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# AN AUTUMN BASKET OF GHOIGE FRUIT

Adapted to Different Tastes and Mental Idiosyncrasies. By Dr. J. M. Peebles.

than 20,000,000 of them, so reported statistics say, are church-members. Therefore, courage, brothers, there's no danger of politically injecting any orthodox God into the Constitution. Saying nothing of the reported nine or eleven millions of Spiritualists, with the Unitarians, Universalists, Quakers Shakers, Swedenborgians, with other religionists, all of whom would oppose God-in-the-Constitution business, there is no danger of any such movement proving successful. Bigots may plan, and religious sectarists may plot but in a land where thought, speech press, and platform are free, churchianity can forge no chains, construct no pillories, nor successfully deal damnation round the land. And church and state in European countries-everywhere-must pale and fade away be fore the rising sun of progress.

CHAMELEON CATHOLICISM.

Some twenty years ago, when travel- property they possess.' ing among the old pre-historic mounds city. A little band of Free-Masons to the humor and inclination of each Catholicism in Yucatan, however, is and much joyfulness of mind.' very unlike Roman Catholicism in Signor Athius suggests that Paul England or America. It is as stretchy must have had a prophetic eye on the

12, informed this city of cities that the proceeds of a great Sunday afternoon who was greater than Paul "Woe unto "the Spanish army" to fight, of course, Cuban patriots, who in turn were fighting and struggling for political freedom and self-government. This is Roman tion.' Catholic Christianity!

POVERTY OF THE POPES.

leaning against a tree that shaded a bubbling spring-but he lives on earth Homer, blind Homer, in his old age, begged his bread, and centuries after, nine cities claimed the honor of some three hundred pages. This book his birth. The greatest statesmen, philworld have—at least the majority of years' residence in Battle Creek, lecosophers, poets, and prophets of the them-lived in poverty; while the Pope, professed Vicegerent of the "Man of Sorrows," is revelling in the luxuries of

hoarded millions. The New York Sun says that Pope Leo has accumulated more wealth durdecessors in the chair of St. Peter. Pius a fine musician, and a trance speaker, ing his pontificate than any of his pre-IX. collected \$10,000,000, and that was looked upon as a large sum. But Leo is said to have acquired twice as much for the vatican. The greater part of the money is said to be deposited in the Bank of England, and the remainder rests in various other European banks. It is said that the Holy See is now free from debt, the few obligations remaining at the death of Pius IX, having been settled by Leo. The annual budget of the vatican is said to show a yearly

How much of the money collected by Leo XIII. was given to him for his personal benefit and how much for the Holy See is not known. The value of personal presents made to him since he came to the papal throne is said, how- They like to furnish food for the jects are so numerous as to constitute a gullible. ever, to exceed \$10,000,000, and the obcollection worthy to be placed in a educated in Persia in the learning of museum. Pius IX. received possibly as the Magi, and versed in the mysteries many, but he is said to have given them of spirit communion. He lived on earth away as rapidly as he received them, in the twelfth century. The church for that reason he never accumulated as many as are owned by once imprisoned in Rome for dealing in Leo XIII., who has kept all his.

Some idea of the value of them may be gathered from the fact that Presi- French and English rather imperfectly. dent Kruger gave him a diamond worth with a deep guttural accent. He lived \$4,000,000. Such gifts are of course to be 120 years old. rare. But his collection contains 28 precious stones, 319 crosses of gold and ornamented with precious stones. Of the 81 valuable rings that he owns \$100,000. He has 16 pastoral staffs of Seven statues in gold and silver are part of his possessions, in addition to more than 1,000 other objects of great and artistic value. The Kruger diamond in the laws of causation.

is said to be the largest in the world. Think of it! Leo XIII. worth his millions, and yet the scriptures say it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of heaven.

FREEMASONRY AND ROMAN

CATHOLICISM. This word-wide institution, Freemasonry, proclaims that its cornerstone is the Great Architect of the universe. Being a Knight Templar myself,

GOD AND THE CONSTITUTION.
Out of some 70,000,000 of people, less tion. It says to all companions, "Obey the laws of the country, live honorably, practice justice, love your neighbor and abor for the welfare of humanity, and yet, Roman Catholic Jesuits pronounce Masonry "Irreligious, immoral, atheistic and devilish." Now, then, soberly compare the principles of Freemasonry with the scheming, hypocrisies of the Catholic Jesuits as described in a late 'Harbinger of Light." This reliable

journal says:
"Turn to the Secreta Monita cletatis Jesu, of which Signor Athius publishes the original Latin on one page, and an Italian translation on the opposite one, and the impartial reader will be startled by the vulpine craft, the gross cupidity, the unscrupulous audacity, and the barefaced selfishness manifested in these subtle and secret instructions. One chapter is thus entitled: 'How to court the society of rich widows.' And the next: 'How to take care of widows and to dispose of the

"'For the first of these purposes,' and pyramids of Mexico, Yucatan, and are told, the Fathers selected should be Nicaraugua, I reached Progresso, the of a ripe age, a fresh complexion and port of entry to Yucatan. It was about pleasant conversation.' And then fol-thirty-five miles to Merida, the capital. low the most minute instructions how There was no railroad there then, so I to wheedle widows out of all their rode on a springless old wagon, drawn money, jewelry and estates. "They by two lean lop-eared mules. Merida should be often visited,' it seems, 'and numbered some 40,000, and there was amused and enlivened with jocund disno Protestant church, no Liberal courses and spiritual narratives, and League, no Odd Fellows' lodge in the even with facetious stories, according were compelled to secretly meet up in the second story of an old stone build-begin to 'talk business' in this matter ing, away from the fury of the Roman of fact way: 'To induce a widow to bepriests. These walked the queath all she possesses in favor of our streets in their canonical robes, with society, there should be set before her cocked-up three-cornered black hats the perfection of the condition of holy upon their heads, and when people men who, having abandoned the world passed either them or the old cathedral, and their relations, and having rethey were required to take off their hats nounced the whole of their property in reverence to Romanism. Roman have served God with great resignation

as India rubber. It adapts itself to Jesuits, and he might have added, en-every color, class and clime. It is the religious Chameleon of the centuries. The thusiastic sectarists, when he wrote thus to Timothy: "For of this sort are During our recent war with Spain, a they which creep into houses and lead telegram from Madrid to London, May captive silly women." Equally applibull-fight would be applied as helps to you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretense make long prayers; therefore ye shall receive the greater damna

LECTURING IN STURGIS.

Last Sunday I lectured again in the Saadi, the Persian poet, houseless and brick-church editice of the Sturgis Spir-tomeless, died at an extreme old age years ago, and stopping with one of the old Spiritualists, I chanced to see on the stand the biography of A. B. Whiting, a neatly bound volume of brought to mind thousands of happy reminiscences; for during my seven turing to the first free church, composed of Spiritualists, Quakers, Unitarians, and Freethinkers, my nearest lecture-neighbor was the able and noble-souled A. B. Whiting, of Albion, Mich. We were often together. He was an excellent debater, quite a poet, excelling in improvisations. His early conversion to Spiritualism partook of what would be called the miraculous. He was both at times clairaudient and clairvoyant. Of a frail physical organization, his spirit-guides gave him strength, and often saved his life.

OLD MAN OF THE MOUNTAIN. Mr. Whiting's entrancing and poetic guide was an Italian named Farina but another strange, yet marvelously brilliant spirit, eccentric and prophetic, used to accompany and control him on grand occasions. He went by the name of the "Old Man of the Mountain." did not care to emblazon his Egyptian name to the world. Spirits that do this are generally deceptive diakka demons

This "Old Man" was born in Egypt. pronounced him a magician, and he was magic. He spoke and wrote Persian. Arabic, Greek, Latin. and the old

He once said to me: "I can read the tiaras of gold set with all kinds of past, and foresee much of the future. forecast the future much as you would ornamented in the same way, and 1,200 calculate and solve a mathematical chalices in gold and silver, engraved problem. I do not claim," he said. "infallibility. An error may occur in the figures of the most practiced math the Sultan gave him one that cost ematician; but I never say anything of which I am not certain that it will gold set with stones, and 884 ostensorii transpire. His prophecies in my own for the exposition of the sacrament. case several times proved perfectly correct. Prophecy is simply the tracing of acting causes to their legitimate effects It is natural with those who are versed

GOING OUT OF HIS BODY. Occasionally Mr. Whiting would into the unconscious trance state, be coming as rigid, almost, as a corpse and then leaving his body, would traverse, accompanied by his spirit friends, the spirit spaces of infinity. He used to say: "I was then a spirit-ar immortal being. I could see my body as it lay upon the bed, cold and seem-ingly lifeless." Upon one of these oc-casions he said: "When in spirit life I I positively affirm that it imposes no thought of my mother and sister de limits upon the free search for truth, pendent upon me, and of their deep sor and that it demands tolerance for all. row if they should hear of my depart Its doors are open to men of every ure. The spirits around me were concreed, race, and nationality. In Turkey versing together. Some said, 'Let him with Masonic Sheiks. Masonry stay with us.' Others said, 'No-Let forbids in its meetings all political, re-him go back to earth and fulfill his des ligious, provincial and party discus-tiny.' Then my guardian spirit said sions. It combats bigotry and ignorance 'He must return to earth.' I recognized in every form, and historically speak- among those around the tall Indian

chief, one of the first four spirits that ever appeared to me, and others whom knew. But soon one approaches whom I had never seen—a man of most whom I had never seen—a man of most venerable and majectic aspect. He was attended by a numerous company of spirits, and eagerly greeted, as if expected, with the request, 'Aid us to restore to earth this wandering mortal.' I saw a golden yellow light fall upon my dead body, and I knew no more until I awoke in the form. Though I had previously been ill. I arose and told the astonished friends that I was going home. They said I could not live to get The Old Man of the Mountain said he would attend to that, and I reached home safely."

Many of the older Spiritualists of the New England States will remember Mr. Whiting's lectures in the Meionaon Hall, Boston, and especially the ones that Prof. Felton, of Harvard College, attended. Mr. Whiting's improvisation upon "Belshazzar's Feast," a subject given him by the committee in vestigating Spiritualism, astonished Prof. Felton and others. The impro visation occupied nearly a quarter of an hour, Quite a discussion followed between Dr. Gardner and Prof. Felton upon Spiritualism. Prof. Grimes, the phreno-geologist, whom I saw with Moses Hull at Andersonville, Ind., last year, at the anti-Spiritualist Conven tion, was at this time in Roston, and took a hand in the evening's discussions. He was, of course, then, as now bitterly opposed to Spiritualism. Mr. Whiting lectured and improvised all through the country, from Louisville in the South to Boston in the East, where he was eagerly sought for and highly appreciated by the more thoughtful and philosophical class of Spiritualists. He was among the faithful pioneers of the

A DISAGREEABLE FALL.

Mrs. B- and others in Sturgis told me of an incident that happened a Sturgis Sunday meeting, some twenty years ago, that was more sad and gro tesque than amusing. It was a Sunday evening. A husband and wife were upon the platform, the latter entranced and giving a lecture. While thus in a seemingly unconscious trance, she stepped about hither and thither very near the edge of the platform. The audience became nervous. The husband did not seem to notice her peril. Soon she fell off "co-whop," measuring her whole length upon the floor. The excitement was, of course, intense. The wife blamed the husband, the husband blamed the controlling spirits, and the audience was divided as to where the blame should rest; but all were united that the fact was an intensely disagreeable one. The lesson was, and is, that mediums should not be put upon public platforms to give addresses until they are thoroughly developed, and until a class of intelligent spirits have them so under psychic control that they can manifest good, solld common sense. with ability to teach; and are endowed

to educate and uplift their listeners. Mrs. Carpenter, of Detroit, a most excellent woman, occupies the Sturgis platform during this October. She speaks and sings in the trance state, and also gives remarkable tests. Sturgis has superior mediums, such as Dr. Denslow, Mr. Wyland and others. LECTURING WITH THE BACK TO

THE AUDIENCE. In this same Sturgis, nearly thirty years ago, there came a youthful Spirit ualist lecturer and medium, Mr. Dinkelspiel, a dark-complexioned young lawyer of Jewish birth, from Louisville, This was then the home of Mrs. Hollis, a very noted medium and an exwoman. The spirits talked audibly in the presence of Mr. Dinkelspiel, and they also sang audibly. He certainly had magnificent gifts. After one of my lectures in Sturgis I invited Mr. Dinkelspiel to come onto the platform and submit to entrancement for a short address. He so did, and the controlling intelligence, seemingly taking no notice of time, or space, or brick walls, kept on lecturing and turning around, or turning his medium around, until his back was squarely to the audience, and he was, or seemingly, as eloquently talking straight church wall. Rising, I stepped forward upon the platform and gently turned him around. Being magnetically wound up, my presence did not seem to disturb him in the least. He kept right on, and on, until the people were literally worn out, several leaving. The scene was infinitely more trying than instructive. Inquiring of this entrancing spirit about this afterwards, he deliberately said that he was "conscious of no church walls. It was all spirit space to him: and then there were hundreds of spirits out of the body present, he said, to one in the body, and while the medium's back was to those in the body, and out of the body, too, his face, though seemingly turned to the wall, was facing thousands of spiritual beings, some of whom were listening, some were commenting upon the address, and others were studying the laws of psychic con-The wisest of us may be as yet upon the threshold of Spiritualism. The word embraces everything that is true. ANCIENT LITERATURE AND EVIL

SPIRITS. In my opinion, two-thirds of the agnostics, materialists, and phenomenahunting Spiritualists of America are not only behind in the results of psychic esearch, but are utterly unacquainted with the last twenty-five years' discoveries in Egypt, Babylonia, Assyria, and other Oriental lands; and so, they keep on threshing over the old straw leaps collected by Dupuis, Higgins, Robert Taylor, and several lesser lights. Later writers upon these subjects are little more than plagiarists, and yet, generally graceless enough to give no

The literature and Assyrian libraries of tablets are simply marvelous. One of the principal libraries for several dynasties was at ancient Ninevah, and the monarch who most cultivated litrature was Assurbani-pal, the Sardonapolus of the Greeks. The tablets that most interested me in the British Museum last July, were those relating to charms, spells, atmospheric demons.

evil spirits, and how to expel them. For instance: Here was an Assyrian youth under the "spell of evil spirits." alternately laughed, wept, prophesied, and gave warnings. "And Merodach, one of the gods, seeing him, went to the god Ea, his spirit father, and inquired how to cure him. Ea, the god of Wisdom, in answer related the ceremonies and incantations for effecting his re-covery," and these are recorded on the tablet for the benefit of the so-troubled in after times. Some of the advice, relating to gods, demons, and sacred rooms, inscribed upon these tablets, would not be inappropriate to-day in the purification of consecrated buildings-the burning of disinfecting incense, and various other preparatory practices for a high order of medium ship which was in the past, and is to day, the open door between this and the invisible worlds of immensity.

