally exemplified and practiced by Christian nations. I request Brother Ira to lowers of Christ from the fourth to show any disagreement between this the seventeenth century were simply Christ-expressed sentiment and the frightful in character. The Christian "atrocious and cruel religion" of persecutors during this fateful period ecclesiasticism referred to by him in acted on the principle that if "Our his article? I ask if it is not legit- Heavenly Father," endowed with inimate for this sentiment to produce finite love, could torture his unbelievthe horrid conditions I attribute to it? ing children with endless punishment Startlingly and fearfully has the dec- hereafter, it was proper and right for laration of Christ, that he came on them to give the heretic a foretaste of earth to "send a sword," been ful- God's mercy by torturing him by rack, filled. How devoid of prophetic power dungeon and stake in this world. "Be were the angels, when on Easter ye perfect even as your father in morn they sang in sweet accord, heaven is perfect." "Peace on earth; and good will to men." More truthful would it have world would have been spared the been had their song presaged war, de- fearful and atrocious cruelties that vastation and ruin.

We are told that this same Jesus is innocent unbelievers by the fanatical coming to our world a second time. As to the purposes of his second coming, he declares that he will come in European kingdoms with violence and the clouds of heaven, convoyed by le- injustice like some black pall of death gions of mighty angels, and "taking for over twelve hundred years. vengeance on -not the vicious, sin- To truthfully illustrate the effect of ful and depraved—but "on those who this hell-and-damnation doctrine on know not God and obey not the gos- different minds, I will quote briefly pel." Now, according to Christ's own from the gospel as preached by celstatement, the purpose of his first ebrated ordained Christiau ministers. coming was "to send a sword," and REV. AMBROSE-SERMON ON DOOMSthe purpose of his second coming is to take "vengeance" on that portion "When the damned have drank

of earth's inhabitants who may have down whole draughts of brimstone too much intelligence, sympathy and one day, they will have to do the 50 cents.

DAY.

same thing another day. Their eyes shall be tormented with the sight of devils, and their ears with the hideous yellings and outcries of the damned and every part shall fry in flames."

REV. EMMON'S-SERMON NO. 16. "The happiness of the elect in heaven will consist in witnessing the torments of the damned in hell, and among these it may be their own children, parents, husbands, wives and friends on earth. The vessels of mercy will not take the part of these miserable objects, but will say, Amen! Hallelujah! Praise the Lord.

"The sight of hell's torments will exalt the happiness of the saints forever."

REV. THOMAS BOSTON-FOURFOLD STATE-PAGE 336.

"The godly wife shall applaud the justice of the Judge in the condemnation of her ungodly husband. The godly husband shall say amen to the ever breathed the spirit of peace and damnation of her who lay on his love, untarnished by one single trace bosom. The godly parents shall say hallelujah at the passing of the sen-Christ also enjoined that if any man tence on their ungodly child; and the forsake not his father, mother, brother godly child shall from his heart approve the damnation of the wicked parent who begot him, and the mother In harmony with these anti-home and who bore him."

"Godly," in this instance, is the synonym of hellish.

REV. THOMAS VINCENT. "This will fill the saints with astonishing admiration when they see some of their nearest relations going to hell—their fathers, their mothers, their children, their intimate friends and companions, while they themselves are saved.

REV. JONATHAN EDWARDS - SERMON ON REPROBATION.

"Reprobate infants are vipers of vengeance that God will hold over the flames of hell in the tongs of his wrath left arm and Jupiter the right arm; until they turn and spit venom in his row, what we shall eat or drink, or face."

Brother Ira, here we have the legitimate effect of the teachings of your "Gentle Nazarene," and if it is not strictly "atrocious and cruel," I am no judge of the significance and meaning of words! No tongue can correctly describe

the horrid depths of woe and misery and "wars and rumors of wars shall to which this awful doctrine has sunk cover the whole earth." some of the purest and gentlest souls that ever lived on earth; while, on the other hand, it has transformed millions of evil-disposed persons into fiends incarnate, fiercer than the wolf, more ferocious than the tiger, and more bloodthirsty than the jackal and hyena. The Nazarene merits the opproblum and lasting hatred of the human race for propagating these unnatural and vicious doctrines, so destructive and injurious to the progress and happiness of mankind.

Had not the theological teachings of Christ been modified by the leaven and gives light and life to our solar of Pagan ethics, the better part of the human race would loathe and detest him as the Avatar of hate and cruelty.

kind with its pestilent influence; and reformers can lend their approval and mystery, and illustrates the dark and damnable influence of religious superstition on the human mind.

In conclusion, I want to inform Brother Ira that I cherish no "personal passion and prejudice or malignant animosity," nor do I desire "to distort the truth," but have given the facts, and if he or any other apologist for ignorance and superstition cannot controvert my arguments, let him or them lapse into a state of desuctude. and cease to expose the weakness of the vulnerable cause they so feebly represent.

Yours for the eradication of evil and the ultimate triumph of good. WARREN SMITH.

#### A Denial.

It is denied, with a great deal of earnestness, that a constable attempted to arrest the waves that came rolling in and breaking upon the beach, at an Eastern watering place on Sunday, as Sabbath breakers.

"The Gospel of Buddha, According to Old Records," Told by Paul Carus. This book is heartily commended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can scarcely read it without spiritual profit. Price \$1. For sale at this office.

"The Priest, the Woman, and the Confessional." This book, by the wellknown Father Chiniquy, reveals the degrading, impure influences and results of of the Romish confessional, as poved by the sad experience of many wrecked lives. Price, by mail, \$1. For sale at this office.

"The Fountain of Life, or The Threefold Power of Sex." By Lois Wais brooker. One of the author'smost useful books. It should be read by every man and woman. Price 50c.

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

"The Religion of the Future." By S. Weil. This is a work of far more than ordinary power and value, by a bold, untrammeled thinker. Spiritualists who ove deep, clear thought, reverent for truth alone, will be pleased with it, and vell repaid by its perusal. For sale at this office. Price, cloth, \$1.25; paper,

As It Exists in the Heavens.

Significant of the Coming Political Crisis.

THE SUBJECT VIEWED FROM THE STANDPOINT OF AN ASTROLOGER.

We know the effect produced upon vegetable, animal and human life by the four seasons (spring, summer, fall and winter), caused by the annual revolution of the earth around the sun through the twelve signs of the zodiac, the sun imparting its vital forces and quickening the latent energy of the earth, causing change and evolution in all things and advancing the process of humandife. We have extended our researches after the truths of nature beyond our earth into the starry heavens, and sought the effect of the planets of our solar system in their influence upon human life and character as they pass through the twelve signs of the zodiac in their journey around the sun, the center and controlling force of our solar system, receiving its vital force and imparting their several peculiar influences upon each other and all of

In our investigations we find that a cross was formed in the heavens on the 23d of September, 1896, by the position of six planets and the sun, and that the planets will not again form a combination and produce a cross in the heavens for a period of about two thousand years-Mars appearing as head of the cross, the sun being the center, Mercury forming the Venus will be just below the sun, or center of the cross, Saturn next below, and the top of the base will be formed by Uranus.

humanity, thus influencing worlds and

nations in their upward march of pro-

The cross is one of promise, as prophesied by the prophets of old, it being one of the signs that would 'appear in the heavens" when "perilous times shall come upon the earth,"

The cross has a very significant meaning at the present time, and from a scientific understanding of the qualities of each planet used in its formation, and the influence of each in their separate and combined effects upon the earth and the people thereof, it is very plain. Mars, the active, impulsive planet,

sits enthroned as the head of the cross in the sign of Scorpio, or Secrets, and therefore possessing the secrets of the nation and acting as judge of all the earth. The sun occupies the center, system of worlds. Jupiter forms the right arm of the cross and represents the wealth and riches of the world, and gives its strong material influence How passingly strange that men to the accumulation of wealth, it beand women of this age should accept ing the largest planet in our system, Christ's hideous doctrines of damna- nearly fourteen hundred times larger tion for the many and salvation for than the earth, and at the present the few, as the gospel-"glad tidings." | time being in the sign of Aquarius, The only rational solution of this the central sign of the business trinity, anomaly is that the orthodox devotee makes it very active and powerful to of the Christian Church is an un- the accumulation of wealth by a cerfortunate victim of orthodox genera- tain class of people who possess the tion and pulpit and Sunday-school ed- key to the combination and exercise ucation-twin curses that have con- the privilege of law-makers, judges tracted and dwarfed the minds of and rulers, being given the power by millions and rendered them the willing the people—which power can only be victims of one of the vilest systems transformed for the good of the of superstition ever distempering man- masses by the united influence and voice of labor, represented by Merhow men and women claiming to be cury, the planet of labor, which forms the left arm of the cross. Mercury support to it, is to me a perplexing being in the sign Leo, or heart, of the zodiac, and Leo being the home or natural position of our earth, as the heart of humanity in the solar man of our solar system, it thus signifies that labor will finally win, and that the wealth of the world will be brought to serve the people, in supplying the nceds of home and family and each individual from a maternal and loving standpoint. Leo being the center of the maternal trinity and of love, all true men and women will give their loving influence, and heart's blood, too, if necessary, that right may prevail and our country be saved from oppression and ruin.

The position of Mars at the head, and Jupiter and Mercury, planets of wealth and labor, forming the arms of the cross, denote that active and impulsive words will flow freely between wealth and labor, and that the war of words will be hot and lively, and that the secrets of power will be revealed to the people through free speech, causing them to vote for the best interests of the whole people, thus preventing war and bloodshed.

Venus, the planet of love, representing woman and her influence, occupies the position in the cross just below the sun, or center, and being in the sign Taurus, the bull, denoting strength, gives a strong, loving influence for good, and modifies the warlike attitude of wealth and labor, and by election time Venus will have passed into the sign Leo, or heart, thus denoting the full power and love of woman and her influence in the election and for home and family.

Next comes Saturn, forming the upper part of the base of the cross. Saturn is a spiritualized planet, with spiritual rings or zones, denoting powerful logic, as Saturn characters are powerful logicians. Saturn is supported by Uranus as the foundation of the cross—a spiritualized planet denoting nerve, energy and capacity and desire to labor, work, delve, and seek and find the truths of nature.

The earth occupies a position above the arm of labor, and just on the line between the signs Virgo and Libra, and as she advances in her course through Libra, the sign of the balance, or justice and equity, she comes nearer to Mars, the head of the cross!

and as election draws nigh we find the earth in the sign Scorpio, in close conjunction with Mars, whose favor she has courted, and who has just passed out of the secret sign and given It Is the Original Christianity

full possession to the earth. Mercury in his travels having passed through nine signs of the zodiac since forming the cross, having passed Jupiter in his race around the sun, on election day will find himself in the sign Aries, or the head, denoting intelligence or wisdom, which he has gained and is now using in casting his ballot for the cause of labor, home and country.

While these changes are going on with Mercury, Venus, Mars and the earth, Saturn and Uranus still remain in their stronghold and the sign Taurus, keeping the foundation secure until the crisis is passed; and Jupiter still holds his position in the center of the business world, and it will take six months to shift his position into Pisces, the last business sign, and then one year's time to close up his business accounts and speculations and enter the sign Aries, entering upon an intellectual career for the good of the head, which will benefit the whole body of humanity; and after two years of schooling in wisdom, going through Aries and Taurus, he will gain understanding enough to impart his influence and begin to distribute his wealth for the benefit of humanity as he enters the sign Gemini, the twins; the arms and shoulders of humanity, the right and left hand of fellowship will be extended in brotherhood and sisterhood, and the burdens of life will be made lighter by being carried on the shoulders and in the arms of every one. Then woman will come into the full possession of her franchise, before the close of the coming Presidential term, or the year 1900 dawns upon the United States, and the whole world will be entering a period of peace and plenty, as Jupiter enters the signs Cancer and Leo-the maternal breasts and heart of humanity-and love and prosperity shall reign for years uncounted. DR. M. L. V. RUSSELL.

San Diego, Cal.

## WONDERFUL TEST.

A Portrait Through the Mediumship of the Campbell Brothers.

Joy Is Brought to Sad Hearts.

Much could be said and written concerning the physical phenomena which took place on beautiful Lily Dale camp grounds this summer for the enlightenment of hungry investigators, but what I am about to write is of as much interest to the old Spiritualist- as the investigator.

