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JUNO, OR THE NEW WOMAN.

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"The Discovered Country," "Mary Anne Carew, Wife, Mother, Spirit, Angel," "Philip Carlislie, a Romance:" "Oceanides," a Psychic Novel, Etc.

CHAPTER I.

A Would-be New Woman.

"Is she coming on her wheel?"

This question was asked by one of the sweetest little girls in all the wide world of sweet girls—we really ought to say, young lady, for she was nearing her eighteenth year; yet when she asked the question she did not refer to the expected advent of the New Woman. It is doubtful if she had ever thought of the New Woman at all. No she was simply expecting her dearest friend and bosom companion, a young lady very near her own age, and won-

dering if she would come on her brand new bicycle.

"I don' know, miss. She sed as how p'raps she might fur the missis is gone ridin' in the kerrige along wid Miss Birdie an' Master Davie. She telled me to give you this note, an' to say as how she would come, sure.

And the little foot page and errand boy of the Scorisses took his departure. Ethel watched with bright, laughing eyes as he wended his way across the street, with hands thrust into his pockets and whistling merrily.

"O, she is sure to come on her wheel." And Ethel pressed her bright face close to the plateglass window, looking earnestly in the direction from whence she expected her friend to arrive.

"Mamma," said Ethel, at last, turning away from the window, "you ought to see how beautifully Grace rides. All the young men turn to look after her as she speeds along, her great, dark eyes flashing, her cheeks flaming like two damask roses, her forehead as white as a stately calla lily. Oh, mother! It may be that I am envious of Gracie's beauty and the admiration which she inspires."

Mrs. Alstead heaved a gentle sigh as she cast an affectionate glance at her own sweet little girl. "I am a little doubtful as to the propriety of a young lady riding a bicycle," she said. "I am very sure that such a sight in my girlhood would have called forth the utmost indignation, disgust and ridicule instead of admiration and commenda-

"O, but, mamma dear, all that is changed now. Grace says the world is progressing. People are much wiser says the world is progressing. People are much wiser blunt at the tips, that one could imagine a carving-knife than they were when you and Mrs. Scoriss were young bad been used to fashion them; hands so large and strong

"It may be so," replied the gentle, exceedingly refined and ladylike Mrs. Alstead. "It may be so," she repeated, hesitatingly. One thing is certain, women are asserting themselves in a manner unheard of in my youthful days. I suppose, dear, that you wish me to purchase a bicycle, that you may keep Gracie company?"

"No, mamma. I think not. I tried to ride Grace's wheel, out in her back yard, where no one could see. She said she would teach me to ride; but that wretched 'cycle fell, together with your unhappy little Ethel, a dozen times or more. I saw a great many stars at those times when my head bumped the ground. My nose was scraped; my mouth was filled with sand; my dress and hands covered with mud. No; I decided never to try it again. The ser ents were all peeping from the windows, and tittering behind the curtains, and worst of all, Raphael Scoriss had been watching us from behind the blind, all the time; and at my last and worst fall, he shouted with laughter, then came out and asked my pardon-hoped I was not hurt, and so forth. 'Ah, Ethel,' he exclaimed, 'I plainly perceive that you are not the 'New Woman.' I was so blinded by dirt and tears commingled, that I rushed into the house without answering him. The housekeeper met me and, suppressing her laughter, led me to the bath-room and assisted in a cleansing process. No, dearest mama, I will forego the bicycle, even if I do not become the 'New Woman.'

And Ethel arose from the window and going to her mother, threw her arms about that gentle lady's neck, her cheeks hot and flaming at the thought of her disastrous adventure. She kissed her mother fondly.

At that moment the drawing-room door was flung wide, and, with a hop, skip and jump, a figure entered, bringing with it a rush of fresh, cool air, and in a moment the whole room seemed crisp and fragrant.

"Ah! Gracie, Gracie! You are here at last!" cried Ethel, holding out both hands as she welcomed her friend. "And-yes, yes, you came on your wheel, or you would not be dressed as you are. O, really, Grace," she continued, after that young lady had given a hand to Mrs. Alstead, "that is your new riding suit."

And her soft cheeks tingled once more with blushes of -well, perhaps we ought not to say it, for fear of offending the New Woman; still, we will venture-blushes of offended modesty.

"Well, now," asked Miss Scoriss, swinging herself around on one foot, "how do you like it? Just the thing, isn't it? Nothing can be finer or more convenient for the bike. Don't you think so, little puss?"

"Yes-yes," stammered Ethel. "It certainly must be convenient, but -but Gracie, you look very strange in

such a costume. I should hardly know you. "Oh! it's just lovely!" exclaimed Miss Scoriss, throwing one leg into the air, aping a ballet dancer as nearly as nos-"Just see what freedom it gives to one's limbs. No

more long gowns for me, sweet Ethel. These leather, buttoned leggings, and divided skirt, together with this jaunty, tight-fitting coat, are just the things. And she pirouetted about the large room until her face glowed like a red, red rose between two monstrous, cream-

colored silk balloons, meant for sleeves to the tight-fitting cutaway coat. A collar, somewhere about two yards in length across the shoulders, and a half-yard in width down the back, flapped wildly up and down and about her ears as she danced around, and her little sailor hat fell to the floor.

"Henny more horders, mum?" asked the serving-man, as he presented himself at the door of the room, wiping his perspiring face and breathing heavily.

'No. All right, James. Just leave it there in the corner of the hall."

'Yes, mum. It's a 'orse as won't run far wi'out a rider. Mighty heavy weight, though," he muttered, under his breath, "an' them stone steps are long uns."

"Now, is not that bike far better than the old-fashioned saddle-pony? It requires neither stable, hay nor grain. Oh! just the thing for the new woman!"

Ethel had sunk into a chair, breathless with the whirl of excitement which her friend had brought with her, her eyes expressing the struggle between envy and admiration

which was flutteringly heaving her little bosom.
"Now," cried Grace, "you must have a suit, just like

"Oh, no," said Ethel with a sigh. I cannot ride, and—and, really, I don't think a divided skirt would be becoming to such a little dot as I am. I think I must cling to my lawns and laces; and, after all, Gracie, silken hose are more to my taste than leggings of stiff canvas or leather."
"Well, that is as one thinks. But I am afraid, Ethel dear, if you cling to such superanuated ideas, you will be

left far in the rear of the advancing girls of the period.

Ah! there's Raph." Then, clapping her hands over her saucy lips, she said, with laughing eyes:

"No, no. I mean Raphael, of course. He thinks he is becoming too old and dignified to be called Raph. It was very well while he was yet a lad. O, I fear I shall never be able to say Raphael, without forgetting. Raph is forever on the end of my tongue."

Soon, Mr. Raphael Scoriss was announced, and as he stands bowing to the ladies, we will take a look at him. A young man of twenty; six feet in height; strongly built, and well proportioned. He gave promise of becoming quite corpulent as he advanced in life. His lips were a little too full, loose, and highly colored. He possessed a pair of very dark, penetrating, magnetic eyes, correspondingly dark hair, cropped close to his head; rather prominent cheek-bones, and large, square jaws; a neck with a vestige of bull-dog about it; at least one could not look at it without the thought of such a beast entering one's mind; large bony hands, with the fingers so square and that their grip might be feared as one might the grip of a ferocious monster; and power-prodigious power-was written all over him. His forchead was more flat than full, the top of his head seemed to have been pressed downward; the back brain round and full, especially at the nape of the neck, where it bulged somewhat; but his birth and education had placed him among gentlemen, and his manners were those of a gentleman. Still it was curious to note the involuntary look of subdued fear which crept into Mrs. Alstead's eyes as he took her extended

CHAPTER II.

The Woman Who Was, Is, and Ever Shall Be.

The voice was deep, full and sonorous.

"Quite well, I thank you, Mr. Scoriss." "And, Miss Alstead? Ah! as sweet and beautiful as ever," he said, in a very low voice, as he bent over her

Ethel's face paled and flushed alternately, and the little hand looked like a tremulous lily as it lay for a moment in his large palm.

Grace Scoriss became a little more sedate. Her buoyant spirits which, prior to his entrance, had been overflowing, now plashed more gently. As his glance wandered over his sister's attire, his dark eyes expressed disapprobation, but he said nothing. Mr. Scoriss proved to be a young man of few words, and conversation larged. Presently James appeared. "Tommy has just brought the musical instruments," he said.

"Very well, James. Leave them upon the hall table." And James deposited upon the aforesaid table a violin and cornet.

Grace Scoriss and her brother Raphael had been invited to dine informally with the Alsteads, afterward a select party of young people were to spend the evening, and an impromptu concert was to be performed by Ethel, Grace and Raphael. It was now quite near the dinner

"I hope Junie will not be late," said Ethel glancing at her mother. "She really ought to be here now."

"She will not be late, you may rest assured, unless she meets with an accident, or is taken suddenly ill," replied Mrs. Alstead. "And her cousin?" asked Grace. "Will he accompany

"He was included in the invitation, but could not be sure whether it would be possible for him to come, or

"Come, Gracie," said Ethel, "we must make a little change in our dress. You really, are not quite presentable in those leggings." And she laughed gaily.

The two girls hastened from the room. Grace paused in the hall, and going to the bicycle, she took from its receptacle a pair of dainty kids, together with an expensive collar of point lace. The girls ran, laughing, up the stairs to Ethel's room. Here Grace removed her leggings, and there appeared beneath them fine, black silk hose, tied with gay tassels of red. She exchanged her enormous sailor collar for the one of dainty lace. She rearranged the frizzes and coquetish tendrils of her dark hair; but the divided skirt must still hold its place, and the bands which confined each portion just below the knees were decorated with silver buckles.

"Gracie!" exclaimed Ethel impulsively, "you are the handsomest and most dashing girl I ever saw."

"Am I?" said Miss Scoriss, turning herself about before the large pier glass. "I am glad, for I mean to take the world by storm, sometime in the near future."

"And I," continued Ethel, as she sank into small sweetness, "shall never accomplish anything of much import-"Why, you mean to marry, don't you?" asked Grace.

"I really don't know," answered Ethel, whilst a vivid blush overspread her delicate face. "Perhaps no one will

"Well," said Grace, "if the man whom I shall love don't think fit to ask me, I shall ask him, that is all." "O, Gracie! Gracie!" exclaimed Ethel, covering her face

with her hands. "You ask a man to marry you?"
"Well, I should like to know why not? Have not I the same right to ask a man to marry me, as a man has to ask me to marry him? I should like to know wherein lies the difference? If a man were to love me, he would have a right to ask me to marry him. If I were to love a man, why have not I the same right? I tell you, Ethel, the world is progressing, and women are asserting them-

Ethel looked absolutely frightened, as she donned a dress of softest silk, abounding in rich lace trimmings. Ah, a queen rose and a modest violet side by side, they looked as they descended the stairs.

"Junie has come," said Ethel, as they approached the drawing-room. "Yes, and her cousin is with her. Don't

you hear them talking?" Grace and Ethel entered the room. A young lady and

gentleman arose to meet them. 'Ah! Junie, you are just in time," said Ethel.

"I am very glad not to have kept you waiting," anwered Junie, as she took the two little flushed cheeks beween her hands and kissed them. The action seemed to be somewhat like that of a mother who greets her darling child with kisses, after having been absent from it. And yet June was the youngest of the three girls, hardly passed her seventeenth year. Mrs. Alstead was reminded of a stately calla lily, bending downward to kiss the violet, and dropping fragrant sweets from her chalice. Juno gave her hand to Grace, and her sweet eyes drooped beneath that young lady's flashing glance, which said, as plainly as a glance could, "War! war to the death!" and she thought: "You are, to me, like a coming event casting its shadow before. Your shadow is ever lying across

mon-place welcome used by polite society.

Was Juno handsome? Hardly. Not yet, at any rate.

She was much taller than the average woman. Her form was too slight and undeveloped. Her head too large; yet her every motion was a combination of grace and dignity not to be described; and if the word "heaven" had been written across her broad, high brow, in letters of glowing light, it could not have impressed the beholder more deeply than did that fair, white forehead itself.

The glance of her clear, dark blue eyes, was steady, yet not bold; and the long lashes had a trick of drooping over them, modestly.

Her companion was a young man of medium height, smooth and gentlemanly in manners, and as handsome as Apollo. Large, expressive, brown eyes; brown, curling hair; fresh complexion; extremely neat and fashionable in his attire, yet not a dude. He was a rising young actor, somewhere about twenty-three years of age, and his name was Arthur O'Donnell; a cousin on the mother's side, of Juno. And while they are descending the stairs and taking their seats at the table, we will look at Juno again.

Is she fashionably dressed? No; still, not entirely out of style. If one did not take particular notice, her costume would not attract especial attention. One would not think about it at all But as we wish to describe her minutely, we will look closely at her dress. The gown is of soft cashmere, fushioned in what we believe to be called the princess style—that is, sloped to fit the figure loosely; the sleeves, of the same material, moderately large enough so as to give perfect freedom of motion and still not to be entirely out of the prevailing fashion. A simple lace collar, confined by a pearl brooch, encircles "I hope you find yourself quite well to-day, madam?" | the fair throat; the same kind of lace at the wrists. No corsets confine the supple waist, which is graceful, but not small; instead, a silken sash, shot with pale green, is folded in a wide band about the figure, fastened by a pearl buckle, the fringed ends of the scarf falling nearly to the feet. The dress and sash are dove-colored; no other color being visible except the dots of pale green in the sash. One pearl ring, together with a plain gold guard ring; some little drops of pearls in the small delicate ears. This jewelry, of course, proclaims her femininity.

There is a thoughtful paleness resting over the fair face, yet the cheeks are slightly flushed. Her hair is of burnished brown, plainly coiled like a crown on the top of her head, a little pearl comb crowning the coil. She wears neither bangs nor frizzes, but two or three dainty curls will fall down over the fully developed and rounded forehead. Her smile is rare but very sweet, showing white, even teeth, lighting up her face like glorious sun-

CHAPTER III.

A Would-be President of the United States.

They were now seated at the table, and conversation be

Raphael was at home from college vacation. His sister was making preparations to enter the annex for ladies. at the next commencement, and was all eagerness and excitement on the subject.

"A college education for girls, was something unheard-of in my day," said Mrs. Alstead, with a sigh.
"O, Mrs. Alstead," cried Grace, with animation. "Do allow Ethel to go."

"I shall not forbid it if she wishes to go. I shall allow her to choose for herself in this matter. She can remain at home with tutors, as we were accustomed to do in England, or go with you, Gracie, just as she pleases." O! Ethel! You will please to go with me, won't you

dear?" "I have a horror of college," said Ethel. "Why should study subjects that will never do me any good?"

"Why should they not do you good, puss?" asked my opposing candidate, you know." Grace. "You ought to fit yourself to take some prominent position in the world. If you were to lose your fortune, as people are so likely to do here in America, and you were not fitted for something higher, you might be obliged to become a serving-woman, governess, or even nursery maid. O, it is perfectly dreadful to think of!" Tears started in Ethel's sweet eyes.

"But we shall not lose our fortune," she said. "Mamme says our money is too well invested for that."

"Well, such things often occur. You had better take lawyer; and you certainly could not obmy advice and enter the annex."

"But good tutors can teach me all that one could learn at college, could they not?"

"O, all that is musty and old-fashioned, now. Whether we lose our fortune or not, I shall, after leaving college, study law. I have my future all mapped out in my mind. I shall become a lawyer, and, by that time women will have the ballot; then I shall vote, and become a politician. When once women vote, they will soon become candidates for the presidency. Ah! I will stump the country for the presidency. Nothing short of that

or nothing." Miss Scoriss had become so excited by the thought of becoming president of the United States that she had forgotten her table manners and was emphasizing what she said, by rapping the table smartly with the ends of the handles of her knife and fork. Her head was raised high in the air, and thrust on one side; her dark eyes flashing,

will satisfy my ambition. The very, very highest for me,

Ethel gasped for breath. Mrs. Alstead looked at the young gentlemen present, with a a frightened face and

quarting eyes. Mr. O'Donnell laughed. "When you run for president, Miss Scoriss," he said, you will be sure of one vote at least; that is, providing I

am alive and of the same mind." Mr. Scoriss flushed as he glanced at his sister.

-"Grace has become incorrigible," he said. "Who ever heard a young lady talk like that before? Is there a woman to-day fit to become president of the United States? The idea is too ridiculous and absurd for one even to think about!"

"Why ridiculous and absurd?" asked Grace. "Is not England ruled to-day by a woman? Did a better ruler ever exist? Have not nations and countries often been ruled by women? Is the United States so vastly superior to other countries? No, Master Raph, your sister would try to rule this nation better than it has ever been ruled." Every person at the table laughed in concert at this

"And you have the effrontery to say that a woman could take the place of a Washington, or a Lincoln?" said Raphael, with much displeasure.

"O, times will be changed," she said, archly. "When I am president of these United States I shall not be called upon to liberate slaves, or become a general in the army. But I believe I could do both, if it were needful." Another laugh followed this assertion.

"It is bold and wicked for a girl of eighteen to talk in this style," said Raphael, more displeased than before. "And why may I not talk thus?" she retorted. "Have I not heard you talk like this a thousand times? Really,

you talk very little else." It was Raphael's turn to quail and color slightly. "A man is supposed to be privileged to think and talk thus," he answered. "Our college professors encourage

it-in fact, they tell us that any one of us may become president of the United States.' "And do the professors of the annex tell the young

ladies the same thing?" asked Grace. "Of course not!" emphatically answered Raphael. "I thought that colleges were open to women that they might stand an equal chance with men," said Grace, with a pout; "but I see it is not so. We are still expected to be your slaves; but while I live I will work for the enfran-

chisement of woman; moreover, I will be president of the United States, if I can." O'Donnell applauded and looked the admiration he felt

for this beautiful and courageous young girl. Raphael settled into silence. Ethel looked timid and browbeaten. Juno had become very pale, and her eyes were glowing like twin stars. Her swaying figure had straightened itself until she seemed to tower above all the

others in height; but as yet no word had escaped her lips. "Juno, dear," asked Ethel, "are you going to college?" "Mamma says I may go if I choose," answered Juno. "I am not decided in my own mind whether I wish to go

"Much depends," said Grace, on the kind of business or profession you wish to follow after leaving the annex. If you desire to become a lawyer, doctor, teacher of science-and there are many other callings-you must have a college education. Have you decided what you would like to become in the future?"

"I would like to become a grand and noble woman, answered Juno; "one to help in bringing heaven and earth nearer together than they are at present. I would like to aid in elevating those of my own sex and"—there was a little catch in her breath—"if it were possible, while here on earth, to become a guardian angel to all who are down-trodden or treated unjustly."

"All that sounds very fine," said Grace; but this world is made up of practicalities. In order to accomplish what you desire, you must enter some profession. Now you have as good a right to become a clergyman, or rather, a clergywoman, as any gentleman; but in order to become one of the clergy you must enter college and afterward study theology

"I do not care to become a clergywoman."

O'Donnell laughed. "A clergywoman," he repeated. "The idea is too ridiculous."

"Well, you might do a great deal of good by becoming a doctor, or doctress," said Grace, with a mock bow toward O'Donnell.

"Do you think," asked Juno, "that clergymen have, as rule, brought heaven and earth nearer together? All the preachers I have ever heard have represented heaven as being so far away that, according to astronomy, it would take an eternity to get there. I cannot understand how it is possible for theological students to agree with those who are studying astronomy and the exact sciences. If I became a doctress, I might be able to cure physical ailments; but could I cure the mind, the spirit, the soul? The trouble might all originate within the mind, soul or spirit. I think that nearly all diseases are the result of minds ill at ease; or, perhaps, through ignorance of natural laws; and as doctors are not supposed to cure the spirit, or the mind, I think I do not care to become a doctress."

"Well, why don't you study law, become a lawyer and at length a politician, and then run for the presidency-

Juno looked thoughtful. "Lawyers are expected to uphold their clients whether guilty or not guilty. I could never plead the cause of of a criminal-could not try to make black white, or white black. If I could always take the part of the innocent, it might do; but to stand up and try to convince a jury that my guilty client was as blameless as a new-born babe would be more than I could do; consequently, I cannot become a lawyer."

"But you might be a politician without becoming a

ject to being put up as a candidate for the presidency."
"No, I think I would not object to be-

coming president if I were positively sure that I was the person of all others In the world best fitted to take the reins of government in my hands; but unless I did feel sure of this, I should positively decline being nominated as a candidate."

"Do you suppose that all men who have been president or candidates have been those of all the world best fitted for such a position? All that is non-sense! I tell you, Juno, he or she who is smart enough to win carries the day, and is smart enough to rule."

"I don't understand," staid Juno.

"why one man should rule other men, or why one woman should rule other men and women; but allowing that this is right, I think that the ruler of a nation should take the place of a wise parent—a father, or, if a woman, a mother—a kind and loving father or mother as the case might be—thinking of little else but the best welfare of his or her children—the nation; and before a man or woman is capable of being the father or mother of a nation, he or she should first be capable of being a father or mother to his or her children within his or her household. If all fathers and mothers were wise enough to rule and properly instruct their own children, the nation would scarcely, need a president, and clergymen, law-yers and doctors would be supernumer, aries."

CHAPTER IV.

A Woman Asserts Herself.

All eyes were turned in astonishmen

upon Juno.
"Where, in heaven's name, do you get such strange ideas?" asked Grace. "I don't know," replied Juno, "unless they come to me naturally."

"According to the ideas you have expressed," said Mrs. Alstead, you think

all women should marry."

all women should marry.
"I think nature intended that all women should marry," answered Juno.
Raphael's face flushed a little at this,
"I understand, by this, Miss Galeria, that you expect young ladies to accept the first gentlemen who offer, simply for the sake of getting married, because as you contend, they ought." Grace was becoming very severe. "For my part, I think that women should become entirely independent of marriage and wholly independent of the opposite sex. If they cannot become lawyers, doctors, ministers, or presidents, let them become merchants, mechanics, farmers, clerks, bankers; let them fill any and every position which they are capable of filling; and I think they are as capable, or more so, than most men."
"Then what will become of the home-

"O, people needn't make such a fuss about homes!" answered Grace. "A fine, first-class hotel would suit me very

"But the world at large is not able to pay the prices at a grand hotel; and atter all is said, such a life could never be home life. Farmers certainly could not occupy them; and no hotel, be it ever so grand, is a fit place wherein to

rear little children."
"Little children!" sneered Grace. "The idea that women should be obliged to rear families of little children has long een exploded."

O'Donnell laughed merrily. Raphael looked disgusted. Mrs. Alstead was pained. Ethel blushed furiously; but Juno's steady eyes never quailed. She paled a little, her head became more erect than before, her brow a shade more thoughtful.

families of children are not reared," she said, "where will be the need of a president? I fear, Grace, under such a regime you would stand but little chance of becoming president of the United States.'

"O," said Grace, "there are always plenty of wretchedly poor, ignorant people who invariably have large families of children; enough, at any rate, to keep the nation well supplied. Our best and most highly educated people rear but very few children, and thousands of refined American ladies rear none at all." "According to that," said Juno, "pov-

erty and ignorance must win the day. The world must go backward instead of onward. The few must rise on the down fall of the many. Grace," continued Juno, with great impressiveness "your words have caused me to think more deeply than I ever thought before; and has really caused my mind to come to a decision, whether to enter college or not. I will not enter college. I will not become a lawyer, doctor, clergyman, farmer, mechanic or banker; but I will fit myself to become the worthy mother of a family of children and the companion and faithful wife of a good man whom I sometime in the future may love and revere above all others. But he must .be a good man -the new man, if you will-otherwise I shall remain single to the end of my earthly life."

"The new man! The new man!" cried Grace. "Yes; we must have the new man as well as the new woman I agree with you there. Juno. But what

shall the new man be like?" Raphael's countenance fell, O'Donnell flushed slightly.
"Miss Alstead," he said, "let us hear your opinion on this all-important sub-

ject. What are your ideas concerning the new man and new woman?" (To be continued.)

The oldest university in the world is El Avhar at Cairo. It is the great Mohammedan university, having clear records dating back nearly 1,000 years.

There is only one way to wisdom, but a thousand ways to make a fool of dom that springs eternal in the human breast.

The chief ingredients in the composition of those qualities that gain esteem and praise are good nature, truth good sense and good breeding.

Mental power cannot be got from ill-



ROMANISM

As Exemplified and Illustrated in Current Events.

ROMISH PATRIOTISM.

