by 1905.

### ITS GREAT MISSION.

#### The Evolution of Equitable Conditions.

The mission of Spiritualism is not merely to bring to you evidences of life beyond the grave and hope of reunion with loved ones in the Spirit-world. It has a higher work still—the elevation of the human race. Human progress is not attained by uniform steps, but by long periods of preparation, each era culminating in a change of vast import to the race. One of these changes is now approaching. A crisis in human affairs is impending. The issues must be met. No evasion of them is possible. We do not live for ourselves alone—we could not if we would. The human race is bound together by ties we cannot sever. While striving each for his own welfare, we must aid in the elevation of our fellow-men, else we fail to attain our own highest good.

Spiritualism is the greatest reformatory force of modern times. It has not been so recognized, because its power has been dinused in every direction. Literature has been permeated by it; science has widened its domain in consequence of it, and in its clear light religion is being divested of its superstition. Spiritualism has entered the churches, and (without asking recognition for itself) has infused new life into the decaying institution miscalled Christianity, changing its methods, remodeling its teachings, and so transforming its character that it cannot today be recognized as the hell-fire terror

of a half century ago.
While the teachings of Spiritualism (without recognition) are accomplishing much in the reformation of the world, Spiritual organizations are doing very little; and, until recently, all attempts at compact organization among Spiritualists have been futile. Organization to secure to Spiritualism credit for its reformatory work is of little worth; but organization to enable us to do the work is of inestimable value. In view of the fact that much more can be accomplished by a harmonious body than by the same number of persons acting as individuals, organization is of primal

Our spirit friends have uniformly taught that happiness is to be attained here and hereafter not by self-seeking, but by love and labor for all; and after widely sowing the seeds of love for humanity during many years, they now look for the harvest. Should not Spiritualists endeavor to put into practice the lessons of brotherly love taught by the angel world? Can we not assist in making equality of rights a reality instead of a pretence in the great Republic? Has not the time come when organized Spiritualism can make a united to the family being away from home.

A correspondent says the family were ualists realize that a change is inevitable, and that by our efforts it may be shaped for good instead of for evil?

What can you do? You can study human conditions as they exist in the world to-day; you can ascertain the evils that afflict humanity; can inquire into the causes, and, having learned them. can aid in their removal. I do not here indicate specific reforms nor particular methods, because I do not wish to incite antagonisms-my only object now being to awaken inquiry.

Those who maintain that because such inquiry belongs to the realm of political economy, it is therefore outside the s of Spiritualism, cannot consistentently claim the name of Spiritualist. Spiritualism has no boundaries. It embraces everything that concerns the welfare of man. You who seek to set up limitations for its action, deny its main mission on earth, even if you do not virtually put your seal of approbation on existing conditions.

Every one for himself, and the Devil take the hindmost," has been the rule of the past; "each for all and all for each," will be that of the future. Spiritualism demands a higher rule of action than has heretofore prevailed, and the twentieth century will enforce it.
PROGRESSIVE SPIRITUALIST.

### IN SHADOW-LAND.

In this land-the shadow-land-Where we stand contending-stand Struggling 'mid the storms of life: Seeing naught but toil and strife-Knowing not the God within Is the master of all sin. Knowing not the answer lies On the earth and in the skies-Asking if, for you, for me There is immortality? Mother Nature, hear our call-Wave thy fair wand over all. Hear our call and be thou kind-Brightening the human mind! In this land of shifting sand-

Where we stand benighted-stand Gazing backward o'er the years-Filled with sorrow, pain and tears; Seeking in the past for light. That may guide our feet aright. Knowing not, that just ahead-From the land where dwells the dead Comes a hand that points the way Out into a brighter day. Mother Nature, hear our call-Wave thy fair wand over all. Hear our call and be thou kind-Brightening the human mind! In this land-progressive land-Where we stand-still doubting, stand-Asking yet for Truth's fair light. That shall lead us from the night Of despair and woe and crime-Asking still, for heaven's clime, Knowing not that Truth's bright ray Hath already found its way

Into heart and brain of man-Making life one holy plan! Mother Nature, hear our call-Wave thy fair wand over all. Hear our call and be thou kind-Brightening the human mind!

Love yourself, and in that love not

JULIA STEELMAN MITCHELL.

unconsidered leave your honor.-Shak-All governing overmuch kills the self help and energy of the governed.-Wendell Phillips.



## REBUKE.

#### The Handiwork of Jesuitical Rome.

Perhaps a great many of our readers are not aware that the hand of Rome has been guilty of burning out a good, loyal citizen of our country, but such is the case. When the A. P. A. council was organized in Arcata several lawabiding citizens of that place received monymous letters containing serious threats, and among those receiving the letters was J. H. Bracken. It centained threat something like this: "If you don't resign as president of the A. P. A. your house will go up in smoke or you will be found dead on the road," Mr. Bracken living some little distance from town. Some time after, while he and his wife were away from home. and their children at home and in bed, their home "went up in smoke," thus fulfilling that part of the threat, and nearly burning their children at the same time. This is merely a sample of the "law and order club" of the Catholie church and its Jesuitical instruction. After the burning Mr. Bracken placed chimney which survived the flames to show that although his home was gone his love for Old Glory remained. Only last week one supporter of the green rag was overheard to say to another: "Bracken (prefixing the name with words too vile to repeat) had lots of nerve to put that flag up after he was burned out." And Rome again goes un-punished.—Citizen, Eureka, California.

conditions on earth? How many Spirit- at home, asleep, and that the children of his fingers up in a peculiar way were barely rescued from the burning building by the father, who was severely burned about his hands, feet and shoulders by falling embers and burning rafters.

We commend this treatment of Mr. Bracken to those sleepy Protestants who can see no danger in Romanism .-Chicago American.

What a shame! What an outrage! on whole innocent family, equaled only by the Spanish Inquisition. No deed of the bloody Turks in Armenia, could out-do this Romish crime on our own soil. A law-abiding citizen, a president of a society, which has nine millions of the truest American patriots, was selected to be murdered. Yes, and the whole innocent family assassinated and all made to suffer the grudge murderers held against all the millions in the order. This blow was struck at the very head and heart of all its members, and each and all true American patriots everywhere. The blow to murder the president is meant to strike at all the members and lovers of liberty. Lincoln suffered assassination, but the blow was struck at the people's liberty. The injury of one is the tern of all, and should be regarded as aimed at each. Any citizen is liable to he treated so any day. For true patriot-

ism alone, this family suffered the loss of house and home and barely escaped alive. No crime could be graver or more outrageous. Will his people and county tolerate it? or will they show a spirit of indignation and justly rebuke unconcerned, and see a whole law-abiding, tax-paying family, innocent of all crime, while asleep at midnight burned out of their old homestead; a heroic father, in his night clothes, seriously burned while rescning his belpless chil dren from raging fire and falling embers? In his fearless dash into flames and falling rafters to rescue the family from a horrible death, he saved his county from a stigma of such magnitude, that the people could never have wiped off, nor the county atoned for. Think of the lacerated feeling of the family in that trying hour! out of their all, of home and clothing, out in the cold in their night-clothes. fleeing for their lives from Romish fire, harefoot on the cold ground, clotheless and destitute, homeless and penniless, a whole family cast out in the world alone, almost naked, covered only by the glittering stars of heaven blue, with a sun to rise and look down on their destitution, in tears and trials over the ashes of a ruined home, where Rome's assassius schemed their charred re mains to be found. O, people of California where is your manhood? Are you asleep? When will you awake? Is patriotism dead? Will no crime or blow on a fellow-citizen and family arouse you? This crime committed on the innocent in the execution of a Romisli threat would shame cannibals. No Protestant ever treated a dog as Rome has your brother; and all because he is a Protestant and a tried patriot. No people could have a greater stigma on their county. Will they wipe it off? It is equaled only by the burning of Lovejoy for espousing the abolition lavery, which Lincoln accomplished. Illinois is erecting a monument to Love-

ife. The outrage on the whole Bracken family was a still greater crime. What (Continued on page 5.)

joy, but that does not atone or give him

### PROF. DOLBEAR'S DREAM PROPHECIES FULFILLED.

### About, Uncanny Experiences.

Prof. Amos E. Dolbear, the noted physician and electrician, of Tufts College, has been somewhat surprised and considerably annoyed at the various versions of a ghost story, with himself as one of the leading characters, that has been going the rounds of the press

The professor said to a "Globe" reporter that the original incident on which the story was founded has been exaggerated and padded out, owing to the vivid imaginations of the various writers who have copied it, and he thought that before it went any further it would be well to have the true ver-

He remarked, to begin with, that he s not and has never been a Spiritualist, though he has had some odd experi-ences at various times in his life which have made him quite ready to agree with Hamlet that there are more things in heaven and earth than are ireamed of in his philosophy.

He said: "The simple facts in this so-called

ghost story are these:
"Some months ago I delivered an address at Eliot, and spent the night at the residence of Miss Sarah J. Farmer, daughter of the Moses Gerrish Farmer the inventor of the fire alarm tele graph, the electric railway and electric light. I may say here that I knew Mr. Farmer, who died in 1893, only slightly. I never was intimate with him.

"Well, on the night in question I went to bed in the house where Mr. Farmer lived for many years. I went to sleep, or thought I was asleep, though I realized fully that I was in bed in Moses Farmer's house and was fully conscious of my surroundings. "I heard Mr. Farmer talking to me,

though I don't recall particularly what was said, till I asked him: 'How do I know you are Moses Farmer? Mind von, all this time I had not seen him, but had only heard his voice.

"After I asked him that question he held out his left hand. I took it in mine, and noticed that it was cold. The uncanny feeling it gave me was so strong that it awakened me. I felt nervous and uncomfortable, and after twisting and turning for awhile I finally went to sleep again. I had just about the same experience right over again,

"I asked him again how I should know him, and he held out his hand once more, and I asked him how I was to know it was his hand more than an other's.

while holding the two others straight and very rigid. The trick is a difficult one-in fact. I never found any one since who can do it. I tried to do the same thing with my own fingers, and the effort awakened me. After thinking the matter over, I fell off to sleep again, and did not awake till morning At no time did I see anything but a hand.

"At breakfast I mentioned to Miss Farmer, in a joking sort of a way, that I believed I had been in conference with her father, and then described the peculiar act with his fingers, by which he had sought to prove his identity.

"Miss Farmer dropped her knife and fork and looked at me with astonish ment, and asked: 'Didn't you know that was a peculiar trick of father's? "I told her I did not. She then ex-

plained that with people whom he knew very well he had a habit, when in a merry mood, of fixing his fingers in that way, and, poking his hand at them, he would say: 'Can you do that? "I afterward talked with several people who knew him well, and who re membered that peculiar accomplishment perfectly. A Mr. Keefe, who was Mr. Farmer's assistant for years, told me that Mr. Farmer had a knack of crooking any one of his fingers at will, while keeping the others perfectly straight, an exceedingly hard thing to do, as any one can see who will try When Prof. Dolbear was asked how he accounted for the apparent phenomenon, he admitted that he could not ac count for it at all, unless it be regarded as an hallucination, one of a type of mysteries which is fully recognized by psychical students, and has been the

the last fifteen or twenty years. This led Prof. Dolbear to recali some earlier experiences in somewhat the same line. The first one he related occurred in a town in New Hampshire where he lived years ago.

object of a deal of investigation during

He said: "My house was about a mile from town, and I was in the habit of walking up the railroad track and through a graveyard, as it was neared that way.

"One moonlight night as I was walking along the track toward home, I saw woman some distance in front of me. I noticed that she seemed to keep just so far ahead all the time, and getting a little curious, I quickened my steps and finally ran, yet still the distance remained the same.

"When we reached the graveyard I was surprised to see her enter it. I followed, and finally she disappeared in a small clump of evergreens.

"I went in among the brush and ex plored thoroughly, but could find no trace of her. Up to that time I had thought it all very singular, but when found how completely she had varished. I became a little frightened and made for home in short order. I saw nothing more of her, however.

Another experience that Prof. Dolbear remembered occurred twenty-five venrs or more ago, in Lexington. where he was teaching in the State University...
He thus described it:

"I occupied a room in one of the college buildings. In the center of the room, near the foot of my bed, was a Further to the right was a closet, the door of which was fastened by a clasp that required considerable

(Continued on page 5.)

## COGENT REASONS.

In looking over a late issue of The

#### Are Essential, Save One to Occur

Progressive Thinker, I noticed an article entitled, "True Spiritualism—Knowledge Possible Without Physical Phenomena." After perusing the article carefully I fail to find where the writer has shown the possibility of a certain knowledge of a continuity of existence without the id of physical LEVITATION ALSO AMONG THE PROPHET'S EXPERIENCES. I have an uncle-Chas, H. Green, of Fall River, Wis., who has as remarkable a gift of prophecy as Daniel or any of the Old Testament problets have been credited with. His psychic expe-rience began with levitation to the cellof existence without the aid of physical phenomena, so-called, and for a Spiritualist to advance such an idea is to me ing in Methodist meetings in the county where I was born, and in 1860 the gift like burning the bridge that carried him safely over. Take away physical of prophecy came to him. A year ago phenomena, and you remove the foundation of the structure. Take away the wrote him for a detailed account of his experiences, which he sent me, and physical phenomena, and you destroy the following extracts from his letter were recently published in the Philo that, and only that which has ever proved to mortal man the continuity of ophical Journal. Since then one more of the prophecies has been fulfilled

"You wished me to write of my being lifted to the ceiling many times in Methodist meetings. This occurred in 1858, in Waseca county, Minnesota, and an account of it was published in the

leaving but the one prediction for 1905

to take place. Here are some extracts

from the letter:

secular press at thetime.
"In September, 1860, in the village of Elysian (same county) at the home of a Mr. Hughes, I met with some Spiritual ists. We were "in the spirit" (as St Paul describes it), and saw a living map of the Southern States--its mountain ranges, its rivers, and blood on the ground where every battle was after-wards fought. I saw that slavery would be abolished forever; that peace would be restored, the union of the States preserved, its power for good vastly increased and its prosperity in all that makes a nation great unparal-leled in the history of the world; that other people and nations, seeing this, would struggle for liberty—prelates and kings would tremble; that Rome would instigate war between France and the Germans which would result in a re-

public for France.

"I saw Methodists join with Catholics to check liberal thought—to crush out Spiritualism—and other churches joined to continue and keep into old theology; that this struggle would continue until 1905 when universal freedom of 1905, when universal freedom of thought and the new flood of spiritual light would become the light of the

"I have beheld many things long be fore they happened and never made a mistake in the least defail.

"I was on the train that took the 3rd Wisconsin Cavalry to Chicago, and was on my feet to stop the train as that accident happened four miles from Chicago, but Captain Ira Justin stood up in front of me and prevented my jerking the bell-rope to stop the train as the accident occurred. All in the car could see this and bear witness to the fact. We had twelve killed in that accident and thirty injured. One was crushed between the second and third car. He got on at the last station in Wisconsin, and I was involuntarily lifted on my feet to prevent his getting on, as his wife was clinging to him crying, 'It's the last that I will see you alive.' 'It is,' came to me, as I was lifted to my feet, 'the first news of him will reach you in the morning-he, is crushed-he

"Oh, how dare anyone fight this glo rious light of Spiritualism and the bright, loving ones who are ever with

The writer goes on to narrate some startling war experiences, telling how on one occasion, when captured by the enemy, his spirit band saved him while two men were vieing with each other to see which should be first to get a

rope around his neck to hang him The following dispatch, dated Ander son, Ind., August 1, 1897, shows that the prophecy-that Methodists would join with Catholics to fight Spiritualism has been fulfilled as literally as the other prophecies given, at the same time, hence I have great hope that in 1905 "universal freedom of thought and the new flood of spiritual light" will il luminate the whole world:

"Rev. H. H. Becker, of Dayton, O. Rev. E. E. Gaylor, of Columbus, O. Prof. J. D. Hagaman, of Adrian, Mich. W. R. Covert, of St. Louis, and other prominent anti-Spiritualists, to-day is sued a call for a national meeting of anti-Spiritulist associations in this city sociation. Catholics, Methodists and Christians are particularly antagonistic to Spiritualism, and they will join in the movement. There are at present several State associations, but as ye

#### A Peculiar Puzzle. Here is a puzzle, and it puzzles me so

nothing national for a concentrated fight." ERNEST S. GREEN.

San Francisco, Cal.

ERNEST S. GREEN.

That I write to you, for I'm anxious to know The true state of this thing, and the re-

In which Adam stands to the rest of Creation. Was he in reality our primal Pa? Or should we remember him as our

PUZZLE.

The rib nucleus around which Eve was formed was taken out of Adam. This makes Adam the mother of Eve. And by 'Adam's taking his daughter to wife, he has worked a terrible confusion in the family tree. And when we trace our pedigree lack to Adam's family, we are lost in the fog. For by Adam's committing this incest, in taking Eve to wife, he nakes himself not only her husband, but he is also her mother-in-law. And this also makes him grandfather to his own children. And being the mother of Eve, and the father of Cain and Abel, this makes Eve the sister to her own children And Cain and Abel are brothers to their mother. Now verily, verily I say unto you, that a man knoweth it not whether to reverence Adam as our first Ma, or our first Pa, Think on thes S. F. GRAY. Lexington, Ky.

### WAYSIDE JOTTINGS.

## The Boston Scientist Talks Made in 1860, all Fulfilled Why Physical Phenomena Notes of Work and Travel.

nothing brings me more enjoyment than my work. life. Take away the Physical phenom-ena, and Modern Spiritualism as known

to-day will lose credence-crumble and fall to earth as has all other religions that had for their support only belief. The truth is, people have had a sufficiency of belief. What they demand now is knowledge, proof-actual proof -of what you are asking them to be-

Don't think for a moment that the world is going to accept and believe as truth that which you or somebody else claims to be truth, simply because you or someone else has had proof (by previously coming in contact with physical phenomena), and proclaim it: that is only hearsny evidence at best, and is neither proof nor evidence for others. I would, indeed, feel very unworthy, were I instrumental in any degree whatever in depriving others of the God-given right to attain the knowledge of Truth in its plainest and most comprehensive form, for my experience, short as it may be, has taught me that all must commence at the bottom round of the ladder before we can attain the pinnacle. How many persons to-day outside of

Spiritualism can grasp, comprehend and understand the principles and truths of higher spirituality? Very few indeed, if any, if they do not attain the same step by step. They cannot be brought to the top at a single bound. It never has been done, and if it can be, the writer of the article entitled "True Spiritualism" has failed to show how. He says the divine within can and should be in constant touch with the divine without. Remove the physical phenomena, and who, pray, will ever know whether there is a divine within or without? Remove the physical phenomena, and what has Spiritualism to offer that is better, or different from that which other religions offer? We can say you must believe. 'Oh! but we have had physical demonstrations to prove what we assert." Other religious can say the same. Are we who (as Spiritualists) have from time to time proclaimed to the world that we can and do prove what we assert to be true by actual demonstration -are we, I say, going to give the lie to our own words, by denying the means, existence which has been instrumental in placing us in our present spiritual

While I as an individuality love and appreciate truth and advancement, and in fact, all that tends to ennoble, enlighten and benefit humanity, as thoroughly as my capabilities will at present permit, and knowing as I do that some there are who having passed that state, are where physical phenomena are no longer courted—they having already had a sufficiency of the same to thoroughly convince them—while I know this to be true in regard to the individual who has progressed beyond the necessities of such, still I for one must proclaim that physical phenomena are an absolute necessity for the struggling millions who are to-day craving for just one grain of tangible proof, such as no ism other than Spiritualism can furnish.

Detroit, Mich. C. G. SHIPPEY.

#### ANGEL OF DISCONTENT. When the world was formed and the -morning stars

Upon their paths were sent, The loftiest-browed of the angels was The Angel of Discontent.

And he dwelt with man in the caves of Where the crested serpents sting. And the tiger tears and the she-wolf

And he told of better things. And he led man forth to the towered town. And forth to the fields of corn;

And told of the ampler work ahead For which his race was born. And he whispers to men of those hills he sees In the blush of the misty west;

And they look to the heights of his lifted eve And they hate the name of rest. In the light of that eye does the slave

A hope that is high and brave; And the madness of war comes into his For he knows himself a slave.

The serfs of wrong by the light of that March with victorious songs: For the strength of the right comes into

their hearts When they behold their wrongs, 'Tis by the light of that lifted eye That error's mists are rent: A guide to the table-lands of Truth Is the Angel of Discontent,

And still he looks with his lifted eye, On a light that shines on the glimmer ing hills Of a diviner day.

-S. W. Foss, in Secular Thought. Life is the basis of phenomenal existence, the force that impels the soul outwardly, and is the basis of its forms of manifestation.

#### My last communication with the exception of a brief report from Clinton, Iowa, was penciled while en route from Kausas to Mt. Pleasant Park Camp. 1 spent ten days at this camp—they were days of work and enjoyment. Indeed

My chief mission at the Clinton camp was on behalf of the lyceum. Aside from conducting the regular sessions of the children's meetings, I met some of them every morning, giving them such instruction as I could with my limited time. I was told in the beginning of my work with the children that they had little interest in the lyceum, but I found it possible to awaken an interest, and before I left I found no lack of enthusiasm on their part. The Sunday sessions were largely attended, and the children did good work. I was assisted by those who had worked in the lyceum with me on these grounds in the early years of the camp, and who have worked faithfully each season since. The orchestra and choir were more than generous with their services; their co-operation was an immense help and appreciated more than I can ex-

From the first to last, I made it point to introduce as much originality into my work as possible. I wrote songs and recitations. I do not wonder the children lose interest in the lyceum when the older ones drop out and the work is left to be done by two or three already overworked individuals.

August 11 had been set apart as Children's Day and it was truly a red letter day for them. Lyceum convened at nine o'clock, and held an interesting missed the children and leaders were called to order again, then formed in double line for a march, the orchestra commenced playing and to the surprise of the children, they were escorted to the restaurant and served with ice cream. A happier band of children one seldom sees. After about forty dishes of cream had disappeared and the rolcksome band were preparing to leave, Mrs. McGrath, the secretary of the ly ceum, proposed a toast to the writer She offered pleasant words on belialf of the children, and said: "I want every one who will send kind thoughts to Mrs. Hull and try to keep up the work after she has gone, and also who will attend the lyceum next Sunday morning, to raise the hand." There was a quick response and little hands were held up as a promise they would not neglect the lyceum.

I delivered an address in the amphitheatre in the afternoon and conducted the children's entertainment at night. ing we had but a few days for prepara-

I left Clinton on the 1:50 train on the morning of the 12th and reached Tem-Heights, Northport, Me., which point I am writing) on the 15th I had a delightful journey by land and sea. I have made many trips on the Atlantic, but never when the sea was as smooth as on my recent journey. I always enjoy an ocean trip. night the moon was nearly at its full. the beauty of sea and sky cannot be described.

I found a band of good workers at this place and was cordially received. Temple Heights is a beautiful spot ommanding an extended view of Penobscot Bay. I have seen no lovelier spot on this coast.

I was fully rested from my last day's work at Clinton long before I reached my destination, and entered upon my labors here as good as new.

To-day, the 17th, we held memorial services in the morning. I was invited to conduct the ceremonies and deliver

F. A. Wiggin is on the ground doing a good work. His lectures are fine and the tests supplementing his lectures. eminently satisfactory. Mrs. Hewes, of Carmel, gives tests from the rostrum to

the satisfaction of many.

Dear friends in the West, my work among you seems almost like a dream. Our season of co-operation was brief but pleasant. So much has been crowd ed into my life since the first of June it seems as though a much longer time had elapsed. From the Mantua school to Winfield, Kans.: from Winfield to Topeka; from Topeka to Clinton; from Clinton to Maine. I have another gagement in this State, east of this camp, Etna. Then we will be almost to the "iumping-off" place.

It matters but little where we are our work is the same. The facilities of travel make the United States one neighborhood. We find grand men and women-loyal souls-everywhere. Moses airived in good condition this morning, August 18, from

Ledge, Mich. He reports a good meeting there. MATTIE E. HULL.

### DIVINE AWE.

To tremble when I touch her hands. With awe that no man understands: To feel soft reverence arise When, lover-sweet, I meet her eyes To see her beauty grow and shine When most I feel this awe divine-Whate'er befall me this is mine: And where about the room she moves My spirit follows her, and loves.

If every man works at that for which nature fitted him, the cows will be well

-Century.

tended.—La Fontaine. There are persons who regard their friends as victims devoted to their reputation.—St. Evremond. Star that bringest home the bee and

sett'st the weary laborer free, if any star shed peace, 'tis thou.-Campbell. Sin is the only thing in the world which never had an infancy, that knew no minority.—South.

The greatest events dawn with no noise than the morning star makes in rising -- Reccher We have still an instinct which we cannot repress which elevates us above

our sorrows.-Pascal.

# "THE KLONDIKE."

#### Interesting Particulars of the Past and Present.

ATLANTIS IN ITS PRIME-THE CLIMATE OF SIBERIA-ALASKA

-THE ARYAN RACE. The following interesting paper was given through the organism of W. P. Phelon, M. D., on the 3rd of July, 1891. It is really a peculiar statement and prophecy. The talk was made to a class of students which hewas instruct-

ing in Mysticism:
You know that the Atlantians, the Egyptians, the East Indians, the Abyssinians of Africa, and ourselves with our white skins, belong to the Aryan race; also that there is no part of the far East which is hold separate from the peculiarities of this strong, growing, enterprising and altogether pro-

gressive race. Atlantis, standing in its prime, where islands now dot the Caribbean Sea, sent out its light, knowledge and colonies throughout the world. The Temple of Luxor, in Egypt, was a center; the Temple of Elephantis was another cen-

At the time when knowledge was being recorded from the Unseen, the source of all knowledge, the northern part of Asia, now called Siberia, was a most magnificent country, fertile, with a temperate climate, and no disagreeable polar features. This king-dom extended across what is now known as the straits, to the country of Alaska, so that if the face was turned toward the South, that would be the extremity of the kingdom, and the land lying between the North Pole and the great chain of lakes was submerged. It was a mighty ocean, and this ocean extended as far south as the river in the middle of this continent, making quite a different configuration of what s known as the Western Continent. Because of the throwing up of the land at Atlantis, and the depression of the Northern part, the balancing of the land force upon the surface of the earth would be very similar to what it now is, and Asia would be extended by, the land which has disappeared be-

tween what is now two continents Alaska was an elevated, mountainous country, resembling the Himalayan country. It was sought by the Brothrhood for the purposes of study, development and growth.

