

PHILOSOPHY: PAST, PRESENT, FUTURE

Its Influence in Guiding the Intellection of the Ages and Developing the Activities of the Soul.

A Lecture Delivered before the Labor Lyceum of Western New York, by William Cox, of Rochester, N. Y.

Philosophy is a product of intellect. It is the offspring of Truth and Reason.

Philosophy's food is the fruit of science.

Philosophy's aim is to discover man's duty.

Philosophy's work is to explain the meaning of things.

The object of this paper is to review philosophy, its history, progress and achievements from the testimony found in the books and data of recorded evidence. To examine all the records would perhaps be rather unprofitable, but it will be fit to view those which lie upon the surface or seem to be most reasonable.

Political philosophy consists in pursuing the course of action that will make the people prosperous and happy.

Economic philosophy goes right to the foundation of a state, examines what it produces, why it is produced, and how it is distributed.

Economic philosophy has to do with the care, preservation and use of that which the State produces. The prudent and equitable use of what the state produces will in return bring to the whole body and system of the people contentment. Contentment is the end and aim of the complete and perfect work of scientific social economic philosophy.

Some say the Hebrews were God's chosen people and all philosophy and wisdom came through them. Some believe philosophy sprang from the Chaldeans and Persians, others that the Egyptians were the first who used philosophy. Again, others think the Hindus were first in philosophy. The Greeks who inhabited the southern part of Europe, were a highly cultivated people, and held the most conspicuous place in the pages of early history, they were lovers of philosophy.

The Parthenon, erected at Athens, one of the most celebrated temples, and regarded as the most perfect specimen of Greek architecture, was dedicated to the Goddess of Wisdom. In this temple philosophy was taught founded on the ideal of attaining the highest excellence of beauty and wisdom in all things. Philosophy has been the idol of thinkers in all ages. The Gospel says "As for Wisdom, what she is and how she came, I will tell you; Wisdom is a living spirit that will not enter into a malicious mind, nor dwell in a body subject to evil." Chephale, or things pertaining to the head, is the most ancient seat of her worship. In Chephale a temple was erected for the adoration of Wisdom; in this temple of the head Wisdom was born. Personified, Wisdom is the symbol of prudence united with power, and everything stands under her protection, the performance of which requires reflection and spirit; especially is she the tutelary deity of peace. Everything which gives prosperity to the people is her work. She is the patron of inventive genius and industrial arts. She also protects cities in war against external foes, hence fortresses and walls are under her protection; thus she becomes the goddess of war, but only of that war, conducted with prudence. Wisdom is seldom seen and always in disguise. Perception is the act of the mind in obtaining knowledge through the senses. Seeking is the act of the mind in exploration. Seeking and Perception are the parental forces, or the father and mother of Truth. The faculty of Reason is the offspring of Theory and Practice. Theory is the mother and Practice is the father of Reason.

Truth and Reason are the instruments by which Philosophy's work is produced. Things are perceived by and through the sense of sight; if light be absent we cannot see. Wisdom is the light, by which the faculty of Reason discovers Truth.

There are many departments in mind and matter under which things are classified by various names, as Physics, Ethics, Logic, Theology, Mathematics, etc. From such material, speculative concepts are formed, which in sensation, make up the body and mind of philosophy. It is difficult to enquire, or estimate the scope, method and value of philosophy. The mind of man strives after systematic completeness in his knowledge and consequently seeks to attain a science of ultimate principles and the law of nature, and also of their mutual relation.

Scientific knowledge is possessed when we know the necessary connection between a thing and its cause. The materials with which investigators have to deal is internal or external, or mind and matter. The internal comprises all that make up the empire of Intellect. The external material consists in the events which have exerted an influence on the development or depression of intellect. Mathematical problems are good exercises or events, to aid in developing the exploring part of the mind known as the faculty of Reason. Reason is the faculty that leads from that which is perceived to that which is not perceived. Reason, matured by experience, perceives in the conduct of man, that temperance is moderation in all things; those who possess the habit of temperance are qualified to enter the department of prudence in which they may obtain the knowledge of discriminating between the ever contending elements of Good and Evil. Notwithstanding the contention raised by Discord on the difficulty of Trouble, Reason, with the help of temperance and prudence, calms contending elements into harmonizing peacefulness; thus reinforced and fortified these influences work together for each individual's good in ripening into excellence the pure and complete virtue of the mind.

All mankind have one entrance into life, and even so in like manner, as soon as we are born we begin to draw to our end. A newly born child is a germ from the tree of life, it draws in the air and the first voice that it utters is as all other babes; no one had any other beginning of life. A well-born child is heir to the intellectual wealth of the past, and is the best and noblest work of nature; and by Wisdom it is ordained that such should have dominion over the birds of the air and the beasts of the field and everything which creeps upon the face of the earth. Experience teaches that a mind with a moderate stock of knowledge, strengthened by courage, will, by its developed faculties explore the nature of things; Influences drawn from such investigations lights, as it were, a lamp in the understanding, mirroring forth all things blended or linked together in motion, and all governed and directed by an intelligent, eternal and unchangeable law.

Behold in the vaulted sky, the sun, the moon and the grand army of stars all moving with system, perfect in order, governed by Law. For a moment let us call to mind some of the mental stars that have appeared in the pathway of earth. The investigator must begin with light. Light is the first source of illumination, and by its power Reason perceives the Truth. In looking through the telescope of history, mental stars are perceived that have enlightened the mind of the world. There are Hesiod, Theognis, Thales, Anaximenes, Anaximander, Empedocles, Pythagoras, Alcemon, Heraclitus, Diogenes, and others, who by their light illuminated the horizon that preceded the morning of Greek intelligence and who, by their influence, developed the proverbial philosophy voiced by the seven wise men. Periander, of Corinth, said, "Restrain anger; Thales, the Milesian, said, "Avoid being a security." Bias, of Priene, declared "The majority are the worse;" Solon, of Athens, said, "Consider the end of life;" Cleobulus, of Lindus, said, "Moderation is best;" Pittacus, of Mytilene,

said, "Nothing in extremes." But Chilon, of Sparta, said, "Know thyself."

The influences aiding in bringing forth this mental fruit were formulated by elementaries, and they in turn became the parental forces, or co-causes that gave them birth; or, in other words, the seed by the aid of influences becomes the tree, and in the fruit of the tree is contained the germ of other trees, so with the mind, mental germs developed by influences, attain to knowledge, knowledge blossoms forth the buds of understanding, and in understanding is the germ by which the order of growth and decay is exemplified in the process again.

Eight hundred years before the Christian era, Hesiod sounded the keynote of philosophy. He said:

"Far does the man all other men excel,
Who from his wisdom thinks in all things well;
He, too, is good, that, to the wiser friend,
His doleful reason can submissive bend;
But, he that is not wise himself, nor can
Hearken to reason, is a useless man."

Theognis was an interpreter of the nature of things; he was the first who taught philosophy based upon the birth, generation, or origin of things. His energies were employed in establishing method in education. Theognis deplored the intermarriage of good and noble-minded women with the sons of depraved and vicious men. He said, "To rear a child is easy, but to teach morals and manners is beyond our reach; to make the foolish wise, the wicked good, that science never yet was truly understood."

No man is wholly bad, nor completely good, nor uniformly wise; in every case habit, accident, and time and place affect us; 'tis the nature of the race. Theognis believed that retribution overtook the wicked; those who by questionable means having obtained wealth, will not be likely to agree with him, for he said: "Lawful and honest gains the gift of heaven is lasting and abides where it is given, but where a man by perjury, or wrong rises in riches, though secure and strong in common estimation, though he deem himself a happy man and so may seem, yet the just sentence on his wicked gains already stand recorded and remains for execution."

Thales, who lived 600 years B. C., was one of the earliest of philosophers who appears to have been convinced of the necessity of whatever was put forward to be believed. He was a mathematician and astronomer. Herodotus says that he predicted the eclipse of the sun which happened in the reign of Alyattes, king of Lydia, 609 years B. C. Thales asserted that water is the origin of all things, that everything is produced out of it, and everything is resolved into it, he also asserted that it is the soul which originates all motion, so much so, that he attributed a soul to the magnet. He is represented by Aristotle as saying that "everything is full of the Gods." Anaximander is said to have been a pupil of Thales; he deserves especial mention as the earliest philosophical writer of the Greeks; he devoted himself to speculation concerning the generation and origin of the world; he considered that all things were formed of matter which he called the infinite; which was something everlasting though not immortal. He considered the infinite as consisting of a mixture of simple unchangeable elements from which all things were produced by the concurrence of homogeneous particles already existing therein, a process which he attributed to the conflict between heat and cold, and to the affinities of particles.

Anaximenes held that the earth was of cylindrical form, suspended in the middle of the universe, and surrounded by water, air and fire, like the coats of an onion, but that the interior stratum of fire was broken up and collected into masses from which originated the sun, moon, and the stars, which he thought were carried round by the three spheres in which they revolved, or respectively fixed. He thought that all animals, including man, were originally produced in water, and proceeded gradually to become land animals. Anaximenes' theory that air was the first cause of all things, and that the other elements of earth were resolvable into it. From this infinite air he imagines that all finite things were formed, by compression and rarefaction produced by motion, which had existed from eternity; so that the earth was generated out of condensed air, and the sun and other heavenly bodies from the earth. He thought, also, that heat and cold were produced by different degrees of diversity of this primal element air, and that it was the air which supported the earth, and kept it in its place. Even the human soul he believed to be, like the body, formed of air; he believed in the eternity of matter, and denied the existence of anything immaterial.

Anaxagoras differed from his predecessors and sought for a higher cause of all things than matter. This cause he considered to be intelligence, not that he thought this intelligence to be the creator of this world, but, only the principle that arranged it and gave it motion. His idea was that matter had existed from all eternity, but that before intelligence arranged it, it was all in a state of chaotic confusion, and full of a number of homogeneous parts, from the heterogeneous, and in this manner the world was produced.

Pythagoras was a man of great learning and is said to have been the first who assumed the title of philosopher. He is the first who founded a system with the idea of blending a philosophical school, a religious brotherhood, and a political association, inseparably united in method and mind. Pythagoras' system was purely intellectual, based on the science of numbers. He thought that a certain one of numbers was Justice, another Reason, soul and intellect, and Music and harmony played an important part in his system. His idea appeared to be, that order, or harmony of relation is the regulating principle of the whole earth. The doctrine taught by Pythagoras was the continuity of the soul through diversified forms. The Ethics of Pythagoras consisted more in active practice and manner for the restraint of the passions than on any scientific theory. Wisdom he considered superior to Virtue as being connected with the contemplation of the upper and purer regions, while virtue was conversant only with sublimity parts of this world. Happiness he thought consisted in the perfection of the Soul, and the main object of all endeavors of man, was to resemble the deity as far as possible.

Alcemon was a natural philosopher, and said to be the first who wrote on natural philosophy; he asserted the immortality of the soul, and said that it partook of the divine nature, because like the heavenly bodies themselves, it contained in itself the principle of motion.

Heraclitus declared all things were fire, from which he saw the world was evolved by a natural operation; he further said that this fire was the human life and soul, and therefore a rational intelligence guiding the whole universe.

Diogenes, of Apollonia, maintained that air was the primary element of all things, that there was an infinite number of worlds, and an infinite vacuum. The air condensed and refined produced the different numbers of the universe; that nothing was generated from nothing. That

the earth was round, supported in the centre, having received its shape from the whirling round of warm vapor, and its concrete hardness from cold, he also imputed to air, an intellectual energy, though he did not recognize any difference between mind and matter.

Empedocles was a scholar in natural history and medicine. His philosophy contained the elements of various systems, most nearly approaching that of Pythagoras, and Heraclitus, but differing from the latter principally, as Empedocles more expressly recognized four elements, Earth, Water, Fire and Air. The world he believed as a whole, to be divine; He taught that at some future day all things must again sink into chaos; he drew a distinction between the world as presented to our senses and that which he presumed to be the type of it, the intellectual world. From this supreme intelligence, he believed the demons to emanate to whose nature the human soul is allied—man is a fallen demon, there will be a return to unity, a transmigration of souls, and a change of forms. The soul he defined as consisting of a combination of the four elements, and its seat he pronounced to be principally in the blood. He appears to have made a distinction between good and evil spirits. These were some of the mental luminaries whose influence developed the philosophy of the seven wise men, and who also in their day were governed by the law of mental expansion and became in the order of things, the parental forces, that gave birth to other intelligences, that revolved in and around the temple at Athens dedicated to the Goddess of Wisdom.

Six of these philosophers were materialists, viz: Thales, Anaximander, Anaximenes, Heraclitus, Diogenes, and Empedocles. Three were deists, viz: Alcemon, Pythagoras and Anaxagoras. And two were Theosophists, viz: Theognis and Hesiod.

Four hundred years B. C. men of vast and varied learning appeared; luminaries of surpassing brilliancy; there were mental giants indeed in those days. Men whose energies wrought into form works that for all time will attract the gaze of the wondering world. Mighty and majestic as pyramids of luminous light they stand colossal, unequalled and alone. These were the days of Hippocrates, Herodotus, Democritus, Eschylus, Sophocles, Euripides, Damon, Aristophanes, Phidias, Plato, Xenophon, and Aristotle, and a host of lesser lights whose efforts aided the illumination that in all subsequent time has enlightened the world. Hippocrates formulated medicine to defend mankind from disease.

Herodotus, the king of historians, who by virtue of his excellence, immortalized all Greece by writing her wars, her conquests and her glory. Democritus, investigating the nature of things, found all to be comprised of atoms. Eschylus, Sophocles and Euripides, imitating scenes from life, delineated the errors of passionate judgment, speeding through various pathways to death.

Aristophanes, by the droll representation of eminence, satirized the follies of men; Damon, blending sounds acute and grave, incorporated Rhythm into the soul of Harmony.

Phidias found the form of the Gods hidden in marble. One of the wonders of the world was the statue of Zeus at Olympia, sixty feet high in a sitting position, made of ivory and gold. We may form some idea of the excellence of this work by the inscription which was carved on the statue after his death. "Either the God came from heaven to earth to show his form to thee, or thou Phidias didst go to heaven to see the God."

Socrates, in his day, was deemed by the Oracle to be the wisest of men; he taught the Science of Morals and Manners founded on a rational intelligent being. To do to others as you would have others do to you, was his rule. The object of Socrates' philosophy was the attainment of correct ideas concerning moral and civil obligations and their practical application. Socrates was not the founder of a philosophical school, yet by his character, his example, by what he taught, and his manner of communication by question and answer, he rendered as a wise man, and popular teacher immense service to philosophy, by calling the attention of enquirers to those subjects which are of everlasting importance to man, and pointing out the source from which our knowledge to be complete must be derived. That is from an investigation of our own minds. He, it is said, first called philosophy down from heaven and established it in cities, introduced it even in private houses and compelled it to investigate life and manners and what was good and evil among men. He was the first man who turned his thoughts to and discussed distinctly on the subject of Ethics. Deeply imbued with sincere religious feelings, and believing himself to be under the peculiar guidance of the Gods, who at all times admonished him by a divine warning voice, when he was in danger of doing anything unwise or improper, he believed that the gods constantly manifested their love of and care for all men, in the most essential manner, in replying through oracles, and sending them information by sacrifices, signs or prodigies, in cases of great difficulty, he believed that if a man were diligent in learning all that the gods permitted to be learnt, and if he was assiduous in paying court to them, and in soliciting special information by way of prophecy, they would be gracious to him. Such, then, being the capacity of man for wisdom and virtue, his object was to impart that wisdom to them and the first step necessary he considered to be eradicating one great fault which was a barrier to all improvement; this fault he described to be, "the conceit of knowledge without the reality." A large portion of Socrates' life was mixed with pain; he was ridiculed, vilified, traduced, and at last indicted for introducing new gods and corrupting the youth of the city of Athens, he was convicted and suffered death. The spirit of Socrates may be perceived in his prayer to nature: "O beloved Pan! and all ye other Gods of this place, grant me to become beautiful in the inner man, and whatever outward things I have, may be at peace with those within, may I deem the wise man rich, and may I have such a portion of gold, as none but a prudent man can either bear or employ."

Plato, the man of mighty mind, the "maximus philosophorum" of whom Eusebius so beautifully observes, "that he alone of all the Greeks reached to the vestibule of Truth and stood upon its threshold." It was the pure, simple-minded moralist Socrates, that imbued Plato with that true philosophic spirit which gave a right direction and exalted object to all his after pursuits. Plato studied the speculations of those that preceded him, and from the many ideas, he chose those that were best, and from these he formulated the ideal philosophy that has been admired by thinkers of all subsequent time. Plato, was well instructed in the mystic lore of Egypt, the mysteries of Mithra, and Eleusina, and the Dionysian rites of the Peloponnesus. From this knowledge he obtained in these schools he formed a system of dogmatic philosophy, and in the Academy he taught the principles of rationalism, or pure reason. Plato, by birth and ancestral lineage, was endowed with distinguished talents for philosophy. By the advice of Socrates he attached himself to this pursuit, he held familiar intercourse with the most enlightened men of his time and in this manner was formed this great philosopher; surpassing perhaps all by the acuteness and profundity of his views, and the correctness and elegance with which he expressed them, while his moral character entitles him to take place by the side of Socrates. He founded the Academic school of philosophy which for a long time was taken place by the side of Socrates. He founded the Academic school of philosophy which for a long time was the nursery of virtuous men and profound thinkers. His works are models of excellence for the rare union of a poetic and philosophic spirit. He had certain knowledge "Agnatha Dogmata" which he did not communicate except to those whom he entrusted with his Esoteric philosophy. Plato by his education, and the superiority of his mind had placed himself on the highest position of thought, which gave him a commanding view of the systems of his contemporaries, without allowing himself to be involved in their prejudices, he embraced the highest

aim of humanity, together with the theoretical part of the reason, and always considered theoretical and practical philosophy as forming the essential parts of the same school, and considered that it was only by means of true philosophy that human nature could attain its proper destination. His critical acquaintance with preceding systems and the appreciation of their aims enabled him to form more adequate notions of the proper end, extent and character of philosophy; under this lesson he comprehended a knowledge of the universal, the necessary, the absolute, as well as the relation and essential property of things. Science he viewed as the form of philosophy, philosophy he defined to be science so-called. The source of knowledge he pronounced to be, not the evidence of our senses, which are occupied with contingent matter, nor yet the understanding, but Reason, whose object is that which is invisible and absolute. He diligently investigated the character of Truth and detected the signs of appearances. Plato's Republic is the earliest systematic treatise on socialism, and the philosopher is the earliest scientific socialist. Beauty he considered to be the sensible representation of moral and physical perfection, consequently it is one with truth and goodness, and impels the love which leads to virtue. Plato blended into one system the physical philosophy of Empedocles, the intellectual philosophy of Pythagoras, and the moral philosophy of Socrates; from the physical philosophy he drew the doctrine of the Good, from the Moral, that which is True, and from the Intellectual that which is Beautiful. The Good, the True and the Beautiful he defined to be as one, and that one, God.