The detestable, brazen-faced hypocrisy of Romanism is luminously illustrated by the apparently intensely patriotic and American sentiments so grandiloquently experformances in Chicago, when the same words are placed "The will of the Pope is the supreme law of all lands." To illustrate further the nature of Romish patriotism,

read the following excerpts: "In case of conflicting laws between the two powers, the laws of the church must prevail over the state."-Pius

IX., Syllabus 1864. "We hold the state to be only an inferior court, receiving its authority from the church and liable to have its decrees reversed upon appeal."-Brownson's Essays,

"We do not accept this government or hold it to be any government at all, or as capable of performing any of the proper functions of government. If the American government is to be sustained and preserved at all, it must be by the rejection of the principles of the Reformation (that is, the government by the people), and the acceptance of the Catholic principle, which is the government of the Pope."—Catholic World, September, 1871.

"I acknowledge no civil power."-Cardinal Manning speaking in the name of the Pope. S. R. S., 1873. "The Pope, as the head and mouthpiece of the Catholic Church, administers its discipline and issues orders to

which every Catholic under pain of sin must yield obedience."—Catholic World of August, 1868. "We have taken this principle for a basis: That the

Catholic religion with all its rights, ought to be exclusively dominant, in such sort, that every other worship shall be banished and interdicted."-Pius IX., in his allocution to a Consistory of Cardinals, September, 1851. "No man has a right to choose his religion."—Archhishop Hughes in Freeman's Journal, January 29, 1852. "If Catholics ever gain sufficient numerical majority in

this country, religious freedom is at an end."-Catholic Shepherd of the Valley, November 23, 1851.

"Protestantism, of every form, has not, and never can have any right where Catholicity is triumphant."-Dr. O. A. Brownson's Catholic Review, June, 1851. "Religious liberty is merely endured until the opposite

side can be carried into effect, without peril to the Catholic Church."-Bishop O'Connor.

or government whatever.

THE VIRGIN OF GUADALUPE.

El Faro, of Mexico, in a recent issue, gives a graphic description of the sermon of a Roman Catholic Mexican priest in the great cathedral and shrine of Guadalupe, where a statue of the Virgin Mary is venerated, and which the Mexican priests say is the most miraculous statue in the world.

When a storm or tempest arises the people of Guada-Iupe say that the Miraculous Virgin stirred it up; when the tempest ceases then they say that the Miraculous Virgin by her word put an end to it; when an earthquake shakes the mountains they say that it is the Virgin that is doing it, and when the earthquake stops they repeat that the Virgin gave the word and it stopped. Thus they attribute everything to the Virgin, and probably they also believe that life and death, good and evil, health and sickness, depend on this great Virgin of theirs. The priest we mentioned above apparently goes even further, and thinks that this Virgin of Guadalupe is going to destroy all other virgins and saints, for in his sermon he said:

"Oh, Holy Virgin, thou shalt yet show thy power to the world; thou shalt overthrow all idols and graven things, for the glory of thy name."

JESUITS IN FRANCE.

A recent telegram from Paris states:

The letter of the Minister of Justice to the magistrates throughout France about the attack on the army is a warning of the coming struggle here between the Jesuits | to itself, breeds corruption in doctrine and practice. All who rule the army and the ultramontanes and Radicals who wish to reap political power. General Zurlinden left the Cabinet because he ren-

resented the Jesuits and especially the Alsatian party, Indeed, it is noticeable how many names in the Dreyfus case are Alsatian and almost German.

If the Jesuits win the day and Dreyfus is not released it is quite on the cards General Zurlinden may turn out another Boulanger, and that France will have a military dictatorship.

The Pope is aiding the Jesuits in the old historic struggle for temporal power. Paris is quiet, but uneasy underneath the surface, and

there may be an explosion any time. CRUEL PROFLIGATE MONKS.

As regards the Philippines, the New York Evening Post, which was opposed to the war with Spain and still objects to our acquisition of the Philippine Islands, in its issue of September 3, publishes a letter from its London correspondent in which the rule of the monks in the islands is thus characterized:

"The exactions, the cruelty, the profligacy, and the tyranny of the monks are admittedly even more responsible for the risings in the Philippines than the corrupt government of Spain. There exists nothing in the world in the present day which comes so near the darkest epoch of monkish rule in the middle ages as the power which, with their enormous wealth, the religious confraternities wielded in the Philippines. In many of the islands the whole land is held by them, while the natives are reduced to a condition little differing from slavery. It is now explained that on more than one occasion the Spanish Governors of the Philippines asked to be authorized to circumscribe the privileges of the religious orders; but the influence which they exercise in Madrid and in Rome made any interference with them quite impossible. Nevertheless, the first condition for the pacification of the islands must be the limitation of those privileges and the leisure and enjoyment. Price \$1. For sale at this office. liar circumstances. Our Christian friends call it the in-

enforced sale of most of the landed property now in the hands of the friars. While this is freely admitted at Madrid, it is acknowledged that no Spanish government would dere undertake such a reform, for the very sim-ple reason that the dynasty is maintained in priest-ridden Spain practically by the grace and good will of the Pope—who, it is said, is preparing to address the Spanish episcopacy a fresh encyclical in favor of the Queen Regent and her son-and the Pope dare not offend the powerful orders, since they are upheld by subsidized agents at Rome and contribute liberally to the finances of the Holy See."

That is impartial history. These monks in the Philip-pines are all priests, commissioned by the Pope, his agents in spiritual and temporal things, endowed with all the faculties and powers that the people imagine the priests of Rome, high and low, good and bad, possess. They are "absolving machines." Those monks in the Philippines are members of the same religious orders that we have in this country; and the most powerful, the most rapacious, the most corrupt of them—the Augustinian—is the order to which Martinelli, the papal delegate in this country,

CRIMES BY PHILIPPINE MONKS.

An experienced writer and traveler, Mr. John Forman, who lived in the Philippine Islands, says in the July Contemporary Review:

"The real rulers of the islands are the four corporations of friars-namely, the Austin, Dominican, Franciscan and Recoleto orders. Their influence has been predominant since the foundation of the colony. In times gone by there have been most flerce contests between the governors and the monastic orders, in which the former have almost invariably been the losers. One Governor-General, Bustamente, was murdered in his palace at the instigation of the holy friars, who followed up his dead body and hooted as it was being dragged through the streets of Manila. They caused Governor-General Solano to be poisoned. Only last year a certain Father Piernavieja, who had committed two murders in the provinces and was still permitted to say mass, was put to death by the rebels. pressed by Archbishop Ireland during the recent jubilee Any Governor-General who displeases the monks is recalled. In recent times General Despujols had to leave side-by-side with his utterances on another occasion, thus: in 1892, after eight months of office, because he ceased to be a persona grato to the priests. A native, Dr. Rizal, had written and published some facts about the monastic orders, Despujols refused to have this man put to death for it. Then, again, he ordered research to be made in a

convent of the Augustin friars, and there found a printing press and seditious leaflets being printed for the priests, who intended, by distributing them, to attribute to the natives an attempted revolt. General Blanco (now in Hayana) was recalled at the instigation of the friars, because he proved to be too humane for them when the rebellion broke out. Finally they succeeded in having appointed a Governor-General after their own hearts, Camilo Polavicja, through whom they had the Dr. Rizal above mentioned executed in Manila in January of last year. His widow was a Hong Kong American girl.

"In 1872 there was some discontent among the secular native clergy because the monks persisted in holding the incumbencies, notwithstanding their own rules of community and the Council of Trent decree which prohibited it. The friars therefore determined to nip this native ambition in the bud. They instigated a little revolt of the troops at Cavite and attributed the plot to the native clergy. Four native priests fell victims to the intrigue and were publicly executed. Then, following up the scheme, native priests were declared incompetent to hold incumbencies. At the same time some of the best families of Manila were banished and despoiled of their property. I am personally acquainted with two of these victims; one resides in Hong Kong, and the other has for years past had his office near Leadenhall street, London.

"Manila is an archbishopric and there are six provincial bishoprics. The total number of parishes will be about 630, of which the friars hold 95 per cent. As parish priest the Spanish friar is beyond all control of the civil government. He can neither sue nor be sued. He is quite independent of all state authority. He may prove to be the vilest criminal with all impunity. His superiorwould pretend to punish him, but they would never expel him; they are themselves sheep who protect their own lambs. He acts, however, as voluntary (and very willing) Romish patriotism is patriotism with a string tied to it, government agent. He meddles in every public affair of and the string is held by the Pope, whose minions must the township by recognized right. If he cannot have yield obedience to him, rather than to any other authority | things all his own way and influence every public act from the election of native headman downwards, he singles out for revenge all those who have outvoted him And this is what generally happens, at one time or another, in half the parishes. If a young man who has been educated in Manila or Hong Kong, returns to his native town with somewhat advanced ideas, or merely salutes the priest as a gentleman instead of kissing his hand as his spiritual father, he too is marked for social ruin one day. The father of a family of attractive daughters has also to be careful lest the charms of his offspring bring about his own fall. In short, in one way or another, the native who possesses anything worth having has either to yield to the avarice, lust or insolence of the Spanish priest or to risk losing his liberty and position in life. The parish priest has simply to address what is called an "oficio" (official advice) to the governor of the province, who remits it to the Governor-General stating that he has reason to believe that the individuals mentioned in the margin are persons of doubtful morality, or conspirators, or disloyal, or whatever he may choose to dub them, and recommend their removal from his parish. In due course a couple of civil guards will suddenly appear at the door of each named individual. Without warrant or explanation of any kind further than by order of the governor,' he is marched off to the capital town and cast into prison."

What these Philippine monks have been, with their unlimited power, the priests of Rome would be in other countries if they had the same power. All are members of the same body, the Church of Rome, which, when left students of history know that the church was in a deporable state in the middle ages, and long before, and that every country that welcomed the Reformation of the sixteenth century received an impetus towards civilization and progress. Of those nations that opposed the Reformation, Spain was the most conspicuous, and the result is seen in her decline and fall. Those nations that, like Spain, did not permit the Reformation to enter their borders, but opposed it by the Inquisition and force of arms, are to-day in a backward state. Witness all Roman Catholic countries on both sides of the Atlantic.

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PLAIN STATEMENTS.

Mental and Spiritual Calibre of Cuides and Mediums.

In the issue of September 24, I notice Thos. A. White takes exception to my statement of August 6 and attempts to disprove my affirmation that the guides of a medium or individual are of no greater mental and spiritual calibre than the individuals themselves. I am glad to see Mr. White take up this issue, as reasonable discussion reveals the truth, and it is truth we want, no matter from where it comes.

I am very sorry, however, that in the very beginning of his article friend White somewhat misrepresents me by quoting incorrectly. He claims that I made the statement that "it is an undisputed fact that a spirit cannot communicate greater knowledge or diviner truth through a medium than the medium can express of him or herself;" while in reality my article reads entirely different. If he will kindly refer to it he will see that I say "It is an undisputed fact that like attracts like," consequently an ignorant person is surrounded by ignorant guides. Now, can friend White deny that "like attracts like?" If he can dispute the authority of reason and the law of attraction, I will give up and say no more. But I think he will admit that the law of attraction holds good in all things.

Friend White cites several instances of inspirational speaking and other phenomena, in his endeavor to disprove my statements; but in each case he holds to the idea that knowledge of books and notes on the pages of music, constitute soul education or intellectual unfoldment.

It is not absolutely necessary that one acquire the rudiments of language or music to become in a measure intelligent. Soul communion is by impulse, not by word or motion. Some of the greatest minds that ever stirred the world of thought, did not have the ordinary school training. The capacity and growth or unfoldment of the brain, is a result of prenatal influence and environment; this also applies to the whole being. Many children come into the world to-day with greater capacity for intelligence than had most children, up in years, of a few centuries ago. If a child is born of intelligent parents, and no deformity or accident hinders the activity or natural development of its brain, and it be associated with intelligent people, it will become intelligent, also, whether it knows the alphabet or not. Words or acts do not always indicate great intelligence. Many who say the most, know the least; and some who are the most humble and simple in their manners, have the greatest soul unfoldment. Some have the high intellectual and spiritual possibilities as a result of prenatal influence, and yet their unfoldment may be hindered by environment; the unfoldment may come very rapidly when the individual comes into the proper conditions.

Right here let me say that when I refer to prenatal in fluences it does not infer that the parents must necessarily have been educated in books, etc. A simple aspiration for knowledges or spirituality on the part of the mother would have a tendency to affect the child in the same manner. It would infuse a desire for great intelligence, etc., in the individuality of the child, and although the child might be amongst ignorant environments, yet that condition is in its personality, and it creates aspirations for that which it needs to round out itself. The aspiration is a reaching out for the likeness or affinity of the higher conditions or elements constituting the individuality. Therefore when spirits of a seeming high order manifest through what seems to be an ignorant person, they are simply following the law of attraction and giving no more divine wisdom or intelligence than the individual could do of him or her own self, should they speak from their higher intelligence or super-consciousness. The base material expression does not constitute the whole individuality; it simply expresses the lower form of it, which is made coarse by the material conditions, etc. The higher part, the more beautiful and diviner part, seldom shines through the physical form. It reaches out and permeates what we call the atmosphere or aura of the individual.

Referring again to my article of August 6, friend White will see that I admit that "mediums might be and frequently are inspired to eloquence by the guides surrounding them." That, however, does not indicate that those guides who may exercise a mesmeric influence over the medium, and quiet the brain, and permits the higher intelligence or one which might be equal, to manifest, must be of superior wisdom to that of the medium. They need not know half as much as the medium, in order to exercise the quieting influence; yet they may be equal to the medium's higher self.

The phenomena of dreams prove to us that we have a super or soul consciousness far superior to that which we exercise or realize in our everyday life. The material conditions, the activity of the brain, the nervous excitement of everyday life, and the intensity of the conflict of the elements of atmospheres and environments, make it impossible for the higher self to manifest until the quieting and harmonizing influence, or mesmeric force, is brought to bear.

To borrow an illustration: "Our life is as a body of crystal water; when smooth and undisturbed, it reflects the beautiful scenic grandeur from the land beyond; but cast a rock into its shining body and the scene is changed; all is confusion, and we only catch a glimpse of the beauty on the crest of a wave now and then." So it is when the medium or individual is in the calm, harmonious state: at such times the higher self shines forth, but when disturbed and confused by the many conflicting conditions of life, they only show the beauty now and then. The spirit guides may consist of some or many on equality with the higher self; but none higher can enter the atmosphere of the individual. The guide who manifests must be in accord with the degree of harmony attained to, or under which the medium is influenced. Should the medium be in a state of confusion or influenced by the coarser conditions, the guides who first control are likewise of the coarser nature. They manifest and bring a more quieting influence over the medium's mentality and prepare the way for the higher guides to follow.

Mr. White mentions the case of a blind boy in Vermont who had not learned the alphabet before his sight was taken; but who was controlled by an Indian and could see, and afterwards became a wonderfully developed medium, through whom was transmitted great intelligence. The foregoing explanations are sufficient to lucidate this case; yet I will say further that the spirit of man, the entity of every fiber or muscle, is a real existence. The destruction of the organ does not eradicate the entity; therefore when the spirit leaves the body the soul finds itself clothed with an exact counter-print of its material self. The fact that a boy's eyes had been destroyed did not signify that the spirits about him must necessarily be nature. Scholarly, masterly, trenchant. Price 25 cents. | blind. The eyes do not constitute one's intelligence or spirituality, although those who are blind unfold the spirituality more rapidly than those who have sight; owing to the fact, that they are in a negative condition; always appealing or reaching out for help. They are, as it were, undisturbed by the busy world, and the "beauty of the higher self shines through them." Their ever aspiration, together with their environments, unfold the intellect. The spirits who manifested through the blind boy might have related incidents of learning acquired while they were themselves in the body; yet I still affirm that such learning could not have been greater, when weighed in the balance of profound reason, than the higher self, or super-consciousness of the boy could have given of its own self, had he been permitted to manifest it while under the mesmeric or quiescent influence.

This higher condition of one's self is not realized or awakened in every one. Perhaps friend White has not yet reached that point in his unfoldment. This soulawakening may come in different ways, and under pecu-

flowing of the spirit of Jesus Christ; they call it conversion, and in such cases it usually is the result of prayer, self-hypnotism or the mesmeric influence of the evangelist. Others receive the awakening as a result of long suffering or deep sorrow, or strains of sweet music, or constant aspiration. No matter what the cause may be it is the result we are considering, and where you find the medium who has the higher self awakened, you do not find yet higher guides manifesting, for they are not in the medium's atmosphere to manifest. In the case of such mediums as mentioned by Brother White, where this higher self is not awakened or shining through the individual, it must have assistance-quieting assistance, applied to the brain before it can manifest. Should the prenatal influence or environments have disturbed the equanimity of the individual's materiality so that the higher self cannot constantly manifest, the person will of necessity appear inferior when not under the higher influence.

In regard to the little child, as well as Blind Tom, mentioned by Mr. White, let me say that one need not learn the rudiments of music in order to become apt at finger ing the key-board; but once the hand and fingers learn the position of the keys, the soul within can express the social Upbuilding. Cloth, 75 agents. music of its nature upon the instrument; and it can only express it inasmuch as the elements of music are inherent in the soul of the individual. No guide can manifest more musically, though the selections may be of a different variety than those known by the medium. As to the credulity of many Spiritualists and investi-

gators, Mr. White cannot deny that this very disposition | Most thoughtful, spiritual and excellent Clot s in a very great degree the cause of the discord and inharmony existing among the Spiritualists to-day. Many mediums develop in a degree and, like most other individuals, come to the conclusion that they have reached the acme of unfoldment, and at that point they become positive against greater possibilities. Many of the friends and investigators drink in every word uttered as though it came from the fountain-head of divinity; never realizing that progress is a law of life. Many unscrupulous frauds play their tricks upon the same credulous lot and most of them do not know the real from the counterfeit. Perhaps the counterfeit is the most attractive, and it is sought after, while the honest medium is deserted and left in anger and jealousy. Realizing that in order to hold an influence among Spiritualists at large, they must have equally or more wonderful manifestations, they too often resort to fraud; until to-day it is almost an impossibility to distinguish the real from the fraudulent phenomena mediums before the public.

Reports of twenty-four distinct lectures, recently delivered in New York, Brooklyn, Boston Philadeliphia and other prominent clips of the United States, how countributed the basis of this volume. The chief aim throughout the volume has been to wrose increased interest in the workshie possibility and influence among Spiritualists at large, they must have equally or more wonderful manifestations, they too often resort to fraud; until to-day it is almost an impossibility to distinguish the real from the fraudulent phenomena mediums before the public.

CONTENTS. frauds play their tricks upon the same credulous lot and mediums before the public.

OUNTENTS.

Our lecturers, as well as most of us as individuals, condemn the orthodox principles and teachings. We call our church friends ignorant because they are led by priestcraft, and schooled in the old theories. Should we condemn those who are led by ignorance, when we as Spiritualists, claiming to possess greater intelligence and knowledge of the sciences and philosophies of life, do not seem to be led by common sense in our organizations and knowledge of the sciences and philosophies of life, do not seem to be led by common sense in our organizations and associations? The inharmony existing within the organizations of Spiritualism is a disgrace to a cause claiming to be in advance of the world, and teaching the principles of harmony and of life. How can we expect to impress the world with our work and bring harmony among the people, when we cannot work in harmony among ourselves? We are like a lot of school children disputing selves? We are like a lot of school children disputing Double.

The Dower of Thought, How to Develop and L greate The Dower of Thought, and what we can Accomplish. Study of Hypnotism. The New Psychology as Applied to Education and Moral Evolution Telegraphy. Mediumship, its Nature and Uses. Habits, How Acquired and how Mastered; with some Comments on Obsession and its Remedy. Seership and Prophecy. Dreams and Visions, The Scientific Ghost and the Problem of the Human Double. over their toys. Each one wants to be a leader, and if he The Human Aura. or she cannot lead, they try to injure those who are doing

Right here in beautiful California, where the beauty and grandeur of nature are manifest as in no other spot on earth, and where the atmospheric harmony and the evenness of the climate, together with the rich fragrance of ever-blooming flowers, make the conditions for development and harmonious work the best that can be found in the world; and where also reside some of the most brilliant workers and greatest minds that are associated with Spiritualism, there are resorted to some of the most puerile and silly conduct that can be imagined among people.

Why in the name of reason can't we come to a degree of harmony, and drop prejudice and jealousy and elevate ourselves to shining examples of individuals as well as societies, that the world may be impressed by our standard and follow? Why can't we drop past differences and look for the present good that lies within each one? Why can't we help each other as individuals and societies, by kind words and deeds? When we can do these things we can feel proud of ourselves and of our work, but until then we are subject to condemnation.

ALFRED MINTUN COOPER. Oakland, Cal.

SEEING THE HUMAN SOUL

Weird Claim Set Up By a French Savant.

Now that we are hearing such wonderful things about very interesting to remember the curious assertion two or the photography of your bones "while you wait," it is three years ago of a French savant, who claimed to be able by means of some remarkable instrument of his invention to see the human soul leave the dying body. An account was printed in a French magazine devoted to scientific discoveries, and I find that I have an extract or two translated into English, stored away in my reference book, says the London correspondent of the Cleveland

"He arranged the apparatus, and when he had succeeded in getting the most perfect adjustment as to light and magnifying power, he was called to the bedside of a dying person. He had been expecting the summons, and he remained beside the dying man until the approach of death became manifest.

"A sudden trembling, shaking the whole body, announced that the supreme moment had come. With one of my friends who was assisting me, we placed our heads under the dark covering of the apparatus and kept our eyes steadfastly fixed on the object glass. The particles of dust in the air were magnified many thousand times, and for a moment their violent movement produced a cloud in front of the glass.

"Then a delicate column of violet vapor, condensed into a flocculent mass, was clearly seen above and around the body. Particles appeared to pursue one another as if obedient to some kind of central attraction. The cloud condensed more and more and took the vaporous form of a man, then rapidly became purified until it was as colorless as the most perfect crystal.

"At this time there was around us a feeling of terrible stillness, a calm that was almost agonizing. An indescribable sensation held us to the instrument, while our hearts seemed to cease pulsating. We kept our eyes fixed on the glass. Particle after particle grouped themselves together so as to reproduce the exact form of the man we knew so well. The form floated at about a foot above the body, to which it was distinctly united by a delicate cord. The face was undoubtedly the face of the man, but much finer and calmer. The eyes were closed and the astral shape seemed to be asleep. By a double impulse we both of us experienced the desire that the form should awake. At that very moment the bond which joined it to the body broke. A slight trembling passed over this beautiful, perfectly modeled form; a violet flame shone where the heart should be. It stood up and gave a sorrowing look at the abandoned body, extended the right hand with a gesture of adieu, then vanished, condensing into a small sphere, which disappeared in the dawn of the ever-lasting to-morrow."

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wrapped up in each molecule and atom

requirements of an ever-widening con-

sciousness-an ever-brightening intelli

provides the mechanism by which the

latent consciousness in each is wakened

of matter which encases the conscious-

ness, finally induces by its continuous

phase of its manifestation have termed

"nervous excitability;" i. e., a response

from the within to the without. The

exciting cause is the vibration pro-

later stages, when the consciousness is

The whole process of evolution is but

various stages

potential deity.

retracing the steps; thus gradually lift

ing the separate unit up to the highest

level of deific consciousness and power

LIFE IS EVERYWHERE.