Zoronster, the wise king, who was an Mantian priest, founded a new colony. in Siberia, and ruled in wisdom, justice and love, for many years. He was called the thrice-wise. His country teemed with population. The climate was favorable to human development; the soil was fertile, resembling that of e Guil States of the present configu

ration. "Alaska was set apart as a special part of the country in which the mysteries were to be preserved; not the active temple worship, or temple instruction, but they who dwelt there maintained what might be termed a school on a plateau of the mountains. There they taught the sciences, not in the cullivated physical sense, but in their

broadest spiritual signification. Furthermore, here were laid up metallic treasures of all shapes and forms; here was provided fuel in abundance: in fact all that men obtain from the earth can be found here in quantities according to his need.

It was developed by the powers that dwelt there, either for themselves as a nation, as they should need, or for their descendants in time to come. It is singular, but it is recorded in the archives of the Brotherhood, that none of their wise men, none of those who had reached far into the mysteries of the Unseen, could foresee the end of Atlantis, her power or her influence with the nations with whom she was so intimately connected. Summon what force they could: demand from the future its secrets as vehemently as they would or might, nothing could be perceived but clouds and darkness, in which everything seemed to culminate. What that foretold or what it might signify, they could not say, and this, because that which was to happen, and did happen,

was the outcome of mortal action It is plain that with nations so intertwined in the ancient times, as were hese of the Aryan race, a happening to one would be a happening to all. The same conditions, in a limited measure, pervade this country, with that called the mother country; there can be no shock to one without the other being ilso affected

You boast the almost instantaneous immunication with each other, but the ancient Atlantians communicated even faster than that; with them wires were not a necessity, for atmospheric currents were used.

Let us put this before you that you may have a connected view of earth just before the calamity at Atlantis. Take this as a starting point, draw a line east through Chaldea. through India, through Alaska, through Siberia, returning back upon itself. Siberia was only second to Atlantis in all that constituted prosperity and growth

as a nation. At the time of the crisis in Atlantis. which was so terrible as to unbalance the potential forces of the earth, and sunk their own country and its temple, the undulation of the earth's crust raised the upper part of this continent, lowered Alaska, and produced a change

in the climate. While the calamity at Atlantis was sudden, the adjustment of the earth in other parts was of longer duration, so that many of the inhabitants escaped

from the overwhelming disaster.

A part followed the lines of their own colonies down the East shore of Asia A part flowed into Europe and left their impress of the wisdom of their ancesters upon the races that are upon earth to-day. But in the derangement of the surface, that which was exceed-ingly high land in Alaska, became lower, and that which had been the center of occult force and power and a school of the Brotherhood, still retained the impress of concentrated thought, and

(Continued on page 5.)

One morning I found her curled down upon my bed feigning sleep, and

which was the happier at this reunion would be hard to determine. Since that

time we have never been parted for a

day, and the assistance she has given

I could never have performed any of it acceptably without her, for she at first

almost created and has since wholly

controlled every phase of my medium

ship, and I have not lacked success in

it at any time. I see her or feel her

presence in every waking moment. Once she saved my life, and once pre-

vented a robbery which would have

made me a beggar if it had succeeded.

She accompanied me to Europe—as a

ceived an offer of marriage from a per-

son who appeared respectable. Linda found out that he already had a wife.

A score of impositions have already

been attempted at my expense, every one of which she has defeated by time-

y action. One day not long ago she

"I can go into the banks and bring

"It would be the same as yielding to

an eternity of bondage in exchange for

a few days of that which is called pleasure, but really it is the most sense-

"I do not. Your soul is only tried,

not tempted, and that will strengthen

it against evil and save you from sud-

den surprises."
Often she teaches me in this way to

my lasting profit, and says that finally

she will guide me to the further shore of existence, where a better system of

teaching will replace her crude efforts.

She stands beside me at this moment,

as real to my apprehension as anything

I see or hear, and she smiles sweetly as

she prompts me that I have said quite

enough upon a subject so old. Perhaps

have, but much more would be re-

quired to do full justice to the spirit of

This remarkable narrative of spirit

control is recounted by one of the most

eminent lady mediums in the United

States, and that she conscientiously be

lieves every word of it is undoubted by

SHAKER SPIRITUALISM

and Inspirations.

To the Editor:-What were those spir-

it manifestations which occurred throughout all the Shaker societies in

the Union, seven years previous to the

Rochester rappings-were they ancient

And what were those exhibited

through Mother Ann Lee's mediumship

one hundred and some odd years ago

She saw visions in childhood, and in

maturer life was told by an angel to re-

pair to America, for she was appointed

by the higher powers to perform a

great work here, which would yet

'grow and fill the whole earth"-she

was to found a church, after the apos-

tolic order-based upon the principles

and was fast filling with water, while

the captain and crew had given up

hope and stood aghast with fear, say-

ing, "we shall surely go to the bottom."

Suddenly, as if by unseen powers, the

winds were reversed, and a heavy sea

replaced the loose planks in proper po-

all became calm again.

tery graves."

ition, the waters were bailed out, and

On arriving in New York, (August 6,

1770), the captain told the story of their perllous adventure, and said: "Had it not been for Ann Lee and her followers

we would surely all have sunk to wa-

ed life in the wilderness of Watervliet.

N. Y., she went forth in her public

work-preaching the glad tidings of

love and peace and salvation through

good works, and not the "blood of

Jesus." She labored amongst all classes

alike, giving freely, as she had re-

ceived, without money and without price, of those holy and divine inspira-

teachings, both by precept and example

were of the purest and most unselfish

kind, both in public and private, and

resulted in the conversion of thousands

to her doctrines, and the founding of

many noble and beautiful homes on the

communistic system, and which have

at all times been freely open to any

worthy and respectable persons who

felt the need of entering upon that

'higher order of life" and were ready

to fall in line with the established rules

The divine outpouring in Mother

Ann's day was the same as that of

apostolic fame—seeing and holding communion with angel beings, inspira-

tion, speaking in tongues, prophesying, healing the sick, etc., and the same

power in greater or less degree has

heen manifested among her people from

"The Philosophy of Spirit, and the

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of a most important su ject. Every

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thought and patient research into Na-

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and made amenable to the well-being of

humanity. Medical men especially, and

scientists, general . Aders and students of occult forces will find instruction of

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Matilda Joslyn Gage. A royal volume,

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ability; showing what the church has and has not done for woman. It is full

of information on the subject, and should

JULIA H. JOHNSON.

that up to the present time

\$1. For sale at this office.

taining beautiful

will be delighted with it.

Summerland, Cal.

of the organization.

ions from the "higher heavens."

After a time of hard toil, and seclud-

weet Linda Cress."

those who know her.

or modern?

of interest.

out their money to you without being seen, and we need never be detected.

Do you want it?"

"That would be stealing.

"Then it wouldn't pay."

less gratification conceivable."

Then why tempt me?"

"deadhead" of course—where

said to me:

"How?"

cared for wealth,"

ne in my work has been most valuable.

### MOST REMARKABLE MATERIALIZATION

### LINDA CRESS.

A Unique Spirit Control,

Narrative of a Truthful and Eminent Medium.

HER FAMILIAR CAME IN FORM EARTHLY EXISTENCE HAD COV-ERED FORTY YEARS-DESCRIP-TIONS WHICH WORRY CREDUL TTY WITHOUT ABATEMENT OF INTEREST.

"I witnessed mysterious manifestations before my tenth year. At the age of twelve something came into my life from the region of the unknown which ever since has influenced me more than all else," says the Cincinnati Enquirer.

I was an only child, and my parents, being in comfortable circumstances, were liberal in providing means for my present happiness and future well-being, while at the same time they were not a little worried at the "queer" things I saw and did. It was their view that temporarily I was mentally out of balance and scarcely responsible for my acts, but this they kept as their own sorrowful secret till events dis-

I do not propose to narrate the smaller details of my experience, mostly un-interesting except to the sight, but will at once tell the story whose events have from school one evening I found sitting my special chair and amusing herself with my picture books and other toys one of the sweetest little girls I had ever seen. She looked up at me with a bright, confiding smile, and said: "How do, Milly, sweetheart?"

My name is Mildred; so much this little stranger knew; and, perhaps, she was a cousin, till then unmet. I asked my mother if this was so.

'Perhaps," she replied, evasively. about her and when she came," I de-

The child answered: "I only just arrived, and my name is Linda Cress. I came to stay and play with you, 'cause you're so lonesome. Don't you want me?"

Indeed I did, and I said so. Of all things in the world a dear little playcame friendly immediately, and I overwhelmed her with questions as to ers and sisters, playmates, plenty of To all these queries her answers were satisfactory, especially the last-that she would stay as long as I wanted her. That will be forever," I said.

"We had conversed half an hour or more when mother asked if I did not think it time to stop that foolishness. 'Is it foolish to have a nice, little girl to talk to and play with?" I questioned. "Oh no" answered mother, "not when she is real, but you have built her

IN YOUR IMAGINATION,

This was a strange reply, I thought, for nothing could be more real to me than this little visitor, with her golden curls, deep blue, smiling eyes and confident demeanor, and I asked: "Mother, is it possible you do not see

"There is no one in the room but von and myself, Mildred, and I do not like to have you pretend there is. I hope

you do not wish to deceive me." "No, but I want Linda to show herself to you if you do not already see her. I'm sure you'll like her looks, for

asked, turning to the child. There was a momentary hesitation. about to faint and the apparition vanished from her sight and assumed its normal condition in mine.
"I know you saw her,"

said I. as mother came back to herself. "You must like her. Can she not stay here with me as long as I want her?"

Mother said she would think of it, and Linda laughed, knowing, as she afterward explained to me, that mother's decision could not possibly affect th fact. This had been predetermined by higher authority. Father had been duly told of this incident, at which he pooh-poohed, but subsequently when mother told him what part of it she had seen, he looked serious and questioned me quite sharply. He was much

my bed at night. No spaniel could be more faithful in guardianship or more patient toward my moods and whims, and I could not have loved a sistermore dearly than I did her.

Describe her? That is one thing which transcends my power, for she was in many ways different from any being I ever met. Petite, with rose tinted complexion and regular features, confiding eyes and heavenly tresses she was incomparably lovely. Always joyous, never falling to find good in conditions at which I was disposed to repine, she was bright as a sunbeam and happy as a bird without intermission, and she filled with light and love the life that before had been so lonely. Her voice was more miraculously sweet than springtime flowers, and to say that she sang divinely is not too much praise. To do a favor her heart was as willing as ever bondage was for freedom, and she breathed no atmosphere but that of loving kindness. Once

I asked her how old she was. 'Oh," with a look of intense surprise, "I'm not old at all, sweetheart, and can not be, for lapse of time ages people and I am beyond time's influence in the span of many mortal lives. Had I remained on earth I would have been old before your parents were born, and probably foolish; but these conditions I happily escaped, and am thankful. Hu man life is a terrible burden when years have largely accumulated and love is outworn, as I hope you will never learn by hard experience.

"How did you learn these things?" I asked. "Partly-by experience, largely by observation. That worn expression, "Whom the gods love die young," is the very essence of truth. I do not claim application in my case, for when I

passed from earth my age was ALMOST FORTY YEARS.

for I had long observed your loneliness and felt an ambition to cure it. Having assumed this form it was necessary to adopt childish ways, but I was enabled to retain intellect quite mature, without which my chosen mission would have been less successful. I can come as a woman whenever you wish me to.

"I'll never wish it. Let me always HER FAMILIAR CAME IN FORM see you as the darling little girl you OF A LITTLE CHILD, BUT ITS first appeared, as you have always cheered and blessed me." "Circumstances will at sometime oc-

casion a change of this feeling, when you will need stronger protection, and I will be ready for it," she said, with a sigh such as I had never before heard Shortly before reaching the age of

fourteen my parents proposed for me a birthday party, and the whole house was busy with preparation for that event, when Linda asked if she might attend as one of the real guests.
"Of course you may," I answered.

'I couldn't enjoy it if you were absent, and you shall have a dress as nice as

"Don't trouble about the dress," said she. "I have many dresses you have not seen, and you will not be ashamed of your little friend, Milly darling. You may feel assured that I will also behave properly, for I fully understand the etiquette of such an assembly."

It was a gathering of all my friends, many of whom were accompanied by their parents. When enjoyment seemed to be at its height Linda Cress entered the parlors like a flash of iridescence, absorbed most of my life. Returning and attracted every eye to her beauty of form, features and apparel. She appeared as of my age and size, and she beamed upon the guests like an angel of light. I could think of no other sim-"Who is she?" "Where does she

live?" were questions upon all lips, for to every one she was as apparent as any person there. It was the first time my father had seen her, but he divined her identity and whispered in my ear that I must make the necessary introductions, as if she was a mortal and "What is her name? Tell me all one of my dearest friends, and to no one was any different intimation to be Linda, conscious of the nature of this communication, came and

said: "Have no embarrassment about me. A simple introduction is enough. I will answer for whatever may follow. Nothing unpleasant will come from it." The pleasantest things resulted, as if mate was what I most longed for, and the weird girl controlled the thoughts it had seemed to me for many years and acts of everybody with whom she that a house containing only one child came in contact and directed as she was the most lonely place imaginable willed. She said wise things in a girifor that individual youngster. Now I ish tone, and her charming self-posses-could be truly happy. Linda and I besion and easy manner indicated rarest culture in one of her years; but her where her home was, if she had brothing imaginable in the minds of the girls dress was the most wonderful creation and their mothers, and it was worthy of the interest it excited. What was toys, bon-bons and nice dresses, and of the interest it excited. What was how long she expected to stay with us. none plucked up courage to ask. How was the ornate embroidery—constantly changing in pattern and hue with every movement of the wearer-designed and worked so effectively? It was the great puzzle of the occasion and unanswerable. The dress was like a misty cloud of the finest lace, lighter than air, and floated about Linda's form in the most undefined and engaging way, while the curious embroldery with which it was bedizened seemed to be a SPONTANEOUS FLOWERING OUT pointing. Get a real playmate, a nice little girl, and I certainly will not object." views in their interminable changes all bright and deliciously happy, like a dream of heaven. Human art has never produced nor even aspired to such an the aid of kind heaven; on arising "her

rection.

We had music from piano and harp, and singing. After several pieces had been very acceptably rendered I asked Linda to favor us with an exhibition of her musical powers, and without a moment's hesitation she went to the plano and played a funny medley of every she is very pretty. Will you do so?" I thing that had been previously played by the guests, then struck up a lively air from the opera of "Les Porcherons," and then a bright glow-appeared in the and followed it by several other and child's face and she seemed semi-lumin. mated selections, closing with a grand ous for half a minute. Mother looked old anthem, which she rendered with remarkable expressiveness. As she began upon this final effort I distinctly heard the words of the piece as from a great distance, and soon discovered that all the company heard them in the same way. The last verse was repeated as if the singers were immediately beneath our windows, and some of the guests looked out to see if this were really the case. No one was in sight. whereupon a lady suggested that the vocalists might be in ambush to heighten the effect of their prformance. Fortunately this was accepted as a sufficient explanation, but wonder at Linda's musical talent was at the highest pitch when she left the instrument She was asked if she also played the affaid the neighbors would hear the harp, and when she sought to evade a story and charged me to say nothing direct answer the demand was loud about it to my schoolmates, which I and persistent that she make a trial of it. Trial! The grand instrument made This strange child became my coul such response to her wishes as she destant companion, accompanying me er-erywhere, even to school, pretending to eat when I did and to occupy a part of my lead at night. No occupy a part of transaction of tr tranced by her own effort, and she sang to the marvelous sweet music connec by mystic fingers ineffable words fashioned to the most impetuous rhythm. Long afterward she recalled one stanza of this wild chant and repeated it to me in words like these:

> "Shall I strew on my love, rose rue or laurel. Sweetheart, or this that was the veil of thee? Or quiet sea-flower molded by the

Or simplest growth of meadowsweet or sorrel. Such as the summer-sleepy Dryads weave.

Waked up by the snow-soft sudden rains at eve? Or wilt thou rather, as on earth before; Half-faded flowery blossoms, pale with heat.

And full of bitter summers, but more sweet To thee than gleanings on an alien shore

Trod by no tropic feet?"

There were many verses, but just before the midnight hour the piece was concluded and the harp struck the sympathetic notes of "Sweet Home." was fairly launched upon my fifteenth year, and the party concluded.

Next day Linda pressed her rosy cheek against mine and said she must be absent for awhile. "Why?"

"Because there will be too many ques-tions from your friends if I remain. I must give you the opportunity to say that I have returned to my home, and that will be strictly true." "But if I am asked where your home

"You will not be asked." And such proved to be the case. She was away five weeks, the most lonely in all my life, and I learned in that inand I came to you like a little child, terval how to prize the darling spirit. paid.

### A CHEERFUL FUNERAL.

tomary Gloom.

To the Editori-I would like to tell the readers of your paper of the beautiful funeral of the late ex-Congressman Harrison Kelley, of Burlington, Kans., which took place July 26. Harrison Kelley had always been

called an hifldel, but no matter what he was called: it was what he was, an honest man, a loving father and a generous neighbor. None knew him but to respect him. He always practiced the precept, "Love thy neighbor as thy-self," as all can testify. Now the beautiful part of the funeral

was this: After opening with some beautiful song, two short impressive addresses were made by Messrs. Frank Hoffman, of Emporia, and Clarence Miley, of Burlington. No prayer was "I could make you the richest little offered; no chapter from the Bible read. woman in the world, dear Milly, if you Harrison Kelley left a wife, three

daughters and one son-not to mourn his loss, but to rejoice that his new existence is his gain. There was no crepe on the door, nor signs of sorrow any-where. The daughters were dressed in white, and wore white flowers. The wife wore a medium dark dress. Not a tear bedimmed their eyes, and such a happy expression was on their faces almost a smile. They joined in singing the songs, "Nearer, My God, to Thee," and "Rock of Ages." The family are all Christian Scientists, and they let that thought become a part of them. They would not have it said, "he was dead:" It was not so-he seemed as much alive to them as ever, and he was right in their midst.

Spiritualists, when we stand beside our loved ones, when they pass the change, let us adopt the white costume; it takes away the sadness and gloom black always brings. White is always a symbol of love and purity. Ol glo-rious truth and grand reality that the spiritual life teaches! Haven't cause to reforce and shout loud Hosannas that such a truth is in reach of all humanity? May it fly, as by the swiftest wings of a dove, and hover over every heart, inspiring each brain with this illuminated truth that "Death has no sting, and the grave has lost its vic-

tory."
Ah! why should we mourn? It should not be; we should rejoice that a spirit has gained admittance to the real part of life. Death, so-called is as essential as birth, for the advancement of mankind, and when the world realizes this fact, grief will flee to the unreality -to what it is. This funeral left an impression on the people at Burlington that will never be forgotten. It was ap-Mother Ann Lee's Visions proved by some, but the church-going class condemn it. But the family can truly say from their hearts, "Father, forgive them, they know not what they IDA MAY COOK.

### NEW BOOKS.

Old and New Psychology. By W. J. Colville.

This fine volume contains, substantiilly, twenty four lectures delivered by the well-known writer and speaker on the spiritual rostram, Mr. W. J. Colville. His ability and inspirational powers are everywhere recognized. Psychology is a large subject, and

many volumes have been written thereof peace and good will to all," purity of life, universal brotherhood, and unity on. Mostly, however, they are confined to the old rut of ideas, and are very, very far from being up-to-date in a proper conception and appreciation of In obedience to this call she quit her own country and came here to fulfill the matter in hand. The old notions her mission. While on the voyage, in about Sensation, Perception, etc., are, the midst of a perilous storm which threatened the ship and all on board, with slight changes, presented, overand again, with tedious reiteration and dull she fell upon her knees (as did also her little band of followers) and solicited

monotony.

Not so with Mr. Colville in these ineffect, and human reason points to the countenance beamed (as it were) with teresting chapters. After a philosophusclessness of any attempt in this di- the light of a divine glory"—and she ical definition of psychology, he presaid: "Captain, be of good cheer, not a seuts a historical view of the science hair of your heads shall be harmed, for from the earlier ages of Plato and Aristotle, down to Bacon-not forgetting I see an angel at the helm, and we shall the wonderful Swendenborg-and on to all be landed safely on American shores." The ship had sprung a leak the modern authors.

Our author does not stop with a discussion of the old theories and the truths they present, but passes on to the elucidation of the more modern derelopments, and newer aspects of psychology in its latest phases. Hence be gives us chapters on hypnotism, telepathy and transference of thought, mental telegraphy; mediumship, its nature and uses: obsession, etc.-phases of psychology that are new, or have taken on new meanings since the advent of Modern Spiritualism.

For these reasons the author's work is of added interest and value. To one who is accustomed to the stereotyped phraseology of the old-school textbooks of psychology, to read Mr. Colville's book is like turning from an old cropped stubble-field, into a fresh pasture, where all is full of vigorous green and flowery life. There is not a dull page, nor one that does not scintil late with vivacity and valuable instruc-tion combined. Old subjects are made fresh and interesting.

Just one quotation must close this notice: "First among requisites for spiritual culture of an ennobling sort, must be placed perfect healthfulness of mind and body. Whatever savors of eroticism in thought or practice must be rigorously excluded from the exercises performed with the end of giving free expression to latent psychical endowments. To be normal is well, to attain to supernormal heights is still better but abnormality is never to be desired. For sale at this office. Price \$1.

### TAKE THESE LINES HOME.

Would'st thou be worthy of the guides who keep 11 So sweet a guard around thee in thy sleep, And in thy wakeful moments thee inwith loving words and music fraught

with fire; Would'st thou be worthy of them as thy prize?" t Then rise, as it becomes a man to rise Let concentrativeness become thy dower. Collect thy powers into one central

Over too largeba surface, gold, when spread, Becomes, like Autumn leaflets, cold and dead. no l
The trembling victim of each breath of

wind. But not so with the breathing, godlike mind. Where one bright purpose magnifies the soul.

Where concentration lives to guide the whole; Where to do duty for the King on high, Small thoughts are taught great thoughts to delfy. The unseen atoms of your atmosphere Become a weight consolidated here-

A weight too strong for the o'erpowering winds That make such havoc among scattered minds. Take these lines home, and ponder, with a hope

be read by every one. Price \$2, post--Alexander Pope. | price 25c.

### HARRY F. COATES.

Obsequies Without the Cus- A Physical Medium of Mattoon, Illinois.

> A subscriber writes from Mattoon, Ill.: "We have one of the best mediums in the State, H. F. Coates, a farmer who lives near our city. He has produced some wonderful phenomena, and there is no doubt about his honesty, as hundreds can testify. He visits other cities only on invitation, and wherever he goes the newspapers are invited to send a representative and good reports are always given." The News of Mattoon speaks of Mr.

> Coates as follows: The shades of departed spirits have been invoked in Charleston and they have responded through horns and colored lights. It was Sunday night in Tooke's offices. The medium was Harry F. Coates, a farmer who lives near Mattoon. He and his wife and father-in-law, Harry Frazier, another farmer, were the force and about fifteen of our people were the audience S. L. Bower and wife: Ed Hart and lady; Will Woollen and wife; Dr. Silverthorn, G. W. Rosebraugh, Kimball Glassco, J. P. Jones and S. M. Tooke vere present and the press was represented by C. V. Walls, of the Mattoon Star; T. M. Morgan, of the Courier and the editor of the News. Before going into the inner room and

> turning out the lights, all who desired gave up a handkerchief, which were wrung out with some water from the office pitcher. They were put on the table, together with a couple of tin horns and a guitar.
>
> The doors were then closed and the

windows blanketed. All formed a circle, alternating a lady and gentleman

so far as possible.

Col. Walls, a scoffer, sat at the medium's right and held his right hand, Rardin sat at his left and held his left hand, while the medium's wife held the writer's left hand. When all were ready, George W. Rosebraugh arose and turned off the electric light. It was as dark as midnight. In a few moments a will-o'-the-wisp appeared and danced around in the circle. It was about as big as a silver dollar

and shone like fox fire. Presently the spirit began operations—came over and rapped the writer over the headsharply; all heard the hammering and we can swear to it. Then the horns tapped Rardin's head and also gave Walls a few whacks which made him almost scream. Then the proceedings began fast and furious. The tin horns on the table began to talk like the chief of the fire company.

They talked about everything, now

and then guying the newspaper men, who responded nobly, and soon got into a wrangle. The spirit attempted to explain how things were in the next life. He said they had all kinds of people, lakes, rivers, forests, and so forth. Asked to locate heaven or hell and they replied in glittering generalities. That they advanced rapidly if they wanted to. He claimed to be the shade of a lamented Irishman and still held his brogue. Directly there appeared in the air apparently a plate about as big as the side of a French harp, and on the side were letters made by tiny electric lights such as you see on the street or theatre signs. 'This sign spelled "Jack" it passed around the circle. It stopped before the writer a second so it could be plainly studied.

Nobody seemed to know "Jack" and he gave way to "Frank," who advertised himself without response. Then next came Marching Through Georgia by the circle. It was a cruel butchering of the tune, but an American flag made by lights floated around and waved itself and finally the horns took up the chorus and rendered it in a terrific manner, in a ghostly glee club with a rattling old bass.