DESTROYING PERSONALITIES.

Themselves being judges, boys know more at sixteen than they ever do afterwards. Collegians, like bumble-bees, are biggest when they first hatch Overburdened with sophomore lore and wisdom, their weighty presence is almost painful. It has become a fad with many Americans, and some Spiritualists, to either deny, or to question the wisdom, the architecture, the poetry, the sculpture; and the latelydiscovered manuscripts of antiquity.

.....And still the wonder grew How such small heads could carry all they knew."

I have a letter from an old acquaintance -a pioneer Spiritualist, who says squarely that "Shakspeare must go." Lord Bacon wrote, so he insists, Shakspearean plays and sonnets. I am rather inclined to this opinion myself. Still, am open to further evidences Corresponding with a Harvard bookworm friend, sympathizing with the Baconian theory, he informs me that there doubtless was a man called "Shakspur" living in the fourteenth century, from which "the Shakspearean myth was probably manufactured." Robbed of those imperishable plays and sonnets. Shakspeare might just as well be pronounced a myth, and done with it. Who next is to be snuffed out? And when will this ghoulish robbing of personalities cease?

REFUSED TO PRAY.

At the Lily Dale Camp Meeting, I had the pleasure of meeting my old friend, Dr. O. J. Willard, Mayville, N. Y., and the meeting revived among other remiiniscences the fact of my lecturing in this town some twenty-five or more years ago, and being introduced in the afternoon by Dr. Willard to the Baptist and Methodist preachers. Our conversation upon the reforms of the age and the progress of the times was interesting and inspiring, and they promised to attend my evening meeting and open the same with prayer. It was a solemn promise, and yet they failed to out in an appearance preachers breaking their promises, preachers refusing to pray. It reminded me of the old hymn with these two

"Great God on what a slender thread Hang everlasting things."

If those prayers had been prayed ac cording to promise, some soul upon orthodox grounds might have been saved. The prayers of war times always amus me. During our late war with Spain our chaplains prayed for their side, and the Spaniards prayed to God for victories on their side, and all their prayers did not amount to a "hill of beans. True prayer is aspiration, an uplifting and an outgoing of the soul's emotions towards the good, the beautiful and the true. It is well and wise to pray to ministering spirits and angels and to lift our thoughts in gratitude to the infinite life and light of the universe. There are men, I am told, who never pray-and I am certain that there are pigs who, while feasting upon acorns, never look up to the oak from whence they fell. Neither thankfulness, grattude or aspiration should be expected for dwellers in the swine kingdom of creation.

MRS. E. W. WALLIS. This lady, recently from London, has of late given several lectures upon Spir itualism in Battle Creek, Mich. This was my residence for seven years be tween thirty and forty years ago. Then under the name of the First Free Church, there was a large and flourish ing society of Spiritualists, with quite smattering of Unitarians, Universalsts, Quakers, and Freethinkers. There was also a fine progressive lyceum. The lyceum expired long ago. Spiritualists now have nominally two societies in this city, but no regular Sunday leclealousies, indifference, lack of enthusiasm, want of finances, and more than all the need of a thorough-working organization of noble, non-lealous, zeal ous, self-sacrificing souls. The most of the old Spiritualists liave passed on to the higher life. Their children usually liberal Congregational church in this city. It is best that these facts be put on record. And yet, there were never so many Spiritualists in this Battle-Creek-City, of some 20,000, as there are to-day. But they need a missionary-gatherer, a shepherd or a shep herdess. In other words, a regular speaker, a choir of fine singers, a ly ceum, and a living burning, enthu

ANNIHILA CONISTS. Why, oh, ruthless icohoclast, do you seek to annihilate, why thoughtlessly deny, why hate the arcient past? Do we love the sunshind any less because it illuminated Plato's villa, or shed its shimmering beams into the Grecian Crito's rosegarden? Are the crystal waters that quenched the thirst of the Paresian past Sandi and the lors of the Persian poet, Saadi, any the less cooling to-day than they were some two thou-sand years ago? Is it not true that truths like Nature's laws are unchange able? They are never old-they are never new, only in our conception. Is it not wise then to retain the good and the true of the past while we reach out and upward for still higher, grander that brighten the present? I truths sorrow for those materialistic agnostics

and spiritists who believe in six or seven unidentified spirits, and daily want a new test to keep a thousand old tests alive. Coolly surveying the materialistic field abounding in thistles and mental icebergs, I confess to a sor of dignified contempt for the pert, flip pant and irreverent young-America spirit that substitutes falsehood for truth-sophistry for logic-myth for personality, and assertions for arguments-a spirit that mocks all religious convictions because "old," and rudely tramples upon everything that an tiquity holds sacred. Shame upon the Arab that ruthlessly smites the cylinder and the tablet records of Babylonia and ancient Assyria-shame upon the nineteenth-century lad that spits into his aged mother's face-shame upon these mushroom inveniles that scoff at their fathers and at the wise and ethica teachings of their venerable grand sires—shame upon these university youngsters that sneeringly pull beards of Paul and Plotinus, and the Grecian Socrates—and shame upon these coarse, uneducated, ill-bred, atheistic scoffers that delight to soulrt American tobacco-juice upon the tombs of the old prophets and the still older pyramids of Egypt, and all-all in the name of "Progress." Josephus and Mohammed have been relegated into the myth-realm of non-existence; and now Joan of Arc and Shakspeare are hanging on the filmy edge of annihila-tion, ready to be dropped into the thoughtless, speechless, hopeless, re-surrectionless realm of myth-who

LIFE A RICH BLESSING.

Life at best is a struggle, and it is grand to struggle for the right. It develops genuine grit, and grit is a guiding star that points to victory. It is a misfortune to be born of wealthy parents or to inherit a fortune. My father, an honest, good-hearted man, captain of the militia in southern Vermont, was in my earlier life an inebriate. The old homestead was sold on a mortgage. Poverty stared the family in the face. Looking back, I consider it really fortunate that I was born, cradled and grew up in poverty. While not yet sixteen, I taught a district school, helping my parents financially. A little later I worked in hay-fields and harvest-fields for finances to attend Oxford Academy, N. Y., which recently celebrated its centennial. It was and is most blessed to work. True labor is prayer. I labored, struggled then and have continued to struggle-continued ever since the fight, and I enjoy fighting—fighting with thought, and pen, and tongue, for the right, for the true and for every great social and moral reform. A street drunkard I will lift up and support and save; but a newspaper blackguard I will not notice. There are men so slanderous, so vile and unprincipled that

while selfishly relieving them of internal filth, harms none but themselves. em alone, entirely alone, is even then, honoring them beyond their deserts. As long as one is personally conscious of right doing, let tattling tongues wag and pens spill their ink in criticisms. I journey on happy as an English lark. In traveling the wide world around several times, I have scented more roses than thistle-blossoms, I have seen a thousand smiles for a single tear, and have heard ten thousand merry peals of laughter for a single groan. a pilgrimage. The world is beautiful. It is grand to live, and life upon the whole is a summer garden of flowers with just sufficient weeds to make the contrast the more prominent-life is a poem with just enough diversified punctuation points to improve the rhythm-life is a magnificent picture

their curses are vastly preferable to

their praises. Their libelous vomit,

with just enough shadows in the background to make the artistic points, lines and shadings, the more perfect. Oh, it is grand to live! For life is a fadeless star-a ray from the infinite sun—a spark from the infinite fire—a drop from the infinite fountain of consciousness, love and wisdom; and, what is more, it is immortal-immortal! J. M. PEEBLES, M. D. Battle Creek, Mich.

AN AMERICAN SONG

What song shall America sing, Young heir of the elder world Whose knees ne'er bent to tyrant king Whose banner defeat ne'er furled? A song for the brave and the free, No echo of antique rhyme, But a shout of hope for the day to be,

In the light of the coming time. From the dark lowlands of the past, Swelling loud o'er the victims' cries The hero's shout sweeps up the blast Where wounded freedom dies. The drum's dull beat and the trumpet's

From the far-off years are heard. But the paean of kings is man's de-

blare

And the hope of the world deferred. Tis the song of the free we sing; Of the good time not yet born Where each man of himself is king, Of a day whose gladsome morn Shall the earth see beneath our feet, And a fair sky overhead;

life sweet. And no one shall hunger for bread. Sing then our American song! 'Tis no boast of a triumph won At the price of another man's wrong, Or of foul deeds cruelly done.

We fight for the wide world's right,

To enlarge life's scope and plan,

When those who are saddest shall find

To flood the earth over with hope and light, To build up the kingdom of Man! -M. J. Savage in New York Tribune

Ornamentations external denote the legree of taste, but to the soul the good thoughts and motives are the bright sparkling gems of eternal light. Excessive selfishness is a hateful principle, and perhaps it is better to be too generous or benevolent than too selfish or greedy.

To understand the laws of spirit control is to become proof against the low and the vicious from that realm.

SLATE-WRITING.

Some Extraordinary Manifestations.

A REPLY TO AN ATTACK IN THE SCIENTIFIC AMERICAN.

To the Editor:—It seems very strange to me that the religious world, the skepworld, as well as all of the fanatics in all of those make such desperate efforts to keep from believing the truth, and also write and speak so many false-hoods to prevent others from investigating to learn the truth of spirit return.

with the puslilanimous spirit exhibited in some articles published in the Scientific American of October 8, 15, 22 and 29, 1898. The writer of those articles either maliciously lied or was too ignorant of what he wrote to be worthy of credence. The writer, who signs his name as W. E. Robinson, in each of said articles claims to tell how in-dependent slate-writing is produced.

First, he tells us it is produced by a "flapp dropped on the slates with writing on it." Then by a "silk cover-ing which is withdrawn." Then by 'putting a large-mouthed bottle which is run over the slates, which has the message protruding from its mouth, and by heat it writes." Next by a "small piece of pencil in a thimble on the finger under the slate;" then by a 'small piece of pencil protruding from under court-plaster on the medium's finger," and lastly by "iron filings atached to a piece of chalk put between the slates, which, when rolled around, produces scratching," which he claims hardly recognizable as writing.

He has several other processes equally as preposterous, which I will not stop to mention. I would advise every Spiritualist that can to get the Scientific American of those numbers and read for themselves, if for no other purpose than to show the character of the stuff that is printed in the columns of this so-called scientific paper.

Now this man Robinson has evidently been visiting and studying fakeism for the purpose of deceiving. He does not know enough, or is too dishonest to admit that there ever was any genuine independent spiritual slate-writing. What would Mr. Robinson think to go to a medium he did not know, and who did not know him, and he would prepare his own slates, and would hang one pair upon a chandelier above his head. and put another pair under their feet, and hold another pair in the hands of himself and the medium, with the pair under both their feet, and in just one minute and a half one of each pair of slates was written on, a portrait on each, and the one on the chandelier the picture was exceptionally fine and lifelike, and was a perfect picture of my then living wife's brother? The writing was in three or four different colors, and the slates written over the entire surface. I had equally as good with Mr. Cole, now of Detroit, Michigan. The slates were entirely new, and under my control all of the time, and under my feet, and in twenty minutes the two slates were written all over, and on all sides, each message with different colors and a picture of my old mother, a daughter that had passed over some years ago, and my Indian guide, "Big Thunder," and two portraits, one of my wife's former husband and one of a sor that had passed on. Those messages were in red, white, black and green colors, all on a beautiful October after

I had the same experience with Dr. W. A. Mansfield. None of these mediums knew me or mine, and could not have drawn the writing or made the pictures if they had tried. Dr. Mansfield's messages were from my old father, who had been over more than hirty years, and was in all the colors of the rainbow, and in my father's own andwriting; also one from my daughter in her own handwriting, and their names both signed in full. Dr. Mansfield had never seen me before and did not know my name until after

the work was done. Come, my religious, scientific, skeptical and fanatical friend, let us be hon est. Do not blacken your own spiritual existence to defame the medium or belie the phenomena of Spiritualism. It will do you no good to kick against the pricks. It is too late to deny spiritphenomena. Let us all join in eliminating fakers and frauds and advancing the truth of this the only in telligent road to future life. I have all of this phenomena and the slates just as they were written, and Mr. Robin son, of this so-called scientific paper can see them, or any one else that desires. Mr. Editor, I write this in the in terest of truth and right.

J. M. KENNEDY. Marysville, Ohio.

AUTUMN.

Autumn leaves are falling Around us, brown and sere: Moaning winds are calling In tones most sad and drear.