But then it follows that the declara-

but a remarkable change has since

of evolution now accepted, a higher

"every micro-organism has a psychic

(Ibid., p. 109). That "plants have souls

for the growth and well-being of the

of the discoveries of Winogeadsky.

they have opened a quite new field of

research, and while we were beginning

to look too much on the soil as upon an

inert mineral mass, they have made us

the soil maintains life because it is liv-

TAL PLANE.

ing matter itself."

which universal

Within that eternal Being which is the function, they operate upon subthe Cosmos there are continually going stance and thus build the structure. on two processes, opposing but not in. This is in accord with the statement consistent. That Being looked upon made by a writer (David Starr Jordan, from our point of view must be re- President of Leland Stanford Uulgarded as impersonal, for within it we versity) in the February, 1898, number live and move and have our being. It is the "the recognized law in biology is that Cosmos itself. Within it all that bears 'function precedes' structure;'" that relation to us is. All the attributes "something of mental action came bepossessed by any of its manifestations fore there was ever an organized are necessarily present in it as part of brain." The mind before the brain; the the very life and substance of its being. soul preceding the body; primal chaotic world-mist before the organized phys-In another sense it may be looked upon as a personality, for it is an entity and ical globe; involution before evolution. so far as our particular earth at its

not a mere principle. The two processes above mentioned present stage of manifestation is confind their counterparts in two states of cerned. Each centre was the primordial consciousness-the subjective and the atom. That was the beginning point objective. Consciousness is everywhere of differentiated consciousness. From present in the universe, but varying in thence began the career of the unit. its degrees of expression therein, be-tween the extremes of objectivity and stages until it passes through mineral, subjectivity. Subjectivity may be con- vegetable, animal and human on into sidered as spirit; objectivity finds its the infinite beyond of never-ending and expression in matter. They are the two ever-widening consciousness. opposite poles of being. Between them the web of the universe is spun. The two processes are

INVOLUTION AND EVOLUTION. evolution begins. Potential energy is Involution is the tendency of the subtransformed into kinetic. The swing jective—the spiritual, the essence of life and being—to rush outward, or down-up the ascending are of being. What up the ascending are of being. What, then, is evolution? No better definition, ward, to the objective-the material, the form which clothes it and with to my mind, can be given than the which it seeks to identify itself. words of Mrs. Annie Besant in "The Through involution active powers tend to become latent possibilities. Through it is becoming active powers." All the it the powers of the universe become infinite possibilities of the universe are wrapped up in the most inert and solid forms of matter. Was it not with the of matter. The contact of atom with recognition of this tendency in his mind atom wakes up those sleeping potenthat Prof. Buchner, one of the most tialities, and there arises the conscious materialistic of our scientists, declared ness of the molecule. The cell is built that "all yet future forms, including from the interplay of molecular activireasoning beings, potentially or in ca- ties. More and more complex organpacity, must have existed in the primal isms spring into existence to meet the world-mist out of which the solar sys-

tem was gradually evolved?" The two aspects of that Divine Being gence. The differentiation into the many through which the human mind may approach its consideration are spirit and matter, or force and substance, or into active powers. The contact of the life and form, with consciousness external world, beating upon the wall running through all as the eternal

The involutionary tendency finds its repetition a state of activity of the life expression in the gradual densification within which our scientists in one of matter and a corresponding lessening of the activities of spirit. In the process of the making of our solar system, if we start at a stage when manifestation is about to take place, ceeding from the without to the within. the Divine Being having assumed the dual aspect of spirit-matter, motion is upon as the potential intelligence apparently retarded in that it passes within. Thus sensation arises. In from the active into the passive condition of energy. The consciousness sufficiently evolved to cognize the conwhich is wrapped up in the motion be-nection between the exciting cause and comes less and less active; matter be- the sensation, percepts arise-a recogcomes less and less affected by it, until nition of the operation of the great lay through stage after stage of descending of cause and effect has taken place. consciousness the final limit of materialization takes place, matter has the traveling up on the one side of the reached its most inert condition, the circle of being, involution having effect of the impulsive life within be-marked the descent on the other side, comes the least noticeable. Yet the But mark the difference: while inhigher aspect of this entity has not volution deals but with unified conceased to be. In the words of Krishna sciousness, force and substance (in "Having pervaded this whole universe other words, with universal entity, with a portion of myself, I exist" bringing it to a stage where the one well as in every manifestation of en-(Bhagavad Gita). The downrushing finally differentiates into the many), tendency of involution is everywhere evolution starts in with that lowest met by the uprushing stream of evolu- stage of deine development, and in its mon bond which serves as the basis tion. The two great tendencies of upward march carries all those differ-things ever serve to preserve the divine entiated units of consciousness through

THREE PLANES OF EXISTENCE, consciousness traversed in its descent The great trinity of consciousness. force and substance gathers itself together and presents itself unified to our God sleeps in the atom. Man is a Oversoul of Emerson, the Holy Ghost of Christian theology. Proceeding now into a more definite system of manifestation, it expresses itself in seven tion of Madame Blavatsky in "The great subdivisions, including both Secret Doctrine" is true: "Life is everyspiritual and physical, and all that lies where." Life is but one form of manbetween. Each of these divisions is ifestation of the divine energy. It is composed of the threefold conscious- everywhere present in the universe. It ness, force and substance, each guided is inseparable from every form of naand controlled in its operations by in ture's manifestation. Even the most telligent entities; throughout all play- apparently inert of substances is alive. ing the one Divine Life. To the three though our not yet fully awakened lower of those divisions have been senses may fall to perceive it. This given respectively the names physical, statement of one of our great teachers astral and mental, and it is with those was received with much shrugging of three only that the average human be- scientific shoulders when it was made, ing at his present stage of development concerned, his consciousness oscil- taken place. As instruments were perlating from the plane of physical life to fected, as man became able to detect the mental (devarbanic) plane of de- the workings of the infinitesimally carnate existence. With a portion of small, the operations of intelligent life the physical plane at least the in- were seen in many places where it had vestigations of physical science have theretofore been declared non-existent, made us familiar. Of the existence of so that the old declaration of scientists the astral and other higher planes that matter was dead may now be conphysicists do not seem to have yet even sidered as practically abandoned. In guessed. The astral plane is the state keeping with Lord Kelvin's definition where sensation is born and moulds of an atom as "a vortex, or electrical into shape the substance in which it centre of force and motion." there must plays. The matter of this plane is finer be the recognition that all forms built and more highly vitalized than that of up out of that atom must be also in the physical. Its forms change with motion. The very basis being alive the great rapidity, answering to the char- aggregations of the atom (for such matthe thoughts which mould ter is merely) must also be alive them. In it is the purgatory of the Already we are informed by up-to-date Roman Catholics; the intermediate scientists that "agreeably to the ideas state of the Protestants.

On the mental plane mind operates animal is nothing more than a colony directly upon that form of matter of protozoans" (The Psychic Life of whose analogue upon the physical Micro-organisms.-Binet, p. vii.); that plane was so aptly named by Clifford "mind stuff." On the mental plane life, the complexity of which tran-mind answers to mind directly without seends the limits of cellular irritability" the intervention of sense.

These three planes-physical, astral and can see and feel in their own peand mental-interpenetrate each other, culiar way quite as well, as far as their being separated by difference of constitution, not by distance in space. Beligner of higher spheres are round about Dodge, of Rochester, N. Y., before the us, separated from our perceptions only Rochester Academy of Science, Jan-by the fact that our consciousness is uary 11, 1898). That "metals are in fixed in the phenomena of the lower fact sensitive things, almost sentient in

Each of the seven major divisions are their behavior" and "future generations again subdivided into seven, the sub will speak of the evolution of metals, as divisions of the physical being solid, we now do of that of animals" (Prof. liquid, gas and four ethers—the ether Roberts-Austen, the eminent English of science being merely the lowest of the four. It will be noticed that physical science is familiar only with the tury, Prince Kropotkin, dealing with three lower levels of the physical plane; the researches of German scientists analogous to which the ordinary man into the subject of the prevalence of bacteria among the roots of the Leguin his states of consciousness, antemortem and post-mortem, touches only minosae and of their essential necessity the three lower major divisions. plants, says: "As to the scientific value FUNCTION PRECEDES ORGANISM.

Up to a certain stage in the progress of things, substance remained homogeneous, force had no divisions and consciousness was unified. The time came. however, when from the one the many should proceed. Innumerable centres of energy were formed in space, force revert to the only true conception, that whirling with inconceivable rapidity, gathering around it the primordial substance, each center having necessarily TIME AND SPACE ON THE MENlinked with it the threefold characteristics of consciousness, force and substance. Consciousness and force being

sions of the external world. The rate of vibrations of nature stretches from the infinitely low to the infinitely high. The more delicate the instrument the higher the vibration it will sense and register. Evolution proceeds by and causes the arrangement of matter into ever more complex forms, answering to ever higher rates of vibration. Consciousness increasingly tends to respond to the finer forces of nature. The more refined the substance in which energy operates the wider the area sensibly effected by a given expenditure of force; hence as evolution proceeds, conscious action tends to widen its sphere of influence until when we reach the mental kingdom our physical limitations of time and space cease to have their overmastering influence, and tel epathy and thought-transference be come the phenomena of nature on her higher levels. FORMS EXIST FOR THE EVOLU-

TION OF SPIRIT.

One point usually strongly insisted

upon by writers on Theosophy is that

there are two phases of the operation

of the law of evolution. Physical science has dealt largely with the objective side, the evolution of the form. That long list of brilliant men of science, culminating in Charles Darwin, who insisted upon evolution as a fact in nature, have forced the acceptance of their view by the thought of this age. Yet only the half truth seems to have been fully caught. There is an evolution of ever more complex forms. refining of the nervous organism from the simple speck of protoplasm through all grades to the developed human being with his specialized nervous system. But why this evolution of It is not an end in itself. The evolution of form is only in order that the evolving life which animates the successive forms may have fuller means of expression, wider fields of activity, increased opportunities for coming in contact with the external world. The evolution of the conscious life is the great object of nature's effort. The evolution of the forms successively occupied thereby is but the modification of the objective rendered necessary by the progress of its subjec tive. Physical science, dealing too exclusively with the material, has been oblivious of the more important and the weak by the strong, of a forgetfulness of the great unity of the human race. The evolution of the soul is the complement of the evolution of the form, and in the complete philosophy

ethics is provided. THE UNITY OF LIFE.

thus made possible a rational basis of

Prof. Shaler, of the chair of Geology of Harvard University, is reported to have declared recently that the unity of life was the greatest discovery of the nineteenth century. Every being in the universe being a phase of the manwhile the inciting cause may be looked | ifestation of the One Divine Being, the potential divinity of every being neces-sarily follows. All substance, from the densest form of matter up to that which serves as the envelope of the highest spiritual intelligence, being one in nature though infinite in gradation, the problem which baffled our scientists is solved. Prof. Huxley declared that the chasm between matter and mind could not be bridged. Theosophic philosophy shows that it is no more impossible to bridge that chasm than to trace the ascent of matter from solid to gas. The same process underlies both phenomena. The immanence of the Deity in every form of matter, as ergy and consciousness, links together the lowest and the highest in one comalike for the universal Brotherhood of that lives. Toronto, Canada.

POWER OF LOVE.

Evils Flowing from Revenge and Hate.

"It has been said, an eye for an eye and a tooth for a tooth, but I say unto you that ye love one another." Who has ever gained anything by hatred or by the desire for revenge? We all know that love conquers in every instance. The power of love is limitless; a loveable and harmonious state of mind attracts to its possessor friends, while the opposite condition re-Whoever carries revenge in his neart becomes after a time so thoroughly impregnated with the thought that t shows forth in every feature; the expression of the features becomes set in that direction so plainly that the most casual acquaintance takes note of it and turns away, and the consequence is that such an one finds but few friends, for he repels instead of attracting them. We show forth from within. A cheerful, loving disposition can count many friends. We all love cheerful and hopeful people, and we can make for ourselves a heaven or a hell by our thoughts and our conduct one towards

We are all mind, each and every one in different degrees of intelligence, and as we think and believe, we so demonstrate ourselves to the world. If we think loving and charitable thoughts, we are filled with more love and attract to us the true, the good and the beautiful in life. If we think evil of others, cultivate suspicion, envy, fear, jealousy and hatred, we shall become a walking monument to every ill and those on the same plane will be our companions, for like attracts like. Every student mentality knows this, and he also knows that harmony of thought produces and preserves health; the reverse produces an unbalanced condition of the nerves, the blood, and in fact the whole body, and sickness is the result fact sensitive things, almost sentient in their organization, strangely life-like in and silent thought is most powerful for good or ill. In harboring revenge or hatred we injure ourselves more than the object hated, and we make for ourselves the punishment we deserve, for the law of compensation is rigid and unchangeable.

It is easy to be seen that heaven or hell is what we make it. It is not a location but a condition made by ourseives for our own habitation of thought. Knowing this, who would choose a hell when a heaven is as easily obtained. Through ignorance we err in this direction, as well as in every other. We are possessed of all power for drawing to us those whose companionship and association we most desire. own attitude towards ourselves must determine whether it shall be those on a higher plane of thought or whose principles will drag us those down. If we cultivate love and harmony, we attract the good, unconscious ly perhaps, to ourselves, but just as certainly and without any apparent effort

pressing itself in an infinite variety of is the magnet that draws all things and forms, which become more complex as consciousness requires more highly developed instruments through which to come in contact with higher expressions of the extension of the rate. pleasantness and all her paths are

peaceful and full of joy,
AUGUSTA FRANCES TRIPP. Onset, Mass.

LIKE AN APPLE TREE.

"Every Tree Is Known by His Own Fruit."

SOME SPIRITUAL THOUGHTS BY GEORGE H. HEPWORTH, IN THE NEW YORK HERALD.

The word tree occurs in the Bible many scores of times. It seems to lend itself with peculiar grace and force to any reference to the spiritual nature of man. The good are compared to trees on a river's bank, where sustenance is plentiful, their roots striking deep into the rich soil and their branches bearing abundant fruit. The: wicked are referred to as trees in a barren soil whose roots are parched with thirst and whose branches bear nothing better than withered fruit.

I remember one summer afternoon spent in an orchard under an apple tree which was greatly prized by the farmer. I was in that impressionable mood when one seems to be influenced by two worlds-the visible, which appeals to the senses, and the invisible, which appeals to the imagination. I was in God's larger temple, and unseen acolytes were swinging a censer which filled the air with the perfume of new mown hay and fragrant blossoms. The tree that sheltered me was a type and symbol of a human life, and the lesson it taught

I have never forgotten. First, its roots sank deep in the soil and were hourly fed in the mysterious laboratory of nature, just as the soul's roots go down into the productive faith which nourishes it. The soil of that orchard was apparently commonplace, and even offensive, and in like manner the experiences of life are apparently unworthy of notice and incapable of producing any worthy or noble or highly valued results.

In a way so strange that no man can follow it, that tree drew from the black loam the nutriment of its growth and strength and development. It was filled with the vigorous sap of life, and like basic spiritual, with a result that the a giant was able to resist the tempest and the storm. So can the soul draw philosophy of the one-sided evolution has, in its expression "The survival of the elements of sterling manhood and the fittest," become the justification of womanhood from the ordinary events the rule of might, of the oppression of every day. To look on the happenings which have fallen to your lot, you naturally conclude that your life is hardly worth the living. No greatness is possible under such circumstances. The longings within you cannot be sat isfied, for you do not fit your surroundings, and your surroundings do not fit you. The tree would say the same of the soil if it were gifted with speech and intelligence, for nothing can seem farther away from a ripe apple than a spadeful of dirt. And yet, behold the tree engaged in its daily task. There are the green leaves, there are the blossoms, with a tint not to be found on any painter's palette, and in the frosty Oc ober the ripe fruit will drop from the

branches. From your poor and ordinary life you can produce results which rival those of the tree when you learn the tree's secret. The tree does its best with what it has, and is satisfied. While doing its best the miracle takes place, and you find a leaf, a fragrant blossom, a ripe apple. You are surprised, for how could they come from such a soil? Still, there they are, and if you taste the apple you will see that it is real and rine and luscious. So, from the commonplaces of life the soul, when its roots are em bedded in the rich soil of faith, can evolve a character very like an archangel's. Common tears and common smiles and common struggles can, like a sculptor's chisel, give us such a shape Man and the common fraternity of all to heaven with a "Well done, good and of symmetry that God will welcome us faithful servant."

Second, I thought of something else and something grander as I lay there on the grass, for I was tired and troubled, and perhaps a bit dis-couraged, as we are all apt to be at times. The leaves, the blossoms, the fruit, and what then? Have I learned nominating committee, in whom the my lesson in full, or is there more to convention reposes confidence for care-know? The nipping frost will come to ful action. This committee was apthe tree and to me, and after that the orchard will have its coverlet of snow and will fall asleep, as I shall also. No more leaves, no more blossoms, no more fruit? Has the whole story been told? Does the winter end all time as it ends the year? Not with the apple tree cer

while the tree continues to flourish? There is a spring, a glorious spring, ahead. The snows will melt, the frosts will be killed by sunshine, the sluggish ground will wake up, the warm rains will start the sap in that old trunk once more, there will be new leaves waving above the grave of the fallen, new blossoms in place of those which have not now a legal necessity. The accepted changed to apples, and new fruit in the

new October. And as for myself? If I have resembled the tree thus far, shall the resemblance cease when the frost comes? Do I bear fruit but once? Then were it is no excuse for this local preponderscarce worth my while to bear fruit at ance upon the Board. The country deall. For me, too, there is a spring—the mands an equal representation. Three spring of immortality-and in that betfer clime I shall grow as here I cannot grow, and bear such fruit as I have never yet dreamed of. The grave is simply my winter. I shall sleep, but I working delegates should be selected shall be wakened. The snow will cover for positions, and their positive acceptmy body, but not my soul. The thought | ance should be secured by the convenis a benediction and an inspiration. I tion. The Board can fill vacancies, but seem like one who is ready to drop by they cannot fill so acceptably as can or the wayside through sheer weariness of strife, but who hears distant music, and, knowing that the Home is not far

off, takes new heart and courage. Out of the commonplaces of this earthly life, accepted in good faith as from the providence of God, and used with prayerful and careful skill, is shaped that character which must have an immortal life for its further develop-ment. The man who faces to-day with calm resignation and keeps a high purpose in mind will find that heaven has come to him before it is time for him to go to heaven

GEORGE H. HEPWORTH.

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SHAKER CONFESSION, Alcoholism

With Other Ceremonial Practices of the Order.

To the Editor:--In my last article, on Reorganization, about midway in the sentence on confession, it should have read, in the "line of order," or "divine appointment." As to confession, they are not ex-

actly like the Catholic Church, for they each go to their own sex, and find a hearing without having to pay for the privilege-neither are they now as rigid in the requirement as was the case in my youth. Then, on the day of our anaual confession, we used to rise at four clock a. m., and at five enter our place of worship (halting at the door and making three low bows), gather into our usual ranks, each sex on our own side of the room, and kneel in silent prayer-no one speaking a word, after which we filed back to our retiring rooms in the most solemn manner, to await the breakfast bell, which called us at six o'clock. On entering the dining-room we gathered in silence our places and knelt in prayer, then partook in the most solemn and silent nanner of bread and water only-this being all that was allowed throughout the whole day-dinner at twelve, and supper at six-pretty cold doings for December.

The bread was of three kinds, the best that could be made, and the water pure and cold—the aged and invalid drank it hot if they chose.

Our annual "fast-day" was generally the Sunday preceding Christmas, and the whole of it devoted to "confessing our sins," having no kind of worship. The morning following we also rose at four, and again entered our meeting room, bowing low at the entrance (which was always our practice in those days), and offering up a song of praise, after which we partook of rousing good breakfast and went about our usual duties.

We always used to kneel before and after eating, also before retiring to bed, and on rising in the morning, and very often in our seasons of worship, some times (in order to make ourselves more humble) bowing down and resting our heads upon the floor for a brief space. Many of their former usages are laid aside, but the confessing of one's life is the first step to be taken on joining the society—the "door of hope," as used to be sometimes quoted in connection with it. And something else from the Bible, where Joshua says, "Confess to God, and tell to me, my son, what thou hast done." One of our good elders used often to repeat this in justification of the requirement, but the fasting process has long since passed out of use among them.

In the days gone by they called themselves "The Spiritual Israel," and the dance we used to engage in was often explained to "spectators" from outside by quoting the great joy of that people after crossing the Red Sea (at their victory over the Egyptians), where Miriam went forth with "timbrels and dances."

Well, our victory was of a spiritual kind, over the powers of darkness, and evil misdoings, and the great joy of relief therefrom was expressed by the religious dance, while in our times of worship. I think they have done with that form, but exercise more in the several graceful marches, which are really beautiful. JULIA H. JOHNSON.

Los Angeles, Cal.

ONE MORE NEED.

As Discovered by a Delegate. We learn that the Board of Trustees

of the N. S. A. have appointed Mr. I. C. I. Evans, of Washington, D. C., to serve as a Trustee, in place of Mr. Bernard, of Washington, who declines to accept the position to which he was elected by the convention. This opens a chance for an important discussion.

Why should anyone be elected as an officer who has not been consulted? That results from the action of the pointed at the last convention, as usual. because it was the order of business before action upon the amendments. When the committee reported the hour was late and no one questioned the ticket nominated, and were disposed to hurry action in order to adjourn in time tainly-then why with me? Shall I fall for the evening session, to which the public were invited.

The idea has been prevalent, that under the charter, Washington must have three resident members of the Board. Mr. Moulton, at the 1897 convention, explained that the first year such was necessary in order to have three resident applicants for the charter; but is precedent is to appoint only one member of the Board from each State. Why not also from the District of Columbia? The States are as much parts of the United States as is the District. There members of the Board just elected were absent from the convention; perhaps neither one was ever a delegate to any of the conventions. Interested should the convention. The position declined by Mr. Bernard is at once filled by a Washington resident, who has already a responsible public duty to perform, and may possibly be fully capable, but why should only Washington be considered? Only, that three residents may be upon the Board; and it is publicly presumed such is legally necessary. When we meet in Chicago next year

the nominations will be made from the convention floor. Due caution should be exercised to have the members properly distributed, and Washington need not be represented at all, if the convention may desire persons from elsewhere. There should be more than one nomination, and thus give the voters a choice. It would be well to make a canvas in advance and thus prevent hasty action. The Board elected at the late convention gives fair satisfaction, but is not the free result of full de liberation. The election of non-attend ants who have given scarcely any help to the N. S. A. work is a bad precedent Each officer should be an active worker for the Association, as well as for the cause of Spiritualism at large. The people in convention should be brought into personal contact with the canwell repaid by its perusal. For sale at didates and thus form their individual this office. Price, cloth, \$1.25; paper, opinion. This reform convention has neglected to make one important reform, and as we desire the N. S. A. to be the complete representative of the people, we shall urge careful action in 1899 along these lines. With a spirit of POEMS FROM THE INNER LIFE desire for prosperity and harmony, I

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CONTENTS:

CONTENTS:

Right Living. What is Morality? What is Ignorance? Knowledge the Great Treasure. Concerning Education. Conduct; or Right Doing. Virtue, the Illuminator of Life. Prudence, an Economy of Life. What Know Ye of Justice? Fortitude a Nobie Possession. Temperance and Intemperance. Is the Use of Tobacco Daugerous? Cultivation of Individuality. Character, a Jewel of Great Price. Idleness, Another Name for Loss. Industry, the Staff of Life. Value of a Trade. Recreation a Necessity. Games of Chance. Truth and Palsethood. What is an Osan's of Chance. Truth and Palsethood. What is an Osan's or the Worth of a Promise. Fraud a Crime. The Poison of Shander. What is Hypoerisy? Conscience, or Moral Sense. Selfshuess, the Menace of Society. Gratitude, a Fragrant Flower of Life. Is Reverence a Duty Self-Reiflance. Self-Control. Self-Respect. Foolish Pride and Silly Prejudice. Anger, the Distorter. The Augel of Forgiveness. Observation a Great Faculty. Perseverance, the Friend of Man. Punctuality, a Promoter of Success. The Bifficulties of Life. Tempation, the Demon on the Highway. Habit, Second Nature. Power of Will. Conrage, a Necessity to Right Living. In Regard to concealed Vice. Beautiful Charity. Fidelity, the Giver of Strength and Honor, Value of Wealth. Avarice, Not a Means to Life's Rest End. Good Nature, One of Life's Best Blossoons. Reason and Free Inquiry. Free Speech. A Free Fress. Hights of Animals. Rights of Children. Human Rights; or the Equality of Man. Moral Cleanliness. Politeness—The Gentlemman. Politeness—Continued—The Gentlewoman. Best Society. Progress; or Enlightenment. Wisdoin. Price, Cloth, \$1. Sold at this Office.

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FOREIGN COUNTRIES.

SATURDAY, NOV. 5, 1898.

PROPAGATING CREEDS. If Spiritualists had the same incentive to action as have churchmen, if to make their productions appear the spurred on to duty by howling demons, and purgatorial fires awaited them for any neglect of the means of salvation, it is very probable they would make as great sacrifices for the promulgation of their faith as do their Christian

We picked up in the street the other day a card on which was printed the following: "OUR CHURCH DOLLAR SCHEME.

"I will be one of the number to invest, raise or save for the church by some odd or unique method \$1 a month for the next three months of this conference year; and will deposit at the next monthly social my \$1 due, and will be ready to tell how it was done. "Name....