Xenophon, another pupil of Socrates, whose mind was by his manner of teaching so favorable to the development of original thinkers, wrote Anabasis, or the retreat of the ten thousand, a treatise on the constitution of Sparta and Athens, also a system of politics based on the life of a wise and sagacious ruler; and Economics exemplified in the happy life of husband and wife.

Aristotle was the intellectual hercules of his time and a pupil of Plato, with whom he resided for twenty years. He flourished at Athens when Athens was the soul of the world; he mastered the philosophical and historical sciences of his age, and started upon the exploration of Nature. Philosophy, according to Aristotle, is science arising out of the nest of knowledge, and science is knowledge founded on certain principles. Aristotle differed from Plato in his ethical system, the latter investigated what is good, the former, what is good for man. Aristotle above other philosophers enlarged the limits of philosophy, he comprised therein all the sciences, rational, empiric and mixed, with the single exception of history, and appears to have divided it into speculative and practical. Speculative, contemplated the real order of things, which is not dependent on our caprice; practical, the accidental and voluntary; it comprehended Ethics, Politics and Economics. Speculative comprehended Logic, Physics, Theology, Psychology, Mathematics, etc. Aristotle drew from his preceptor Plato, all practical ideas that were good for man. He was the preceptor of Alexander the great, and whilst Aristotle had mastered the mental empire, he taught the Alexander who conquered the world. Aristotle invented the science of Logic; he was the first to subdivide the cause of things into four departments, the formal, material, efficient, and the final.

Forty-three years after the death of Plato, Epicurus opened his school at Athens, and five years later Zeno founded the Stoical school, whilst forty years previous, Diogenes and Pyrrho and Anarchus the skeptics flourished. Epicurus held sway at Athens for thirty-five years. According to him philosophy directs us to happiness by means of pleasure, consequently Ethics forms a principal part of his system. Pleasure he conceived to be the chief good of man, for all beings from their birth pursue pleasure and avoid pain. Pleasure consists in the activity or repose of the soul, in the enjoyment of those agreeable sensations and the absence of those which are painful. To attain happiness, therefore, it is necessary to make a choice and to rule our desires by the help of Reason. He held the soul to be of a corporeal compound, as is attested by its sympathy with the body, but at the same time of a nature more refined, involved in one less perfect. The soul and the body are united in the most intimate manner, the latter is born with the body, and perishes with it, by the dissolution of its component atoms. To suppose the soul immortal is to contradict all our notions of the characteristics of an immutable and eternal being. By these and other similar arguments, Epicurus would disprove the immortality of the soul which Plato maintained.

The Cynics placed the supreme good of man in Virtue, which they defined to consist in abstinence and privation, as the means of arriving to our independence of external objects; by such a course they maintained that man can reach the highest perfection, the most absolute felicity, and become like to the deity. Nothing is so beautiful as Virtue, nothing so depraved as Vice; all things are else indifferent and consequently unworthy of our efforts to attain them, on these principles they built a system of practice so excessively simple, as to exclude even the deceptions of life, and for the same reason preferred a contempt for speculative sciences. They were called Cynics for the rudeness of their manners, and were defined by their opponents as "Men who had neither discovered the world's greatness, nor their own littleness." Diogenes, of Sinope, is said to have lived in a tub; indeed it was this very man, (and to maintain how much he surpassed the Persian King in his manner of life and fortune) who said "for that he himself was in want of nothing, whilst the other never had enough." The Cynic school finally merged in that of the Stoics.

The Academic, the Peripatetic, the Stoic, and the Epicurean schools held sway for four hundred years preceding the Christian era. The dogmatism of the Stoics called forth the opposition of the Academics in this manner; from the Stoic school arose four dogmatic systems, diverging from one another in theory and practice, and in addition to these a school decidedly skeptic, which ran along parallel with them, and raising objections to the philosophy enunciated by the others. Pyrrho, maintained that Virtue alone is desirable, that everything else, even science is useless and unprofitable. By this doctrine Pyrrho and his school was called Skeptic from "Ephetic" suspension of judgment, and "Zetetic" and "Aporetic," investigators and doubters. The ten sources of doubt of the Skeptics, were first, from the diversity of animals, second, from that of mankind considered individually, third, from the fallibility of all our senses; fourth, the circumstances and condition of the subject; fifth, position, distance, and local accidents; sixth, the combinations and associations under which things present themselves to our notice; seventh, the diversified dimensions and various properties of things; eighth, their mutual relations; ninth, the habitude and novelty of sensations; tenth, the influence of education, and institutions civil and religious; in short, skeptical objections were opposed to every part of dogmatic philosophy. Among these many healthy, robust and painstaking fathers of learning, there were four phenomenal luminaries, that led as many schools of thinkers down to the Christian Era. The Stoic teaching the gospel of Virtue, as the chief good of life; Epicureans, advocating pleasure and avoiding pain; The Academics, upholding that the cause of all things can be explained by subdividing philosophy into three divisions, namely, Physics, or the law of Nature, Ethics, or the law of morals, and Logic, or the law of the mind. The Peripatetics divided philosophy into the theoretical and practical; the theoretic included Physics, Metaphysics, Mathematics, including numbers, Music, Geometry and Astronomy. The practical included Ethics, Economics and Politics. In this manner these philosophical schools continued and maintained their disputes, and it is true, that all their disputes had not settled the problem in question; whether there be any solid foundation and

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A SEQUEL TO

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BY LOUIS FIGUIER.

TRANSLATED FROM THE FRENCH.

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principle in particular for philosophical knowledge to rest upon.

The doctrines taught in these schools in turn became the model of the Romans. One hundred years B. C. Lucretius, the Roman, wrote a philosophical poem on the Nature of Things, founded on the Atomic theory. He seems, as it were, to be fascinated by the sweetness and light of Epicurus, the charm of whose teaching operated in unfolding the petals of his sensitive mind, by the influence of his virtue, he blossomed forth the maxim that "Happiness consisted in pleasure," not such as arises from sensual gratification, or from vice; but, from the enjoyment and sweets of Virtue. "Lucretius idolized Epicurus, and in this manner expresses his love:

"The active energies of his mind were the first to break the bars of superstition; accordingly the vivid force of his intellect prevailed and proceeded far beyond the flaming battlements of this world, and in his soul and thought traveled the immensity of space. He not only adores, but he prays to him as if he were a God, thus: 'Oh, thou who from so great a darkness was first to raise such an effulgent light, thou art the discoverer of truth, thee I follow for the love I feel for thee; thou supplied to us fatherly precepts, and as bees gather from all the flowers of the flowery glade, so we feed upon thy golden words, most worthy of perpetual existence. In thy divine intelligence you indeed discovered that discipline of life which is now called Wisdom; and also by the science of philosophy, placed human existence from amid so great waves of trouble, and so great darkness of mind, in so tranquil a condition, and so clear a light. Thy wisdom first improved life and established laws, and afforded sweet consolation of existence. Endowed with such mighty genius, I bless thee who poured forth instruction on all subjects from thy truth-speaking mouth, and may fame spread abroad thy discoveries and reach to the end of the skies.'"

Ovid, in similar manner, worshipped Pythagoras. He says: "There was a man, a Samian by birth, that mentally held converse with the gods, although far distant in the regions of the heavens, and what nature refused to human wisdom he viewed with the eyes of his mind, and with watchful study, he gave them to be learned by the public. And he taught the crowds of people as they sat in silence, and wondered at the revealed origin of the vast universe, and the cause of things, and what nature meant, and what was God—whence came the snow—what was the cause of lightning—by what laws the stars took their course—and whatever besides lay concealed from mortals, he unfolded things never before investigated by the intellect. I delight to range among the stars, it delights me having left the earth far behind, to be borne amid the clouds and to be supported on the mighty air, to look down from afar on minds wandering in uncertainty and devoid of reason; and so to advise them, alarmed and dreading extinction, and to unfold the things ordained by law. All things are ever changing, nothing perishes, the mind travels from that to this; from this to that, and takes possession of any matter whatever. As the pliable wax is molded into new forms, and no longer abides as it was before nor possesses the same shape, but is still the same wax, so the soul is ever the same, but passes into different forms. The time was when only as embryos, and the early hope of human beings, we lived in the womb of our mothers; nature applied her skillful hand and brought us forth into the air, brought to light the infant which soon like a quadruped it uses its limbs, after the manner of animals. By degrees it stands upright, shaking and still with knees unsteady, the sinews are supported by some assistance; then he becomes strong and swift, and passes over the hours of his youth, and the years of middle age too now past, he glides down the steep path of declining age."

Thus by physical exemplification is taught the transmigration of souls—from mortal to immortality. Next to those of Epicurus the philosophy of the Stoics obtained the greatest success at Rome. Especially among men of severe character who had devoted their lives to public affairs; with such men the stoical philosophy, being more closely applied to real life, and exercising a marked influence over legislation and the administration of the laws, naturally acquired a more practical spirit and began to disengage itself in some degree from speculative subtleties. To men like Cato these doctrines found easy and welcome lodgment.

Cicero, in idolizing Greek philosophy, surpassed all Romans. Like many other young men of good family, he was instructed by Greek professors. Plato and the Academic school were his model; he said he would rather be mistaken with Plato than to be right with others. Cicero consecrated his leisure hours to the interpretation of points of philosophy of the Greeks into his native tongue. He held that of all things most best is wisdom, or the knowledge of things divine and human which comprehended the fellowship of Gods and men and the society within themselves; therefore those that court her are termed philosophers. "For philosophy, if it be interpreted, means nothing but wisdom. It is by reason man enters heaven, man alone observes the course of the stars, their rising and setting. By man the days and weeks, month and year is determined, he sees the eclipse of the sun and the moon, and foretells them to futurity, marking their greatest duration and precise time. From contemplation of these things the mind extracts the knowledge of universal law. Is not the contemplation of these things part of the natural food which nourishes the unfolding mind? We certainly are elevated by it, we seem to be raised above the earth; we look down on human affairs and by fixing our thoughts on high and heavenly things we despise the affairs of this life as small and inconsiderable. The mere investigation of things of the greatest importance, which at the same time are very secret, has a certain pleasure in it." Briefly, from the time of Socrates to the noonday splendor of the golden age of Rome, such were the dogmas held and defended by the different schools. The Academic said: "From all good things choose those that are best." The Peripatetics said: "By and through virtuous energies happiness may be attained." The Epicureans said: "There is nothing good but pleasure." The Stoics said: "Nothing is good but what is honest."

In this manner intelligence budded, blossomed and fruited and then went again to seed. Domitian, in the year 82 A. D. banished the philosophers and mathematicians from Rome. Justinian, the Greek emperor, in 527 closed the schools of Philosophy at Athens. The result of such policy is scarcely necessary to mention. But by the unerring and unalterable law of growth and decay intelligence went to seed till about the year 900, when it began again to sprout, then for a period of 600 years two so-called schools of scholastics flourished; one asserting that ideas conceived in the mind were real things; the other maintaining they were but as castles in the air, therefore only nominal. On these declarations they wrangled; dire was the clash of words, the very air trembled, philosophy became enervated and typhoidal, but the Reformation came and it began again to seek nourishment by newer methods to restore its enfeebled languor after undergoing four great changes: First, from a commixture of reason and poetry by the Greeks; second, from subservience to priestcraft and superstition during the dark ages; third, from a speculative and dogmatic treatment of the real and nominal by the Scholastics; fourth, from a mechanical system introduced by Copernicus and Galileo, founded on chaotic or imaginary causation as taught by the scientists of to-day.

At the present philosophy is divided between the care of the two last systems, i. e., the Real or Nominal, and the Chaotic.

Justice requires us to abstain from condemning any honest phase of thought, but a retrospect-review of philosophy we have been considering, will convince us that, like a dropsical body, it has gained more in apparent extent than in any real value to the health of the system. In fact, all reasoning has been so influenced by super-

stition, that nature never was approached by common sense, such has been the fate of philosophy even to our own time, it must not differ from theology, and therefore makes no public advance. Philosophy, with all the nobleness of its ancestral lineage and careful nourishment with scientific fruit; with its lofty aim to discover man's duty and to explain the meaning of things; with all of its change, transformation, and development, is yet confronted with the fact that it has no solid foundation or principle for correct scholarship to rest upon, or to lead back the spirit of research from its wanderings to the true source of all philosophic inquiry. It is surprising at this late day to contemplate how little mankind know about the mechanism of the human mind and the law that governs its movement. The schools of our day are more ignorant of proximate causation than an average Greek in the days of Pericles, 2400 years ago. Principles never change, they are the same yesterday, to-day and forever.

Influences that develop principles are invisible forces that operate on the mind by exhilaration or depression. It has been said that a newly born child is a germ from the tree of life, within it, held in embryo, are the possibilities of all things knowable. An intellectual germ operated on by the influence of attention, construction, wisdom, harmony, and order, will develop stage by stage, degree by degree, until it unfolds ten principles of intellect, viz.: Power, Knowledge, Experience, Reason, Strength, Courage, Zeal, Virtue, Justice, and Mercy. These ten are not individual units; they are constituent elements, blending together by the attributes of Friendship, Love, and Truth.

Intellect, or Life, is the moving power of all matter. Life is in its permanence, not in the agencies through which it works. All conditions, forms and results of life, are expressed through material agents, that cause everything which is to be what it is.

The two great evils that afflict mankind to-day are the monstrosities avarice and fraud. These two robbers have fed and fattened so long on the hard earned fruits of industry and invention that many of their victims have gradually become a miserable lot of senseless, starving idiots. These voracious monsters have not only crammed their throats with the fruit of Labor's work, but they have fleeced and drank the milk that should have nourished Industry's offspring. Avarice is a greedy devourer; its nature is similar to the dropy, the more the subject afflicted with it increases in size, the greater becomes the disease.

Fraud is a terrible vampire, a villainous compound made up of the characteristics of many animals, among which are the fox, rat, ferret, badger, dog, viper, leech, spider, snake and skunk, with a nature tinctured with the essence of all the cold-blooded reptiles of earth.

The philosophy of the present day may be likened to a dried-up, cold, withered old man with one foot in the grave and the other ready to follow, who has endeavored to explain to the people the use and abuse of life by comparing it to a piece of mechanism that he knows nothing about or the purpose for which it was made; whereupon they become disgusted and with mobocratic spirit hurry to assist at his funeral. In olden time there was a proverb which read, "The Gods for labor sell us all good things." To-day the Gods of Avarice and Fraud for Labor, give us a ticket to Misery and Death.

But brighter days are coming. The philosophy of the future is fast approaching and might be personified as a beautiful woman advancing down the pathway of time, bearing upon her queenly brow a wreath of living green interwoven with the motto, "Equality and Justice for All."

A CATHOLIC NATION.

The Great Mass of Spanish Ignorant.

A writer in a prominent English review takes for a text the ignorance prevailing in Spain. The statistics of illiterates, bad as they are, fail to tell the whole story. While 16,000,000 of the 18,000,000 inhabitants of Spain cannot read or write, the educated ninth, in the opinion of this author, are not, in the general sense, well informed. The advantage of the lettered, it is strikingly said, "consists less in the greater number of ideas possessed by the educated than in the elegance with which they express the pathetic delusions common to all." A college course in Spain means an almost exclusive devotion to Spanish literature and affairs. No gift among the cultivated is as highly prized as oratory, and the style most prized is that which fires the Spanish sense of national and personal superiority. Every Spaniard is taught that his country is the foremost on earth, and its inhabitants the first in blood, in courage, in chivalry and in historical renown. Little is known of the outside world, geographically or otherwise. Its lack of resemblance to Spain is regarded as a hopeless misfortune. Whatever is wrong in the life of the people is accepted and even glorified because it is Spanish.

Ignorance may be called the national cult of Spain, and, as another and more prominent English writer has said, the country is proud of what ought to bring it shame. The people of the United States find it hard to understand Spanish methods of thought. Deception is habitually practiced by their public men, and is seemingly expected and required by the masses. In some cities the battle of Manila was celebrated as a Spanish victory. It was the most terrible defeat of recent years, but the fact does not square with the pride of Spaniards and so is ignored. In the Philippines the rulers have been driven from one fiction to another. The Captain General will turn over Manila to a subordinate to be surrendered, in order to claim that the sovereignty has not gone into other hands. Any subterfuge passes with the common people of Spain. They are plundered and fooled through life by their officials, but haughtily draw their cloaks closer and assume that the grandeur of Spain is so great that it can be impaired by no defect, nor lessened in the least by comparison with the progressive nations of the world.

The ease with which the Spaniard is deceived by those in authority subjects him to all manner of bad treatment, but he enjoys it and hugs his chains. He is required to fight under cruel disadvantages. If taken prisoner he is left to languish because his government malignantly refuses to exchange. It can spite Americans by holding prisoners, and so leaves its own soldiers and sailors in confinement without the slightest concern for their welfare. Spanish soldiers in Cuba are expected to continue the war indefinitely without government supplies or a cent of pay. Sometimes the thought occurs that Spanish ignorance will eventually be aroused and realize the system of corruption and lies to which it is subject, and the degradation of lacking the first elements of modern knowledge. But the trouble with Spain may be a sort of paresis, the victim of which imagines that he is great, and rich, and powerful, instead of a poor, demented and hopelessly stricken creature.—St. Louis Globe-Democrat.

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ADVANCING.

Thought Outgrowing the Barriers of Creed.

In spite of creeds, articles of faith, declarations of principle, and all other devices whereby the human mind has been shackled and hindered in its search for, and free acceptance of truth, the spirit of investigation, of inquiry, of searching analysis of what have long been regarded as basic principles and doctrines that must verily be believed, is making headway and is becoming rampant even in headquarters of churches and church institutions of learning. It seems to the writer that herein is a lesson for the benefit of Spiritualists. At a time when active, progressive minds are effectually bringing about a revolution within the sacred precincts of orthodoxy of the "most straightest sects," it would seem to be unwise policy, and a definite step backward, for Spiritualists to set about any degree of imitation of creed making.

In an editorial article on "Faith and Agnosticism," the New York Sun says that the refusal of the New York Presbytery to give a license to preach to a graduate of the Union Theological Seminary because he confessed his doubt of the infallibility of the Bible, as, for example, the miracle of Jonah and the whale, was strictly in accordance with the doctrine of the Westminster Confession; but how does it harmonize with the practice of Presbyterian tribunals in refraining from punishing the same offense when committed by ordained ministers?

Dr. McGiffert, a professor of the Union Theological Seminary and a minister of the Presbyterian Church, published a book recently, in which he denied the paschal character of the Last Supper, and consequently its typical and sacramental quality, going to the very essence of the doctrine of the Atonement; but the Presbyterian General Assembly dodged the difficulty and the responsibility of considering his heresy. He pursues a theory of Biblical criticism which destroys the infallibility of the scriptures, and substitutes for the reverence with which his profession of faith regards them, a purely secular and skeptical demand that they should bear the test of human science and stand or fall by it. His pupil, rejected by the New York Presbytery on Monday, questions merely matters of general history not related to religion, but Dr. McGiffert overthrows a fundamental pillar of Christian faith without suffering punishment. Practically he denies the whole authority of the Bible; yet he goes unharmed.