The Campbell brothers, spirit artists and slate-writers, have been holding seances and private sittings at their cottage here the entire season, so on the evening of July 27 myself and husband, with some friends, attended one of their public seances at their home My husband (Dr. Stillson). previous to coming, and unbeknown to anyone but himself, wrote on a slip of paper, asking his uncle, George S., if present, to please send him some proof of spirit return. I will here state the seances of the Campbells are held in a light sufficient to read or write in, and their manifestations consist of writing on tablets, typewritten messages, and independent paintings and painted portraits in oil on slates and porcelain.

At the commencement of the seance the spirits or force called for a piece of porcelain, when, in the shortest space of time, possibly a minute (not more), a portrait was handed out to my husband, who instantly recognized it as a portrait of his Uncle George that he had written to. It was exquisitely painted in oil, and looked like a miniature on ivory it was so finely executed.

At the same scance a lady received a portrait of her sister, who had recently passed out; also many other paintings, wet from the brush of the invisible artist, and over fifty messages were received on the typewriter, with names signed in full, sent to their friends in the circle, and glad were the hearts of the friends who were

Now for the test, My husband, after the seance, took the medium aside, and pulled out the message he had written to his uncle, from an inside pocket, which read: "If my uncle, George S., is here, will he send me some proof of spirit return?" He then showed the medium the portrait he had received, which was perfect. I should here say there is no other picture of him in existence, to our knowledge. My husband the next if he knew who it was. He immediately replied: "Why, yes; it is your Uncle George."

Now, this is only one of the many experiences that are witnessed through these mediums every day. I have seen many who came into the seanceroom sad, leave it both joyous and happy, with some token or painted portrait of some guide or friend, with slates full of communications, showing that they can reach those of earth if they will only go the right way

about it. I envy the people of Boston this winter, for the Campbell brothers expect to pass most of the winter there. and the remainder of the winter in Chicago, where they are so well known and where they will be surrounded with hosts of friends. May they prosper and live long is the R. H. S. wish of the writer.

## SPIRITUALISM.

Church Christianity Based on Forgeries, as Set Forth by Jos. Rodes Buchanan.

Christian Spiritualism, in the sense in which those words are frequently used, supposing the church to represent Christianity (which it does not). is a very absurd expression, no more fit to be used than ignorant science or midnight sunshine. The idea is so irrational that I have had difficulty in believing it accepted by any intelligent person; but I cannot avoid perceiving that there are many professors of church Christianity who cling to their old habits, and when they are convinced of the true return of our departed friends, they try to hold on to as much as possible of their old faith and trim it down to the Spiritual standard, endeavoring to ride two horses traveling on different roads.

Every returning spirit demolishes the Biblical creeds of the church—its fiery hell, its Devil, its angry God, its six-days creation, its Garden of Eden, its great throne in heaven and singing angels, its salvation by faith, drinking the blood of Jesus, its day of judgment and burning of the world, etc.; and as these falsehoods have ruled and cursed the world for eighteen centures, breeding persecution, war and despotism, it is our duty, as soon as we discover their falsehood, to renounce them forever and warn our friends of their errors.

But though Spiritualism and Christianity are as incompatible as oil and water, Christianity in its true, original sense is but another name for Spiritualism, for it was the first appearance on earth of rational Spiritualism, through the grandest inspired medium of whom we have any knowledge.

There is no other such character as Jesus in either ancient or modern history-no such combination of divine love and disinterested heroism. There was no grand, no personal ambition in him. He might have been the greatest leader of the Jewish nation, but he preferred to be an humble, moneyless teacher, and to stand in his solitary moral strength against a selfish aristocracy, an angry mob, and a murderous priesthood, knowing that death would be his fate.

His twelve apostles were not common men. They, too, had courage to rebel against priestcraft, at the risk of life. They were not credulous, and though they witnessed his great spiritual power, and he assured them of his return, they were not willing to believe in his materialization when he came among them, and he had to rebuke their skepticism. Their skepticism was natural, for such materializations had never before been known. Thomas demanded to handle the materialized body, and John regarded found a certain class of Spiritualists Jesus as an impostor until he became | who will defend them if they only well acquainted and saw his dis- possess the gift of mediumship, and interested sincerity and spiritual any attempt to run such people off

The devotion and reverence of these class factional scrimmage that would twelve energetic men to one who had disgrace the famed Kilkenny cats, and nothing but his moral and intellectual the further cry of persecution of mesuperiority, is unequaled in history. In their close intimacy they could not be deceived. They were the first and most heroic disciples of Spiritualism. We have nothing to-day of which they did not give us the original example, both in public service and in their private meetings, which have never been fully described.

And they did many spiritual things in a nobler style than modern Spiritualists. They displayed a more remarkable healing power-had some more remarkable displays of spirit power, and were more bravely and disinterestedly devoted to their principles, although the Roman apostates and traitors would not make an honest record of their devoted lives, to which I shall endeavor to do justice.

It is therefore true that Spiritualism and Christianity are substantially the same thing. But Spiritualism is not so exact an expression. It is used to cover all spiritual thought and action or investigation, even down to mere Spiritism - which signifies nothing more than running after matters of spiritual curiosity as we run to one of the most successful in the en-

a theater or circus. In the highest sense of the word Spiritualism, it is both science and religion. It means the cultivation of our spiritual faculties, the study of eternal spirit life, and the assimilation of our earth life to the model of the life in heaven, of sympathy, love and

universal brotherhood. In that higher sense it is the same thing as Christianity, and therefore I like the word Christianity, because it means the highest possible Spiritual- away. One evening one of the daughism-a Spiritualism which fearlessly follows the truth and will not affiliate with a false church, which has always day showed it to a friend of his, a been the foe of freedom and progress, Mr. James Galbraith, and asked him the bulwark of slavery and champion of war. The true Christian is the most extreme antagonist of the orthodox church, which held Europe in the barbarism of the Dark Ages for a thousand years, and which destroyed Christianity, murdering mediums by

hundreds of thousands. I see no objection to using the word Christianity as the expression of the highest type of Spiritualism, because the word has been stolen by the impostors of Rome, who had no right

to it. We restore it to its true meaning, for it means following the highest teaching of the Spirit-world, coming teaching of the Spirit-world, coming through its anointed or inspired teachers, who not only express the highest wisdom, but embody that wisdom in their own heroic and disinterested lives, and work in every

way for progress and happiness. THE PROGRESSIVE THINKER takes as an eagle. Tupper.

the right view, that lives of active benevolence are true religion and true NEARLY BURIED ALIVE.

better illustration in this country than Physician Thought the Wothe lives of Thomas Paine, Thomas Jefferson and Abraham Lincoln, three man Was in a Cataleptic faithful followers of Jesus Christ, who State and Prevented stood aloof from orthodoxy and were Interment. hated by it-Lincoln least because his principles were unknown, as a friend

Spiritualism, of which we have no

destroyed his anti-Biblical writings

and thus saved a savior from the ban

The complete Christian is always a

savior and apt to become a martyr or

a victim in some way; for his soul is

of the heavens, heavenly, and rebels

against the hells that surround him-

and public life-against the vast and

which carry all nations down to ruin-

Are gone and forever, like billowy

The enlightened Christian does not

run with orthodoxy or with popularity,

either in science, religion or politics,

for they are not yet redeemed from

the primeval ignorance of the ages of

darkness, which the church has per-

petuated with such iron-bound power

-the church with wagon-loads of the

one true cross, which has never

diminished in size, as its saints and

popes affirm, and which still worships

human bones more than a thousand

years after their disappearance, and

drinks the blood of Jesus, that was

never shed-the most enlightened

grandchildren of which try to be

rational, but never discover what

ridiculous myths and forgeries they

These myths and forgeries are

doomed to oblivion, in which true

Christianity will bury them, for the

sunshine of the Summerland is stream-

ing into millions of homes, and the

original founders of Spiritualism will

be vindicated from ages of calumny.

We shall see their glorified faces, and

future ages will be able to appreciate

the divine love of our grandly inspired

This will be made plain when their

EXPLANATORY.

Why the Fake Was Not Fired.

To THE EDITOR:-As you ask for

an answer to the question propounded

by Brother Bach, "Why did they not

run the fake mentioned off the

grounds?" allow me to say there are

several reasons, one of which is, that

no matter who the person may be, no

matter how disgraceful their habits

and their private life, there is always

the grounds usually results in a first-

In this particular case, the fake

mentioned evidently sensed the gather-

ing storm and saved the management

trouble by taking his departure, and

undoubtedly he is now looking for

fresh suckers to appoint a new smell-

ing committee in order to develop

I also wish to remark, in answer to

the lady who visited several camp-

meetings, and who seems to think

that the various managements are

untruthful, that in justice to all con-

cerned she make Clinton Camp an

exception to her sweeping assertions.

The attendance was greater than an-

ticipated; every speaker received the

full amount their contract called for,

lower than the usual rate.

and no speaker made their terms

Every bill was promptly paid, in-

cluding the amount required to extend

the pipes of the Clinton Water Com-

the treasurer. In fact, the past sea-

son, from every point of view, was

A Case of Telepathy.

A gentleman took a house in Ireland

for six months and was accompanied

thither by his wife and daughters, says

Realm. The house was furnished and had plenty of bedrooms. Therefore it

was decided not to use a certain large,

long room with cupboards along one side (which had all been locked and sealed

up with tape) in which things belonging

to the owners of the house had been put

ters, going to her room, saw an old lady

wrapped in a shawl walking along the

passage in front of her. The old lady appeared to know her way and hurried

on without hesitation into the unused room. The girl called her sister and they followed the dame into the room.

But all was silent: no one was there: the

dust lying about showed no signs of loot-

prints.
Shortly after the same young lady was

reading on the hearthrug by firelight. Looking up she beheld the old lady standing in the doorway watching her.

Greatly frightened, she sprang up and rushing down stairs, was found fainting

at the drawing-room door. At last the family returned to Dublin. One day

incident which I have narrated, was re

ferred to. The young lady very unwill-

seemed much struck and asked for a de-

ingly told her experiences.

WILL C. HODGE.

tire history of the association.

diums.

mediumship.

elder brother, Jesus Christ.

true gospels are published.

cherish as sacred.

glory of Rome

foam."

of orthodoxy.

AMILY THOUGHT HER DEAD - SHE SAYS SHE WAS IN COMMUNICATION WITH HER PARENTS WHEN BROUGHT BACK TO LIFE-SOMEWHAT INDIG-NANT BECAUSE HER SPIRITUAL SLEEP WAS SO RUDELY INTERRUPTED. Mrs. Mary Albertson, of Columbus

against darkness and crime, against Slough, Ore., is undergoing a living death, accompanied by circumstances ignorance and superstition, against so remarkable that physicians and profligacy and corruption in private scientists are completely nonplussed. villainous accumulations of wealth, Twice she has escaped being buried alive while in a state of suspended against the traitors in office, that ruin animation, during which she says she our republio as they have ruined is in direct communication with the spirits of her dead parents and relatives. Thus the splendor of Athens and

Mrs. Albertson, who is a young widow, became ill on July 1 with what the physicians pronounced typhoid fever. On July 27, to all intents and purposes, she died. Preparations were made to bury her on July 29. When she was being placed in the casket the rigidity forsook her and she became as limp as in life.

Frank Thurman, a young medical student, who was a particular friend of Mrs. Albertson, at once opposed the embalming of the body, thinking that the woman was not dead. The relatives of the woman set young Thurman down as a fanatic, but he was so persistent that they allowed an operation. An electric battery was applied to the body, which produced heotic flush in the cheeks and twitchings of the muscles, but nothing more.

Thurman still protested against the burial of the body, and threatened to take legal measures if he was not allowed to continue until greater outward evidences of death made themselves apparent. He continued to apply the battery, and, four days after the woman was pronounced dead, he was rewarded by seeing a healthy color coming and going in the woman's

RETURNED TO LIFE.

Her fingers slightly moved, but her eyes remained closed. Dr. Vernon was summoned and remained in the room two hours, and the operation was repeated. Electricity was again applied, with still more success.

The woman, who was being mourned as dead, moved her right arm, and, pressing it to her right brow, gave vent to a low moan, and then she arose to a sitting posture. Then she opened her eyes, and gazed in a bewildered manner about her.

"Oh, I'm so hungry!" were her first words. Then for the first time did the friends and relatives of the supposed dead woman realize what a horrible death she had so miraculously

While Mrs. Albertson was in this trance-like state she had no knowledge of what had occurred, except when she was being placed in the casket. we often feel a sense of annoyance, as in connection with the bound copies of the Encyclopædia. The bound copies of the Encyclopædia. The bound copies She was conscious of the horrible pre- | well as weakness, not knowing that dicament, but could not move a we have been robbed of our magnet year's subscription, and at prices stated muscle to escape.

visit friends at Grant's Pass, Ore., on material house, we are tempted to August 15. She seemed to be in excellent health when she left, but once more entered a cataleptic state. Two don't seem to develope or make any days after her arrival at the home of B. S. Blockmeier she became very ill, and on the third day was apparently dead.