Bright Summer's death lamenting; Its vanished light and shade; Our spirits discontenting-So swift the roses fade.

In the woods there rests a stillness; Lone and weird the silence seems; Now and then within the dimness, A flickering ray of sunshine gleams Autumn days bring forth a sadness,

Which by contrast greater seems, After Summer days of gladness, Spent in idleness and dreams.

But the Autumn has its charms, Though colder grows the sun's bright rays, Till winter clasps her in his arms,

And then farewell to Autumn days MRS. E. J. BUCHANAN.

The ethically sublime side of Spiritualism is governed by the measure of success attending its grappling with the profundities of psychic nature,

### STRANGE CONFESSION

Revealing the True Inwardness of Christian Sentiment.

In the year 1890 the General Conference of the M. E. Church South, was held in St. Louis, with Bishop Keener, of Louisiana, presiding, and four hundred ministers in attendance.

The devout bishop, bidding the assembly arise opened conference by giv-ing out that old-time hymn, two lines of which run as follows:

"Prone to wander-Lord I feel it; Prone to leave the God I love!

And these lines were sung by the assembled delegates with great zeal and earnest pathos. This fact proved that the Lord they so tenderly not a drawing card, and that they were anxious to cut his acquaintance. It must be remembered that these four hundred preachers were under stupendous and stern obligations to him whom they expressed themselves so anxious to leave. Through the sin of Adam they were all innately vile," convicts already condemned and sentenced to hell, and their Lord had interceded for them, secured a stay of their sentence, cleansed them with his atoning blood, and yet the recipients of all these favors confessed in concert that they were prone to give their "givine benefactor" the G. B. Imagine the feelings of the Lord when he looked askance from his great white throne down on these four hundred ordained preachers in conference,

And there saw them arise and freely declare.

That they were prone to wander-the Devil knows where, And turn their faces from Eden above, Forsaking the Lord they professed so

to love.

We would think that such an open insult would be too much for even a longsuffering Jesus to tolerate without protest, but then Jesus-poor fellow-al-ways was unlucky in choosing his associates. His twelve disciples enlisted in his service because he promised to make them "fishers of men" and that in his kingdom soon to be established on earth they were to "sit on twelve thrones judging the twelve tribes of Isbut when the tide of fortune turned against their master and he was arrested for aspiring to kingship in a Roman province, not one out of the twelve maintained allegiance to him, but all proved themselves "prone to wander" and forsake him, and their indecent haste to desert and leave him to his sad and untoward fate, marks them as a set of perfidous, unprincipled ingrates. To show their true ilk and utter disregard for all that is just and noble in the buman che the chief disciple, who had been entrusted with the keys of heaven, when accused of being one of Christ's associates, declared positively that he never knew "the man," and confirmed this cruel lie by an oath; swore to it! '

The history of the Christian clergy, ancient or modern, proves them "prone to wander," and that they are also "prone" to indulge in unholy dalliance with the wayward in the paths of sin: but the above is the first instance where they in conference assembled, unanimously and publicly confessed it. WARREN SMITH.

### THOUGHT.

Did It Alone Do the Work?

I was startled on reading in The Progressive Thinker of September 24, of the new power of concentrated thought, through which the various occult societies of Chicago claim to have brought about peace with Spain. It reminded me sharply of the well-known philosophic answer of the darkey to the question, "How much faith have you in the efficacy of prayer?" "Well," said he, "that depends. If I sit in my cabin of a Saturday night and pray to the Lord to send me a chicken for Sunday, I never gets it; but if I pray and go after it, I always get one or two, and now and then a turkey."

Now, with great respect for the occultists and freethinkers of Chicago and elsewhere, with many of who doctrines I am in perfect accord, I still think that had not the magnificent pravery of our land forces driven the Spaniards to the wall, and the matchless service of our marines burnt and sunk their flotillas of warships, peace in spite of thought power would not yet be in sight, and some of our seaports experience the horrors of bombardment. That the power of concentrated thought is great I do not doubt, but it requires material forces to overcome material opposition. But granting to the occultists all they claim for their thought power, is it unreasonable to ask them to train their occult batteries against some one of the many sore afflictions, far greater in degree than war with Spain, under which poor hu-manity labors to-day? Say against the present distressing epidemic of personal and judicial murder, suicides included; against the insane greed for enormous wealth, at the expense of justice and brotherly consideration for the laboring lasses especially; or against the widespread and bold-faced corruption in our political system; or against the almost universal lack of commercial integrity. In all these cases mind would encounter mind, and if the occultists' battalions are the strongest, they would gain the victory and the justice of their claim would be established.

If they will appoint a day and hour for thought service, they will be assisted by the prayers (where is the difference in this case between thought and prayer) of tens of thousands of true and sincere men and women. What a

broad field for noble endeavor E. LINDNER

# JUNO, OR THE NEW WOMAN.

INSPIRED BY CHARLES DICKENS.

WRITTEN BY

### CARLYLE PETERSILEA.

... AUTHOR OF ...

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

CHAPTER IV-Continued.

"I think the world is all right, just as it is. God has provided a way in which all may become new, or renewed, through Christ; and if we are meek followers of the lowly Jesus we shall not care to leave the position in which we find ourselves."

"Ethel," said Grace, "we cannot follow Jesus if we

"I should like to know why not?" said Ethel.

"Will any of us sell all that we have, and give to the poor? Did not Jesus strictly command that his followers should sell all that they possessed, give the proceeds to the poor and then follow him? And did he not also say that he had not where to lay his head? Suppose none of us here had where to lay our heads? And didn't he say that one should leave father and mother and cling to him? I don't think such ideas are practical, myself. I don't understand how we all can become tramps and vaga-

"Another reason why Juno would not like to become a clergywoman, and study theology," said O'Donnell. It seems to me that the teachings of Jesus do not require very much study."

"You may be sure," said Grace, "if I ever join a church it will be that I may be more popular and stand a better chance of becoming president; for, to follow Jesus, in the strict sense of the word, I, for one, never can; and I will join whatever church is in the majority. I don't think I shall trouble myself to ask, whether it is in the right or wrong. I will let the pastor do all my thinking in that direction, and accept whatever he preaches. That's his business, you know. I shall have all I can attend to as a lawyer and politician.'

"What will you do," asked O'Donnell, "if you fail in becoming elected?"

"I will not fail," answered Grace; "for first of all I will get as rich as a Vanderbilt; then I shall be able to buy up nearly all the votes of the country."

"You intend, then, to become a monopolist?"

"Well; why not? That's biz, you know. Why shouldn't I become a monopolist, as well as the supposed stronger sex?"

"Grace," said her brother, sternly, "you are becoming exceedingly vulgar. Try to retain a small vestige of womanhood.

"Is it any worse for me to talk monopoly, than for you and papa? I am sure I have not heard much else since I can remember. I can't think of father except in connection with stocks and bonds and big monopolies, the rise and fall of produce, when to buy and when to sell-and, don't I understand very well just how it should be done? Give almost nothing when one buys, and sell at the very highest price possible? That's just the right way, Raph. I am sure I agree; and don't you think I have some ambition as well as yourself, and wish to emulate you when you desire little else than to become a successful candidate for the presidential chair?"

Raphael cast an uneasy glance at Juno. "Father and 1 are men," he said. "These things are perfectly proper for us. We are the bread -winners. But you are a woman, and such things are not within your proper sphere."

There you are again, Raph!" she retorted. "Who is have attained my majority—past eighteen—and beyond generous enough to provide for such an unfortunate wid double-triple-and quadruple itself. I will be my "But, if a woman has no education, how is she able to father's daughter, most certainly. And you should be look carefully after the education of her children?" the last one to oppose me, Raphael. Doesn't father often bition, smart, sharp and shrewd where biz is concerned?"

"Grace, I beg of you not to say biz." "Why not? You and papa never call it by any other place of a woman. Neither man nor woman can change name. Don't it sound smart and business like?

"Not precisely, from a young lady's lips." "Well, I can't see the difference," said Grace, with an-

other pout of her scarlet lips.

The ladies now left the table and repaired to the drawing-room. The gentlemen, according to English cus-English lady, and retained most of the manners and cus-America quite a number of years.

### CHAPTER V.

Juno Expresses an Opinion.

would be very improper for us to do so? Do they need wine more than we do? But you may be sure they don't get the better of me, after all. I keep a nice little decanter filled with wine, in my room, and while they are drinking at the table I am doing the same up stairs. What's sauce for the gander is sauce for the goose; that's my motto. If wine is good for papa and Raph, it's good

Juno gazed at the girl with clear, thoughtful eyes. Jimo's brain never worked so vigorously as when she was brought in contact with Grace.

Mr. Scoriss was a millionaire. His daughter Grace was considered by some as incorrigible; but many looked chance." upon her as one of the new women. Mrs. Scoriss was an invalid, and very nearly a nonentity; although quite dashing and beautiful when a girl; but her spirit had long since been broken, together with her health. Her husband had been to her simply a tyrant and a master; although now for many years he had scarcely looked upon her face. There were two other children, but they were still young, the girl being eight, the boy ten.

Grace had been left almost entirely to tutors, governesses, French maids, housekeepers and servants; as had the other children. Mr. Scoriss took great pride in his children, indulging them and playing the unreasoning tyrant alternately. When they pleased him money was showered by the thousands upon them; but when they bear the children; he cannot suckle them; he is not fitted displeased him almost the necessaries of life were denied them. That was his method of punishment.

Raphael had become almost a counterpart of his father. and Grace aped them both to the best of her ability.

Mr. Alstead had been a banker, almost, if not quite as wealthy as Mr. Scoriss. He died some two years previous there hundreds and thousands of old maids?" to the opening of our story, leaving his widow and only daughter all the wealth they desired, and well secured. We will speak of Juno's antecedents later.

disinherit him, and the young man had taken to the stage; but, more of him anon.

The ladies found themselves alone in the drawingroom. It would be an hour yet before the guests for the evening arrived. Grace went thrumming at the piano. "I never could learn to play the piano well," said she; "but the cornet! Ah!"—and she rushed into the hall and brought in the cornet. "This is my darling!" she exclaimed, sounding a blast or two. "On this I can play. Band instruments are the only kind I care anything about, and the louder a band plays, the better I like it. I would like a band large and powerful enough to drown out every other noise in the world. O, a fine band is just exciting, you know. Now, I shall use my influence toward having women play with the best brass bands in the world, and when they do I will play the cornet."

"O, Grace-Grace!" said Ethel, "How can you talk so? I do not believe you mean half you say."

"Therein you are greatly mistaken, little puss. I mean all that I say and much more. I would like to know why men arrogate to themselves all the great things in this world, while we poor women must take the least and crawl about as their servants, slaves, or playthings? Now, for instance, I could vote as intelligently as any man. Many women can lecture as well or even better than most men; they are capable of becoming lawyers, doctors, bankers, mechanics, farmers; they can keep books and clerk it, as well; in fact, they can do almost anything as well or even better than most men; then, why shouldn't they? That is what I want to know."

"Then, Grace, you would have no distinction between the sexes?" asked Mrs. Alstead.

"Not the least in the world," replied Grace. "Give us women a chance! That is all I ask. And be sure we will take it whether the men give it to us or not. Why should we stay at home, keeping house, and rocking cradles. I should like to know, when we can so easily fit ourselves to stand shoulder to shoulder with the sterner, more obtuse sex?"

"Because," said Juno, "nature herself has made a distinction between the sexes; a marked distinction, that nothing can overcome. We are the mothers of the world. Nature has dictinctly marked us as the mothers of all human beings. We cannot leave our children uncared for, unkempt, untaught, wholly in the hands of hirelings, that we may stand shoulder to shoulder with man. Nature has made us smaller in stature than man. Our heads seldom reach much above their shoulders; we are more daintily fashioned; our hands and feet much smaller. The greatest distinction of all is in our natural forms. We bear with us the fountains of life. The new-born babe draws its nourishment from the very being of its mother. Ah, Grace! your own unusually full form gives the lie to your masculine ideas." Grace's swelling bosom heaved with indignation.

"Yes." she cried, "if it were not for just such pullbacks as yourself, women would have had their rights long ago. Just to hear such ones talk is enough to make one sick. We have all the privileges now which we want. We would not go to the polls if we could. We prefer that the male portion of humanity should earn our bread; and so forth, and so forth. Pah! It is too disgusting!"

"Yes, I think that natural law points directly toward the male as being the proper bread-winner. Of course there are exceptions to all laws. A mother may be left to point out to us our proper sphere, I want to know! slone, with a little family of children, and for a time may Our lords and masters, the men, while we poor, humble be obliged to win her own and their bread; but even under slaves, meekly obey? No, sir! Women are asserting such circumstances, I think it a wrong, both to herself themselves. We are bound to break our bonds or die. I and her children. The world should be good enough, the rule of any man on this earth. Father says he simply ow and her children until her sons at least are old enough holds my fortune now in trust and I can draw all the to win their own and her bread. A mother thus left money I wish. I will make that money fly, be sure; at the alone has enough to do to perform the duties of a mother same time I intend it to fly in the right direction—to to her children and look carefully after their education."