The refusal to this young man of a license to preach, it seems, was carried by a majority of one only, or 26 to 25, showing that the disposition of the General Assembly to escape from dealing with the heresy of the new and fashionable school of Biblical criticism prevails extensively in the New York Presbytery also. Is such timidity due to the discovery that Briggsism and McGiffertism are so general in the Presbyterian Church that they cannot be stamped out heroically without danger to its integrity? The very foundation upon which rests the Westminster Confession is assailed, yet the church fears to come to the defense of its declared faith.

This would seem to indicate that the skeptical and scientific schools have obtained the mastery. At any rate, they have silenced their opponents, and can go on in the propagation of their subversive views without fear of discipline. Denial of the infallibility of the Bible, upon which alone the faith of Presbyterianism rests, is made permissible. It does not constitute heresy requiring ecclesiastical condemnation, but is a variety of opinion tolerated in the ministry and among theological teachers.

One of the members of the New York Presbytery, in explaining the attitude of its bare majority, said that while acceptance of the confession of faith is manifestly requisite in a Presbyterian minister, every individual has the right to dissent from that standard, but he should join some other denomination to exercise it. What denomination among those classes as orthodox rejects the infallibility of the Bible and treats the scriptures as simply human productions and properly 'criticizable' as such? The young man to whom the presbytery refused a license to preach belongs properly in the ranks of the agnostics, who believe nothing except what can be proved by scientific demonstration; and with him should go Dr. Briggs, Dr. McGiffert, and all of their school. Anywhere else they are out of their logical place. They cannot remain among the people of faith without sacrificing their moral and intellectual consistency.

But for the blinding, stunting and stultifying effects of creeds, etc., the progress of thought in the churches would have been vastly more rapid than it has been. Men who have found the truth have been compelled to hide their convictions and their knowledge, because of the churchly ostracism and persecution that would follow any attempt to give their new-found truth to the church and the world.

The standards of faith must be upheld, the dogmas of the creeds must be accepted and taught, even though the advancing light of science and scholarly research demonstrates their falsity and immorality.

Such is the tendency of creeds—always has been and always will be—no matter by what milder name they may be called. Spiritualists as a body have no use for anything of the sort.

X-RAY.

A Symbolic Vision.

On last Easter Sunday I received the following vision: It was shown a monument made of white crosses, in Southern Europe. A man, well dressed and well fed, sat on top of the monument, with a crown on his head and a whip in his hand. I noted that while this man looked pleasant and smiled, he also lashed the people with the whip.

For a while those around the monument did not realize who was whipping them, because the man on top looked pleasant and smiled. Presently they saw the source of the whipping, and using long poles removed the crown from the man who was lashing them.

Instantly the monument tumbled and out of the ruins rose up a smaller one, much smaller and not very high, and darker in color. This ended the vision.

I would interpret this symbolic message as follows: The monument of white crosses, to be churches; the man on top, the priesthood; the crown, to represent secular power; the smiling countenance representing the more persuasive measures in vogue since the Inquisition methods have become impossible; the whip stands for every means by which the masses are held in superstition and ignorance by the priesthood; the removing of the crown by the people would indicate that the secular power will be entirely withdrawn from the church; the falling of the monument would indicate loss of power over the people by church and priest. The small, dark monument remaining stands for those countries who will tolerate priestcraft for a season longer.

Whether the removing of the crown, or secular power, will be accomplished through violence or not, I was not shown, only that the masses were thoroughly aroused, and it would seem to indicate more or less of revolution in Catholic countries. Some may say the secular power has already been withdrawn from support of the church. Yes, in a measure; practically no, not even in the United States, much less in Spain and Italy.

Perhaps the present war may be the beginning of the end of the fulfillment of this prophetic vision.

Indianapolis, Ind. BYRON W. BARGE.

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SPANISH FIENDS IN THE PHILIPPINES

Atrocities That Have Shocked the World Treated as Fashionable Pastimes.

In The Progressive Thinker of July 2, I showed that the Spanish people were the natural result of such teachings as, that sins, no matter how enormous, may all be forgiven for a few dollars given to the church, no matter whether in spirit life or this; that a sufficient amount of gold would raise the one for whom it was given from the lowest purgatory to the highest state of bliss; that might makes right; that justice can be thwarted by gold, and that the God of the universe is a party to such vile transactions.

To prove that such dogmas produced tyrants, I mentioned a few things seen by a recent traveler in the Philippines, but I now find that the conditions mentioned were pleasant to contemplate compared with atrocities described by another American who was there in the capacity of a newspaper reporter. In the American Monthly Review of Reviews for June, is an article by this man to whom I refer—Joseph T. Mannix—entitled "What an American Saw in the Philippines." He was in Manila last autumn, and on page 695-696 of the magazine above mentioned he says, under the sub-heading: EXECUTIONS AS THE FASHIONABLE PASTIME.

"The announcement that more than a hundred rebels and 'suspected' rebels had been deliberately suffocated to death in the famous 'Dark Hole of Manila,' in one night, was given only passing notice by these officers of a supposedly chivalrous people. This most terrible affair—the darkest chapter in the whole rebellion, with its many inquisitorial features—was a mere incident in their minds. They knew these unfortunate men had been thrown into a pestilential dungeon—the old inquisitorial prison in the base of the main fortifications, on the Pasig River, a dark and unsavory hole below the ground level, unused for more than a hundred years, with stagnant water, poisoned, stifling atmosphere, inhabited by rats and other vermin—and there allowed to die. These Spanish officers had heard that the miserable creatures called piteously for air during that long and awful night, and that instead of humane response to their dying appeals, their condition was made still more terrible; acting upon the order of a heartless lieutenant, the sentinel in charge covered up the only air-hole in the dungeon."

"The incongruity of the Spanish character was clearly illustrated through the medium of the many public executions at Manila. These executions were generally made the occasion for quite a jubilee—a turnout of the elite, a gala day, a time for rejoicing. The fact that there was to be an execution was prominently, joyously announced, officially and otherwise, in the local newspapers. There was at least one military band in evidence, and the morning when unfortunates who had protested against Spanish misrule were to be shot found the Spanish colors flying from a great many buildings, and the warships in the harbor 'dressed.' The Philippine capital had a holiday aspect."

"The deadly work was usually performed in the cool of the morning. That these events were fully appreciated was shown by the presence on the Luneta of thousands of people. Hundreds of fashionably dressed ladies and gentlemen 'graced' the occasion with their presence. For the most part these fashionables came in their equipages. These ladies would stand in their vehicles, determined not to miss any part of the ghastly show. The signal from the commanding lieutenant that the victims were dead was the signal for these delighted lady spectators to wave their handkerchiefs or parasols as evidence of their satisfaction."

"As a general thing these were frightfully gruesome affairs. There was a firing squad of five for each unfortunate. This squad of executioners would be stationed about ten paces immediately to the rear of their human target. In most instances the soldiers constituting the firing squad were natives. They were secretly in favor of the rebellion, and no member of the squad dared to fire the fatal shot. Consequently each man would aim for the arm or leg. This, of course, only added to the horror of the affair. There was one occasion when thirteen leading members of the secret revolutionary society, the Catapunan, were executed. There was not a single instance at this execution where the unfortunate was killed by the first volley. In a majority of cases three or four volleys were required, and in one instance five volleys were fired before the surgeon declared the man dead. The announcement that all were dead was the signal for music by the band—gay, triumphant music."

"Probably the most horrible exhibition was that of seven months ago, when a lad, apparently not more than eighteen years of age, was executed. The boy fell to the ground when the first volley was fired, but he was not mortally wounded. A second volley was fired at close range, but the unfortunate fellow twisted and writhed in his agony, and another volley was ordered. The surgeon made a motion that the band-master mistook for a signal that the boy was dead. A gay Spanish air was struck up, and the regiment of troops doing guard duty started to march away. The surgeon, observing that life was not extinct, ordered a member of the firing squad to put the muzzle of his rifle into the miserable boy's mouth and fire. The head was practically blown off."

ERNEST S. GREEN.

Apparition in a Death Chamber.

Mrs. Mary Malville, a simple, pious old woman, lay dying, recently, in her little frame house at Tarrytown, N. Y., within a few doors of St. Theresa's church. Around her were grouped her children, several of her oldest friends and two sisters of the Franciscan order. Sister Clara sat at the elbow of the half-conscious woman.

The room, on the ground floor, was darkened except for the light that came from the room adjoining. The ill-fitting Holland blind was drawn down and lapped closely over the edge of the window of the frame. The clock pointed to five minutes after 3.

Then the men and women in the room say they became aware of a remarkable presence. Over the part of the blind that covered the frame of the window, they say, there seemed to spread a white cloud that grew and deepened as the minutes wore on. Then instantaneously in bright colors, they say, there shone out a figure which all of them knew. There, complete, distinct and clear, they saw a picture of the immaculate conception. The Virgin stood with hands extended. All gazed speechless and silent in wonderment. The two sisters—cultivated, refined women—were, like the others, confounded and deprived of the power of speaking.

When they recovered their presence of mind they hurried into the next room in the hope of finding some explanation. There on the wall was the figure of the Virgin Mary, but in this painting her hands were clasped in prayer. They say they covered the picture and turned down the light, but the wondrous appearance in the bedroom only shone out the brighter.

Neighbors were brought in, no word of preparation being spoken, and as they entered the room they started and pointed to the picture. On the outer side of the blind nothing could be seen. All means of solving the mystery were tried, but each failed, and at last the neighbors accepted it as a visitation from heaven and waited until, as the day dawned, the vision faded away.

The dying woman saw the figure and spoke of it. She had passed away two days later. Once again the figure appeared, the next night, but this time only for a few moments. All who saw it agree that it was small, but was wonderfully sharp and clear in its outlines.—Exchange.

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JESUS AND THE MEDIUMS.

CHRIST AND MEDIUMSHIP.

Charles C. Johnson, a medium, writes in this book, "I have been a medium for many years, and I have seen many things that I cannot describe in words. I have seen the spirits of the dead, and I have seen the spirits of the living. I have seen the spirits of the good, and I have seen the spirits of the evil. I have seen the spirits of the just, and I have seen the spirits of the unjust. I have seen the spirits of the holy, and I have seen the spirits of the unholy. I have seen the spirits of the pure, and I have seen the spirits of the impure. I have seen the spirits of the true, and I have seen the spirits of the false. I have seen the spirits of the real, and I have seen the spirits of the unreal. I have seen the spirits of the eternal, and I have seen the spirits of the temporal. I have seen the spirits of the infinite, and I have seen the spirits of the finite. I have seen the spirits of the all-wise, and I have seen the spirits of the all-foolish. I have seen the spirits of the all-powerful, and I have seen the spirits of the all-weak. I have seen the spirits of the all-good, and I have seen the spirits of the all-evil. I have seen the spirits of the all-true, and I have seen the spirits of the all-false. I have seen the spirits of the all-holy, and I have seen the spirits of the all-unholy. I have seen the spirits of the all-just, and I have seen the spirits of the all-unjust. I have seen the spirits of the all-pure, and I have seen the spirits of the all-impure. I have seen the spirits of the all-truthful, and I have seen the spirits of the all-lie. I have seen the spirits of the all-merciful, and I have seen the spirits of the all-cruel. I have seen the spirits of the all-kind, and I have seen the spirits of the all-unkind. I have seen the spirits of the all-gentle, and I have seen the spirits of the all-rough. I have seen the spirits of the all-peaceful, and I have seen the spirits of the all-warlike. 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ARCHAEOLOGICAL REMAINS.

Prof. Allison, of the Berlin Geological Society, who lately returned from a tour of observation through the islands of the Pacific, in his report, describes his discoveries in Dawson's Island, a lone body of land, rising far above the watery waste, but he has failed to give its accurate location. There is a Dawson Island in the Straits of Magellan, but this location will not fit the Professor's description. We quote:

"Stretched out before us was a broad table land, probably three miles in extent, and utterly devoid of vegetation. For the most part it was as smooth and flat as if leveled by the hand of man, and upon it were strewn masses of wonderful ruins in all stages of decay. Here were the remains of buildings that had probably once been well-formed structures, and the last crumbling remains of walls of which only a few feet now remain standing. Far to the distance rose a huge pile that crowned the extreme edge of the plateau and looked majestically out over a deep volcanic ravine. It was a series of ledges of fine tan to fifteen yards each to a peak several thousand feet high. Upon each ledge was a number of gigantic stone heads. Some were cut off at the neck, while in others the whole bust was shown. They ranged in size from ten to thirty feet high, and were hewn out of solid volcanic rock. Some of these images were thrown down upon various platforms, that looked as if they had been specially constructed to hold them, and upon which they probably had once stood. Others, again, were broken, and some had tumbled so far over that they seemed ready to crash down upon those below. All the faces bore a striking resemblance, and the expression was most sinister. In each case the head was long, with protruding chin and expanded nostrils, and all of them appeared to be the faces of men. 'The whole place is full of the most remarkable archaeological remains.'"

Easter Island, formerly known as Davis' Land, is a detached body of land in the Eastern Pacific, in latitude 27 degrees, 20 minutes south, and longitude 109 degrees, 30 minutes west. It lies about 2,800 miles due west of the northern line of Chili. It, like Dawson's Island, is of volcanic origin, and rises some 1,200 feet above the sea. It belongs to the Polynesian archipelago, forming its southeasterly extremity. The island is thirty miles in circumference, with an estimated savage population of 2,000, evidently of the Polynesian race, tall and robust, with regular features and dark complexion. "The remarkable feature of the island," says the Berlin Encyclopedia, "is that it contains several hundred gigantic statues of stone well chiseled. The largest of these are 40 feet high and measure 9 feet across the shoulders. Many of them stand in the crater of the great volcano, while others are scattered about the island, usually prostrate. They were cut from the common rock of the island, and many unfinished statues are yet to be seen in the quarries. Nothing is known of the origin of these statues. They were certainly not made by the present race of inhabitants, who have no tools adequate to their sculpture, nor any means of moving such huge masses. The native traditions about them are puerile, and seem to ascribe them to a supernatural origin. The conjecture has been advanced that the island is the remnant of a submerged continent, and that the statues were made by the ancient people who worshipped their idols in high places, and to whom the craters of volcanoes were peculiarly sacred."

"The discovery of this new but small island of Dawson, doubtless in this same Polynesian group, strengthens the suggestion of a submerged continent. All the islands of the Pacific are doubtless elevated plateaus in the ancient continent, which went down, perhaps when the Andes and Rocky Mountains were uplifted, for aught we know to the contrary, millions of years ago. In the oscillations to which this earth is subject, that submerged continent may again emerge from the ocean, and again become the home of man; while our present America, with its bustling life and activity, may play its part in the world's history, and the submerged Pacific continent is now doing."

But very few of our readers will dissent from the expressed views of "Sargis," of two weeks ago, wherein he wrote:

"It is the clergy, tired or otherwise of their sects, and who with a phenomenal conviction of the truth of Spiritualism seek to make out of the movement a religion, of which they shall be ministers and dictators after the ecclesiastical fashion. Nine-tenths of the inharmonious noted at Rochester came from these people—I had almost said mischief-makers. They have no conception of the basic truths of Spiritualism, and seem to seek only to teach a reformed Jesus with all the old machinery of the ancient God idea intact."

The great struggle of Spiritualists 40 to 50 years ago, was to get rid of their church inheritance. They had been educated to believe in all the machinery of ecclesiasticism, and it was hard work to discard a three-headed God, fallen angels and men, total depravity, redemption through the atoning blood of a crucified savior, an over-head heaven, and an under-the-earth hell. The clergy who embraced the modern faith, wanted to engrave it on the old creed. But there was antagonism. They would not blend. The proposed graft could not unite with a revised Paganism. And there is where we shall make our future conquests.

While the great leaders of the church are exposing the errors of the Bible, its false history and its characters, it is well to "keep hands off," and not try to force any of the old and deprecated stock in trade on the enlarged and better faith.

We wish it distinctly understood that we are not a candidate for President of the National Spiritualists' Association, as mentioned in a late Banner of Light. Under no circumstances would we consent to have our name go before the convention. We had rather be editor and publisher of The Progressive Thinker, speaking to 50,000 each week, than President of the United States, or Emperor of Russia.

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THE JUBILEE AND THE N. S. A., WEIGHED IN THE BALANCE.

For several years there has been but very little criticism of the National Spiritualists' Association. The desire has been almost universal to give it a fair chance to thoroughly establish itself, and in the mean time do a most excellent work in behalf of our cause. The success it has gained has been accomplished without any serious opposition, and although there have been some objections to its methods, yet they have not interfered with the consummation of its plans, so far as that has been possible. The same president has been elected year after year, and the subordinate officers, if they proved refractory, have been promptly set down upon or relegated to the dismal rear when the annual election arrived, and others elected in their places.

The work that has been accomplished in the organization of the various societies as component parts of the National, has not been of an intricate kind where one's intuition and keen foresight must be brought into active play. The societies were in existence, and it was a simple process, indeed, to systematically urge them to unite with the National, in order to meet the pressing demands of the times. The various other matters considered were of an order not in the least intricate, and were easily handled. In fact the various questions that have come up before the national have not been in the least degree puzzling, only requiring good judgment and sound discretion. So far, with the exception of the Jubilee failure, it has met with a measurable degree of success, and we give it all the credit therefor.

But when the National undertook to organize a grand Jubilee at Rochester, one that would excite the admiration and surprise of the world, it evidently got far beyond its depth. A problem confronted it which it was unable to solve. It had not the spiritual perception—it is evident, as results have proved—to clearly discern the future. It had not the business capacity to deal successfully with the great mass of Spiritualists throughout the country. The guides of those actively engaged in inaugurating this movement were inadequate, it seems, as the facts show plainly to all, to fully realize how Spiritualism was drifting. Finally, the responsibility of conducting and carrying out a "successful" conclusion the whole movement was shifted onto the shoulders of Mr. Walker, of Hamburg, N. Y., who was willing to assume all the financial liabilities that would attend the preparation for, and conducting of, the Jubilee. This seemed to be a godsend for the National Association. Mr. Walker is said to be a good man, and to shoulder all the responsibility of conducting to a successful termination the Jubilee, was assuming to carry an elephant which the National itself had not the bravery, strength, or capacity to stand under. Here was a brave, enthusiastic man, with an excellent reputation who was willing to assume an exceedingly large burden, and the National seemingly was too glad to have him do it, thus, as is proved, conferring a load upon him which he was not able to bear. Here we have an example of bravery, fortitude, generosity, and great enthusiasm (blind though it was) on one side, with apparently but little capacity on the other, spiritually or intellectually, to discern whether this was not an altogether one-sided affair—the whole responsibility of the success of the Jubilee dumped onto one man's shoulders, with the complacency on the part of the National that, to say the least, it would not suffer financially. This certainly smacks strongly of cowardice, and the old saying, "riding a free horse to death," comes in very impressively, but exceedingly sadly, against the National.