In the meantime, those handkerchiefs -wet and soggy, were being thrown into the writer's lan one by one at in tervals of a few seconds. there for business, and held those hands carefully, watched the medium's head as much as possible, according few times, and said nothing. as much as possible, kicked the table s

wanted to talk to Mr. Rardin, and "Jim." The other people with keener ear

could hear what they said, for instance, one claimed to be the editor's father, who asserted that he should give Spir itualism attention; that many were interested in his welfare.

Dr. Trower gave a short lecture to Dr. Silverthorn, and the voice was that of the late Doctor. Gen. Mitchell appeared to speak to all of his friends. He was twitted by

Dr. Silverthorn for having changed his opinions, because at a former seance nere in town, Gen. Mitchell had "sassed" the ghosts. He admitted that conditions change opinions, and spoke quite a little while.

Madison Glassco had a few words for

ais brother Kimball, and told him that "Margaret," Mr. Glassco's late wife was present.

The lights were turned up and Rardin told them that the handkerchiefs were all in his lap and had been thrown there. They all went to see the spirit pictures which were expected, and sure enough every handkerchief contained a picture of a man or woman or girl-all save one and it had a rude drawing of a horse. There are about fifteen handkerchiefs in town to-day containing those spirit pictures.

#### IF WE HAD THE TIME.

If I had the time to find a place And sit me down full face to face With my better self that stands no

In my daily life that rushes so: It might be then I would see my soul Was stumbling still toward the shining I might be nerved by the thought

sublime,
If I had the time. If I had time to let my heart Speak out and take in my life a part, To look about and stretch a hand To a comrade quartered in no-luck

land;
Ah, Godl If I might just sit still And hear the note of the whip-poorwill. I think that my wish with God's

would rhyme—

If I had the time! If I had the time to learn from you How much for comfort my word could

And I told you then of my sudden will To kiss your feet when I did you ill-If the tears aback of the bravado

Could force their way and let you know-Brothers, the souls of us all would chime,
If we had the time! -Richard E. Burton.

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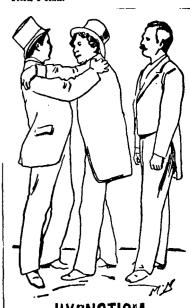
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Throwing Soap Bars Around the Room.

Window-Panes Pierced by the Soft Material as if by Cannon Balls,

THE STARTLING AND MYSTERI-OUS MANIFESTATIONS CONTIN-UE IN EVIDENCE AT THE MIS-SION-STREET FACTORY, IN SAN FRANCISCO, CAL. — DETECTIVES. ARE ALL PUZZLED.

"There are more things in heaven and earth. Horatio, than are dreamed of in

your philosophy."
Ever since Saul of-Tarsus visited the Witch of Endor, says the San Francisco Call, which is the earliest record of investigation into the occult realm, the human race has been awed by supernatural manifestations, and every new exhibition of psychic force or semblance thereto arouses the curiosity of all minds, whether they be skeptical or

not. The manifestations which have been occurring at the Yucca Root Soap Factory on Mission street since last Friday are no exception to the rule, and whether these manifestations be the result of some unknown force or the clever work of some toker the interest of the public is daily intensified by the peculiar action of certain bars of soap, which, certainly is not behaving itself just as well regulated soap should.

Yesterday morning the soap began to fly around the room with even greater force than on the day previous, when the detectives sent by the Chief of Polive were compelled to admit themselves thoroughly puzzled. A short time after the two girls employed in wrapping soap in the packing-room began to work between fifteen and twenty bars of soap flew up from the racks arranged along the wall, and fell into the aisle between the racks. While the employes were occupied in gathering up this soap other bars were flying around, some striking the girls and one giving such a severe blow to Eillie Coombs that she cried out in pain. After the first manifestation had ceased and the girls were again quietly at work a cake of soap went hurtling through the air from the front end of the room through a pane of glass in the rear window, with sufficient force to break a round hole without shattering

From 11 o'clock until 1 in the afternoon there was a cessation of the exhibition, with the exception of an occasional cake of soap flying across the room. At 1 o'clock a large quantity was again lifted in the air and deposited on the floor, and immediately afterward another cake went with incredible velocity through the air and made a hole through another pane of glass similar to the first. During the afternoon the manifestations were much less than before, but notwithstanding the fact that there were at times as many as seven people in the room the soap flew despite all efforts to find the cause for the peculiar movement.

At 3 o'clock three detectives from the Police Department, a surgeon from the Receiving Hospital and three other gentlemen were in the room to make a thorough investigation. During their search in the room the soap displayed some activity, but not as much as be-

Derby hats seemed to make good targets for the invisible soap-thrower, and Detective Egan had just finished his statement that he was sure it was not done by any invisible force when a cake of soap struck his hat and almost knocked it from his head. This made him lose his temper, and he was vociferous in his denunciation of the people in the place until Mr. Curtis, the pro prictor, informed him that he had been sent there to unearth the cause of the queer doings, and suggested that instead of abusing any one he find the author of it. Mr. Curtis also told him that if he could find anyone who was doing it he wanted the guilty party arrested at once, and assured the irate detective that the culprit would be prosecuted to the full extent of the law. as he wanted the wholesale damage to his soap stopped.

Detective Egan was certain that he could unearth the whole business in about a minute, and went to work bulldozing the little girls and Mr. Curtis from the start.
"Here," he said to Mr. Curtis, "you

might as well tell us at once how this is done. We are sure to find it out, and then it will be bad for you.'

"You were sent here to find the perpetrator of this," replied Mr. Curtis. Why don't you do that. I can assure you that if you find him I will see to it that he is prosecuted to the full extent of the law. It is time this business is stopped, as we are losing too much "Here, you," said Egan, to Lillie

Coombs, "who told you to swear that you saw these things? Why don't you fell the truth-"

Lillie protested her innocence in the matter, and then the detective tried the same tactics on Annie O'Connor, and said: "Who told you to throw this soap Own up now. You know you threw it. Annie, too, failed to satisfy the Hawkshaw, and he again turned his batteries on Mr. Curtis, who finally gave him to

understand that he had been sent there 40 find out who was doing it and not to bulldoze the establishment.

"If it is one of my employes I want to know it." said Mr. Curtis. "Find him, and that is all I ask of you. I will see to it that he is prosecuted." Among the peculiar manifestations

een vesterday afternoon were two that would take the exhibition entirely out of the range of human aid in the moving of soap. From the front end of the room there runs a stovepipe to a chimney in the rear, a distance of about twenty feet. This pipe is about ten feet the floor and about four feet above the racks on which the soan is drying. A cake of soap rose in the air to this pipe and circled it twice and was then thrown with considerable force to the opposite side of the room. A second cake of soan rose gently in the air and sailed across the room just above the racks, settled to the floor and spun on one end for several seconds. In neither instance was it possible fo these cakes of soan to have been thrown by any person in the room. Neither is it possible for any one to throw anything so that it will go as these cakes

W. C. Curtis, manager of the company, said yesterday afternoon that the manifestations were certainly of a psychic nature. His attention was first called to them on his return from a camping trip to the mountains last Lillie Coombs told the other girls in the place that a large jar containing a rose bush had raised up and made a noise in the room where she was working. The story was told to Mr. Curtis, and as he saw that the girls were frightened he laughed at them and made light of the incident. On Priday of last week several cakes of sonp were thrown about, and Saturday the manifestations became much more ronounced. He went to the girls and hold them that he had laughed with hem over the joke and now wanted

them to stop throwing the soap, as every cake had to be melted over which was thrown. The girls cried and protested their innocence, and asked him -to remain in the room, when he would

see for himself. That afternoon he saw the soap flying around, and then came to the couclusion that there was some unseen force at work. Sunday he sent a man manifestations going on, but all was

to the place to see if there were any quiet. Monday morning the manifestations became so pronounced that in order to quiet the employes, who thought a man was hidden somewhere about the place, he put the matter in the hands of the police. This was not effective, as the exhibitions increased after their search until yesterady, when it extended to the breaking of win-

In speaking of the matter Mr. Curtis said: "There is nothing strange in this to me. I have studied theosophy for years and have seen manifestations in India that were more strange, but have never seen any that were more pro-nounced. I am perfectly satisfied that there is no material agency here. It is a psychic force that is causing it, but I nm at a loss to understand the reason for it. I satisfied myself that no person about the place could do it, and after I was sure of this, which conclusion I arrived at after a most thorough one cause for it. It is impossible for the results to be produced by any person throwing the soap. Some of the manifestations are such as could not

be produced by human agency.
"When the soap was thrown about so freely that we saw that we were being damaged by it my partner and I determined to make a thorough investigation. We sent everybody out of the room and locked the doors so that there could be no possibility of any one coming in. We watched for some time without seeing anything and were just about to give it up when a cake of soap came flying through the air and hit him in the back. You can see that had there been any person in the room it would have been impossible for him to hide.

Mr. Kytka, the expert in writing, was one of the interested investigators of the phenomena, and when he saw a cake of soap land on the floor he examined it and found that it was glycerine He immediately began a learned soap. exposition of just how it was done and said that the glycerine had peculiar properties which made the soap crawl out of the box and drop on the floor. He had just finished his exposition of the matter when a piece crawled up in the air and missed his nose about an inch, exploding his theory and causing him to turn a little pale.

When asked if they were afraid, the two little girls who work in the room where the phenomena occur, said they were at first, but they are now getting accustomed to it. Notwithstanding their assertions, it was evident that both were very nervous and disliked very much to go among the boxes of When their occupation necessitated their passing down the alley between the racks they cringed and hurried along as if they were afraid of getting hit. Both still persist in saying that they saw the form of a man sever al times in the rear of the room, and while the investigations were going on yesterday Lillie Coombs went to the rear of the room and returned trembling violently, saying that she saw him again. No urging could prevail upon her to go back, even accompanied

by Mr. Curtis. Among the callers at the factory was a woman who claimed to be a spiritual medium. She went to the rear of the room and held a conversation with the invisible unknown who is causing the disturbance and then reported that she had asked him several questions and received answers.

### A REVERIE.

I sit in the dusk of evening, when the wind is sighing low, And I think of the sins and sufferings

The church bell peals its summons through the perfumed evening air, The deep rich voice of the organ swells wondrously grand and rare,

mighty host. As numerous as the sea-sands along the

surf-bound coast; And a cry rises from that multitude that reaches the inmost soul, And seems to shake this old world till

it trembles from pole to pole. We are those," they cry, "who have suffered beneath the bigot's heel,

At the stake, by the rope, by the water, by the bullet and the steel; Who have suffered and died in torture to which there was no surcease, And all of it was inflicted in the name

of 'The Prince of Peace.' Blood flowed from the ghastly winepress that his priests and teachers

As they sentenced to damnation those who would not own him God: And his cross was upheld before us as we closed our auguished eyes.

And his name was shricked through the billows of flame that shut out the skies."

They cease and a new host rises, and slowly deploys in view, Lamentations drear they utter, and

with tears their pathway strew: 'We are those," they cry, "who were born in that church whose dogmas

That an innocent soul by perishing can save guilty ones from hell: That fed us on husks and ashes manhood itself was lost. And then to eternal shadows our terri-

fled spirits tossed." As they ceased a voice beside me whispered within my ears: "The record of Christianity for nineteen hundred years." VERE V. HUNT.

### THE VALLEY OF PEACE.

Burdened, and toilworn and weary, From restlessness seeking release; We are bound for the beautiful valler, The beautiful valley of peace. Over the bleak hills of trouble,

Over the rivers of care. Over the rough roads of sorrow, Through the cavernous haunts of despair.

Over the mountains of longing. Down through the vales of regret, Beaten by tempests of passion, By many a worry beset.

Into the spirit's calm haven, Where bitterness finds its surcease. Where turmoil never can enter, Into the valley of peace.

When purified voices make music, Where ove is the sunshine that brings God's messages down from the silence On soundless, invisible wings. The beautiful valley that's fragrant With the odorous blossoms of truth,

Where the balmy breath of the spring-Is the breath of immortal youth. Oh, come, all ye wanderers weary, Where tired life gathers heartease,

There we will find comfort and glad In the beautiful valley of peace.

-Caroline Renfrew.

### ELLA WHEELER WILCOX

Her Trenchant Views of a City's Tragedies.

THE WONDER IS THAT SO MANY LIVE TO SEE SO MANY DAWNS

IN NEW YORK." "If no one in the world was selfish, death would be the only tragedy on earth," says this remarkable lady in

the New York World. Are you making yeurself and your family wretched, my dear young lady, because you have not all the fine gowns you want for your summer outing? And you, Madam, are you ill-content with your lot because you are going to a cheap summer resort with your children instead of taking a cottage at

Newport or Narraganset? Perchance you, sir, are cursing fale for being niggardly towards you; you have lost money during the last three years, and instead of a trip to Europe this summer you are taking only a few weeks' vacation in the suburbs. Your heart is full of bitterness, and you

think your destiny a hard one. Then let me urge you to obtain copies of The World and to carefully read the current events of the last week. It has been a remarkable week-re-

While you fretted over your petty disappointments and lack of unneces sary luxuries, a human being to whom life means as much as it means to you actually died of starvation in Greater

markable for its heart-rending epi-

While you worried about going to the country and yearned for gay Newport, a family of four people were discovered at the door of death through lack of

food and sustenance. While you nondered over your unsat isfactory wardrobe, a half dozen young girls were making frantic efforts to end their lives, and some of them suc-

That is, they succeeded in ending one chapter of life. But God will keep on turning the pages of the book of Existence for them to read. He alone cre ited life, He alone can end it. Close to the earth a shadowy band

Unseen, but seeing all, they stand Until their natural time to die, As God intended, shall draw nigh. Oh, the pity of it, the pity of it! Think of the vast amount of unused

wealth in New York City! Think of the thousands of acres of fertile lands held idle and unproductive by milliontheir grandchildren may obtain still added millions to store up. Think of the the rivers of champagne which cost thousands of dollars and headaches every night in New York City, and then read the World of last Tuesday. Tales of starvation, destitution, suicide fill its columns. How it makes our own pet-ty troubles and worries shrivel and ade into nothingness to read of these great tragedies.

Horrible and heart-rending as these

stories of misfortune are, they set peonle to thinking; and they make us ishamed of our discontent with our

I wish every seventeen-year-old girl who is making herself miserable be-cause she has no wheel this summer, or because she cannot travel to seashore or mountain as some of her companions ire doing, might read the story of seventeen-year-old Mamie McCarthy, who died of hunger on August 6, at 502 Columbia street, Brooklyn.

She hunted for work, but failed to obtain it. She would not beg, and so, atter awhile, nature rebelled, and she died from lack of food.

I wish every college boy who is despondent and discontented because he cannot keep pace in a financial way with some of his wealthy classmates, could rend the story of poor Frank Har-per, whose hands were too week to hold the food offered him when he was found at starvation's door last Monday

Of course, neither Mamie McCarthy nor Frank Harper need to have starved had they been willing to beg. Beggary is a pitiful condition, but I fancy I would prefer it to death by starvation. Most people would. Perhaps both of these young people had made one or two appeals only to be rebuffed. It is the general impression in a large city that a man is lying when he says he wants money to buy food. We all think he wants to buy rum, and we are urged by the charitable societies to refuse all street beggars, as careless giving encourages the vice of professional

begging.
Without doubt this is true. Yet here we have two cases of recent occurrence, where a young woman and a youth walked the streets of our great city absolutely starving for food.

I confess I never turn a street beggar away without a twinge of conscience, unless his face is a familiar one. Last winter a lady was accosted on the street in the late afternoon by a neatly dressed pretty young woman, wearing begged her for a few pennies to buy

The lady was so struck with the in congruity of the girl's appearance and her demand that she passed on without reply. The girl darted away with the look on her face of one who had received a blow.

My friend tells me that the look

haunted her for many days afterward. As for myself, I have always longed to know what secret tragedy of city life lay under that bunch of violets on the fair beggar's breast.

It is not the ragged and nukempt beggars who are always the needlest. I have known a girl whose deft fingers and exquisite taste enabled her to pro sent the appearance of a lady of fashion to a casual observer-to be at the very threshold of starvation for weeks At least she was obliged to limit her self to a diet of crackers and water while hunting for employment; and her vitality was so impaired by the lack of food and the abundance of worry that it required a year's time to restore her nealth. Yet she met a dozen friends daily during those weeks of hunger, complimented her on her appear-

town during the outing season. Meantime summer servants left in charge of many elegant New York mansions were wasting more food daily than would have been needed to maintain the girl in comfort for a week.

ance and wondered why she was in

Look at the club life in 'New York City! Look at the hotel and restaurant life! What goes from their tables in a single night, half used or untouched well paid for) would feed a whole horde of the city poor. Or, better yet, it would feed a large majority of the poor in the city who are really deserving-those who are needy from ill health and misfortune—or, still better it would perhaps feed all the proud and refined poor who through thrift and taste manage to keep up an appearance of comfort while their bodies are being

undermined by insufficient food. It is claimed that the charitable so cieties of New York have money enough to supply the needs of all the deserving poor who apply to them. Ru why, then, is there such continued and

increasing misery? It has seemed that a wave of despair | Alice B. Stockham, M. D., Price, \$1.

and distress has swept over the city during the last week.

It was, too, the week of Canovas's assassination.

Who shall say that the astrologer's are wrong who tell us these things are due to a peculiar confunction of stars? May not stars slip a cable sometimes like street cars that idit us mortals up? The chief of the Weather Bureau thinks the suggestion that "drime flags" may yet be hoisted very unscientific. It is quite as probable, however, as the

many years ago.
What would our pricesiors have thought to be told in the midst of torrid weather that a cooly wave, was approaching and would, arriva about 5

signal-service system seemed not so

p. m. the next day but one? day
They would have thoughtajust what Mr. Weather Bureau now thinks of the "crime flag"—that it was "unscientific."
There can be nothing more suggestive of lawlessness and license than a large city in summer.

The closed houses seem like sleeping respectability. The parks luxuriate in their own beauty and breathe forth rank, fresh odors. The streets are day—careless of what they do, but bent upon "doing the town." The carriages which roll by at night contain heaven knows who, and going heaven knows

The whole atmosphere of the place is reckless, indifferent. Misery becomes o apparent in the poorer districts that the observer grows hardened. Open windows, roof tops and balco-nies, as well as the streets, swarm with

he suffering poor. Not so much "God's poor as "man's poor," rendered so by man's greed for wealth-by his selfish, cruel methods of

monopoly, Charity, like a small, white dove, spreads her wings over a few of these miserable mortals, but the big forest of the town is filled with those she cannot each and it is no wonder that despair and desperation seize upon these homeless, unfed creatures in these August nights when the moon is at her full.

The wonder is that so many live to

see so many dawns.
There could be no conditions of society-save those of a community-which would do away with the indigent and unfortunate classes. People are not erented free and equal, and no system of laws can make them so. There will always be the bright and stupid, the forward and backward, the lifter and the leaner.

There are two kinds of people on earth to-day--Just two kinds of people, no more, I

say. Not the good and the bad, for 'tis well understood The good are half bad and the bad are half good. Not the rich and the poor, for to count

We must first know the state of his conscience and health. Yet the happy are sad, for the swift flying years

Brings each man his laughter and Are the people who tift and the peo-

ple who lean. earth's masses Are always divided in just these two

And oddly enough, you, will find, too, I There is only one lifter to twenty who

In which class are you? Are you easing the load Of overtaxed lifters, who foll down the road. Or are you a leaner, who lets others share

Your portion of labor and worry and

But these divisions between poverty and plenty-which always have existed the future good of Spiritualism. and always will exist-have been made unnecessarily marked by the greed and

seinshness of the few.

tragedy on earth.

The wild craze for enormous fortunes has made America a land of the few multi-millionaires and millions of white And thousands of foolish people in moderate circumstances are striving to

live as millionaires live, and so are rapidly finding their way down to poverty.
At the bottom of every tragedy which filled last week full of horrors lay human selfishness. If no one in the world was selfish, death would be the only

### INSPIRATION.

Let me sing you a song of the world of light, Where the loved and lost have flown Beyond the grave, through the open

That is called the dark unknown. There are crystal seas and woodland Where are songs that the wild birds sing;

There are fountains and parks and beautiful flowers. And the air has the breath of spring. There are cities and spires with tints of light

That the rainbow gives in hue, As it shines through windows and lattice work. That the rays of light subdue.

There are temples whose altars are made of gems, Rare gems from the ocean caves, That the pulsing tide of the ocean's breath

Has borne on the ocean waves. All these are true to our vision grand, As we stand on the beautiful shore. The sweetness of nature at our command. That we never have known before.

There are loving eyes that look into yours And with joy to greet you come, And you hear what you never thought

From lips that on earth were dumb. Where you struggled and toiled for The topmost round of fame—
And lost as you thought—in this world truth to win

of light.

In letters of gold, your name Is written on banners and borne with And cheered by the month there, For you lifted the veil from mourning

And banished from them despair, With words that told of this world of of light. And their loved again would see

That they come to them and longed to Of their joys in the world to be. This is the song I have come to sing To you of your mission grand:

You will know the good you have done on earth When you come to the spirit land. -Through L. A. S. Nourse.

Moline, Ill. "Karezza. Ethics of Marriage." By Woman Suffrage.

It is sometimes said, "The suffrage movement seems to be dying of inanition." On this point let the facts

speak for themselves. Sixty years ago, women could not vote anywhere. In 1838 Kentucky gave school suffrage to widows, and in 1845 the law was changed, making widows and spinsters having taxable property eligible to vote for school trustees ex-cept in cities governed by charters.

In 1861, Kansas gave school suffrage o all women. In 1869 England gave municipal suffrage to single women and widows, and Wyoming gave full suffrage to all women. School suffrage was granted in 1875 by Michigan and Minnesota: in 1876 by Colorado; in 1878 by New Hampshire and Oregon; in 1879 by Massachusetts; in 1880 by New York and Vermont. In 1881 municipal suffrage was ex-

tended to the single women and wid

ows of Scotland. Nebraska gave wonen school suffrage in 1883, and Wisconsin in 1885. In 1886 New Brunswick and Ontario gave municipal suffrage to single women and widows, and Washington gave school suffrage to all women. In 1887 municipal suffrage was extended to all women in Kansas, and school suffrage in North and South Dakota, Montana, Arizona and New Jersey. In 1801 school suffrage was granted in Illinois. In 1892 municipal suffrage was extended to single women and widows in the Province of Quebec. In 1893 school suffrage was granted in Connecticut, and full suffrage in Colorado and New Zealand. In 1894 school suffrage was granted in Ohio, a limited municipal suffrage in Iowa, and parish and district suffrage in England to wo men both married and single. In 1895 full suffrage was granted in South Australia to women both married and single. In 1896 full suffrage was granted to women in Utah and Idaho.

The question is now pending in South Dakota, Washington, the British provinces.

E. A. PARKER. Dakota, Washington and in several of

The Cause in Peoria, III. To the Editor:-A report of the work n Peoria may not come amiss. Kayner and myself have been holding the fort and are gratified with the result. The friends have secured the old Swedish church for our use. It is neat and with new chairs and an elegant pi ano we can not only give spiritual work but seat the audience comfortably and our leader in music give them a treat equal to any of our societies more pre tentious in their work. Sunday, August 21, we dedicated the church under the name of "Spiritual Science Hall"—a name which we as workers in the field have used for several years. The friends brought vines, flowers and plants, and Saturday was a busy day

with willing hands and loving hearts to assist. The hall was soon a bower of beauty, bunting and flags being interspersed with nature's offerings. A large picture of E. V. Wilson hung just above the stage, and his benign pres ence was felt by both myself and his each man his tears.

No, the two kinds of people-on earth I our hearts in the great work of the day. The afternoon service consisted of music and short speeches and christening of two children, Clara and Mabel Wyatt. Their parents are members of the Spiritual society. Mr. Brown, Mr. Rummell, Sheppler, Mrs. Kayner and myself gave the addresses. Our audiences are gratifying in numbers and increasing every service. Now that we are in permanent quarters and no favther changes to be made the people as

well as ourselves feel at home. The evening service consisted of in spirational lecture by my guide, fol-lowed by tests through myself and Mrs. Kayner. The work done by the guides was acknowledged correct in every case, a rather remarkable occurrence, when there were over thirty tests given by the different guides. The philosophy is being asked for as well as the phenomena, and this augurs well for

"From Soul to Soul." To the Editor:-I put in the day yes-

SALLIE C. SCOVELL.

tev visiting with this sweet little gem of poems. I am greatly impressed by the inscription, "To the doers of little I wish to make myself worthy of classification among these doers, and would begin by endeavoring to persuade the readers of The Progres Thinker to send for this casket of diamonds. I understand that much of the authoress' life experience is contained in it. Would you inquire which one among the rich gems I most admire: Once in my life, I read of a little sunny eyed girl into whose arms four beautiful wax dolls were placed, with the re quest that she would lay them all aside except the one she desired should be selected for her. She held them long and at last burst into tears—she could not choose. Thus it is with me. there is one class which touches a highly emotional nature with greater tenderness than others. Among the number of this kind, I am greatly impressed "From the Highlands of Heaven."

One verse I reread several times: "Coming more near me, in soothing compassion, Dew-on-the-lilles spake soft to my

Giving me strength in the tenderest fashion, Lulling my anguish to stillest control.

'Go," sang my fellow-immortals; "all

Knows not a labor more sacred than

Love's precious chain is not tarnished nor riven. Heaven and earth link in sorrow and bliss."

Now this poem sets the sympathetic chords in my soul in responsive vibration, and yet, that I have thus quoted, I am agitated with a slight feeling of guilt as though I had done violen other notes of the sweet singer. I dwell feel the tender heart-beats of the poet as her saddened memory linked to some sweet remembrances forever blotted out, as realities of recurrence; and with a choking sensation, I, too, think of a

"Lucile of Paradise" holds the truly sympathetic soul spellbound. I almost feel that I have done violence to the soul of the sweet poetess, and to my own by this seeming discrimination, but I do not mean it as such. One thing noticeable about Mrs. Tut-

sweet, precious form-oh, so dear-at

tle's poetry is the seeming unconscious exactness of metre and rhythm. I cannot (may I express an individual prejudice) brook the loose-fointed measure so common in pretenders to verse-mak ing. In Mrs. Tuttle's book we find a union of grammar, rhythm and measure. But above all is the soul-touching pathos of the true poet. Should my lover of the beautiful to procure this book and drink at the fountain of true poetical inspiration, I shall think my-self one of the "doers of little things."