"I did not say that a woman should not be educated," say that you are a son after his own heart, filled with am- replied Juno. I simply meant to say, that a woman cannot overstep the bounds where natural law has placed her and take the place of a man; neither can a man take the

their sex at will." "Then you think we should always be slaves and subordinates, and have no voice in making the laws by which

we must abide?" "On the contrary," answered Juno, "I think woman should have an equal voice in making laws. Nature does tom, remained to partake of wine, for Mrs. Alstead was an not say that a mother shall not rule her household and construct wise and merciful laws which her children shall toms of her native land, although she had resided in obey; and I believe that a nation should be ruled by one who is capable of being like a father, or mother, to it; thinking of nothing but the true welfare of every citizen within his or her jurisdiction. A nation should be like a very large family, wherein a father and mother should rule with equal sway. I believe that a man and woman should be at the head of every nation; not a man alone, or a woman alone; that such man and woman should be hus-"Now," said Grace, as the ladies found themselves and wife goes without saying; that the position should alone, "why should it be considered proper for gentlemen not be sought through ambition, or political intrigue, or to remain behind, drink wine and smoke cigars, while it partisanship; but because through many years they have proved themselves to be wiser and better qualified to take that position than anyone else; and when once so proved they should hold that position until old age disqualifies them, or one or the other were to die. Exceedingly wise and beneficent laws should not be subject to change and all laws should be for the protection and benefit of

> "For my part," said Grace, "I do not wish to share honors with anyone. When I am president of the United States, my husband, if I have one, cannot be president at the same time. No president has ever allowed his wife to be president at the same time with himself. O, no! Catch them giving their wives, or any other woman, a

"Well," said Juno, "I have no wish to become president. I shall confine my ambition to becoming as wise a wife and mother as it is possible for me to be; and I will be exceedingly careful that I do not-overstep the bounds where nature has placed me. I am a woman. I want all the natural rights belonging to a woman. Natural right tells me that I ought to be a wife and mother. As a wife I cannot fill my husband's place; and I am in duty bound to fulfill my duties to my children. I cannot do this and become a bread-winner at the same time. While my husband, as the natural bread-winner, wins the bread, I, as a natural woman, will look after my household and children: he cannot do this and win the bread. He cannot by nature to care for them through their infancy and tender childhood; neither is he fitted by nature to take charge of budding daughters; and all boys and young men need the mother's careful, guiding hand."

"But, suppose a woman doesn't care to marry? Aren't

"A woman who doesn't care to marry must be a very unnatural creature. Something must be wrong with her. That women do not always marry, I admit; and there may O'Donnell was a young Trishman of high degree; but be in many cases good and sufficient reasons why she just now in disgrace with his father, who threatened to should not; but that does not alter the fact of her being a have not yet discovered her."

woman. Such women should appoint themselves to care for the motherless and orphans. They could serve natural laws in no better way."

"Well, Juno, you can go on preaching until the day of doom; it won't change my mind in the least. You may take the place in life which you desire; and I will strive for the position which I wish to occupy. Each her own way, say I; and when you see me the honored president of the United States, while you are the slave of a husband and large family of children, you will envy me and wish that you had fostered a laudable ambition. Gracious! Don't men and boys think it the greatest thing on earth to become president of the United States? And wouldn't one man like to rule the whole world, if he could? and wouldn't I like to be the honored Princess of all the world, if I could? Yes, indeed. And if I live long enough in this world, I will be something great, or break.

CHAPTER VI.

Juno's Refusal.

The gentlemen now entered the room. O'Donnell had caught the last sentence, "great or break."

"Miss Scoriss," said he, "I am broke because I would not be what, in general parlance, is called great. Most, in my country, think it great to be a lord, duke or earl; but you see I am content to be a simple actor; and being an alien I could not become president of the United States.'

"Juno would think it far better to become simply a married man, and the father of a large famly of children. than the honored president of the United States; and as you are her relative, perhaps you think as she does?" said

"Juno's ideas of what a husband and father ought to be, are so exalted that I should never be able to reach, even, such a position and fill it as she thinks it ought to be filled. To be president of the United States would be nothing in comparison. Presidents are usually faulty beings, but her ideal husband must be above and beyond faults of any kind," said ODonnell, with a light laugh. "Heigh-ho!" he continued, with a sigh, "It is a pity that we men cannot be better than we are. I would to God that some of us might become as exalted, and worthy as she thinks all men ought to be."

"For my part," said Grace, "I don't want men to be too good—goody-good—namby pamby! I should consider such men quite worthless and devoid of all ambition. 1 find the gentlemen of the present day quite good enough

The arrival of a number of guests put an end to the conversation, and soon the concert began.

Juno took her seat at the piano. Grace led with the cornet. Raphael played the violin. Juno played wonderfully well for a young lady of her tender years. Raphael scraped the violin clumsily; but Grace—what shall we say of her? The echoing cornet resounded far and wide. Her playing was as full of spirit as a prancing, pawing war-horse smelling the battle afar off. Her eyes shone like stars. Her flaming cheeks were puffed out with wind, which she deftly and rapidly forced into the cornet; her head thrown back, her small hands, with their fingers flashing with jewels as they played rapidly at the stops; her silken, balloon sleeves rising, flapping and falling with tremulous motion, like some huge bird's wingsbut she played-O, how she played, as a cornet was never played before or since; that is, those who were present never heard one played in like manner. At the finale of each number rendered there was wild applause. Not for Juno's exquisite interpretation on the piano; not for Ruphael's squeaking violin; but for that resounding cornet and its wild, spirited, bewildering player.

"Oui! Oui!" exclaimed a young Frenchman of the party, "mademoiselle one wonderful woman!" To which remark all assented.

Grace possessed the power of bringing all men, as well as women, to her feet. The feelings which she inspired in others were a curious medley: Intense admiration mingled with slight disgust; envy, and yet glad that they were not like her; respect which, after all, did not amount to esteem; asking themselves if women, really, ought to be like her? It was the one great question of the day: What ought a woman's real position to be in the world? Should hard to solve; and no one felt entirely satisfied with those who were struggling to become the new women, of whom Grace was a fair sample.

But the pendulum swings back and forth and either ex treme is not equipoise.

The concert was over at last, and the young people flocked to the dining-room, to partake of a dainty collation, and soon tongues were let loose, and conversation became general. The large dining-table had been removed and a dozen or more small tables were scattered about the room. O'Donnell conducted Grace to one of these tables. June and Raphael were seated at another. The young Frenchman before mentioned, had escorted Ethel to another, and soon all the tables had their complement of youth and beauty. Raphael looked rather uneasy and discontented. O'Donnell careless and free, as though he might at all times be able to shake all thoughts of a troublous nature off at his finger tips. Ethel was a little weary and dispirited, while the young Frenchman was all attention and politeness. There lingered around Juno a calm, grand, peaceful radiance; being slightly wearied, she was a little paler than usual, which gave to age has caused him to tread all that is beautiful and lovher forehead a prominence not at other times so noticeable. One looking at Raphael and Juno could not help he has been deaf to all sighs, tears and groans of despair; being reminded of the full moon, shining in all her silvery radiance, with a heavy black cloud near her, threatening to engulf her within its black shadow. Raphael's eves shifted uneasily beneath Juno's clear, cool, calm glance.

"Juno," he said, "your words at dinner to-day have filled me with despair and foreboding. You are well aware that I desire to stand well in your esteem. have long known that I seek you to be my wife. You are so very young, that I cannot expect to lead you to the altar for two or three years to come. My father, likewise, is not willing for me to marry before that length of time; but I desire your love. I desire your promise. I long to place the engagement ring on your finger; and you are cool, calm and indifferent. Yet you say it is your highest ambition to become a wife and mother; but if you allow no man'to win you, how can that ever be?"

"I did not say that I could not be won," she answered. "No; but you said that unless a man were thoroughly good, you would remain single all your life. What fault | but merely a semblance of it. It may be admiration, pashave you to find with me? I love you to distraction. sion, a desire to conquer; no matter what it may be, it is You are my ideal of what a true woman ought to be. I do not believe in the new woman, or any woman who tries to ape a man. I would rather take a viper to my breast than one who oversteps the bounds which nature herself has set up between the sexes. You give me not the slightest hope that I may be the one to win you; and I ask you again, what fault you have to find with me?"

"First of all," said Juno, "I do not love you." "You are too young yet to know your own mind on that point. wMy ardent love for you must meet with a response in time."

"God grant that such may never be the case," said she. "You are driving me mad!" he exclaimed. "But tell me, wherein do I lack?"

"Well, you scorn the new woman; but if I ever marry. it can be to no other than the new man. The present type of man is not to my taste. There may be, I grant, a few exceptions to this general rule; and, if so, I may some time in the future meet one of them. As yet, I have not met one who can be called the new man."

"But still, you don't seem to care to become one of the new women? You are as far from that as possible?" "I beg of you not to be so sure of that. I fear I greatly

desire to see the new woman; but, like the new man, I

achigentes can be reast sure collect

"Then you think that my sister Grace, and those of her of darkness against me, my answer ilk, are not the new women?"

"They certainly are not the new women I should like to see.

"Well, let us return to my first question: Wherein do I fail to please you? I think I would willingly lay down a woman." my life, if by doing so I could gain your approval and consent to become my wife."

Juno's clear, pure eyes met his own, firmly. "If I were to tell you wherein you do not please me,

you would immediately take offense." "I swear to you that I will not," he asseverated. "Very well," she said, "we will take the first count.

You desire to become president of the United States, sometime in the far-off future." "Can it be possible," he interrupted with wide-open

eyes of astonishment, "that you can object to such a laudable and honorable ambition?" "It is the peculiar ambition to which I object, more

than to the fact that you might, one day, be seated at the head of your nation." "But ought not every man to be ambitious? Without

ambition a man becomes worthless." "I said it was the peculiarity of the ambition, to which

I objected." "It is almost impossible to comprehend you," he said petulantly.

"You desire to rise to such a position through political intrigue. You would leave nothing undone, no matter what its nature, to accomplish pour purpose."

Raphael's countenance fell. "Woman's province is not

in the political world," he said, rather sullenly. "You will, no doubt, be somewhat surprised when I in-

form you that I think differently." "He caught his breath in utter astonishment. "You think differently!" he exclaimed. "I thought

you were opposed to woman having the ballot. You said that your highest ideal of a woman was as a wife and "Very true; and my highest ideal of a man is as a hus-

band and father. Unless he can become perfect as a husband and father, he is not fit to become president of the United States." "Oh, well," said Raphael, "we will not disagree mate-

rially on that point," and he began to look more hope-"Now, then, we come back to my first question. I Some of the greatest books of the age, 45; by mati desire to become your husband, and the father of your children."

"More than you do to become president?" she asked. He hesitated. "Why cannot one desire both?"

"I do not wish to become second in the heart of my husband. I wish to stand pre-eminent-above all other wishes or desires.

"Then you would have me cast my ambition away like a worthless rag?"

"I did not say that. I said I desired to stand first in my husband's mind; the ambition to be secondary."

"And subject to your dictation?" he said, sarcastically. "Subject to my dictation, if so you choose to think." "It is not a woman's place to dictate to her husband." "You think it is his place to dictate to her?" Raphael's eyes blazed with anger.

"I never dreamed you were so strong-minded. I verily believe you wish to become one of the new women."

"You see, at once," said she, "that we could never agree as man and wife. We quarrel about the very first requisites."

"Well, if you desire a man to crawl at your feet, like a whipped cur, and humbly ask you what he may or may not do, why, then, I don't know what to think.'

"We will reverse the picture," she said. "You would expect to dictate to me. You would expect to tell me what you thought was my proper place. You would not think I had a right to cast the ballot unless, indeed, you thought that men would have something to gain thereby; and if you allowed me to vote, you would expect me to vote as you thought best, regardless of right and wrong; and unless the lords of creation will it so to be, woman may not east the ballot. Are we not your humble slaves and whipped curs?"

Raphael ran his hand into his hair and pulled at it with clinched teeth.

"Juno!" he thundered, startling all the others around the tables. "In God's name, stop! You're the most rampant woman's rights woman I ever met, and I thought she become a sort of nondescript between a man and a you the ideal woman, filled with modesty and womanly inwoman-or between a man and what had formerly been stincts. Why, Grace, with all her mannishness, cannot thought a woman ought to be? Oh, the question was compare with you. I know not what this world is coming to!"

"To a better state of things, I hope," said Juno.

"Where woman will rule," he sneered. "Where women will rule, if so you are pleased to term t," she coolly replied. "Men have ruled about long enough. Turn about, I think, is fair play. We have been your obedient, humble slaves; suppose you now become ours?"

"Never!" he growled, "never!"

"Well, you now see that I was right in refusing to become your wife, or slave; for if you were the dominant party, that is the position which I should be obliged to take. You do not wish to be my slave; I do not wish to be yours. I should not stand first in your heart, or esteem; but must become subordinate to that which you would consider of more importance; your ambition."

"This world would be a waste wilderness, but for man's ambition," he said, gloomily.

"His ambition has made of it a wilderness of war, murder, rapine, bigotry, tyranny, intrigue, error and bloodshed. His ambitious love of power, and desire for homable beneath his feet. He has walked knee deep in blood: it is time that unselfish love should rule the world and not personal ambition. And where shall we look for unselfish love, unless within the heart of woman?

"Yes, and when I ask you for your love, you treat m with cold disdain."

"You asked me for conjugial, or mutual love; and as by your own showing you cannot even understand it, and certainly do not feel it yourself; why, then, should you expect me to render it to you? You certainly would not think it right for me to hold you secondary in my heart. I am very sure you would require the first place, or none. Love cannot be equal or mutual unless it is the same in both hearts. You must stand first, of all things else, in my soul. I must stand first of all other things in your heart; and all else become subject thereunto to us both. You must be my king. I must be your queen. You must obey me in all things, as I must obey you, the same. You must be entirely worthy to rule over me, and I must be wholly worthy to rule over you; otherwise it is not love not love. I have interested you, no doubt. Your own ungoverned passion you have called by the sacred name of love. Your ambition and love of power desire to conquer me and make of me a humble instrument that may pander to your dominant wishes; but, pure, undefiled and beautiful love does not abide between us." "Enough! enough!" he exclaimed passionately.

you shall yet feel my power. You shall yet admit man's superiority. If you do not become my wife I will grind you to the dust; I will leave no means untried to humble

He shut his hands together until the nails cut into the flesh; his teeth fairly chattered in his rage.