The National has its spirit guides. Its devotees boast of their great wisdom and foresight. Did they not discern the present signs of the times? Did they not see that under all the circumstances it would be a base imposition to allow Mr. Walker to assume the financial responsibility of the Jubilee? The statement has been repeatedly made that the National was born or conceived by those on the Spirit side of life! Then why this short-sightedness on their part in engaging one man to carry such a heavy burden, nearly to the verge of ruin? Did they not want questions—questions that will not down under the circumstances, and which will afford food for reflection as to whether they had not better step to the rear and allow other spirits who are more far-reaching and far-seeing, to take their place.

In all the varied departments of life, in all the domains of business, in this ever active, busy world, success is the golden criterion by which each one must be judged. We commend the successful merchant, the shrewd lawyer, the able General, the brave officer, and the one who climbs to the summit in the attainment of any worthy object. It is success that is so highly applauded, and so thoroughly esteemed. It was a crowning success, the great pyramid of Cheops that stands to-day loudly proclaiming the grandeur of the past and the limitless skill of the pharaonic ancients.

It was a grand success when Menes, 4,500 years B. C., constructed the artificial lake Moeris, 450 miles in circumference, and 350 feet in depth, as a reservoir for the waters of the Nile. Success is the crowning triumph. It gives confidence. It builds fresh hopes. It adds stability to human character. It makes one a leader because always triumphant. The summit of any undertaking cannot be attained without success. All are judged by it. It is a balance in which all are placed, and rated therefrom. No one can escape the trying ordeal.

You are measured by your success; you are weighed by it. If an editor, your circulation tells the joyful news of your success, or the sad knowledge of your failure. The Jubilee must come under the exact and comprehensive, analytical measurement—either success or failure—the one or the other. It is now claimed that not over 500 Spiritualists were present at the Jubilee outside of Rochester. As there are 10,000,000 Spiritualists in the United States only one out of 20,000 attended, hence as to numbers it was a total failure. It

closed with a deficit of several thousand dollars—a serious financial failure. As to talent it was in no wise superior to an ordinary camp-meeting, where the ablest men and women are generally employed. In all departments of life those who fall in an important undertaking are temporarily brushed aside; they lose caste; their significance and importance as leaders vanish. Such is the irony of fate, and by such a rule the leaders in the National Association must be judged.

There is no other standard, though it may be cruel in some respects, and however bitter the pill may be, the National must calmly take it, and abide the result of its therapeutic action. Mr. Walker is a living monument of the National's extreme shortsightedness and folly, while he, actuated by the blind, inexperienced zeal, assumed a burden which he was unable to carry, imparting to him a lesson he will never forget.

NOT ON A RELIGIOUS BASIS. The Ethical World says: "The Bishop of New York recently said: 'I do not think a candid study of the New Testament would show that Jesus established the point of contact between himself and the world on a religious basis. I do not find that he ever gave the religious idea specifically as the reason why he did anything for anybody.' The introduction of a religious test as a means of getting hold of people is often the source of great hypocrisy and dishonesty, and the results have often been disastrous to those who have been too eager to introduce it.'"

It is really marvelous to note the great discoveries backwoods preachers have made, whose principal education has been limited to a study of the Bible, aided by a concordance, the better class assisted by some priestly commentator whose mathematics taught him "one is three, and three are one," while the real scholars of every sect, are making the unpardonable discovery that their ideal, if ever a living entity was not a teacher of dogmas heretofore credited to him.

The famed sermon on the mount, analyzed by reason, is a mass of meaningless platitudes. "Blessed are the poor in spirit; for theirs is the kingdom of heaven. Blessed are they that mourn; for they shall be comforted. Blessed are the meek; for they shall inherit the earth. Blessed are they which hunger; for they shall be filled." And thus on to the conclusion. It seems the New York Bishop, whoever he may have been, had critically examined Jesus' alleged teachings, and came to the conclusion that thousands of others arrived at the same conclusion, that the burden of which was "Whoever believeth on me shall not perish, but have everlasting life. Believe or be damned!" These seem to be personal and selfish reasons, not religious ones.

TIED BACK TO A CREED. Dr. W. R. Harper, president of the Chicago University, exemplifies in his own person the value of a barbarian creed. The Doctor is a splendid scholar. He has dared to read and think, something all scholars do not attempt. Still better for the Doctor, he is a little careless, and sometimes tells what he thinks. The University is under Baptist rule, the close communion sort, but that did not make its learned president suppress his honest convictions.

Rev. Dr. William Jones, not the immortal Sam, delivered an oration quite recently, to the students of Richmond College, another Baptist institution. In that address the scholarly Dr. Jones is reported to have said, referring to Dr. Harper:

"A man who said there were two Isaiahs, and that the statements concerning Daniel and Jonah are to be classed with the tales of Roman mythology, is not a safe man to follow." And worse still, he is reported to have classed Dr. Harper with "Tom Paine, Voltaire and Bob Ingersoll," saying: "If (President Harper) is a dangerous leader. It would be better to engage Ingersoll to address the students, for everybody knows where Ingersoll stands."

Now as Bese has yelled, Tray, Blanchard, Sweetheart, and the whole canine kennel will join in chorus, their bark finally swelling into a howl, until Dr. H. either resigns his place and leaves the University and the ministry, else is expelled for berecy. He must be taught that a creed is better than any man's opinion. What are creeds for, if not to enslave the mind?

BLUE LAWS OF CONNECTICUT. "No one shall be a freeman, or give a vote, unless he be converted and a member in full communion in one of the churches allowed in this Dominion. No man shall hold any office who is not sound in the faith, and faithful to this Dominion; and whoever gives a vote to such a person shall pay a fine of \$1; for a second offense he shall be disfranchised."

"Each freeman shall swear by the blessed God to bear true allegiance to this Dominion, and that Jesus is the only King." The above quotations are extracts from the Blue Laws of Connecticut, in force at the opening of the Revolution, according to Rev. Mr. Peters. The Truth Seeker is publishing these laws at length. With God, Jesus Christ and the Bible in the Constitution, the code will be re-enacted with all its oppressive provisions. It was by laws of a like character in most Christian countries, enforced by the sword, Christianity has become the great power it is.

"Religion as Revealed by the Material and Spiritual Universe." By E. D. Babbitt, M. D. A compact and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data needed by every student and especially by every Spiritualist. One of the very best books on the subject. Price, reduced to \$1. cloth; paper, 50 cents. For sale at this office.

"Nature Cure." By Drs. M. E. and Rosa O. Conger. Excellent for every family. Cloth, \$1.50.

FOUND AT LAST. The New York Journal makes the statement that Rev. Dr. Brunesselbach has discovered an ancient papyrus bearing the hand-writing and signature of Jesus Christ. How ridiculous! What next?

PATRIOTISM.

"God can do anything," said the Sunday-school teacher who was instructing her pupil on the power of the Supreme.

"I don't believe he can lick Dewey," responded the juvenile but patriotic skeptic.

JUBILEE REFLECTIONS.

Who May Be Properly Held Responsible?

It is not to be expected all will agree on the merits and demerits, duties and responsibilities and legitimate demands upon the Spiritualists at large, which the late warning up to Rochester involves. Nor should any disagreement, or fair criticisms disturb the friendly relations between workers for a common cause. If, as stated, thousands of Spiritualists from all parts of the country signified their intention to attend, Mr. Walker had something to build on in making his plans. But that does not involve any responsibility on the part of those so expressing themselves, unless the letters took the form of a pledge, to be counted as a business contract, and people so writing may have had good reasons for failing to appear at the appointed time. That five to ten thousand people in this country could well afford an outlay of from \$50 to \$200 each for the pleasure of an eight-day jubilation, does not seem probable, in view of the financial strain that has been upon us the past six years. It is not likely that many Spiritualists regarded it as a duty to patronize the Jubilee. If they went it was for their own benefit and pleasure—not to help the management financially. Only those who shared in planning and directing it, or who directly approved and encouraged it, can justly be counted responsible, or asked to help meet the deficit. It may be proper to appeal to all who love the cause, to help out, and if they please to do so, it is their privilege; but certainly no blame should fall to any for refusing to help, if they had no part in the matter. Nor is it any disgrace to the cause if they fail to respond, any more than it is that they do not give freely to any other worthy enterprise.

If the cause must bear the disgrace of all the sordid selfishness of Spiritualists that has manifested in a thousand ways for the past fifty years, it will be hopelessly buried, never to rise again. If those who planned the Jubilee and who urged it on, and supported the men and methods that directed it to its conclusion, fail to stand by the man they authorized to act for them, the disgrace is theirs and theirs only. Suppose the Jubilee had put ten thousand dollars in the hands of the general manager and the N. S. A., would they have divided the profits with all the people who supported the Jubilee, and paid their money to attend? Was it a business enterprise? Or was it purely missionary enthusiasm? Or was it both, with business first and the cause afterwards? I would not discourage any from giving according to their means. I hope the debt will be honorably shared by the persons directly responsible,



CAMP-MEETING DIRECTORY.

Casadaga Camp, N. Y.
This favorite place of resort opens July 15 and closes August 28.

Freenville Camp, N. Y.
This camp opens July 30, and closes August 14.

Onset Bay Camp, Mass.
Onset Bay (Mass.) Camp-meeting commences July 3, and continues to September 4.

Niantic Camp, Ct.
The Niantic Camp-meeting commences June 24, and continues until September 8, inclusive. Excursion tickets to Niantic can be obtained at all stations on the New London Northern railroad at little more than half fare.

Lookout Mountain Camp, Tenn.
Lookout Mountain Camp-meeting of Spiritualists begins July 10, and continues during the month. Stockholders or their proxies are desired July 12. All are invited. Jerry Robinson, president.

Lake Sunapee Camp, N. H.
The nineteenth annual Lake Sunapee Spiritualist Camp-meeting will be held at Blodgett's Landing, N. H., for five weeks, commencing Sunday, July 24, and ending Sunday, August 28, 1898.

Marshalltown Camp, Ia.
Commences Sunday, August 28, and closes Sunday, September 18. For further information address Miss L. P. Beeson, Albion, Iowa.

Mesick Camp, Mich.
Mesick (Mich.) Camp-meeting will open July 21, 1898, closing August 14. For particulars address Jacob Bullman, Mesick, Wexford Co., Mich.

New Era Camp, Oregon.
Commences July 2, and closes July 26. Circulars will be sent to all who apply to Walter P. Williams, Salem, Ore., who is the corresponding secretary.

Ottawa Camp, Kansas.
The Leavenworth County Spiritualist Association will hold a camp-meeting commencing July 27 and closing Aug. 2. T. C. Deul, president; Mrs. Emerick, secretary, Wallula, Kan.

Topeka Camp, Kansas.
Commences September 11 and continuing until the 25th. T. P. Kelley, Secretary, 211 B. Fourth St., Topeka, Kan.

Grand Lodge Camp, Mich.
Grand Lodge Spiritualists' Camp will open July 31, and close August 28, inclusive. Mrs. Geo. Sheets, secretary pro tem.

Mr. Pleasant Park Camp, Ia.
Commences Sunday, July 31, and closes Sunday, August 28. For full information address Martin H. McGrath, secretary, at Fulton, Ill.

Lake Brady Camp, O.
Opens July 10, and closes September 4. D. A. Herlick will preside as chairman during the session.

Southern Casadaga Camp, Fla.
The Southern Casadaga Camp meeting commences the first Sunday in February, 1899, and continues four weeks. For information write to the corresponding secretary, Emma J. Huff, Lily Dale, N. Y.

Mantua Station Camp, O.
Commences July 17 and closes Aug. 22. D. M. King, president.

Ashley Camp, O.
National Spiritual and Religious Camp Association, Woolley Park. Commences August 21 and closes September 11. H. Baxter, president; W. F. Randolph, secretary.

Bunk-on Lake Camp, Mich.
Bunk-on Lake Camp-meeting, at Lawton, Mich., commences July 23 and ends August 14.

Vicksburg Camp, Mich.
The Vicksburg camp, at Fraser's Grove, opens August 5, and closes August 28. Programmes will be sent to anyone addressing Jannette Fraser, Vicksburg, Mich.

Island Lake Camp, Mich.
Fourth annual camp-meeting of the Island Lake Camp Association, Island Lake, Mich., beginning July 1, and ending August 31, 1898.

Lakeside Park Camp, Mo.
Lakeside Park, Jasper county, Mo., commencing September 10 and closing September 26. B. G. Sweet, president, Empire City, Kans.

Chesterfield Camp, Ind.
Chesterfield Camp-meeting will begin July 21 and close August 21, 1898. For programmes address Flora Hardin, secretary, Anderson, Ind. President, G. W. Parkinson, Yorktown, Ind.

Haslett Park Camp, Mich.
Opens July 31, closes August 28. For information and programmes, address F. D. Richmond, Secretary, St. Johns, Mich.

Harmony Grove Camp, Cal.
The Harmony Grove Camp will open at Escondido, San Diego county, Cal., Sunday, August 14, closing Sunday, August 28.

For further particulars, enclose stamp and address the corresponding secretary, Miss Mary Nulton, Escondido, Cal.

Lake Pleasant, Mass.
Lake Pleasant Camp opens July 31, and closes August 29. Albert P. Blinn, secretary.

"Edith Bramley's Vision." Virid description of a Jesuit spirit convulsion, together with interesting corroborative testimony. Price 16 cents. For sale at this office.

FOR POOR CHILDREN.

A Palace for the Little Ones of New York.

AMUSEMENT AND INSTRUCTION—PLENTY OF SUNSHINE, GARDENS, PLAYGROUNDS, SWIMMING POOLS, GYMNASIA AND ALL KINDS OF TOYS AND GAMES—LIBRARY FOR MOTHERS.

The true Spiritualist is a humanitarian. As a humanitarian he feels an interest in all movements and enterprises whose intent is the amelioration of the condition of human kind. Such an enterprise, of a highly unique character, may be found in the project of Mr. Wilson L. Gill, for a "Children's Palace," for the east side of New York City, as described by the New York Herald. The readers of The Progressive Thinker will surely note with deep interest the features of Mr. Gill's noble design.

This building is planned to cover a full block and has many curious features. The principal building is a "Teach children by controlling their games and amusements."

Happiness such as they have never dreamed of, rapture and new delights are being planned for the children of New York's east side. If the project now being mapped out is carried to a triumphant realization it will completely revolutionize the lives of the boys and girls down there. Much money is needed for it, but this, it is thought, can be gathered together.

It is planned to establish, in the midst of the homes of the very poor, a "Children's Palace."

Only a faint hint does these words, "Children's Palace," convey of what it is proposed to put within the walls of such a building. In its rooms, halls and center court there will be games by the score for these youngsters of poverty. There will be miniature work-shops of the various trades. On the floors above kitchen and sundry other apartments will be found, where girls may learn domestic science of the latest sort. Under the roof, in several great halls, the babies of the tenements will find comfort and joy. A theater, baths and gymnasium are not to be lacking.

While such a programme would seem to minister only to the enjoyment of these children of the poor, there is a deeper motive behind it. In this plan lies the gist of a new theory for the education of the masses. It is a modern theory that declares that not in books alone is education and training to be had.

This new theory demands that these children of the poor be watched over even more out of school than in. It seems that the streets furnish the worst possible training for them. Under control in their leisure hours, these children will have less chance of "running wild."

More than this, it is now commencing to be realized that the games he plays do a very great deal toward making the child what he later develops into. Herein lies the heart of the first principles of the "Children's Palace." It will take hundreds of tenement-bred boys and girls to get the right life, far more than at the present time. But the old, and yet a life that will be training them without their knowledge.

The building is to be designed especially with regard to this latter purpose. Its floors will not be cut up into "cubby holes," small rooms, where the children will be shut in by themselves, but the partitioning will be movable, respectively mainly of glass, and often only a railing fence in the space. Thus, at work or at play—and these two words will mean largely the same thing in the "palace"—the children will be in full view of the visitors walking along the passageways.

As laid out, in fairly complete detail even now, this children's palace is an ambitious scheme and one curiously interesting.

The man who has planned it all and who has drawn the sketches and designs that accompany this is no dreamer, but an experienced worker in the cause of education. He is Wilson L. Gill, founder and president of the Patriotic League of this city, which has as its object the uplifting of the masses of the nation into the minds of every schoolboy and schoolgirl, and the inventor of the Gill school city.

This idea has been turning itself over in his mind for some years. He proposed the Children's Building at the Chicago exhibition and roughly drafted the scheme for it, giving the board of lady managers complete plans and details. The building, as finally elaborated, was carried out on his lines. This children's palace is the final working out of the idea, made practical and complete.

It has already won attention and favorable comment. At the recent congress of mothers in Washington, Mr. Gill, especially invited to speak on this topic, gave a full outline of his plan. The "mothers" listened with a great show of interest and enthusiasm, and before Mr. Gill left Washington, Mrs. Birney, president of the congress, had a long talk with him, in which she told him she had suggested to the delegates from New York and its vicinity that their local organizations could do no better work than to give up the whole time for the collection of funds for such a "palace."

The delegates, Mrs. Birney went on to say, seemed most favorably impressed with the plan and promised to take it into immediate consideration. Meanwhile Mr. Gill is elaborating his plan and working out its details. To carry it out successfully, he put such a plan in operation that he would calculate would require a fund of not far from \$2,000,000.

It is a huge structure, erected around a center court. The building itself is planned for 300 feet long and 200 feet wide, and the court takes a strip 200 feet out of the front. Thus the palace, around the four sides of this court, has a uniform width of fifty feet, of which ten feet is set aside for halls and passageways.

The court serves a double purpose, that of light and air for the big building being the most important. Here are to be playgrounds, fountains and a garden, where in the midst of the city there can be a full outline of a new life.

On the roof as well will there be playgrounds and gardens, grass and asphalt walks, the size of the structure giving a wide stretch of territory. Each window on the court—and such a point is to be made of sunshine that the building will be nearly all windows—will be protected by nettings, that ball playing and the like may go on without danger. Here, too, in this court, the children may scream and shout without the noise getting to the ears of an unsympathizing outside world.

Within the building is planned a novel and yet scientific lines. The sketches will definitely show the proposed arrangement. But the taking of each floor in detail will be of interest.

In the basement besides the usual heating apparatus, there will be placed ample baths and two large swimming pools, one for girls and the other for boys. An entire side of this basement is set aside for the gymnasium, a complete room and equipment for each sex, these gymnasia extending up on the first floor.

The ground floor, only a few steps above the street, will contain these gymnasia, recitation rooms and offices, a theater or assembly hall, the stage of which curves into the center court and which will have entrances directly on the street, and play and club rooms so arranged that by sliding back partitions at will many combinations of apartments of all sizes can be made.

It is on this floor that games, pure and simple, will rule. It is the plan, as has been said, to regulate the games of the children of the poor, by the simple process of bringing before them the best amusements that the year has devised. Thus, in these rooms and in the court will be found every variety of toy and opportunity for every kind of sport. Proposed are wonderful collections of dolls and baby houses, with all their equipment, competitive games in profusion, quantities of building blocks, mechanical toys, and in the court itself swings, merry-go-rounds and space for balls, tennis and such amusements.