"Address.... A few days after finding this card we saw an account in an evening paper, wherein each contributor, in a Methodist meeting told how the dollar was acquired. One good sister set up a booth where she blacked shoes for her gentleman friends; another manufactured and sold neckties; another took in clothes to wash; another repaired ragged linen; and so on to the end of the list. No one reported the sale of kisses, or of the exhibition of her ankles, with privilege of her company to supper, as was largely in practice at church so-

cials two and three years ago. The object in reciting the methods employed in gaining money, was evidently to encourage others to engage in similar tasks, and enable the church to for his very exhaust tionable in itself, and yet the laborer and each contributor to that fund violated the ordinance prohibiting all manner of labor on the Sabbath, pro-yided always that Sunday is the Sabbath as priests maintain.

It would be lamentable if Spiritual-

ists had to resort to such practices to keep alive their faith, or extend their power. History reports that the second General Council of the Buddhists, about before our era 260 years, sent out 80,-000 missionaries to Babylonia, Syria, Palestine, Egypt and the then several kingdoms of Asia Minor, to propagate the teachings of Gautama, the Wise. Ohristianity has been a missionary re-ligion from its very inception, and has expended a world of wealth in extending and maintaining its creed; but to date we are not conscious that Spiritualists have wasted one dollar in this direction; yet the new faith permeates all the churches, is revolutionizing the religions of all countries, and can truthfully boast of having accomplished in fifty years more than Christianity has accomplished in any one thousand years. Verily, is not Spiritualism the stone cut out of the mountain without hands, which is to fill the whole earth with its glory?

PERSECUTION.

The Progressive Thinker is grieved to learn that another dear brother in Christ, the Rev. George R. Paddock, is being persecuted by the menials of the law. The pious brother is charged with forgery on the Sandwich Bank, at Sandwich, Illinois. The preacher was followed to Marshalltown, Iowa, where he is located, by a deputy sheriff. The officer listened to a very animated discourse from the alleged forger at the Congregational church a Sunday or two ago, then meanly placed the man of God under arrest, to take him back to Illinois for trial and perhaps punishment. Must such things be tolerated in

Christian country? Can't our es-emed brothers, Revs. Covert, Becker Co., keep the very elect from harm, or are they too much absorbed in crushing Spiritualism to have any care for saints of their own brood?

A GOOD HIT.

'A reformer down at St. Louis, has devised a new method for regenerating the world. His name is David J. Smyth. It is not just that so wonderful a genius shall pass into oblivion without having his name spelt out in full.

"Sinyth resides in the 4th ward and is locally famous as a reformer of the virulent type. He proposes that Jan. 1 of every year, beginning with the approaching New Year's day, the worst man in each ward be hanged. In order that there may be no mistakes made, he proposes that the citizens of each ward decide by vote just who their worst citizen is. The man receiving the nighest number of votes shall then be hanged at noon Jan. 1, by a hangman

appointed by the mayor.' The Progressive Thinker will wager hundred to one that if Smyth's proposition was accepted he would be first victim in his own ward.

FORGERIES AND THE FORGERS. The learned have a wonderful ability

to detect frauds in ancient authors, as well as in modern ones. Take the interpolation in Josephus' Antiquity of the Jews. book 18, chapter 3, section 3, wherein "our Lord" is introduced. Middle Age production, and that the passage referred to, and also those relating to John the Baptist, and James the brother of Jesus, are still later interpolations, probably made by some monkish copyist, to supply desired evidence of the former existence of these characters. Christian writers before Eusebius make frequent mention of Josephus, showing familiarity with that author, but not one of them quotes or makes reference to those passages. Not so Eusebius, for he cites those very paragraphs. This fact, with many others, has convinced even Christian scholars that these quotations were additions to the text by an interested party. probably Eusebius himself.

But who was Eusebius? Professedly a contemporay of Constantine, and writing his Church History in A. D. 325; but it was first made known to the modern world in 1474, appearing in Rome, pretendedly translated into Latin from the Greek by Rufinus. The Greek edition did not appear until 1549, and showed on its face it was a translation, very imperfectly rendered from the Latin. The work appeared when it was badly wanted, and it is believed Rufinus was the author as well as finder of the Latin work, and it was prob ably he who falsely assumed the name of Eusebius for his church history, and made the additions to Josephus; for Josephus seems to have been "dug up' during his period it first appearing at Basel in 1544.

What has been found true of Jose phus and Eusebius, is probably true of all the "Fathers of the Church." They were Middle Age writers, living during and after the Crusades. They were laboring to supply omissions in church history, so their books were antedated more plausible.

The Vatican, persons connected with it, else in the employ of the Popes, seem to have been the principals in those forgeries. The manuscripts first made their appearance in the monasteries, and were brought out from time to time when most needed, as is stal being done. The Reformation was making great progress. Kingdom after kingdom threw off the papal yoke, and something was needed to arrest the receding tide before all was lost. Poggio Bracciolini was the person adapted to the emergency. Learned in Latin and pretendedly in Greek, for fifty years apostolic secretary, serving under eight different popes, he knew the needs of Catholicism, and had the ability to supply its wants. Besides, he was largely endowed with those negative qualities so necessary to success-the lack of principle. Says the Encyclopedia Britannica, article Pog-

"If a codex [manuscript or book] could not be obtained by fair means, he was ready to use fraud, as when he bribed a monk to abstract Livy and Ammanius from the convent library of Hersfeld." And then, further down the page: "The men of that nation, and that epoch were bent on creating a new intellectual atmosphere for Europe by means of vital contact with antiquity.

l'oggio made it his pleasure to visit the old monasteries, from which he pretended to bring forth the classics. Numberless volumes were unearthed, then copied by his own hand, and com-municated to the learned. With these were some of the choicest productions | carry papers, and gain an honest penny of the Christian Fathers, among which by peddling these on the streets. Othvere the alleged writings of Tertullian. provided beforehand, and were then brought out as ancient writings to deceive the unwary. Doubtless Poggio had assistants; but these were kept in the background, while he directed and brought out the productions. That he was versatile, with skill to ply his role there can be no question. quote from the Encyclopedia Britannica. After telling its readers of Poggio's devotion to recovering the clas sics, and of his disengagement from all but humanistic interests, then:

"In literature he embraced the whole spliere of contemporary studies, and distinguished himself as an orator, a writer of rhetorical treatises, a panegy rist of the dead, a violent impugner o the living, a translator from the Greek an epistolographer and grave historian and a facetious compiler of fabliaux in

"A facetious compiler of fables." In that the whole story of Poggio's character is told. The books he brought forth were little else than romances, as the educated well know. The Annals of Tacitus are believed to be of this character, though only six books were "produced" during his life-time, the other six were brought out by his son, his successor as apostolic secretary, perhaps delayed for the purpose of better

Poggio was a native of Italy, was born about 1380, died at Florence, 1449. In 1416 he engaged in scarching the With what success we quote from Hallam's History of the Middle Ages, p.

"Pogglo discovered in the monastery of St. Gall, amid dirt and rubbish, in a dungeon scarcely fit for condemned criminals, as he describes it, an entire copy of Valerius Flaccus.

Hallam then mentions the names of numerous authors whose writings Poggio "found," among which were those of Tertullian, Lucretius, etc. The au-

"The whole lives of Italian scholars in the 15th century were devoted to the ecovery of manuscripts, and the re-

vival of philology. On the following page Hallam says: "Boccaccio [born 1313, died 1375] posi-tively asserts that no scholar of Italy so much as understood the Greek characters." This fact, probably, accounts for the originals of church and classic productions first appearing in Latin, then, near a century later, appearing in very corrupt Greek, the latter given out

GENEROUSLY REMEMBERED.

as "lately found originals."

Congratulations to the Truth Seeker and its worthy editor, for the relief an appreciative reader has brought that journal, in the shape of a contribution of \$1,141, to aid in liquidating a debt hanging over the office. The gift was accompanied with a promise of further assistance if needed. The last five or six years have been very trying on Liberal papers of all schools, but there has been no time when they were more needed than now to keep the people acquainted with the encroachment of the churches on natural rights, and to hold thanksgiving to God for the return of the enslavers in check.

"GREAT IS DIANA OF THE EPHE-SIANS.

The Acts 19:24 to 28, tell us that the silversmiths of Ephesus made silver shrines for Diana (these shrines were silver models of the temple at Ephesus one of the wonders of the world, with a Many believe the Jewish historian is a little image of the goddess in each—a visible representation of the invisible delty), and that their sale was productive of great wealth; that Paul appeared among the people, and denounced the 'gods made with human hands." Those Gods were substantially the same as Isis and her son, Juvinal stating that the principal occupation of silversmiths was the manufacture of statuettes of those characters. The craft was endangered by a change in worship, so Demetrius, one of them, convened his fellows in council. He made a vigorous appeal, and aroused their anger because of the innovation. Then came the acclaim, "Great is Diana of the Ephesians.'

Artemis was the Greek name of this Universal Mother, while she was sue that Paul raised, which was so quickly and vigorously repulsed, and the rally was in defense of their subsistence; for when the market for shrines was ended their means of purchasing food were cut off, just as would be the case to-day with that class of silversmiths who make a specialty of the manufacture of crucifixes should demand for them suddenly cease.

Col. R. G. Ingersoll gave a new lecture, entitled Superstition, at the Columbia Theater, in this city, on the evening of October 16. An immense audience awaited him, and cheered his extreme utterances to the echo. During his discourse he said:

"I do not thank God for the victory at Manila. I thank Dewey-the bravest admiral that ever trod a deck. I thank the brave men and officers under him; I do not thank God. I do not thank God for the destruction of Cervera's fleet. I thank the brave officers and men. I do not thank God for the capture of Santiago. I thank the heroes, I thank the regulars, white and black: I thank the men in the trenches; the volunteers, the Rough Riders, the wounded and maimed: I thank the worn and fainting; I thank them all, the living and the dead."

Brave words, were they not? The Colonel gave credit to those who toiled and suffered, bled and died to make the cause of their country victorious. He gave the priests and the president to understand that he awarded thanks where thanks were due and would be appreciated not to some imaginary being beyond the clouds whom no one has ever seen, save Moses, who claimed "the Lord spoke unto him face to face, as a man speaketh unto his friend,' though later the Lord said, "There shall no man see me and live," so the Lord hid him in a cleft of a rock, covered him with his hand, and Moses saw his back parts, but not his face. We are strongly suspicious Moses misrepresented to gain applause from his people, as is the custom of demagogues.

It is well known that impecunious students at the Chicago University, who are fitting themselves for the min istry literally work their way through college. Some serve as teachers in private families, or in evening schools when not required at the college. Some ers serve as waiters at hotels and res-taurants. Whether any play the part of boot-blacks we don't know; but the position most frequently sought is that of local editor on some one of the great dailies of the city. They attend the churches on Sundays, and report the sermons. They manage to make the editor appear ubiquitous everywhere at the same time. Now we commend these young men for their industry, and for their success in gaining an education, though a theological one we deem the least valuable.

Now it is very apparent the Times-Herald of Chicago has at least one of these theological students on its edito rial staff, and he lets himself loose to take off Colonel Ingersoll; but we suspicion there is more danger of his "tak-ing off" a large number of its Liberal supporters, and passing them over to ess abusive papers. Several terms in the article betray a juvenile theologian, whose wing-feathers are now sprouting for sublimer heights in his profession. He is distressed, angered, as were the silversmiths at Ephesus when they saw their occupation was nearing its end. The "Christian civilization" of which he vaunts, was in spite of Christianity, not in consequence of it. Look at the pathway of blood through all the ages which marked every step of Christian progress, and then boast that these peaceful times, inaugated by the opponents of Christianity are the fruits of church dogmas. It is an insult to the intelligence of the age. But we keep the reader too long from the Times-Herald's spicy article:

"The symmetry and beauty of the ideas underlying the peace jubilee can-not be marred by this ancient blasphemer [Col. Ingersoll] who comes to Chicago once a year to rake in a few hundred dollars from those who are willing to be amused by his musty and waggish epigrams. His assaults upon the faith that brightens the lives and lightens the burdens of so many millons of people grow more impotent as the years roll by.

"The principles of Christianity, stripped of theology and dogma, are so interwoven with the warp and woof of our civilization that Mr. Ingersoll's attempt to pull out the golden threads and weaken the fabric excite pity rath er than resentment. No one is dis posed, nowadays, to dignify the buffoonery of the witty jester with a serious retort. There is no answer to metaphorical drivel which based on the general denial of the testi-monies of history, of nature and of human experience.

While Ingersoll was regaling an audience with a string of old jokes and ribald epigrams for the purpose of ridiculing that which a large portion of the human family holds dear and sacred ten thousand people were struggling for admission to the Auditorium to participate in a purely religious cere-mony, conducted by Christian people to commemorate the return of peace. It is true that the desire to see the pres-

crowned a struggle that was fought for humanity, the greatest fruits of which will be the spread of those ideas and

erent wag are drowned in the tumult of pay no attention to the new theology. popular praise and thanksgiving to the Ruler of Nations for all the blessings of peace, for the security that comes from law and order, for the benefits of institutions of mercy and of learningall fruits of a Christian civilization."

FAMILY AND PRIVATE CIRCLES. One of the best things done at the recent convention of the National Spirit-

family and private circles. The fraud and fakir element has largely attained its huge proportions in before," but the evangelist never said consequence of the lapse of these oldfashioned circles, where the develop- his wife as his sister down there in ment of genuine mediumship, the manifestation of spirit power and the actuality of spirit communion have been experienced without the shadowy accompaniments of the methods and known in Rome as Diana, and in Egypt | means of unprincipled pretenders and as Isis. It was a bread and butter is- frauds, who are to-day the bane and the rian played the same trick on Abimeshame of Spiritualism.

We recur to this subject, because we desire to impress upon our thousands of another large stock of readers the great importance of this matter in its bearing upon the well-being and successful spread of our great episode with the king of Egypt. No, truth of spirit return and spirit comtruth of spirit return and spirit com-If ever a cause was sacred, this is; if

ever there was a cause and a great truth that should be kept pure and unspotted from the defilements of rascality and hypocrisy, it is Spiritualism. All other things pertaining to humanity pale into insignificance beside the great acts of spirit continuity after so-called were, but don't believe them. death, and spirit return and manifestaion, demonstrated by the facts and experiences of Spiritualism.

such will be long and painful. They cannot escape the results of the right-eous law which will return to them ac-

Our Brother Moody was late in this city. At the Avenue Church he told the good people who honored him with their ears, to stick to the old creed, and

He said: "I am sick and tired of this ethical discussion of theology, and the speculations of the analytics. The Bible needs no proping up by divines; it ca stand alone, if given a chance."

So Brother Moody is "tired and sick of discussing good morals, for that is what is meant by "ethics," but he doe want faith in the atoning blood o ualists Association was the action Jesus. In short "believe or be damned is his creed, and he wants no other He takes large stock in Abraham. Said, "His name is greater now than ever one word about Abraham passing off Egypt, to Pharaoh, and receiving "sheep, and oxen, and he-asses, and men servants, and maid servants, and she-asses, and camels"-in compensa tion for Sarai's night's sojourn in Pharaoh's house. See Gen. 12: 13 to 16. Neither did he tell how the old barba lech, then blackmailed the king as l did Pharaoh, see Gen. 20, and raked in men servants and maid servants," and got his young wife back again, whose name was changed to Sarah after her of Abraham, has little respect for good

morals, and has a right to be "sick and tired" when others discuss them. But Mr. Moody doesn't want the creeds revised. We quote: "Some people will tell you that the gospel and creeds need revision and remodeling to bring them up to date, as it same old power that has evolved millions of Christians from the labors of a

mere handful of teachers is still fresh Hence, no other species of counter-feiting and fraud are so vile and utter-the time—as it was ages ago. What we ly damnable, from a moral point of want is more of that power, and that view, as that of fraudulent practices is all we want. I addressed the conunder color of mediumship. The per-son who for money will sell honor and time ago and saw evidences that many practice fraud in outrage upon the most sucred thoughts and feelings that can dwell in true human hearts—no if any of them desired to become anguage is strong enough to fitly char- Christians, 300 of them almost sprung the depth of degradation to their feet. The same old power, still reached by such pretenders. Their working as forcefully as ever. Let us lack of moral sense is awful to conget through speculating and discussing template, and the road of recovery for the theology of the Christian religion."

cording to their deeds, what they have made them criminals, and the lick of The money they may gain will the same dog that made the bite will not save them from the just reward of cure the wound, so these culprits are their evil ways and the moral corrup- justified in whooping up the faith cure tion of their natures. Leaving them, as the unfailing remedy for all ills.

THE HOME GIRGLE

A Practical Exemplification of the Beneficial Results Flowing Therefrom.

IR. COREY'S TYPICAL HOME CIR and no others present, twenty-one full MENT FOR THOSE SEEKING disputable identity, conversed freely, and several took seats while talking. THE LIGHT.

nished with everything conducive to trumpet, and recently a graphophone that sacred place to them, where they by request of a spirit daughter in an have free intercourse with immortal audible voice, is added. Mr. Corey is a intelligences man of wealth, prominence and unof whom passed over when children. so far have barred all others as a rule. The circle is composed of Mr. and Mrs. Rayne and wife.

At about the third circle, demonstraof mandolin, rattling the trumpet and whispered words followed each other in rapid succession. Then came audible roices, which have been a regular feature of the circles ever since. Orations, addresses, invocations and conversations from visiting intelligences are a marked feature of the wonderful things given them. Occasionally materialization is produced. On one occasion, with only Mr. and Mrs. Corey in the seance-

room and Mr. Rayne in the cabinet, if we will, to the retribution that will surely come to them, Spiritualists may well turn to safeguards, and methods whereby the nefarious frauds and fakirs may be avoided and their money-get-ting schemes brought to naught. While much may be done by direct attack in courts and by exposures, the most effectual way will be to install the family and private circle in operation, as in former days, and let the frauds perish

in their own rottenness. Friends, we cannot say a better word to you than this: Rebuild the family

HYPNOTISM RECOGNIZED IN LAW Muncie, Ind., Oct. 27.-Finding that Mrs. Moses Mark, a medium, had doubtless hypnotized and compelled Mrs. Colby Luther, now dead, to make over to her notes for \$3,000, the court here to-day set aside the transfers and returned the notes to the estate. Jasper North, the administrator of the estate, made the charge. He also claims Mrs. Mark in the same manner got control of real estate to the value of \$3,000. Mrs. Luther died here last winter, and was called "the mother of Spiritual-

ism" in Indiana. The above is from a special dispatch to the Chicago Tribune. We are glad to know that justice, somewhat tardy, has at last been done. Spiritualists may remember that they were called upon to contribute to take care of Mrs. Control." By Michael Laraday. Price Colby in her last moments, and at that has at last been done. Spiritualists

CLE-WONDERFUL POWER IS forms came out in good strength, gave MANIFESTED - ENCOURAGE their full names and tests of in-Articles are brought into the room, the To the Editor: As an incentive to encourage investigating circles in the things picked up in the street; pencils homes of the inquiring, allow me to and small articles with the sand and give a brief description of an ideal dirt on them—nine such being brought nome circle that is now, and has been in one evening and dropped on the successfully operated for nearly four table. When Mr. Corey is indisposed, years here in Fort Dodge, Iowa. Mr. medicine is brought in tablets and cap Silas Corey, Sen., earnestly seeking for sules, and a voice gives him directions proof of the continuity of conscious ex- in regard to how and when to take stence, after getting a little light in them. A piece of lava the spirits said Chicago, built in a new brick residence they brought from the volcano Popo a large, pleasant scance-room, with catapeti, in Mexico, is a curiosity, as cabinet adjoining, it being a closed well as a stone weighing nearly half a brought in the same manner. having only the curtained door into the Also a piece of bone from the cemetery seance-room. The larger room is fur- the spirits telling to whom it belonged The subject is endless nearly, but I aid in the studies to be pursued: a value give just these outlines as taken from riety of musical instruments, among Mr. Corey's own statements, and jotted which are organ, music box, mandolin, down on the spot, in that upper room,

The exclusiveness of the controls is questioned integrity, and has no other evidenced by the barring out of the object than a sincere desire for truth. father of the grandson, who desired to He is a reasoner, and desires personal meet his boy; and although the child proof from demonstration. The circle begged for his father's presence, the when instituted was taken control of superior controls denied it, and only by a spirit daughter and grandson, both allowed him to sit in the hall at the door and hear the child spirit talk and five and six years old respectively, and laugh; the tones of each he said were they cut the number down to four, and perfectly natural. The trumpet is never used, the voices being independent. Mr. Corey uses money without stint

Corey, clear-headed, vigorous people for prosecuting his investigations. H over seventy years of age, and a Mr. has brought here distinguished me diums, lecturers and teachers, and it is his highest ambition to be able to offer tions commenced, moving of slates on to the public, in his own home, without the table, raps, tips of table, twanging money and without price, these sulent money and without price, these splendid and wonderful proofs of immor tality. The guides assure him this shall be his happy privilege when fully able o be used before the public. Let others emulate this example in their own homes, with their circumscribed number, and by faithfulness and patience expect results in kind if not identical. The miscellaneous erratic circle is not the most hopeful source of growth.

MARY L. BARRINGTON. Fort Dodge, Iowa.

RELIGION AND CRIME.

A Mrs. S. L. Williams, of Morris. Mich., a while ago, poisoned two children and cut her own throat. Says the press telegram: "The woman has lately been carried away by religious enthusiasm.

Is a religion that inspires murder and suicide of God? If so we want none of it. Insanity and crime seem the natural outgrowths of the dominant relig-ion. The poor woman had been taught, Mark 10: 14, that little children were sure of heaven, and if grown up, there was danger of their going to hell, so as she loved them better than her own life, or happiness hereafter, she pois-oned them to ensure their salvation We have no patience with such a creed

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

tions of great importance to the race are discussed from the standpoint of an advanced social reformer. Price 50 cents. Walsbrooker. Three pamphlets are em-bodled in this volume, in which ques-"The Occult Forces of Sex." By Lols

A VOTE OF THANKS.

The Veteran Spiritualists Union, in convention assembled in Dwight Hall, desire hereby to express their thanks to J. R. Francis, editor of The Progressive Thinker for his hearty espousal of the work of the Union in establishing a Home for needy Spiritualists, by publishing in his valuable paper, the golden roll of honor of our financial agent, Dr. C. W. Hidden, also his recent appeal for money for the Waverly Home.

We recognize in The Progressive Thinker a Spiritualistic paper conducted on broad lines, cosmopolitan in character, representing Spiritualists in its entirety. We are pleased to know that it is established on a solid financial basis. having a large circulation. We commend it to the Spiritualists of the country as an honor to our cause and a paper that should be read by all Spiritualists everywhere.

Resolution accepted and adopted unanimously. Boston, Mass. F. D. EDWARDS,

Clerk pro tem.

Everyone Should Read.

Everyone who is devoted to the grand truths of Spiritualism, who is a believer in its phenomena and philosophy, should keep in touch with the great movement by reading a Spiritualist paper. There is no other way whereby he can do it. The Progressive Thinker, as is well known, inaugurated the first Spiritualist paper combining cheapness and excellence. Spiritualists everywhere owe it a deep debt of gratitude for accomplishing that important object. If it had not lead the way, Spiritualists would still be burdened with high-priced papers, and the cause in a great measure languish in consequence. While our subscribers are in touch with the great Cause throughout the world by reading The Progressive Thinker, they should call the attention of their Spiritualist friends who are lingering in the rear of the great movement and induce them to subscribe for the paper. Life will be sweeter, grander, more beautiful if they realize they are contributing 2 cents weekly to sustain an organ like The Progressive Thinker. Now that winter is near at hand, psychic forces will be stronger, and more diffused, and each Spiritualist should come in touch with the central magnet, The Progressive Thinker; so induce all your negligent Spiritualist friends to join the procession, by adding their names to our list of subscribers, and thus receive the valuable premium. The paper one year and Art Magic, \$1.20.

A Voice From Michigan.

To the Editor:—I enclose herein P. O. order for \$10 for the enclosed list of subscribers at \$1 each for The Progressive Thinker one year and each the book, Art Magic; also copy of paper and book free to getter up of club. I have four more subscribers who had not the money for this sending. I shall add as many more as I can get in the next two weeks.

A. E. N. RICH.

Mr. Blair, of Nebraska, also sends a club. They are coming in from all quarters—North, East, South and West.

GLUBS! GLUBS!