"Power I will have. My ambition shall know no bounds. I will tread all things under my feet to gain that which I desire. Be my wife, and all shall be well. I will listen to you whenever your advice does not clash against that which I consider to be the especial province of a man; otherwise, you will live to rue the day you refused me."

Juno straightened herself, threw back her regal head, ier eyes flashing forth the deep scorn which she felt.

"I do refuse; and, once for all time. There is no power either on earth or in heaven that could compel me to become your wife. Although you were to set all the fiends

would be the same. Although you were to tear me limb from limb, yet would my answer be Never! That which you call the superiority of man shall be matched for once by the superiority of

She arose from the table and returned, alone to the drawing-room, where the rest of the company soon joined her. Shortly afterward the party broke up, and all returned to their respective homes.

(To be Continued.)

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Compared With Modern Mediums and Messages.

NUMBER ONE.

'As a motto for the first of this series of papers I can think of nothing more apropos than the words of Isaiah. In chapter 51:1, the prophet says: "Look to the rock whence ye are hewn, and to the hole of the pit whence ye are digged."

If every traducer and slanderer could occasionally get a glimpse of himself as he is-if such could look over their past records and the records of the fountain whence they sprang, some of them would be like the strutting peacock. It is said of that proud bird, that whenever he gets a sight of his ugly, black feet his feathers fall. I have met very few denouncers of Spiritualism, or very few among Spiritualists whose mission was to find fault with the lives of others, whose past records would bear close inspection. It is well for all to spend a little more time in self-examination, and not so much in seeing that our neighbors walk perfectly circumspect. Let us, one and all, obey the injunction of this text.

This language seems to me particularly appropriate when I remember that not a great while since a paper was sent to me containing a sermon against Spiritualism. A note on the margin of the paper asked me to please read and review. The sermon contained a long series of charges against mediums and mediumship.

This sermon bore the somewhat euphoneous title of "God's and the Devil's Mediums." Of course it asserted that Spiritualism was all the work of His Satunic Majesty—that mediums were all of them, without exception the devil's prophets; while the prophets of the Bible were mediums through which Almighty God, the maker of heaven and earth, communicated with earth's children; that while the devil selected the worst people in the world for mediums, the prophets of the Bible were all of them paragons of perfection.

This man made specific charges against mediums, and asserted over and over again that about all the mediums

were guilty of each charge. After attacking the character of all mediums, he asserted that an occasional prediction met a remarkable fulfillment—"nothing else would suit the devil," said he. He and his prophets would very soon become unpopular, if he gave through them no true predictions. The object was not so much to deceive the people with regard to things which are to occur in the immediate future, as it was to lead people on by predicting unimportant truths, and thus lead people to believe in his mediums, and, by this means seal souls for an eternal residence in his dark

He then enumerated and specified certain charges, which were about as follows:

- 1. The mediums are, most of them, indecent.
- 2. They are immoral.
- 3. They are frauds.
- 4. Though they tell many truths on unimportant mat ters, they nearly always prophesy lies.

  5. Money is behind it all. They work for money.
- 6. They are jealous of and quarrel with one another. 7. If one gives a test which is not recognized, he gen-
- erally informs the sitter that he will remember it later. "It will come to you by and by," is a common way of expressing the matter.

8. Very few, if any of them, are sure of their own mediumship; if a thing proves to be a flagrant untruth, the medium will say, "Well, I got mixed up with other minds;" or, "my mind got mixed in this communication." 9. They generally demand conditions so subtle as to say, if the communication is not right, "the conditions were not right."

He then went on to say that when God sent his mediums out, there were no conditions; no failures; nothing to explain. God made no predictions through persons of doubtful character, nor did he ever make a prediction without arranging in advance against its failure.

As I read these charges against mediums, some of which may be true of some real and pretended mediums, I said to myself, every charge here made against mediums applies with all its force to the prophets of the Bible; and to shreds. Bone fragments penetrated deep into the every good thing said about a prophet of the Bible is true brain itself. Had the skull been injured just a trifle of some of the mediums. I took my\_Bible and a few higher up, the motor tract would have suffered and the books on Spiritualism, and seemed to be guided to the right places in each. Within three hours I had noted down nearly all the proofs which will appear in this scries of papers.

In two discourses I delivered a reply to said discourse: first in Berkley hall, in Boston; then in the Spiritual Temple, in Buffalo. In both instances I was asked to publish the outlines of these discourses in pamphlet form. I have concluded that instead of doing that I will give them a much wider circulation through The Progressive Thinker. In these papers, in which I intend to reply to the points to which reference has been made, I intend to

1. That every charge that ever has been made or ever can be made against mediums has been brought by biblical prophets against each other. I will add, that from this distance it seems that the prophets had good grounds for their charges. 2. Every truth told by a prophet can be matched hand

in hand by a truth told by a medium. 3. That no prophecy of the Old Testament was fulfilled

in the Jesus of the New Testament. 4. There is no proof that one prediction of the Old or

New Testament ever met a fulfillment.

I hope no one will understand from what is written above that I intend to try to prove that the biblical prophets were all bad men, nor that the mediums are all good. I shall neither try to prove this or its reverse. In fact, I think that the prophets and mediums are very generally made of about the same materials as other folks, and are about as liable to err as mankind is in general.

Mediumship or the prophetic gift may render its possessor more negative, and consequently more receptive of good or evil influences than others. But that they are intrinsically better or worse than others I doubt. I think their temptations on the average are neither greater nor less than those liable to come on others.

The first charge this Rev. medium-hater brings against mediums is that

### THEY ARE INDECENT.

That there are mediums who may be more or less liable to that charge there is little room to doubt. How was it with "God's mediums?" If this man had turned to Isaiah 20:2-4, he would have found this prophet staggering under more indecency than the average medium today could carry. There he would have found this prophet of the Lord prophesying three years in a nude state. He said he did it as an illustration, to show the people that they had got to go naked. Verse 4 says: "So shall the king of Assyria lead away the Egyptians prisoners, and the Ethiopians captives, young and old, naked and barefoot, even with their .... uncovered, to the shame of

Saul, of the tribe of Benjamin, king of Israel, was a pretty decent sort of fellow until he got to be a prophet; but when he became one of "God's mediums," he for the time being lost all sense of decency and prophesied all day and night in a nude condition. The Bible writer adds to this news item, "Wherefore they say, is Saul also among the prophets?" 1 Sam. 19:24. It seems that the fact that he went out and prophesied with his "beauty

unadorned" convinced the people that he was a prophet. David was also a prophet, at least Peter said he was. See Acts 2:30. This prophet got so highly elated over the return of his cabinet, which he called "the ark of the state, before the ladies. The eldest of his numerous wives thought he overstepped the bounds of propriety, and told | Price \$1. For sale at this office.

BIBLE PROPHETS AND PREDICTIONS him so. "She despised him in her heart." She said to him, "How glorious was the king of Israel to-day, who uncovered himself to-day in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself." See 2 Sain. 6:14-23. MOSES HULL.

### WM. LARSEN.

He Speaks a Mysterious Dialect None Can Understand.

A BLOW ON THE HEAD MAKES HIM THE WON-DER OF THE NINETEENTH CENTURY, AS SET FORTH BY THE EXAMINER OF SAN FRAN-CISCO, CAL.

William Larsen and his strange case have become the medical mystery of the hour.

A few weeks ago, while working on the Cunard Steamship Company's dock in New York, a falling block shattered his skull. From the injury received he has forgotten his own native Norwegian tongue, and when not peaking in better English than he ever used before, he talks softly in a mysterious language never before heard by man. And yet the injury to his skull was not of

unusual severity.

A section of the large lobe of the brain, some three inches across, was laid bare and that part of the substance known as the center of speech from which run all the nerves that control the talking apparatus of the human being was penetrated by several of the bone splinters.

In removing these splinters, about two ounces of the brain itself at that point were destroyed.

When Larsen recovered consciousness he could not speak. A few days later he began to articulate faintly at intervals. As his physical condition improved, it became possible for him to make known his wants in English. But the power to speak his native tongue was gone. It had perished with the lost brain substance.

And a still stranger phenomena marked the case. In the intervals of his English conversation the man began to talk in a tongue that no one had ever heard before. His own Scandinavian relatives at his bedside could not understand it. By the intonation and manner of delivery they knew that it was some systematized language, but no one of them recognized it, nor had they ever heard him speak in it. When they addressed him in the Scandinavian tongue, the patient stared at them, puzzled in expression, and made no answer.

Physicians divide the material substance of the brain into areas and give a name to each. There is the area or center of thought; the center of hearing; the center of sight; of self; of speech, and the sensory motor area. From the centers of sight, speech, hearing and the motor center radiate a set of nerves that run down and govern the muscles of the parts from which they are named.

Thus the marvelous functions of the body are carried on by a mechanical action that forms the subject-matter of psychological investigation. Seldom, though, is it possible to study this wonderful connection of volition and resultant action in a living, palpitating brain laid bare to the eye of the observer. This brain is being studied so. Scores of men of science have gone to the ward of St. Vincent's Hospital, where Larsen lies, to observe the phenomena of his case.

The shattering of the bone of his skull had left Larsen's thought and other centers practically intact, but bereft him at first of the power of speech. Gradually, though, the tissue began, by the process of nature, to build up again. Then he began to utter words. As the brain tissue added to itself the man's words grew more frequent. There was an exact proportion between the growth of the brain matter and the growth of the vocabu-Where the mysterious language that no one had ever heard him speak before came from is the marvel of the case. Dr. Curtin, who performed the operation and

has charge of the patient, has no theory to explain it. "I have never heard of such a thing," he said. "There are several remarkable features in this case that make it appear unprecedented. A great area of the man's brain was laid bare by the accident, and the membrane was torn man's right side would have been paralyzed. As it was, the speech center lost tissue during the operation, and when Larsen recovered consciousness he could not speak any more than could a new-born child. But the cells of his brain repaired themselves with new tissue very rapidly and power over the muscles of his tongue returned.

"He lost the knowledge of his native language, Norse, and began to talk in a curious form of words that no one understood. English, however, he has regained and is improving fast in his use of it.

"We shall not trephine his skull. The torn scalp has been returned to its place and a hard covering will gradually, in the course of months, form over the brain that will answer in place of the original bone. The patient is doing well and will undoubtedly recover."

He was interviewed last week and raised himself in bed to extend his hand to the reporter. His strong-featured Norse face wore a pleasant expression, but there was a straining, puzzled look in the eyes. He did not appear to be in pain, though the effort of recollection taxed him. "Are you Mr. Larsen?" he was asked.

His eyes lit intelligently and he nodded and answered

"Do you remember how you came to be hurt?"

He seemed to strain his attention to grasp the meaning of the words and hesitated a minute. His fingers plucked at the bedclothes and his eyes roved around the apartment. Then he began to reply softly, in the strange language that has come to him since his injury. He had understood the question and was doing his best to explain, pointing at times to the bandage around his head.

"Do you understand Scandinavian?" he was asked. Instantly he shook his head and smiling, said: "No, I have The power of thought seemed to come to him fitfully

in waves. "How old are you?" Larsen hesitated, shook his head. then seemed to be striving hard to grasp the import of the query. His hands worked nervously again and he

began to mutter, as if to himself, "a hundred-hundredhundred—no— "Forty!" was suggested. His expression brightened as he answered, quickly, "Yes forty-I'm forty." "How long have you been in the United States?" He

seemed to understand this at once, but answered it in unknown language, speaking for nearly a minute and giving a varying inflection to his words. As the visitor turned to go Larsen reached out his hand

to bid good-by and spoke at some length still in the incomprehensible tongue. His wife comes to his bedside nearly every day and spends the time in conversation of this strange sort, re-

ceiving answers to her questions in English or in the

other speech apparently at random and indiscriminately. Who can explain this? Can spirit control do it? San Francisco, Cal. INVESTIGATOR.

"Social Upbuilding, Including Co-operative Systems and the Happiness and Ennoblement of Humanity." 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.

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Flood.

The legend of a deluge forming part of ancient cosmogony is naturally wide-spread, but it is not found among some of the great nations of antiquity. The Hebrews, Babylonians, Greeks, the tribes of North, Central and South America, and aborigines of Australia, have tra-ditions, but the Arabs, the Egyptians, the northern and central Asia, are entirely ignorant of an event of the magnitude and calamitous nature such as is described in some of the records that have come down to us. On examining the flood stories themselves told by various nations, we find certain features in common. The most striking features with regard to them, however, is not their affinity, but the different versions which they give of the cat-

The Babylonian account, which reaches us in a twofold form, deserves the first place as the oldest of the records. Before the discovery by Mr. George Smith of the eleventh tablet of the izdubar series, which was composed, at the very least, 2,000 years B. C., the story as given by Berosus was the only one known to us. In the Babylonian narrative the flood is described as inspired by divine justice resulting in widespread ruin and devastation. "I watched the sea making a noise, and the whole of mankind was turned to clay, like reeds the corpses floated. \* \* \* I was grieved and sat down. I wept; over the fortress of my nostrils went my tears." At last, the ship stopped on the Mount of Nizir. A dove and swallow sent forth returned, but a raven, let out on the seventh day, did not come back. The account concludes with a dispute among the gods. Bel was filled with anger against the other gods and the spirits of heaven, and ordered that no human being should be saved. "Let no one come out alive; never may a man live in the abyss." But Hia, god of knowledge and of the waters, interceded.