Four stories are proposed in all. On the second floor there will be a permanent exhibit of toys and games, together with such a showing of what- ever relates to child life in any way, including clothing and ideas for preparing food. These articles will be purely for the examination of visitors, and will not be in use at any time.

On this floor there will be amateur shops for the boys and girls, where actual work will go on in printing, carpentering, smithing, engraving, plaster, stone and clay.

The "third floor" has a kindergarten and a kitchen garden, besides a library for children, containing books on the science of education and child life. A reading room will be included, and this and the library will be at the disposal of the mothers.

Where the flow of sunlight is greatest, on the fourth floor, will be the paradise of the babies of the tenements—a series of glass covered nurseries.

It is enough to make one envy the possessor of wealth, that one might have the means to elaborate and establish such or similar projects, which cannot fail to accomplish much good in building up noble qualities of character in those who are without this helpful uplifting and training, might go downward rather than upward in intellectual and moral status and tendencies.

J. C. UNDERHILL, Hammond, Ind.

A CORRECTION.

Mistakes in Figures Set Right.

To the Editor:—It was not for the effect it would have upon people who know as little of the Young People's Spiritualist Union and its objects as the writer of the article on page 2 of The Progressive Thinker of July 9 does, its absurdity would simply make us laugh at the glibness of the writer. He made and let it go at that. As it may influence some of the people who do not know, and up to the present time have had no opportunity of knowing, what the Y. P. S. U. and Children's Progressive Lyceum organizations aim to do, in justice to us we ask the space to answer said article.

First, why does he call up the name of G. W. Kates as being "ignored" by the Y. P. S. U. movement? Mr. Kates is not eligible to active membership on account of his age. His work is appreciated by all, and the fact that he has worked in the interest of the younger generation of Spiritualists is one of the brightest stars in his galaxy. But the membership of the Y. P. S. U. is for the purpose of giving the younger generation an opportunity of such help as they can give. They have been denied them by just such people as the writer of that article. They do not put anyone into office or into prominence unless said person is between the ages of 10 and 40. To every fair-minded person this charge falls to the ground with its own weight.

What an absurd statement that it would cost a society \$117.50 to become a member of the National Union, supposing it had 50 members. The figure is too ridiculous for consideration. Where did the information come from? It must have originated in the fertile brain of the author of said article.

A charter costs \$2 for a society, whether there are seven members or seven hundred; 25 cents annual dues for each member; and \$2 for the charter on necessity for joining the N. S. A. unless they want to the Young People's Spiritualist Union is not a member (at present) and the entire cost is but \$14.50, or \$103.00 less than the figures given by the writer of the article.

It is for the purpose of carrying on the work that was so ably presented by Andrew Jackson Davis that the National Lyceum, and a committee was appointed to make arrangements for a picnic and a general good time socially. The day being cool and the ground somewhat damp from recent rains, the pavilion was utilized for the occasion. The glorious news from Shafter and his army and from Sampson and his fleet, furnished an unusual amount of patriotic ardor, and all caught the inspiration of the time and place, while the result was all that was anticipated by the most sanguine. Tables accommodating the entire crowd were filled with a bountiful repast and were made beautiful with flowers and flags, and if there was a single person who failed to enjoy the day it was no fault of the committee or the occasion.

The exercises opened with the singing of patriotic airs, led by Mrs. Gage, after which full justice was done to the viands, and a merrier crowd of people it would be hard to find. There were no speeches, everyone feeling that the work of the army and navy was more eloquent than any words that might be uttered. The social games until the twilight appeared, when an impromptu social dance closed the program in the pavilion. The celebration was continued, however, as many repaired to the various cottages for a continuation. The ubiquitous small boy was on hand with torpedoes and cannon crackers and for his share of ice cream and other things which delight the palate of the rising generation. Irrepressible, as usual, although his continued fusillade of fireworks added to the zest of the occasion. F. Corden White was master of ceremonies and it was due to himself and other members of the committee who spared no effort to make things pleasant for the company assembled, that such a thoroughly good time was reported by all.

The program for the regular camping season is an exceptionally good one, and all are looking forward to a successful and enjoyable season.

WILL C. HODGE.

MISTAKES IN FIGURES.

They will occur sometimes in the best regulated families, and when they do, a little soberness and a little calm reflection will set them right, and all will be well, and nobody be hurt. The writer of the article referred to above, Mr. Hudson Tuttle, would not intentionally wrong anyone. His whole life and that of his estimable wife have been devoted to the young. We have published several editions of their special work for the Lyceum. It has been a "Angell Frie Contest" is devoted almost exclusively to the young. Thousands of copies have been sold. Her humanitarian work is widely known and highly appreciated.

Mediumship. A chapter of Experiences. By Mrs. Maria M. King. Price 10 cents.

OVER THE RIVER.

The Journey Into the Beyond, and the Return.

To the Editor:—I send you a truthful account of an experience which I had some months ago, thinking it will be of interest to some of your readers. Very truthfully yours, MRS. CARRIE SHUMWAY, Manhattan, Kan.

I was taken with a very severe pain in my left side, near my heart; could not take a long breath—just panting for half an hour at a time. After one such spell I began to tremble violently, and my husband being alarmed, said he would go for a doctor, but I told him I could not let him go long enough to even send for one, and that the trembling was a control. That is the last I remember before being thrown into a trance.

Then I knew I left my body and went up a steep hill without climbing—seemed to float. The hill was covered with bright lines and colors, different in color and shape. One person with me was known as a guide, and several others I did not recognize.

We went over the hill and down to a stream of silvery water, and the guide said: "That is the river of death." He replied: "Oh yes, we can," and we floated over it. We went down along the valley slowly, enjoying the beautiful scenery, almost every variety in a short distance.

As we passed on we came to a place which seemed to be a habitation of spirits, but I did not notice any houses. Soon I saw my father. He said: "Why, Nora, is it possible you were so sick you had to come over here and I not know of it?"

He reached out his arms to take me, but the guide said: "No, you must not touch her, for she is going back—she is not dead, and if everything goes right I am going to take her back."

That is the first I knew but I was dead and had left earth life.

Then a young lady appeared at my father's side, and I asked him who that was. He said that was my sister Abbie; she died when I was so young I did not recognize her.

I said: "Well, Abbie, I will know you the next time I see you. (I had seen several spirits long ago, but did not know which was her.) Then we conversed awhile, but I can't remember what we said."

The guide said "we must go on," and I wanted father and sister to go with us, but the guide said no; if any more went with us he would not take me back to my body again.

So we went on; came to my mother-in-law. She said: "Why, have you come over?" and offered to shake hands, but the guide said "no, I had to go back." So my husband came on, much surprised to see me, and said in his natural abrupt way: "What are you over here for? You belong down there with Isaiah" (my husband). I told him I knew it and was going back soon; that I had "come over to see him all."

Mother talked to the guide and asked him if he wouldn't try to bring her daughter over in the same way, for she knew that nothing but being brought face to face with her would ever convince her daughter that she would live after death.

The guide said he would if it could be done, and he believed her to be that kind of a medium and that he could.

The guide said we must return, and I knew nothing more till I was back in my body and my guide gone.

My husband said that when I went into the trance the control said they were going to try to take me out of the body, and if everything went well they would bring me back, and if it couldn't be done, I could not live six hours; but for him to keep the room warm and let no one touch the body under any consideration, and that a spirit would hold the body while I was away and he would answer questions if asked. He thinks the time was between one and two hours.

LILY DALE CAMP.

Fourth of July Is Celebrated.

This charming resort and camp of Spiritualists is now clothed with all the beauties of Nature, and on every hand preparations are being made for the annual assembling of the people. About two hundred people are already here, and to say that we are having a delightful time but faintly expresses the situation. I do not wonder that your correspondents sing the praises of Lily Dale, for it is truly an ideal spot, restful alike to mind and body.

In the absence of any regular program for commemorating the nation's anniversary, a few campers decided that we could not let the day pass without some recognition, and a committee was appointed to make arrangements for a picnic and a general good time socially. The day being cool and the ground somewhat damp from recent rains, the pavilion was utilized for the occasion. The glorious news from Shafter and his army and from Sampson and his fleet, furnished an unusual amount of patriotic ardor, and all caught the inspiration of the time and place, while the result was all that was anticipated by the most sanguine. Tables accommodating the entire crowd were filled with a bountiful repast and were made beautiful with flowers and flags, and if there was a single person who failed to enjoy the day it was no fault of the committee or the occasion.

The exercises opened with the singing of patriotic airs, led by Mrs. Gage, after which full justice was done to the viands, and a merrier crowd of people it would be hard to find. There were no speeches, everyone feeling that the work of the army and navy was more eloquent than any words that might be uttered. The social games until the twilight appeared, when an impromptu social dance closed the program in the pavilion. The celebration was continued, however, as many repaired to the various cottages for a continuation. The ubiquitous small boy was on hand with torpedoes and cannon crackers and for his share of ice cream and other things which delight the palate of the rising generation. Irrepressible, as usual, although his continued fusillade of fireworks added to the zest of the occasion. F. Corden White was master of ceremonies and it was due to himself and other members of the committee who spared no effort to make things pleasant for the company assembled, that such a thoroughly good time was reported by all.

The program for the regular camping season is an exceptionally good one, and all are looking forward to a successful and enjoyable season.

WILL C. HODGE.

Our Premium Book.

ART MAGIC

UNDER GOD'S HANDS

SPIRITISM.

A Beautiful Work Is

REGARDING ART MAGIC.

A Companion to Ghost Land That Is Its Equal In Every Way.

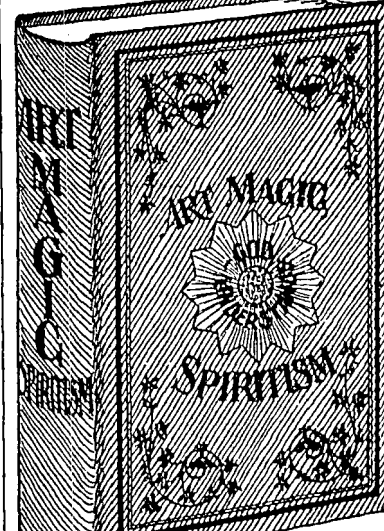
The subjects of improvement, advancement and spiritual progress ought never to grow old or tiresome to a true Spiritualist, and if there is any one thing more than another that The Progressive Thinker takes pride in it is the matter of improvement, advancement and progress being made in the whole Spiritualistic movement. To the accomplishment of this result there is nothing more potent than the live, wide-awake press that leaves no stone unturned and no sepulcher closed that will aid in bringing out all the truth there is to prove the statements, the declarations of its basic philosophy.

REASON AND TRUTH.

Reason is only potent when on the side of truth. Wisdom can be naught without the truth at its base. Religion may, if eloquently and hypocritically presented, take hold upon the minds of the people temporarily, but if not based upon a knowable fact it must fall of its own weakness.

CANNOT BE CRUSHED.

Spiritualism is simply a fact, a knowable truth, and cannot be crushed by any amount of slander and misrepresentation; by all the fraud and charlatanism and exposures of fraud and charlatany.



latany; by all the individual divergences and intricate and almost unsolvable problems along the line and within the outstretched arms of its many themes, theories and philosophies; by all the burdening baronies of destruction that have become attached by reason of selfish desires and aims; of this be assured, but we must not forget that the wheels of progress will not turn if the machinery is not cleaned up once in a while and oiled; if man falls in his duty, the machinery of which he is a very important part will ing, and the progress that is his will be slow.

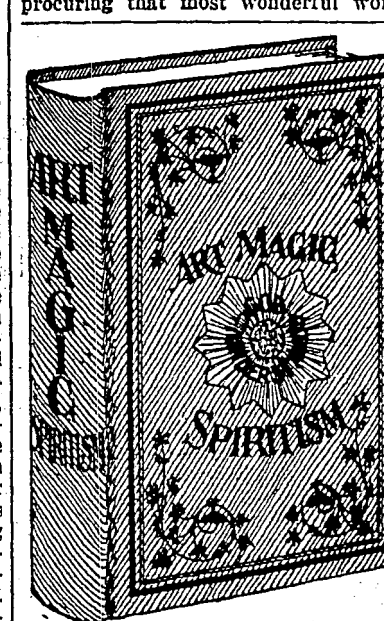
OUR PROMISE FULFILLED.

We have promised the readers of The Progressive Thinker, each time we have given them something new, that it would not be the last or the largest donation that would be made to the cause and to their own personal compilation of valuable literature, so

HERE WE ARE AGAIN with a neat and invaluable work, a book of nearly four hundred pages, beautifully bound and plainly printed on clear book paper, and from type large enough to rest the eye from the strain necessary to obtain the current news from the secular press of to-day, large enough to read at night without injury to the eyes.

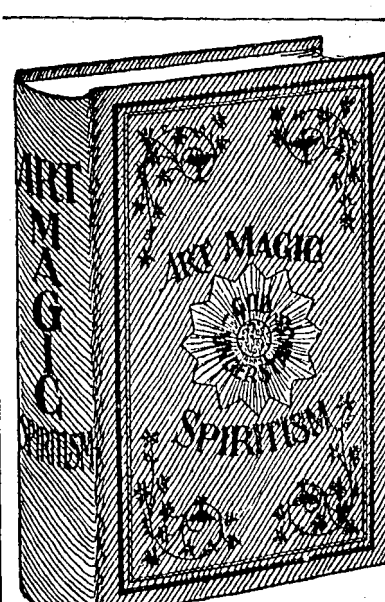
THANKS FOR PAST FAVORS.

We have no being but words expressive of the highest appreciation for the manner in which the Spiritualists of the country received our last premium book, Ghost Land. We appreciate the eagerness manifest from the first in procuring that most wonderful work.



and as we know each one who has been so lucky has received more than his money's worth many times over, it is only with a feeling of thankfulness, hope and implicit confidence that we present to you this, our latest publication. Thankful our effort has resulted in affording a means to a higher spiritual education for the masses, hoping for a continuation of the interest in our

liberal offers we present ART MAGIO to the public with all confidence in its power, as a literary work, to give the perfect satisfaction that has been so enthusiastically expressed, privately and for publication, of Ghost Land.



UNPARALLELED OFFER.

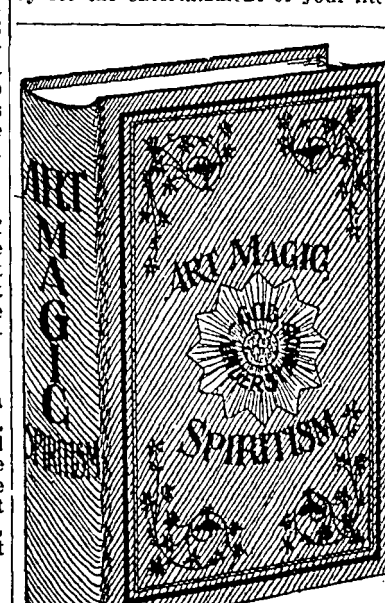
Where, when or by whom, aside from former premiums offered by The Progressive Thinker, has there ever before been such remarkable offers made to the Spiritualistic public in the matter of high-grade literature that have been up to their representation? We are obliged to make this slight difference between the price of The Progressive Thinker and Ghost Land and The Progressive Thinker and Art Magic, owing to the advance in the material of which the latter is composed. It makes but a few cents difference on each book, but to the one who furnishes ten or twelve thousand books it makes quite a perceptible deficit, and the offer still remains unparalleled.

Bear in Mind.

In sending out Art Magic for 20 cents post paid, in connection with a yearly subscription to The Progressive Thinker, we are giving to each one a portion of the actual profits of this office. Art Magic has been sold for as high as \$25, yet you are getting it for less than its actual cost. Neatly printed and elegantly bound, it will prove an attractive addition to the library.

Art Magic.

As Art Magic comes in as our regular premium after the first of June, Ghost Land can also be had in connection by paying \$1.50 for The Progressive Thinker one year, Art Magic and Ghost Land. Almost enough within themselves to establish a small library for the entertainment of your liter-



ary friends who wish to spend a few hours in spiritual research. If you would educate your family in spiritual thought you cannot afford to waste this splendid opportunity. This book will instruct them in ancient and modern cults, and at least prevent the possibility of prejudice through worldly associations. This of itself is worth the price of the book, which, by the way, is almost given to you. If your friends or neighbors are Spiritualists, they should not borrow the books to read, but should at once subscribe for The Progressive Thinker, and obtain them and thus become a part of the Divine Plan we are inaugurating.

Bear in mind that after June 15, the paper one year and the two books, Ghost Land and Art Magic, will cost you \$1.70. The Progressive Thinker one year, and Art Magic, \$1.20.

More Light.

Spiritualists have not the whole truth; if they had, there would not be such a diversity of opinion in regard to simple questions. When leading minds differ as to the existence of animals on the spirit side of life, it is proof conclusive that the common investigator has no very stable ground to stand upon in establishing a belief in that one respect. There is no use in trying to evade the exact status of our cause on these simple questions where there is such a variety of opinion. While such is the case, Art Magic steps in and simply demands a hearing on a great variety of subjects, and it is entitled to it. While we know that Spiritualism is one of the grandest of truths—yet it has something yet to learn.

..GENERAL SURVEY..

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

WRITE PLAINLY.

We would like to impress upon the minds of our correspondents that "The Progressive Thinker" is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written, typed, on white paper, or with a typewriter, and on only one side of the paper. If you are not a fairly good penman, please have your communications copied by some one who is, and oblige "The Progressive Thinker."

CONTRIBUTORS.—Each contributor to alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing 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, yet that is no reason why they should be suppressed. No one person shall write truth, and sensible feelings should always be entertained for those who differ from you.

Mrs. Virginia Barrett writes: "I wish to tell the friends that I have a number of copies of a little French journal, 'Spiritualisme Moderne,' published in Paris. It is a beautiful journal. I shall be pleased to send it upon inquiry. I will also send information regarding the 'Grand International Psyché Circle Association,' headquarters at Melbourne, Australia, and for which I am a honorable secretary. Address me, 819 E. 16th street, Indianapolis, Ind."

Geo. A. Gillet writes from Council Bluffs, Ia.: "I would like to tell the many readers of 'The Progressive Thinker' about one of Mrs. E. E. Long's flower séances, which I had the pleasure of attending a few evenings ago. There were thirty-six persons present besides the medium. While the ladies were disrobing and dressing Mrs. Long, the men thoroughly examined the room which had no carpet on the floor. All the furniture was removed except the chairs and a very small table. After every one present was satisfied there were no flowers in the room, the light was extinguished and the music started. The room was not perfectly dark. There were 182 flowers produced in twenty minutes, consisting of beautiful roses, pansies, plums, sweet peas, sweet alyssum, forget-me-nots, daisies, smilax and ferns. The séance was a complete success and highly appreciated by all present. Mrs. Long is a very fine medium. She has been in our midst for the past five months, and has a host of friends."

Mr. and Mrs. Parker, of Elgin, Ill., trumpet, automatic writing and rapping mediums, will be at Mt. Pleasant Park camp for the season.

Wm. Roberts writes from Joliet, Ill.: "I wish to inform the friends of 'The Progressive Thinker' that the cause of truth is moving on steadily here. We have Mrs. Irene M. Dobson for our speaker, and she is very well received. We have a comfortable place for our meetings and have good attendance. We are in the battle for truth."