AGAIN ASLEEP.

Had not the attending physician been familiar with the woman's first narrow escape it is likely that she would have been pronounced dead. The same methods of bringing her to her normal condition were applied. Then the cataleptic trance gradually released its hold on the patient.

When she came to her senses she failed to realize where she was, and complained bitterly at being removed from the spirits of her parents, with whom she was enjoying a delightful pany to the park, and more than seven hundred dollars was turned over to visit.

In this instance Mrs. Albertson has been absolutely unconscious of passing events on earth, and says her astral body has been wandering in celestial realms. She cannot be made to believe that for several days she was in a deathlike trance. She seems to be indignant because her spiritual sleep was interrupted by medical science.

When her mind was clear enough to realize her second narrow escape she went into convulsions, and four hours later was again in a trance, Since then Mrs. Albertson has gone into a cataleptic state at intervals of two and three days. A remarkable feature in connection with the case is that while in a trance her respiration and pulsations are absolutely imperceptible. Her medical attendants say her life hangs on va frail thread and death is, likely to come at any moment.

There are thousands of cases of premature interment in this country, caused though the ignorance of phy-DOCTOR. sicians.

Columbus Slough, Ore.

when a friend was calling, the curious "Principles of Light and Color." By E. D. Babbitt, M. D., LL.D., A truly great work of a master mind, and one whom Spiritualists should delight to The result of years of deep scription of the old lady. "For," said she, "that house belonged to the two old thought and patient research into Na-ture's finer forces are here garnered ladies, sisters, and when they let their and made amenable to the well-being of humanity, Medical men especially and scientists, general readers and students of occult forces will find instruction of great value and interest. A large, four-Imagination is not thought, neither is long beautiful illustrative plates. fancy reflection; thought paceth like a For sale at this office. Price, postpaid, hoary sage, but imagination hath wings \$5. It is a wonderful work and you will as an eagle.—Tupper.

## ANNOYANCES.

The Especial Resentment of Mediums.

Their Life One of Constant Warfare.

To be disturbed in any act or movement in life ofttimes means "about face" in the avenues of our thoughts, walk and conversation. The states of being annoved are in many ways. We think, of all creeds, sects or religious beliefs, the Spiritualist meets with more annoyance than any other, especially the mediums, for in order to become a medium it requires a very fine stringing-up of the human organism-that organ not made by manand when old and worn out to be discarded and replaced with another No one can become a true and hones medium without fighting, daily, hourly,

yes, every moment of his precious

No doubt some would ask: Why must we fight? In order to win a rightful, truthful battle, for the enemy is ever ready to march against the righteous and just. The better attuned the harp-strings of your soul the more you have to contend with for it has been said: "When we undertake a good and noble act the Devil is always around." Nor do we think this quotation falls to naught, for ofttimes, when we are in our purest and noblest thoughts, we are suddenly switched aside, and, lo! we find our thoughts resting on things not fit for utterance; so it follows that our spirits ruling this house of clay must watch and pray; watch to keep it clear of the cobwebs of doubt and mistrust.

So it is with our material house; if neglected for any length of time it is apt to fall into decay and ruin, and become as a barren and deserted island.

Remember there are good and evil spirits; the evil stand ever ready to impersonate. There are a number of ways by which they can impersonate; by giving false names, showing false symbols, throwing the wrong light at the right time, rapping falsely, speaking or whispering in our ear in the place of our loved ones, impersonating them in dress, form and shape, through the most holy phasematerialization.

Not only can we be annoyed from the spirit side of life, but the material as well. The persons we meet, their aura, is everything for or against our ease and comfort. The magnetic conditions we come in contact with either draw from our battery or we take from theirs. The extending and shaking of the hand should be carefully studied by all investigators; we can give out more magnetism in one handshake than we can restore through our own battery in thirty or ninety minutes. In conversation we are often drawn upon, for if we are ism by the other; and ofttimes, after above. She rallied so that she was able to a thorough search through our own give up in despair and say: "I wonder what's the matter with me? I progress. I feel like quitting." And many other similar remarks. Even among the so-called Spirit-

nalists they seem to want "tests," as they call it, from a medium, reading something like this: "I see for you a large amount of money; it is right at hand:" or "You are going to change your business, and it will be a profitable move;" again, "You need not worry, that which you are expecting will come out all right;" "I see a gold mine awaiting you; if you are not interested in mines you will be soon." And just so long as they receive the so-called "tests" of the material plane they call themselves Spiritualists. But alas! When a medium ascends to the spiritual spheres where they belong, you hear remarks like these: "Give us the phenomena; we want proofs; we want that in our midst which we can grasp. If you expect me to believe and live a Spiritualist, you have got to keep proving to me, by raps, by physical phase, by automatic writing, by slate-writing, or some other physical demonstration.'

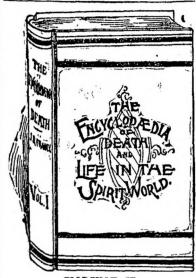
We have scores of just such: they are like a child-wanting something to satisfy its appetite; it would eat and drink poison if it were not for its parent or guardian. So it is with you, investigator; you swallow that which is of the mundane sphere, and your soul is all the while hungry, wanting something—you suppose that same kind of food. No! Change your diet. Try more of the spiritual. Have patience, and in a little while see if your appetite is not quenched. Search well the four corners of your heaven, dive deep into the an angelous interesting style in which French withing able to the head of the spiritualists as "devotees of a new super-satisfic," etc., in which he manifests the usual minume of the "scientific class," you he says again: "There is a true and respectable idea in Spiritualism, and regards as proved "the fact of communication between superhumans and the inhabitants of Earth;" and regards as proved well-read mind will readily patience, and in a little while see if your appetite is not quenched. Search well the four corners of to satisfy its appetite; it would eat your heaven; dive deep into the entombed caverns of your heart; reason well with the ego in your own head; ask him who you are; explore the aura round about you; bring to light the seeds in darkness of kind deeds; ask that your spirit may float above the earth-bound conditions; yea, float beyond the crested, fleecy clouds.

The avenues of wisdom are open to you, my brother. The same fountains are ever flowing as they did when the Nazerene walked the earth. It is yours to seek-yours to enjoy. And, last of all, be honest with yourself; weigh well the words "Materialist" and "Spiritualist," and find which you are. Your answer, if found nowhere else, from the pages of nature's book echo will waft you you reply.

CARL SAWYELL.



JOHN LEWIS CHILDS, Floral Park, N. Y. DEAFNESS



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

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

Annie Lord Chamberlain writes from Azusa, Cal.: "Permit me through your valuable paper to call attention to a new spiritual song-book, recently published H. W. Boozer, of Grand Rapids, by H. W. Boozer, or Grand Lap---, Mich. It is 'Old Melodies Spiritualized,' and one doesn't have to under stand music to be able to sing them, for all know the old familiar songs and hymns that have been sung for years. These spiritual words are fine, just what is wanted to sing at circles and home. Every Spiritualist ought to own one of these song-books, also 'Echoes from the World of Song, by C. P. Longley. There is nothing like music to keep and promote harmony. I am pleased to inform my friends that the medical band of Mrs. Dr. Clark, of San Diego, has united with the medical band around me to endeavor to restore my health and strength, so I shall be able to again do some effective work in our cause. I am anxiously waiting and shall be ready when prepared for service."

Any society wishing a speaker would do well to address Mrs. L. J. Curtis, Mishawaka, Ind.; a place preferred where at least one evening in the week could be occupied in the higher occult studies.

Mrs. Jennie Moore, well and favor ably known in Chicago, has removed to Duluth, Minn. She is regarded as an excellent materializing medium. She can be addressed for engagements at 309 W. Second street.

The American Humane Association met at Cleveland, Ohio, September 22, 23 and 24, 1896. Mrs. Emma Rood Tuttle delivered an address—"A Plea to Popularize Humane Work." It was well received by those present. "The Angell Prize Contest Recitations," by Mrs. Tuttle, will be instrumental in doing a vast amount of good.

Mrs. E. M. Swerengen writes from Ft. Wayne, Ind.: "We have just closed a successful engagement with Mrs. J. Steelman Mitchell. We have had, during the month, large audiences, and great interest has been manifested. She as given satisfaction in her reading of photographs, which is a new phase to our society, and we are sorry that we are unable to secure her services for a longer time. We bespeak the good will of the societies she will serve in the future, and bid her God speed in her work.'

Will C. Hodge writes that owing to the hard times and inability to secure funds to meet possible obligations, his engagement at St. Louis for November has been canceled. He is open for engagements after October, in any part of the United States, and on reasonable Will attend funerals. Address him at 710 Prairie street, Milwaukee,

C. H. Horine writes: "Mrs. M. E. Kratz, of Evansville, Ind., is with us, and will remain in Chicago for a few weeks. She is an excellent medium-inspirational speaker and test medium. are fortunate enough to know her, it is unnecessary to mention the talents of the lady."

"One of the Friends" writes from Stevens' Point, Wis.: "Under the heroic leadership of Clara L. Stewart, a few devout friends of the cause are trying to spread the light of Spiritualism in this city. In spite of the hard times, and a prejudiced public opinion, I think we are slowly gaining ground. We owe much to the tireless work of our much-beloved medium and speaker, Mrs. Stewart, who seems to have consecrated her life and energy to this cause. We have this month also had with us Prof. E. Andrus Titus, of Boston, whose in-spirational speaking has undoubtedly done much good. Our meetings must again be postponed for a time, as Mrs. Stewart goes to St. Paul, Minn., to fill

an engagement there." Geo. W. Walrond, trance and inspirational speaker, has lectured and given tests at the First Spiritual Church, Denver. Colorado, for the past four Sundays during the absence of Dr. Ewell, M. D., the regular pastor. The audiences, which have numbered from 300 to 400, were delighted with both lectures and tests. Mr. Walrond would like to hear (before leaving for the Pacific Coast) from Spiritualists at towns within railway touch of Denver. This is an oppor-tunity to hear one of the best speakers on the Spiritualistic platform. Address him, Granite Building, Denver, Colo. - Mr. and Mrs. Perkins will entertain

propositions from outside towns for lectures and test circles, for Sunday or week-day evenings. Address, 514 N. Wells street, Chicago.

Mrs. Kate Hutchison writes: "The First Religio-Philosophical Society of Fayette county, Iowa, held its annual meeting and picnic the 5th and 6th of September in the grove of John Hutchison, deceased. His beloved wife, Mary, still remains to carry on the good work. We had a grand time. There were nearly a thousand people present to hear the spiritual philosophy discussed. We engaged Charles Wesley Peters for speaker. He did well. Rorry Lamb, the trumpet and slate-writing medium, gave some very satisfactory seance with trumpet and slate."

H. J. Woods writes from San Francisco: "Last Sunday I attended one of Dr. Thornton's lectures, at his parlors. The Doctor explained in a satisfactory manner that 80 per cent of disease is of a psychic nature, and the other 20 per cent is caused by improper diet. After the lecture, Dr. Thornton gave some practical demonstrations in hypnotism and vital magnetism. Taking a subject in the class, he made a few passes over him and soon had the man in a deep sleep. A surgeon's needle was passe into his arm without any indication of pain on the part of the subject. The loctor then stated that on extracting the needle there would be no flow of blood, and, to our surprise, there was none. Upon inserting the needle again and saying there would be a flow of some blood, it flowed freely, until he made a pass and stopped it. Taking another subject (a lady), she was soon in a clairvoyant state and talked under spirit control: also described many spirits, readily recognized by the audience. The doctor sent her mind to Chicago and she de-scribed several places in that city (she had never been there before); also told

notism can be used to a great advantage in developing mediums. The lady subject was very nervous and was authoring from a sick headache. Dr. Thornton told har she would be well and enjoy better health than she had before, which was correct, for after the influence was taken from her she testified that she felt taken from her she testified that she felt much better. Dr. Thornton is a firm be-liever and a good exponent of Spiritualism, and skeptics, when other mediums failed, through his exhibition of hypno-tism as applied to the development of mediumship, were convinced beyond all doubt."