B. R. ANDERSON. Concordia, Kan.

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rilla: The best - and the rest. The trouble is they look alike. And

and you'll get the best

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when the rest dress like the best who's to tell them apart? Well, "the tree is known by its fruit." That's an old test and a safe one. And the taller the tree the deeper the root. That's another test. What's the root, - the record of these sarsaparillas? The one with the deepest root is Ayer's. The one with the richest fruit: that, too, is Ayer's. Ayer's Sarsaparilla has a record of half a century of cures; a record of many medals and awards - culminating in the medal of the Chicago World's Fair, which, admitting Ayer's Sarsaparilla as the best - shut its doors against the rest. That was greater honor than the medal, to be the only Sarsaparilla admitted as an exhibit at the World's Fair. If you' want to get the best sarsaparilla of your druggist, here's an infallible rule: Ask for the best and you'll get Ayer's. Ask for Ayer's



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the first chapters in Matthew, contain-

ing an account of the youthful Jesus,

his conception, birth and adoration by

the Magil, otherwise Persian priests,

are late additions to the Gospel, not

found in the earlier manuscripts. The

same is believed to be true of Luke.

Mark and John make no allusion to

Before us as we write is a little vol-

ime, late from the London press, en-

titled Egyptian Mythology and Egyp-

tian Christianity, with their influence

on the opinions of Modern Christen-

dom, by Samuel Sharpe, author of "The

History of Egypt." It contains upward

of a hundred illustrations from the

monuments, and is replete with infor-

mation relating to the gods and their

These monuments, of which the group

we are about to describe is one, aside

rom sepulchral grottoes, says an arti-

cle on Egypt in the Encyclopedia Brit-

annica, vol. 7, p. 776, "occupy a space on both sides of the Nile, of which the

exfreme length from North to South is

about two miles, and the extreme breadth from east to west is about four

niles." The majestic temple of Luxor

grandeur of ancient Thebes. The En-

evelopedia already quoted says, in de-

"Nowhere else are the mythology, the

history, the very life and manners of

theEgyptians of old times so vividly

brought before the eye as in the sculp

tured and inscribed monuments of the

Probably there is not an event re-

corded that did not occur from 1,500 to

2,000 years before the commencement

of our era. And its reference to myths

carry us back to times of dim tradition,

to which imagination has added de-

tails. With all these facts in mind the

gentle reader will accompany us to this

ancient temple, with its wealth of

sculptured columns and porticoes, its

num crous courts and great hypostyle hall, 170 feet in length, 329 feet in

width, supported by 134 columns, the loftlest 70 feet high, and about 12 feet

of Jesus," for each of the incidents is

given in detail. The reader is at liberty

to add his own label, when he has read

the description as we compile it from

the learned author. It is regretable

the illustration cannot here accompany

In the first scene, embracing two persons, the god Thoth, as the messenger

of the gods, informs a maiden that she

is to give birth to a son. In the second scene of three persons the god Kneph,

the spirit, and the goddess Athor, both

take the hands of the maiden and put

into her mouth the character for life,

mentioned in Exodus 1:16. Two of the

this last group there is another, but th

proper to venture an opinion as to the

Let the scholars make their own in-

the first chapters of Matthew, residing

at Alexandria, have this mural inscrip

tion before him, or in his mind, who

advent of "our Savior" to earth?

he wrote of the events attending the

IN ILL FAVOR.

The Christian Endeavorers appear to

be in ill favor with their God, for that

Divine Providence which counts the

collision with which their tour to the

great California assembly began, Is

supplemented by the narrow escape

from death of the large number who

took a side excursion on a steamer

take the cutside passage instead of the

Dixon's Sound route, that they might

gain the time necessary to make their

tickets good, the limits of which had

nearly expired. They had scarcely

changed their course before the ship,

the Mexico, went onto West Devil

Rock. Had it not been for a most for-

tunate combination of circumstances

every soul on board would have per-

ished. As it was, all were saved. Per-

haps the railroad company will extend

the tickets of these unforutnate En-

deavorers, and treat them with more

tenderness than they have met at the

But such calamities ought to be re-

vince them that they are not quite as hand-in-glove with the Almighty as

they believe they are, and that acci-

dents befall others is not positive proof

COMMENDABLE.

A regularly ordained clergyman, in

charge of a regularly organized church

at Rockford, in this State, found his in-

come too small to supply suitable

clothes for himself or pay board bills,

so he has temporarily doffed his cleri-

cal robes and entered a shaft being

sunk in connection with the city water

works, as a day laborer. Such genuine

grit ought to be educated away from

such a damnable creed as is taught in

his church. The world would be the

gainer if the entire priesthood of all de-

nominations were compelled to resort

to manual labor for subsistence, in-

stead of trafficking in heaven and hell,

AND PAUL.

Rev. Baring-Gould, author of Curious

Myths of the Middle Ages, has just

published a "Study of St. Paul." The

British Review says: "He has stripped

him of every rag of the supernatural."

as is their habit.

elved by them as a warning, and con-

hands of the God they worship.

that they are in the wrong.

ntent of the sculptor.

the written description.

capitol of this ancient empire."

scribing this temple:

these pretended events.

vorship.

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with its stately colonnades rising sixty feet in height is said to be worthy the SATURDAY, SEPTEMBER, 4, 1897.

#### WANING PRAYER.

"Is family prayer declining?" asks a liferary exchange. An English magazine. The Quiver, in a late issue publishes the opinion of nineteen prominent clergymen replying to the inquiry, cleven of whom responded in the affirmative, six evaded the issue, while two thought the habit was not dying

The religious press of America very generally concede that family prayer is largely declining, and give as the cause that modern business habits in many homes are destroying the family altar. One says:

"There was a time when secular papers, magazines, and books were carefully collected on Saturday evening and laid away. But we fear that in many households it is not so now, but that even children are permitted to read the monthly magazines and fiction of the

Is it not a fact that people have learned prayer is a waste of effort; that in this utilitarian age we must help ourselves, else go unhelped? Experience has demonstrated that a too generous bestowal of charity makes the recipient a dependent instead of a producer. If the multitude of tramps wandering over the country, subsisting by beggary or crime, were compelled to earn their bread before eating it, would not the world be the gainer? A wise Providence has made man the custo dian of his own fortune. He must supply his needs by labor, else go hungry. The millionaires are not productions of heaven, but of avaricious and almost criminal cupidity, so they are not taken

As men learn to distrust the efficacy of prayer by reason and observation, and discard faith with more enlarged knowledge, so as the world grows wiser, the appeals to heaven for aid grow less till finally self-reliance will become the touchstone which will sup- finger in his mouth to denote his in-

### GREAT IS HUMBUG.

Politicians always have an eye to business. Why shouldn't they? The votes of the dear people make or unmake them. In the new tariff law nearly everything that is taxable is taxed; but it appears that the paste wafers manufactured by pauper labor in Italy, converted by the flandoodle of the priests in the shape of prayers and blessings into the flesh of the living God, and imported into this country to be sold by the church at a big price, are. on the free list. If really little gods, as claimed, and when laid upon the tongue by a ministering priest and swallowed by the kneeling communicant becomes endowed with the wisdom of the supe rior Gods, why shouldn't they be imported free? The special reason. for their free importation however, is, they who feast on Gods have votes, and if import duties were laid on them those votes would be cast against those who were instrumental in causing them to be taxed. No objection is made to paying a duty of 5 cents a dozen on eggs. 6 cents a pound on cheese, 40 cents a bushel on onions, 20 cents a bushel on potatoes, and so on with every article of food, which duties on importations enhance the value of the home products, yet as the paste gods are admitted free they who were so generous in their dealings with Catholics are justly ento their future suffrages. Great is humbug: but greater in their own estimation are the humbugged!

### PARTISAN ABUSE. .

A person who has lived in this world a good while, and has been connected with the press for over fifty years, and not given to profanity, is compelled to keep guard on his tongue when he sees every partisan journal wedded to a certain line of thought representing that Secretary Sherman is in his dotage. garrulous with age, unfit for his position, lacking discretion, forgetful, giving utterance to irresponsible prattle, and a host of other silly expressions which no loyal American is justified in using. It all comes from the fact that Hon. John Sherman, the Secretary of State, has opinions of his own that are not shared by his calumniators. They cannot reply to him successfully, so what they lack in wit they make up in abuse. There was a time when Gen. Grant was charged with intemperance and unfit to lead an army in battle. Though The Progressive Thinker is in no sense partisan, and has managed very successfully in keeping of the political ring, yet it is hard work to keep wholly silent when the best men in the Republic are ruthlessly assailed by irresponsible dem agogues who labor to crush those they are incompetent to answer with argument. A host of brilliant names in American history, who were driven into private life or premature graves by similar methods, rise before us as we

"Nature Cure." By. Drs. M. E. and Ross C. Conger. Excellent for every family. Cloth. \$2.

write.

#### SHOT, POISON, FIRE OR GUTS DO NOT HURT HER. MORE FACTS FOR THINKERS. It is well known to all Biblical scholars that in its professed original the New Testament is so corrupt no person learned alone in classical Greek can

IS SHE A MEDIUM? read it understandingly without extraneous aids. Its language is that of the Ptolemies at Alexandria after its in-STRANGEST WOMAN IN THE at a time, as the didn't want rattle-WORLD-EVATIMA TARDO, WHO snakes running about the place. termixture with that of the conquered nations, whose subjects constituted the principal population. This is very important information to those who would study the beginnings of Christianity. PAIN AND POISON. The next fact all should know is, that

Well may the question be asked, is quiet. She made it angry and it rat-she a medium? A strange, weird crea-ture is Evatina Tardo. She resides at 1 It was with difficulty that she could communication from her home, to the New York World: Evatima Tardo is the strangest hu-

man being in the world. Thousands of the snake until it struck her. physicians have said so. In her Three times the fangs were

at all. A cobra di capello or a rattle- the teeth could be seen faintly. snake or a Gila monster that bites her dies. The woman suffers no inconvenience.

others that are inoculated with it af- kill twenty men.

fects this woman beneficially.
She makes rattlesnakes or other poi-

Physicians, from the eminent Dr. purely scientific reasons, of course, and pried apart. she still lives. Bullets have passed The young woman was born in the through her body. The wounds heal in hours.

The extraordinary experiments have demonstrated that only in three ways has been married and is now a wide can Evatima's life be ended. The pene-She has resumed her maiden name. tration of the ganglionic centres just death. rect injury to the brain or the spinal cord would also destroy the young woman's life.

She is a blond and cheerful woman to the time when I was five years old. of medium height and rather slender. I was bitten by a cobra. It was taken She is a blond and cheerful woman She is not pretty, but her face is not unattractive. She dresses with taste, doctors said there was not the and when she passes along the street slightest hope, and my parents gave there is nothing about her to attract

attention. But when she holds her hands over tors to shoot her, the young woman is looked upon as something apart. There is something uncanny about her upon what would be fatal to others.

in diameter. This forest of columns seems interminable. The walls are covered with hieroglyphics and scenes will submit to any test that is of pain. looked upon as painful with a smile. It makes not the slightest difference to sculptured in intaglio. We stand mute with amazement. Here is a group of over thirty living characters. It is ilher. Needles thrust under her nails, a ustrated on p. 18, of Sharpe's Egyptian gash of a knife, all mean nothing to Mythology. We have ventured to in-scribe over the plate "The Annuncia-We have ventured to inthis woman. She thrusts a hat-pin anything in the world. through her cheeks and through her tion, Conception, Birth and Adoration

She feels nothing, and in two hours the wound is healed. The most jagged cuts that can be made will heal in two or three days. Her heart has been pierced with a knife, her neck has been dislocated. Neither gave Miss Tardo inconvenience. Had such liberties been taken with any other person he must have died. Now, the physicians have said that

nection between the sensory and motor nerves in her body. This is Dr. Playfair's view. Others do not believe in it. a cross with a handle to it, which is to be the life of the living child. The Miss Tardo is not only free from all pain, but she has absolute control over third scene represents the woman on the circulation of her blood. A gash me. The doctors once had me drink a the midwife's stool, after the manner can be made where there is no way for a surgeon to stop the flow of blood. attendant nurses rub her bands to ease This young woman can stop it in a sec-

ond and then permit it to flow again.

her pains, while another of the nurses holds up the baby. The child holds his And there doesn't seem to be any exfancy. There are eleven figures in this fact. group. In the fourth collection of eight persons are gods and priests, excluding Miss Tardo's arm was were cut off she and only a slight stiffness. the mother and child, each in the attiude of worship, and each holding in would become hard and fast again, age at all. his outstretched hand towards the child leaving not a scar. She eats grass with the emblem of life, the cross. Below characters are indistinct, so it is not

She hasn't the slightest pleasure in eating. erpretation, but did not the author of On the other hand, her sight is extraordinarily keen and her hearing is acute. If she is blindfolded and placed a room where there is no sound she will fall. If there are sounds she can

guide herself reasonably well. The reliance which she places on her eyes is remarkable, and they are the only members of her body that she insists shall be treated with any degree of respect. There was a time when she would permit physicians to do as hairs on their heads does not guide they pleased with them, even to the will herself pry out one of her eyes so northward. They urged the captain to

that it rests upon her cheek. Miss Tardo's appetite for glass has affected her teeth, and these have to be treated by a dentist. More than one has determined to prove for himself that she has no sense of feeling. They have laid bare a particularly sensitive nerve and jabled excavators into it. But Miss Tardo never moved. didn't know that a nerve had been

touched. But the immunity from all forms of poisons and contagion is even more re-markable. Physicians have taken their deadliest cultures and placed them in her blood. Cholera germs, diphtheria, consumption, typhoid fever, all the dreadful list, have attacked this woman

and she was not in the least troubled. Every scientific man who has studied her has said that she will never die of disease or violence. Her end can only come when the whole machine is worn out, unless, indeed, she were chopped un into bits. Physicians have gone to the most extraordinary length. Little black marks in her skin show where in-

longer than a week. Mineral and vegetable poisons are equally harmless to Miss Tardo. Snakes do not attack her unless they are forced to do so. They seem to realize that it means death to them to hite her.

Miss Tardo doesn't demonstrate in the dark nor under peculiar conditions. When she was preparing to have the pictures taken she thrust the long pins into her body, gashed herself and in-dulged in mutilation that made the onlookers gasp with amazement and hor-

The snakes were lying in a basket, They had arrived only a few hours be-fore from the snake farm in Rochester, the priesthood, educated to forge hisfore from the snake farm in Rochester, Minn. There were six rattlers, and tory and sacred books, else were sithey looked to be particularly vicious lenced by anathemas of the church, imand active. They had been carried prisoned or burned at the stake. from the express office directly to the photographer's.

When she picked up the snakes, one N. Miller. Price 25 cents.

dodged behind the camera. He requested Miss Tardo to handle but one

HAS BEEN EXPERIMENTED She selected the largest of the half WITH BY PHYSICIANS OF TWO dozen. It was three feet long and very CONTINENTS, IS PROOF AGAINST handsome as snakes go. The woman handled the snake with impunity, mak ing not the slightest attempt to keep i

Minneapolis, Minn., and has attracted make the snake bite her. She stood great attention there. As set forth in directly before the camera with the plus thrust in her arms and face and held the rattler's head close to her bared bosom. She struck and pinehed

Three times the fangs were buried in twenty-six years of life she has never her flesh. She allowed the wound to Moreover, she is proof against disease. The venom of snakes, the germs of the deadliest diseases affect her wist. of the deadliest diseases, affect her not this had disappeared and the marks of

This snake was immediately killed and the head carefully dissected. The fangs and poison-glands were in a per Even more remarkable, perhaps, is fectly normal and healthy condition. the fact that the poison that kills all There was enough venom distilled to

These are only a few of the demonstrations which Miss Tardo has made. nd fourth centuries. Its contents were son creatures bite her when she suffers She has been bitten by every poisonous from insomnia. She has been bitten by every poisonous creature that can be found. The terdifferent at different times. Its component treatless underwent frequent, creature that can be found. rible Gila monster has fastened its numerous and important changes at Playfair, of London, to the humblest teeth in her arm so tightly that the the hands of harmonizers; and it did practitioner, have tried to kill her, for creature had to be killed and the jaws not assume its present form until near A. D. 400-some additions, such as the story of the adulteress-John 8:3 to 11

of mixed ancestry. She cannot remember having the sense of feeling. She has been married and is now a widow. "My parents say that I never gave a hove the heart would result in instant any evidence of sense of feeling," Miss

island of Trinidad, in the West Indies

The scientists believe that di- Tardo said to the World correspondent, "but some of the doctors think they must be mistaken. "My condition is usually traced back

for granted that I must die. slightest hope, and my parents gave me up. The bite did not make me very sick. Not long afterwards I was again bitten, and then snakes were permitted gas flame, when she thrusts pins and to bite me by way of an experiment, needles into her arms and requests doc- They had not the slightest effect on me.
"Then my parents were amazed by

my absence of feeling. I was never hurt. I never cried. Cuts and demonstrations. She outrages natural hurt. I never cried. Cuts and laws, and, instead of dying, she thrives scratches did not trouble me in the least.. I did not know I had them Miss Tardo thrusts a pin into her unless I saw them. I could hold my body and all she feels is a slight jar. hand in the fire and have no sensation

"Some people think that I am unfortunate. I think that I am very much I have never had a sick day blessed. red hot iron applied to her skin, the in my life. I do not know what pain ls, and I wouldn't be subject to it for

"I cannot see the use of pain anyway. It seems to me that I get through life as well as any person. All of the nerves which give real pleasure are left to me. Why should I care for those which give pain?

"Do you think that the poison of a deadly snake is the only thing in the world that has any effect upon my nerves? The physicians have not the orized about this beyond saying that it must be my imagination. The only the reason that Miss Tardo is free thing I suffer from is insomnia, and from feeling is because there is no con-when in this condition a few bites of the reason that Miss Tardo is free poisonous snakes have a delightfully soothing and somnolent effect, while drugs do not effect me in the least.

"And this reminds me that whisky or wine or any liquor does not affect gallon of whisky, and it was like so much water."

Miss Tardo is perfectly willing to be shot at any time. Many bullets have been sent through the fleshy parts of wound to stop bleeding the flow ceases Many scientific men have said that if instantly. There is never any soreness could join the severed part and it wound heals before there is any dam-

The Minneapolis doctors have exam perfect equanimity. Thin glass and ined and debated. Not one of them has Saratoga potatoes taste very much said that the woman is a fraud. It alike to her. As a matter of fact, her was supposed at first that Miss Tarde ense of taste is hardly developed at might take some anaesthetic which deadened the pain, and her will power enabled her to stand the torture with out flinching. But they know there is no anaesthetic powerful enough to ac in this way.

Again we ask, is she a medium? If so, one of the most maryelous living.

### BIGOTRY RUN MAD.

Connecticut, famed for its early blue law history, has just enacted a new Sunday law. It is in words following: "Every person who shall do any sec ular business or labor, except works of their wandering steps. The terrible extent of sticking needles in them, but necessity and mercy, or keep open any now she will not permit them to be shop, warehouse, or manufacturing es touched. Which shows that Miss Tartablishment, or expose any property do has not the fullest confidence in her for sale, or engage in any sport between remarkable armor of insensibility to twelve o'clock Saturday night and pain and injury. Now and then she twelve o'clock Sunday night, shall be fined not more than fifty dollars."

Under the previous law the fine was uniformly four dollars. It is evident the small penalty failed to accomplish its purpose, hence a higher tariff rate on misdemeanors.

Rev. Newman Smyth, D. D., of New Haven, Ct., in an article in the "Con gregationalist," gives it as his opinion that the new law is unwise and in doomed to failure. He says it does no command general assent, and predicts it will be a dead letter over the greater part of the State. The Doctor doubt the wisdom of the law, and questions the propriety "in the long run, of mak ing the statute-book an exhibition of moral laws, hung up for ornamental purposes." [골 1]:

### A.WONDER.

A young Italian seems to have revolutionized the whole science of telegraphy. He has dispensed with wire conductors, using the vibrations of the at-mosphere produced by sounds, to transstruments were purposely used. No mit intelligence from one distant point cut or gash will leave a scar that lasts to another. It is necessary to reach an elevation above all obstructions with his transmitter and receiver to make his communications a success. He has been successful over twelve miles. City of Cincinnati for twenty-one years, Next it is proposed a trial be made from St. Paul's Cathedral, London, to al notoriety, is considered one of the the Eiffel tower, Parls, over two hun dred miles.

The invention is a wonder, not be of P. order, very popular whereve cause of the possibilities it suggests to known, and withal a good physician science, but that an Italian, or a Spanand surgeon. Secretly The Progressive Thinker has fard should invent anything but instri long anticipated this matrimonial union ments of torture. Therein they gained great renewn, and the groans of their and is not surprised at its consummation at the present time, and must here victims have hardly died upon the car at this time. The best brains of both express the high appreciation of the culmination of the lonely and yet very independent term of the single life of each of the contracting parties. "The Relation of the Spiritual to the Material Universe. The Law of Spirit

"After the Sex Struck." By George

SENSIBLE. The public censor in Germany re-

fuses to grant a license for Suder

mann's drama, Johannes, because founded on a Biblical subject.—Ex.

All of the plays founded on the fic-

tions of the Bible are too improbable,

else too immoral for the modern stage.

During the Middle Ages, when vice and

heyday of priestcraft, then it would do

the mimic stage. Even the adventures

one meal, and the tete-a-tete between

God and Satan in regard to Job. with

its more than counterpart in the doings

"the man after God's own heart,"

WHEN COMPILED.

Thomas Davidson, an English writer,

in a late number of the International

"The New Testament is a compila-

-being made even after that."

If compiled at so early a period as is

the great Arian controversy, and was

written in the interest of their oppo-

A COMMENDABLE BOYCOTT.

The girls of Harper, Kan., are said to

have entered into a league "to go with

in carrying out that pledge, dear girls,

marry any person who has been accus-

are such -you do well. Boycott every

IT WAS GREELEY'S WAY.

Greeley to ask for a subscription to a

temperance society. "What are its ob-

jects?" querulously asked Horace with-

out looking up from the manuscript

upon which he was working. "To prevent people from going to h-," was

"There are not half enough people go-

REV. W. R. COVERT.

Letters from Anderson, Ind., indicate

ceedingly bad light. Don't waste any

intellectual powder on such a specimen

MRS. DR. ADAH SHEEHAN,

Pastor of the First Spiritual Church,

United in Marriage to Attorney

The Cincinnati Enquirer says: "Col-

onel Fred Horman and Mrs. Dr. Adah

Sheehan were united in marriage Au-

gust 28, at the residence of the bride,

Elsinore Gate and Russell streets. The

marriage ceremony was performed at

8 o'clock by Squire Samuel Bloom, in

the presence of a few relatives and

"Dr. Adah Sheehan is well known

throughout the country as a lecturer on

reform and social questions. She is

considered an authority on questions of

psychic research, and is the pastor of

the First Spiritual Church, on Elm and

"Colonel or Dr. Fred Horman has

been associated as the law partner of

Hon. Howard Douglass since 1876. He

stands very high in K. of P. circles, and

was Ohio's first Colonel of the Uniform

Rank. He was the originator of what

is known as the team work of the order

"A cablegram of congratulations was

received from Mr. and Mrs. Howard

Douglass, who are at Antwerp. Many

letters were also received from friends

"After the marriage ceremony an ele

"Mrs. Fred Horman leaves for Hicks-

ville. Ohio, where she will deliver a lec-

ture on Saturday. Then she has an en-

gagement at Chicago, but she will return in time to take charge of the serv-

Some lonely spirit found its mate.

The Progressive Thinker has some

personal knowledge of both bride and

groom mentioned in the above notice,

especially the bride, whose career as a

public speaker since the unfurling of

the grand old flag of truth, of freedom

and reform by Dr. Adah Sheehan, a few years ago, has been one of fearless-

ness, adaptability and appreciation. Her ringing words and radical ideas

have often been the targets of criticism

from the ranks of Spiritualism, as well

as from the enemy, but she has the

courage of her convictions, and hews to

the line, letting the chips fall where

they may. The truth to her admits of

no parlance, but must go straight home

to every thinking mind and deposit the

germ of right, of justice and progres

Dr. Fred Horman, has been associ

ated with one of the best lawyers in the

hest counsellors at the bar in the city

and is highly connected among the K.

15 cents. For sale at this office.

the first Sunday in September."

Those tiukling bells reiterate:

of Mrs. Sheehan and Colonel Horman

Richmond streets.

in Cincinnati.

guests.

was

all advanced thinkers.

ing to he -- now."

of humanity.

whatever that may mean,

icism, says:

nents.

of that prince of wickedness. David

The New Savior and the New Bible.

To the Editor:-Again I am led to write the second time upon the above ignorance were almost universal-the theme for your journal. We are living in a wonderful age, one long ago proph esied as surely to come when men had to put the story of Ruth and Boaz on grown sufficiently learned in ordinary knowledge to bear the full light of the present latter-day revelation. 'At such of Esther were tolerated. Then the credulous could applaud the fox hunt of a time as this, when wars and rumors of wars, pestilence, earthquakes, cy-Samson, the fish story of Jonah, the two bears eating forty odd children at clones, financial depression and social upheaval generally seems the order of the day, and when the old-time spirthe calamities inflicted on the latter; itual signs or gifts of the spirit are with but those incidents and numerous obus again to stay, then comes the sign scene ones, would not be tolerated in of a special personal manifestation of any civilized country to-day. The vilest God abroad in the land, and a new play ever enacted on the stage will find messianic teacher appears upon the scene.