Dr. Rosa C. Conger writes: "Hudson Tuttle's article in your last issue is excellent, strong and to the point. Should think every growing person would want 'The Progressive Thinker.' I do not do without it; always look forward to its issue."

Moses and Mattie Hull passed through Chicago on the 7th inst., on their way to Winfield, Kansas.

W. C. Mann writes from Louisville, Ky.: "Anna E. Thomas, of Newport, Ky., has just closed a very successful four weeks' engagement with the People's Spiritual Church of this city. Her lectures, four in number, were the best heard in this city, and did a great deal in elevating Spiritualism to a higher plane. Her husband, Mr. Mann, was in number, were all recognized and were given in such a manner that the most skeptical were compelled to recognize them. We tried to prevail on her to stay with us another month, but other engagements rendered it impossible for her to stay."

D. H. Getchell writes from Tacoma, Wash.: "Last Sunday night, at a meeting given by the Brockway Family, among the many good tests given I received the following: 'Charles, the son was telling what was written on a card in a sealed envelope. All at once he said: 'I see a rain barrel; I see a hand extended.' Then he saw on the head of the barrel the name of George; then a violin; then came the letter G; then the name, George Getchell. I then admitted I recognized the name and violin, but not the rain barrel; but on thinking a moment, I said to me, 'What took place with George Getchell more than thirty years ago. He played a violin left-handed, and one night while he was playing for a dance, his left arm had a shock and became paralyzed, and he ran down stairs and put his arm in a rain barrel of water at the corner of the building.'"

Mr. J. C. F. Grumbine has for the present closed his meetings in Chicago. Prof. Lockwood returned to Chicago last week, after delivering a successful course of lectures at Hamlet, N. C., and addressed for engagements at 98 Ogden avenue.

Addie Burdge writes from Port Royal, N. C.: "Having three read your unrivaled premium, Ghost Land, I feel I have gained double the value of a year's subscription to your valuable paper. Ghost Land should be an inducement to every Spiritualist to subscribe for 'The Progressive Thinker.' My intention is to secure a Magic also."

Dr. H. C. Andrews writes: "About twenty of the friends of Mr. J. V. Brinton met at the residence of Mr. and Mrs. Elijah Carter, at Jonesboro, Ind., and celebrated his birthday. The gifts were presented by the writer and a general good time was enjoyed by all present. It was a complete surprise to Brother Brinton, and the day marked his fiftieth anniversary. Upon his journey, he lingered for some time after a beautiful repast, to make glad memories rise of this bright day."

Mrs. Virginia Barrett writes: "I am at home for the present, taking a needed rest. I have my missionary certificate from the N. S. A., and shall be pleased to correspond with societies and persons for engagements at reasonable terms. Part of money earned will go to help the N. S. A. I have about a month to devote to serve at camp, aside from my regular work. I will accept a musical directorship. Address me at 819 E. 16th street, Indianapolis, Ind."

Mrs. H. L. Bigelow writes: "The First Spiritual Union of San Jose has moved into Macabbee Temple, 151 S. First street, Mrs. Cowell, of Oakland, was with us in May and June, and is also engaged for the present month. 'The meetings are all well-attended, the hall of evenings being packed. Meetings free, Sunday before the Fourth was devoted to the subjects of liberty and patriotism. The children of the lyceum are to have a picnic next week. 'The Ladies' Aid Society still keep up their meetings sometimes going to assist in the red cross work."

"Veteran" is of the opinion that reincarnation of the ego is inconsistent with the idea of immortality and individual progression. Also that all individual life is absorbed into the undivided life that is in space. He also feels inclined to laugh at the absurdity, as he claims, that, if any one can heal through spirit aid, it is necessary to have age, sex, lock of hair, leading symptom, etc. Other things in some 'ads' excite his risibilities. Probably these 'absurdities' can be made to appear to him in a different light.

Dr. H. C. Andrews writes: "Our society at Marion, Ind., flourishes finely; all alike at each meeting. Our meetings will close July 24, until September 1. We shall attend the camp at Chesterfield, Ind., also all other engagements. Correspondence solicited. Address Jonesboro, Ind."

G. W. Kates and wife were given a call by about twenty-five members of the First Spiritual Church of Rochester, N. Y., Tuesday evening, July 5. It was the occasion of the eleventh anniversary of their wedding. An enjoyable time was the result, with ample refreshments and also a spiritual feast by the controls of Mrs. Kates. Meetings are being continued all summer by the church, and several social functions are yet in store.

"The Temple of Truth where it is claimed advanced and progressive thoughts are promulgated is located at 506 North Central avenue, Austin, Ill. It is under the control of Mrs. Georgina McIntyre. The First Society of Rosicrucians which met in room 804, Masonic Temple Building, has closed its meetings for the season. Mr. Grumbine will re-open the meetings this fall. He goes to Island Lake Camp, July 30, and to Mount Pleasant Park, Clinton, Iowa, August 13. He will be in Indianapolis in September, and has January, February, March, April and May, 1899, open to eastern and western societies."

James Madison Allen writes from Winfield, Kansas: "Camp opens to day. We arrived last eve. Prospects good. Present speakers on the ground besides the undersigned, are Moses and Mattie Hull. D. W. Hull is expected in a day or two, and others, perhaps. The Abers represent materialization. Past mediumship from the Allens, Mrs. Aber and others. Professor Allen has direction of musical department. The camp grounds are beautiful, ample and accessible, being the famous 'Chautauqua.'"

STORY OF THE MYSTIC.

One Sister Takes Poison and Her Twin, Miles Away, Dies.

Students of the curious will find lots of material for investigation in the following queer story: Mary and Anna Carter were twins. They were born in Indiana in 1856. From infancy the girls were inseparable companions, and they grew up as one of eyes, ears, tongue and heart. They were the strongest than that usually existing between two sisters, was noticeable. If Mary was sick Anna was sure to feel badly. Matters went along in this way until 1880, when Mary was married to Alonzo Whitman, and later removed to Broome county, New York. Two years after Anna was married to William Schnell and took up her home at Cairo, Illinois.

The sisters corresponded frequently, but as family cares pressed, their letters grew infrequent, and when, four years ago, Mrs. Schnell moved to Oklahoma, they ceased entirely. The strange result of the sympathetic bond which made one sister feel ill when the other was sick did not end, however. One day in February last, Mrs. Whitman, feeling unwell, took what she supposed was a dose of medicine. Her husband had procured for her from a physician in Birmingham, but which proved to be tincture of aconite that had been set away and forgotten. Soon she began to feel ill, and her husband hastily prepared antidotes and a neighbor was sent for a physician. When the physician arrived Mrs. Whitman was in a comatose condition, and it was with the greatest difficulty she was revived.

She recovered, however, and about a month afterward received a letter from Mr. Schnell, saying her sister was dead, and that death occurred in a peculiar manner. On the day in February that Mrs. Whitman was taken sick Mrs. Schnell fell suddenly and violently ill. No doctor could be assigned, and the physician who was called pronounced all the symptoms to be those of poisoning. At first it was suspected she had tried to commit suicide, but this was disproved; then suspicion centered on the husband, but there was nothing to implicate him, as their life had always been extremely happy. A post-mortem examination revealed the fact that the heart had been extremely affected, as in aconite poisoning, but no poison could be found in the system.

When Mrs. Whitman wrote an account of her suffering, relatives concluded that death was the result of the sympathetic bond existing since childhood. Both had been affected alike, but Mr. Whitman, knowing the cause of the difficulty, administered the proper antidotes, and his efforts, seconded by those of the physician, were successful, while Mr. Schnell and the doctor, being in the dark as to the cause of the illness, could not combat it successfully.

Some persons in the Schnell neighborhood still hold to the theory that the woman died from heart disease, but the doctor who believed her death was due to an accident—Chicago Inter Ocean.

"Social Upbuilding, Including Co-operative Systems and the Happiness and Embodiment of Humanity." By E. D. Barrett, Part D. This compendious treatise, part of Human Culture, will cure, Paper cover, 35 cents. For sale at this office.

From Borderland, London, England.

THE POET TENNYSON.

At the same time there is no evidence, at least not in this book, that he ever referred to communications from across the borderland as justifying his conviction in the permanence of the individual after death. Some one wrote to him once, asking him as to his belief in the hereafter. He replied as follows:

"I have been considering your questions, but I am not a God, a disembodied spirit that I should answer them. I can only say that I sympathize with your grief, and if faith means anything at all it is trusting to those instincts, or feelings, or whatever they may be called, which assure us of my life after this."

WILBERFORCE AND THE TABLE.

In the very sparing references that are made to the spiritualistic experiences of the poet, there is one curious story which shows that the late Bishop Wilberforce had also participated in the investigation. Tennyson on one occasion in the last years of his life spoke of his pleasure in Bishop Wilberforce's last visit to him, of his sudden death, and of the bishop's story of the "table-turning" when he was staying with Judge Alderson at Farringford. A table moved towards the door where the bishop was standing, he exorcised the supposed spirit, and then the table stood still, rapping out, "I can't abide a bishop."

EXPERIENCES OF MESMERISM.

There seemed to be a good deal of Puck in that spirit. Jowett, the Master of Balliol, writing on this side of Tennyson's character, says:

"He was one of those who, though not an upholder of miracle-mongers, thought that the wonders of heaven and earth were never far absent from him. He had many stories to tell about mesmerism, which had some effect upon his mind, though he can hardly be said to have seriously considered the subject. There is no trace of such stories in his writings."

BELIEVED IN MESMERISM.

but was himself possessed of the capacity to mesmerize. Here is an extract which, speaking of a certain Mrs. Marsden, Lord Tennyson records that through his mesmerism before her marriage she recovered her health:

"We were staying at Malvern. Dr. Marsden was attending my wife and said to me, 'Instead of paying me a visit, I wish you would grant me a favor. Come and mesmerize my young lady who is very ill.' I said, 'I can't mesmerize, I never mesmerized anyone in my life.' But the doctor would take no refusal, and said, 'Look at your powerful frame! So I mesmerized her according to the doctor's instructions. The first day it took me about an hour to send her to sleep; afterwards only a few seconds. Once she had a pain over her eye, and the doctor said, 'Breathe upon her eye.' I did so, then begged her pardon, saying that I had forgotten I had been smoking. Dr. Marsden said, 'She cannot hear you, that one breath has sent her off into the deepest of slumbers.' In a little while the lady grew better, and we moved to Cheltenham. A week or two afterwards I returned to Malvern for a few hours, but I had not thought of telling anyone that was coming. I met Dr. Marsden and told the lady. Before the doctor had said more to her than 'I have good news for you, the lady said, 'I know what you have come to tell me, I have felt Mr. Tennyson here for half an hour.'"

WHENCE THIS IMPULSE?

But everything relating to this side of life had a strange fascination for him. Here is a story, which readers can explain according to their individual bias, of an American clergyman, who wrote to assure him that he had once by an uncontrollable impulse recited "The Charge of the Light Brigade" in his pulpit instead of preaching a sermon, to the great scandal and indignation of the congregation. Some days later he called on him and said, "Sir, I am one of the survivors of the Balclutha charge. I have led a wild, bad life, and haven't been near a church, till by accident and from curiosity I went into your church last Sunday. I heard you recite that great poem, and it has changed my life; I shall never disgrace my cloth again." "So," said the clergyman, "though I may have lost my congregation, I have saved a soul by your poem."

THE SON OF A PRAYING MOTHER.

Tennyson was brought up very strictly. His father was a clergyman, his mother a very good, pious Christian, whose prayerful anxiety for the welfare of her son found expression in the following letter:

"O, dearest Ally, how fervently have I prayed for years that our merciful Redeemer would intercede with our Heavenly Father to grant thee his holy spirit to urge thee to employ the talents he has given thee, by taking every opportunity of endeavoring to impress the precepts of his holy word on the minds of others. My beloved son, words are too feeble to express the joy I am in at perceiving that thou art earnestly endeavoring to do so. Dearest Ally, there is nothing for a moment to be compared to the favor of God."

BROUGHT UP BY A CALVINISTIC AUNT.

In his early youth he seems to have been rather unfortunate in the service of the theologian views of some of his relatives. This aunt was a rigid Christian, who would weep for hours because God was so infinitely good. "Has he not damned," she cried, "most of my friends! But me, me, he has picked out for eternal salvation; me, who am no better than my neighbors." One day she said to her nephew: "Alfred, hear me, when I look at you I think of the words of holy scripture: 'Depart from me, ye cursed, into everlasting fire.'"

It is not difficult to trace the recollection of this teaching in many of Tennyson's poems. For instance: The following lines my father would quote as giving his own belief that "the after life is one of progress":

"No sudden heaven nor sudden hell for man, But through the will of One who knows and rules— And utter knowledge is but utter love— Beyond evolution, and the slow, Through all the spheres—an ever opening height, An ever lessening earth."

TENNYSON ON THE ASTRAL BODY.

"I believe that beside our material body we possess an immaterial body something like what the ancient Egyptians called the 'ka' or 'ba'—the soul or spirit as men did in days of old, though, perhaps, the spirit is the best word to use of our higher nature, that nature which, I believe, in Christ to have been truly divine, the very presence of the Father and the One only God, dwelling in the perfect man. Though nothing such a distress of soul to me as to have this quality of Christ as a saint, yet I feel I must never lose sight of the unity at the Godhead, the three persons of the Trinity being like three candles giving together one light. I love that hymn, 'Holy, holy, holy, Lord God Almighty!' and should like to write such a one."

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OUR LIFE BEYOND.

"We shall have much to learn in a future world, and I think we shall all be children to begin with when we get to heaven, whatever our age when we die, and shall grow on there from childhood to the prime of life, at which we shall remain forever. My idea of heaven is to be engaged in perpetual ministry to souls in this and other worlds."

THE ESSENCE OF HIS RELIGION.

The essence of it stated in many forms, varying according to whether he was willing to his sovereign or to some worldly correspondent, is always the same. After a conversation with Bishop Lightfoot, Tennyson wrote: "The life after death, Lightfoot and I agreed, is the cardinal point of Christianity. I believe that God reveals himself in every individual soul; and my idea of heaven is the perpetual ministry of one soul to another."

ANCHORED ON ETERNITY.

On this subject there is an extract given from the queen's private journal which is very interesting:

"He talked of the many friends he had lost, and what it would be if he did not feel and know that there was another world, where there would be no partings; and then he spoke with horror of the unbelievers and philosophers who would make you believe there was no other world, no immortality, who tried to explain all away in a miserable manner. We agreed that there would be a far more cruel than any human being."

He felt he had firm holding ground for his anchor on the other side, and he wrote to her majesty on another occasion:

"As to the sufferings of this momentary life, we can but trust that in some after-state, when we see clearer, we shall thank the supreme power for having made us, through these, higher and greater beings."

IN THE INVISIBLE WORLD.

which encompassed him, and of which he believed he had direct personal experience. Always it is with him, as he on one occasion exclaimed, "What matters anything in this world without full faith in immortality of the soul and of life?" Shakespeare and the Bible were his book, of books. Jowett says: "He spoke of two things, which he conceived to be beyond the intelligence of man, and it was certainly not repeated by him from any irreverence; the one, the intellectual genius of Shakespeare—the other the religious genius of Jesus Christ."

SPIRIT MORE REAL THAN MATTER.

There was ever present with him the thought that this life was but a shadow, and but a small part of the great world's life! And again he says: "Matter is a greater mystery than mind. What such a thing as a spirit is apart from God and man I have never been able to conceive. Spirit seems to me to be the reality of the world."

JUBILEE JINGLES.

Lily Dale Expresses an Open Opinion.

SPIRITUALISTS EVERYWHERE FOLLOWING THE LEAD OF THE PROGRESSIVE THINKER IN EXPRESSING HONEST OPINIONS—WALKER'S PANEGYRIC OF PRESIDENT BARRETT REGARDING AS IMPERTINENT AND VULGAR.

Though confessedly a financial failure as an educator, was a decided success. As a Wilson Kaynor astonished the reporters and awakened thought by her remarkable feat in building fire, thrusting a bank bill into the flame without scorching it, etc.

Mr. Walker's extravagant panegyric of President Barrett, that "no other name is so dear to American Spiritualists as that of Harrison D. Barrett" may be a key to the "true inwardness" of the Jubilee, but with Dr. Fred L. H. Willis, Dr. J. M. Peabody, Cora L. V. Richmond, Will C. Sprague, Carrie E. T. Twing, Dr. A. B. French, and others, some of whom had been dear to the Spiritualists of two continents before Mr. Barrett ever appeared as a Spiritual advocate, and whose work forty years ago, was vastly deeper, and more widely felt, than any that Mr. Barrett has yet accomplished, strikes the ear of onlookers as ludicrous, not to say impertinent and vulgar. Modest praise of high merit is proper and laudable, but such exhibitions of flattery on a Spiritual platform are nauseating to intelligent people.

The music was varied and of a high order, (when weighed in the financial balance) but less music and more time to hear from all the speakers, which the people went there to hear, would have left a better impression and given greater satisfaction to those who made great efforts to attend the Jubilee. A more direct and more direct work would have accomplished more.

Dr. Willis' foreign correspondence was interesting and instructive. It should be published and read by American Spiritualists.

Dr. W. W. Hicks stirred the sleepers into a lively flame, and painted the walls of Decoration Day with his vivid imagination and flow of eloquence, which surprised and enthused the Jubilants.

The Young People's Spiritualist Union ought to be a success and multiply until millions are counted in its ranks. But the attendance was not flattering as to numbers. Mr. Bach thinks it an important beginning, and we hope his highest hopes may be realized.

The Lyceum Theatre was a costly luxury. It may have tickled the vanity of would-be aristocrats, and the seats were very comfortable, but for speaking and hearing it is far inferior to Pittsburgh hall. Humor has it that our Jubilee paid the expenses of England's representative and sent America in London, and they, our Jubilee, paid their own expenses. 's this true? Is it just? Mrs. E. L. Watson, Will C. Hodges, Cora L. V. Richmond, Dr. J. M. Peabody, Dr. A. B. French, Carrie E. T. Twing, Dr. W. Sprague, Prof. Wm. Lockwood, J. B. H. Jackson, Francis B. Woodbury, and others made eloquent speeches, the impression of which may be felt in years to come.

The Art Gallery was an attraction that will be long remembered. Mr. and Mrs. Bach were faithful workers and their efforts contributed much to the success of the Jubilee. Many quaint and suggestive curiosities were to be found in the Art Department. Among them a pair of shoe buckles and spectacles that belonged to Thomas Paine; and a gold bracelet presented to one of the Fox Sisters by Horace Greeley. Paintings by the Bangs Sisters, Anderson, Mrs. Blair-Murdoch, were conspicuous, and when their history is known, they are all wonderful. The shades of the venerable Isaac and Amy Post adorned the walls and were full of beautiful suggestions.

President Barrett as presiding officer has few equals, and perhaps no superior. He has done noble work in his line, and, whatever his mistakes, he should not forget the honors due him. His enthusiasm may carry him out of his orbit at times, but it is preferable to the selfish apathy that kills all it touches.—The Cassadagan.