In clubs of Ten Subscribers, at One Dollar Each, The Progressive Thinker will be sent one year, including that magnificent book, Art Magic, free, and the paper and same book free to the one who gets up the club. The names must all be sent at one time. Now is the time to act. Just think of this offer, to each subscriber--a valuable book which is of itself, as prices go, worth \$1.50, saying nothing of fifty-two weekly visits of The Progressive Thinker. A club can be gotten up at every postoffice in the United States, with a little effort, as every Spiritualist, every Theosophist, and everyone searching into the occult or spiritual should have the book and paper. 10 yearly subscribers, 10 Art Magics, \$10.

ident swelled the crowd to unusual proportions, but if the president had been in Washington the Auditorium would have been filled to overflowing. The central idea of these services was a thanksgiving to God for the return of peace and for the victories that the president had been in Washington the Auditorium would have been filled to overflowing. The central idea of these services was a thanksgiving to God for the return of peace and for the victories that the victories that the president had been upon to contribute to take care of Mrs. Control." By Michael Caraday. Price is cents. For sale at this office. "Thomas Paine: Was He Junius?" An interesting pamphlet by Wm. H. Burr. Price is cents. For sale at this office.

As Critically Viewed by One of Our Most Prominent

HE ANALYZES THE PRESENT ship. And in the next column is printed STATUS OF SPIRITUALISM, AND and graphically detailed by the "three PRESENTS COGENT THOUGHTS seance investigator," the most astound-

FOR CONSIDERATION. To the Editor:-I have read every one of the communications in the symone of the communications in the symposium anent the N. S. A. in The Protient advertising columns we find them gressive Thinker of the 15th of October, read them carefully, and I congratulate you on their presentation as Gypsey to the astrologer. And then another evidence of enterprise and an article belaboring us as dupes if good journalism on the part of my fa- we patronize them. Is this picture over-

utter folly of attempting an authorita-tive creed or "declaration of principles" for Spiritualists.

Like creation, Spiritualists have come out of chaos-the religions of the world-and are agreed about one thing only, the desire to be freed from the away from creeds it is asking too much

If anybody wants to get an idea of attempt let them read the California

these questions.

But what do we want with creeds or declarations anyhow? Our people seem to be forgetting that Spiritualism

IS NOT SECTARIAN

or a thing of doctrines at all. It came to the nineteenth century as a fact, demonstrated by practical methods. I firmly believe-my creed so far-that had not the Morse alphabet, or messages sent by sound, been familiar to the Fox children and the masses, modern Spiritualism had not come to us intelligently when it did. Intelligent communication by raps had been well known for four years to everybody who had ever been in a telegraph office or read a newspaper. And

"DO AS I DO,"

was born of that familiarity. And investigation was practical through it. The magnetic telegraph was the forerunner of spirit raps and made the fact of spirit return possible of demonstra-

The fact is one thing-the thingwhat you or I may think as to what the fact teaches or means is our creed, evolved by our own cogitations from the fact, but it is only that and nothing more. It does'nt affect the fact for somebody else's creed. There is the demonstrated fact for all-and organization as it may affect the interpretatation for anyone is use!ess, a mistake Organization or association is requi

site for any action by more than one person-is necessary from the fact that GREGARIOUS IN HABIT.

It is so in a seance, or circle, and a medium is an organism without which

even the raps are impossible. For myself I want no organization; still it is a need where anything looking to legal or civil procedure is involved. To demand the protection of the secular authority the civil forms must be observed and conformity shown. This requires an organized or corporate body. All aggregations of individuals common purpose needs such organization. Here it ends.

Churches have these organizations, but they do not control the minds of their members by the civil law, but their members by the civil law, but spread, is spreading, and Spiritualists from the power of creeds. But here is are increasing in numbers as never bewhere the objection to a creed in a legally organized body comes in: such an organization with a creed can compel teaching of what it chooses, if a money consideration is involved. You and I, for example, could endow an institution to teach Spiritualism, and provide that reincarnation, or some other theory, should be taught by its professors, and the law would so compel them. The Andover case is exactly in Talk of "credulity" among Spiritualpoint: In 1807, Samuel Abbott, Moses William Bartlett, John and Phoebe Phillips endowed the Andover Seminary to teach certain orthodox theology-hell, etc. In 1890, certain professors failed and refused to

TEACH THESE DOGMAS and on a hearing, the courts of Massa chusetts held that they must teach what John. Phoebe and the rest gave their money to have taught, and so it

Such examples show the danger of legal power behind the creeds, and demonstrate that the true function of organization is for external duties, to do things socially, legally and administratively, that people acting collectively and capable of demonstration by his must do. That is organization proper, own methods of thinking and logic. but it should never touch the mind or seek to govern or direct its conclusions. But, then, there is organization and

there is association. It is the boast of the platform and press that Spiritual ism has in fifty years made wider growth and has more followers than any movement in history. Is it not the truth to say that it is the work, so far as Spiritualists are concerned, of association? I have said that for myself I want no organization, but I associate myself with all forms of activity that my neighbors set afoot for the work. Association is the method of natureamong animals, birds, fishes, man and all else, even to plant life. Association is spontaneous, without machinery

AND WITHOUT A "BOSS."

Is it not good enough for public workpropaganda if you wish—considering what it has done? Our camps, our lyceums, our societies, are all associations. When we are together we act together. When we adjourn we are people, individual people once more,

WITH NONE TO ORDER

or make us-nervous. But to come back to your symposium: Without being invidious I tian Mythology." By Judge Parish B. ming up, and I quote him because he This book is of more than ordinary valmore in a sentence than any one I ever read after. He puts the mission of modern Spiritualism in these crystal sentences:

'Modern Spiritualism has to do with the continuous life of man. * * * It 75 cents. Cloth, \$1.50. For sale at this presents the fact of continuous, conscious life on changing planes of naluminous and all-embracing declara-"What the cause of modern Spir-Itnalism needs at this hour is a medium that can give the facts of spirit return." For, he adds: "Truth is self-evident and demonstrative."

It is all that ever has been needed or THAT HAS BEEN EFFECTIVE,

and that it is true we need go no farther than the Spiritualist press. Week in and week out is printed the unbaked lucubations about "fraud." filling the minds of the public and new disciples with the idea that mediumship is suspicious because it is medium- 25 cents. For saie at this office.

ing manifestations, painted in all the

colors of first impressions and crude conceptions, as to the wonders of this filled with professions and promises of the "occult," from the forecasts of the drawn? I fear not. The manager of a vorite newspaper.

The real lesson taught by them is the Spiritualist newspaper ought to have a waste basket with the appetite of a

paper-mill to reduce to the original pulp ine-tentlis of these contributions-this, if it please you, with the rest. Again we are told of the great conspiracy of the Anti-Spiritualist league; of its organization, money and ex-

bonds of creed, and to stay free. To mediums, bought and banded to dethe poor devil who has been trying his stroy us. Yet, when one of these best for one or twenty years to get

State's-evidence traitors prints a "confession" or starts a paper to blazon his away from creeds its damage of another—a own infamy, we are told that it is burned child fears all pokers may another evidence that "fraud" is rampant in our ranks-forgetting all about the warnings given out of the conhow harmony is to come from such an how harmony is to come from such an thing. Yet those who do these things— "declaration" and J. Clegg Wright's our people I mean—ask us to regard comment on it. Benares and Andover them as leaders, as balanced intellects, are not farther apart geographically or ethically than are the Spiritualists on creeds and embody principles for us. Not, at least.

UNTIL THE MOON IS FULL,

is the answer. But now, why all this medley of solicitude for the cause? Let us be frank about it. Is it not because Spiritualism has spread so rapidly that it begins to afford revenue? To go for revenue is human nature, and to be expected-only let us understand it. You can put your finger on scores of clergy-men who are zealous at a prayermeeting for their cause, who won't open their mouths if their pay is ab sent. And as we get numerous enough to pay salaries the like will appear among us. I see already that candidates are announced for the pay positions in Spiritualism, like can didates before a

POLITICAL PRIMARY,

with a catalogue of claims for the places. These things are not mere straws to show the drift of the current but whole rafts floating toward the market. It is the most practical argument against such things in our house that I have seen from any source.

All these things emphasize the dec larations quoted above. We want the mediums to give the facts of spirit return. If the man or woman with mind enough to revolt against modern the ology, can get the fact of spirit return demonstrated they have enough to assimilate that fact for themselves. Time is not a quantity in ability to teach. The "forty-year" Spirtualist has become a proverb.

You may talk to me

TILL THE CRACK OF DOOM about the philosophy of Spiritualism, and all that. That comes after we are Spiritualists. The propaganda depends on phenomena, and will as long as church dogma holds the formative minds of the majority in its control. No argument or philosophy can break the shell of theologic creeds. It requires the hard hammer of a fact.

Notwithstanding the press of all kinds, Spiritualistic, religious, scientific and secular, have been doing, each its share, to discredit phenomena through mediumship, yet Spiritualism has

I have said that phenomena is necessary. Why, ninety-nine in every hundred in the ranks of theosophy and Christian Science got there through

SPIRIT MEDIUMSHIP. ists! Just listen to the tales of the Mahatmas, the messages by "precipitation," seeing the Masters, and all that The vaticinations of the three seance expert are as nothing to the tales of Besant, Wachtmeister and others. And as to "Mother" Eddy, Mrs. Tingley and

Blavatsky, herself, they WERE AND ARE MEDIUMS, as well known as their names. Manthe modern man-is so constituted from hereditary teaching, and supernatural conceptions as to all things outside of physiologic structure, that the average mind is utterly unable to grasp the concept of spirit except through phenomena addressed to his material senses

It is about time that Spiritualists made a change to real Spiritualism. To realize that the true mission of modern Spiritualism is to demonstrate the coninuous life of man. That this cannot be done in this age, save by a medium that can give the facts of spirit return. SAR'GIS.

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

"Human Culture and Cure, Marriage, Sexual Development, and Social Up-building." By E. D. Babbitt, M. D., LL.D. A most excellent and very valuable work, by the Dean of the College of Fine Forces, and author of other important volumes on Health, Social Science, Religion, etc. Price, cloth, 75c.

For sale at this office. "Commentaries on Hebrew and Chriswant to allude to Clegg Wright's sum- Ladd, LL.B., of the San Francisco Bar. ue, giving the results of much patient thought and research by a mind well qualified to sift evidence and arrange facts. In compact form it gives just what is needed on the subject. Paper,

"The Universe." What Force Is And he sums up its need in this The Beginning of Creation. What Mat-The Creation of the Earth The Beginning of Life. Immortality. The Substance of Its Environments. Psychic Science. What the "Soul of Things" Is. Song of Psyche. A pamphlet by L. M. Rose. Contains 71 pages of interesting matter. Price 25 cents. For

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

PREACHER AND PULPIT.

Some Interesting and Practical Comments.

To the Editor:- In the Sunday Chronicle of October 2 I find an article with these headlines: "Pulpits are Difficult to Fill." Then follows an article from which I have clipped a few sentences, to show the trend of the paper. Has it

lesson for Spiritualists? "According to a good authority in church matters the average tenure of office of the Chicago pastor is three years. In other words, on the same authority, the field in Chicago is a hard one for the man of the cloth."

"These are the qualifications de manded of a minister in Chicago: Must not be too young, nor yet too old; Must censure the erring; must not be a

Must teach damnation; go light on the sinner; Of abstemious life; enjoy a good

dinner;

In society shine; frown down all frivolity; Light pleasures abhor; be inclined to jollity. All these must possess if he'd be a

teacher win fair success as a city preacher. "That about tells the story."

"What is expected in a minister in this city? One answer was given by J. S. Dickerson, editor of the Standard, the Baptist organ in this district. Mr. Dickerson was blunt to a degree. He rejoiced in the fact that the society is in a flourishing condition, but quietly remarked that congregations were anxious to obtain the services of a \$3,000 man for a salary of \$1,000. He was of the opinion that church societies want more than they are willing to give. "Dr. W. C. Gray, of the Interior, was to any Chicago church for more than ten years without becoming 'stale,'

"He said that there was, to begin with, a notable falling off in the church-going element in Chicago and the nation, and that the desire for change was overpowering. His explanation was sufficient to give a very clear idea of the situation."

"There has been a great falling off in the spirit in religious matters in the United States of late years. In England they have discovered this and the clergymen are getting near to the interests of the people. But here they are still behindhand and the churches

As Spiritualists, alive to all facts and expressions that relate to our present human embodiment, it seems that there is a lesson for us in the above brief paragraphs. When \$10,000 pulpits are seeking \$5,000 preachers, and \$3,000 clergymen are wanted for \$1,000, it proves that the great change that is on, and going on, is recognized by those who are supposed to be slow and conservative as compared with Spiritualists. I believe there is an important lesson for Spiritualists in this condition of the churches; they are compelled to make a change, compelled to cut down expenses; we can safely apply the lesson, we can and should do more, in my opinion. We ought to make a radical change all along the line. First, make our Spiritual press the medium of all our missionary work; they can do it cheaper and better

than tramping missionaries. Second, let us abandon the nethods and adopt the new; we are not able, and cannot afford the present expensive methods of hall rents, and change of spiritual pastors every month, or even three months; we must learn to co-operate; we must form a trust; organize for department work, dispense with everything connected with our movement not an absolute necessity. We must be Socialistic, and Altruistic, as well as Spiritualistic; Spiritualism in its broad and true sense is all-inclusive; it must be aggressive and progressive. Equality for all, especial privileges to none, is the demand of the coming change.

The Spiritual press should be free; it must receive more than double the present support before it can be. Ninety per cent of the Spiritualists ought to become subscribers and sunporters of our papers, instead of

The present position of Spiritualism is negative to all leading, up-to-date reforms; they occupy precisely the po-sition the great hypocritical Christian church does; they must change and lead all worthy reforms, or go to the rear where they belong. Spiritualism is not here to build another ism, but to recognize the universal brotherhood of man, anything short of this is a half and-half, soulless effort.

Only in a State or two have the Spir itualists made a move for medical lib erty; medical monopoly is to-day the most unscrupulous, brazen-faced ty rant that humanity has to contend with. Where do we stand in the great Socialistic movement, where on the labor question, where politically? Are we only stupid partisans, blind as bats to our party's betrayals of the people's rights? With a rapid increase of crime, suicide, ignorance, poverty, and debauchery, for thirty years staring us in the face, is it not a common-sense proposition that we should examine our foundation principles? There must be a cause, or causes, men and women of sense understand; spiritual growth is checked, inharmony is the rule; our present methods are faulty, we have adopted and grown into the old errors of our orthodox Christian friends, because of the few grains of truth and sense there found; to be sure the spirit world has given us a few inspired teachers, but that is no sign we should all turn preachers; preaching and teaching as at present divided and expressed are very different; we have een deluged with preaching, and wofully neglected in teaching; with the large supply of pastors and preaching, there is still too much ignorance and indifference regarding the foundation of the great and far-reaching subject, the demonstration of continued life. It will be folly to multiply preachers, but good sense to enlist teachers and extend the circulation of our great weekly papers; as said before, make our press free by giving them the sup-port they should have:

DR. M. E. CONGER.

"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. Medical men especially, and scientists, general . Aders and students Doctrine." By Edward Gibbons. This of occult forces will find instruction of great value and interest. A large, fourpound book, strongly bound, and containing beautiful illustrative plates. toining beautiful For sale at this office. Price, postpaid, \$5. It is a wonderful work and you will be delighted with it.

SURGING AHEAD.

Spiritualism in British Columbia.

I saw an article in your ever-welcome paper of the 8th inst. from a brother in Victoria, B. C. Please allow me to add a few words from Nanaimo, a city seventy-three miles from Victoria by rail. Each city has a Spiritual society. In this city we have a charter from the N. S. A. at Washington, D. C. Probably our reason for this is because we have seen so much accomplished by organization, we think it wisdom to join together in one accord in perfecting and building up one great Spiritual temple, which must have the corner-stones well laid in the four corners of the earth. I am firmly convinced that Spiritualism is to be the religion of the future, but before any grand result can take place, we must be a united army to carry on the good work. In the city of Vancouver, which is three miles by steamboat from Nanaimo, and has a popula-tion of about 25,000, there are a few Spiritualists who are not organized. The result of this is that numbers of fakes resort there, to the great detriment of true Spiritualism. A report appeared lately in the Vancouver World of an exposure at a dark circle conducted by a Miss Addle Swain, and Raymond, the boy medium, when a child was grabbed by one of the audience, twanging a guitar. If there was an organized society there, fakes could be prevented from practicing their fraud upon the public, who are tired of

At a meeting of their City Council re-cently, the Vancouver World states that Alderman McQueen gave notice to amend the trades license by-law "to prohibit practicing as a clairvoyant, fortune-telling, Spiritualistic medium, or professing to foretell the future by occult means," Good mediums visit this city and Victoria, but seem to sense the opposing forces from Vancouver, and refuse to go to that city, where I think a great work is to be done by organization, and good me-diums. There is a splendid field for a missionary from the National Association; and between the three cities already mentioned, and the city of New Westminster, on the banks of the Frazer river, where there are also a few unorganized Spiritualists, an honest medium would find plenty of work. I am looking forward to the time when we will have an association in each of these cities, with a State or Provincial Association combining them together; then we shall be able to protect our me diums, and stop this ignorant legislation against the cause of truth.

Here in Nanaimo we have had a visit from the Brockway family, who remained with us over four weeks, giving great satisfaction to all who had the pleasure of meeting them. Their public meetings were well attended, the people taking a great interest in the platform tests given by Mrs. Brockway and Charlie. The latter gave many wonderful things. In one instance he read a letter (which he saw clairvoyantly) written from Alaska to a gentleman in the audience, who did not have the letter on his person at the time. The most remarkable thing about it, probably, was the number of misspelled words spelled just as they were written, as I saw for myself next day when the owner produced it. It bore also a written line across one side after the letter had been concluded, just as

Charlie had described it. Their private readings were pro nounced "marvelous," "wonderful." The first day Mrs. B. began work two of the old Spiritualists appeared before her with screw-nailed slates. She gave the sittings in perfect confidence, and sent the scientific investigators away rejoicing. The slates contained mes-sages from spirit friends, pictures of roses, calla lilies, and a dove; also an open book bearing the words, "Be Good," "Do Good," "The True Bible." ady who laid her purse on the table during a sitting, was surprised a few days later upon opening it to find a message from an aunt in spirit life, written on a small slip of paper which had been contained therein. A gentleman while taking a few leaves from his note-book for his friend to write his messages on, dropped a leaf at the feet of Mrs. B. A few hours after, he found on referring to his notebook a message from his grandfather on the loose leaf. Several who wrote their messages in foreign languages, received correct answers.

We shall be pleased to see this family when they visit our city again, as they propose doing next year. GEORGE CAMPBELL Nanaimo, B. C.

IMPORTANT WORK.

National Spiritualist Lyceum Association.

I am happy to announce through the Spiritualistic press that the organization of a National Spiritualist Lyceum Association was effected in Washington, D. C., October 21, 1898. The officers for the incoming year are: Conductor, J. B. Hatch, Jr., Boston, Mass.; Assistant Conductor, C. W. Stanglen, Baltimore, Md.; Guardian, Mrs. Mary Stevens, Washington, D. C.; Assistant Guardian, Mrs. Tillie U. Reynolds, Troy, N. Y.; Secretary, Mattie E. Hull, Buffalo, N. Y.; Trustees, Capt. E. W. Gould, Washington, D. C., Dr. A. A. Kimball, Malden, Mass., Geo.

W. Kates, Rochester, N. Y.
Two long sessions were held in Masonic Hall on the date herein named during which a constitution and by laws were adopted which will be ready for distribution in the near future Charters will be granted for two dollars; contributing membership, fifty cents. There is to be no per capita tax but instead, in order, for a chartered Lyceum to be represented in annual Lyceum Convention, an annual con-tribution of two dollars must be sent to

Many recommendations and suggesions were offered as ways and means by which funds might be raised in the Local Lyceums. Some of them will be published in the future.

The plan of world as adopted in the resolutions prepared by a committee will be given to the reliders of the Spiritualist papers in due time. The next annual meeting of the

N. S. L. A. will be held in Chicago, Ill., in October, 1899, on the day following the adjournment of the National Spirit It matters little where be my grave, ualists' Association. The best of feeling was manifested from first to last in the business meet-

ing of the N. S. L. A. A Board meeting was held immediately on the adjournment of the N. S. L. A. Convention; all business of immediate importance was discussed and disposed of in such a way that the work of the new organiza tion can be taken up at once. At its conclusion, the officers pledged them-selves to stand by each other and to do all in their power to make the work in

hand a success. MATTIE E. HULL, Sec'y, Buffalo, N. Y.

CHARITY AND LOVE.

Constitute a Faultless Creed for Spiritualists.

Among the many forms of creeds that have been sent to The Progressive Thinker for Spiritualists to go by, may suggest one? It consists of two words, Charity and Love. In First Corinthians, 13th chapter, is given the definition of charity. Among other things Paul says, "Charity suffereth long and is kind." I take that to mean if anyone makes an unkind remark about us, we are to search ourselves to see if we deserve it, and if we do deserve it, try and rectify that fault, and if we do not deserve it, pass it by with-out a second thought. "Charity en-vieth not. * * * Doth not behave itself unseemly, seeketh not her own is not easily provoked, thinketh no evil." How prone we are to envy others, and we are so easily provoked that one unkind remark is like a spark of fire in a powder magazine. As thought lies back of every word and action, if we think no evil, we will produce no evil. "Rejoiceth not in iniquity but rejoiceth in the truth." I believe the majority of humanity have more of goodness in them than evil: but some how we always hear more about people's failings than we do of their good qualities. I hope you will read the whole chapter, as it is too long to quote here. Paul says, if we have not charity we become as sounding brass or a tinkling cymbal. It is said there are several millions of Spiritualists in the world; how many of the millions are only as sounding brass and a tinkling eymbal?
We should have two kinds of love

First, we should love ourselves so well that we should make ourselves temples for the indwelling of the holy spirit." Secondly, we should have the father and mother love for all humanity, that parents have for their children. If we have a son or daughter that commits an act that is likely to disgrace them in the eyes of the public, how eager we are to cover it up, and caution other members of the family not to mention lt; but if one of our neighbors steps out of the way, we almost burst with impatience until we spread the news, and it goes like a prairie fire, faster than the swiftest lorse can run, and we know not where it may end. We hear so many Spiritualists say, they are so sensitive they cannot endure this, that, and the other Let us set our will-power to work, and be sensible as well as sensitive. When we receive a wound, instead of probing it and producing inflammation that will reach the very vitals, let us cauterize it with charity and love, and in a few days we will not find the smallest scar to tell us where we were hurt. Remember, a friend never comes to us with tales that are being said about us. Only an enemy will wound our hearts with a poisoned arrow, and yet many times we will call that enemy our friend, and suffer them to break a

friendship of nuny years' standing. It is said that Spiritualists are the most inharmonious people on earth. To our shame be it said. True Spiritualism is all harmony, and if we will not live harmonious lives, we have no right to the name. Let us all try for one whole year to say no word that can wound the most sensitive. We can do it if we try. It will require constant watchfulness, and in watching ourselves we will have no time to our neighbors. If ve occasionally find. ourselves stepping to the mud, let us hasten to reach the firm ground as quickly as possible. In one year's time what great progression we might make; our lives would be brighter and more satisfactory, and Spiritualists would no longer be called cranks.

MARY A. INGALLS. Watertown, N. Y.

Tease, mamma, pease, tiss me dood night!" My blue-eyed love, with sunny curls, Stood pleading, 'tween her sobs and

THE SPARTAN MOTHER.

I said, "I can't kiss naughty girls." I led her to her snowy cot.

"Pease, mamma, pease!" she sobbed again. 'I won't be naughty any more!" I left her, all her pleadings vain.

I had been reared in Spartan school And deemed it duty to control With rigid rule nor never knew That love with love could sway the soul.

I heard her sob. My mother heart With yearning filled to soothe and Vet I refrained, and in her sleep

My baby still lay sobbing there. Twas midnight when I felt a touch, A fever'd hand lay on my brow. My white-robed baby pleaded still: "Pease, mamma, pease! I can't sleep now!"

All through that agonizing night Delirious she moaned in pain, The little broken heart still plead For kisses that I gave in vain.

At dawn the angels hovered near, She nestled close and smiled and said. 'I won't be naughty any morel" And in my arms my babe lay-dead.

And I am old. The passing years Have brought no comfort in their flight.