Della B. Platt writes from Battle Creek, Mich.: "We have not had any meetings for some time, but since the camps closed, Mrs. Curtis, of Mishawaka, Ind., came and gave us several lectures, and also formed classes in oc-cult science, by which many came to understand that phase of liberal thought. Then came Mr. Sprague, wife and daughter, of Jamestown, N. Y., who gave two fine lectures to large and apreciative audiences, his daughter furnishing the music. Mr. Sprague gave many grand tests which were all recog-Last Thursday and Friday evening we were favored in having with us Mrs. Marion Carpenter, of Detroit, who won the hearts of all by her fine inspirational lectures, grand tests and sweet music."

Ellen Woodward writes from Toledo, Ohio: "There has already been much said on the mediumistic powers of Mrs. Francis Ruddick, of Franklin, Ind., but feel it a duty as well as a pleasure to add a little to what has been said, and thereby keep the ball rolling in praise of one of the finest independent writers in the country. Not only does she produce independent slate-writing in the bright light, but the correct answers to sealed questions in every instance. She also produces grand trumpet manifestations and independent voices. 'Jimmy McCormick' being the main control. Mrs. Ruddick has been in Toledo nearly three weeks, and has given two public exhibitions of her power on the rostrum with very satisfactory results. She has converted hundreds of people, and started them thinking on the immortality of the soul. She has left us now to fill engagements in Indiana."

M. A. Webster, of this city, writes "I have become deeply interested in reading your valuable paper; it is full of truths and a great heip to those investigating spiritual phenomena. I wish to speak of a wonderful test that I reeived at a materializing seance at Mr. W. Arnold's home. His rooms are so arranged that there is not the least pos-sible chance for fraud or deception. He is a good medium, honest and upright, and an earnest worker for the advance-ment of Spiritualism. I have two sons n Spirit-life. The last one passed out in December and was buried in a distant city. A short time ago, while attending a seance, I was called to the curtain and in communicating with him I asked him what was on his grave? He said Flowers, and a stick marked J. Z. Shortly after that, I sent my daughter there to prepare the grave for a stone. She found the flowers on it, the stick stranger had claimed the grave and ten-derly watched over it, shedding tears over an unknown. We had the body ex-huned and found it was his grave and his body resting there. It certainly is a fact that we can hold communion with the Spirit-world and feel the presence of loved ones that are gone. It is food

for a hungry soul." "Correspondent" writes: "A test seance, social and dance will be given under the auspices of the Church of the Spirit, Friday evening, October 9, at Lakeshore Hall, 620 North Clark street, Chicago. Dr. Willis Edwards, pastor; Mrs. Mattie Hull and Mrs. Nickerson Warne, inspirational speakers; F. Corden White and Dr. Edwards, test mediums; Mrs. S. F. De Wolf, slate writing, and others have kindly volunteered their services for the occasion. Mrs. Edith Gray, soloist. A duet by Mrs. Griffis and Willis Edwards. The entertainment will conclude with a dance and kindly loaned to the society by Mrs. Griffis. We wish to dispose of it for her. A good time is assured to all. Tickets. 35 cents.

Mrs. L. A. Mabee will lecture at Grange Hall, Overbrook, Kan., on Oc-

Mrs. Rose L. Bushnell, a prominent Spiritualist of Summerland, Cal., has removed to Sterling, Ill.

O. J. Johnson, a prominent Spiritual-ist of Minneapolis, Minn., passed through the city last week on his way South. He will attend the National Convention as a delegate.

A subscriber writes: "Fredrick White and Geo. A. Chase, of Minneapolis, Minn., have leased a hall in the Century Building, Minneapolis, and propose to hold a school for the study of occultism in general, Prof. White teaching astrology and phrenology. Prof-Chase teaches hypnotism and psychic development, and mediumship in gen-Open meetings free for all are held Sunday evenings, when demonstrations of occultism are given. Tuesday evenings they hold a developing circle. Any one visiting Minneapolis is cor-dially invited to visit the school. Members of the Magl are also invited to visit the Magi Temple, which is open Monday evenings in the first degree and Wednesday evenings in the higher de-

Mr. J. C. F. Grumbine was tendered a reception in the form of a "White Rose Party," Tuesday evening, September 29, by the St. Louis Spiritual Association, and presented with a very large and handsome bouquet of white roses, tied with the ribbon of the Ladies' Auxiliary. Mr. Grumb'ne serves the association for October also.

May Ayers, State Secretary, writes from Lansing, Mich.: "The annual mid-winter meeting of the Michigan State Spiritual Association, has been fixed for the first Friday, Saturday and Sunday after the first Monday in February each year; the place to be determined annually, and is movable, so as to be held in various parts of the State. The purpose of fixing the date, is, that all persons interested may have early notice, and especially all who have been or-dained by the association, may thus be able to arrange their engagements, to e present, and have a reunion for mutual benefit and better acquaintance."

Mrs. Clara Cable, of Battle Creek, Mich., writes approvingly of the work there of Mrs. Marion Carpenter. She gave many tests, and, in many cases, full names. Mrs. Cable says: "May the good spirits watch over her, give her health and strength to bring back their messages to those sorrowing hearts who cry out in anguish of soul 'O, death, give back my loved one.'

Mrs. J. W. Kratz is now in Chicago, and would be pleased to fill engage-ments for societies in surrounding towns and cities. Address her at 508 Forty-fourth Place, Chicago, Ill., in care of

Geo H. Brooks is lecturing for the the Unity Society, Milwaukee.

D. P. Hughes, of Wheatland, Mich., secretary of the Devil's Lake Camp Association, wishes to say to societies wishing to engage a first-class platform test medium for the fall and winter months, that Mrs. F. V. Jackson, of 76 the time by the clock at the railroad months, that Mrs. F. V. Jackson, of 76 station; the difference being noted by us California street, Grand Rapids, Mich., the was proved correct. I believe hyper can be engaged on very reasonable

terms, and they will find her one of the very best. She says: "No demonstrations on our camp grounds this season were more convincing to the skeptical than were Mrs. Jackson's clear-cut tests and psychometric readings. She will awaken enthusiasm in any society and about he hart fully amployed." should be kept fully employed."

B. F. Underwood lectured to a large and cultured audience, at Peru, Ill., on Sunday, September 27th. He can be engaged to lecture before Spiritualist, free thought and literary societies. Address him at 384 Washington boulevard, Chicago, Iil. His lectures on evolution ethics, etc., are most excellent. Send to him for a list of subjects.

All who are interested in having spiritual camp-meeting in Central or Western Iowa, are requested to correspond with H. M. Beeson, Albion, Iowa, or Messrs. Edward Vale, J. R. McCoy, and Duane Bentley, Marshalltown, Iowa.

E. W. Sprague is serving the Spiritual Temple Society, of New York City, for the Sundays of Ootober. The place of meeting is 128 and 129 Columbus avenue. He has an engagement at Rochester. Ind., for November. He can be engaged for December and the following months to lecture and give tests. Address for October 65 West 21st street, New York, N. Y. Mail addressed to 965 Grove street, Mendville, Pa., will reach him at any time during the

Moses and Mattle Hull were in the city last week, fresh from a successful Western trip. Mr. Hull goes to Alle-gheny, Pa., for October, while Mrs. Hull will speak for the Church of the Spirit. North Side.

Mrs. Lee Norie Claman is said to be doing an excellent work with the South Side Christian Spiritualist Society, 4308 Cottage Grove avenue.

Mrs. Thomas M. Locke writes: "Mrs. C. Fannie Allyn has just completed a very successful engagement with the Philadelphia (Pa.) Spiritualists' Society. She has given us eleven lectures, and done good work in our city. She made many friends, and her audiences, which always manifested the greatest interest in the work, increased every Sunday while she was with us. She is a grand advocate for humanity and justice and scatters seeds of kindness werever she

J. C. F. Grumbine expects to be in Cincinnati, O., about November 19 to visit his relatives. He will be glad to lecture in Newport or Covington, Ky., and in adjacent places, while in the city, for very reasonable terms. Address him at once, Station P. Chicago. His classes in psychometry, clairvoyance, inspiration and psychopathy are open to students. See advertisement in this paper.

#### Huxley Answers His Critics.

Prof. Huxley replied pointedly to his critics in the preface of the fifth volume of his collected essays. After denying that he had gone out of his way to at-tack the Bible, or that he harbors any hatred of Christianity, he says of his scientific career:

"I had set out on a journey with no other purpose than of exploring cer-tain provinces of natural knowledge. I strayed no hair's breadth from the course which it was my right and duty to pursue, and yet I found that whatever route I took, before long I came to a tall, formidable looking fence. Confident as I have been in the existence of an ancient and indefeasible right of way, before me stood a thorny barrier with a notice board of 'No thoroughfare-by order of Moses.' There seemed no way over, nor did the prospect of creeping round, as I saw some do attract me. The only alternatives were either to give up the journey, which I was not minded to do, or break the fence down and go through it. One point became perfectly clear to me-namely: That Moses is not responsible for nine-tenths of the Pentateuch; certainly not for the legends which have been made bug bears in science. In fact, the fence turned out to be a mere heap of dry sticks and brushwood, and one might walk through it with impunity, which I did." What an insulting farce it was to bury this man according to Christian rites!

"The Philosophy of Spirlt, and the Spirit-World." By Hudson Tuttle. A most able and interesting presentation of a most important subject. Every Spiritualist and every inquirer into the proofs and philosophy of Spiritualism should have this excellent book. Cloth, 21. For sale at this office.

"The Woman's Bible. Part I. The Pentateuch. Comments on Genesis, Exodus, Leviticus, Numbers and Deuteronomy." The contrast between the houghts 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.

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

"History of the Inquisition." Every oitizen of our country should read this concise history of that Romish churchly nstitution known as the Inquisition, The animus of Romanism against all institutions, beliefs and parties not in conformity with the ruling powers of the Romish hierarchy is plainly shown in these statements of veritable history. The devilishness and murderous malignity of the "Holy Inquisition" is scarcely paralleled in all the world's records of inhuman atrocities. It is for sale at this office, and will be mailed postpaid for 25c.

"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 righly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastily printed and bound. Price \$1.

"Mahomet, the Illustrious." By Godfrey Higgins, Esq. (Library of Liberal Classics.) No author was better quali-fied 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.

"Woman, Church and State." By Matilda Joslyn Gage. A royal volume, of more than common intrinsic value. The subject is treated with masterly ability; showing what the church has and has not done for woman. It is full of information on the subject, and should be read by every one. Price \$2, post-

"Mahomet, His Birth, Character and Doctrin." By Edward Gibbons. This is No. 6 of the Library of Liberal Classics. It is conceded to be historically correct, and so exact and perfect in every detail as to be practically beyond the reach of adverse criticism. Price, 25 cents. For sale at this office.

## REDUCED RATES

To the National Spiritualists' Association Convention, Washington, D. C. October 20, 21, 22.

Reduced Rates on Certificate Plan from all Cities and Large Towns in New England and as far West as the Mississippi River.

The New England Passenger Associaion will issue certificate tickets in the States of Maine, New Hampshire, Ver nont, Rhode Island, Connecticut and Massachusetts to those persons who desire to attend the convention. A per on purchasing a certificate ticket pays full fare to Washington, D. C. Persons desiring these tickets should ask for certificate ticket to Washington, (D. C. National Spiritualists' Convention. This ticket, when endorsed by the secretary of the association, will entitle the holder to purchase a return ticket at one-third

of the usual fare.

To give the station agent time to fill out certificate, apply for same at least one-half hour before you wish to take the train. Certificate tickets on sale three days

before the convention opens, and they are good to return on three days after the convention closes-Sundays not counted.

The following named Railroads and steamboat companies in New England ioin in this reduction:

New England Passenger Association-Bangor & Aroostook R. R., Boston & Albany R. R., Boston & Bangor S. S. Co., Boston & Maine R. R., Canada Atlantic & Plant S. S. Co., Canada Pacific Ry., Central Vermont R. R., Delaware & Hudson R. R., Fall River Line, Fitchburg R. R., Grand Trunk Ry., International S. S. Co., Maine Central R. R., New England R. R., New York, New Haven & Hartford R. R. (New Haven System), New York, New Haven & Hart-ford R. R. (Old Colony System), Norwich Line, Portland S. S. Co., Providence & Stonington S. S. Co.