BEAUTIFUL ONSET.

Notes of Doings of Interest.

Sunday, July 3, was the opening day of the Onset Camp-meeting for the season of 1898. The sun shone brightly. Early in the morning was cool and bracing. In the afternoon, the many-lined flowers from well-kept gardens were reviving to the senses as we walked the clean and shady avenues to the morning services at the auditorium, which, by the way, has been enlarged, improved and newly painted. A goodly number of people were in attendance.

"The Phenomena of Mediumship," was the subject taken by Dr. Geo. A. Fuller for consideration. By its learning more of the laws of spirit control we shall get better results. Cultured and enlightened mediumship will be the demand for the future. The phenomena of Spiritualism must be philosophically arranged. There is need of great caution because of the great principle involved; there must be a knowledge of methods. Mediums should come in contact with the laws of nature; they should be educated. Spiritualists should be exalted both by the conduct and intelligence of its mediums. Superstition flourishes in the fields of ignorance. Education uproots the fables of the past. We want common sense education, an education that shall lead the world out of despair and darkness into a condition of love and harmony. Spiritualism is the only scientific religion worthy of the name. By its influence even the lowest are lifted into spiritual activity. Each year's research is bringing us nearer the realm of the unseen. The medium occupies an intermediate condition between the two worlds—an instrument how easily and yet how unscrupulously used. We hear of fraudulent manifestations. It would be ridiculous to deny that there are many, but frauds abound everywhere. We hear of them in the churches; of discrepancies on the part of ministers; of frauds in the banks and of frauds everywhere, and as Spiritualists have come largely from the churches, it is no wonder we have them in our ranks. We are in part to blame for fraudulent mediumship. We are never satisfied, always calling for more; the medium feels he must do all he can or his finances must suffer, but frauds are everywhere, and must be removed and it is our duty to make our own lives sweet and clean, then the frauds and charlatans cannot live in the pure atmosphere. Organizations are starting up everywhere. Discussions upon temperance, woman suffrage, the establishment of schools in the slums and hundreds of other reforms will lead away from vice to better and more useful lives to the golden age which is before us.

We do not want to fritter away our time in the frivolities of fashionable life. Coming to Onset means education and growth, and our influence will go out to all the world. See to it, then, that we make a wise use of our time while here, for the golden age has already come and has reached Onset. Discourse closed with a poem. Song by Mr. Maxham.

At 1 o'clock there was a band concert of one hour. The 2 o'clock services commenced with a song by Mr. Maxham. Poem by Mrs. C. Fannie Allen. Song by Mr. Maxham. Invocation in rhyme by Mrs. Allen. Subjects taken from the audience for lecture. Principal subject, "Why This Unrest?"

The following are the names of some of the mediums who are located here for business: Thomas Grimsbach, Mr. C. D. Fuller, Mrs. Sarah Law, Mrs. Nellie Kilhams, Mr. and Mrs. George Trask, Dr. A. Proctor, Mrs. Kate Stiles.

The One-Set Library is now open, where all who wish can avail themselves of its privileges by complying with the few simple rules set down in all public libraries.

The Ladies' Improvement Society are anticipating large sales at their fair which will take place the whole of the first week in August.

The naptha launch "Siren" and the steamer "Genevieve," Capt. Burgess, will make their hourly trips to Monument Beach and Grey Gables and other points of interest.

The yacht Fleetwing, Capt. Tripp, will take out fishing and sailing parties as usual.

We have to record the departure to a higher life of one of our oldest Spiritualists and property owners here, Mr. Luther S. Hanly. A gentleman whose heart and hand were ever extended to help the mediums so far as lay in his power. Mr. Hanly had been a sufferer for some time. Saturday, July 2 his body was laid in the family burying ground at Pocomet, his native town. He leaves a sorrowing wife to whom we extend our heartfelt sympathy.

AUGUSTA FRANCES TRIPP.

"Principles of Light and Color." By E. D. Babbitt, M. D., LL. D. A truly great work of a master mind, and one whom Spiritualists should delight to honor. The result of years of deep thought and patient research into Nature's finer forces are here garnered and made amenable to the well-being of humanity. Mediums, especially, and scientists, general readers and students of occult forces will find instruction of great value and interest. A large, four-pound book, strongly bound, and containing beautiful illustrative plates. For sale at this office. Price, postpaid, \$5. It is a wonderful work and you will be well paid for it.

"The Bridge Between Two Worlds." By Abby A. Judson. This book is dedicated to all earnest souls who desire, by harmonizing their physical bodies and their physical bodies with universal nature and their souls with the higher intelligences, to come into closer connection with the spiritual world of the Spirit-World. It is written in the sweet spiritual tone that characterizes all of Miss Judson's literary works. Price, cloth, \$1; paper, 75 cents.

The Brotherhood of Man, and What Follows from It. Two lectures. By Mrs. Maria M. King. Price reduced from 25 cents to 20 cents.

YOU CAN TEST IT FOR FORTY DAYS FOR 25 CENTS. RHEUMATISM! CURED BY JHANSI REMEDY

Has no rivals! No injurious ingredient. Not compounded to sell, but to CURE, which it does. Speedy relief follows its use. Our most effective advertisement is those who have USED IT.

READ THIS! CHICAGO, April 1, 1898. GENTLEMEN—I have been a great sufferer from Rheumatism for nearly 15 years. The ablest doctors and specialists of this city pronounced my case hopeless. I tried every known remedy I could find or my friends suggest. Went to Hot Springs, Ark., Chicago, Mich. and West Baden, Ind., but always with the same result. I received no permanent good from any of them. For weeks I was in plaster of Paris at hospital and at home. I feared I should be as long as I lived. As you know, I commenced treatment with your Company January 12, 1898. In a few weeks the pain in my back left me, and have not returned. I have been perfect and complexion clear. The beauty of your system is then instead of merely relieving pain, you remove its cause, and prevent its return. I have recommended your remedy to others afflicted as I was, and have had the pleasure of receiving their thanks of results of your treatment of my case. I think you have the only remedy for Rheumatism, and will cheerfully answer any inquiries on this subject.

M. J. HUNT, 773 East 51st St., Chicago.

The following gentlemen know of the above facts and they are true: FRANK W. DUNNE, WM. STONE.

Grutches Destroyed after ONE BOTTLE

THE JHANSI REMEDY COMPANY. CHICAGO, Sept. 10, 1897. GENTLEMEN—Your Dyspepsia Cure has been of great value to me after taking about one-half box of your tablets I am feeling quite sound and well. During the past summer and spring I suffered from weak digestion. I was so bad that I could not eat anything without distress afterward, especially at night. Now I can eat anything I want and sleep perfectly. All of the sour stomach and nervous condition I formerly endured is now cured. I have recommended your remedy to others afflicted as I was, and have had the pleasure of receiving their thanks of account of the benefit derived from their use. Yours very truly, WESLEY MORGAN, 115 Sedgwick St.

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THE JHANSI REMEDY COMPANY, Dept 5, CHICAGO. 17 TO 21 QUINCY STREET.

We sell the Quaker Kitchen Cabinet for \$5 on 30 days' trial. Pay if you're pleased; if not, returned at our expense. With every Cabinet we send, free, an elegant quadruple silver-plated Teapot, worth \$5 and warranted 10 years. How can we do it? No matter. Send for descriptive circular No. 14.

QUAKER VALLEY MFG. CO., 355 West Harrison St., CHICAGO.

NOTE—Genuine Quaker Valley furniture is never sold through retailers—always direct from factory to residence. The teapot represents the retailer's profit on the Cabinet.

BIG BIBLE STORIES. BY W. H. BACH

For Sale at this Office. Price, Cloth, 50c.

PHILOSOPHY OF SPIRIT Philosophy of Phenomena. —AND— THE SPIRIT WORLD. BY HUDSON TUTTLE. BY GEO. M. RAMSEY, M. D., Author of "Cosmology." IN TWO PARTS. I. METAPHYSICAL PHENOMENA. II. PHYSICAL PHENOMENA. CONTENTS.

THE WOMAN'S BIBLE PART I. THE PENTATEUCH. Comments on Genesis, Exodus, Leviticus, Numbers and Deuteronomy, by Elizabeth Cady Stanton, Little Devereaux Blake, Bee, Ellen Hansonford, Clara DeWick Colby, Ellen Battelle Dietrich, Mrs. J. W. Southworth, Ursula N. Desford, and Frances E. Barr.

The One-Set Library is now open, where all who wish can avail themselves of its privileges by complying with the few simple rules set down in all public libraries.

GLEANNINGS FROM THE ROSTRUM. BY A. B. FRENCH. This work is one that every one should read. It beams throughout with rare gems of thought, practical as well as profound. There is something beautiful in every sentence uttered. The work is dedicated to the author's favorite sister, Sarah French (arr. now passed to Spirit-land). Hudson Tuttle, Berlin Heights, Ohio, gives an interesting sketch of the author's life.

MARGUERITE HUNTER. A Narrative Descriptive of Life in the Material and Spiritual Spheres. Transcribed by a Co-operative Spirit Band, combined with clairvoyant mediums, and given through independent scribe-writing. The illustrations were given in oil paintings on porcelain plate by Spirit artists. It is not a fiction, but a true history. The Bible is parallel in the literature of Spiritualism, being a clear and concise expression of the philosophy, religion and science of Spiritualism. The book contains 200 pages with six illustrations in hand-tint, and twelve pages of original illustrations, beautifully printed on good paper, bound in blue silk cloth, stamped in silver. Price, \$1.25. For sale at this office.

QUESTIONS AND ANSWERS

This department is under the management of
HUDSON TUTTLE.
Address him at Berlin Heights, Ohio.

NOTICE.—No attention will be given anonymous 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 become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondence is expected.

HUDSON TUTTLE.

Marine, U. S. S. Oregon, off Santiago de Cuba: Q. I have The Progressive Thinker, and am deeply interested in Spiritualism. I wish to know how I shall proceed to investigate?

A. Questions have come to this department from almost every civilized country, but none ever appealed more deeply to our sympathy than this. That the great problem of life and death should awaken interest in the very center of the storm of war, shows how vital its solution is to human happiness. When the nation, with breathless interest watched the splendid race of the great battle ship from the other side of the globe some hearts were faint and foreboded disaster. They had no cause, for the destinies of nations depended on that ship, and her way was led by that power which controls human advancement. She set her prow to the far-off conflict and turned not by wind or tide from the courageous endeavor. She was needed in the heat and front of the battle, and thither she came as fast as her throbbing engines would impel her. She had work to do, she yet has the greatest of all and will not fail until it is accomplished. A grateful nation will remember the Oregon and her heroic crew, to the end of historic time.

This correspondent will not find the antagonistic atmosphere of a worship congenial to spiritual culture, but by concentration of mind, he may gain sufficient harmony to allow of the reception of messages from spirit sources. The same rules as to the formation of a circle, or sitting alone apply as elsewhere.

The correspondent is already a sensitive, and the great desire he has for spirit communion is a reflection of the equally earnest longing to impress him with their presence, from friends very near and dear to him on the other side. This being the case his success in taking a forward step is almost assured.

It is with pleasure we mail him the books we deem most serviceable in gaining a knowledge of the laws and conditions of spirit-life and mediumship. Surely no philosophy can give stronger courage to bear life's responsibilities and imminent dangers to the end, and unflinchingly meet the hour of death than the Spiritual.

Hugh Murray: Q. In reading W. C. Hodge's report of the Jubilee, in The Progressive Thinker it is said a letter was read as among the foreign correspondence, from "Alexander Akasof, of Russia, grandfather to the present Czar." Is not this a mistake?

A. Count Alexander Akasof is one of the leading Spiritualists of Russia. He was born in 1832, and received the title and office from the fortunes of his father of hereditary governor of the province of Penza. He is related to the Czar by consanguinity. He is uncle to the lady who married the wonderful medium, D. D. Home.

M. M. L.: Q. What will be the final result of the mingling of the negro and white races in the United States?

A. The negro and white races do not mingle, and this is the most important consideration. The various branches of the white races blend freely, and the offspring partake of the strong qualities of their parents, but the negro diverges too much from the white and the offspring, too plainly indicates in color and facial expression their composite origin. Civilization represents the accumulation of all the force of mental culture of the past of a people, and the older, other things being equal, the more rapid the advance. In the case of the negro, he is thrust into civilization representing the accumulated force of thousands of years, concentrating from innumerable sources of mingling nationalities, while his own progress began not more than three or four generations ago. There are abnormal cases, like Douglass, of astonishing mental power, but the race as a race must remain outside the dominant people, impelled forward not by a force of its own, but by the current which sweeps forward the white race.

It is thus brought into a struggle for existence, for which it is unequal and unprepared, and stimulated beyond its capacity. As a result, insanity and consumption have alarmingly increased with the negro, even in those states where the struggle is less severe. Thus in 1860 there were only 44 insane negroes in Georgia, while in 1880 there were 910. In North Carolina in 1880 there were 91 insane blacks, while in 1896 there were 370. In Virginia in 1865 there were 60 insane colored, and now there are over 1,000. From the reports of hospitals, it appears that the death rate from consumption, of negro patients, is almost double that of the white. These causes will eliminate the weaker race, as it has done in all cases where two races of unequal advancement confront each other. The attempt to force our civilization on the American Indians, on the Sandwich Islanders, on the New Zealanders, are similar instances and alike failures. The alarming cry raised soon after freedom was granted the negroes of the South, of miscegenation, and the greater proportional increase which would dispossess the whites, is thus shown to be groundless. There may be here and there marriage of whites and blacks, the occasional appearance of notable individuals, but the forces working for the separation and maintenance of race will slowly and surely extinguish the less advanced.

Percival G. Allsop: Q. (1) What good is there to be obtained from a knowledge of a spiritual life?

(2) Why are some incapable of ascertaining for themselves the truth of Spiritualism?

A. (1) The demonstration of the fact that we exist as the same individuals after death is the most important of human existence. It at once sweeps away all the dogmatism, faith and superstitions of the past; all the vain attempts to explain man's origin and destiny on religious grounds, and gives in their place knowledge of the future. It brings value to every mourning heart; assurance to the doubters, and a consistent philosophy of life.

(2) Everyone by investigation can ascertain the truth of Spiritualism. All are not able through their own mediumship, because this differs in degree, and in many is not sufficiently developed. Why? It might as well be asked why there is difference in sight, hearing, and mental endowment.

Robt. Wilcox, Avery, O.: Q. (1) What evidence have we that humanity as a whole is making spiritual progress?

(2) Would Sunday laws, such as the churches are agitating, be of benefit to morality?

A. (1) The vast array of historic evidence. Man began as a savage. Civilization may have its dark spots, but no one can claim that the civilized man is not more spiritual

ually inclined than the barbarian. We have only to read of the cruelties, tortures, and inhumanities of the past century to be thankful that we are so far in advance.

(2) In the Puritan days, Sunday was held sacred, and severest punishment meted out to those who did not respect it. The people then were not more moral than at present. The churches cannot expect to bring the nation back to the superstition and bigotry of those days, for the preachers have lost their grasp on the people, who now are better informed than they. So far from being a benefit morally, such repressive laws, foster hypocrisy and crime.

P. L.: Q. How did the city of Cincinnati come to receive that name?

A. It was so named by General St. Clair, then Governor of the Northwestern Territory, in 1790, from the society of Cincinnati, an organization that was in favor at the time, and of which he was an officer.

Delano Bates: Q. What has the patient a right to expect in a clairvoyant examination?

A. The diagnosis in this case is paroxysmal tachycardia of long standing. The patient has a right to expect of the clairvoyant a full and complete statement of his diseased condition and its history. If this is not given better than it can be by a physician, there is nothing gained by the consultation. It is usually inferred that if a physician can tell what the disease is, or describe the symptoms, he can surely prescribe a remedy. This is erroneous, for the difficulty comes in, not at the diagnosis, but at the curative agency. Thus it is a mere matter of observation through a microscope to determine cancer, but the experience of all physicians prove that no remedy can effect a cure. The one agency which restores health is the persistency of vital force, which given the best hygienic conditions, restores the disturbed organic functions to a normal state.

In the case under consideration, there probably is no organic change in the heart, but defective nerve-nutrition, and if the vital forces can be restored by diet, air and exercise the trouble will disappear.

C. L. Park: Q. Please tell me through The Progressive Thinker if Abraham Lincoln was a Spiritualist? Did he attend seances and communicate with spirits through mediums? Did he attend any Christian church regularly while he was in Washington as President of the United States, and were the Catholics in any way responsible for his assassination? If so, where can I find the proof?

A. Abraham Lincoln was a Spiritualist, as is fully proven in "Was Abraham Lincoln a Spiritualist?" by Nettie Maynard, a medium whom he kept for a time in his household at Washington. His consultation of spirits through mediums is therein fully given.

He was not a church-member, for his mind was too broad and liberal for a creed.

There is no doubt that his assassination was a Catholic plot, as the expose of Father Chiniquy, published in The Progressive Thinker, several years ago, fully demonstrated.

H. Kem: Q. Can you supply books on Magic and the Magic Mirror?

A. I have no confidence or belief in Magic or the so-called occult. I can procure the various books on the subject, and the Magic Mirror. The latter is held at a high price, and is no better, except for the prestige given by being far-fetched, than a silver dollar, a bright bit of glass or even a glass of water. A large glass ball, such as are used as marbles, is a fine substitute. The value of one and all is that by intently gazing at them the attention is fixed, the mind concentrated and the hypnotic state thus induced.

As for the books, they have no basis in truth except the little taken from Spiritualism, which the latter more completely and understandingly expresses, and furnishes the key to all the "mysteries" which have been kept as secrets by "adepts" and fakirs.

H. H. H., Springfield, Mo.: Q. (1) Will you please define Atheism and Infidelity, and are Spiritualists as a rule such?

A. (1) An Atheist does not believe in a distinct creative God.

Infidelity is simply unbelief. A Christian is an infidel to a Mohammedan; a Parsee to a Christian.

Spiritualists are of all faiths, and no two identical in belief, yet it may be stated that in the main they are agnostics, receiving only that which admits of proof, and allowing that which does not to pass as secondary. The attempt to solve the problem of the character and nature of God has caused more bloodshed and misery to mankind than all other causes combined. It began with the hatred of savage man for those who worshiped different gods, and has ever since that remote time kept the sword wet with human gore.

It has come into the present with its hatred of those who dare to think and speak against the colossus, born in ignorance and nurtured by priestcraft, and has made belief in this being the alternative of social ostracism.

Yet calmly considered this problem is the least important to mankind. In its nature impossible of solution by finite minds, it is only a haunting chimera of an age that is dead. The great problem which confronts us is the advancement of man, and we know whatever God may be, the glory of man in perfection, is the only true worship.

J. K. Hammerli: Q. If there were no commandments, or laws before the time of Moses, the law-giver, by what code of laws was Cain punished? The same with the steward, butler and baker in Pharaoh's house? The same with Benjamin, the brother of Joseph, who was accused of stealing the vessel?