That so many claimants are abroad in the land crying, "Lo! here, lo! there, I am the Christ!" goes to prove, in conjunction with other signs of the times that the bour is really here for the fulfillment of the promised event. Jesus said, "I am the Way, the Truth, and the Life," and so another coming with Journal, on the Results of Biblical Crit- a similar mission when different socalled messiahs are teaching various and conflicting doctrines, should come tion, gradually formed, partly from older documents, during the second, third heavenly knowledge as is really and essentially needed for the uplifting and spiritualizing of mankind, which he has attained through experience and ever-present illumination. This very saying of Jesus makes of

him a veritable extreme and permanent type of what might be termed a personating medium, or a special impersona-tion or embodiment of the true way of life, as well as a teacher of the truth; and our gifted spiritual thought-giver. named then it was in embryo during Mrs. Richmond, once said in a lecture: 'No matter what truth may have been yours in advance, a living impersonation shall yet walk in your midst to show to what heights man can attain, Such a one must, therefore, epitomize the advanced thought of the age, pic ture man's glorious destiny in colors beautiful to behold, and stand out as a no men who smoke, chew, drink or use divine generalization of God's will and profane language." If a fight ensues truth to mankind—a veritable and personal voice or word of God and good in the wilderness of modern social and religious disturbance.

allow us to hold your bonnets. You are in the right, and if you refuse to The simple Lord's prayer closes with these words: "Thy Kingdom come, Thy tomed to either of these vices-for they will be done on earth as it is in heaven," and these several claimants mother's son of them who has fallen and pioneers for the messiahship, as into those pernicious ways. The idea far as they have planted themselves of permanently reforming them is hopein colonies, are all working to bring this heavenly state on earth, each ac-Those are our sentiments, and of cording to his light or way of thinking, and so are all modern reform social and spiritual movements. One day a preacher called on Horace

So in this age of the world's progress and development, as in the olden time, cannot another embodiment of "the Way, the Truth and the Life," specially adapted for this very age, be a product -an outgrowth-a development of the age itself under the conscious, interior and intuitive ministration of the Spirit?

the plous man's response. "I'll not give you a d— cent," piped the maddened Such a "walk with God" and man has Horace, in his well-known shrill tones. been vouchsafed me, but the path one has to tread to attain its state of consciousness, the sacrifice one has to have made of all that is natural and spontaneous in himself, the cross one must bear to have put upon all he naturally would have been, and finally the wreck that this leader of the opposition to he must become in physical and mental strength that he may be strong in God or the will of the Spirit, rather than in Spiritualism is unworthy of notice. A statement is made by R. C. Rowe, of his own will and strength, makes it a 311 Sandusky street, Findlay, Ohio, harder trial to undergo and a heavier which places this man Covert in an exprice to pay than most aspirants for a rue messiahship would care to give. But if, out of this long trial, one has

been raised up who has suffered enough and learned enough from life's hard experience, as well as from mod ern spiritual thought and personal if lumination, to bring the saving truth again to humanity in an age that, like Rome of old when Christianity dawned, seems fast going down in materialism, corruption and immorality, then the sacrifice and suffering put upon him is not too much to pay, or for him to

bear. Jesus came at a time when the race. as a whole, was so much nearer the animal plane than now, that He had to die for the Truth's sake, though even then He was permitted to die legally violence as was the cas with His disciples. Organization and strength to carry forward His work and teachings came after this, through the church; but in this day, the strength of organization comes before the at tempt is made to introduce one whom I fear will be an unwelcome child

Spiritualism to the Christian world of orthodox believers. But should it prove that the one so dear to them as Lord and Savior, and for whose second coming they so anxlously look at this time among the more enlightened, would also be manifested through this messianic instrument Phoenix-like-the same bird but with a new plumage or body for expression then a cry of welcome might go forth, according to their degree of spiritual receptivity and ability to hear the hard reality of the real, rather than the im-

agined truth. gant banquet was served to the invited The Christian Bible and church, stormed upon the one hand by infidel ism, agnosticism and anti-Christ to its undoing, and upon the other by Spiritualism. Theosophy and Christian Science for its spiritual illumination, must also come to a scientific movement of ces at the First Spiritual Church on demonstrated and revealed truth, in order to find the Christ teacher and medium they are looking for and already due to the Adventist de-

nomination. Each claimant has done the work assigned him and presented so much of truth as has been given him; and while some have brought healing with them, and some initiated the supposed personality of Jesus as nearly as possible all have prepared the way for a public recognition of the fact that a "christ," after all, is but a man like other men except that he has attained a special spiritual unfoldment and openess with that mind and will which dominates him and which has subjugated him absolutely in every department of his or ganic life and being. Such, then, to a degree of explana

tion, is the Scientific Christ I am led to offer to a liberal and spiritually enlightened people for their gradual accentance: but not in the sense or mean ng of a god or man to worship is it offered, but as one who comes again as an exemplar and teacher of mundane and supra-mundane truth for man's enlightenment and personal attainment. The divine-human-the humanity God and the divinity of man-is here again in ideal teaching and in divine expression to a degree, at least; and if it should please God to offer another Son who has been born of the spirit as well as the of the flesh—one Who will manifest again in a special manner the divine or spiritual principles of Love. Wisdom and Truth in a male formthen would the final and ultimate spiritualization of man be made surely pos-

the desired result. Thus "science, supplemented by an Control." By Michael Faraday. Price exalted morality, will be the Bible of

heaven and the Spiritual World a perpetual enlightener of the Word of God, which is truth.

W. J. CUSHING. Brooklyn, N. Y.

TEL TEMBER 1 1807.

And Present Some Cogent Reasons.

THEY THINK THE ANTI-SPIRIT-UALIST CONVENTION BENEATH THE ATTENTION OF SPIRITUAL. ISTS.

To the Editor:-All Spiritualists with whom I have had an opportunity to talk upon the subject express themelves as being opposed to any notice whatever being taken of Covert's National (?) Anti-Spiritualist Convention. Covert is a dead letter, so far as Anderson is concerned, and if we let him alone his movement will be short-lived; in fact, it will die a-borning; but if we take notice of it through our Spiritual press, and by sending a representative to attend it, we will by doing so at once raise it in importance in public estimation, and will infuse enough life into it so that it may do some harm in the way of crystallizing the prejudice which still exists in the world against Spiritualism.

By taking notice of this so-called National Convention of which Covert is the Alpha and Omega, in other words the "whole thing," we lower ourselves to his level, and thereby raise him in importance and notoriety-just what he

How foolish it would be to play into his hands in this manner. Covert is re-corded here as a kind of Mulberry Sellers, and his convention is regarded as are his locomotive works, gold mines Harlem estate, and other schemes in which he has figured as being a hugejoke, and has been so treated by the

press of this city.

No movement against ,Spiritualism led by such a notorious character as W. R. Covert can ever amount to anything unless Spiritualists are foolish enough to bring it into prominence by

aking notice of it. F. J. MACOMBER.

Anderson, Ind.

To the Editor:-I notice Brother Hull's letter in your last issue, in regard to raising money for the purpose of employing him to come to this place and be present at Elder Covert's National Anti-Spiritualist Meeting. A mistake is being made. You are giving prominence to a matter of no consequence whatever. That anti-meeting under the leadership of Covert will amount to nothing. At this place no importance is attached to this forthcoming meeting. Covert, while being possessed of a good deal of notoriety, is looked upon by the people here as a sort of an anti-Spiritualist fanatic, and by some persons as being non compos mentls; now, to employ Brother Hull to pay any attention to Covert's movement would be a mistake. The meeting will amount to nothing if we let it

alone. The press of this city regard the coming meeting as a huge joke. The Spiritualists here, knowing the situation as I do. regard the meeting with no con-cern. We only fear that the meeting might amount to something in the event that the present programme is carried out; therefore, we hope that all who are interested, or concerned about

it, will give it no farther attention.

Covert is the head and tail of the whole movement, and to pay any attention to him would be to magnify him in the estimation of the general public, and give him encouragement to make greater efforts in his anti-Spiritualistic movement J. A. WERTZ. Anderson, Ind.

HUMOROUS. "Do you eat missionaries now?" the

ourist asked of the cauniba "Oh, yes!" responded the latter. "You kill them first, don't you?" per-

sisted the tourist. "We do now," sighed the urbane cannibal, meanly. "We found quick lunches produced dyspepsia."-Boston Transcript.

"The Watseka Wonder." To the student of psychic phenomena, this pamphlet is intensely interesting. It gives detailed accounts of two cases of "double consciousness," namely Mary Lurancy Vennum of Watseka, Reynolds of Venango County, Pa. For sale at this office. Price 15c.

"Foems of Progress." By Lizzie Doten. In this volume, this peerless poet of Spiritualism may be read in her varied moods, "from grave to gay, from lively to severe." It is a book to be treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastily

printed and bound. Price \$1. "The Religion of the Future." By S. Weil. This is a work of far mere than ordinary power and value, by a bold, untrammeled thinker. Spiritualists who love deep, clear thought, reverent for truth alone, will be pleased with it, and well repaid by its perusal. For sale at this office. Price, cloth, \$1.25; paper, 50 cents.

"The Universe." What Force The Beginning of Creation. What Matter Is. The Creation of the Earth. The Beginning of Life. Immortality. The Substance of Its Environments. Psychic Science. What the "Soul of Things" Is. Song of Psyche. A pamphlet by L. M. Rose. Contains 71 pages of interesting matter. Price 25 cents. For sale at this office.

"Commentaries on Hebrew and Christian Mythology." By Judge Parish B. Ladd, LL.B., of the San Francisco Bar. This book is of more than ordinary value, giving the results of much patient thought and research by a mind well qualified to sift evidence and arrange facts. In compact form it gives just what is needed on the subject. Paper, 75 cents. Cloth, \$1.50. For sale at this office.

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

"The Great Roman Anaconda." By Prof. Geo. P. Rudolph, Ph. D., ex-priest of the diocese of Cleveland, O. and pointed letter to Bishop Hortsmann. It is good reading, and should be widely distributed, that people may be enlightened concerning the ways and methods of Rome and its priesthood. Price 15c. For sale at this office.

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

sible upon the basis of a new ideal, and "Religious and Theological Works of renewed or second effort to obtain Thomas Paine." Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and the ological subjects. Cloth binding, 430 the future," and the open door of pages. Price \$1. For sale at this office.

PAGE

### CASSADAGA CAMP.

#### Lyman C. Howe Throws a Bomb into Theosophy.

At Cassadaga camp, where all legit-imate and profitable subjects are pre-sented for consideration. Theosophy challenged thoughtful attention during the past week. Its claims, philosophy and doctrines having been ably presented in three public addresses and several parlor talks by its noted leader, Mrs. Annie Besant, the famous orator and author, and her co-worker, the Countess Wachtmeister, who were also assisted by Miss Wilson, the librarlan

of the London Theosophical Society.

Mrs. Besant, who is a lady of strong, pleasing magnetism, remarkably striking personality and calm, dignified bearing, possesses a highly intellectual face, frequently illuminated by a won-drous smile, and bright, keen, sympathetic eyes, whose expression hints of a vision reaching beyond this mortal sphere.

Tuesday evening this remarkable lady addressed a large audience on "Theosophy and its Teachings."

Wednesday afternoon Mrs. Besant entertained the audience with an intensely interesting discourse on "Life After Death," during which many per-sonal experiences of her research through the psychic realm were graphically related. The Countess Wacht-meister lectured Wednesday evening on Spiritualism in the light of Theosophy To both of these illustrious ladies Spiritualism occupies a subordinate position-being but the primary or prepar But to the highly developed Spiritualists the case presented an entirely different view in that much that was given as belonging wholly to Theoso phy, and therefore new to Spiritualists, were old to the degree of being our firs stepping-stones in Modern Spiritualism Still we are glad these gifted ladie honored us with a call on their mission ary journeyings, for we enjoyed their presence, and the dissemination of their gospel as we believe they did our cor dial intellectual hospitality.

The bright and piquant Mrs. Jennie

B. H. Jackson completed her engagement Friday afternoon. Subjects presented for consideration were "What is the resurrection and the light," and "The God in man." The former she defined as unfoldment—spiritually and intellectually in this life.

God in man was the outward expression of the inner man. A man who believes in a vengeful God is the man who has a spiteful nature.

sufficiently to fill his last date on the programme, to the gratification of his many admiring friends.

Mr. Howe's well known anti-reincarnation views provoked the following question as the subject of his address:

Better the old slow way of striving question as the subject of his address:

And counting small gains when Is it consistent after building up a camp for the dissemination of Spiritnalism, to place upon our platform whose aim is to dispute and repudiate

Spiritualism?" It is, Mr. Howe affirmed, wholly con sistent. Spiritualism is broad enough and strong enough to carry anything that may be imposed upon it. It lays down no rules of authority to any one. It invites all to its immortal feast, and sible to grasp the whole at this time. trusts truth to defend itself against all lt is, however, advisable to take up a error, having nothing to fear from any few for our consideration. I believe it assumptions, speculations, or criticisms our first duty to clean house and then -from whatever source they may arise. we can afford to go into our neighbor's With Thomas Jefferson we say, "We house to clean. Some say we have all have nothing to fear from error, where the liberty we need to act and to do, truth is left to combat it," and those but I believe there are clouds arising who come upon our free platform may that will do ourselves harm unless we receive more than they give, and if they interest ourselves in these issues. A

who ventured the assertion that medinot come in certain States because umship was undesirable in that it so there are restrictions. In this land of frequently wrecked the individual medi- the free and home of the brave a man um, to which Mr. Howe replied by cit- may have a right to worship according ing a long list of notable mediums, to the dictates of his conscience, but if whose long and useful public labors he is a seventh-day Baptist and keeps have been a blessing to the human race Saturdays and works Sundays, he is greatly benefited through their mediand sentenced to the penitentiary for umship. To shut the door between this 120 days. This was done in Tennessee and the spirit-world would be impossi-ble. Having once been opened through been repealed in Arkansas. We are as mediumship, it will never again be Spiritualists confronting a situation

Mrs. Carrie Twing and Dr. W. W.

Evening entertainments during the week have been of a superior order, esviolinist, and Miss Nellie Nichols, elocutionist, both finished artists of superior merit and ability.

Sunday evening at the auditorium, there was a wonderful combination seance given by the following noted mediums: P. L. O. A. Keeler, Campbell ter services, which is highly appreci-Brothers, and Mr. and Mrs. Hatfield ated and enjoyed. Pettibone, manifestations occurring in three separate cabinets, in full view of wooed and won to her fair bosom anthe audience at the same time. All our other lover. Dr. Dumont C. Dake, of mediums are accomplishing good work New York, is looking about him with a this season in sowing the seeds of truth view to making this his permanent whose harvest must strengthen the summer home. cause and multiply its adherents.

surrounded by a spiritual force, the for the Workers," closing with psychofull extent of whose power and potency no man knoweth-so say the voiceswhich the willing ear rightly attuned may hear-and hearing, believe.

long study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for duty and lear too two receiving a cure. Send at once for a tractise and a Free Bottle of my intallible remedy. Give Extracts and Postoffice address.

# ONSET BAY CAMP.

#### Notes of the Work Done.

On Monday copious showers of rain fell throughout the day, with vivid flashes of lightning and peal on peal of thunder. Association cottage No. 27, occupied by Mr. Libby, was struck by lightning. The fire department quickly responded to the call, but the fire was subdued before they arrived. Mr. Libby was somewhat injured, but happily not seriously.

We have had with us for a few days Miss Ethlynd Gould, of Randolph, Vt. an elecutionist of ability. An entertainment was given in the temple, at which Miss Gould was highly complimented for her fine sympathetic voice and oratorical ability.

Tuesday services opened with a song by Prof. Peck, Mrs. Carrie E. S. Twing read a poem and took for her lecture talk, "Search the Scriptures for in them ye think ye have eternal life." Wednesday Prof. Peck sung, "Mother Will Come to Her Boy," and "Pulling Hard Against the Stream.'

Mr. H. D. Barrett, President of the National Spiritualists' Association, and editor of the Banner of Light gave the following poem and took the same for the subject of his discourse:

THE FAULT OF THE AGE. The fault of the age is the mad en-

To leap to heights that were made to

By a burst of strength, or a thought that is clever We plan to outwit and forestall time.

We scorn to wait for the thing worth having, We want high noon at the day's dim dawn, We find no pleasure in tolling and sav-

As our forefathers did in the good times gone.

We force our roses before their season, To bloom and blossom that we may wear.

And then we wonder and ask the rea-Why perfect buds are so few and

We crave the gain but despise the getting, We want wealth not as reward, but

And the strength that is wasted in use-Would fell a forest or build a tower.

To covet the prize yet to shrink from hearts and their smiling faces will be the winning To thirst for glory you fear the fight;

Why, what can it lead to but lasting sinning. To mental languor and moral blight?

And counting small gains when the year is done Than to use our forces all in contriv-

And to grasp for pleasure we have not won. "There are many thoughts that come rushing in upon us as we view the is-

sues of the hour. The strength that is wasted would go far towards righting the wrongs of the present. It is imposhave any truth to give, let us accept it true religion will make a man politically free if we live up to it, free both It was the Countess Wachtmeister religiously and politically. Liberty has whose individual lives have been taken before the judge of his county now on the part of an organization to Sunday the platform attractions were crush Spiritualism. There is a need for you and me to rally to the principles of religious liberty and see to it that the power invested in us is upheld. Let us raise high the banner of truth and say to all, our rights are yours and yours ours. If we do this we shall have re-

ligious liberty.' Poverty party in the temple in the

evening.
Poole's excellent string band gives a concert each day at the auditorium af

Lovely Onset, the coy maiden, has

Thursday afternoon lecture was given Cassadaga's star of destiny is still in by Mrs. Ida P. A. Whitlock, State the zenith, with no immediate prospects agent for the N. S. A. for the State of of its descendancy, for it is backed and Rhode Island. Her subject was "Work metric readings.

Friend afternoon Dr. Geo. A. Fuller, president of the platform, delivered the address, prefacing it by reading Joaquin Miller's poem, "The Port of Ships." His subject was "The Higher Spiritual ism," an instructive lecture.

Saturday, Mrs. R. Walcott, for twelve years pastor of a society in Baltimore, Md., was introduced as speaker, who took for her subject "The Concentration of Human Power." Her lecture was a pointed reproof to those milk and water Spiritualists who shirk their duty and leave the work to a few earn-

Sunday morning heavy rains with jects were merely acting, thunder, lightning and hail ushered in MRS. M.

the day. Meetings were held in the temple. Dr. Geo. A. Fuller lectured in the morning, and H. D. Barrett lectured in the afternoon

The Harvest Moon celebration will take place the 18th and 19th of Septem-AUGUSTA F. TRIPP. Onset, Muss.

Haslett Park Camp. To Haslett Park, Mich., I made a pil Ottmar, the manager, is doing good

Mr. Verne Cooper, of Mason, a mateances, with excellent results. He is only 20 years old, with a glorious fu-

ture before him.
Mr. L. P. Mitchell, of Wheeler, Mich., is also here giving full form materializations, pleasing the people greatly. He is a gentleman in every sense of the word; he does not gossip, nor does he use any slang or vulgarity. If some little thing does not please him, no fault does he find. All mediums should have such excellent conduct.

Mr. E. E. Carpenter and his wife, Mrs. Marian Carpenter, of Detroit, have been blessing the people with their presence. After Mrs. Carpenter's lecture. August 21, her spirit control gave many convincing descriptions of spirit friends with touching and tender messages to members in the audience. Her descriptions, names and messages were recognized. She and her controls have such a loving, sympathetic feeling for the people, that the eyes of many were wet with tears, for the pearly gates were ajar swinging both in and out. Her last message was from James H. Haslett, saying he was present in spirit, helping all the workers and especially his faithful wife, Mrs. Haslett, with his inspiration; he wants the camp to grow, the friends to work in harmony. and in time a school to be founded for

the education of mediums.

Mrs. Haslett has done fine work as conductor of the lyceum, making it popular and interesting among the camp-

Miss Claire Tuttle, of Berlin Heights, Ohlo, assisted by local talent, has put three dramas on the stage, very pleas ing and entertaining to the people. The Hon. O. P. Kellogg, as chairman of the meetings, is a lively, earnest, versatile speaker and worker in the camp. HEN Dimondale, Mich. HENRY E. MARTIN.

#### Notes of Niantic Camp.

It has been quite a busy season for us this year, and we are nearing the end of our sojourn in camp, and while we have met some new faces and greeted some of old, yet we must re-cord the fact that some, we find, the reaper has garnered within his fold.

Mrs. E. R. Davis, who has always gone, and Sunday evening, August 15, a memorial service was held at the pavilion in her memory. The platform was decorated with quite a floral dis-

Mr. Boon, our president, invited the ex-presidents on the platform. Miss L. Harlow was the speaker of the day and the one who paid tribute to her memory; others spoke of her, and Mr. E. R. Whiting, of New Haven, Ot., after a few well-chosen remarks, read a poem he wrote, inspired for the occasion Mr. Harrington, Mrs. Pierce, Mrs. Rob-inson, Mrs. Plum and others also paid tribute to her memory.

Mrs. Lucinda Rogers was another one gone higher—and so they go: One more to meet us, one more to gree

When we shall cross the border land. Out from the shadows, into the sun-

They reach to us a loving hand. We shall remember when we return to our homes this fall, so many kind and we will live over the days again and hope to meet again next year. Several mediums are with us and are delighted with our restful camp, with its fine water and fragrant pines. Niantic, Ct. MRS. H. N. FOGG.

### Lake Brady Camp.

This is the last week of Lake Brady Camp and it is full to overflowing with vents of social character.

Lectures by D. A. Herrick and Mrs. Mattie McCaslin, and tests by Miss Maggie Gaule have fully sustained the spiritual requirements. Temperance Day yesterday yesterday at the lyceum was highly instructive and entertaining. We now have sixty-six lyceum members enrolled.

Anna L. Robinson is fast making a reputation as a test medium, second to none. She has been here only a week. but has comforted many hearts by her accurate descriptions of their loved and lost. When she goes under control, her face takes on the expression almost of the dving. To-day this appearance was particularly harrowing, because of an interruption. She had stepped to the front of the platform, her gaze had become transfixed, her bosom heaving, while a singular pallor crept over her face. An old lady, somewhat deaf, entered and not knowing the meeting was going on, rattled the chairs and spoke audibly to her friends. A shiver passed over Mrs. Robinson's frame, she gave a little gasp and shook her head and said: "The influence is gone-be patient for a moment, and please do not allow any prejudice to enter your minds, and I will try to recall it." The phenomenal expression was then repeated and in a few moments, with closed eyes and smiling lips, she announced her control, Alice, who spoke in the simple language of a child.

Many symbols were given, old-fashioned articles were presented to her mental vision and given as tests. She called them pictures. For instance, said she. "I see an old-fashioned black server, with a wreath of flowers jananned upon it. On the bottom of it, I see the name of Elia Esther McKay. Upon it is a silver urn, standing on feef, with handles upon both sides. It bears the same initials."

She then described the spirits bearing the server, all of which was recognized by Mrs. Potter, of Toledo.

Said she: "I see a rock—it is a symbol of a name. There is murder connected with it, and I hear these words: 'Ven geance is mine, saith the Lord." She then gave accurate descriptions of the spirits in connection with this, which were recognized as the Stone family by Mrs. Sarah Rockhill, of Alliance, who was their cousin. The lady afterwards declared Mrs. Robinson knew nothing of their connection with the family.

Last evening Mrs. Robinson gave a ypnotic exhibition as Madam Svengali. It was intended as a burlesone. er subjects being posted in their parts. but when her large, piercing black eyes swept over the audience in search of her pretended subjects, several persons declared, themselves actually transfixed and others left the building, to prevent being so. One young man gave the cataleptic test to perfection, resting on head and heels. None not posted would have suspected any of the sub-MRS. M. McCASLIN.

Orand Ledge Camp.

Will you allow me space in your valued columns for a brief notice of our closing camp. The closing has been marked by the most successful results of our three years' experience. Although our attendance was not so large as in previous years, our expenses were one-third less than heretofore, and the life and prosperity of the Grand Ledge Camp is so thoroughly assured, that grimage to visit the camp-meeting. I accommodations in the way of a large found it flourishing. A nice lawn of grass covers the ground all through the park. Harmony is there. Mr. G. F. accommodations in the way of a large in hand, and two hundred dollars and over subscribed pat our camp just closed, for its erection ain the coming year of 1898. The lack of this accomrializing medium, is giving satisfaction; modation alone has keptraway the best he also gives private slate-writing se- paying patronage of our camp, and all who wish to be with usmext year may be assured of just as good hotel accommodations as any camp in the United

States. At our annual election the following trustees were elected: Mrs. A. E. Sheets for four years; Wm. Divine, four years; Geo. W. Campbell, three years, to fill vacancy, E. O. Russell, resigned; Miss Laura Mattock, of Owosso, Mich., for two years, successor to J. P. Russell. The election of officers has not yet taken place.

J. P. RUSSELL, taken place. Ex- Secretary.

#### Haslett Park Camp.

This is the last week of camp at Hasett Park. Sunday closes our meeting, with Prof. Lockwood, of Chicago. I have been here from the first, and can

say it far exceeds last year.
August 15 Hon. L. V. Moulton lectured . Had a good day; our fees at gate were one hundred dollars; it was estimated there were fifteen hundred on the grounds-over thirty tents and well filled. All have enjoyed it, and good feeling has prevailed.

Mrs. Marion Carpenter was with us August 1 to 21. She had many good and cheering words for all. August 24 was Memorial Day. Mrs. . M. Walton was the speaker. Our ex-

ercises were very impressive.

The following day was Soldiers' Day; the marching of children and display of fings were well carried out. It reminded us all of days gone by. Then came Pioneer Day, which was a feast of good words for us pioneers of the cause we fallen right in the room. cherish; also pioneers of Camp Haslett. Several have left-Mrs. Walton, Mrs. Hopkins. Some of our mediums also have gone. Mrs. Lora Holton was with us and gave some of her beautiful music, also tests and readings which vere correct and well received. Our camp has been a success, and all will leave with good, cheering words, hoping to all meet at our sixteenth annual camp. MRS. E. R. WETER.