Trunk Line Association-Grand Trunk Railway, New York Central & Hudson River R. R., West Shore R. R., New York, Ontario & Western Ry., Erie R. R., Delaware, Lackawanna & West-ern R. R., Lehigh Valley R. R., Central Railroad of New Jersey, Philadel-phia & Reading R. R., Pennsylvania R. R., Baltimore & Ohio R. R., Chesapeake & Ohio Ry.
[Trunk Line Association—territory

New York, Pennsylvania, Delaware, New Jersey and Maryland-also unites in granting the same rates over all their territory. The Chicago and Alten road-will also issue tickets. All 'stations in Illinois

and St. Louis, Mo.. Chicago and Bloomington, etc. the same rates on the certificate plan as far west as the Mississippi and Illinois rivers, to Cairo, including Burlington, Keokuk, Quincy, and Hannibal and St. Louis. This territory includes most of the States of Illinois, Michigan, Indiana

and Ohio. Rates can be secured at all cities and large towns on either side of the Ohio river, but none west of the Mississippi

Persons coming from the far West can secure these rates after reaching Chicago, St. Louis or Burlington. Persons using certificate tickets can have their choice of hotels in Washingington, D. C., or private boarding-houses. Carriages will be at depots on

arrival of all trains for the Ebbitt House, the headquarters of the dele gates to the convention, and all other hotels. The proprietors of the Ebbitt extend-ed a polite invitation to the board of di-or will is in abeyance? How do you teresting; no history more t cents; paper cover, 22 cents. rectors to make that hotel the headquar ters of this convention. The invitation was accented with sincere thanks, as the Ebbitt has almost a world-wide reputation. The management of this house have also tendered the National Spirit-

ualists' Association the free use of their famous Red Parlors for the annual reception. The rates made for delegates and others who attend this convention are astonishingly reasonable, and ought to secure to this strictly first-class hotel the united patronage of all. Persons anticipating attending convention should

secure rooms in advance.

The program of the Convention is not The Banner from time to time, through the kindness of the management.

On Monday evening, October 19, at 8 clock, the annual recention will take place at the Ebbitt House Red Parlors, Fourteenth and F streets, North-West Washington, at 10 a. m. and 2 p. m.

At 7:30 each evening, grand public meetings, with address, spirit communications, music, etc.
Friday, October 23, and Saturday, Oc-

tober 24 personally conducted excur-sions to points of interest, of which there are many in the vicinity of Wash-

Those who remain in Washington until Sunday, October 25, will have an opportunity to listen to two grand lectures by Hon. L. V. Moulton of Grand Rapids, Mich., in Masonic Temple.

Persons purchasing certificate tickets

can remain in Washingto until Monday, October 25, 1896. Francis B. Woodbury, Sec'y.

600 Pennsylvania ave., S. E., Washington. D. C.

P. S.-Persons desiring to read up about the National Spiritualists' Association should send at once two two-cent stamps to this office, and secure a copy of President Barrett's Report, 1895, also a copy of the History of the National Association. This history contains the pictures of all the officers of the National Spiritualists' Association, and a truthful history of its origin and work accomplished.

A partial list of the talent that will

take part in the exercises of the Annual Convention, N. S. A., Washington, D.C., October 20, 21 and 22; 1896; Harrison D. Barrett, Mrs. Cora L. V. Richmond, Hon L. V. Moulton, Hon. Samuel Putnam, W. J. Colville, Dr. Geo. Fuller, Mrs. M. H. Cadwallader, Mrs. A. E. Sheets. Mrs. Clara Field Conant, Charles Sullivan, Miss Maggie Gaule,

Homer Altimus, Mrs. Rachael W. Alcott, Mr. Geo. Bacon, Mrs. Ida Whitlock, Mr. Thos. Newman, Mrs. J. J. Whitney, Charles Schirm, Esq., Mrs. Maggie Waite, Dr. O. G. W. Adams, Mrs. Maud Frietag, Ell W. Sprague, Dr. Schlesinger, Dr. G. C. B. Ewell, J. B. Hatch, Jr., Mrs. Anna Jaquess, Mrs. Adaline Glading, Mrs. Mattie Chamberlain, F. A. Wiggin, Chas. W. Stauglen, Col. Jas. Freexen, Dr. Aspinwall, E. W. Bond, Mr. Aspinwall, John Hutchinson, Esq., Theo. F. Price, Mrs. A. E. Pierce, Mr. and Mrs. J. D. Storrs, W. H. Bach, Mrs. J. E. B. Dillon, Mrs. Carrie Loring, Frank Walker, Mrs. Wheeler Brown, John Eggleston,

Mrs. Wheeler Brown, com
Esq., Capt. E. W. Gould,
FRANCIS B. WOODBURY, Sec'y.,
N. S. A. Treason is like dismords; there is

nothing to be made by the small trader. Douglas Jerrold.

## WANTED -- KNOWLEDGE

A Response to Certain Inquiries.

TO THE EDITOR:-The above is the headline to an article by Mrs. J. R. Winsor. To take it up seriatim and give our views would make a lengthy article; hence we shall only review two or three of the most important points. There is a law governing all, to which she refers, and it is the study of law that enables us to arrive at conclusions. I quote as follows: "I was taught

when a child to tell the truth, \* \*

I have suffered untold anguish because I could not be told truth at all times by the spirits who talked to me day and night; and I could not find the law which governed it." \* \* \* "Since then I have been told that the condition of a medium may be such that spirits cannot always control the wires over which the communication passes." "I am personally acquainted with a man who is a scholar. While we are both in the form he dare not approach me; but if he should leave the form, he understands many things-for one, perhaps, hypnotism, which would help him to soon pick up the knowledge of how to control or talk to me, as I am very sensitive."

In this last quotation may be summed up all the argument that governs mediumship, which could be better explained by Carl Sextus than anyone-and we hope he will take up this subject and give us a dissertation upon it.

All questions of faith cure, christian science, hypnotism and spirit control are answered by one and the same law, which is that of will and psychic control.

Some years since I read an article from Carpenter, the celebrated mesmerist, which was in substance as follows:

"I have a subject who, in coming to one of my entertainments or exhibitions, if he makes up his mind he will not take off his coat, because his shirt is dirty and he does not wish to appear in that untidy condition, I can make him do everything I wish except to take his coat off, and why? Because he has made himself positive upon this one point against my power and influence."

Here is the law of spirit control, incarnate and excarnate.

It is well known that no one can be controlled by a mesmerist if they are positive against it. Mesmerism or The Spiritual Alps hypnotism is nothing more than the influence of a spirit operating in and through a form upon another spirit in the body. If the subject can maintain that positive condition against the spirit of a hypnotist here, cannot the same law govern the spirit after it has left the body?

Spirit control is the operation of the spirit upon a willing subject, who becomes negative for that purpose, and seek their aid and guidance. You ask how can I discriminate between House, the headquarters of the delegates to the convention, and all other the class of spirits that seek to control the proprietors of the Ebbitt extendance of the board of discriminate between the class of spirits that seek to control my organization while my spirit mind or will is in abeyance? How do you control yourself with regard to the The Real Issue. same associations here? Do you invite the liar, the thief and classes of deprayed to your home, and ask them to become associates with you? On the contrary, you repel them as such. All About Devils.

Even if you go into the haunts of Jesus and the Mediums, such, your own positive nature against their aura or evil associations helps you and keeps you on your guard against any injurious effects that would otherwise be exerted against you. When they pass from the body you are just as proof against their you are just as proof against their influence and control as you would when they were here, if you make up your mind they shall not control you.

If you are not afraid of your learned friend here, you need not be after he has passed on. Do not feel The Quarantine Raised. afraid of his influence or leave any loophole of doubt upon which he can work, but be positive that such shall not in any manner control you or even exert an influence upon you.

You will again naturally ask how can good spirits come. They come at your bidding. Your nature, your very desires invite them. While, with | The Devil and the Adventists. that positive will, you repel, build up a wall, as it were, around you, against those you do not desire, you can, at the same time, be negative to the better, higher and nobler spirits. Carry these thoughts ever with you and you will be armed against the enemy and receive recruits from friends you desire.

This is the law, in brief, in the light in which we view it. It is a subject that should be thoroughly discussed and understood, and we trust those of experience, and particularly Carl Sextus, will give their views. M. S. BECKWITH.

Passed to Spirit-Life. William Steele departed this life at

his home near Watseka, Ill., Sunday, August 30, 1896, at the good old age of 85 years. The funeral was held at the home of Joseph Schroder, near Papineau, Ill., and the remains were laid to rest in his family lot. Frank Dutcher delivered the funeral discourse. Mr. Steele was a stanch Spiritualist, and spent his time in healing the sick. Heeaves an aged wife and one daughter to mourn his departure.

MARTHA SMITH.

"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.

"From Soul to Soul." By Emma Rood Tuttle. Lovers of poetry will find gems of thought in poetic diction in this handsome volume, wherewith to sweeten hours of leisure and enjoyment. Price \$1.00. For sale at this office.

Spiritualist Meetings in Chicago. The Church of the Soul, at Schiller Theater. Mrs. Cora L. V. Richmond, pastor. Services at 10:45 a. m.

The First Spiritual Society of the

South Side, New Masonic Temple, 3120

Forestavenue, Services at 2:30 and 7:30.

Mrs. Ada Foye lectures and gives tests.

Beacon Light Church 617 North Clark

street, near Burton Place. Services at

Church of Love, Faskin's Hall, 3012 Archer avenue. Experience and test

German Spiritualist Society, Gartel-man's Hall, 13th street and Ashland av-

The Spiritual Endeavor Society meets

at 1 South Hoyne avenue, 7:45 p. m.

Spiritual Gospel Temple, Hygeia Hall, Washington boulevard and Paulina St.

Home Spiritualist Society, 11 Ada

The Church of the Spirit, Willis Ed-

wards, pastor, meets at 620 North Clark

street, at 3 and 8p. m. Lyceum at 2 p. m.

People's Home Association, Bricklay-

er's Hall, 93 South Peoria street. Serv-

South Side Christian Spiritual Socie-

ty, Kenwood Hall, 4308 and 4310 Cottage

street, Mrs. M. Summers, pastor.

other prominent mediums.

enue. Services at 3 and 8 p. m.

Mrs. Saralı E. Bromwell, pastor.

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ment of the distinguished author,

Hudson Tuttle.

Address him at Berlin Heights, Ohio. U. G. Figley: Q. (1) Who were the

Shapherd Kings?
(2) Who was Hermes Mercurius Trismegistus?

A. (1) The Shepherd Kings or Hyksos were probably hordes from the deserts of Arabia and Syria, who invaded the fertile lands of Egypt, and remained there in possession during the 15th, 16th and 17th dynasties, according to Manetho. This stretched over a period of about 500 years, which; according to the authority of Mariette, was from 2200 B. C. to 1700 B. C., or, taking Poole, from 2000 B. C. to about 1500 B. C.

Unlike most conquerers, instead of forcing their manners and customs on the Egyptians, they adopted those of the conquered, even to the sacred forms of religion, and accepted the Egyptian Gods. This would lead to the conclusion that th sion that the wandering tribe, led by the Shepherd Kings, was not numerous, for it is a law of mingling races that the most numerous absorb the less. The type of the Hyksos, however, in certain sections of Egypt, probably in the ancient center of its power, is well pre-

served to the present day.
(2) He was the God Mercury, of the Greeks, and Thoth, of the Egyptians, the inventor and supporter of learning and literature. He was believed by the Egyptians to inspire all writing, and hence all their books were sacred. works that pass under his name are in Greek and Latin, and are of no value. A great mass of writings attributed to him are forgeries, written in the Middle Ages. There have been pointed out many phrases and thoughts in the works attributed to Hermes, that appear in the Egyptian papyrus and inscriptions. It is without doubt that the books are not forgeries, nor really as ancient as supposed, but enlargements of more ancient writings. These writings are pervaded by a senseless mysticism, and to the practical and direct thought of the present are worthless.

Art. S. Gordon, Tenn.: Q. I have read with deep interest the answers to questions, and while I admire their usual fairness and directness, do you not hold your ideal of marriage above the possibilities of actual life, and is it right and practical to so severely treat the limitation of the number of offspring?

A. As for marriage, can its relations in the high sense in which it should be understood, be too idealized?

The other question is one to which there has been a great awakening in recent times, as a reaction against the superstition of religion. The church, founding its mandate on the Bible, has taught that not to have all the children "God saw fit to send" was a most reprehensible crime, and that a large family was a cause of glory to the mother. That is the doctrine of a Bible written by men in a barbarous age, of a masculine God, and has been taught until it has become a hereditary superstition. It is a belief consonant with a slave wife, obedient to the husband who is her mas ter. With the advent of the rights of woman as a co-equal with man, this brutal belief has slowly yielded to the sense of justice and of right, and the two kinds of morality, one for man and quite another for woman, is passing

I do not know to what passages this esteemed correspondent alludes, but I will say that I cannot write anything too severe to express the disgust I feel to the church and Bible teachings on this subject. Lately the press has had a kind of epidemic, reporting cases of great prolifficacy, and the style such cases are reported is that of laudation, as confer-ring honor as well as notoriety.