My heart still hears that sobbing cry, Pease, mamma, pease, tiss me dood night!" -Kate Marr in Forum.

WHAT DOES IT MATTER?

It matters little where I was born, Or if my parents were rich or poor; Whether they shrink at the cold world's scorn,

Or walk in the pride of wealth se cure. But whether I live an honest man, And hold my integrity firm in my clutch. I tell you, brothers, plain as I am, It matters much!

It matters little how long I stay In a world of sorrow, sin and care, Whether in youth I am called away, Or live till my bones and pate are bare,

But whether I do the best I can To soften the weight of adversity's On the faded cheek of my fellow man It matters much!

Or on the land or on the sea, By purling brook, 'neath stormy wave It matters little or naught to me, But whether the Augel of Death comes :down And marks my brow with his loving

As one that shall wear the victor's crown,

It matters much! -From the Swedish.

Party feeling is like a river-the swifter it runs the more crooked it is .-

DR. A. J. SWARTS.

PROMINENT WORKER IN THE CAUSE OF TRUTH AND REFORM PASSED TO SPIRIT LIFE.

Dr. A. J. Swarts, well-known in the ranks of Spiritualism and Mental Science, who was the editor and publisher of the Mental Science Magazine, of Chi 17, at the home of his sister, Mrs. E. Hinks, in Centralia, Wash.

His death was the culmination of an accident occurring in Chicago some five years ago. Many of his friends will recall the event. Dr. Swarts was for eighteen years of his life a Methodist elergyman. Then the knowledge of spirit communion and Spiritualism came to him and he entered into it with all the earnestness and zeal which characterized him through all his career. He was eminently spiritual in the highest sense of the word, and sacrificed and endured as such souls always must sacrifice and suffer, who choose to emulate and enunciate unpopular truths. In the study of Christian Science it was he who first felt that Mental Science was the more appropriate term, and he started the Mental Science School and Mental Science Magazine, doing a most excellent work both as a teacher and a healer. The publication was suspended, but he carried on the work, giving the truth wherever he went. After leaving Chicago he visited relatives in Lincoln, Neb., and from there he and his sister (Dr. Mary A. Janney) came to California, working together in the different cities throughout the State. He was on a Northern lecture tour when taken down.

The Spiritual cause has lost in him an earnest worker and brave defender think all who knew him will justify ne as his sister in speaking of him in this manner. I know the veil is thin between us, and that he has entered into a state of greater blessedness, but in the mortal I have lost, not only a prother, but a sympathetic, loving counsellor and ever-faithful friend; but the other life will be more attractive and death itself easier and more pleasant with the knowledge that he awaits me on the other shore.

M. A. JANNEY. San Francisco, Cal.

OUR FALL AND WINTER CAMPAIGN.

It will be especially brilliant. A story by Charles Dickens, given through the mediumship of the gifted Carlyle Petersilea, of Los Angeles, Cal., will prove instructive and interesting. It scintillates throughout with grand spiritual truths. It will be commenced early in October.

Moses Hull will add his splendid erudition to the attractiveness of the ART MAGIC and The paper by giving a series of articles.

We have made arrangements to have series of lectures reported, as given through the remarkably gifted speaker, Mrs. Cora L. V. Richmond. They will prove a veritable feast. They will ap pear from time to time.

Everyone who subscribes for The Progressive Thinker, will receive until further orders the following lectures combined in one paper: 1. "Christmas, Christ and the Cross."

by Moses Hull. It is exceedingly valuable. It is a mine of instructive information. The facts presented are worth to any thinker at least one dollar. 2. "The World's Parliament of Religion." An address by Mrs. Cora L. V.

Richmond. This address gives the "Religious Aspect" of our cause; also the "Philosophical Aspect," and the "Phenomenal Aspect," followed by a "Resume of its Work and Influence." This address should be read and re-read by every thoughtful Spiritualist.

of Roman Catholicism in History." By A M. Griffen. No one on this earth today is better posted than Mr. Griffen in the Catholic church His views will pall you with their showing of cruelty and perfidy. This article alone well worth a year's subscription to the

paper.
4. "A Ritual-Spiritual Funeral Service," by Hudson and Emma Rood Tuttle. This is what its title implies directions for conducting a funeral where it is impossible to secure a desirable person to officiate. The sentiments are pathetic, philosophical and eloquent reminders of the beauty of the change called death. It should be in every

family, ready for any emergency.
5. "Evolution and Revolution," address by that master mind, Hon.
A. B. French, of Clyde, Ohio. A most eloquent, thoughtful discourse, by one who is not excelled as an orator and profound thinker. It is a mine of val-

uable information. Besides the above, there are other valuable and instructive articles. All combined this is the most remarkable paper ever issued from the Spiritual press. It will afford you mental food for reflection during the fall and winter months. It will be sent forth free to every yearly and trial subscriber. Not only will every yearly subscriber get the above paper when they send in their subscription, but by sending 20 cents in addition (which pays for postage and mailing) they will get Art Magic, a most valuable book. It is elegantly bound, nicely printed, and is an ornament to any center table. What we offer to every yearly sub-scriber to The Progressive Thinker who sends \$1.20: Fifty-two numbers of above attractions, invaluable to every reflective mind, and Art Magic, a single

months' subscription. Keep in touch with the great Spiritual movement. On account of pressure on our columns, occasioned by the discussion of important questions in connection with the N. S. A., the Message from Spirit Charles Dickens, and the series of articles by Moses Hull will not appear until about the first of November.

copy of which has been sold for \$25.

You who cannot send in one dollar for

the paper, send 25 cents for a three

THE DIVINE PLAN.

It is carried out in The Progressive Thinker office, a portion of the profits returning to each subscriber in the form of a valuable book. The Progressive Thinker one year and Art Magic costs \$1.20. The 20 cents only a little more than pays for the expense of postage; so the book is practically a gift. A book like Art Magic is invaluable for reference, and it should be in every library. As we are aiding you, we ask you in turn to aid us by extending the circulation of The Progressive Thinker, thus in a measure becoming a part of the Divine Plan yourself.

THE HISTORICAL JESUS And Mythical Christ. By Gerald Massay. 130 pages,

Boys & Girls

467

ent issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

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Keep up with the Free Thought procession! You can do so by sending to this office \$1.20 and thus secure The Progressive Thinker one year and Art Magic. Art Magic is practically free to every yearly subscriber, the 20 cents only a little more than paying for the postage or expressage. If you take no Spiritualist paper then you can not keep in step with our great movement, and will necessarily lag in the rear. If you are a Spiritualist, and take no Spiritualist paper, please tell us why you do not? We would like to know.

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A LIBRARY.

ers, ten Art Magics, \$10.

The Spiritualist who commences now to form a Spiritualist or Occult library, by subscribing for The Progressive Thinker and obtaining Ghost Land, is wise. If he reject this offer, his neigh-bor will soon advance ahead of him, and he will sneak over to borrow what he the paper; one paper containing the had not the enterprise to pay for. We think, in view of what we are doing, that The Progressive Thinker should visit every Spiritualist family in the United States. Commence now, we repeat, to form a Spiritualist or Occult library by subscribing for The Progressive Thinker.

The Progressive Thinker.

Every Spiritualist in this broad land can keep in touch with our cause by subscribing for The Progressive Thinker, and also obtain a valuable acquisition to their library at the same time-Art Magic. The paper one year and Art Magic costs \$1.20. The 20 cents only a little more than prepays the postage, so that the book is almost an absolute gift, being paid for out of the revenue of the office, thus each subscriber sharing the profits of the paper. Subscribe at once and get your neighbor to join with you.

HELEN HARLOW'S VOW; Or Self-Justice.

OF SCII-JISTICE.

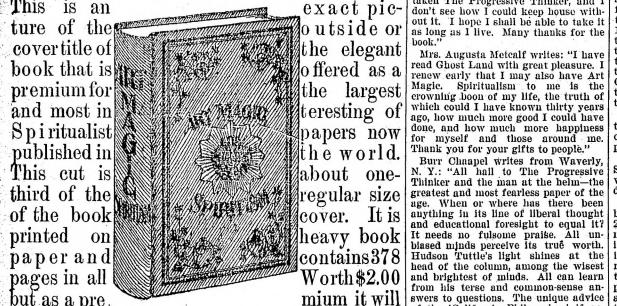
By Lois Waisbrocker. Many have read this book, many have re-read it, and many others out to read it. It should be read by every man and woman in the land. It shows the faisities rampant in society in matters of moral and social import, and the wrongs that flow therefrom to innocent violing of social ostraoism. It contains a fine likeness of the author. Fine cloth, 280 pages. Price \$1.00

The Development of the Spirit and Educations By the late M. Faraday. T gin of religions, and their influence upon the development of the human race. Transcribed request of a band of anniant philosophers.

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ture of the cover title of book that is Spiritualist published in This cut is third of the of the book printed on paperand pages in all but as a pre



be furnished to each yearly subscriber for 20 cts. when the order is accompanied by \$1.00 for The Progressive Thinker. The 20 cents will but little more than pay the postage on the book.

.. GENERAL SURVEY ...

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

noons at the houses of members, and

make themselves busy with needle-

work. On Thursday evening a social meeting is held at the hall. The exer-

cises are varied to suit the adults,

young people and children. It gives me

great pleasure to read the doings of dif-

ferent societies in different places as

given through The Progressive Think-

er. Almost every one is wide-awake

subscribers for the paper, and we keep copies enough in the hall to give to

strangers so that through reading, they,

J. G. Reed, of Norwood, N. Y.: "We

take The Progressive Thinker because

the subscription. I am only too glad to

Constantine Champion, of Indianapolis, Ind., writes: "I have just been

reading in the columns of your journal

should constitute the principles of a creed for the N. S. A. I readily see the

become snagged. As one who has just

ment of Spiritualism for the purpose of

making at least a partial investigation

mortality, allow me to submit the fol-

lowing: 1, That, according to the eter-

have each an individual conscious ex-

istence; 2. That the conscious body,

body of flesh are separable; 3, That the

conscious state of the spiritual body

stood, spirits out of the physical body

ion with those still in the flesh: 5. That

growth in the knowkledge of Truth is

the highest conception of being, and

The Unity Spiritual Society of Mil-

waukee, Wis., which has been holding afternoon meetings in the Ethical Hall,

city, Walcott Post Hall, in the Acade-

my of Music building on Milwaukee,

street, where it now holds evening

build it up once more. He will re

ters and telegrams to 422 Grand ave-

Mr. C. D. Pruden, of Minneapolis,

a worker in the West in connection

On Sunday evening, the 23d ult., at

thirty-three boys to the tune, Marching

too, may come to the light."

ommon sense '

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 at 10 o'clock is very interesting. The Amotype machine that must make at 10 o'clock is very interesting. The lyceum at 10 o'clock is very interesting. The Ladies' Ald society of the First Spiritual that all course to invest the second of tial that all copy, to insure insertion in the paper, all other requirements being favorable, should be written with ink 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 is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, be-lieving that the cause of truth can be best subserved thereby. Many of the zentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed. No one person has the whole truth, hence kindly feelings should always be entertained for those who differ from you.

Every item sent to us for publication, contain the full name and address of the writer. We desire to know appears. This rule will be strictly ad-

Prof. J. W. Kenyon is settled as lec- Stevens Point, Wis. turer for the Arthur Hodges Society, Eva V. Jackson writes: "Thanking Lynn, Mass. Mrs. J. W. Kenyon has you for publishing the item under the engagements at Lynn, Haverhill, Low-title E. V. J., I will endeavor to correct ell, Fitchburg, Brocton, Worcester, my first mistake. Please do not think Mass.; Manchester, N. H., etc. For it was done to conceal my full name open dates address Mrs. J. W. Kenyon, and address as it was on the order for 49 Baker street, Lynn, Mass. Sarah Eastwood writes: "I saw an subscribe my name as a true witness

article in The Progressive Thinker, to the wonderful manifestations I am stating that Abraham Lincoln was a receiving from the spirit world. My great believer in the Bible. I can't say full name is Mrs. Eva Varnes Jackson, 177 Winans street, Benton Harbor, Mich. Any person wishing to hear how much be believed in the Bible, but he was a believer in spirit return, and had a medium in the White House, and from me will please address as above." consulted her control. He was warned of his death and many other things. I lived in Washington, D. C., and I know whereof I speak. I have a communica- the various opinions in regard to what tion from him now in possession."

Hattie Tiffany writes from Minerva, Ohio: "We are pleased to say that we almost impossibility of formulating a have quite recently been fortunate in creed on which somebody would not getting Mr. E. W. Sprague and his good wife to come to Minerva, also Mr. Will- recently entered the primary departiam Way, trance medium of Wheeling, West Va. The lectures and tests by Mr. and Mrs. Sprague were held in of the science of man's conscious imthe Yengling Opera House, all of which were grand. While Mr. Sprague's in-spired lectures and improvised poetry nal fitness of things, men and women were interesting in the extreme, and have done much good for the cause of Spiritualism here, the tests given by (known as spirit) and the physical both Mr. and Mrs. Sprague were clinchers and readily recognized. Mr. Way has also done much good here, both in continues beyond the stage called giving public and private sittings, and death; 4. That when rightly underis an instrument of the spirit world of whom we feel proud. These worthy may and do hold intelligent communmediums are a credit to the cause they espouse and will receive a hearty welcome whenever they return to Mi

E. R. Kidd, of Canton. O., writes: "I all its aspirations." have so often observed that correspondents in large cities, when making mention of regular meetings held there by the Spiritualists, that they omit giving have moved into the finest hall in the the street number and time those meetings are held. This should not be overlooked, since many traveling men are Spiritualists and read our papers published in the cause of Spiritualism, whenever they can be obtained, and besides this class, there are many other spond to calls for funerals. Send letliberal-minded and progressive people who visit our large cities over Sunday nue, Milwaukee, Wis. and would be glad to attend the meetings, if they only knew where to go. Minn., was in the city last week on his This important matter, in my opinion, way home from Washington, D. C. He applies to all large cities and should was a delegate to the National Spiritnot be neglected by correspondents in unlist Convention. He is prominent as the future."

D. B. Jimerson. Indian physical medi- with the State Association. um, would like to hear from societies on his way to Florida. He will start the hall of the Church of the Ministerwithin three weeks. Address him at ing Angels, 590 South Ashland avenue,

Columbus, Ohio.

Mrs. H. L. Bigelow writes from San ducted by Mrs. M. Summers. The hall Jose, Cal.: "We are slowly plodding was gorgeously decorated with flags, along. Our meetings are kept up and banners and flowers. The first special we are striving to keep good, honest performance was the marching of mediums on our platform as teachers of the spiritual philosophy. None other Through Georgia, finely played by a are employed, and this we believe is twelve-year-old lad with a fife. Then the only way to do away with fraudulin order were 'Columbia, the Gem of lent money seekers. It is high time the Ocean,' sung by all present; 'The that impostors are sent on their way Battle Cry of Freedom," also a grand with a rebuke that will enable them to chorus, when the thirty-three flags anderstand that honest spirits, both in were waved by the boys at the stentoand out of the body, abhor such unholy rian words, 'The Union Forever;' 'The money-making schemes. If a medium Star-Spangled Banner,' sung by all; thinks he is suspected, let him demand address by Mrs. Summers on

of age; encouraging charge to the sol-diers, in honor of the Stars and Stripes, by Mrs. Summers; and the grand finale, "America," all with a

Mrs. West Roberts writes: "I received Ghost Land, for which I thank you very much. It is a wonderful book. I don't see how you can give so much for so little. This is the fifth year I have taken The Progressive Thinker, and I don't see how I could keep house without it. I hope I shall be able to take it outside or as long as I live. Many thanks for the book."

Mrs. Augusta Metcalf writes: "I have read Ghost Land with great pleasure. renew early that I may also have Art Magic. Spiritualism to me is the

head of the column, among the wisest and brightest of minds. All can learn from his terse and common-sense answers to questions. The unique advice of the 'California Philosopher,' if accepted, comprehended and harmoniousacted upon, would advance the cause the great load of creeds, declarations, dogmas, etc., and steps forward a free man, drawing the most wise and natural conclusions with regard to here and the hereafter of the race, reaching the highest practical altitude in the realm of mind. J. Clegg Wright pleases the radical reader with his off-hand religious ideas into the dust basket of the past with his unequaled reasoning the past with his unequaled re says: 'That facts will convince without organization.' If all could or would unite and work upon the strength of this one basic truth we would have a spontaneous organization in fact, instead of form; do away with mercenary inclinations, egotistic vain glory, and thus give wise spirits opportunity to come with greater spiritual force upon she still has a good audience. She remains with us during October, and perhe earth-plane, demonstrating the uplifting power of true Spiritualism and its utility among mortals." ed and quite interesting. The lyceum

The Southern California Spiritualists' will hold a midwinter session in the beautiful city of San Diego, the coming winter, commencing Sunday, January 29, 1898, and closing Sunday, February 19, 1899. The beautiful grounds, with light, water and all necessary buildings, have been placed at the disposal of the association, free of charge, and a grand, good time is assured. A cordial invitation is extended to all Spiritualists and Liberals, north, south, east and west, to unite with it and enjoy such a feast of reason and flow of soul as is seldom experienced on this material plane. For further informasponding secretary, San Diego, Cal.

G. F. Hodge writes: "I feel that it is we like it, and because it is profitable like taking undue advantage of you to to us to read. We find the starting point for many new ideas in the paper. accept this generous offer of yours, but circumstances seem to warrant my do-ing so at this time, notwithstanding like the ground it has taken in regard to the Jubilee. I have never read a word in the paper in regard to the matthe fact that almost any number of the paper is worth the price you ask for all three. I have not seen Art Magic, er but what was true and dictated by but have seen Ghost Land. I had the Frank T. Ripley, speaker and plat-form test medium, will be at Stevens pleasure of listening to one or two of the author's lectures when she was Point, Wis., the first two Sundays in where in limbos, Allengan, and wis consin. Address all letters to him at and-have no doubt that Art Magic will meetings. With Mr. C. Stevens, the prove acceptable reading."

The Sturgis (Mich.) Times says: "Sunday evening, October 9, 1898, a very pretty wedding occurred at the home of the bride's parents, Mr. and Mrs. Ed Murdock, on North Fourth street, when their only daughter, Miss Belle, was united in marriage with Harry Rawson of this city. The ceremony was perperformed by Mrs. Marian Carpenter, of Detroit. The ceremony was clothed in beautiful language. The happy couple took their vows under an arch of green and gold. After the ceremony and congratulations, very nice refreshments were served by Mrs. Murdock.'

Mrs. C. H. Mullins, of Chicago, writes: "How very glad I am when I can work in a new field. I lately held a seance in the parlor of the administration building, at Glenwood, at the manual training school for boys. Many of them had not seen anything of Spiritualism. All received some message. Some were very much moved, and thanked the dear guides with tears in their eves. On Sunday I attended the Sundayschool at Clancy Hall, feeling the pres ence of many spirit friends. I left Monday forenoon, feeling thankful in my heart that the guides had been able through me to give comforting words to some who were anxious to hear from their spirit friends. Every one I meet seems to be hungry and ready to re ceive the few crumbs I can give."

Interesting Sunday evening meetings are reported at 46 S. Ada street. They are opened by singing and invocation, when a distinct line of thought is made the subject of a brief address, followed by psychometric readings by Prof. The last four talks were by to live in harmony with it, the acme of Judge Maguire, who hopes in the near future to be instrumental, with others, in organizing an Eclectic Spiritual So-

Mrs. Clara Watson, prominent as a worker in the East, writes: "Long live The Progressive Thinker, through which thinking people can express their thoughts. The symposium on the N. S. A. was intensely interesting." meetings. Mr. G. H. Brooks is still serving the society and endeavoring to

Mrs. Georgia Gladys Cooley will hold meetings every other Tuesday, from Nov. 1. at Odd Fellows' Hall, Evanston, Ill.; Genoa, Ill., first Thursday Mrs. Cooley will be pleased to corre spond with individuals or societies within short distance of Chicago in regard to holding weekly or monthly meetings during the winter months. Address Mrs. Georgia Gladys Cooley

Flat 1, 98 Thirtieth street, Chicago, Ill. J. C. Works writes from Winchester. Ind .: "I wish to say a word through the columns of your paper in regard to the spiritual feast the citizens of Winches ter are having. They have selected for a month's work two of the finest me diums in the state, Mr. W. C. Jessey, of Alexandria, a trumpet medium, Alice Gehring, of Indianapolis, Ind., trumpet and slate-writing. They are both well educated and pleasant talk-

E. R. Kidd writes from Canton, O. his first lecture to an appreciative audience. On Sunday evening he delivered

Messrs. Phelon and Scanian, two diers of the late war, who chanced to be present in uniform; vocal and piano his hearers, three-fourths of whom were church people, that the spirit world is a church people, that the spirit world is a world as natural and as real to the spirit as our world is to us. After each lecture he asked for three simple words from the audience from which his guides improvised verse after verse of beautiful poetry. This concluding Mr. Sprague's part of the programme, Mrs. Sprague, the test medium, was then introduced and gave tests, delivered spirit messages and described the forms of spirits that were there with their friends of earth. The hall in which these meetings were held will seat 1,000 people, and I am pleased to say that on Sunday evening every seat was taken. Mr. and Mrs. Sprague left Canton for Minerva, where they will hold three or four meetings in the Yengling Opera House. It is our desire to have the Spragues return to Canton within the near future."

Dr. J. M. Peebles is already engaged to speak at four camp-meetings the coming season. He has been elected president of one in California.

E. J. Bowtell speaks for the First Spiritualist Society, Auburn, N. Y., November 6 and 13. For open dates address 3 Linn street, Ithaca, N. Y.

Thos. S. Kizer writes: "The Pettibones are at Decatur, Ill., this October 20, and are giving some of their phe nominal seances in the light at the residence of Volney Barber. The manifestations are simply wonderful (the mediums being in plain view), such as taking money out of the pockets of persons standing at the cabinet, and in few moments returning the same into the hand of the owner; drawing pencil portraits on tablets (first being examined by a reporter), tearing off each fifty years ahead in a day, in all its leaf and throwing it over the head of practical workings. He throws down the medium on the floor, the spirit hands being in full view of those present. Every one gets a message on slate or tablet. The Pettibones go from here to St. Louis, possibly next week."

Moses Whisler writes: "The steady

falling rain on October 16 failed to stop

the dedication services of the First

Spiritual and Liberal Temple at Hayes-

son, of Chicago, appeared on the beautifully decorated rostrum and held the audience spellbound for two hours with a lecture. I wish to state that this is the native home where were spent the years of maturity to manhood of our speaker. Near the rostrum we noticed his venerable father. At this time our beloved co-worker, Max Hoffman, of Chicago, also appeared on the rostrum. A short speech of his broken English was absorbed by the audience, and although the windows were streaming with water from the falling rain, he Midwinter Camp-meeting Association announced that he would be present to give tests at 7 p. m., if the weather would permit. The services closed, and the new temple, dedicated to the advocacy of Spiritualism and freethought, was vacated promptly, with sixty-two dollars of free-will offering in the secretary's hands, and we were soon seated at the sumptuous table of George Richardson. It fell to my lot to be sented by the side of our medium Hoffman, which afforded me a grand opportunity to see a manifestation of hygiene habits as I had understood were practiced by noted mediums, but in this matter I was disappointed. Mr. Hoffman, it seemed to me, appropriated the various kinds and amount of food that would satisfy a hungry hoosier woodchopper. Promptly at 7 p. m. Mr. Hoffman appeared before his audience, and with his usual convincing tests, received expressions of joy and grat-

Mrs. Anna L. Robinson writes: "Next Sunday closes my month's engagement with the society of Pittsburg, Pa., and a most pleasant month it has been. We an efficient board, and with Mrs. Aul as president of the Ladies' Aid, the society cannot fail to be a flourishing only pleasant memories of them will go with me to my Michigan home, where my work begins the first Sunday in November. I was rather surprised to see my name on the programme for the National meeting, as I had made no arrangements for anything of the kind, but am glad they had a successful session, and believe a move was made in the right direction. congratulate Mr. Barrett, and trust the coming year will find for him and

the cause only success." Mrs. Marian Carpenter writes from Sturgis, Mich.: "I am serving the Sturgis Society for the month of October. The society here owns their own church (which is a nice brick), it being the oldest Spiritual church in the United States. The people are very congenial and harmonious, and have made my stay very pleasant. I would speak especially of the untiring efforts of the President, Thomas Collar, and Secretary C. Cressler, who are faithful serve the Grand Rapids society for November. Our address will be 182 Gold street. Our permanent address 58 West Columbia street, Detroit."