Villa Rest, and the South. To the Editor:-Once more after my

wanderings in the North I have re turned to the South. I left the Northwestern Camp, Merriam Park, July 27. Journeyed eastward and spent a few days at Belvidere, New Jersey, for a much needed rest.

I found the seminary; conducted by Miss Bush converted into a boardingplace during the summer; a paradise, an ideal spot for one who is weary both mentally and physically, to rest in.
Dear Miss Bush and her noble sister,
Mrs. Ewell, did all they could to make
me feel comfortable. I was only permitted to enjoy eight days of that sylyan quiet, though I wish my non wesvan quiet, though. I wish my pen was facile enough to write a description of "Villa Rest," as it is called in the sum-mer. Situated as the buildings are on an eminence, one has a perfect view of the head of the Delaware Water Gap, the mountains of Pennsylvania on one side and of New Jersey on the other, while the picturesque Delaware and the Pequest softly sing their songs as they wend their way onward to the

ocean. The country surrounding is the scene where has been laid many Indian legends, and not far distant is the point where Washington crossed the Dela-ware. When one is standing on the banks of that historic stream, emerging from the woods which grow along the waters' edge, it is not much stretch of the imagination to see the Indian canoes darting out from the shore, or to hear the call of the braves as they "hello" and signal to each other.

To me the Delaware at Belvidere, N. , is the most beautiful spot on earth, and I wish that more of our Spiritual workers who have grown weary and faint with their labors could seek a resting place there. To spend a few days is to love and treasure the memory of the hours spent as a sacred me-

mento of the past. I found at the school, spending their vacation, a band of six little ones, and to occult forces there to inspire energy their rosy faces, bright, laughing eyes, to bring it about. I will now predict and dancing feet, spoke louder than words ever could, the healthfulness of the "Home School." The moral and spiritual training of the school could been thrown over it, and that the Ary not be surpassed, and rapid improvements have been made in the past year | shall receive more from the square inch in all branches of studies. On the 11th than other parts of the continent shall of August I had to bid farewell to this ideal spot and take up once more my My journey southward was work. without any special incident, only I found it to be a very hot, dusty ride.

I reached Nashville at 10 o'clock the evening of August 13, and was greeted by a committee sent to welcome me. can truly say that I am glad to be back once more with the Southern people whose hospitality cannot be passed. My first lecture, August 15, was given to a packed house. I was greeted with many kindly words of encouragement and offers of assistance to promote the cause of Spiritualism. Everything points to a successful massmeeting to convene September 23d to the 26th inclusive, under the auspices of the National Spiritualists' Associa-LOE F. PRIOR. Nashville, Tenn.

#### Marshalltown, lowa, Camp-Meeting.

This camp opened its fourth annual ession on Sunday, August 22. In the absence of the president T. D. Kayner, the meeting was opened by Rev. T. W. Woodrow, of Des Moines, Iowa, who also gave a lecture in the evening. The large tent was crowded to its utmost capacity.

I have given four lectures so far, each time having a largenaudience. Other speakers are expected, daily, among them Mrs. Augusta Armstrong, Mrs. M. T. Allen and Carrie, Filler Weather

Other speakers and mediums present are Ben F. Hayden, Markle E. Hayden, Mrs. Eva McCoy, Mrs. Annie Buchan-an, J. M. White. A number of other mediums are expected, among whom are Max Hoffman, Mrs. Elsie Reynolds, Ethel Hodge, Harry Grindle, Prof. Arthur and others. Campers are arriving daily, and the prospects are favorable for a successful season. Information will be cheerfully furnished by Miss L. Pearl Beeson, Spiritualist Camp, Mar-

I shall be glad to make arrangements for fall and winter work in this and ad-W. E. BONNEY. joining States.

"Thomas Paine: Was He Junius?"

#### READ AND REBUKE. (Continued from page 1.)

would Illinois not give could we wipe the Lovejoy stigma off our fair State. But, alas, we are powerless and cannot restore the dead. Mr. Bracken's

charge into fire to save the innocent family—saved his county and State of a stigma we would gladly claim. Would that we could elect our hero to office in stead of erecting a \$30,000 monument to his memory. Would that we had to his memory. Would that we had the California chance to justly aid her hero.

The sheriff offered no reward for the

fiends who carried out their threat, "to burn them out." Why! Is the sheriff a Mac and a Pat his deputy? There is only one way by which the people of California can erase this shameful stigma from their county, and that is, to irrespective of party show their disap proval of the outrage and his loss and elect him their sheriff. Any man who shows the undaunted spirit of Mr. Bracken, commands the admiration of true Americans everywhere. His loy-alty in unfurling of "Old Glory" as described by The Citizen proved him a patriot equaled only by Captain Anderson and Barbara Fritchie. Any people may well be proud of such a hero and patriot as Mr. Bracken as sheriff. Give us more such tried men for sheriffs everywhere. Their deputies will not be Romish Patricks; instead, they will be American patriots. And besides, by doing so, the people there would show themselves equal to the occasion and have done their duty and righted a wrong.-Illinois Patriot.

#### PROF. DOLBEAR'S DREAM. (Continued from page 1.)

effort to unclasp it; and at the foot of the bed, on the left, was a heavy door leading into the corridor of the build

"In the room were a lot of geological specimens, some anatomical specimens skeleton or two, and what not. "One night I went to bed, as usual. The stove door was open and the coal fire within cast a brilliant glow throughout the room. Before I got to

sleep I was startled by a big bang that

sounded as if a pile of boards had "I arose up in hed and looked around the room in utter astonishment. The next thing I saw the door of the closet slowly swinging open. I arose and went and explored the closet, expecting to find some one there, but there was no one. While I was thus engaged the door leading into the corridor was shaken with great violence. I opened it and looked out, but there was noth

ing in sight to account for it.
"I was pretty well nerved up by this time, and so I lighted my lamp, partially dressed myself and sat down to collect my senses.
"After a while I placed the lamp on a light stand beside the bed, lay down on the bed and went to sleen. Later !

awoke. It was not yet morning, but the light was out. In the morning I examined the lamp, and found no reason why it should have gone out. The wick was all right and there was oil enough to have lasted for hours. "I heard in the morning that during the night a young girl whom I knew very well, had died in the next house.'

These are not by any means all the apparently supernatural demonstrations that Prof. Dolbear has witnessed but they are all he cared to relate for publication at present. In fact, he had only consented to talk at all after i had been urged that his experiences would undoubtedly interest many students of such phenomens, and might even though in a small way, add to the too meagre sum of knowledge upon the subject.

### "THE KLONDIKE."

(Continued from page 1.) until change could be made, it was protected, first, by a forest, and second by the stone books of our Atlantian fathers are protected in the same way Again and again have the wise one used the ignorance of the human fam ily to protect the results of long-con-

tinued research and labor The time for which this occupation was decreed is fast approaching its end, but that of which I have spoken, in its occult sense and influence, remains as a legend, is a truth. They who have sought to penetrate the secrets of the Brotherhood have been held back.

Whatever may happen in the near future, in the development of this country, will be due largely to the centering an race returning to their heritage. yield from the square acre. That which has brought it into the line of develop ment and its natural plane is no chance, but the earnest efforts of the Brotherhood, acting as is told in your records, of the ancient time, upon those who bought, knew not what they did; those who sold, being of the fourth and fifth races, cared not. Thus out of the differing thoughts and actions of man. the Brotherhood has forwarded their

"Origin and Antiquity of Man." By Hudson Tuttle. A masterly philosophical work. English edition, nicely bound in cloth, \$1. For sale at this

work everywhere.

"Encyclopedia of Biblical Spiritualism: or a Concordance of the Principal Passages of the Old and New Testamert Scriptures which prove or imply Spiritualism; together with a brief history of the origin of many of the important books of the Bible." By important books of the Bible." By Moses Hull. The well-known talented and scholarly author has here embodied of two or more yearly subthe results of his many years' study of the Bible in its relations to Spiritual. ism. As its title denotes, it is a veri-table encyclopedia of infomation on the subject. Price \$1. For sale at this eight two-cents stamps for

"The Prophets of Israel." By Prof. C. H. Cornill, of the University of Koenigsberg. A scholarly and appreci-ative historical review of the prophets of Israel and their works. For sale at this office. Paper covers, 25c. "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 Woman's Bible, Part I. The

Pentateuch. Comments on Genesis, Exodus, Leviticus, Numbers and Deuteronomy." The contrast between the thoughts of these brave women and the thoughts of the orthodox world during all time past, is very striking. Keen An interesting pamphlet by Wm. H. this very interesting effort of some of Burr. Price 15 cents. For sale at this the brightest minds of to-day. For sale at this office. Price 50 cents.

# SPIRITUALISM MIVE EID > E ms

### Contents of the Above Remarkable Work which Is to be Given to Each One of the Subscribers to This Paper.

PART FIRST.

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CLOSE OF THE LIFE EPISODE-THE CHEVALIER'S RECON-

CILIATION WITH THE SPIRITS—THE PRISON—EDITOR'S

which you can obtain this re- is carrying out the Divine Plan. markable book. It is only sent forth as a gift to clubs scribers, with stamps to pay for postage and mailingeach book. Each one of the club will be entitled to the

book. This offer is confined

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OR MORE.

The Progressive Thinker commends itself to every Spiritualist, to every investigator, to every church member seeking light; to every honest man, to every scientist, to everybody, from the simple fact that it grapples with the evils inflicting our analysis, ripe scholarship and fearless | With the evils inflicting out adherence to the right, characterize ranks; hence directs all in the right path, making each one a more critical thinker.

# THE DIVINE PLAN.

#### It should enter into every life, and be a prominent factor in dealing with others. In spirit-life it prevails to a HOW TO PROCURE IT, great extent, and there, of course, the greatest degree of happiness exists. In giving our subscribers this book The Don't forget the terms on Progressive Thinker ascends nearer to the angel world, because in so doing it



CONTRACTOR OF THE PROPERTY OF

### .. GENERAL SURVEY ..

THE SPIRITUALISTIC FIELD-ITS WORKERS, DOINGS, ETC., THE WORLD OVER. 

is alone responsible for any assertions a month's camp-meeting for the 'old or statements he may make. The editor workers' like John Brown, of the Rockallows this freedom of expression, belleving that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, that is no reason why they should be suppressed. No one person has the whole truth, hence kindly feelings should always be entertained for those who differ from you.

Mrs. John Dayton, of Fredericksburg, Iowa, wishes to "make a request through the columns of The Progressive Thinker, for a poem of Welcome to the 38th Regiment Iowa Volunteers, which is to convene in that town October 6 and 7. It bears the title of the Martyr Regiment," She does not ask anything of much length, but wants something "good."

Paul Lang, secretary, writes from Little Rock, Ark.: "We want to engage a first-class test medium." Such are requested to correspond with Paul Lang, Berbig Hotel, or Ben F. Campbell, 1600 West Third street, Little

Rock, Ark. A. Norman writes: "Mr. C. E. Winans, the materializing medium, will be open for engagements for several months after the close of the Clinton (Iowa) camp. All parties desiring his services west of the Mississippi river and in Wisconsin, will please address him with stamp for reply, Council Bluffs, Iowa. It is his earnest desire to have all communications reach him as early as possible, which will enable him to make up a route for the coming winter's work.'

Professor Geo. W. Walrond has leased a large meeting and seance room in the Opera House Block (Room 6), Curtis street, Denver, Col., where Spir-itualistic services will be held every Sunday evening at 8 o'clock for the next eight months. A school for occult training and spiritual development will be started September 1. Persons interested should address Prof. Geo. W. Walrond, Denver, Colo. The Progressive Thinker and other spiritual papers, as well as occult literature, on sale at the Opera House Block.

We are sorry to learn that Dr. Aspinwall, of Minneapolis, Minn., is dangerously ill. With a naturally strong constitution and good nursing, it is hoped that he will recover. The Doctor has been a prominent worker in the cause of Spiritualism, and we hope he will live for many years to continue the

Louis Schlessinger, an excellent California medium, is doing some good work at Baker City, Oregon.

Virginie Barrett, of Indianapolis, Ind., writes from a bed of sickness, to respond to the proposition to send Moses Hull to attend the Anti-Spiritualist convention which is to meet at Anderson, imount needed.

H. M. Schoonover writes from Cali-"The Progressive Thinker comes loaded with good things, and I past four years, and the great good he feel as though I could not get along without it. I don't want to miss a number.'

U. G. Figley writes: "In making a careful study of the religious political questions, in a candid and unprejudiced manner, I find that I can heartily recommend that very remarkable book by a very remarkable man, 'Primitive Christianity,' by Prof. J. R. Buchanan, M. D., for an authentic account of what the religion and teachings of the Man gagements. Address 98 Ogden avenue, of Nagareth really were, and how re-Nazareth really were, and how remarkably well it agrees with the ideas of Modern Spiritualists. I urge a careful reading of it by all unbiased minds. There is much food for thought in it, and it is an able refutation of the I am glad that the second volume of | lula, Kans. Primitive Christianity' is ready to be published. This book corroborates what Atharael in 'Life in the Stone Age,' says of Jesus and his teachings.'

The Central Spiritual Union of Detroit, Mich., opens Sunday evening, September 5, 1897, in Star and Crescent Hall, corner Cass and Spencer streets. The season which is about to open will man were in Chicago last week visiting be one of surpassing interest to all who are determined to become acquainted ally. with the great truths of Spiritualism. No pains or cost will be spared to pre sent the best and highest thought of the day, making the C. S. U. a great school of spiritual unfoldment. Illustrated lectures on archaeology, symbolism, ancient religions, etc., with beauti ful stereonticon pictures will be given. The Harmony Circles so popular last year will be continued, with circules in healing. Mediums' night the last meeting in every month.

Mr. W. J. Colville will spend the September 4, in Handel Hall, room 518. 40 Randolph street, at 2:30 p. m. Sunday morning. September 5, subject: "Our Possibilities." Sunday evening subject: "The Great Awakening in Great Britain." Sunday discourses free-collection. Dates, subjects and terms of his lecture courses will be announced on Sunday, September 5. Mr. vited to be present.

Mrs. J. W. Kratz would like to make dress her at her home, 224 Cherry street, Evansville, Ind. Mrs. Kratz hasbeen at Lily Dale and Lake Brady, where her mediumship was well appre-

Fred P. Evans, slate-writing medium, has been visiting Malone, N. Y. Staying there a short time, he will then visit Boston. He excites a good deal of interest wherever he goes. Mr. Evans gave a slate-writing scance in the Onset Temple. Mr. H. D. Barrett, editor of the Banner of Light, presided and was also a member of the committee who handled the slates. The seance was a grand success.

Mrs. F. A. Logan writes: "I had been coughing for weeks, unable to sit up half of the time, when I received an invitation by a worker to come and speak for her Sunday at 2 p. m., in Oakland I prayed earnestly though silently to the dear ones who had helped me to cure hundreds of people, to impart strength for the occasion, and after utes with no apparent difficulty and remained to hear the lecture by Mrs. life of Mahomet than Godfrey Higgins Ewer, and the grand music by Rev. Mr. and this volume is intensely interesting Howland, and I candidly believe that Harmony' if I would remain in mortal Price 25 cents. form much longer, for it is only in a An abridged edition of "Antiquity spiritual work that I am well and hap-Unveiled" gives in condensed form its py. I can but feel that the work in- more important statements and refero'er with age, and we might consider it office.

CONTRIBUTORS:-Each contributor | an honor to have one day set apart in ies, Mrs. Hendee Rogers, Walter Hyde, Prof. Loveland, and your humble correspondent, with many others, there was not time for either one to do themselves justice or the subject they attempted to handle. Their experiences and spiritual growth had taken them beyond the sphere of condemnation. I hope the day will come, that instead of

trying to make camp-meetings popular, to have a spiritual meeting will be the leading motive, that the invisible world may select the speakers from the audience present; then a pentecostal season will be had, and all will feel that they are brothers. Aping after the churches kills out the spirit of the meeting, and the most sensitive and worthy ones are left out in the cold."

Nora Armstrong writes from Redlands, Cal.; "I wish that every church member could read that splendid article by R. Neely, entitled 'The' Way of Love,' and learn how to worship in spirit and in truth. I was converted to Spiritualism by Fred Evans, ten years ago, and I have enjoyed more of life in I had lived before, for I know the truth of love to all mankind, and what a good time I have hoping and enduring all things in order to glorify our causefor it is grand to live such a religion every day, filled with a knowledge that we are building a home not made by hands, but eternal in the heavens. This is a town of 6,000 inhabitants, and is very orthodox, and we never have any spiritual speakers here, but I am told that there are a great many Spiritualists here, and I do wish some good workers would come, for the harvest is great and the laborers are few. I have six children that have no place to go on Sunday except to Sunday-school, where they hear so much that they know is not true, that I am at a loss to know what is best to do; but I make it teach them love and charity to all, in the spirit of Christ, and wait for the time to come when we can work in our own eause."

Florence Sampsom writes from Worthington, Mass.: "Do all who have the interests of true Spiritualism at heart realize how emphatically we have the right men in the right places, with H. D. Barrett as president of the National Spiritualists' Association, and editor of the Banner of Light, and Dr. Geo. Fuller as president of our State Association? Both are men who labor earnestly to have Spiritualism take its rightful place, and to that end contend for more spirituality and less sensationalism, and for a clean, upright life for all; and not only for the protection of our mediums from persecution from outsiders but for protection in our own ranks; protection from frauds, and from gullible Spiritualists; the latter support the former and give them confidence to carry on their nefarious busi-And, shortly. She heartly favors the ness. But no cause ever had able, unproposal and subscribes \$5 towards the selfish and devoted workers, without the usual number of jealous, carping critics. Mr. Barrett's constant and unselfish labor for the cause during the has accomplished, is deserving of appreciation by all, and the only anxiety called for is a fear that, through his devotion to the work, his labors will be transferred from the material to the spiritual side of life. We only wish his

draw a dozen salaries." Prof. Lockwood has October, 1897 M. D., for an authentic account of what and April and May, 1898, open for en-

health and strength equalled his ability

and earnestness, and that he could

The Leavenworth County Spiritualist Association will hold its annual campmeeting in Deuel's Grove, Wallula, Kansas, from the 8th to the 18th of October, 1897. T. C. Deuel, president; Mrs. claims set forth in 'Antiquity Unveiled.' H. A. Emerick, secretary. P. O. Wal-

Dr. A. B. Spinney, of Reed City, Mich., Sauitarium, will after November 1st, speak Sundays for Spiritualist societies, if so desired. The Doctor is an able lecturer.

Mrs. Dr. Adah Sheehan-Horman, lee tured at Hicksville, Ohio, on Saturday and Sunday last. Mr. and Mrs. Hor friends, and having a good time gener-

Frank Walker, of Hamburg, N. Y., passed through the city last week, on his way to Clinton camp. He is working in the interests of the forthcoming Jubilee at Rochester, N. Y. He is very active and efficient.

D. W. Hull, Norton, Kans., has leased his printing office and proposes to spend a year on the Pacific Coast, and would like to make engagements for lectures en route, and also in California. Oregon and Washington. His repertoire takes a wide range, including biblical month of September in Chicago, and and scientific evidences of Spiritualism, will commence a course of lectures theology, astro-theology, scientific evi dences of a future life interminable, so cialism, etc.

Geo. Wood writes: "Don't forget grove meeting that is to be held by the Kensington Society of Spiritualists at West Pullman, Ill., September 5. We are in hopes that there will be a good attendance of speakers and test medi-Colville's many friends are cordially in- do a grand, good work in this vicinity, ums, as there is a chance for them to and as it is doubtful if Mrs. Clamar will be with us, we are very desirous of engagements near Cleveland, Ohio. Ad- some good speaker to come that will stay and speak to us in our hall in the evening.

Mrs. J. L. Frovel lectures at 845 W. Congress street every Sunday at 7:30

The Spiritual Endeavor Society holds meetings Sundays, at 8 p. m., at Newman's Hall. 63d street and Stewart ave nue. Lectures and tests by Irene M. Dobson.

"Right Living." By Susan H. Wixon. The author shows a wise practicality in her method of teaching the principle of othics. 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 at this office.

"Mahomet, the Illustrious." By Godriding four miles on the electric, I frey Higgins, Esq. (Library of Liberal found myself speaking for fifteen min- Classics.) No author was better qualified to write an impartial and hones life of Mahomet than Godfrey Higgins. It should be read in conjunction with shall have to resume the 'Circle of Gibbons' work. For sale at this office.

nired by angelic hosts has not been in-lences. It is in stiff board covers, and

### From Light, Lendon, Eng.

THEOSOPHISTS - SPIRITUALISTS Theosophists seem to be in a stage of by this time nearly outgrown—the stage of innocence, when the mere ipse dixit of a mysterious being is sufficient to command belief. Thirty years ago there were numbers of Spiritualists who firmly believed that Shakespeare St. Paul, and other old-world worthies came personally and dictated long-winded commonplaces to them, and when you asked these good people how they knew it was really Shakespeare or St. Paul that was communicating with them, they answered triumphantly, Why, it must be true, for they told me so themselves!" When you ask a Theosophist how he knows that the personages who, according to him, are shepherding the Theosophical Society, are really the Masters of Wisdom, and the eminently "Blessed Beings" he pictures them, his reply amounts to nothing in the world more than, "Why, they must be so, for they say so themselves."

REDUCING ALL RELIGIONS. But while, in reducing all religions to a common denominator, Theosophists range themselves side by side with Free thinkers of the Agnostic kind there is an all-important difference between them, namely, that Theosophists believe it a good thing that the old religions should be revived, while the Agnostic thinks that they should be allowed to die quietly out. The idea of the Agnostic is that since religion itself is a characteristic of human beings, some form of religion in agreement with the knowledge and moral ideas of the times is certain to spring up spontaneously as the old religious fade away, The idea of the Theosophists is that man is practically dependent for his religion (that is to say, for his sense of religion or his religious emotions) on the revelations from Manus and Mahatmas which are embodied in the old faiths.

#### THEOSOPHISTS,

n their endeavors to re-animate the old religious, are, therefore, like the people who, in the interests of peace and brotherhood, do all they can to intensify the sentiment of nationality by appealing to the patriotism of each nation: forgetting that this is exactly the way to revive all the old national animosities and jealousies. Even so, the re-animation of the old religions, and the re-establishment of the priestly influence, necessarily imply the revival of the religious hatreds which were haupily dormant, if not, indeed, extinct.

THE SPIRITUALIST agrees with the Agnostic in looking forward to a universal religion, founded on a more complete knowledge of Nature and of human nature; and a rejuvenation of the great religions of antiquity, each filled with contempt and hatred for all the others, seems just as incompatible with the creation of a universal religion as the sentiment of na tionality is incompatible with the "collectivism" of the human race which isthe aspiration of so many enlightened people to-day.

FOUR GREAT RELIGIONS.

Nevertheless, for Spiritualists who follow the advice which Buddha gave to Ananda, to "keep wide awake," Mrs. Besant's little book on the "Four Great Religions" will have considerable interest, for it illustrates the theosophical way of handling some of the greatest and most deeply interesting problems which can occupy the human mind; and theosophical ways and methods, devious as they sometimes seem to be, are of great interest, because they illus trate how religions are made. For Theosophy is a baby religion, at present but cutting its teeth (with howls and screams painful to hear)-a religion which, if it be not born out of time, bids fair before long to have its sacer dotalism and its dogmas, if indeed it has not got them even now!

### From Harbinger of Light, Melbourne, Australia.

SPIRITUALISM IN ITALY.

We learn from the Avvisatore della Provincia, published at Alessandria, in Piedmont, that besides the Unione Kardechiana, of Milan, which numbers 225 members, and the Psiche, of Turin, which embraces 100, the following circles or centres are in active operation, at the undermentioned places: The Society for magnetic and spiritual circles at Alessandria, the Campanella circle at San Remo, the Veritas circle in Florence, the Circle for psychic researches in Leghorn, the Circle of spiritual harmony in Teramo, the Niceforo Filalete circle at Penne, the Society for magnetic and spiritual studies in Pesaro, the Psychempiric Society of Satania, and the International Association for psychological studies, in Rome. From one end of the peninsula to the other, indeed, there is a great spiritual awakening; and the country which produced the great Spiritualistic epic of Dante. the inspired artists of the Renaissance. and three such impressional medium as Giordano Bruno, Galileo Galilei, and Tommasso Campanella, is placing herself at the head of the greatest movement of the nineteenth century; as it s also one which will revolution whole civilized world during the century which is fast approaching. Out of the decomposing corpse of Roman Catholicism in that country, is arising the spirit of the new faith. Era seminato n corruzione, e risuscitera in incorrut-WHILE OFFICIAL SCIENCE

and learning in this colony proscribes Spiritualism and professes to look down with mingled feelings of compassion and contempt upon those poor deluded persons who are presumptuous enough to believe the evidence of their own enses, an important institution, like the Royal Academy of Moral Sciences in Naples, listens with interest and advantage to a memoir entitled "Italian Spiritualism and Science," read by Proessor Turiello, who was a member of that learned body. In this paper, he reviewed the amazing progress which Spiritualism is making among men and women of enlightened minds, in English speaking countries more particularly; and passed on to describe the various experiments made with Eusapia Paladino in Italy, England, France and "The facts thus brought to light," observed the Professor. these new methods of collective inquiry, specially undertaken by naturalists of repute, leave us no longer in doubt as to the existence of these marrelous facts." Then arises the question of how do they originate? And the Professor proceeded to show the insufficiency of the explanations of them offered by scientists and religionists respectively; and to expound the views put forward by Mr. Wallace, in his "Miracles and Modern Spiritualism." Finally Professor, Turiello enlarged ipon the necessity of philosophers applying themselves to this new branch of research, in order that they may regain that hold upon public opinion

may add, has authorized the publica-tion of the Professor's papers in its Acts and proceedings; and as Professor Falcomer retarks, both the writer of it and the Alademy are to be compli-mented upon this introduction of Spiritualism into a scientific body; as it will have the effect, it may be anticipated, of diminishing these prejudices and lessening that conceit among the pseudo scientific which are responsible for the creation of so many noodles.