One instance is that of a Clay County,

Kentucky, family of twenty-three children by two wives, and of three brothers in the same county, two of whom are living with the third wife, and fathers of twenty-three children each, and one living with his fourth wife and father of twenty-six children. One of those fathers, when questioned as to the number of his children, was quite unable to answer. The post's pen and artist's pencil have portrayed the terrible sacrifice of the innocents, the destruction of helpless children; who shall paint the utter wretchedness of be-trayed trust and love blighted by pas-sion? Who paints the slaughter of

Human beings cannot hope to rival the lower order of animals in the number of their offspring. The coufish in-creases by the million, but they are all codfish. These Clay County men, by the slaughter of wives, have a score, but these are like themselves, and better for the world that they never existed. Aside from the question of the worthiness of such children, arlses another equally cogent, were they all saints and philosophers. This question reaches beyond these ignorant clowns, who know nothing higher than brute instinct. Instead of praise and public flattery and making them examples, no word of condemuation has sufficient emphasis to brand them with the ignominy they deserve. What right has anyone to assume the tremendous responsibilities of parentage unless they are reasonably assured of giang the child a proper development of body and mind and to care for its growth and culture? None what-The world has no need for such population. It has too many already of this progeny of sin and licentiousness. It has need-direful need-of men and women in the true sense of that word. Unlimited, unrestrained multiplication, instead of a blessing, is an evil fraught with dire consequences, for as prolifica-cy in nature is in inverse ratio of development, the tendency is for the lower to crowd out the higher by sheer force of numbers, as weeds stille cultivated grain. It is from this prolificacy which produces human beings instead of men and women, that free institutions reseverest strain, and are threatened with greatest danger. These shams of human beings can make or unmake government by their votes. They vote because human beings and not be-

There should be praise, not for those who have the greatest number of children, but who have the best. And while we talk of prenatal influences, and of impressions given by the mother, let us be not only just but correct, and boldly declare the influences earlier than those the mother can give; those of the father. For malformation, deformity, physical and psychical, the mother has borne while in the majority of cases such inflictions are results of secret

A. E. Baumgart: Q. (1) What were Dr. J. R. Buchanan's predictions for New York, and the cause of the calam-

els who are radically opposed to me I office. Price, 75 cents.

am repelled and yet I feel stronger. If I attend church I come home feeling angry, miserable and depressed. Have a student of psychic phenomens

been a student of psychic phenomens five years and am very nervous. How can I overcome these difficulties?

A. (1) I cannot give in full the noted prophecies of Dr. Buchanan. They included all the horrors which usually accompany prophetic utterances, and their terrific character was heightened by the glamour of science. We prestiby the glamour of science. War, pesti-lence and famine were followed by the depression of the eastern coast of the continent, and only the rock-ribbed Alleghany Mountains would roll back the ocean waves.

As the time for the fulfillment of most of these predictions has passed, no alarm need be felt that the remainder will come true.

(2) This correspondent is exceedingly impressible, i. e., a sensitive, and has not harmonized his faculties. That the church is disagreeable to him should teach him to keep away from its influence. He is unhappy because unsettled and disturbed by conflicting thoughts. Listening to some sermons would make good people angry, depressed and miserable. He should keep away from that which annoys, and proceed to cultivate his mediumship according to the rules and conditions essential for its unfoldment. He must determine in his mind what course to follow, and adhere firmly

"Truth Seeker:" Q. The writer obtained the most excellent tests through mediums-a friend procuring the tests in the writer's absence. The results obtained were wholly unknown (as to their verity) by the friend. Notwithstanding, the spirit states that a Mr. S., very much disliked in earth life by the communicating spirit, is in Spirit-life, but could not approach the communicant. This statement was repeated by another medium, who knew nothing of the first one's statement. An investigation now proves that Mr. S. is living in earth-life and quite well. How can we account for such a misstatement?

A. A misunderstanding, or the coming in of a spirit who intentionally mis-states, are among the first thought-of explanations. The method of communication is really so imperfect that it is remarkable that the confliction is not greater than it is. The tests received are in nowise weakened by the errone-ous communications. Every message and answer stands on its own merit, and even when a medium is proven to have does not prove all that he may have given is false. Honesty and high moral character are valuable possessions for the medium, but are not indispensable. The character of the invisible and unknown spirit that may come on the other side may defeat our calculations. Antagonism in communications has been a stumbling-block to investigators, for they cannot free themselves from the old conception of spirits being infallible, and they take for granted that the means at their service are perfect.

B. R. A.: Q. (1) Is these any possible sense in which thoughts can be called things?

Would it be logical to speak of photographing a thought, where the thought produced is simply some prominent element of the thought? Suppose I am thinking—"My baby is better looking than Smith's:" Granted, now, the outline of a child's head shall appear on the plate—is that a photograph of my thought? If so, then this wrecks spirit photography, does it not?

A. (1 and 2) The question,

thoughts things, has been recently dis-cussed at length and I only here reply that in no sense is this true. It is a senseless as it would be to call electricity a thing. This leads up to the other queries about photographing a thought. Even granting the supposed case and the appearance of a "child's head," the correspondent correctly concludes that it does not prove what is claimed. As tive must have reflected light, and as thought cannot reflect light, on a priori grounds we conclude that the taking of such photographs is impossible.

Before we theorize we must be sure of our facts, and of these we are by no means certain. Only demonstration, repeated and repeated, can establish a be impressed with sound vibrations in claim so wonderful and beyond ordinary

Until that time, it is uncalled for to accept statements, however supported by world-wide names. A spirit cannot be photographed any more readily than a thought, except that it has a personality. If it desires to be seen or to impress itself on the plate of the camera, it must attract to itself particles of "substance" sufficient to reflect the rays of light, and this a thought cannot do is not necessary for a spirit to attract material sufficient to be seen in order to be photographed, as the plate is far more sensitive than the eye. It is the first step toward materialization.

Peoria Has a Haunted House.

It has been years since Peoria, Ill. has had a haunted house, but the residents of the neighborhood of Calvary Presbyterian church are ready and willing to swear they have one in their neighborhood, says a news item.

The building is a two-story structure and is located on a triangular piece of property at Prairie and Madison streets, in the rear of the church. The first intimation of its peculiar inhabitants came to light Tuesday night, when peculiar sounds emanated from the house, which was the object of a shower of brickbats and rocks. The neighbors, greatly alarmed, stood in their doorways and saw the bricks fall, but were unable to locate the source. The police were equally at sea, and lately a squad of ten men, with Captain Charles, observed the mysterious charge of missiles. They examined the neighboring buildings and mounted the church steeple, but could not find the spooks.

The haunted house is creating considerable talk and a large number of people warm about it during the day.

Farm Houses Mysteriously Stoned A strange case is reported from a farm owned by Al Schader, about six miles west of Little Rock, Ark. It is tenanted by a white man and by a ne-gro. For the past two weeks showers of stones have fallen about the houses occupied by both families, shattering windows and doing other damage. A small boy was seriously hurt by being struck by the mysterious missiles. All are mystified over the affair, and the superstitious among the colored people ascribe it to supernatural agency.

A party of men with shotguns were sent out to investigate, but their pres ence had no effect upon the bombardment, which continued with renewed vigor. The men gred volleys into the woods, whence the stones proceeded, but all to no purpose, and, although the neighborhood was scoured thoroughly, no trace of the offenders could be found The shower of stones continue day and night. All are at a loss to account for

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## TALK ALONG SUNBEAMS

Possibility of Their Substitution for Telephone Wires.

Prof. Graham Bell has Renewed His Experiments with the X Rays.

Instances Where the Fall of a Shadow May Be Heard.

Prof. Graham Bell has been devoting his attention this summer to the com-mercial development of an invention of

telephoning by a ray of light.

Perhaps not a single reader of this article is aware of the fact that nearly twenty years ago Prof. Bell made the discovery of a method by which he could hear a shadow fall, says the New York Sun. He found in following up the researches of Dr. Werner Siemens that the rare metal called selenium possesses the peculiar quality of varying its electrical conductivity under the action of light. That is to say, its resistance to the passage of a current of elec-tricity differs when it is exposed to the light or hid in the dark. It was from this discovery that the inventor devised an instrument as simple as its powers were astonishing. He found that by connecting a cell made of this metal, selenium, with the ear, by means of an ordinary telephone, and then directing upon this cell an interrupted beam of ight, he could detect a sound. It was at first supposed that this rare metal was the only one which possessed this quality of being sonorous—that is to say, f giving out sounds under the action of light; but in a series of experiments Prof. Bell found that all substances possess it more or less in the same when made up in the form of thin disks or diaphragms. In a word, the great inventor laid bare for the time a new principle of matter.

It was out of these researches that the wonderful instrument upon which Prof. gave it originally the name of the photophone. It aimed to substitute for the ordinary telegraph or telephone wire a

ray of light.
Doubtless there is many a man who would question the sanity of any one who would contend he was able to talk for a long distance over a sunbeam. And yet this is exactly what Prof. Bell has succeeded in doing. The mechanism which he devised does not differ widely from the telephone in its general principles, save in the fact indicated, that it substitutes a ray of light for the usual copper wire.

CONSTRUCTION OF THE RADIOPHONE.

There is, first of all, a transmitter. which is made up of a thin diaphragm of mica or of some other substance, silvered at its back so as to make of it a connected with an ordinary speaking tube, into which the operator talks just exactly as he would talk into the trans mitter of a telephone. Against this thin disk or diaphragm is projected a ray of light, preferably sunlight. The light is caught by a mirror, and directed through a concentrating lens, whose fo-cus is the transmitting diaphragm. The latter in turn reflects the ray through a second lens, which again makes the components of the ray of light parallel, so that it may travel any distance with out dispersion.

At the other station, where the receiv ing operator is, there is a parabolio re-flector, at the end of which is fixed a selenium cell, The cell in turn is connected, telephonically, with the ear.

Now, when the ray of light is reflected from the transmitting diaphragm and the operator speaks into the tube joined clearly and distinctly heard at the other end of the line; that is, at the other end of the traveling ray of light. And that, practically speaking, is all there is to this wonderful affair.

The theory upon which this instrument is built is that the ray of light may

exactly the same way that an electrically charged wire is impressed with the sound vibrations from the telephone. When you talk into the telephone, what takes place is simply this: The electrical current being brought into connection with the carbon diaphragm, against which your voice strikes, the wire or current is set in vibration, or rather the sound vibrations or waves are impressed upon the electrical vibrations or waves, just as if you were to start a series of ripples in a pond and then add to these a second series of a different character, which would follow in the same direct tion, but not the same line of vibration

or wave motion.

It follows from the process here described, that if speaking against the carbon transmitter will set up such an agitation in an electrically charged wire, a mechanism which shall just reverse the action of the transmitter will reproduce a similar set of vibrations upon a diaphragm at the other end of the line and thus reproduce your speech.

As the reader is doubtless aware, all the trend of modern physical science is toward establishing the close relationship of the different forms of melecular motion, which for the purpose of dis-tinction are variously called light, heat, electricity and sound. So close, indeed, is this relationship

that the late Prof. Tyndall, the highest authority on the subject, wished to abolish some of these phrases, notably that of "light," as simply confusing. And the further science has gone the more it has come to see that the only difference between these varying modes of motion, the only difference between light, and heat, and electricity, and sound, is the difference of form and rapidity. It has found that it is not very difficult to convert the one into the other. The conversion of heat or electricity into light is so familiar and common place a process that persons do not wonder at it at all. But when Prof. Bell went a step further and demonstrated the possibility of converting light into sound, or at least causing a wave of light to produce a wave of sound he entered into a new field and welded a new link in the chain of relationship and interdependence. You will see that it was but a step further than this to his telephoning by light.