Mrs. H. E. V. writes: "Mrs. Marion Carpenter, of Detroit, Mich., spoke and gave descriptions to the people of Plato and vicinity, Mich., the evenings of October 11 and 12-the first Spiritual

ecture many of the people ever listened to. There was a good attendance both evenings. The lectures were right to the point, just what the people needed to set them to thinking. The descriptions were wonderful and all recognized, and her songs soul-inspiring. We thank the angel world for making it possible for her to stand on the rostrum of our free hall and speak for the cause of Spiritualism. May the good work go on and others, be guided to this

Mrs. Carrie M. Hinsdale is to meet an orthodox brother in debate on the subject of "Spiritualism," Nov. 21, at Marshal, Texas.

Mr. John W. Ring; of Galveston, Texas, has started a chain letter to raise a temple fund and desires this announcement that those receiving them will know them to be of legitimate ori-

With the return of cool weather, members of the State Psychic Class, Texas, are renewing their interest and nvestigation of mental and psychic forces.

The Texas State Association is circulating a number of circulars by prominent authors, in answer to "What Is Spiritualism?"

Lyman C. Howe writes from Toronto, Ont., Canada: "After three weeks of suffering and struggle to keep above the ground, I am coming up. Am 100 per cent better than I was two weeks ago. I have not missed a lecture, but "Last Thursday Mr. and Mrs. E. W. it has been a painful effort and deter-Sprague, state missionaries of James-town, N. Y. came to our city, and on evening St. George's Hall was packed; Friday evening, Mr. Sprague delivered every foot of standing room occupied, and the platform crowded so there was hardly room for the speaker and medi-

for December, January, February, March and April."

Secretary writes: "Mr. and Mrs. J. W. Kenyon have filled a very successful engagement for the First Spiritual Society at Fitchburg, Mass., as lecturer and test medium, for October. Mrs. Kenyon is one of the best test mediums that has come before our society. The large number of tests given were rec ognized and has added largely to the good of the cause here and the comfort of those receiving them. Mr. Kenyon's ple to a higher aspiration for good and truth. His psychometric readings of human nature are fine and accurate."

Married at First Spiritualist Church Sixth street, Pittsburg, Pa., October 3, Mr. Frederick Potter and Miss Anna Troutman. Ceremony performed by Mrs. Anna L. Robinson, of Port, Huron

B. V. Springer writes from Clear Lake, Ind.: "The Progressive Thinker comes to me regularly each week laden with good things, peculiarly so to me as I am and have been for years investigating everything that comes within my reach that essays to solve the probems of the past, present and future relative to God and man, life and death, etc. I know as yet little of Spiritualism; in fact about all the knowledge l have of it has been gleaned from the pages of The Progressive Thinker. I was a preacher of orthodoxy twenty eight years, but through these years doubts would arise in my mind and like Banquo's ghost, would not down. Ten vears ago I stepped down and out, and have since been engaged in searching for truth and am still so engaged. Some years ago I had a severe spell of sickness. I was confined to my bed 36 days and to my room 43 days. There was something strange and peculiar attached to my sickness. Much of the time I was unconscious to all things external, but within myself a conscious ness remained with me. My father and mother-long since dead-appeared to be my constant companions. Suffice it, that when I became convalescent, my former faith had vanished, and the old Bible stories faded away into mythology where they belonged. Then I began to look about me, and commenced a deep, earnest and persistent study."

J. W. Dennis writes from Buffalo. N "On the evening of October 26, the First Church Society tendered to Mrs E. W. Wallis, of England, a reception and welcome, at the Temple hall of the society. A goodly audience attended. Moses Hull and his wife, Mattie E. had charge of the meeting, and right royally did they welcome this talented sister to this land of the free and home of a great host of Spiritualists. Mr. Hull and wife sang a beautiful song of welcome, that Mrs. Hull had composed for the occasion. After a few remarks by both Moses and Mattie. Mrs. Wallis delivered an eloquent address upon spiritual matters and the benefits of Spiritualism to the human race. She Spiritualism in England. The Cross of St. George. England's emblem, was neatly draped across the platform between the United States flags, so that this English lady had the inspiration that both banners would give her, as well as inspiration from the spirit side of life, which she seemed to speak under. Taken all together the occasion was a very creditable one indeed, and did credit to the managers, Mr. and Mrs. Hull."

Correspondent writes: "Mrs. Magdalena Kline is lecturing for the First Spiritualist Society of South Bend. Ind., during the present month. If Spiritualists everywhere would study and practice the truths of their philosophy as Mrs. Kline would have them do, Spiritualists as one great whole dress of the writer. We desire to know a folial, wis, the list two Sundays in the source of every article or item that November. He can be engaged any-appears. This rule will be strictly ad-where in Illinois, Michigan, and Wis-appears. This rule will be strictly ad-where in Illinois, Michigan, and Wis-appears. This rule will be strictly ad-where in Illinois, Michigan, and Wis-appears. This rule will be strictly ad-where in Illinois, Michigan, and Wis-appears. ing forth strength of mind, body and spirit thus confessing before men the spirit of the truth within.' M. Keim writes from Washington, D.

'Inasmuch as the National Spirit ualist Convention has adjourned to assemble again for action and deliberation in your city next fall, I take the liberty to make a few remarks com-menting on this subject. It appears that some of the most enthusiastic and sincere workers in the cause did not make their appearance. I presume some passed over to the other side, some are too busy, etc. The annual election of officers resulting in changing some of the personnel will evident ly bring new blood, vigor and strength am exceedingly pleased that Mrs. Longley, although personally not known to me, only through the press and friends as a life-long co-worker for the cause, is elected secretary of the asso

ciation. Many improvements can be made under the new regime, and espe cially if the organization wishes to ex tend its usefulness and popularity and strength all over the world. I would suggest that more attention be not only given to foreign correspondence relat workers. Mr. Carpenter and I will ing to statistics, mediumship, philosophy, healing, etc., but to the accumula tion of books, photos, etc., for library

use." Investigator writes from Omaha Neb.: "I wish to say a few words to the readers of your valuable paper about a scance I attended a few even ings ago in Patterson Hall. Mrs. E. E Long gave a demonstration of her pow ers as a physical medium, first under going strict test conditions, the ladies disrobing her and robing her again, while the gentlemen examined the seance room. As Mrs. Long stepped into the circle of about twenty-five people, that grand Egyptian guide of hers, Claude, controlled, asking in his forcible yet kind way if the audience were satisfied with the conditions. Upon an affirmative reply he said: 'Now I shall place you under test conditions. I ask you to give the medium your best thoughts, your earnest wishes and you are sure of results. Then the light was extinguished but the room was light enough to see the medium and the sitters all the while. Almost immediately two lovely roses were laid into the me dium's hands as she was making passes in the air, and quickly following were wreaths of smilax enough to entwine the whole circle, followed by more roses, etc. Then White Wing controlled, giving each one a chance to ask for their favorite perfume. As quickly as the name was called the odor of the different perfumes was plainly noticeable, and I am sure the seance from beginning to end was perfect success, showing the culture of this lady and the superiority of her wonderful controls. I can cheerfully commend her to all those who are in search of true mediumship in its high est forms."

G. W. Crawford writes from Kenton Ohio: "To the many readers of The Progressive Thinker I wish to say that the cause of Spiritualism is still progressing with us. We have had James A. Caton, of Columbus, O., the slate-writing and trumpet medium. with us for two weeks, and his mediumship is certainly wonderful, both as test conditions and prove his genuine- and Liberty in the United States and subject 'The Unseen Forces.' This lecturned away unable to get standing as a dark seance trumpet medium, His fast age is absolutely essential.

Less. We have had Mrs. Cowell, of Spain; relation of experiences by ture, as well as the other two was de room. Maggie Walte gives many strik- honesty is beyond doubt with us at in carrying out the Divine Plan.

ing tests, and the interest is intense. I Kenton. While we believe there is go to Pittsburg, Pa., for November. If fraud perpetrated by unscrupulous so-I continue to gain I will answer calls called mediums, we feel like heartily recommending Mr. Caton to all who wish the services of a good honest me-dium. Our people have gotten many tests through his mediumship that are convincing beyond a doubt. He will leave here in a few days to answer calls at Lima and Findlay, O., but any communication addressed in my care, will reach him promptly.";

Mrs. McCloy writes from Seattle

Wash.: "I feel impressed to write you of the wonderful tests given through the mediumship of Mrs. Lilian Nagell. They are mostly given by taking some article belonging to people, describing friends in spirit life, such as follows: There comes to me an old lady. She has on her spectacles, and holds her knitting in her hands. She was a great knitter. She has come to see her boy and sing to him her favorite hymn,' and the medium sang several lines of 'Mary to the Savior's Tomb.' The gentleman said it was perfectly correct. Another man, she told him he had a pain in his stomach, and under the heart that was caused by a hurt while he was young, and he was in the East breaking spirited horses. He said at was true to the letter. Many more tests as good were given, every one being recognized. Such work as this cannot but do good to our cause."

D. A. W. writes from Oil City, Pa .: 'We have with us for the month of October, Mrs. E. J. Demorest, of Pittsburg, Pa., a noted progressive speaker and test medium, and one who can be recommended wherever she may be as a fearless, honest medium. She is much sought after as an organizer. To connect the broken links of chain on the mortal and immortal side is her beautiful mission. Address her at 105 East Front street, South Oil Dr. Arthur Houghton has returned to Chicago and is located at No. 3508

Rhodes avenue. He is of the opinion that healers and mediums should not trust entirely to their spirit friends, but should do all in their power to better their social, mental and moral condition by educating themselves and giving the spirit world the best condition possible for growth. He has passed university examinations in physics, chemistry, electricity, mathematics, etc., and is a graduate in medicine and also has taken a course in bacteriology at Chicago University. He is about to open a meeting in Chicago and will apply for a charter from the Illinois State Spiritualist Association. His efforts will be largely devoted this winter to the interests of the Cosmopolitan University and thinks that all Spiritualists with true progress as their aim will give their moral support.

Esther Thomas, secretary, writes from Seattle, Wash.: "Owing to delay of charter our convention for September was postponed until November, and we sincerely hope that the Spiritualists of Washington will awake to the interest of their cause and meet with us in Tacoma the 16th and 17th of November, and help us to make this convention one of which our state may be proud. We are now a legally chartered body under the N. S. A., and as such hope to do much good work for the coming science and religion of the day. All subordinate societies wishing to be repre sented at this convention can do so by applying to us for a charter before the coming convention, and any speakers intending to come this way would help the cause and bring themselves before the Spiritualistic people of Washington by being with us at that time. Any so intending will find a welcome and place upon program awaiting them if they will send in their names beforehand to me at 2003 Second avenue. Remember, 'In union there is strength.' Rally around us, friends, and make this a day long to be remembered." Mrs. Alice Gehring writes: "I have al-

most finished my work at Winchester, Ind., and will be at home in Indianapo-lis, Ind., a short time and then start to Chicago and Omaha. I wish to say that in the villages we need more teach ers of the philosophy, I have met those who call themselves old Spiritualists who are ignorant of the philosophy and seeking after tests, and ready to criticize their mediums if their spirit friends can not tell how deep the water is in the well at home, and the name of all the horses and cattle fifty years back. Now think of such calling themselves Spiritualists. I have given a great many slate-writings which were satisfactory. Brother Jessup, one of best mediums in this state, is here. We hold circles every night and have got things started, and the people are anxious to learn and be enlightened. A speaker is needed here."

NOTICE.

Contributing membership to the N. S. . can be secured by individual Spiritualists by sending one dollar to the secretary, which will entitle the sender to certificate of contributing membership, and to one copy each of the annual reports of the conventions of the N. S. A. for 1897 and '98. MARY T. LONGLEY, Sec'y 600 Penna Ave., S. E., Washington, D.C.

Healing, Causes and Effects. Dr. W. P. Phelon's latest book, is a presentation from the spirit side of life of the basic priciples of Mental Healng and their relation to Vibration. The Esoteric under-current of the processes manifesting themselves in the operation of healing, is clearly shown to be the silent power of invisible force. Under the head of "Causes and Effects" are made plain many hitherto mexplained phenomena, along the

lines of spirit power, attraction, repulsion and overcoming. It treats of adepts, mediums, and their varied powers. It also has something to say of elementals, and man's power over the unseen. The Helpers and Hostiles of the Invisible World are described, and their abilities specified. Astral conditions, with the process of going out on the astral currents are explained by one who knows. The subject of Fear occupies one whole chap-

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QUESTIONS * ANSWERS

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

N.OTICE.—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:

Frank DeGroff: Q. (1) What was the origin of the ancient mounds, stone structures, etc., which are found in South America?

(2) Were the Mound Builders the forefathers of the modern Indians?

(3) What was the age of the Mound Builders? (1) Those who have studied the ruins in Bolivia

arrive at the conclusion that they antedate the wonderful antiquities of the Incas of Peru. The stone blocks are cut with utmost care and precision and clamped together with bronze: The remains indicate a high civilization. The origin of the builders as well as of the Incas, is abso-

The Mound Builders of North America, left remains of colossal proportions, and some of their earth work rivals the pyramids in herculean labor.

The character of all these remains is suggestive of a

common origin of the peoples who produced them. They remind of Egypt, yet they are not Egyptian. spirit intelligence was allowed to write the volume of the history of these pre-historic races, it would refer them to the same origin as the Egyptian, but thrown off before the latter had taken on the characteristics which are distinct in their history; that is before the Egyptian people had entered Egypt and became Egyptian.

The struggles of this new world civilization; the conflict of races, especially with the Indian already in possession, would form strange and savage history.

The Mound Builders were not of the Indian race, and the age of their greatest works was at least 2,000 years When they occupied this country, the mastodon was as plentiful in the marsh lands of Ohio, Indiana and Illinois, as the elephant now is in its native haunts.

E. A. Nash: Q. (1) What is Masonry?
(2) Why is the Catholic church opposed to it?

(3) Is the Catholic religion more closely allied to the Bible than the Protestant?

(4) Is a sensitive person more easily developed than A. (1) Masonry is of very ancient origin. Tradition

nor history have anything to say with certainty of its beginning. The claim popularly entertained that it began with the erection of Solomon's Temple, has no foundation. That it descended from the "mysteries" has more

There is no doubt that it gives all that has descended to our time of the wonderful ceremonics which formed the religion of the ancient world.

The present name and ceremonies are of recent date, being no older than the beginning of the 18th century. It adopted the belief in liberty, equality and fraternity, which called out maledictions from the Pope. This doctrine increased the animosity of the Roman church ever felt to all secret societies, which has increased, for the church can tolerate no power which may in any way con-

(2) The Catholic religion is more logically consistent than the Protestant. It says the Bible is an infinite, inspired revelation from an infinite God; such a revelation cannot be understood by finite beings, and hence the necessity of an inspired and anointed priesthood to stand between this infinite being and finite man, as interpreters. This is logical. The Protestants make the same claims for the Bible, but they say in the face of these claims, that finite man must interpret it, each for himself. This is illogical. The Catholic is assuredly the most consistent.

(4) Sensitiveness is the condition for mediumship, and when possessed is so much gained. Mediumship is simply its use.

Mrs. Alfred Bailey: Q. (1) The father of a friend promised to return and communicate with him, if possible. That was years ago and yet the promise has not been fulfilled. Why not?

(2) Is it right for a medium to receive pay for scances: Do they not ask a price for that which costs them nothing?

(1) Because he has never found conditions that would enable him to fulfill his promise. If this friend will form a circle and make it possible for his father to communicate his wishes will be answered.

(2) It is a mistake to suppose mediumship "costs nothing." It is the most costly faculty to vital force and energy. As for the pay the medium should receive, in one view communication with the spirit-world is priceless, and there can be no fixed valuation. On the other, the time of the medium should be paid for. Personally I have always been instructed, and have from the first held to the opinion that mediumship should not be sold like corn in the market, and that it was too sacred for barter.

W. H. Richardson: Q. How do you explain the fact that sometimes, a person passing utters a short sentence, not a word of which I distinctly understand, but after a few minutes the meaning comes to me, word by word, or

The experience of this correspondent is not peculiar or unique, and it is not necessary to go beyond the mind itself for an explanation. All sounds striking the auditory nerves through the ear produce impressions on the brain. The mind may be preoccupied at the time and not recognize them, but they are nevertheless recorded and when the mind is no longer diverted, it takes cognition of them. It may do this, "word at a time," or "like a flash," according to the slowness or rapidity of its awakening.

Chas. Hoffman: Q. Why do not the spirits of murdered persons inform us as to who their murderers are, especially when the murderers can be easily found?

A. There are many and great difficulties in the way of such communications. Yet such have been given. However, until a spirit's testimony is accepted in courts of law, incriminating communications can not be safely re-

J. G. Leathers: Q. (1) What was the cause of the Ice

Age? (2) What is the meaning of telepathy?

A. (1) This question has been answered at length in a preceding number.

(2) Mind reading. It was coined or applied, by the London Psychic Research Society, and voluminous experiments made and recorded.

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MORE WONDERFUL THAN FICTION. THE FRAUD QUESTION.

Experience in Spirit Photography and Spirit Truth or Death-One It Will Painting.

· Having traveled about the world considerably, I have seen many wonderful things in this age of marvelous achievements, but not so wonderful as the facts related in this short narrative. I have for eighteen years been an amateur photographer. I take special interest in whatever may pertain directly or remotely to this line of business. My natural disposition and training do not lead me to readily accept every new thing that may be presented, until I have demonstrated it to be a reality.

Desiring to try an experiment of impressing an image on a dry plate without the agency of light I bought a box containing a dozen 5x9 dry plates just as it came from the manufacturer, and in a dark room broke the seal and removed one plate, placing it in an empty box.

Having heard of the Bangs Sisters, as spirit artists, I, with the box in hand, called on them at their home, 654 West Adams street, Chicago. I told them I desired to try an experiment and requested the use of a dark closet for a few minutes. In this dark room I took the plate tween two slates, wrapped these, also, in black paper so tween two clates, wrapped these, also, in black paper so as to exclude all light, and then, in a large, well-lighted room, hung the slates on the gas fixture. I kept my eye constantly on the slates. In about five minutes I heard raps on the frame. During this time a message was written on another slate by a brother who had passed away in his youth. He said he had done the best he could with the plate, and told me to take it home and develop it. I then placed the plate, which had not been touched by the medium, again in the box and left for my home in a distant city. I there developed the plate in the usual way. It had not been exposed to the light nor been in a camera or near a lens. The plate contained the following message from my brother:

"Dear Yes I have been with you much of late, inspiring you to be good to our mother, and helping you to understand the spiritual lays. This is a new experiment to me and if these lines are a success, we will then try to obtain a spirit likeness in the same manner."

So much for a promise. On the 29th of November, 1897, I again visited the Bangs Sisters to see if my brother's promise would be fulfilled. I had with me two plates which I had placed in an ordinary plate-holder in my own dark room. I wrapped the plate-holder in a black shawl and laid it in my lap where it remained during my call. I had previously written to my spirit friends, one to my brother, after sealing them in an envelop, I placed this between two slates on the top of the table in broad daylight. After sealing the slates I discovered that I had dropped one of these letters. This I placed on top of the slates and placed another slate over it. By placing my ear on the slates I could hear the scratch of a pen. In about ten minutes I was told by the medium that the writing was finished. I then opened the slates and found not only the two letters, but also the one I put on top of the slates all in the scaled letter.

The three letters were all answered in ink, five pages in all, of well-written, well-worded matter. Each of my letters had been fully answered. My brother in his letter stated that he had given me something on my plate which would surprise me and urged me to guard it against every ray of light, and also, from other forces until after it was developed, as it was very sensitive. I found on developing the plate that my brother's statement was true, as the picture finally developed, fairly flashing up when pouring on the developer. It proved to be not a negative as I had expected, but a positive, or transparency as it is usually called, and covered about one quarter of the plate in one corner. The subject was the head and bust of a beautiful young lady of intellectual face, illumined by the purity of a soul that looked out through eyes of a peculiar softness. The identity of the subject does not concern the public, but the facts regarding the method of obtaining the picture does. How was this remarkable feat accomplished? The method of procedure which I have carefully related convinced me that I had not been duped, that no trick had been played, but that the picture had been produced by some laws not known to photography.

Nearly a year passed before the facts above narrated occurred. On the 13th of September, 1898, I again being in Chicago on business, visited the Bangs Sisters for further experiments in the new photography. My brother wrote that conditions were not favorable for successful experiments with dry plates that day, but that he would give me a full-sized portrait on canvas. I gladly accepted his offer, with the distinct understanding that the picture was to be produced on top of the table, in the broad daylight and in my presence.

I took two ordinary canvasses on stretchers 20 x 27 and

placed them together on top of an ordinary plain table, and so arranged the table, having drawn down the window curtain to the top of the stretcher, that most of the light entering the room passed through the white canvas stretcher which leaned against the blind, I sat at the edge of the table, the two Bangs Sisters sitting near me. With watch in hand I watched developments narrowly. My brother had previously told me that the transparency would be duplicated. This was at my home, no one in Chicago having ever seen it. In just forty seconds I could see the faint shadows forming around the eyes, and in two minutes the full outline and most of the details of the head and bust were visible and continually growing stronger. I now discovered an imperfection on the canvas and asked permission to change it. Permission being granted, I substituted a new stretcher for the imperfect one. The picture was transferred to the new canvas grabber. in the twinkling of an eye. I now raised the curtain, threw open the blinds, and taking the two stretchers in my hands sat with my elbow on the table, watching the picture form and grow in detail before my own eyes, while the intense outside light streaming through the canvas rendered every line and detail distinctly visible. At the expiration of eight minuates I clearly recognized the features of the transparency I had at home, but I was critical and remarked that the face was somewhat narrower than the first picture. Instantly the work on the canvas disappeared and in about ten seconds, reappeared with the face a little broader. In just eleven minutes' time there was revealed a perfect lifesize copy of the transparency, but in colors of exquisite tints and shades and most admirable technique. The picture was artistic in a high degree, revealing the same intellectual and moral strength and soulful expression shown in the transparency. I placed the picture in a chair and we all noticed that the shadows. were being strengthend and minute details brought out while we were examining it. The flesh tints of the face and neck become more pronounced, in fact, the whole

seen in the work of masters. A gentleman unusually well qualified to judge pronounced it a very fine piece of artistic work and thought it might have taken several days to produce it, he knowing nothing of its origin.

picture seemed to take on that finished and artistic look

Both of these pictures were represented as the work of spirit forces, and, so far as I can see, the claim cannot be successfully disputed. What lessons are taught by these hard facts? Simply

that we are only on the threshold of knowledge, and that when we learn more about nature's laws much hidden knowledge will be revealed to those who will use it hon-TRAVELER. estIv. Chicago, Ill.

"The Gospel of Buddha, According to Old Records." Told by Paul Carus. This book is heartily recommended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and

Be in Due Time. "Whoever knew Truth put to the worse, in a free and open encounter."-

It is easy enough for those who haven't a cent to their name, those who never could gain a surplus of money, to say just what they would do with it if they ever got a few thousands ahead. It is also easy for a poor person to find fault with a rich one. but would he do any different if he was in that rich man's place? In

ninety-nine cases in a hundred, no. The act of money-getting, like the act of finding fault, is born in the person, whether as an inheritance or governed by the planet under which the person was born, is yet a matter of speculation; but true it is, and well-known to. all who have made the matter a study to any extent.

This desire for money will lead humanity to almost anything, and they need not be in desperate straits to inspire that desire, it is simply the inborn desire gone to seed, a hereditary greed against the cause of Spiritualism, in numy instances, and a grand opening to fake under the cloak of our "religion" and make money easy, no wonder there are many and more be-

ing taught. Think of the preponderance of evidence against Spiritualism to-day, esrecially the physical phenomena, were all fake mediums to "show their hands" and tell, and continue to tell what they have been doing and how they have been doing it for the past few years. It would make your hair stand straight up on your head. You would not believe it. It would make

your heart come up in your throat.