### From Borderland, London, England.

FROM THE BUDDHIST POINT OF VIEW.

I note with interest that the Buddhist comments sympathetically upon the suggestions I threw out in Borderland of October, 1895, for the reunion of all religions. It objects, however, to the first doctrine of the catholic faith of man, but it is probable that this is a difficulty of phraseology rather than of fact. The Buddhist says:

"Mr. Stead has already published in Borderland for October, 1895, some re- | you now see manifested. On gazing flections on recent effort at reunion of the Christian churches, based on the utterances of the Pope and the Archbishop of Canterbury. He has suggested five points as the basis upon which religious could agree: First, the Fatherhood of God; second, the brotherhood of man; third, redemption through sacrifice; fourth, the ministry of unseen intelligences; fifth, the future swer for the deeds done in the body. As Ruddhists, we cannot subscribe to the first issue, for the fact that Buddhism denies the existence of a personal deity being at the fountain head of creation. On the contrary, Buddhism starts with two eternal infinite verities, known as the Nirvana and the Akass dhatu. As to satva, beings, it speaks of them as having their origin in time and methods, inconceivable (Achinta). Then as to the remaining points, we are

at one with Mr. Stead.' of the light; these men are our prophets who proclaim what lies within us, I reproduce from the same periodical the following notes of the cardinal tenets and the commandments of Buddha.

THE TEN COMMANDMENTS 1. To abstain from destroying life and show compassion to all.

2. To abstain from stealing and

wrongful gain. To give free out of the little you have got.
3. To abstain from sensual gratification and intoxicants. 4. To abstain from telling lies; and

speaking truth. 5. To abstain from using harsh language; to talk gently. 6. To abstain from vulgar and low talk; and engage in elevating speech.
7. To abstain from slander; and to

speak good of others. 8. To abstain from envying others, and show an all-embracing love. 9. To abstain from engendering selfish thoughts; and wish prosperity to

10. To abstain from holding erroneous views; and to think correctly according to the Great, Law of Cause and

THE WAY OF SALVATION.

1. That the existence of suffering is truth, that this suffering exists in manifold ways: Birth, decay, dissolution of the physical body, painful separation, and painful association, all these bring sorrow.

2. That this suffering is due to the unquenched, unsatisfied, selfish desires. The longing to exist in the enjoyment of sensual pleasure, the longing for a continuity of personal existence in the blissful religious, the pessimistic longing for self-annihilation. This is called the Truth of the cause of suffering. 8. The emancipation from sorrow

Peace-Nirvana-the end of suffering and sorrow. That is called the truth of the cessation of suffering. 4. The Noble way-the Eightfold Path. (a) Right conception of the Law of

The Eternal unconditioned absolute

Cause and Effect. The acceptance of the Law of Karma. (b) Right Thought. - Engendering thoughts of love, compassion, and self-

renunciation. (c) Right Speech-Abstaining the slander, rash and idle talk, lying, and always speaking truth. (d) Right Action-Abstaining from the destruction of life, stealing, and

gratification of senses. (e) Right Living-Abstaining from unrighteous professions of dealing in poisons, intoxicating liquors, murder ous weapons, flesh, and living beings. (f) Right Exertion-Struggling

teep the mind pure by avoiding the arising of sinful thoughts, and by puting away sinful thoughts already arisen; and the struggle to create holy thoughts and to increase and develop and strengthen the holy thoughts al ready arisen.

#### JAPANESE LULLABY.

Sleep, little pigeon, and fold your wings Little blue pigeon with velvet eyes; Sleep to the singing of mother-bird swinging. Swinging in the nest where ber little

way out yonder I see a star, Silvery star with tinkling song,

To the soft dew falling I hear it calling. Calling and tinkling the night along.

In through a window a moonbeam comes. Little gold moonbeams with misty

All silently creeping, it asks, "Is he Sleeping and dreaming while mother sings?"

In from the sea there floats the sob

Of the waves that are breakling upon As though they were groaning in anguish, and moaning,

Bemoaning the ship that shall come no more. But sleep, little pigeon, and fold your

wings, of n Little blue pigeon with mournful eyes; Am I not singing? See, I am swinging, Swinging the nest where my darling

oc " - Eugene Field,

"After Her Death: The Story of a Summer." By dLillian Whiting. No mind that loves spiritual thought fail to be fed and delighted with this ook. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmos phere of exalted spiritual truth. A book for the higher life. For sale at this office. Price, cloth. \$1.

"Human Culture and Cure. First. The Philosophy of Cure. (Including Methods and Instruments)." By E. D. Babbitt, M. D., LL. D. A very instructive and valuable work. It should have a wide circulation, as it well fulfills the promise of its title. For sale at this office. Price 75 cents.

"Who Are These Spiritualists and What Is Spiritualism?" A pamphlet of 40 pages by Dr. J. M. Peebles, the wellvain, and though our heads are silvered the price is 50 cents. For sale at this which has been slipping away from known author. Price 15 cents. For to \$1, cloth; paper, 50 cents. For sale them of late years. The Academy, we sale at this office.

#### SPIRITUALISTIC EXCHANGES. From Two Worlds, London, England. Items Suggested by or Gleaned Therefrom.

THE DIVINITY OF MAN.

You hear this and tell me to look at

yet 1,000 years ago that tree was an

embryonic acorn containing all the po-

tentialities of the beauty and strength

into the dimness of the past man is

viewed as a hairy being, in whom noth-

ing suggests the civilization he has now

attained; yet later he makes weapons from stones; by the friction of two

sticks he makes fire; from the burnt-out

log he constructs a canoe, and conse

quent to all these endeavors he origi-

nates the modern leviathan to cross the

sea. He commands the sun, and belts

THE MOUNTAIN PEAKS

GREAT MEN-HOLY WOMEN.

they are our John the Baptists, and pro-

be clear perception and high aspiration.

comes into operation, and we in turn

Every person cannot be a medium in

the accepted sense of the term, but all

can be ministering spirits to the cause. One or two say, "I have got the facts, I

realized the truth, and the remainder is

repetition, of which I am tired; our Jane's a medium, we have the altar at

home, and I don't often go to the meet

ings." Yes, if a man's altar is not at home, if his holy of holies is not there,

then for that man there is no holy of

From The Freethinker, Lon-

don, England.

SUFFERING ON THE CROSS.

Besides, in the early ages of Chris-

tianity, Jesus was not represented as

suffering on the cross; the oldest repre-

sentation of him is said to be a figure

of a lamb (see illustrations in History

of Our Lord in Art, by Mrs. Jameson,

vol. i.). In this work the authoress

writes: "The crucifixion is not one of

speaking of the illustrated manuscripts

of the crucifixion, she says that some

of them were executed in the eighth

no just grounds at present for assigning (to them) an earlier date." The

Rev. J. P. Lundy, referring to the same

fixion be concealed? And yet its actual

realistic répresentations never once oc-

cur in the monuments of Christianity

for more than six or seven centuries.

THE SYMBOL OF THE CROSS.

Moreover, the symbol of the cross

was by no means confined to the believ-

ers in Christianity. Father Minucius Felix, in his Octavius (c. xxix), written

in A. D. 211, "resents," says the author of Bible Myths, "the supposition that the sign of the cross should be consid-

ered exclusively as a Christian symbol

... We have it, on the authority of a

Christian Father, as late as A. D. 211,

that the Christians neither adored

crosses nor desired them....Jesus in

those days, nor for centuries after, was

not represented as a man on a cross.

He was represented as a lamb, and the

adoration of the crucifix by the Chris-

tians was a later addition to their relig-

AS TO ALLEGED DARKNESS.

and other extraordinary phenomena,

which, it is said by Matthew and Luke,

took place at the crucifixion, there was

nothing new in such allegations. Sim-

ilar marvelous events occurred, we are

saviors, as well as at the decease of

great men. For useful information

upon this subject the reader is referred

to the Rev. Dr. Geikie's Life of Christ.

to the Progress of Religious Ideas,

metheus Chained, and Gibbon's Rome

(vol. i., pp. 159 and 500). On pages 589 and 590 of the last named work the his-

torian points out the fact that Seneca

and the clder Pliny, who recorded all

the great phenomena of nature-earth-

never mention the phenomena which are said, in the New Testament, to have

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quakes, meteors, comets, and eclipses

happened at the crucifixion of Christ.

Rhys David's Buddhism, Potter's Pro-

told, at the death of other supposed

ion." (pp. 197, 198).

(Monumental Christianity, p. 246).

he subjects of early Christianity "

MINISTERING SPIRITS

climb to the heights.

holies in God's world.

What will be the future of the man Human beings form a complete famwho takes the bread ily, absolutely united, and as the breth-From the mouths of hungry people to en in one household, we in the housefeed the overfed? hold of God should do and minister to What will be the future of the man each other. This method of treating who takes the life our subject is orderly, logical, sequen

Of the poor but honest toiler, of his tial, and has within it the ultimate babe and loving wife? means by which salvation can be at-What will be the future of the man tained, by the clear pathway of duty. of money-greed? Any salvation we can have comes from Will he always have his plenty, or be the realization of unfolded Spiritualism by the unifying of our spiritual forces with those of God. Each spirit can af-firm "I am divine."

brought to want and need? Spiritualism means the study of

The world would be compelled to give Spiritualism a more respectable examination if there was a greater the prostitute, the drunkard, and note spirit of philanthropy and of generosthe vast differences in mankind, and then proclaim the divinity of men. ity to be found in it. Seek only for the pure, the true and is an oak, 1,000 years of age, and

the noble, rise into communion with those spheres of Spirit-life which are ever illuminated by the sun of wisdom and watered by the living streams of divine inspiration. When one has passed beyond the nysterious limit of life and disap-

peared from our sight, though not from our memory and affection, it may be that his fortune is better than ours. No system of thought can take an exalted position in the religiously intellectual world which does not demand high, noble, reasonable thinking

the earth with a wire, which although upon the part of its adherents. without peckets carries his message So far in the history of humanity He is now the master, and has taken there exists no religious belief that complies with these conditions. Will the hands of God in his, and by his cunning has wrested secrets from the Di-Spiritualism ever become an exception vine, and this is not merely as the reto this statement? It remains to be sult of accident, but of steady endetermined by Spiritualists themselves. There are other experiences besides

those connected with the vacant chair which are very hard to bear. It is even of humanity, who have caught the coursafe to say that death has rivals in the iers of the morning, whose brows are luminous with the first impression of production of suffering, and that the loss of loved ones does not rank first lay, in whom we see only the reflection gmong the incidents that have broken our hearts.

Spiritualism has a missionary spirit, our ministering angels who help us to but it is almost wholly lacking in the spirit of generosity and noble self-sacrifice on the part of its vast army of ad-All the great men, all the beauteous herents, and yet without this latter the holy women, have worked with cunmissionary spirit is useless. ning hands and soulful thoughts and

True inspiration comes when the meearnest purposes, and transformed the dium and the exalted spirits meet midmighty secrets into crystallized facts; way along the mountains of progress extending from the earth sphere to the claim what we can become. If these sphere of wisdom; there, for the time, in harmonious rapport, they blend soul men and women have been and still are spirits, and have attained these heights, how can we follow them? Not with soul and thought with thought until the two worlds become one. by performance only; prior to that must Except in the few well-known cases, When these things are, then the will

Spiritualism shows no deep, all-pervading sympathy for humanity, such as every true religion ought to manifest. Its benevolent work is not of such a character as to call for the profound respect of the world. It has a spirit of generosity, no doubt, but it is not made manifest. Has any soul within the whole

Lived always, just to know And tell to man when he began, And where and how also? The hostility of living clergymen to

Spiritualism might be dissipated if they only realized that their dead brethren who are certainly the great majority -deplore that hostility and oppose it. We grow like those we most love and have imaged before us, unconsciously adonting their manner of thought, speech and action. If we love a Corbett, a Fitzsimmons or a Sullivan, our brains, our aspirations will tend toward muscle and our fists; if a Logan, a Garfield or a Lincoln, our thoughts will be of mankind, of freedom and liberty; if a Shakespeare, a Byron, a Burns, a Milton or a Tennyson, our thoughts will be along the line of poetry. We do not always are the outer man whom we love, but the real man as we can see him, his virtues and all of his lov-

able acts, manners and the productions

The real philosophical idea advanced by the reincarnationists, taking the piritual philosophy that this (the body) is but the place for the spirit's expres and ninth centuries, and "there seems sion, its birth into consciousness and advancement, is, that some are born with more favorable surroundings, have had greater pre-natal aid, and subject, says: 'Why should a fact so well known to the heathen as the crucithis be the first, last and only embodiment, nature has been partial, has advanced one and detained another; has given one a narrow, pinched and contracted form, a sort of hovel, and to another a broad, symmetric, palatial residence of a form here, and made growth and development possible in one and impossible in another.

When the frail barque of Spiritualism launched upon the turbulent waters of the great sea of religion, the wise old tars viewed her with great indignity, saying something about "The Devil," "Witcheraft," "Sorcery;" then came the persecution, the fire-brand, the rack, the thumb-serew, to prevent this little craft from sailing the seas, but she sailed, and is still plowing the waves of theology, not as a canoe, but as a full-rigged gunboat with truth projecting from her gunports on either side, firing volley after volley in return for the enemies' salutations.

Life as a continuous prolongation of man's personality, after he had ceased to manifest through a physical body, is only thought of as a remote probability, be considered when the change comes.

Spiritualism is a science of observation, from which each investigator has to draw his own conclusions. It is the higher branch of science—the science of life here and hereafter. It is a complete induction, for it harmonizes with every fact in nature, and it is the basis of all religion, for without its phenomena we have no rational evidence of a continuity of life after physical dissolution; all is mere conjecture, and if and drink for to-morrow we die. less the phenomena of Spiritualism are genuine, religion is, in fact, a mere farce.

Life and spirit are closely affinitized and correlated; for as spirit is the breath of the soul in embodiment, life is the thread that holds spirit and body together. Mediums, under spirit control, not

only come en rapport with their controlling band, but through them, with the minds with whom they breathe in concert from the higher sources of inspiration, and, under favorable conditions, they can rise to the upper heights of seership and scan the horlzon of the distant future.

The woes, the groans, the sorrowing homes of this old earth-dye, the lives that have been wrecked by over-coming temptation, and the very crimes that have been committed, cry out for immortality in which wrongs may be righted and peace and rest will follow hardship and struggle.

There will surely come a time some

day, Ere life's consciousness has fled, When the tables will return our way And earth will give up her dead: When souls will know the better way, And Truth and Justice will wed.

# FIFTY YEARS

This is a remarkable work by Father Chintipy.
It exposes even to the minutest details the corruption that exists in the Church of Rome It is a work of 833 pages, and should be read as a matter of history by every Spiritualist. The following is a partial list of the table of contents:

The Bible and the Priest of Rome. CHAPTER II.

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Cellbacy.

CHAPTER III. CHAPTER IV. The Shepherd whipped by his Sheep

CHAPTER V.
The Priest, Purgatory, and the poor Widow's Cow.
CHAPTER VI.
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Idolatry. CHAPTER VIII.

The First Commun CHAPTER IX.
Intellectual Education in the Roman Catholic College.

Morel and Pourse CHAPTER X. ic Control GWAPTER XI.

Proter ant Children in the Convents and Numeries of

Rome.

CHAPTER XII.

Rome and Education—Why does the Church of Rome, hate the Common Schools of the United States, and; want to destroy them?—Why does sho object to the reading of the Bible in the Schools?

CHAPTER XIII.
Theology of the Church of Rome: its Anti-Social andi
Anti-Christian Character.
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The Priest of Rome and the Holy Fathers; or, how F swore to give up the Word of God to follow the word of Men.

swore to give up the Word of God to follow the word of Men. CHAPTER XVII.

The Roman Catholic Priesthood, or Ancient and Modern Idolatry.

CHAPTER XVIII.

Hine Consequences of the Dogma of Transubstantig-tion—The old Paganism under a Christian name.

CHAPTER XIX.

Vicarage, and Life at St. Charles, Rivierre Boyer.

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Papineau and the Patriots in 1833—The burning of "Le Canadden" by the Curate of St. Charles.

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Rev. Mr. Perras.

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and Perras.

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of Money made by the sale of Masses-The Society
of Three Masses abolished and the Society of one
Mass established.
CHAPTER XXVI.

Continuation of the trade in Masses.
CHAPTER XXVII.

Quebec Marine Hospital—The first time I carried the
"Bon Dieu" (the wafer god) in my vest pocket
—The Grand Oyster Soirce at Mr. Buteau's—The
Rev. L. Parent and the "Bon Dieu" at the Oyster
Soirce.

Rev. L. Parent and the "Bon Dien" at the Oyster Soires.

EST We have not space in this notice of Father Chiniquy's work to give the heads of all the Chapters. Those omitted are of especial value. The following however, are of thrifting interest:

The Immaculate Conception of the Virgin Mary.

CHAPTER LIV.

The Abomination of Auricular Confession.

CHAPTER LV.

The Ecclesiastical Retreat—Conduct of the Priests

—The Bishop Forbide Me to Distribute the Bible.

CHAPTER LV.

Public Acts of Simony—Thefits and Brigandage of Bishop O'Regan—General Cry of Indignation—I determine to resist him to his face—lie employs Mr. Spink again to send me to Gaol, and heralls—Drags me as a Frisoner to Urbane in the Spring of 1856 and fails again—Abraham Lincoin defends me—My dear Bible becomes more than ever my Light and my Counselor.

CHAPTER LVII.

Bishop O'Regan sells the Parsonage of the French Canadians of Elizaro. CHAPTER LVII.
Bishop O'Regan seths the Parsonage of the French
Canadians of Chicago, pockets the money, and
turns them out when they come to complain—ijo
determines to turn me out of my Colony and send
me to Kahokia—He forgets it next day and publishes that he has Interdicted me—My People send
a Deputation to the Bishop—His Answers—The
Sham Excommunication by three drunken Priests.

Sham Excommunication by three drunken Priests.

CHAPTER LVIII.

Alleress from my People, asking me to remain—1 am again dragged as a prisouer by the Sheriff to Urbane—Abraham Lincoln's anxiety about the issue of the Prosecution—My Distress—The Rescue—Miss Philomena Moffat sent by God to save me—Le-Belle's Confession and Distress—My Innocence acknowledged—Noble Words and Conduct of Abraham Lincoln—The Oath of Miss Philomena Moffat.

main Lincoin— the Oath of miss Finishment should.

CHAPTER LIX.

In moment of Interruption in the Thread of my "Fifty
Years in the Church of Roine," to see how my sad
Previsions about my defender, Abraham Lincoin,
were to be realized—Rome the Implacable Enemy
of the United States.

of the United States.

CHAPTER LX.

The Fundamental Principles of the Constitution of the United States drawn from the Gospel of Christ-My first visit to Abraham Liucolin to warn him of the Plots I knew against his Life-The Priests circulate the news that Lincoln was born in the Church of Rome-Letter of the Pope to Jeff Davis-My last visit to the President-Ills admirable reference to Moses-His willinguess to die for his Nation's Sake.

Nation's Sake.

CHAPTER LXI.

Abraham Lincoln a true man of God, and a true Disciple of the Gospel—The Assassination by Booth
—The tool of the Priests—John Surratt's house—
The Rendezvous and Dwelling Place of the Priests
—John Surratt Secreted by the Priests after the
murder of Lincoln—The Assassination of Lincoln
known and published in the town three hours bufic'e its occurrence.

fe. e its occurrence.

CHAPTER LXII.

Deputadon of two Priests sent by the People and the Bishops of Canada to persuade us to submit to the will of the Bishop—The Deputies acknowledge publicly that the Bishop is wrong and that we are right—For peace sake, I consent to withdraw from the contest on certain conditions accepted by the Deputies—One of the Deputies turns false to his promise, and betrays us, to be put at the head of my Colony—My last Interview with him and Mr. Brassard.

Brassard. CHAPTER LXIII.

Mr. Desaulnier is named Vivar General of Chicago to crush us—Our People more united than ever to defend their rights—Letters of the Bistops of Montreal against me, and my answer—Mr. Brassard forced, against his conscience, to condemn us—My answer to Mr. Brassard—He writes to beg my pardon.

Twrite to the Pope Plus IX, and to Napoleon, Emperor of France, and send them the Legal and Public Documents proving the bad conduct of Bishop O'Regan—Grand Vicar Dunn sent to tell me of my victory at Rome, and the end of our trouble—i go to Dubuque to offer my submission to the Bishop —The peace sealed and publicity proclaimed be Grand Vicar Dunn the 28th of March, 1858.

CHARDER LEW. Urand vicar Dunn the 28th of March, 1858.

CHAPTER L.X.

Excellent testimonial from my Bishop-My Retreat

Granger-Grand Vicar Bunn writes me about the
new storm prepared by the Jesutua-Vision-Christ
offers Himself as a Gitt- 1 am forgiven, rich, happy
and saved-Back to my people.

and saved—Back to my people.

CHAPTER LXVI.

The Solemn Responsibilities of my New Position—We give up the name of Roman Catholic to call ourselves Christian Catholics—Dismay of the Roman Catholic Bishops—My Lord Duggan, Coadjutor of St. Louis, hurried to Chicago—He comes to St. Anne to persuade the People to submit to his Authority—He is ignominibusly turned out, and runs away in the midst of the Cries of the People.

CHAPTER LXVII

Bird's-cyc View of the Principal Events from my Conversion to this day-My Narrow Escapes-The end of the Voyage through the Desert to the Promised Land. Price, \$2.25, Post-paid.

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should be paid for his time." -

of all others. There is nothing in medi-

that takes one out of the everyday

work of the world. Its hour of exalta-

tion may come and go, and the business

of this life go right on, and the medium

who is dutiful to the things of this

world is the better prepared for the

higher state. It is most true that this

cannot be, and continuous sittings given; and this brings forth the reply

that such continuous exercise is by no

means conducive to the best results, and is the direct effect of the prostitu-

When an investigator attends a se-

ance, he cannot know what he will re-

ceive; the medium cannot know, and

the spirits cannot until they make the

have not the means to purchase left to

The early speakers in the cause went forth with the zeal of apostles, and

their words were like flame, for their

self-forgetfulness stood behind their speech a tower of strength. If we can

have a revival of this spirit devotion to

the work, and a cessation of the inces-sant cry for money, the old lines of

movement will have been resumed and

the world's attention commanded by its righteousness and dignity. This is

the spiritual method, the cardinal rule

DO ALL FOR OTHERS.

Is it practical? Take for example

was less than the cost, were the ex-penses counted as they usually are. The publisher gave to the public the

advantage his foresight had stored for

this time of need. It asked for no as-

sistance, except by way of subscrip-tions. It published po appeals for

help, nor received any bequests-yet

from the first number it has been generously supported, and now, the publi-

cation of books, virtually given away, has been most successfully under-

THE DIVINE PLAN.

the right direction, sustain that plan

better than an endowment fund, as maintained by the churches.

THE PAUPER'S APPEAL.

I know I am ragged, and dirty, and

Too feeble to labor, too honest to steal,

Don't look at me that way, for I am no

I'm only a pauper, and no greedy hog;

To tide me just over the hour or the

That yet I'm allotted among you to

What's left for a pauper, and folks of

But in hunger and tatters to beg and to

What's left for a poor man but to labor

In this land of the free and an orthodox

That kept from the weather my loving

But one day a Christian, of millions

My shelter was taken-my loving ones

PRAYER.

No home and no kindred, no money nor

Just living and breathing to wait till it

Oh, angel of mercy, of love and of light, I've always lived honest hild tried to do

Why must I here longer in misery roam?

Oh, take me, I pray you, to my spirit home. DR. T. WILKINS.

"The Infidelity of Ecclesiasticism

Menace to American Civilization."

By Prof. W. M. Lockwood, lecturer

upon physical, physiological and psy-chic science. Demonstrator of the mo-

lecular of spiritual hypothesis of na-

"The Molecular Hypothesis of Na-

the ablest lecturers on the spiritual ros-

in succinct form the substance of his

lectures on the Molecular Hypothesis

"From Soul to Soul." By Emma Rood

of thought in poetic diction in this hand-

some volume, wherewith to sweeter

once had a shelter, though humble

kind and true;

I do?

dog;

day

stay...

that stamp,

tramp?

God?

and plod.

ones all,

DOSSESSO

the rest-

all died,

HUDSON TUTTLE.

of which is

starve for spiritual sustenance.

vidence of deception.

societies are unavailing.



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

Hudson Tuttle. Address him at Berlin Heights, Ohio.

NOTICE.-No attention will be given ters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

Robert A. Booser: Q. Can a spirit pass through matter; that is in or out of a closed room? A. The physical form of matter offers no resistance to spirit, and is as

though non-existent."

C. S. T.: Q. Has the light from the planets and the moon been examined by the spectroscope? and if so where can the details be found?

I am making investigations and have strators, of 8,000,000 years. been able to photograph the. "odie force" from a horse-shoe magnet. Have from Lake Ontario, and the time realso with X-rays photographed the quired for it to do this is estimated by contents of a box. I have pursued this Lyell at 100,000 years. Thus we might investigation to have facts to overthrow go on filling a volume with evidences, the idea that sensitives who see these showing that this preacher presumed lights are under a high pressure of on the ignorance of his hearers. magnetism.

A. Not only has the spectroscope been employed in discovery of the constituent elements of the sun, moon and planets, but of comets, nebulae and the fixed stars. It shows that all these bodies have nearly all the elements found on this earth, and others that are unknown to us.

Schellen's Spectrum Analysis, and Lockyer's, may be consulted. The attempt to confound the X-rays with clairvoyant or spiritual sight, will not prove successful. These rays have no fearous account. nearer connection with spirit phenomena than those of light or heat.