The Rig-Veda contains no reference to the flood story and it is therefore probably not an original Aryan myth The legends embodying a deluge story are found in the "Satapatha Brahmana," the "Mahabharata," and the 'Bhagavata Paulana."

An interesting point is the purifying effect ascribed to the deluge—a notion put forth in the first epistle of St. Peter, where the deluge is represented as symbolical of baptism. In the last mentioned of the Indian versions, Brahma is asleep. During his slumbers a demon steals the Vedas. The flood is brought about in order to restore the genuine Vedas, and to prevent their falsification. The guardians of the sacred lere are saved, also a number of plants and animals.

The Greek stories are more or less familiar; so it will be enough to call attention to some of their peculiar characteristics. There are two principal legends, the one connected with Ogyges; the other with Deucalion. In its latest form-neither Homer nor Hesiod mentions the deluge story—the son of Prometheus and Pandora, and Pyrrha, his wife, are represented as driven away from their home by a great flood. Taking refuge on a little ship they landed on Mount Parnassus, whence they descended to found the first city and to call into being a new humanity. With veiled heads they take their stand and throw stones behind them, from which springs another generation, taking the place of the old one destroyed by the water. In commemoration of this recreation of the world the Athenians kept an annual festival.

The original legend mentions merely a local flood, but in the hands of Ovid and Apollodorus it assumes considerably larger dimensions. Lucian (160 A. D.) gives the story a decided Oriental coloring. Deucalion is eredited with the foundation of a temple, in whose vicinity was a large cleft which long ago formed a receptacle for the waters of the deluge. Deucalion was saved from the general destruction in a large box, which contained in addition to himself his wife, pigs, horses, lions and serpents. The box is supposed to have reached Mount Lebanon, where Deucalion built a temple in honor of Hera.—Church Gazette.

# THE "HOLY" SHROUD.

Merely a Relic of Superstition.

WINDING SHEET IN WHICH CHRIST WAS BURIED EXHIBITED AT TURIN.

According to the Osservatore Romano Turin, Italy was last week the scene of a great pilgrimage to pay rev erence to the holy winding sheet of our Lord, which is being presented to the veneration of the public for the first time in thirty years. The exposition will last for twelve days, and it is calculated that more than a million persons will visit it during this time.

For the first thirteen centuries of the Christian era this. the greatest of all relics, was venerated in the East, says the Freeman's Journal. Toward the middle of the fourteenth century it was brought from Cyprus to the West by Godfrey, Count of Charny, in Bourgogne, who deposited it in his castle of Sirey, near Troye, and founded a canonical chapter to guard it. At Sirey it remained until 1418, when Champagne being harassed by war and the precious relic in danger of profanation, the canons requested Humbert della Rocca, vassal of Amedes VIII. the first Duke of Savoy, to take it into his custody in his castle of Montfort, in Bourgogne, together with some other relics.

Thirty-four years afterward Humbert's widow betowed it on the house of Savoy. In 1532 the holy winding sheet was miraculously saved from being burned in a conflagration which destroyed the church in which it was placed.

During this time it was twice exposed for veneration at Pinoio (1478) and Vercelli (1494), both cities of Piedmont. In 1535 it was again carried to Vercelli fron. Chambery and remained there until 1578, when it was taken to Turin, where it has been ever since. During the present century the holy winding sheet has been publicly venerated five times-in 1814, when Victor Emmanuel I re-entered his states; in 1815, when Pius VII. was in Turin on his return from exile; in 1822, at the inauguration of the reign of Carlo Felice of Savoy, and in 1842 and 1868, at the marriages of Victor Emmanuel and his son, the present King Humbert. The winding sheet in which our Lord's body was en-

reloped at his burial is mentioned by the four evangelists. Among the Jewish rites for the dead it was customary, after closing the eves and the mouth, to bind them with strips of cloth, to comb the hair, wash the body, anoint it with unguents, and wrap it in a sheet. This sheet does not correspond exactly with what we call a winding sheet, being a rather narrow piece of linen which covered the body, back and front, with the extremities meeting at the feet, in such a manner that a double impression of the figure would be left if stained with blood or ointments.

crown of thorns, and the outlines of the beard and hair of | vestigate. They all heard the raps. our Savior. The impression is a little over five feet eight and a half inches long, and every member of the body is in exact proportion.

The ceremonies at Turin on the 25th, when the exposition of the holy winding sheet was inaugurated, were of the most imposing character.

Five archbishops and bishops assisted at the functions in the presence of the Prince and Princess of the house of Savoy, among these being the Princess Clotilda, who thirty years ago sewed it in the red damask cloth from which it was removed last Wednesday.

## A GLANCE AT THE N. S. A.

Something About the Legend of the Great Being a Retrospective and Prospective A List of His Noted Works.

The National Convention of 1898 has passed into history, having made its record in its own way and outlined the labor of the N. S. A. for the fiscal year ending October 1, 1899. It is fitting, at the outset, to glance at the N. S. A. itself to see it as it is, and mark its steps up the hill of difficulty for the past few months.

It will be remembered that the convention of 1897 found the National Society with an apparent cash balance in its treasury. In reality several bills were outstanding, which, if they had been pushed, would have left an actual deficit of nearly or quite \$700. During the past year the officers of the Association have labored under this burden, and have done their best to meet it and other claims against the Association when presented. The Spanish war came and completely paralyzed business in many sections of the Nation. Parties who had made pledges at the convention of 1897 found themselves unable to redeem them, owing to the stringency of the money market. The financial disaster of the Jubilee still further embarrassed the N. S. A., and its revenues seemed to be cut off from nearly every quarter.

Despite these several disasters the N. S. A. held on its way, and came down to the convention of 1898 with a plain statement of the facts in the case to place before the delegates in attendance. Toward the close of the fiscal year, dues, collections and donations began to come in, so that when the books were balanced September 30, 1898, there was a cash balance of \$256 in the treasury, with liabilities to the amount of \$1,600. From October 1 to October 28 sufficient money was received to pay all outstanding bills, with the exception of about five hundred dollars in round numbers. In face of the heavy odds to which we have alluded, we believe the showing is far from being as bad as might have been expected. sure there was a rebate on the salary of the President that helped to lessen the amount of the deficit for this year. but the fact remains that the habilities of the N. S. A. November 1, 1898, are no greater than they were November 1, 1897; in fact, a trifle less if anything. It will be seen from the above statement of facts that the N. S. A. has done exceedingly well to weather the heavy financial storms of the year as it has.

It is now entering upon the sixth year of its existence and feels that it can appeal with confidence to the Spiritualists of America for support. Its officers present no false claims to the public, but merely state the truth in all simplicity, asking that the N. S. A. be given a trial in its new methods of work. Its friends realize that it is not perfect, but it is surely pointing the right way, and its faulty machinery is being repaired from year to year. It now asks the Spiritualists of America to endow it with means to enable it to do its work. Rigid economy is to be practiced in all directions. The President serves with- The Devil and the Adventists. out salary, while the Secretary receives the small stipend of nine hundred dollars per year, with no provision for clerk hire. Expenses are to be reduced in printing, and less meetings of the Board of Trustees will be held during the year, in order to economize. Including the deficit above stated, it will take nearly or

quite three thousand dollars to take the Association through the coming year, and leave it on a sound financial basis. The items of ex mse will include the deficit in secretary's salary, rent, printing, gas, water, coal, postage, stationery, express, and the traveling expenses of the board of trustees. The expense in each of these items has been limited to the minimum figure, and no unnecessary outlays will be made.

The board of trustees pledges itself to manage the affairs of the Association in a businesslike manner. Its members will endeavor to faithfully discharge the duties pertaining to their offices, and will honestly repay trust with trust. The present management makes no claim to perfection; mistakes are liable to occur in many ways, but the board will, as a unit, honestly and conscientiously endeavor to correct every error as soon as it is made known. It makes no complaint against the administrations of past years, but simply desires to carry forward the work that has been well begun.

The National Association is the servant of the people Its present management knows no clique, no faction, and no enemies in the discharge of its duty. It stands for Spiritualism, first, last, and all the time, and means to deal fairly and impartially with all classes of people. It aims to carry out the aims and objects for which the Association was formed, and with that end in view invites the Spiritualists of America to unite in the support of the N. S. A. Schools, homes for the indigent, hospitals, san-italiums, libraries, local Spiritualist societies, missionary

work, etc., etc., are needed in every quarter of this nation. The N. S. A. asks the people of America to put the means into the hands of its officials to enable them to establish these important reforms. Let us hear from those who are disposed to assist in this good work at once.

Address all communications to the secretary, 600 Penna. avenue, S. E., Washington, D. C.

HARRISON D. BARRETT, Pres. MARY T. LONGLEY, Sec'y. Per Order Board of Trustees N. S. A.

### Visitation by a Spirit.

The Italian population of White street, West Orange, N. J., is in a state of hysterics, says a New York dispatch. Men and women are almost prostrated, and children sob and cry at a strange visitation.

The people believe it is the ghost of old Peter Christiano, who was murdered on New Year's eve, and so confident are they that the dead man is not at rest that they have determined to have mass said in the Church of St. Michael the Archangel for the repose of his soul. Because of the disturbance, one family has moved out

of the big rambling white frame tenement structure, which is owned by Mrs. Maria Hennesy of East Orange. It was in a back room of the house that the murder occurred. A New Year's dance was in progress at the time, when Lorenzo Corbo, an old Grinder, and his son, who lived down stairs, complained of the noise to the landlady, who was at the house to collect her rent. She told the Christianos that the danceing must stop.

A row ensued between them and the Corbos, and as a result Christiano was stabbed. Old Larry Corbo escaped, but his son, Michael Corbo, was charged with murder. and arrested. About three months later the old man was found, and admitted having stabbed Christiano. He was sentenced to a long term in prison and his son released.

After the murder everything seemed to be all right in the old house until Monday night. Mary Petro, the fourteen- year-old daughter of Frank Petro, was going up stairs with a lamp in her hand, when two sharp raps sounded on the boards of the partition at her side. Thoroughly frightened, the girl went back to the first floor, where the family were eating their evening meal, in the This double impression of our Lord's body is clearly rear of the store kept by Petro. The girl told of the raps, visible in the precious relic now at Turin, with the and the entire family consisting of father mother, and wounds in the hands, feet, and side, the marks of the eight little Petros, of whom Mary is the eldest, went to in-Sometimes the noise came from the lower part of the

stairway, again from the middle and top. The raps were generally in the partition, but occasionally they seemed to come from the stairs.

As a last resort, the Italians went to the Rev. Father D'Aquila, pastor of the Church of St. Michael the Archangel, and had him bless the house. He went there and prayed and sprinkled holy water on the walls and floors. While he was in the house the rappings were not heard, but he had scarcely been away ten minutes when the noises commenced again.

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SATURDAY, NOV. 12, 1898.

#### USE OF BIBLES.

The world has heard a great deal about the large number of Bibles printed annually, and shipped to missionaries in India, to be distributed among the natives, whose souls Christians are extremely auxious to save from hell. The money to pay for these Bibles is raised by systematic begging, very largely from Sunday-school children, whose sympathies are aroused in behalf of the benighted heathen The "Standard." published on the island of Ceylon, innocently tells the use made of those Bibles. We copy, as we find it in one of our secular ex-

"It seems that gold leaf for decorative purposes is, as a regular matter of busiss, packed in little books made up of the unbound packages of holy writ cut to the requisite size for the purpose and stitched together. On inquiry it is learned the practice of packing the material in this way is a wellestablished one and that the Bible is selected for this nurnose because, as a the printing generally finer and better executed. On the other hand, I hear from other sources that the use of the Bible is looked upon as a sort of guarantee that the leaf is of the best possible quality. It appears that the book of common prayer is also employed for the same purpose."

All the gold leaf of commerce and the arts come in little books 314 inches square with 25 leaves of gold of varying thickness. From the large amount of gold leaf now in use, mostly by bookists, much of it coming from Ceylon and the East Indies, it is important the shipment of Bibles to be made into gold leaf books should be continued, so it is hoped generous Christians will not withhold their contributions, otherwise the price of gold leaf may be greatly

### GREAT IS HUMBUG.

Mosheim, the learned author of "Ecclesiastical History," in part 2 of the 4th century, chap. 3, Sec. 2, in exposing the superstitions of that ern, and the frauds practiced by the priesthood on the people, says:

"The reins being once let loose to superstition, which knows no bounds, absurd notions and idle ceremonies multiplied every day. Quantities dust and earth brought from Palestine. and other places remarkable for their supposed sanctity, were handed about as the most powerful remedies against the violence of wicked spirits, and were sold and bought everywhere at enormous prices.

These facts of Mosheim were recalled while reading an account of a late importation into Chicago of one hundred pounds of the scrapings of the earth in Jerusalem, shipped to Jas. A. Hitch-cock, to be used by the Knights in their burial ceremonies. A handful of this dust is to be poured from an hour glass and sprinkled on the coffin, before eavering it with common earth. The report adds: "A certificate will be given to the widow stating that upon the coffin was placed this earth from the Garden of Gethsemane.

Some thirty years ago a gentleman visited Jerusalem and gained access to the caverns underlying that city, from quarried for building the temple. He collected a quantity of the rock, and brought it to Chicago. The skill of the lapidary was called into service, who Masonic fraternity. From sales of these it is probable he was reimbursed for the expenses of his trip. With a railway from the Great Sea to Jerusalem there is no good reason why the major part of the sacred city may not be removed to America, provided there are fools enough to spend their money in that direction.

### DRUNK.

The Columbus (Ohio) Dispatch of October 28, has the following:

D. B. Jimmerson, an Indian doctor was arrested on High street last night while drunk. It is said that he was following a white woman and tried to grab her. Three and costs.