I have not entered the ring; I never enlisted with the gang, but I have been placed where these things have been before me constantly, and I know what

am talking about. Had I not been almost born a Spiritualist I would have doubts as to there being anything of truth in the whole thing. But my father was a medium, my sister was a good medium, I have been closely associated with genuine mediums, and although never practicing for money, I have ever been a medium and can have no doubt regarding the return of our friends who have passed from mortal view, when favorable opportunity is given them, providing they, too, have sufficiently developed to know how to manifest, and this, my knowledge of it, is what makes more damnable to me the fraudulent manifestations. The truth is sacred to my soul, and to see it trampled in the mire and slime of deception seems like an unpardonable

outrage upon the sensitive ones whom we have missed from our mortal side; a dishonor and a worse disgrace than the other part of the act, that of obtaining money under false pretense. That is only a crime against man-made laws, to protect the possessors of money aginst wily schemers; to protect what the possessors often secured in a similar way; but to imitate those we love and have lost from earth; to place the foul lips of a faker to ours in imitation of the sacred dead (or risen one) at a dollar a kiss, or free, is too low to admit of description.

I was a Spiritualist before the phys-'cal phenomena, aslde from those raps, began, and therefore did not get my Spiritualism that way-am not dependent on that special phase for my enlightenment.

The physical phenomena does not ccutain all the fraud and deception there is in the ranks. There is much upon the rostrum and in private, partaking more of the psychic, that is rank fraud.

So many, upon reading such assertions as t name them if he knows?" For two excellent reasons, and they may be made one in this manner: "You must be prepared to receive or you cannot under stand and would resent it bitterly, to the secret amusement of every fakir in the land." But the time must soon come for the mentioning of names in this connection, and with it will come bitter personal contests and many confessions, and when these come Spiritualism will totter like a reed shaken by the wind, like old age on the brink of the grave, but so long as there is a truth within, around and about it, it will stand, and we must stand by that truth.

This is not fault-finding, it is only stating what all do know is true. care less for how people act towards each other than I do for their criticisms of my own failings, and that is deinfintesimal, but I do care when the face of a man who has not shaved for three or four days is pressed to mine in representation of my mother or my sister, and I know dium; but to grab and hold him at that time, with a house full of close adherents, worshippers, in fact, at present, is equivalent to a great big row with unequal chances against the

If there is any genuine physical man ifestation, however, there is a way of finding it out without so much of these disgraceful seance-room brawls being enacted. It will cost something to do this sifting, not so much in dollars and ceuts as in increasing the prejudice against the cause. But however that may be, let us have the true and discard the false, even to the sacrifice of the half or ninety-nine one-hundredths of our boasted millions of Spiritualists. We had better have a few and know them true than to convert the whole world through fraud if fraud is all we have. The world in a great measure has been living upon fraud for thousands of years and we promise them Truth: now let us furnish it or cease promising. 1- 60
Many of those converted by and

through physical representations are ready to give up the whole of Spiritunlism when they learn that these things they have "seen with their own eyes," of such maryelous(!) character, were only tricks of legerdemain. In their mad rush for physical manifesta-tions they have forgotten to look around them at the psychic or soul side, where evidence of a genuine na-

ture is abundant and beautiful. What we need is cool, careful education regarding the various modes of be enabled to sift for himself and herself whenever they are called upon to attend any of the various perform ADCOR.

In this the N. S. A. can do good work by and through its organized forces, in the way of "spotting" and recording the names of all. They can do far more in this way than by tracing down individual moral characters, to place Spiritualism upon a higher standard of truth before the world, and far more than by all the Jubilees that could be naintained annually.

"Come, let us reason together," and look within for a time, and make the best of a bad matter, even at the risk of being traduced and maligned before. read it without spiritual profit. Price \$1. For sale at the world. Let the N. S. A., under the 15 cents.

present or any other regime, take hold

of the matter and push it along. It is a deplorable fact that Spiritual-ists, in a measure, are to blame for much of the fraud we get along the line of our phenomena. That predomliant desire for something "marvel-ous," a "test," has produced a com-petition among the mediums. The price set upon the greatest variety of 'lests" and the deepest "marvels," has encouraged the ambition to make manifestations, to produce more than their mediumship was capable of, to outdo scrieone else and make their seances the greatest attraction for the curious and gain their custom and praise, and through this means the custom of their

The avarice and lack of scruples on one hand, and pre-eminent thirst for the marvelous on the other, has made a splendid market for all kinds of phenomena and an easy manufacture of the facilities for producing the desired phoses.

Merchants and manufacturers of prestidigitarian implements have so systematically manipulated their business as to acquaint themselves with the wants and desires of our media (fakirs) and make the equipments accordingly, and they report that in cer tain lines they have a good trade and can get their own prices. They have the names of all the "mediums" (fakirs) that run shows by the use of their furnishings. These trumpets, trick tables and rings, false faces, wigs, a very fine gauze, little capsules to produce etherialization, and many other devices, and they can explain the use of them, and are free to talk about and explain them, but the names of their patrons are dead

scerets. Many mediums(?) who are sworn-to by old Spiritualists as beyond suspicion, are to-day among the best patrons of these mstitutions. To give the names would be to have them arrested, the gang broken up and their excellent paying business ruined.

Here we have an "endless chain" of a different kind. It is easy for them to go into court if they have to and join with their dupes in laudations of the "mediums;" this they seldom need to do, as the dupes are always in evidence when they can become martyrs or heroes to the cause of the "persecuted mediums."

Nicety-nine in a hundred of those who are faking for a living are not mediums, and in reality do not believe in Spiritualism. Those who have any medial power at all, and know from vience comes that power, and who play these tricks, must expect to call down upon their heads the hand of justice sometime, either here or hereafter, and be made to suffer for this most damnable crime against right and touth and the sacred principle of spiritcommunion.

This rehearsal of facts is now too glaring to be rebutted and too sublime to longer be neglected or slighted with a pooh-pooh! of insignificant disgust. This knowledge is at present going the rounds of the Spiritual press and the honest leaders in this cause in a subduca whisper. It is public property privately preserved, but it is about time to throw out a skirmish line and pickets, and to get our forces in position to meet the enemy.

An enemy in the ranks is more to be dreaded than those who meet us face to face in battle, because of their knowledge of things; but if there is a truth behind it all, for the sake of that truth, for the sake of proving to the world that there is such a truth, for the world's sake, let us find that in our immense rubbish-heap and put it up somewhere everywhere before the groping, blinded, anxious world and rotect it, and nurture it, and make of just what our friends over the way have designed-a beacon light.

Let this be the principal aim and object of every organization in the cause, from the N. S. A. down to the remotest auxiliary. If we are to have any creed to bind us let it be but "Truth, Honesty and Charity." and our watchwords "Eternal Progress." Let us cease spending money foolishly toward flirtations with popular opinion and attend us teach the world to love us for our works of kindness and good to our fellow-men. Let us teach the curious searchers after the phenomena the marvelous, that there is something more required than the pacification of morbid appetites, that there is a philosophy, that there is a literature from which much can be learned, and that there is a finer psychic force underlying all these phases that is sweet to possess, and how to possess it.

If we perish, something will rise up from our ashes and carry forward this truth that will stand eternally, though man the mortal prove false and fall by the wayside, something will come and move on through all the ages of the future. If we lose all else and gain this one truth we have gained the best of life, for that we can take across with us through the silent pass of death he tween the life immortal and the mortal. All else must leave us at the DR. T. WILKINS. grave.

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PASSED TO SPIRIT-LIFE.

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

Edwin Carter, of Medina, Mich., passed to spirit-life, October 20, 1898, at 71 years of age. In 1886 he was dangerously burned by an explosion of gasoline; in 1888 he was stricken with paralysis, and despite the best medical skill he failed, until his spirit took its flight to a brighter realm. The funeral was held at the family residence, and argely attended. Services by the writer, assisted by a minister of the vil-MRS. B. G. HOIG. Morenci, Mich.

Passed to the higher life at his home, near Lawton, Mich., Oct. 22, 1898, William Warner, at the ripe old age of 84 years. He embraced the truths of Spiritualism eight years ago, which were great comfort to him in his last days. He saw and communed with those who had gone before. He leaves a wife and four children who are comforted with the knowledge there is no death. Services conducted by Mrs. Marian Carpen-

Passed to higher life, October 8, in Smithtown, Pa., Mrs. Paul Hough, aged 68 years. Mrs. Hough leaves a husband and large family of children to mourn her loss. Six sons acted as pallbearers for the mother. Services conducted by Mrs. Anna L. Robinson and Mr. J. Hough, at the Lutheran church, Smithton.

George W.Parkinson, president of the Indiana Association of Spiritualists, passed to spirit-life, Saturday, October 22.' The deceased had been a Spiritual ist for many years, was connected with the founding of the Chesterfield camp, and occupied the office of president since the death of Dr. Westerfield. Mr. Parkinson was 75 years old, a

wealthy farmer and upright citizen, which was attested by the large attendance at his funeral. A procession of vehicles two miles in length followed his remains to the grave where they were buried according to the rites of the Odd Fellows. Mrs. Pfuntner gave the funeral address at the house. About three weeks before his demise, Mr. Parkinson fractured an ankle, but had improved so rapidly, was able to be about. He had been walking around the room, went to his bed, sat down on the side, threw up his hands

and expired.
Mr. P. B. Millspaugh. Anderson, Ind... first vice-president, will act as president of the Indiana Association of Spir-FLORA HARDIN, Anderson, Ind. Secretary.

"Religious and Theological Works of Thomas Paine." Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 430 pages. Price \$1. For sale at this office. "Ancient India: Its Language and Religions." By Prof. H. Oldenberg. The subject is of unusual interest at the present time, and it is here treated readers. For sale at this office. Paper, price 25c. in a way to interest and instruct all

"The Infidelity of Ecclesiasticism. A Menace to American Civilization." By Prof. W. M. Lockwood, lecturer upon physical, physiclogical and psychic science. Demonstrator of the mo-lecular or spiritual hypothesis of nature. Scholarly, masterly, trenchant. Price 25 cents. For sale at this office.

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IMMUTABLE LAW.

A Philosophical Disquisition On the Subject.

To the Editor:-It seems to me that some persons would sooner try to establish their opinions than to promulgate the facts observed in nature. Whether they desire to possess that charm of pleasantness, rather than that of truthfulness, or whether it be their inability to perceive and comprehend, we are not at liberty to decide. Perusing a recent number of The Progressive Thinker, there fell to my notice an article headed "Immutable Law," and I can assure you it was exceedingly amusing, if not instructive.

The writer proceeds to give the defi-nition of the term "immutable," as held by lexicographers, "which means un-changeable." So far we agree; but when he says that a thing must be unchangeable to be eternal I surely must dissent. And my reason for dissenting is based on the fact of the indestructibility of force and matter. Matter can be attenuated, but never annihilated; force can be utilized, but it is ever conserved. Hence force and matter, which are inseparable, do constantly change their relations to other things in the universe; nevertheless, they are

eternal: The greatest confusion arises from the lack of power to discriminate between the thing itself and the action of that thing. Hence, some make principle and Law synonymous. Therefore I will give my definitions of these

Principle is that force in nature that causes elements to become composite, and to assume form and variety. Law is the uniform action of prin-

ciple. As an illustration, I shall use Under certain conditions, H.2. O. always forms water, the condition that governs the operation is the law, and it is immutable. Principle is the force that causes the union. Axiom; Principle always acts the

same when the conditions are equal. In regard to the "beneficent design and purpose emanating from intelli-gence," I would say that all processes of nature tend in that direction. Principles working down through substance have ever remained the same, and have the appearance of being predetermined and possessing intelligence. And who will deny the wisdom displayed in all cosmical operations?

Following the inferences made from geological formations: Do we find the isces preceding the water, or the herbaceous animals the vegetables and shrubs? Did the solidified condition of rock structure precede the nebulous or gaseous condition? I shall admit that this inherent force is not omnipotent, but is held in limitation, by the condition in which it is expressing itself, unable to transcend this condition until favorable circumstances or a formative condition has been evoked.

Our knowledge being only relative, why should we be so dogmatic as to deny consciousness and intelligence being co-related with all force and substance? The same writer states: "All phe-

nomena result from cosmic forces resident in insensate matter." I know not whether he belongs to that school of savants who hold that life-energy is the resultant of focalized chemical combinations, and that organization pre-ceded life. If he does, I should like to know why isomeric bodies manifest as they do? Do these cosmic forces, of which he has reference, differ in quality? If so, can he demonstrate it? If they are uniform, and upon analysis we learn that isomeric bodies are identical in composition, but differ in properties, I should still ask for a solution. Is it blind energy, or intelligent

energy?
"Chaos ofttimes reigns in spots." With this sentiment I perfectly agree, although it is not broad enough, and I would say: Chaos always reigns in spots, and those spots are the blots upon the brain.

Man aptly says, when he does not understand, nature is blind and unintelligent, her forces are antagonistic, and chaos does reign. WM. R. FREAS. Philadelphia, Pa.

Spirit Picture in Oil.

Something over thirty years ago my wife, Jennie Gee, passed into spirit life. There was only one photograph of her ever taken, and that was lost shortly after her death. I have tried on various occasions to obtain a spirit picture of her, but did not succeed. Nearly twelve years ago she materialized through a medium and promised me that I would obtain a painting of her through the mediumship of a young man. On the 12th of October of this year, Mr. George H. Brower, a young medium of this city, called at my office, which will be found laden with gems and to my surprise asked me if I picked up in the course of her investiwanted a spirit picture. I told him certainly I did. In less than a week I was at this office. invited to his studio to see the painting. To my great joy the principal picture I a correct likeness. There was also upon the canvas an accurate picture of my daughter Mollie, Dr. Spencer, my guide; Miss Hattle Rummage, who passed into spirit life from my house, my Indian guide (Santagua), together with a representation of my own photograph, in the hand of my Egyptian guide. The artist above mentioned has never taken a lesson in painting in his hie-all of his work coming through spirit guidance. This painting is at my office for inspection. PROF. M. C. GEE.

The Principles of Nature, as Discovered in the Development and Structure of the Universe. Material and Spiritual Magnetic Forces. Laws of Spiritual Manifestations and Mediumship. Spiritual Planes and Spheres. Given inspirationally, by Mrs. Maria M. King. In three volumes, 8vo. A remarkable work; among the greatest in the literature of Spiritualism. Price reduced

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concise history of that Romish churchly universal nature and their souls with institution known as the Inquisition. institution known as the Inquisition. The animus of Romanism against all closer connection with the purer realms institutions, beliefs and parties not in conformity with the ruling powers of the Romish hierarchy is plainly shown in these statements of verifable history.

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"Talleyrand's Letter to the Pope" will he found especially interesting to all of Rome and its priesthood. Price 15c. who would desire to make a study of For sale at this office.
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INTEREST TO SPIRITUALISTS Sunday Spiritualist Meetings in Chicago.

Anyone who is sick and failed to find relief, should send their name and address (with stamp for reply) to Dr. J. CRAIG, Sacramento, Cali., 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 ad. and I may convince them of the truth

L. H. FRIEDMAN.

Dr. Louis H. Freedman, the Australian Healer, who is now in Chicago, is doing a great work in curing the afflicted in a wonderful manner. His address is 3152 Forest Avenue. He gives public exhibitions every Sunday afternoon and evening in the Masonic Home Temple, Forest avenue and 31st street.

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

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author's wide experience in Spiritualism and her study of occult science have prepared berto write this romance. which will be found laden with gems gation and studies. Cloth \$1. For sale

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

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of Man." Two papers, given in the interest of spiritual science, by Michael By Abby A. Judson. This book is dedicated to all carnest scale with a icated to all earnest souls who desire, "History of the Inquisition." Every by harmonizing their physical bodies citizen of our country should read this and their physical bodies with

"The Great Roman Anaconda." By Prof. Geo. P. Rudolph, Ph. D., ex-priest sale at this office, and will be mailed It is good reading, and should be widely nostpaid for 25 cents.

Hall pointed letter to be be be said to be said t ened concerning the ways and methods

People's Church. Services Sunday at 8 p. m., in Handel Building, room 518. All interested friends and Spiritualists invited. Mrs. M. El Kratz, pastor. West Side Spiritual Society meets at No. 46 South Ada street at 8 p. m. Church of the Star of Truth, Wicker Park hall, No. 501 West North avenue.

Services at 7:45 p. m., conducted by Mr. and Mrs. William Lindsey. Spiritual Advancement Society, 274 Warren avenue, mear Robey street, holds service every Sunday evening at 7:45. Dr. Hasenclever lectures and

gives spirit messages. The Englewood Spiritual Society meets every Sunday in Hopkins' hall, 528 W. 63d street, at 2:30 and 7:80 p. m. The First Spiritual Society of the South Side, No. 77 Thirty-first street, will hold meetings at 2:30 and 7:30 p. m., each Sunday, beginning October 2, 1898. Mrs. Georgia Gladys Cooley,

pastor. The Progressive Spiritual Church, G. V. Cordingley, pastor, room 409 Handel Hall, 40 Randolph street. Services at 7:30 p. m.

The First Society of Rosicrucians, J. C. F. Grumbine, permanent speaker, meets in their conference room, 810 Masonic Temple Building, every Sunday at 10:45 a. m., and 7:45 p. m. Ohurch of the Ministering Angels, 590 South Ashland avenue, corner 18th street. Services every Sunday evening at 7:30. Mrs. M. Summers, pastor.

The Second Church of the Soul will

hold meetings in Van Buren's house, Madison street and California avenue, every Sunday afternoon at S o'clock and 7:30 in the evening. Good speakers and mediums will be present. The Church of the Soul will hold union services of Sunday school and church, each Sunday morning, in Room 608 Handel Hall Building, No. 40 Randolph street. Church services at 11:30. The Christian Spiritual Society holds meetings in Hygeia Hall, Washington boulevard and and Paulina street, at

2:30 and 7:30 p. m. Miss Sarah Thomas conducts the services. Band of Harmony, auxiliary to the Church of the Saul, meets at Handel Hall Building, 40 Randolph street, every first and third Thursday of the month, beginning afternoons at three o'clock. The ladies bring lunches; sup per at six o'clock. Tea and coffee served.

The Lake View Spiritualist Union meets every Sunday evening at 7:45 in Wells' Hall, 1629 Clark street, corner Fletcher street. Meetings conducted by Carl A. Wickland and wife, assisted by other mediums and speakers. All friends and members are invited.

The Second Church of the Soul meets at Van Buren Opera House, corner of Madison street and California avenue Sundays at 3 and 17:30 p. m. Good speakers, assisted by Mrs. Andrews, Mrs. Goble, Mr. Wilks and Mr. Shaffer,

Send in notice of meetings held on Sunday at public halls.

NOTICE TO THE SICK.

Dr. Watkins will on October 15, move to his new Bostomoffice, 406 Massachusetts avenue, Hotel Palmerston. Seven rooms in this beautiful hotel are being prepared especially for Dr. Watkins offices. Kindly memember the street and number, 406 Massachusetts avenue. Please address all letters until October 15 to Dr. C. E. Watkins, Ayer, Mass.

TESTIMONIAL.

B. F. Poole, Clinton, Iowa-Dear Sir: -Your Melted Pebble Spectacles are all you claim for them, and even more. Your Magnetized Compound is a wonderful remedy, and acts like magic derful remedy, and acts like magic upon sore and weak eyes. I would not be without it. Very respectfully,

MRS. J. A. PERKINS.

Easthampton, Mass.

Easthampton, Mass.

Easthampton, Will send a sample

For 30 days I will send a sample package of Magnetized Compound for the eyes, for 10 cents, by mail Clinton, Iowa. B. F. POOLE.

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The Lyceum, devoted to the interests of the young, and to lyceum work, is published by Tom Clifford, at Cleve-land, Ohio, No. 61 Willowdale street. Only fifty cents per year. Every young person should have access to its umus. In fact, all classes will find something of special interest in it. It is published weekly. Try it.

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Dr. C. E. Watkins-Dear Sir:-I wish to thank you for sending me to your cancer clinic for the cancer kill treatment. I am greatly relieved and rejoiced at the age of 68 to have my cancer of 20 years' growth killed and entirely removed from the right breast in two weeks' time. The cancer home is airy, sunny, cozy, comfortable and homelike and the food, nursing and treatment so suited to each case, that one feels contented and happy there. All connected with the clinic are especially fitted by training and experience for their respective duties, careful and considerate of the welfare and comfort of your patients, and honorable in business matters, and I can cordially rec ommend sending cancer sufferers to the clinic, and I think the grateful patient should sound your merited praise far and wide. Your grateful patient, ELIZA B. NYE.
Barre Plains. Mass. 46

BEAR IN MIND.

In sending remittances to this office write your orders on a single sheet of paper, to file away for future reference If you have anything to say to the editor outside of that, do so on a separate sheet. It is not safe to send money in a letter; if it is sent that way, and lost in the course of transmission, you will be the loser. Do not send personal checks, as it costs 15 cents to get them cashed. Send postal or express order, or registered letter or draft payable in Chicago or New York, and there can be no loss.

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tangible proof, of SUCCESS. A man may proclaim himself a great healer, a wonderful physician, but his claims will meet with derision unless supplemented by tangible proof, hence we submit the

FACTS FROM OUR MAIL.

Drs. Peebles & Burroughs, Battle Creek, Mich.
Dear Doctors:—Will say that I sm feeling as well
as I ever felt and will need no more medicine. Please
receive my thanks and gratitude for your valuable
advice. Hespectfully,
Oct. 1, 1898.
Winnebage City, Minn.

Drs. Peebles & Burroughs, Battle Creek, Mich.
Dear Doctors:—I feel better now than I have in
twenty years. Many thanks to you, kind doctors,
you have been very kind to me. Respectfully.
Oct. 1, 1898. ELIZABETH WYTHE, Seville, O.

Drs. Peebles & Burroughs, Battle Creek, Mich.
Dear Doctors:—I am perfectly well and do not
think it is necessary to take any more treatment.
Yours truly,
Bept. 27, 1898.
Hanover, Ill.

Drs. Poebles & Burroughs, Battle Creek, Mich.

Dear Doctors:—Instead of that tired, worn-out
feeling, I now feel like a man able to do a day's
work. I consider up investment in a month's treatment from you the best I ever made. Sincerely,
Oct. 1. 1898.

Richmond, Ill.

Drs. Peebles & Burroughs. Battle Croek, Mich.
Dear Doctors:—i am improving all the time, and
feel stronger every day. Your two months' treatment has done me fifty dollars' worth of good, and
I cannot thank you enough. Yours truly,
DORA C, LOWELL,
Wadena, Minn, Drs. Peebles & Burroughs, Battle Creek, Mich.
Dear Sirs:—My wife is improving rapidly, is gain
ing in fiesh and strength every day. A desire to ex
press my gratitude and appreciation of what you have
done for us prompts me to address you. Gentlemen

done for us prompts me to andress you. Gentlement, allow me to thank you heartly for your cure of my wife's case. Very truly, T. S. Curris, Glendeane, Ky. Drs. Peebles & Burroughs, Battle Creek, Mich.
Dear Doctors:—I am feeling splendid, so well and
strong and have improved wonderfully under your
treatment. Very truly,

Mrs. EMMA STILER,

Omahn, Nebr,

Our Key-Note to Success

Absolutely Gorrect

Drs. Peebles & Burroughs, Battle Creek, Mich.
Dear Sirs:—Your diagnosis of my case is perfectly
correct. Walter B. Manew,
Oct. 1, 1898. Plymouth Ave., Cincinnati, O, Drs. Pecbles & Burroughs, Battle Creck, Mich.
Dear Sirs:—Your diagnosis of my case is correct in
every particular. Respectfully.
W. G. ROBERTS.
Oct. 1, 1898.
National Home, Ind.

Oct. 1, 1893.

Drs. Peebles & Burroughs, Battle Creek, Mich.
Dear Doctors:—Your diagnosis of my case is absolutely correct, Very truly, Mrs. Johnson,
Allegheny City, Pa,
Oct. 8, 1898.

Drs. Peebles & Burroughs. Battle Creek, Mich.
Dear Sirs:—I received the disgnosis and it is correct in every way, Yours truly, E. A. DAOGETT,
Oct. 3, 1888, Rutiand, Vt. Drs. Peebles & Rurroughs, Battle Creek, Mich. Dear Doctors:—I thank you for your excellent an correct diagnosis of mydrlend's case. Yours truly Oct. 1, 188.

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Send Name, Age, Sex and a Leading Symptom and Receive an absolutely

correct diagnosis, FREE.

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SAN FRANCISCO, CAL.

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The following is taken from the San Francisco "Progress" of November 7, 1895:

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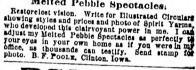
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