A. The belief that there were no laws or moral order before Moses is utterly unsupported. That there ever was a Moses is unsupported, and the "laws" he is said to have written were current property of mankind before transcribed into the Hebrew books. Zoroaster, in Persia, was much more ancient, and his commandments are almost identical with those said to have been given by God from Mt. Sinai. Jewish arrogance and Christian fraud are responsible for the propagation of the monstrous falsehood.

The Egyptians were thoroughly acquainted with the moral laws, and well expressed them in their civil code, and had enjoyed the reign of law and order many hundred years before Moses is said to have been born. The vaunted laws of Moses are a faint echo of the splendid code of Egypt, with its faults of theocratic rule intensified.

S. N. S.: Q. My tongue often speaks sentences which I do not think, and I have spoken in French, Indian, etc., and all this time in a conscious state. How is this possible. What can I do to become a test medium, for nothing but that will get me before the public?

A. As the hand moves "automatically" to write, so does the tongue to speak, and this phase does not require unconsciousness. Getting before the public should be the last thing thought of. Seek for a sensitive, impressible spirit within yourself, first, and if you are worthy your desire will be answered. But if you set out with the desire to astonish others with the tests you give, you are bound for disappointment.

"Nature Cure." By Drs. M. E. and Rosa C. Conger. Excellent for every family. Cloth, \$1.50. For sale at this office.

CORRESPONDENCE.

The International Congress of Spiritualists.

To the Editor:—Here we are, the guests of Drs. Emmet and Helen Densmore, at their beautiful home in this great metropolis of the world.

On June 8 our party, comprising Mr. J. J. Morse, England's representative at the late Jubilee in Rochester; Mrs. Cora L. V. Richmond, Dr. J. M. Peebles, Mrs. Jennie Hagan Jackson, the accredited representatives of the National Spiritualists' Association of the United States and Canada at the International Congress of Spiritualists in London (Lillian Whiting, the other representative, having preceded us upon another steamer), and myself, embarked on the Red Star Line steamship Kensington. We had a calm and very enjoyable passage. There was no seasickness in our party, so we were able to take part in all that was going on. It is customary to hold divine service on all steamships every Sunday morning, and all the steamships I have been on have had the Church of England or Episcopal service. So, on the morning of Sunday we were on the ocean there was a notice on the bulletin board that "divine service would be held in the saloon at 11 o'clock," and at that hour the bell solemnly tolled the passengers into the saloon. An Episcopal clergyman officiated at the service. His remarks were purely humanitarian, to which we all could subscribe. After that meeting there was another notice on the bulletin board, saying, "There will be devotional services in the saloon at 8 p. m." The passengers on the ship had discovered that there was a party of Spiritualists among them, including Mrs. Richmond, and had sent her a petition signed by a majority of the passengers to give them a discourse Sunday evening at 8 o'clock. The bell again tolled us to the saloon. There was a larger gathering than at the morning service. The subject of Mrs. Richmond's discourse was "Spiritualism," at the conclusion of which Mrs. Richmond and Mrs. Jackson improvised a poem jointly on subjects suggested by the captain and surgeon of the ship. The audience was delighted from beginning to end, and was unable to restrain its enthusiasm.

The passengers on the steamships always get up an entertainment of some kind for the benefit of the seamen's fund. Ours, held Thursday evening, was arranged principally by Mrs. Cadwallader. It consisted of music, vocal and instrumental—one piece, a beautiful violin solo, by a Chicago girl, whose name, I believe, I have never seen. The Congress was a great success from beginning to end. There were learned papers and addresses from many prominent Englishmen, and representatives from many European countries, but the lady from Chicago, Mrs. Cora L. V. Richmond, seemed to be the acknowledged superior of all; whenever she appeared anywhere or her name was announced, there was great applause, and whenever there was an opportunity she was called upon for remarks.

Last evening Mrs. Richmond spoke for the Marylebone Society of London. The doors had to be closed long before the services commenced as the hall was packed, and as many were turned away as were in the hall. She will speak for the same society July 3 and 17. July 3 she will speak at New York, and Mrs. T. W. T. will return in time to be at Freeville, N. Y., August 5. We will reach Chicago the latter part of that month.

Mrs. Jackson spoke in Glasgow, Scotland, last Sunday. Next Sunday she and Dr. Peebles will be at Keithly to attend the meeting of the Federation of Spiritualists of Great Britain, and the following Thursday they will sail for the United States.

The old acquaintances of Mrs. Richmond, whom she met on former visits here, gave her a most cordial welcome. We are enjoying the best of health, and hope it is so with you. Mrs. Richmond joins in fraternal regards to Mrs. Francis and yourself. Please give our kind remembrances to all Chicago friends.

Yours most truly,
WM. RICHMOND.
P. S.—Our host and hostess give a reception in our honor next Saturday evening, for which a large number of invitations have been issued. W. R.

PASSED TO SPIRIT-LIFE.

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

Maud E. Infant daughter of E. W. and May White, of Bay City, Mich., passed on, June 29, 1898, age 2 years, 2 months, 9 days. E. W. White is a Spiritual lecturer well known in Kansas and Michigan. Dr. Clara B. Noyes officiated.

Passed to the higher life, June 30, 1898, our friend and brother, John Baker, age of 78 years. He was an ardent Spiritualist, and one of Nature's noblemen. He was at Orange visiting a nephew, and complained of not feeling well, and turned to go to the house. He had proceeded but a few steps and fell dead. D. Edison Smith officiated at the funeral.

MRS. G. ARNOLD.
Santa Ana, Cal.

Passed to spirit-life on Wednesday, June 29, Mrs. Eliza A. Trescott, of Ollan, O. The departed had long been an earnest advocate of Spiritualism.

The funeral services were conducted by the writer in the Independent church, July 8. The floral offerings were beautiful, and though no badge of mourning was visible on that occasion, never was the physical departure of a mother more keenly felt than by the daughter left in Grandma Trescott's home. She is the one Spiritualist among the relatives, but true to her own convictions and remembering how dear Spiritualism was to her mother, she alone, arranged for the services.

MATTIE E. HULL.

"The World Beautiful" By Lillian Whiting. Most excellent in their high and elevating spirituality of thought. Series 1, 2, and 3, each complete in itself. Price, cloth, \$1 per volume. For sale at this office.

PHENOMENAL.

An Account of Some Remarkable Manifestations.

One of the most wonderful mediums in this country is Mrs. French, of Rochester, N. Y., who, for many years, has been the instrument through whom independent spirit voices have communicated with mortals. Hundreds of noted Spiritualists and investigators have, during the past fifteen years, had the privilege of listening to the loud, resonant voice of "Red Jacket," who is the chief control of Mrs. French, and who gives discourses on many subjects, historical, ethical and scientific, in accordance with the advancement he has made during his long sojourn on the spirit side of life, and no one who hears his voice can ever forget the high moral tone of his utterances, nor the earnestness with which he appeals to his hearers to lead lives of honor, truthfulness and virtue. Various other independent voices come through Mrs. French's organism, which are also remarkable for the wisdom and comfort contained in their conversations.

Mrs. French, though not, strictly speaking, a public medium, has been many seasons in the interest of Spiritualism and to give enquirers the opportunity to witness spirit manifestations. Much of her labor has been in the missionary field.

The Society for Psychical Research became interested in her phase of mediumship and examined her powers, under test conditions of the most exacting kind, and declared all the manifestations of independent voices to be perfectly genuine.

Other scientific men, and Spiritualists experts have, during fifteen years, constantly attended her seances and endeavored by every ingenuity that could be conceived to unravel the mystery of the voices, but Mrs. French has never had the slightest suspicion of fraud cast upon her during her long career, as a medium, for although she has only had independent voices for about fifteen years, she has been controlled otherwise ever since she was a child, over half a century ago. She belongs to the ancient family of Pierreponts, the head of which is the Right Honorable the Earl of Mansfield of Holme Pierrepont, Nottinghamshire, England, and her name, and that of her daughter, is registered in the roster of the American Pierreponts in a biography of the members of the family who have helped to make history in the United States during the past century. Among the members of the American branch was the late Judge Pierrepont, Minister to England.

At a recent seance given by Mrs. French at the residence of the Misses Boardman, two wealthy and highly cultivated ladies of Rochester, one of whom is a remarkable automatic writing medium, and a correspondent of the famous Mr. Stead, of London, England, ex-editor of the Review of Reviews and author of "If Christ Should Come to Chicago," some very wonderful manifestations took place.

There were present on the occasion, besides the two ladies mentioned, the Honorable Dean Stuart, ex-judge of the Supreme Court; Frank Ranny and several others, two of whom are notable merchants, and the medium, after the usual manifestations of independent voices, during which "Red Jacket" delivered an oration, the latter informed the circle that a spirit called "Lilly" was present and desired an opportunity to give a manifestation which she had promised to "Nellie" "Edgar" as soon as she could discover the proper conditions and media for the purpose.

She said: "I think the present condition of this circle will enable me to accomplish what I desire, and if successful I would ask that an account of it may be forwarded to The Progressive Thinker, so that Nellie and Edgar may know of it." This was promised by members of the circle.

"Lilly" then requested Mrs. French to stand in front of Judge Stuart and take hold of both his hands. The Judge was told to spread a pocket handkerchief over his knees. These instructions having been complied with the little company sang one of their familiar airs. Some beautiful lights were seen floating through the room, which seemed to cluster near the ceiling over the Judge and medium, and at length

littl scintillations downwards into the

"Something has fallen on my knees!"

The medium was then requested to stand in front of one of the others present, when the same phenomena occurred.

Then the voice of "Lilly" was heard to say: "I thank the medium and the circle for having provided the psychical conditions which has enabled me to accomplish the feat of materializing flowers, whose whiteness is an emblem of spiritual purity and love divine."

At the close of the seance Judge Stuart and the other gentlemen found two bunches of white flowers, composed of rose-shaped clusters of small petals, the like of which up to the present writing, has not been found growing in Rochester by those who have searched.

I have written this for The Progressive Thinker at the request of the gentlemen present at the seance, who vouch for its truthfulness and to the fact that the phenomena produced during the entire evening was under strict test conditions.

Such manifestations form valuable features in the alphabet of the spiritual philosophy. A. W. MOORE.
Rochester, N. Y.

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If you are taking a course of treatment with some other physician, then do not write us now. If you are receiving no benefit from them, then cut out this article, and when your agreement with them is up and if you are still sick, send us this article and we will then take your case at this reduced rate the same as if you had begun with us in July. These reduced summer rates are also made at our Health Home. Price of treatment and board that we charged \$15 per week for, we now charge but \$10 and \$7 per week; but treatment at Home must begin during July. Write at once.

DR. C. E. WATKINS.

Island Lake Camp, Mich.

Island Lake Camp-Meeting opened July 3, under favorable conditions; with a fair attendance. The chairman for the season, Dr. F. Schermerhorn, delivered the address of welcome, which was responded to by W. H. Beck of Lily Dale. The national hotel was fittingly debated, W. H. Beck being the orator of the day. In the evening there was a fine display of fireworks from the island in the lake. The Michigan State troops, who are encamped across the lake, united with the camp association in furnishing the fireworks.

The exercises of the day closed with a social hop, in which many of the soldiers participated. Every effort is being made by the executive board of this association, through the management of the secretary and his wife, to make the session of this year a successful one in every respect. This is an ideal location, and the program is an unusually good one.

F. SCHERMERHORN, M. D.

THE WORLD WHAT WE MAKE IT.

I've seen some people in this life Who always are repining,
Who never, never yet could see The storm clouds' silver lining.
There always something is amiss, From sunrise to its setting;
That God's hand made their map of life,
They seem the while forgetting.

And I have seen a blessed sight To sin-betrouled vision,
Some people who, wherever they be, Make earth seem an Elysium.
They always see the brightest side— The dreful shadows never—
And keep the flower of hope in bloom Within their hearts forever.

The one can make the sunniest day Seem wondrous sad and dreary;
The other smiles the clouds away, And makes a dark day cheery.
This life of ours is, after all, About as we shall make it.
If we can banish grief and care, Let's haste to undertake it.

—Exchange.

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

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RURAL HEALTH HOME.

To the Editor—Some time since I read in your valuable paper an article or letter on the Rural Health Home, by one John Strong, and thought at the close, "pretty strong John." Taking something of an interest in these matters, I concluded that I would devote an off-day to the Home and see if it was all a "guileless rainbow story," or whether there was a bit of fact to "tie to." A pleasant ride of an hour on the Pittsburgh Railroad, through field, village and town, transferred me from Boston to Ayer. Then for a slight consideration the hackman in about fifteen minutes landed me at the "Eden of Rest," from which in my imagination emanated the seven distinct colors of the aforesaid bow.

Well, I found the house, no myth, but large, roomy and very much as it had been described by John, only I think it would stand just a touch more of color than he gave it—for the stately elm and maple trees were in full dress, and a promise of a good supply of apples, cherries and other fruits. In the person of "Banks the Healer," or resident physician I found one gifted to quite a degree with the faculty of making one feel perfectly at home in the least possible time—genial, conscientious, enthusiastic in his work—and from what I heard, fairly successful in his particular line. I asked how he could work in his home with pills and powders. "Oh! no one has monopoly on the Elixir of Life; in many cases magnetism works seeming wonders, so also pills and powders, while others require both; but here we depend largely, for results, upon quiet rest, diet, good air, water, exercise, manipulation, baths and nature, under the watchful eye of a skillful practitioner."

I could not contradict him, so I listened and looked. House fairly well furnished, comfort the essential feature consulted. Was introduced to a number of the people and all seemed to be satisfied with the attention received and progress made. One lady told me, "Three weeks ago life was hardly worth living, for I suffered tortments; to-morrow I go home a well woman, and shall never cease to feel grateful to Dr. Watkins." I of course concluded that this was one of the cases where pills, powders and such did their work.

Others spoke of magnetism—others of the effect of vapor baths, etc. My curiosity got rather the best of me, so I proposed a vapor. Well, I got it hot—rather, but then many of your readers know about that. After I got out of the hands of the artist, I was surprised to find how tired I had been. And now came a half hour when delicious languor held full sway. Boston, business and troubles of life in general, seemed to fade into the distant past. "Allow me to introduce Dr. Watkins," brought me back to the present, and although I was not armed quite like Solomon (twice as much like him), I had a pleasant ten-minute chat with a rather stout gentleman, cordial, open-hearted, and at that time full of business.

The only fault found with Dr. Watkins while I was there was that his visits at the Home are too short; but on speaking to the Doctor laughingly about what the patients said about his short visits, he said: "Well, that is a good deal of me, but I can't make myself go all around the world at once. Two hours a day at my Home is all I can spare from my private practice," which, by the way, extends all over the world.

At Dr. Watkins' invitation I stepped into his carriage and had a pleasant ride over to his private residence, where I soon found that he could not spare longer time at the Home. In his office building I found some eight rooms, all full of clerks busy as bees. It is astonishing the amount of work this man does. With such a large and successful practice, the Doctor laughs at those who, through envy, try to injure him in every way they can.

While I was there I asked for a diagnosis of my case. I saw Dr. Watkins' vision of the occult between two clean slates. I heard the pencil writing, and read the diagnosis. After it was written it was a most perfect description of my case. I then saw him diagnose eighteen other cases in like manner. This is true, honest, psychic power. I asked him if he knew of any psychic who diagnosed disease in the same way. He said: "Yes, there is one. I wonder why he could not read psychic powers. Dr. Mansfield and myself are the only ones who can diagnose disease by independent writing. After looking over his beautiful place I returned to the Home and found dinner ready.

They put up a remarkably good dinner, that struck me, and I did not seem to be alone in the enjoyment. After that I was wicked, I suppose, for I wanted to get to the grounds for a smoke. On my return I found a game of whist in progress. One lady sang "I Cannot Sing the Old Song"—but I didn't agree with her, for I never heard it rendered better. Four of the people played croquet, and as I looked there over I could not help wondering where all those aches and pains had gone. One gentleman told me: "Sick? No, not at all; I was cured. A friend of mine was here for treatment, so I thought I would come and rest for a week. Feel just as much at home as I should in my own house, with the advantage of being free from care. Shall stay not less than a month." etc. With the interest taken in their cases, and the energy displayed by these two men, it is no wonder to me that their people look upon the Home as a sort of Mecca where they find the panacea for all the evils and ills that flesh is heir to.

The roads are fine and the drives remarkably pleasant. It was with a sigh of regret that I found the carriage waiting to convey me to the station. I have to thank Honest John for a day of real pleasure, and, like him, fully believe there's a method in their madness, By which many ills are cured.

Yours truly,
JAMES McFARLAND.

"From Night to Morn, or An Appeal to the Baptist Church." By Abby A. Judson. Gives account of her experience in passing from the old faith of her parents to the new, and her knowledge of Spiritualism. It is written in a sweet spirit, and is well adapted to place in the hands of Christian people. Price 15 cents.

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Very respectfully,
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Send for Elixir of Life, No. 1. This is the best remedy known for the stomach, liver, bowels and entire system. I will send one sample (only) to each person, postpaid, for 10 cents. This trial package is sufficient for seven days.

B. F. POOLE, Clinton, Iowa.

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Write names and addresses as plain as ordinary print, and mistakes will be avoided.

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Anyone who is sick and failed to find relief, should send their name and address with stamp for reply to Dr. J. CRAIG, Sacramento, Cal., and I will (through spirit power) send you the cause and condition of your trouble; and after I give you a correct diagnosis, if you wish help I will make my terms within your reach.

N. B.—The above advertisement is for the benefit of suffering humanity, and if you know of any one who is sick, and is skeptical, show them the above, and I may convince them of the truth of spirit return.

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PHYSICIANS

Success in any line of work, in any profession, in this day of sharp competition and specialism, cannot be the result of accident. The speculator, by a fortunate combination of "circumstances, or luck, may make a vast sum of money; a physician, by happy chance, may select the right remedy and luck favor him in the dose, and thus cure a suffering patient—but this is not success. The successful man to-day is a hard worker; by diligent research and hard work he masters the details of his business or profession, and assisted by the appliances of modern science he is able to carry to a successful termination his underakings. He is a successful man.

A person suffering from a disease which has prevented the enjoyment of life and imperiled all his undertakings, does not care to intrust his health—his life, even—to the treatment of the unskilled, unscientific and unsuccessul experimenter, even though his announcements may be pleasingly worded, and the allurement is most enticing. Rather the sufferer turns to those whose long experience, established reputation and recognized success carries assurance that promises will be fulfilled and the desired return to health be accomplished in a reasonable time. It is because DR. PEEBLES & BURROUGHS are SUCCESSFUL that

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CURED PATIENTS, who are best qualified to judge of their ability. These voluntary testimonials are received each day and are valued more than gold or silver by the Doctors, who labor conscientiously for the welfare of those who have intrusted their health, even their lives, to them.

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Dear Doctors:—Your treatment has helped me wonderfully and I do feel very much pleased and grateful to you for getting me so well and strong. May you all the success in this and your new quarters. May God and the good angels forever bless you. Very respectfully,
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DOCTOR A. B. DOBSON
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