This man Jimmerson has been posing as a physical medium, and traveling through Ohio. Whenever he visits your town, tell him to move on-he is not wanted.

THE PATRON OF LITERATURE. "Pope Gregory IX. burned about twenty cart-loads of the Talmud; and Paul IV. ordered twelve thousand copies to be destroyed." So says the Encyclopedia of Religious Knowledge, article Talmud. That is the way the church has been the patron of litPREACHER'S SONS.

The inquiry is frequently heard, Why are preacher's sons so generally vicious and leaders of the mob, very frequently engaged in crime, and often ending their days in the penitentiary, or on the gallows?" That the postulate is true is well understood, but the reason for it is not at first apparent. The general understanding is: "Because they are brought up so strictly in youth, they exercise fullest freedom when beyoud parental control."

Numberless cases might be cited in confirmation of the fact that the progeny of the average pulpiteer falls greatly short of the normal standard so far as relates to morals. The case of the well-known bandit, robber, murderer, assassin and carnest Christian. Jesse James, will suffice for our purpose. He lived and died a member of the Bantist church, his father being a preacher of that denomination. The son had no respect for the life or property-rights of others. It was he and his brother Frank who inaugurated the robbing of railroad trains, and right successfully they practiced their vil-

Jesse was a good Sunday-school scholar. The Bible was a constant study with him, as is usually the case with the entire criminal class. He was taught that Jesus died for sinners, and that by his death he ransomed a sincursed world, saving from endless woe all who believe he was the expected Messiah; that like the penitent thief on the cross, he could swing from the gal lows to glory. His mother, a pious Christian still, in a late published inter-view, said, as reported in the Kansas City Star:

"I am as thoroughly satisfied about lesse's salvation as I am about my own. When I come to die I will be just as ertain that I will meet my boy Jesse in heaven as that I am going there my self. Jesse was a Baptist. He joined the church during the war. He came nome terribly wounded, shot twice through the lungs, and for months we nursed him while he ay near death When he got well he went to meeting at the Baptist church and was baptized. He was a good Christian......I am a

Good Baptist and Christian as was Jesse James, he continued his crimes until a confederate killed him. But remember, please, that his case is only one of thousands, made criminal by familiarity with the doings of the patriarchs and prominent Bible characters, nearly all of whom would be punished with death if now living and still pracicing their crimes, the same as credited to them in the Bible.

#### AN EBBING TIDE.

A correspondent of the New York Evangelist, F. Campbell, gives a lugubrious account of the condition of the church in the rural portions of New York. He says:

"There are entire districts in the state where it is difficult to find a single family with church-going habits . . . . . Even services brought into the community within school houses are sometimes strangely disregarded; the Sabbath is desecrated by visiting, ball-playing, and unnecessary manual labor; in some farming communities infidelity is getting a strong hold; a tremendous crowd turned out for the funeral of a rural skeptic, when it was understood the speaker was to be Col. Ingersoll. and was much disappointed when the Baptist preacher appeared instead; a general spiritual deadness comes to rest upon the people accompanied by a degree of ignorance which is difficult to imagine.'

The boyish cry of "Wolf! Wolf!" has been repeated so loud and so often by the orthodox churches the people have | battle heart to heart and hand in hand, ceased to heed it. Hell has lost all its knowing that in union there is strength, horrors since the people have learned holding in fellowship the organized and the true character of the place, and a Catholic purgatory from which a licentious priesthood is able to release its victims by prayer for a pecuniary consideration, is losing its hold on the laity, not only in rural districts, but every-

It is said the church has its periods of flood and ebb tides, and that the latter condition now prevails, notwithstanding the zealous efforts of the clergy to the contrary.

It was contended for a long time that the decadence of the church was limited to the cities, and was ascribed to the push of business and of politics, which left no time to look after the soul's wel-Now it is claimed the falling away of interest in religion in country towns is caused by the shifting of population from country vinages to great cities. Such logic is paralleled by the flipping copper: "Heads I win, tails you lose." It is a losing game to the church, both in city and country. It makes no difference whether we go into the city or country the church is in a terrible decline, and the religion of humanity is the gainer. Instead of church dogmas, and bigotry of the creeds, every effort to better the race is gladly welcomed. In no previous age has there been such earnest effort to care for the destitute, the sick, helpless and infirm as now. When the church voices this prevailing sentiment it gains help and applause; but in all its movements to place the church with its obsolete dogmas in front, it proves a sig-

### WISE AND OTHERWISE.

If for no other reason than that of affording Brother Barrett twelve months more in which to assist Mr. Walker in the liquidation of that Jubilee deficit. it may be a very prudent act on the part of that band of wise(?) spirits to have chosen that official to succeed himself. Since it has occurred, it is a happy and very consoling thought to consider that "it had to be or it would not be," but whether wise or otherwise to permit ownership of such an institution by one person and attempt to popularly and properly make it represent the whole cause remains to be seen,

### STILL STRIVING TO LIQUIDATE.

Now that those wise (?) spirits have seen fit to recognize the wisdom of their own wiseness in making an indebtedness to stand against the N. S. A.-'tis only a trifle, something over \$1,200, and Mr. Walker's salary, \$2,000, for Jubilee services—it may be wise to retain the same executive head until the debt is naid, rather than saddle it on some innocent and disinterested man. At the present rate of liquidation it will take about forty years to liquidate the debt. and in the meantime other important interests and essentials will suffer because of the solicitation to liquidate.

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Now that the great Convention of Spiritualists is over and the contending forces have ceased to contend for the lucrative and honorary positions in the N. S. A., it is to be hoped that some of the vital questions, some of the needs of the hour and the cause will receive more attention.

The result of the election caused joy and disappointment, smiles and tears, all of which seem necessary to the unfoldment of the highest and best in man, and out of which has evolved a change, or changes, that should prove an advance step in Spiritualism.

The Progressive Thinker made no fight on the personnel of the N. S. A., but did exhort the Spiritualists who desired to make the institution a representative body, to make a thorough renovation, and this has been pretty thoroughly done, though not quite complete. However, it is not the intent of this representative of the whole cause, to quibble over small matters. If the present reconstruction of affairs was the work of the majority and not of a clique, all well and good.

Of the many changes made we have no criticisms to offer, no fault to find: The plan of a movable convention is a good one; the abolition of a nominating committee is very commendable; the economic changes were the most essential, however, and will certainly redound to great good to the Association. where an office has no salary attached making a dishonest pull for the position. We do not believe there has been such work in our ranks so far, but in view of the depleted treasury and to avoid the temptation to designing politicians, the cut to \$900 in the salary of the secretary is all right, as was that of making the office of president non-

The Progressive Thinker waged the

war for re-adjustment and met with success in its agitation, when it was supposed to be equal to suicide to uttack this august body, and in that success has taught the great lesson that Spiritualism is still greater than its representative; that the whole cause belongs to the whole people, and when the frailties of man lead these great or ganizations into error there comes a time for correction. We have no animosities towards those who disagreed with us, we have no envy for those who succeeded against our plea for a com plete change, but we have this fatherly advice to give: Let everyone now settle down for another year and put in his and her best licks for Spiritualism; to ferret out the genuine phenomena and get it before the world; to circulate the most convincing and most interesting class of literature-circulate the pa pers-and send the truth where the gos pel cannot otherwise reach; to help sup port our institutions for the helpless; to sweep away class legislation; to organize and support State and local associa tions, and be ready to fight whenever and wherever duty calls. You have no time to go home and retire with the sulks in consequence of your defeat for some petty position; you have no time to go home and brag of your glorious victory; there is work for every worker-not much money in it, 'tis true-toward the advancement of our money, and yet needs money to push it along. Let us not neglect any part of it be the most important of all and imnede the progress of our truth. Let us lift ourselves above the stubbles and ruts of petty dissentions and jealous wranglings, and go into this common unorganized, recognizing those outside of the N.S. A. as good Spiritualists, in the higher sense of the words, as those who have added their names to the roll recognizing Spiritualism as the leader in advance thought, science and religion of humanity; the reformatory system of all reforms; something to unite us in bands of harmony, in school of advancement, in bonds of sacred oneness for truth and justice. We all

have a duty in purmon; let us do it and all will be we We love our cause and are proud of its noble workers and know their pho nomena and philosophy, their proof of the return of spirit friends and irresistible logic, their scance room, private and platform tests and their forceful rostrum eloquence will eventually win the world to Spiritualism, whether organized or unorganized. If organization rolls the wheels with more speed, let us maintain an organization; if it does not it will die inadvertently and the great weep over disappointments, but weep as you work if you must ween; your services are worth just what you make

### THE OPEN DOOR.

The two worlds, so-called, are interblended, interpenetrated. The space occupied by the present world of mortal being is occupied also by the world of spirits. When our spirit vision is open we may see the angels or spirit beings ascending and descending and moving about among us.

It is our privilege to bring the unseen ones nearer to us in sensible relations, to have a realizing consciousness of their presence with us, and to enjoy communion with them as friend with friend in sweet social converse, day by

This agreeable object may be attained by supplying the proper conditions. There needs the element of sincere desire for such communion, a desire of such strength that it is willing to take the pains to use the methods to secure the result sought.

Then with patience, perseverance, with the spirit of truth within, the glow of the heavenly visitants will shine upon the waiting ones, and their presence will be made known in such way as they can best use the instruments at

Herein is one of the important elements of spiritual good residing in the family circle. Sincerely and purely used, void of all gross and sordid influences, conducted with high and pure design, in which fraud and fakirism has no lot nor part, the family circle may become the gateway for pure and noble spirit intelligences to enter into our earthly homes and come into close uplifting and spiritualizing union with our

mental natures.

The family circle, rightly conducted and used, will prove the open door through which the angels will visit our homes with messages of love and spiritual helpfulness, to elevate and purify our thoughts, in adaptation to that higher life in the spiritual realms.

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

THE EPISCOPALS ROMANIZING. PROF. CROOKES AND THOUGHT

The Church of England is in a ferment, which it is said threatens a division. The hishons are represented as ways, while the laity are resisting the with characteristic independence, has movement, The Literary Digest quotes struck out on lines distinctly his own might easily be inistaken for a Roman Catholic production:

priest, who is the doctor of your soul and who cures it in the name of God. Those who will not confess will not be cured. Sin is a terrible evil and casts think I see a little farther now. I hav souls into hell. You must tell the glimpses of something like coherence priest all your sins that you remember to have committed: God absolutely reluires this. If through pride or shame you were so unhappy as to hide a sin those unexplain on purpose, my poor child, you would already known." commit a very grave fault; you would make a bad confession; not only your sins would not be forgiven you, but you than before. You had better not confess at all than make such a bad, sacrilegious confession."

Really the distinguishing difference beof the Latin as used in Roman Retrenchment is always in order, and | churches, and the Queen is the head of the English church, while the Pope is onciliation with a view of a return to the parent church.

A writer in the New York Observer. in discussing the present condition of

TRANSFERENCE. Casting aside all written theories re-

garding the action of thought, says the Romanizing the church in all possible Boston Herald, Sir William Crookes, from one of the publications of the It is the novelty and originality of his Holy Cross Society the following, which scientific views on telepathy that have caused such a buzz of excited commen here. "To stop short in any research "When you are sick, you go to the that bids fair to widen the gates of doctor to be cured; so when your soul knowledge, to recoil from fear of diffisiek, do not hesitate to go to the culty or adverse criticism. Is to bring culty or adverse criticism, is to bring reproach on science," says Sir Willian in the beginning of his remarks. among the strange clusive phenomena of something like continuity betwee those unexplained forces and la

All this has been said before. Bu now Sir William Crookes says it and the nation listens breathlessly and would be a hundred times more guilty waits for more. He thinks it possible that thoughts can be transferred around the world at the will of the thinker. "I The hair shirt, painful wristlets, and would be well to begin with telepathy, anklets, the five cords, each with five he says; "with the fundamental law knots, are all used for purpose of pen- that thoughts and images may be trans ance the same as among the Catholics. ferred from one mind to another with out the agency of the recognized organ tween the two sects seems mainly to human mind without being communiconsist of the ritual of the English cated in any hitherto known or recog church being in English, a translation nized ways. If telepathy take place, w of the Latin as used in Roman have two physical facts—the physical change in the brain of  $\Lambda$ , the suggester and the analogous physical change in the brain of B, the recipient of the sug there is no incentive to scheming or supreme at Rome. No wonder both gestion. Between these two physica parties are trying to bring about a receivents there must exist a train of physical exist a train of physical exists a train of p ical causes. Such a sequence can on occur through an intervening medium All the phenomena of the universe at presumably in some way continuou and it is unscientific to call in the air the Church of England, says:

"The Roman practices which have every fresh advance in knowledge it every fresh advance in knowledge it." invaded the English church are creep- shown that ether vibrations hav ng into some of the American powers and attributes abundan

### SWEET VOIGES.

Sweet Voices from the Spirit-land I hear, Now breathing soft and pure their holy lays, In heavenly tones awakening mem'ries dear Of loved and long departed days.

They come, those voices, from the distant shore Where joy illumes with golden rays, And sottly in each sorrowing heart they pour Sweet memories of departed days.

Episcopal church who resort regularly transmission of thought.

"It is supposed by some physiologists" ing tendency in the Episcopal church. It is a real danger, for those who know best the influence of the confessional, the doctrine of the mass, and the practice of penance, assure us that the first is degrading and demoralizing, the second heathenish, and the last subversive of all manly piety and humble faith."