W. Fitz-Hugh Smith: Q. I read the answers closely and eagerly each week and I think I am beginning to reason along the line you lay down, of natural law, and no exceptions made for a personal Deity. I have just read a book by J. B. Dimbleby, published in Lon-don, Eng., entitled "The New Era at Hand." He claims to compute by eclipses and planetary time, cycles, etc., from the creation, 6,000 years ago, the second coming of Christ in 189814, making the so-called millennium commence Easter day, 1898. What have you to

A. I fully appreciate the feelings of those who have their methods of thought shaped by early theological training and not by the new and different method of science. The divergence sonal emolument, is often tabooed and ent method of science. The divergence must be appalling and enough to frighten the less thoughtful back to the folds of the church. The ignorance of the author mentioned is equaled only by author mentioned is equaled only by with the plain, one-gifted kind of me-the egotistical assurance with which dium, and they will not find it neceshe claims to be a member of a learned sary to go fraud-hunting. To my cersoclety. The bombastic title of his tain knowledge a number of Spiritualbook is its own sufficient condemnation. "The New Era at Hand; The Great most spiritual, honest, sincere and self-Prophetic Period, being Bible and as-sacrificing workers, because they were ronomical proofs relating to the 'great Ansize' held by the Ancients of Days.

The period of that day. The end of Gentile and Jew time. The resurrection of the just. The coming of the Lord Jesus Christ. The near restoration of The cry against phenomena upon the the Jewish kingdom, and the millen- platform is not justified. The philos-

This Dimbleby is quite unknown in the walks of science, and his book would be disgusting in its pretensions were its bravely told platitudes and lies

not so amusing. Take his assertion that if man lived on the earth before 6,000 years ago it would have been "during its chaos." There is not a scientific man in the world but accepts the statements of geology which are that millions on millof years have passed and the earth has been perfectly adjusted as at present for living beings, and that even historic monuments, as the pyramids and the sublying Nile deposits remove even Egypt in its beginning ten times six thousand years.

And again when he says, "Genesis is unique for the number and weight of confirmations which it receives from

From the beginning of the awakening of the human mind from the lethargy of the Dark Ages into which Roman civilization had been plunged by the Christian priests, to the present, a constant, remorseless battle has been waged between the thinkers of the world and the dark and damning statements of Genesis. The fall of man and his redemption have been the contention, and slowly man-has been redeemed from ignorance by knowledge of the laws of the world. There is not a single statement in Genesis that is

ie. It is a mythic story embodying the fancies of the childhood of the race Even granting its truthfulness, there is not a word in any part of the Bible, intimating that the creation of man took place 6,000 years ago. The chronology of the Bible is the work of commentators and their only data is the Cabulous genealogy, and the guesses they make as to the events recorded ing contemporary with historical epochs equally indeterminate as to date. There is nothing but fancies to prove that the flood was 4,000 years ago, or that the mythic millennium was o come at the end of 6,000 years. In plain words, the author of "The

New Era" is a crank, with the narrow and bigoted ideas which always comfrom the exclusive study of the Bible He is worse than a crank, for he pre tends to be a noted chronologist, and to have accomplished what others have not in calculating eclipses and planetary motions, thereby ranking himself with astrologres and the riff-raff of pretenders to occult knowledge which is the accumulation of ages of pretending

It is waste of time to argue with such men by taking up each special point, when the major premises, the fundamental claim is so transparently false. Their assertions rest on the authority of the Bible, which has to be proven and to admit which would rule law and its exposition by science, out of the world. Let us begin reasoning our true education by throwing aside the accumulated rubbish of the past. We shall have a small amount of truth left us, after the error has been blown away. Let us start to reason from this high vantage ground, with a sky above cleared from the murk of supersti-

J. Merrifield, Manchester, Mich.: Q. read every week, with intense interest The Progressive Thinker, and would ke to ask a question also for myself. Price, cloth, \$1; paper, 75 cents.

I recently heard a learned and clo-quent divine in a baccalaurente sermon affirm that there was no proof of the existence of men on the earth any further back than six or eight thousand years, and that true science was in perof creation. Now I wish to ask if this learned divine has any ground, or any show of ground in fact, for his state

nent? A. This "learned" divine has not the least show of ground for his statement. The clergy have relterated the assertion until they really believe it true, yet it is what Ingersoll truly calls "an orthodox lie." If this preacher believes what he says, his ignorance is pitiable. It may be boldly stated without fear of contradiction, that in Europe or Ameranonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has period of 0,000 years. If we take the estimation of aga given by the correspondence. become excessively large, especially letters of inquiry requesting private angeologist, Lyell, the human skeleton found at Natchez had been buried 27,-600 years.

Prof. A. R. Wallace, joint discover of evolution with Darwin, makes the age of the arrowheads found in Kent's Cave, Torquay, at 500,000 years.

Danish geologists make the age of the implements found at the bottom of the peat of their country, calculated by the growth of forests, 24,000 years. Lepsius, from Nile deposits calculates that Egypt had been peopled

twelve hundred centuries before the erection of the pyramids. It is conceded that man came before the Ice Age or drift, and that age had a duration, as shown by astronomical demon-

Man came before Niagara cut its way

### PURIFYING.

Public Work and Workers.

Considerable agitation seems to be going on relative to the personnel and acquirements of the public workers in Spiritualism. Some are very anxious for a general house-cleaning and per-sonal purifying. Do they remember what Jesus said about casting the first stone? It is apropos, whether Jesus

There has always been a fear held by Spiritualists that "organization" would create oppression and develop dogmaism. Are the signs at all ominous There is at least a growing tendency to authority and domination.

The bugbear of fraud amongst meliums is causing a great public alarm, and our opponents laugh at our discomfiture. We are all naturally shocked at fraud in the name of mediumship, but we are encouraging it by worship-ing the most marvelous. We offer a premium for fraud by asking for wonderful manifestations. The plain, unassuming and gifted-with-one-gift psychic, who seeks only such avenues for public labor as may best conduce to turned aside, whilst the braggart and sensationalist is heralded and supported. Let Spiritualists be content ist societies have not appreciated their not sensational enough. Large audi-

ophy is of the greatest importance, but valueless without the fact for a pre-mise and in proof. The great trouble is there are too many worshipers of phenomena who do not comprehend nor desire to receive mental culture from the philosophy of Spiritualism. The philosophy and phenomena must ever be inter-related. Our public platform has become vastly more useful since spirit descriptive work was developed. But to put physical phenomens (especially materialization) upon the platform is to court the crudest and possibly the most fraudulent forms of manifestation. We need spiritual societies for spiritual and mental pur poses. Therefore, spirit messages for comfort, help and evidence are neces sary. And before the multitude, if possible, should they be given. Add to that the presentation of logical sequences, thus developing the concepts of physical law (and that includes eternal law), and we build a philosophy and religion that will stand all the tests of reason and revelation, evoluting and associating the individuals who cannot be deceived. Thus fraud will expose itself. Mediumship needs no protector ate-it is self-protecting.

The tendency to exalt and worship mediums is alding the truculent use of a divine gift. The spirit that says: "I am better than thou art," has be come nauseus amongst our public workers. Each and every form of mediumship (however humble) is a gift of power and potency to be esteemed and onored. Mediums must take warning that to assume a superior place and power is likely to be the forerunner of downfall and loss of capacity. The desire of self must be sunk in the supreme desire for usefulness. Let us be careful not to deprive any human soul from the god-right to accomplish all that is possible for good. Mediums know what it is to be misjudged and traduced by their fellows.

Each one has suffered from the in-

quisitions of associate mediums. We are none of us perfect, and we must not exact perfection. But, into the lives of one and all should be embodied moral aspiration, and around each should be placed moral protection. We have a right to exact an effort to a proper life. Yet, mediums are human and must be allowed some worldly appetites, especially in this era of crude uman development.

With the growth of organization, there should come the advance of protection, and not dawn the era of condemnation that may carry with it any one who may possibly be aided to the right and the useful.

"Talleyrand's Letter to the Pope" will be found especially interesting to all sirous of doing all they are able to, for trum. In this little volume he presents who would desire to make a study of the support of the cause they love. If Romanism and the Bible. The historic left to their own discretion, the medifacts he states, and his keen, scathing um who has genuine manifestations of Nature; and presents, his views are review of Romish ideas and practices will receive by voluntary gifts as much demonstrating a scientific basis of Spir abould be read by all. Sold at this office. Price 25 cents.

"The Bridge Between Two Worlds." By Abby A. Judson. This book is ded. fitting to talk of paying the spirits for lcated to all earnest souls who desire, by harmonizing their physical bodies and their physical bodies with of spiritual beings, and is touched by universal nature and their souls with their divine lives, will scorn the suggesuniversal nature and their souls with the higher intelligences, to come into tion of selling his inestimable privilege \$1.00. For sale at this office, and saying to the wife, or husband, "Arcana of Nature; or the History closer connection with the purer realms and saying to the wife, or husband, "Arcans of Nature; or of the Spirit-World. It is written in the father or mother, "you cannot receive a and Laws of Creation." sweet spiritual tone that characterizes word from your loved ones until you all of Miss Judson's literary works, open the door with money."

# THE DIVINE PLAN.

### years, and that true science was in perfect agreement with the Bible account of creation. Now I wish to ask if this

TRUTH NOT TO BE SOLD LIKE; "But the medium must live, and POTATOES, IN THE MARKET.

POTATOES, IN THE MARKET.

The columns of The Progressive Thinker have admitted many articles from able writers on the subject of fraudulent mediums, and how best to protect the cause from their disgraceful influence. Exposures have been made from time to time of those who have posed as among the best mediums, and have fallen into irretrievable disgrace. In fact, the severest blows Spiritualism hasever. the severest blows Spiritualism has ever received have been at the hands of its umship preventing active exertions in the walks of common life, or pretended friends, who by a too trusting credulity have upheld arrant deception. The grievance has grown apace, and now we hear of mediums who are known to be fakes and have been repeatedly exposed, being allowed the freedom of the camps, and departing with hundreds and thousands of dollars, while the paid speakers have little more than their car fare. The great attraction of the camps is the phenomena -all well enough providing genuine, but the transient visitor has no means of distinguishing the true from the false, and the genuine medium, content with what the spirits can give, has no show beside the fake who produces phenomena which it is impossible for spirit to give. Some correspondents have indulged

in passionate language, epithets and denunciations, forgetting that the frauds complained of are at the door of the investigator as well as with the false medium. It is the former who have created by their imperative dethe condition so deplorable. There can be no one more degraded and to be scorned, than he who plays on the most social affections of the human heart for its departed loved ones, for selfish gain, yet in all charity, the great majority of such persons have been led by degrees to enact their disreputable part. They have found that they can make money by the art, and the more flagrant their deceptions, the greater the rush to their seances, and the high-er pay they command. With due deference for the various plans that have been given for the suppression of this evil, I hold that there is only one method of meeting the issue. This rests on the broad and fundamental basis that spiritual manifestations and spiritual truth must be free.

THIS IS THE DIVINE PLAN. If a person has the faculty which allows spirit friends to converse with those on earth, should he hold the opportunities of that gift at so much an hour? If the mother wishes above all else on earth to converse with her darling spirit child, is this gate-keeper of the spheres to forbid her, unless she have a dollar whereby to reward him? No! A thousand times no-and the true medium will find it impossible to erect such a barrier.

That it is imperatively exacted casts a shadow of doubt, for Spiritualism is not a matter of trade, and spirit influis not a marketable product. make it so, and a premium is placed on fraud.

Again, there has been and is constant agitation about laws discriminating against mediums. Such laws only affect those who advertise with the vulgar "clairvoyants," "madams," etc., and are on a par with such advertisers. are on a par with such advertisers, the true spiritual philosophy, and the There have been repeated calls for generosity of Spiritualiges who see and funds to defend such against the re-appreciate as no other fleories in sults of their own folly.

WHAT SHALL WE DO to free ourselves from the frauds, and how shall we prevent adverse legislation? Once for all, cease to put our spiritual cause in the market, and sell its sacred privileges. With this enforced, the whole broad of frauds would disappear and there would be no more "exposures" of dishonesty.

This is not a new proposition. I have advocated it from the beginning, and No home and no shelter, no friends while a mere youth, in my father's house was taught that what was freely No kindred to help me; what else can received should be freely given. The standing argument against it is that the laborer is worthy of his hire, and I can for this hunger to stay but ap-the medium's time should be paid for. peal. True, if acceptable service is rendered there is nothing to prevent the recipent giving a reward that is just. Perhaps he is unable. If so his want of a lask not for dollars, nor palace, but do dollar should not deprive him of the Want crusts from your table—a penny

Advertising this idea in a public lecture, a friend put the question, how I reconciled being paid for lectures which were inspirational, with my objection to a paid mediumship. I was glad my attention was called to the point, which My story's an old one, I know, to most otherwise might have escaped mention It is And tedious and irksome to me, but, ah, and appeared as an objection. true that my lecture had a nominally fixed price, such as the society thought they could pay. It was also true that I never pressed the managers of a society to pay in full when anything occurred to shorten the receipts, or a penny more that they had ability and perfect willingness, and the arrange-ment might just as well have been entirely in their hands.

And again it was objected: "You sell your books." Yes, they have a price and that price has given some profit, but there are many who wish to read and yet have not the means. Evecy day brings one or more sad letters, and Got a mortgage upon it and-you know to supply these absorbs this slight mar-gin. But even were the writer recreant, it would not witness against the truthfulness of the proposition here advo- And left me just drifting alone with

How would the account of Jesus healing of the sick man read, were it inserted that his business manager collected five dollars ahead before he laid hands on the lame; that when he cured the blind he first demanded ten dollars! That Paul went over to the Corinthinans, they having collected a guarantee of \$100. That Luther would not go to the Council of Worms unless his followers paid his fare and assured him his price! That Whitfield would not go forth preaching what he considered the divine truth unless his pay was forthcoming?

It was not money the disciples were promised, but stripes, the contumely, the scorn of men, imprisonment and death. Luther went forth with death before him, and the reward of every ture. Scholarly, masterly, trenchant teacher has been misunderstanding and Price 25 cents. For sale, at this office. loneliness.

From a life acquaintanceship with ture." By Prof. Wmp M. Lockwood. Spiritualists, I believe them to be just Prof. Lockwood is recognized as one of and honest to a marked degree, and decharges. This, however, is not to be all who love to study and think. For taken into consideration. It is just as sale at this office. Price 25 cents. their time in making the communical Tuttle. Lovers of poetry will find gems tions. He who feels the near coming Here it seems, a most vital error is this office.

MADE THEM 1/UG

A Funny Incident Recalled.

To the Editor:-In the Progressive Thinker of May 15, I read the experiences of Dr. H. V. Sweringen, in which I was very much interested. As I have been an investigator on the same sub ject for many years, and have had many tests and experiences much the same as his, and many of them from the same mediums, I can corroborate and vouch for their genuineness. We often look over our paper and if the piece be very long, we pass it by, think ing we have not the time to read it. and thereby miss many good things.

I glanced down the column and saw

the name of Mrs. Hibbits, the trumpet medium, from Muncle, Ind., which caused me to read the article in full as some of the most convincing tests of my life came through this lady while spending the winter of '95 and '96 with a brother in Washington, D. C. She had been sent for by a company of honest investigators, and while many others had a chance to witness her wonderful powers, brother and I had a grand test through her, which I will relate to corroborate Brother Sweringen's On March 22, 1896, four of us, I. B.

tion of spirit power for the pay it brings. Psychic power will not come at any time for the asking, even to the best, and its purported exhibition when-ever a dollar is offered is presumptive Thatcher, his wife and son, of Washington City, and myself, attended trumpet seance with Mrs. Hibbits and husband. After we had conversed with our father, mother, sister and my wife, they giving us their names, not only in a whisper, but part in a plain voice, my brother said: "Now, father, if this is you talking to us, can't you tell us of something that happened on the old farm in Iowa years ago?" The answer effort. Hence the proposed tests of camp committees, and endorsement by came, loud enough for all in the circle to hear it plainly: "Why, yes; do you remember when we were stacking If there is one principle more funda-mental than another in Spiritualism, it wheat and the horses ran off with the is that there shall not be a distinctive wagon and upset two stands of bees, class of leaders, or teachers, claiming a and they stung the horses?" Brother nearer approach to the spirit-world, and and I laughed out loud, as it carried us its greater authority. The only authority is truth, and truth is not to be sold like potatoes or corn, and they who back more than forty years to some thing very funny to us boys, if not to the horses.

While on the old farm more than forty years ago father and us boys were stacking wheat, and when the last sheaf was thrown up, the stacker failed to catch it. It rolled down and scared the horses. Away they went with the wagon for the house, a short distance off. They ran through the yard fence and upset two bee stands. The horses were checked under the shade trees in the yard, and as the bees were flying around thickly, father quickly ordered the horses unhitched; and that was all that we did, for the bees and horses did the balance, and from there to the barn we witnessed some of the highest kicking of our

The Progressive Thinkef. It began its career by making the price from one-half to one-third that of any other spir-Why not laugh, when brother and I were the only mortals in the city that knew of the circumstance? We knew itual paper published at the time. It the dear ones that had gone before had returned, and we laughed with joy.

I have been investigating Spiritualism for more than thirty years( and have attended church much longer, and I must say that there is more proof to me of a future life in Dr. Sweringen's experiences, on page 2, Progressive Thinker, of May 15th, 1897, than in all of the orthodox sermons I ever heard in my life. I feel like requesting all who have not read it to turn back and carefully read it with an unprejudiced feeling. I have had the pleasure of taken. All this because consonant with

neeting some of the best lecturers and mediums in the United States, if I was raised on the frontier amongst the Indians. In the last five years I have made the trip from one ocean to the other, spending a year or so on each coast. Had the pleasure of listening to John Slater in the Golden Gate City, G. W. Kates and wife at Denver, Cal., and a host of the N. S. As. at Washington City, such as President Barrett Moulton, Emerson, Fuller, Lockwood, Wiggin, Altemus, Maggle Gaule, Cora poor,
And I beg for my living from door unto
door:

B. Hagen Jackson, Anna L. Robinson
and many others. I only wish I had L. V. Richmond, Mrs. Glading, Jennie the ability and language to express my feelings for the genuineness of the above named, as I have to express my contempt for the frauds I have so often The frauds are after the dollars, and they will find a cloak to make them under, let it be in the orthodox pulpit

> A. H. THATCHER. Rich Hill, Mo.

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grateful patients, and subscribers to The Progressive Thinker:

Dr. C. E. Watkins:-My dear Sir: Am feeling well; medicine was wonderful, made a new person of me. Hoping to remain your friend, and helper of MRS. HELEN HARPER. Burnhams, N. Y., August 23. (After one month's treatment.)

Dr. C. E. Watkins:-Dear Sir: I am glad to tell you that I am much better; and I am to go to work-to-morrow. I weigh more now than I have in two years. I think your medicine is a great thing. Respectfully, J. ARENTON. Spokane, Wash., Aug. 18, 1897.

Mother received her last medicine all right. She is much better. She feels your medicine is doing her much good. We never expected to see her so well. I feel to thank you so much.

MRS. LILLIS AUSTIN. Peterboro, N. Y., July 26, 1897.

Dr. C. E. Watkins:-Dear Sir: I am acquainted with three persons in this vicinity who have been cured by you and I would like very much to take course of treatment with you. Yours ery truly, ANNIE M. HOWES. Woodstock, Ore., July 21, 1897. yery truly.

### GOES FISHING.

Dr. C. E. Watkins:-Dear Friend: There is no use in talking, Mr. Ladd is certainly a great deal better now than he has been for years. It has been awful hot, and we have had lots of company, and he has been camping out and fishing, and he has stood it as well as any man in the crowd.

MRS. L. LADD. Island Pond, Vt., July 26, 1897.

PLAYS A MOUTH ORGAN AND

DANCES AT FIFTY-EIGHT. My Dear Doctor:-I can see that I am on the gain. What would you think of a girl of fifty-eight summers playing the mouth organ, and dancing at the same time. Really, if you only knew how happy I get at times, you would not wonder at my making a fool of my self. I hear on every side, "How much better you look," and "you begin to act like yourself." Now isn't that encour aging? I am taking The Progressive Thinker, and enjoy it so much. How is that for a church member?

Chicora, Pa., June 28, 1897. (Name of this person will be given if you write to Dr. C. E. Watkins.)

Dear Doctor:-Still on the gain. I trust you have survived the severe formation relative to the lost continent heat, as I need your services a little of Atlantis. He regards the description ED STOKER. Gonstown, N. H., July 11, 1897.

Dr., C. E. Watkins:-Dear Sir: You need not send me any more medicine, as I do not need it. I am able to do all of my house work now, and I am gain-ing all of the time. I shall always speak a good word for you as long as l live. Thanking you for your treatment and kinduess to me, I remain as ever, FLORENCE DAWSON.

Dear Doctor:-I am so much better. am improving as fast as it is possible. am so thankful to you for curing me.

JOSEPHINE B. DAVIS. 958 Woodland street, Nashville, Tenn.,

My Dear Friend:-I am feeling so much better I think you need not send me any more medicine. I am sending me any more medicine. I am sending you patients. I certainly feel very thankful that I found you.

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Dear Dr. Watkins:-Medicine received all right. I am so much better. People speak about my looking better. Respectfuly, O. F. BARR.
Filmt, Ind., July 26, 1897.

August 10, 1897.

Dr. Watkins:-Dear Sir: I am gaining every day. SARAH R. CLOWETTE., West Epping, N. H., July 7, 1897.

Dear Sir:-I am gaining every day, and hope I shall continue. Respectfully, A. F. CHAMPLIN. Claremont, N. H., August 8, 1897.

Dr. C. E. Watkins:-Dear Sir: I am feeling as well as can be. My back is real strong. Do not want any more medicine. If I ever do, will take another course of your grand treatemnt.

MRS. CARRIE FORQUES. Chicora, Pa., July 6, 1897.

Dr. C. E. Watkins:-Dear Sir: I feel very much better, and hope I will not have to take any more medicine. MISS LILLIAN SHACKFORD. 59 Addison street, Chelsea, Mass, August 22, 1807.

Our Good Doctor:-I am glad to write you Mr. Nay is much better. Gets strength and vitality from your treatment, and is working very hard, and that is more than we expected. Gratefuly yours, CARRIE M. NAY. Peterboro, N. H., July 9, 1897.

Dr. C. E. Watkins:—My Dear Doctor:
I am getting well fast, I will soon be well, so I will begin to think I only imTARRH agined I was sick. I am very grateful to you for my good health. Yours with respect. VIVIA ROWLEY. New Orleans, La., 807 No. Liberty street, May 21, 1897.

Dr. C. E. Watkins:-Dear Sir: I am out of work, and that means no income. But just as soon as I get to work, you shall have your money, for we feel that you saved our daughter's life. Very Respectfully,
J. D. COTTER.

Springfield, O., 370 Lagonda street, August 3, 1897.

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### PASSED TO SPIRIT-LIFE.

[Obituaries to the extent of ten lines only will be inserted free. I

A good woman has gone to her rest. Alvira Russel, of Council Bluffs, Iowa, passed to spirit-life, August 14, 1897. Born in the year 1825, in the State of New York, she came to Council Bluffs in 1855, and has been a Spiritualist from fifteen to sixteen years. She tried to live by its highest teachings, and was beloved by all who knew her. C. O. KEMPSTER.

Council Bluffs, Iowa.

Passed to spirit-life, July 25, at his home at Stanwood. Leavenworth coupty, Kans., Enoch P. Wickersham, in his 67th year. Was born in Clinton county. Ohio, in 1829; moved from there to Minnesota, and thence to Kansas, where be lived near thirty years. He was a firm believer in Spiritualism. Was disowned from the Quaker church on account of his belief. He said before he passed out: "Tell all people that I died as I have lived." Funeral services conducted by Mrs. Lull, of Lawrence. ABNER WICKERSHAM.

Dr. C. E. Watkins' Health Home, a correspondent writes us, will soon be ready for patients, and a new feature of this sanitarium is that any physiclans can send their patients there, if they do not have contagious diseases, and they can have the physician of their choice. There never was anything narrow or small about Dr. Watkinshis aim appears to be to cure the sick. and if any other physician has better success he always bids them God-speed. It is impossible for him to be ealous of anyone; being so highly gifted himself, causes him to believe others can be blest with the same gifts.

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Young was waiting on him the stranger asked Young if he had not seen him somewhere before.

A conversation developed the fact that Young has an uncle, Joseph Evesfield, a hardware dealer, in Mattoon, Ill., who was also an uncle of the

"What is your name?" asked Young. "Hall," replied the young man. "And your mother's name?" "Lizzie Herron."

"Why, my mother's name was Ma-tilda Herron," replied Young. "Did you ever hear of any one by the name of Young?"

of Young?"

"Yes, yes," answered Hall; "my mother told me before she dled that I had a cousin, one Joe Young, but as she had not heard from his mother for over thirty years she did not know whether he was dead or alive. I guess you and I are first cousins. Shake," and Hall extended his hand toward his newfound cousin.

Then Young related an experience of three months ago that sounds like a tale from the "Arabian Nights."

Three months earlier, to the hour, n stranger had stopped in the restaurant and asked for a glass of water. Some-thing prompted Young to give the man a meal, which he ate with avidity. Then he astonished the restaurant man by addressing him by name and telling him stories from Young's family history. At last he told Young that within three days, three weeks or three months he would meet a relative of whom he had never heard. Hall's ap-

pearance fulfills the prophecy.

The stranger refused to divulge his dentity, and, although penulless, exhibited a jeweled rosary and crucifix in gold and diamonds, given him, he said, by his Spanish mother, and probably worth \$10,000.—Chicago Tribune.

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and other speakers, will address the West Side Spiritual Society meets at No. 46 South Ada street at 8 p. m. Universal Spiritual Society, Hopkins' hall. No. 528 West Sixty-third street,

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