NOT INTERRUPTED BY OBSTACLES. But to say that this is "telephoning by means of a sunbeam" is really a very crude and inaccurate description of what actually takes place. This is what Prof. Bell discovered by accident one day in the course of his experiments. It chanced that he thrust in the path of the ray a disk of India rubber, and he found that communication was not inter-rupted in the least. The accident told Prof. Bell that he had made a yet further step in his researches; that he had opened a new gate to further knowleage of the subject. He had discovered that the process of telephoning was, not con-ducted by the visible rays of the sun-beam at all, but by the invisible rays, of which there is knowledge only by infer-

which are not visible but still have the property of developing heat or of affecting a galvanometer.—Some of these are called actinic rays, and then again there is another class of which the world has heard a great deal of late, the so-called X rays, which Prof. Roentgen made use of in seeing the hones of the

human body.
The peculiar quality of these invisible rays is that they will pass through substances which the yisble rays of light will not pass through, and this is just what happened when Prof. Bell thrust this India rubber into the sunbeam's path in his experiment. The phenomenon showed that it was these invisible rays which really took up the sound vibrations and carried them along. And so from this Prof. Bell was led to change the name of his device from a photophone to a radiophone. By this new phrase the inventor was able to give a clearer and more accurately descriptive

But Prof. Bell's researches were only begun. The invention of the radiophone was due to his discovery of the peculiar properties possessed by selenium. This s an exceedingly rare metal, so closely resembling telurium that the man who first found it gave it a name which would indicate its relationship; as telurium comes from tellus, the earth, he took its name from selene, the moon. It is as expensive as it is rare, and in his labora-tory last spring Prof. Bell showed the writer a little glass jar which contains probably the largest amount of selenium in the world. Furthermore, aside from its expense, it was a troublesome metal to deal with, and many a long night did Prof. Beli spend-all his work is done at night-over ways and means for its practical use.

It happened one day when Prof. Bell wished to make some experiments that the selenium was all gone, and just by way of hazard a number of other substances were tried, to see if they would act in anything like the same iment that it was found that there are a great many substances that will do almost as well. One of these was ordinary black wool. And just to show how large a part mere chance plays even in mat-ters of pure science, Prof. Bell goes on to tell of how one day he was out of black wool, as well as selenium. There was, white wool, however, and, nothing daunted, the inventor proceeded to bedaub this with ordinary lampblack. And this worked better than ever. It was only a little further to experiment with lampblack itself, and finally with

FIRST SUCCESSFUL EXPERIMENT.

So, by one chance experiment after another, Prof. Bell devised a talking machine literally out of a sunbeam and a small vial of soot. At first all the experiments were conducted in the laboratory between one room and another. One day Prof. Bell's co-worker, Sumner Tainter, climbed up with a radiophone transmitter into a cupola of a school-house a considerable distance away. Prof. Bell was at the receiver by one of the laboratory windows, wondering, just like Darius Green, "whether the fool thing would work," Into the transmitter Mr. Tainter oried:

"Prof. Bell! If you hear what I say,

come to the window, and wave your

Prof. Bell did not wait for his hat. With all the enthusiasm of a schoolboy he jumped to the window and waved his arms as frantically as he knew how. Later came the experiments of talking

through a distance of a mile and a half. And here the progress of the invention stopped. There were other things to. engage the attention of the inventor, and not until the announcement of the wonderful things which Prof. Roentgen was able to do with his X rays did the instruments received further attention. Now, however, with the rapid progress which investigators have made in this direction, Prof. Bell has again taken up the work with a view to making the radiophone a practical and common invention. It would never do to have an instrument which has to depend en-tirely upon sunlight for its workability, and for a time it looked as if the radiophone would be of no use to any one save men of science. But it is possible that with the advance of electric lighting and means of generating the X rays a simple and practicable way will be found to produce a light that will rival

the sunbeam, at least for this purpose The conditions are that it shall be sufficiently powerful and at the same time steady. If it does not possess the quality of steadiness, in trying to talk over a ray of light you would experience the same sort of confusion as when you try to telephone over a wire that is vibrating at the same time from some other source.

The writer asked Prof. Bell what would be the limit as to distance through which the radiophone might operate, and if it would be possible to talk any further than you may now signal with a heliograph. He replied that he saw no reason why, if the right sort of a light were found, it would not be possible to establish a series of reflecting mirrors at convenient distances apart and reflect the ray in any desired direction. Provided the lenses employed are perfectly accurate, the light would not lose its power, nor would the sound vibrations be disturbed by any number of such de-

fiections. Theoretically, it is entirely conceivable that if a series of mirrors were set up at regular intervals, sufficient to over-come the curvature of the earth, it would be possible to talk across the continent, or for that matter, were the way clear, all around the world, with this single original beam of light. The only condition would be that there should be nothing in the way of an obstruction to cross the beam in its travels.

As to the practical use of the radiophone, it is easy to see that with its simple construction it could be cheaply built, and might be employed for long distances, where the cost of copper wire would prohibit. It is likewise easy to see its utility in times of war, when it would be impossible to string a wire or when a wire might be cut by the enemy. By its means, free communication could be established between armies considerably distant from each other or from a lookout to shee headquarters of

the commanding general.

There is no deeper subject for those studying any of the higher sciences than this. It is exactly sin dine with the re-searches of our own Prof. Lockwood. It is in touch with the occult science of the day. Prof. Bell says: "It is not only upon the visible ay that the conveying of sound depends, but the invisible ray." This is true of any motive power so far discovered and utilized by man. You may see what you term waves of heat, but you are only watching the radiations emanating from the invisible power or activities behind the visible. It is true of the use of steam electricity, or the mind upon the human body. Everywhere the invisible pre-cedes the visible in expression, unfoldment and progress.

Cold, materialistic science is rapidly

advancing toward the warm, invisible, spiritualistic phenomena and very life principle of the universe of being, and

of all the sciences and I think it a credit to the Chicago Tribune, from which the above was taken, and others of the secular press, that such advanced thought should appear in their columns.
DR. T. WILKINS.

## **EXCELLENT RESULTS.**

Phenomena Produced Under Strict Test Conditions at Canton, O.

On Saturday night, September 26, Mr. J. G. Jones of Columbus, Ohlo, gaye a trumpet seance in this city, under strict test conditions, to a party of thir-teen people, all skeptics and ardent church members, except the writer, who is a Spiritualist. This seance was held at the home of a gentleman who is one of the leading members of the Methodist church here, a gentleman, too, who is well known and who stands high in this community professionally, and otherwise. There were six gentlemen and six ladies besides the medium, he making the thirteenth party, who sat in the circle, The test conditions Mr. Jones sat un-

der were as follows, and were made by the gentlemen who were in the cirole and not by Mr. Jones: First condition; Handcuffs were

placed around Mr. Jones' wrists. Sec-

ond condition: His arms from the elbow to the wrist were tied securely to his limbs. Third condition: His limbs were tied securely to the chair he sat upon. Fourth condition: His body was tied se curely to the back of the chair. Fifth condition: His mouth was filled with raw cotton, and a large piece of that material was placed over his mouth and tightly bandaged, leaving but a small space for breathing through his nostrils. The handcuffing was done by Dr. John S. Pyle, one of Canton's most skilled physicians, and when completed was ontirely satisfactory to all in the room, excepting, no doubt, the poor medium, who was unable to utter a word and scarcely move a muscle. Being then ready for the manifestations from friends on the spirit side of life, the circle was formed and a guitar and common trumpet were placed upon a table within the circle. The light (gas) was then extinguished. All joined hands, and in less time than two minutes the trumpet was raised, touching the ceiling, and immediately following this manifestation, Mr. Robert Craig, Jones' seance control, spoke through the trumpet, saying: "Why don't you tie and handcuif me," and then requested us to sing, which we did, he singing also

through the trumpet.

After singing a few verses, another spirit voice was heard by us, giving the name of Dr. Walker, a former Canton ian, and who passed to spirit-life from Canton a few years ago. After the Doctor had conversed for awhile with old acquaintances that were in the circle he gave way to other friends on the spirit side to speak.

During the evening Mr. A. H. Douds, who passed to spirit-life from Canton about eighteen months ago, by being killed by a freight train, at a crossing on the Valley railroad, near Canton, came and delivered an important mesage to a near relation, telling this relation to go to a certain spot near where he (Douds) lost his earth life and he would find a certain instrument of writing. On the day following this gentleman drove to the place designated and found the manuscript. The distance he had to drive was fully fifteen miles. After holding the medium in this test condition for fully a half hour, and all in the room being satisfied that the manifestations were not of the medium, the circle was broken, the lights turned on, and the medium was released from the bandages, and a seance in the regular way was held.

However, I neglected to mention that imposing those tests, examined the band-ages and found them just as they were before the scance, the handouffs ing creases in the flesh of his wrists. have since talked with several people who were in the circle, who told me that they were certain the manifestations were genuine spirit manifastations judging from the tests they had received and the truthfulness of those tests. test seance will be the means of doing much good for Spiritualism in Canton and I only wish we have Yours for mediums as Mr. Jones. Yours for E. R. Kidd. and I only wish we had many more such

Canton, Ohio.

#### Bible vs. Darwinism. In regard to the impenetrable mys-

tery surrounding man's origin, we have had one very able answer in Darwinism, yet without the proofs. That animals have undergone wonderful modifications, like the horse, who, from a five-toed animal the size of a raccoon, has grown to the huge onetoed animal as we now see him, is easily proved; but Darwin's theory of descent is wrongly named, as applied to animals; that which departs from the monad form can only ascend; but the descent of man, if from the Spiritworld, is rightly named. Every day progress in science is proving facts of the Bible heretofore not understood, and what better evidence have we than its teachings that God made man in his own image? The spirits of the old prophets who had taken up their abode in that 'undiscovered country,' occasionally returned (materialized), but made longer stays than the materializing spirits do to-day. No doubt our present visitants, favored by the Almighty with temporary returns for definite purposes of their own and his, are too well satisfied with their present abode to remain long away. This brings us to the question,

Could not a spirit, under the proper conditions, absorb enough material to remain longer? If they have all the bodily organs of a human being, are not such organs capable of being put to their respective uses for their maintenance here, as of old—the stomach for digestion, etc.-and could not such semi-solid forms be fed upon nourishing vapors until able to assimilate liquids and stronger food? May not Eve have been materialized from Adam in some such way? As the most wonderful modern inventions have been heralded by serious jokes as to their possibility, I will say, may we not have a re-creation of both man and woman to-day.

A New Campaign Song.

the process of telephoning was not conducted by the visible rays of the sunducted by the visible rays of the sunbeam at all, but by the invisible rays, of
which there is knowledge only by inference.

If you split up a sunbeam by means of
a prism on each side of the spectrum
there will be found to be certain rays

principle of the universe of being, and
all because the human brain is free to
think and delve in all directions, unhampered by fear of a noose, the fagot
and stake, the rack, the guillotine, or
other implements of Christian torture
and death.

It is a pleasure to watch the progress

A spirited patriotic song, entitled
workfinley, Hobart and Honor," compublished, and is creating outle a stir
other implements of Christian torture
is 35 cents a copy, and can be ordered
there will be found to be certain rays

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and notable milestone along the highway of ever-advancing human thought. The work is the masterpiece of a mind as devoid of wanton iconoclasm as of moral cowardice. It is a definite statement of where the best thinkers of the world now stand in the religio-scientific conflict. It is clear, honest, brave, and must be given a place among the great books of the year."-Chicago Tribune. "The most valuable contribution that has yet been made to the history

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In the front parlor were a number of people waiting. Introducing myself, I told Mr. Banks I desired to investigate his method.

"Come right into my work-room," he replied, "and if my people do not object, you may gather what you can."

For about an hour I watched him in his specialty, that of healing by laying on of hands. Each one claimed to have been more or less benefited. In answer to my questions, some said: "Good as new!" "Not an ache!" "Wonder how he does it?" etc. One poor man came in bent almost double, hitching along on two canes, and the thought came to me: "Now will I see the victor vanquished."

"Take off coat and vest," was the or-der, and I smiled to myself.

In about five minutes, however, Mr. B. said: "Stand up-straight!" and sure enough he stood up straight. "Now, I want you to walk like a man," said Mr. B. Much to my surprise, the man started, feebly at first, like one afraid, but in about a minute he seemed to gain confidence, and walked about the room nearly as well as I could. Tears ran down his cheek, and he told me that for more than five years he had not straight ened his back, and had given up all hopes of ever taking another step with-

"So that is the cure," said I.
"Oh, no," said Mr. B., "it will probably take three months for him to thoroughly regain confidence and develop muscular tissue sufficient to perfect a

By this time my head ached so badly that I began to lose interest and thought best to go home. but Mr. B. smilingly said: "All experiences have a price; and this is no exception. Shall I cure your headache?" and he did in less time than it takes me to write it.

I find in Mr. Banks none other than

the husband of our late gifted speaker, Mrs. Clara Banks.

I was then invited into the other room -the office of Dr. Watkins-and with a "Hello, Charlie," and "How are you, Frank?" we were lost to the present, in reviewing the past. Then came, one after another, some ten or more people, and I witnessed what to me was a dem-

onstration of wonderful power.
Hardly a question was asked, and before he hardly looked at them, he would begin to diagnose tneir case, each one claiming it was perfectly correct, and I was astonished at the rapidity and certainty of the descrip-Some came for final examination and declared they had been com-pletely cured of what to them had seemed incurable diseases. Another said: "While devoid of hope a month ago, to-day the sun shines brightly, and I shall soon be myself again." not help thinking as 1 sat there: "Can this splendid specimen of physical man-hood, with that sympathetic dignity that is so invigorating that even hard shell) feel almost impelled to join the next foot-race, be the same Charlie Watkins that we knew years ago as the wonderful independent slate-writer and It is truly interesting to watch the development of such a man and instrument.

kins the psychic, and Banks the healer day.

—and I should hesitate to limit their I still continue my letter practice. combined curative powers. They both seem to have their hearts in the work, and from what I overheard, are extremegiving name, age and leading symptom.

ly conscientious. When I left them it was a continua-tion of the old story, "Coming and go-

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ing." The question is how long can they stand the strain? for there must be

a limit to endurance. May progressive thought (and THINK ER) continue to spread its light until the dark corners are filled with the sunshine of knowledge and men rise by the way side and cry Ye Blessed.

FRANK-L. BROWN. Boston, Mass.

#### The American Spiritual Health Circle.

Among the many methods employed in the treatment of disease, we would cite the three leading schools that employ medicines alone for the cure of dis-The Allopaths administer large doses, the Homeopaths small doses, while the Eclectic School is supposed to use large or small doses, as in their judgment seemeth best.

Each of these schools bave legally recognized colleges in which their methods are taught to the coming physician. Aside from this, there are many other methods, prominent among which are—
methods, prominent among which are—
Christian Science, Mental Healing,
Mind Cure, Faith Cure, Psychic, Magnetio, and Massago Treatments—as well
as the so-called New Method—Kneipp's Cure, or walking bare-footed in the dewy grass, While much is being said in favor of the "New Method," should advise very moderate indulgence during January and February through-

out New England.

Can any of the foregoing schools or methods claim to have reached "perfection?"

How is the public, the people, to de cide which one of the many to employ when they feel the approach of the de-

stroyer?
Which one instructs the public how to keep well? In this article we shall speak of the M. D.'s and others as doctors, believing that each according to his own school or method is striving to recover health.

Now we believe a doctor should be able and willing to instruct the public in the art of retaining as well as regaining health, and doubtless many are. But the great majority seem to us quite content to struggle with the problem forced upon them in the sick-room.

The object, then, of the Spiritual Health Circle is not only how to get well, but how to keep so. Our motto is:
"An ounce of prevention is worth a pound of cure." We have been conducting our Health Circle in a quiet manner for some time and have positive proof of its good work and feel impelled o enlarge the Circle from a sense of

Why do we call it The American Spiritual Health Circle? As all common laws are founded on the Divine law, the Spiritual law should permeate and control to a marked degree all natural and physical laws. "Thoughts being things," must carry weight in the circle of un-seen force; therefore, in this we find an answer to the great Agnostic's wish, and firmly believe that under proper instruction, health is as catching as dis-

Combined concentrated thought, intelligently applied, increases the power of force to all within the radius of the thought. We feel it our duty, having fully tested its merits, to interest you in the movement. We shall form classes, monthly lessons or instructions which will embrace Hygiene, Laws of Health, How to Live, How to Gain and Retain Health, Care of the Sick, etc. Many receipts and suggestions as to food, tempting dishes, drlnks, etc., for the siek-room. How often we hear the patient wishing they had something that would taste good. We hope to supply, in a great measure, this longfelt need.

Do not suppose that we are antagonistic to your doctor; on the contrary, our object is to aid him in bis effort, by pointing out an intelligent course of action on your part, and suggesting many minor details that your busy doctor has not time to enumerate. Often your doctor is blamed for the loss of some loved one, when in point of fact he has done all in his power, and blame, if any, belongs to ourselves alone, owing to our inability to act in intelligent concert with him.

We propose forming a New Circle on or about October 1st, and monthly thereafter, and would be pleased to hear from all wishing to join. There are no restrictions, and one subscription in a family we deem sufficient. Our purpose is to enlarge our field of usefulness, and carry rest, hope and strength to weary hearts. Address,
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#### Letter to My Patients.

Having long felt the need of the roper person to administer massage and psychic treatments in connection with my practice, am pleased to inform you that I have induced B. W. Banks, the healer, to open parlors at 357 Columbus avenue, Boston, for this purpose. Mr. Banks has been long and favorably known among his friends as one who possessed to a very marked degree this wonderful magnetic curative force. I have for a long time been trying to induce him to work in concert with myself for the benefit of suffering humanity, and have just succeeded in inducing him to join me in the work.

The remarkable feature of his treatments is the rapidity and permanency of his cures. We desire to say that we have in the past, and still have, the gift of psychic healing; we have met and witnessed most wonderful cures without medicine. We ourselves have cured hundreds by this method, but we never saw more remarkable cures than some of those performed by Mr. Banks.

Hereafter we shall have a Boston office, where Mr. Banks will give treatments daily (Sundays excepted.) remember at 357 Columbus avenue, Boston. Office hours 9 a. m. to 4 p. m. Knowing as I do that some diseases will not yield to magnetism alone, I continue to give medicine, using as herotofore, the purest possible to procure. On the other hand, I know full well there are cases that psychic or magnetism treatments alone can reach, and others where magnetism and medicine work in harmony and facilitate the cure of stubborn cases. I also can be consulted personally on Monnd instrument.

days, free of charge, at the same office.

There seems to be a great degree of I will also diagnose and give psychic harmony between these two men-Wat- treatments as well as Mr. Banks on this

giving name, age and leading symptom. Price of treatments made right to all.

Yours kindly, C. E. WATKINS, M. D.

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[We have seen and inspected the letters to Dr. Peebles from which the following extracts are made.—Thomas G. Newman, Editor of Philosophical Jour-

For instance, Mrs. S. A. Jewett, Pittsburg, Pa., (care J. J. Shipley, B. & O. depot) wrote us yesterday: "I had suffered great pains a long time from a prolonged slokness; but when I was sitting Thursday evening for your psychic treatment, the pains all left me at once, and I was instantly cured. Although there is some little soreness, I've had no

A letter from Mrs. R. Irvine, 65 Corvdon street, Bradford, Pa., received the same evening as Mrs. Jewett's, says: "My foot was very, very painful; and when your letter came I took and bound it on to my foot and it was perfectly easy right off, and it has not troubled me any since. It is wonderful and I feel very happy over it."

happy over it."

G. W. Ackerly, 60 Herkimer place,
Brooklyn, New York, writes: "At my
first sitting for your psychie treatment,
doctor, my hand, by some invisible impulse, was lifted to my head which was
very sore and painful, and believe me,
before the half hour. Was a well could before the half hour was sup, I could press hard as possible on my head; and there was no soreness, no pain—all had left. It was wonderful." ott. It was wonderful.". Certainly, Dr. Peebles is doing "won-

derful" things and making astounding cures, taking many, by his psychic power and attending spirit healers, from their sick-beds almost instantaneously, thus literally making "the lame to walk, the blind to see and casting out demons" (obsessing spirits). Others, in fact the majority of invalids, require (not poisonous drugs) but some magnetized vitalized medicines. The doctor also treats the tobacco

habit and drunkenness with marked success. Those sitting for psychic treatment should put the left hand upon the signa-

ture of one of his letters and place the mind calmly upon spirit and spiritual things—upon health, harmony, happiness and heaven.

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Capt. M. J. Healy, who commands the steamer Bear, and recently returned from a fishing trip to Alaska, says that the Indians are wonderfully adept in legerdemain and other forms of the black art. He says that he has seen a medicine man thrust a knife into the body of another Indian, apparently killing him, and yet within a few minutes the injured man would be walking around without a scratch on him.

Captain Healy also tells of another event more surprising. One day an Indian girl who was visiting his ship in company with her friends, suffered from hemorrhage. Blood flowed in a stream from her mouth, and she was rapidly becoming unconscious. The ship's surgeon was called, but before he arrived a medicine man went to the girl, blew in each ear and tapped her on the chin. Then she arose and walked away as though nothing bothered her. All that was left to show her previous condition was the blood-stained deck. - New York World.

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for having applied for them. When she began taking this last medicine, she bad considerable distress
in the bowels and stomach, but after a week she was
relieved and we are conyinced if she had not the
medicine will eventually eure all her athmeuts.
We thank you sincerely for prompt reply; and wish
you all the success you so well merit.

With affectionate regards. very truly,
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## THE HUMANE WORK.

Hudson and Emma R. Tuttle in Cleveland, Ohio.

TO THE EDITOR:-Prominent among the delegates to the American Humane Association, which recently assembled at its annual convention in this city, were Hudson and Emma Rood Tuttle, of Berlin Heights, Ohio, two of the best-known and most highly esteemed workers in the Spiritualistic movement. The association, being purely non-sectarian, welcomes all kindnearted and benevolently-inclined as members and workers therein, no matter what their religious views may

be, whether Spiritualist, Materialist, Jew or Christian-all are welcome; hence the interest taken therein by these two humanitarians. "Sub rosa," the work of the A. H. A. has really grown to be Mrs. Tuttle's chief hobby, and through the deep interest and study she has given it, and the active part she took in this year's conventlon, together with the introduction of her new book, just fresh from The Progressive Thinker Publishing House. 'Angell Prize Contest Recitations' (modeled somewhat after the "Demorest Prize Contests," for the furtherance of the temperance cause), adopted by the association, for immediate use. Mrs. Tuttle will no doubt, henceforth be known as one of the most conspicuous workers in this humane education

Besides the various discussions participated in by Mr. and Mrs. Tuttle, the former distinguished himself as one of the anti-vivisectionists, and the latter by her very interesting paper, 'A Plea to Popularize Humane Work,' closing with an admirable rendition of "My Horse, Mary" (original), which was, indeed, a revelation to her deeplyinterested audience.

The formation of "Children's Bands of Mercy" was strongly advocated in the various Children's Lyceums and other Sunday-schools; also in public schools.

Now that the Cleveland C. P. L. has resumed its meetings since its customary summer vacation, it will make a special feature of "The Band of Mercy" work under its new guardian, Mrs. Kate Hicks, and "The Kindergarten," under the manage-ment of Miss Nellie C. Thayer, principal of the Thayer Kindergarten, on Van Ness street. Lyceums throughout the country desirous of giving additional interest to their work are referred to Mrs. Emma R. Tuttle, Berlin Heights, Ohio, for further information regarding the Brotherhood of

Mercy work. At the close of the convention, presided over by Mr. John G. Shortall, of Chicago, held in the Chamber of Commerce Hall, the delegates were invited for a trolley ride through the principal streets of the city, with the writer and his sister, through the courtesy of the genial and efficient treasurer of the association and agent of the Cleveland Humane Society, Mr. E. C. Parmalee.

Thus are the old denominational walls crumbling away and the humane of all creeds becoming co-workers. THOMAS LEES.

Testimonial.

Brooklyn, N. Y., Sept. 20, 1896. Dr. E. A. READ, Yonkers, N. Y.— Your treatment of my sister was successful. She is entirely well. I hope you can benefit her daughter as much. self and friends who have been under your care are delighted. with the result. I shall recommend you at all times to those afflicted. Your cure of Mrs. Van Vlaack after so many years of pain was remarkable. Yours fraternally, MRS. R. A. SCLATER. Other testimonials on application.

Right Living." By Susan H. Wixon The author shows a wise practicality in her method of teaching the principle of ethics. She illustrates her subject with many brief narratives and anecdotes, which render the book more interesting and more easily comprehended. It is especially adapted for use in Children's Lyceum. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it Cloth \$1 For sale atthis office.

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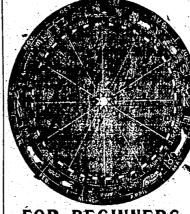
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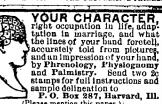


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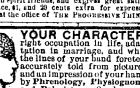


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