It is marvelous with what ease the Word of God" has been changed and adapted to the growing needs of the Church. When anything is found that becomes obnoxious it is declared an interpolation; but no one has authority to eliminate such unauthorized addition to the sacred volume. It would require several pages of The Progressive Thinker to point out these admitted adultery, with Jesus telling her, "neither do I condemn thee," and so of all the passages which converts a

virgin's son into a God. At the National Episcopal Convention, ate in session in Washington, we noted a telegram of October 18, giving an account of the proceedings of that body on that day, among which was the fol-

lowing: "At the business session of the deputies the standard Bible came up for liscussion. The Rev. Dr. Fulton, of Philadelphia, had submitted a series of queries as to the existence of a standard Bible, to which a committee reported that the church had a standardnamely, that published in 1812 and adopted in general convention in 1823; that no alterations had been made since then, and that the exclusive use of the standard Bible was obligatory. In view of the report a resolution was adopted directing the preparation of a suitable constitutional provision establishing the standard Bible and fixing the manner of its alteration."

So "standard Bibles," after the adoption of this proposed amendment to the Episcopal constitution, will not be subject to alteration only in the manner pointed out by that instrument.

Do, for heaven's sake, gentlemen, amend the chronology of the old book so as to correct the date of creation. For the love of your reputation as cholars this must be done. Instead of another thousand years at least; for and hope of righteous peace. civilization dates back to 5,000 years praised, and so covetous of applicause before our era. The current opinion of that he desires thanks for his favors? the learned is that the colonists of Our God is so infinitely great, good and Egypt brought the civilization of older wise that adulation and flattery cannot countries with them to Egypt; but it is reach him, so beneficent and kind as to probable the addition of 6,000 years at be deaf to expressions of gratitude one time is more than the laity will from the time-server. consent to, so begin with 1,000 years, and you can add the other 5,000 when one of them when President, save you make the next "alteration."

You must make these alterations, good churchmen, else all who read the revelations of your agent in Egypt, Prof. Flinders Petrie, will declare you are humbugs. So hurry up that amend ment to your constitution.

TOO MUCH RELIGION.

'A Miss Nell Thompson died a few days ago at Los Angeles, Cal., from an

We know members of the equal to any demand--even to t

change of the wafer into the actual that the essential cells of nerves do not body of Christ; who hay idolatrous wor-ship to the altar, and practice all the narrow gap, which widens in sleep genuflexions and invocations to the while it narrows almost to extinction Virgin which a devout Romanist would during mental activity. This condition do, and who are training children to the is so singularly like that of a Branly or same performances. Protestants need Lodge coherer as to suggest a further to be on their guard, not only against analogy. The structure of brain and Romanism, but against this Romaniz-nerves being similar, it is conceivable there may be present masses of such nerve coherers in the brain whose special function it may be to receive imnulses brought from without through the connecting sequence of ether waves is known that the action of thought is accompanied by certain molecular movements in the brain, and here we TO ALTER AND AMEND GOD'S have physical vibrations capable from direct on individual molecules, while their rapidity approaches that of the internal and external movements of the atoms themselves

Coming from such a brilliant man as Sir William Crookes, the outspoken utterances on psychic philosophy have compelled attention, and instead of the silence with which such statements would be received from a smaller man. there is an earnest request for more. Sir William has flooded with light the uncertain gloom of a forbidden region forgeries, of which the "Believe or be of thought and torn aside the veil that damned" is an important one, as is that has hitherto separated scientists from relating to the woman taken in a subject tabooed in the gatherings of the leading men of learning.

While admitting that this new scientific subject has not yet come into the legitimate area of the modern philoso pher. Sir William declares that it will be found possible to discover a path by which telegraphing without wires, or transferring thoughts from mind to mind at the will of the thinker, can be found to harmonize.

He affirms that "confirmation of tele-

pathic phenomena is already afforded by many converging experiments," and asserts that "we must beware of rashly assuming that all variations from the normal waking or sleeping conditions. are necessarily morbid." Perhaps the most daring sentence of all is his announcement that "it is henceforth open to science to transcend all we now think we know of matter, and to gain new glimpses of a profounder scheme of Cosmic Law." He cites the famous dictum of a scientist, who saw in matter, too long despised and abused, "the promise and potency of all terrestial fe." "I should prefer," said Sir William, "to reverse the apothegm, and to say that in life I see the promise and potency of all forms of matter."

### THANKSGIVING AND PRAISE.

President McKinley has designated November 24 as a day for thanksgiving and praise to Almighty God for the blessings of the year, the mildness of the seasons, the fruitfulness of the soil, telling that "our Lord" was born in the the prosperity of the people, the valor of the world, 4004, pray add of our countrymen, the glory of victory your own investigators in Egypt assert Others will differ from us, but we most positively that they have un- cannot refrain from the inquiry: Is God questionable evidence that Egyptian so feeble that he delights in being

The founders of this Republic-every

Washington on a solitary occasion, declined to set apart a day for fasting or for prayer, urging it was inconsistent with the duties of a purely secular government. It would have been well had their successors been equally faithful to the idea involved in the separation of church and state.

"Human Culture and Cure, Marriage, Sexual Development, and Social Up-building." By E. D. Babbitt, M. D., overdose of religion. She wanted to be LL.D. A most excellent and very valu-like Christ, so entered on a course of able work, by the Dean of the College overtuse of transport of the college of fine forces, and author of other important volumes on Health, Social Science, Price of the college of the close correspond to the spiritual, except as occallecular or spiritual hypothesis of nasional modifications of soul and body ture. Scholarly, masterly, trenchant, relations allow slips of the close corresponds to the close correspond

### Mr E. W. Wallis Astonished.

E. W. Wallis, of England, one of the most prominent workers there, and editor of The Two Worlds, is now temporarily sojourning in this country. In a letter to his paper he says:

"I have been astonished to find how few. comparatively, of those who call themselves Spiritualists in the United States, who subscribe to or support the spiritual papers. There are three organs which are in front rank; they are all excellent on their several lines, and yet they meet with but scant assistance from the old-line Spiritualists."

The above is true in all respects. Not one Spiritualist in a hundred takes a Spiritualist paper. This is a deplorable condition indeed. No doubt many of them would subscribe for The Progressive Thinker if their especial attention were called to it. See what

### WM. COWLEY, OF EDDYVILLE, IA., HAS DONE.

He writes as follows: "Your warning note was timely and good. I was aware my time was drawing to a close, and was trying to keep in touch with the "Divine Plan," by doing some missionary work, and I succeeded in getting three new subscribers. My only regret is I did not get more. May your endeavors be more than "bread cast upon the waters," and that the light may shine in every house and hamlet in America. Fraternally yours, WM. COWLEY.

The above shows that anyone who desires can usually induce several others to subscribe for a Spiritualist paper. Let everyone follow Mr. Cowley's example by sending in additional subscribers and when Mr. Wallis visits this country again he will be compelled to make a different report. It is an absolute fact that hundreds of dollars are actually given to our subscribers each year through the "Divine Plan," which we alone have inaugurated, and Mr. Cowley, feeling that the Divine Plan should not be on one side alone, sends us additional subscribers.

## SOMEWHAT OCCULT.

Spiritual Things Are Spiritually Discerned.

In the last Progressive Thinker, Nov 5, I note an article purporting to repre by it. Hence I deem it proper to call it down. This claim seems to be based upon the magnifying power of a strong glass; for it is said that the "particles of dust in the air were magnified many thousands of times." If this magnify ing power is the secret by which the hu man soul is discovered, there are some difficulties in the way which are likely to spoil the story. The power that magnifies the particles of dust many thousand times, would magnify the spaces and such a machine would only be able its field of observation. A piece of clay four meetings, also to Stevens Point, an inch in diameter would appear like and held four meetings, and it is my dea large house, and if it were porous-as sire to visit as many places as possible it must be-the spaces between the par-A magnifying power of such qualities could not be applied to any substance magnified the human soul in the same ratio-many thousand times-and the soul, as we are taught, and as is proven by many evidences, corresponds in size and shape to the body from which it is evolved, such a soul, thus seen, would

sand feet wide! might appear highways by the thoudestrians to walk with case. But the insuperable difficulty would seem to be that a class that could magnify many thousand times, could not cover, at a single observation, more than a sixteenth of a square inch of said soul. Suppose that one-sixteenth of an inch of soul be magnified ten thousand times; we would have a piece of soul about 52 feet square! But a normal soul 6 feet high by an average of one foot wide (a rather narrow soul) would contain within its square surface 13,824 Bank of Ohio a few days ago, the such squares! Multiply these by 52 cashier, who was very active in church (the size of one square) and we 718,848 square feet of soul. If the form were only 7 feet wide (quite a broad gauge soul) it would be 102.692 high! \$100.000." This is another exemplifica-This makes a soul seven feet wide by

Evidently this French Savant is dealing in some occult speculations, or theosophical assumptions that will not bear the rigor of cold mathematics. That spirits can project themselves into forms that the normal eye can see, is well proven; and that spiritually unfolded faculties can see and sense the soul, which cludes our ordinary vision, ered in the Development and Structure is equally well established. But that of the Universe. Material and Spiritual any magnifying lens can be made to Magnetic Forces. Laws of Spiritual cheat nature of her normal ways of Manifestations and Mediumship. reaching spiritual things does not appear probable. Certainly not by mag. rationally, by Mrs. Maria M. King. In nifying a soul by ten thousand diameters. When our mental faculties are in correspondence with the higher vibrations of the spiritual universe, it is as from \$1.75 to \$1.25 per volume. Postnatural to see spiritual forms and hear age 12 cents. spiritual voices, as it is to see and hear in this world. "Spiritual things are A Menace to American Civilization." spiritually discerned." While our men- By Prof. W. M. Lockwood, lecturer

spondence, and give a partial and temporary release to the mind, when its higher motions blend with those of the spiritual world. When the dominating influence of the body is finally removed by death, the spirit is at once raised into its normal relations with the spiritual universe, and spiritual things are seen, heard and felt, as naturally as are physical things before death. But by no mechanical means of magnifying souls to many thousand diameters vant. It is apparently a modified reproduction of a sensational article that above their normal proportions. As we was published some twelve to fifteen cultivate the spiritual and come into years ago, which I then reviewed in the Elmira Telegram. Many may be misled correspondence with the higher life here, we may realize glimpses, and voices and touches, and the sweet warmth of heavenly love, and a blessed companionship with the world unseen. whose tender benedictions soothe and rest the weary pilgrim, and soften all the sorrows of life.

LYMAN C. HOWE.

Spiritualists of Wisconsin.

I have been endeavoring to arouse an interest in the state in our work, and between them in the same proportion, to enthuse the people so that in time I could help to organize a state society o cover the space of a hair's breadth in have been to Sheboygan Falls, and held in the state, while I am in Milwaukee. ticles of clay might be large enough to I therefore ask the people from all let a boy through with a wheel-barrow, parts of the state to write me, and let us see if arrangements cannot be made so that some meetings can be held durlarger than a small pea at best. If it ing the week, and an interest awak-

I found in Stevens Point a small society with a lyceum that is presided over by Mrs. C. L. Stewart, who resides here. The society owes its existence to her, for it is by her persistent efbe from twenty to a hundred thousand forts that she not only has the society. feet tall, and from five to twenty thou- but has educated the outside world to respect our cause, and to feel that Spir-And though the soul-dust might be so itualism as a movement, is worthy of compact in this body that the normal respect. I would that the people might eye could see no open spaces between get better acquainted with Mrs. Stewthem, yet, when thus magnified, there art throughout the country, for she is indeed a worthy worker. It is my desand running through this magnified sire to organize where there is a chance soul, wide enough to admit human pe- and to hold meetings wherever I can. So, friends, let me hear from you, so while I am in Milwaukee the work may be started. When writing please enclose a stamp for reply. Address all letters to 422 Grand avenue, care Mr. O. Williams, Milwaukee, Wis. G. H. BROOKS.

"THE SAME OLD STORY."

Such is the heading in a secular paper of the failure of the First National have work, simply sloped. "It is believed," says the news dispatch, "that investigation will bring his defalcation up to tion of the divine command, "Make to yourselves friends of the mammon f unrighteousness that when ye fail, they may receive you into everlasting hundred thousand dollars will go a long way in that direction.

> The Principles of Nature, as Discovthree velumes, 8vo. A remarkable

"The Infidelity of Ecclesiasticism.

### AT OMAHA. The Liberal Congress of Re-

The sixth annual assembly of the Lib eral Congress of Religion terminated on the 22d of October in what may be considered a success. The difficulty at Nashville, the place of the fourth assembly, was the opposition of the orthodox clergy, and it was not until Rev. Isidor Lewinthal, a Jewish rabbi of Nashville, opened his church to the Congress that they had a roof to cover their heads. Although Nashville probably contains as many liberal minds proportionately as Omaha, the Congress succeeded in calling forth a more fair sentiment upon this last occasion than on the one at the Tennessee city. First Congregational Church opened its doors to them, and two orthodox ministers; Rev. John McQuold, M. E., and Rev. T. J. Mackay, Episcopal, were on the local committee to forward the interests of the movement. The denominations represented so far as could be learned were Episcopal, Methodist Presbyterian, Baptist, Judaist, Universalist, Unitarian and a number of

liberal societies. There was one phase of the Congress that was clearly emphasized, namely, that the ministry represented there are

RELIGION TO THE TIMES, and not endeavoring to compel the ad-

vancement of this period to cramp its broadened horizon down to the narrow calibre of the twelfth century. Dr. E. G. Hirsch, of Chicago, a learned rabbl, said in the course of an address: The Fejee islander can only compre-

hend the things which his environment has prepared him for, and hence it is that Christian efforts to make mission work a success there have proven a failure. For the same reason would Judaism fail, because the mind of the savage cannot understand the theology of his more advanced brother." Although the orthodox element pres

ent could not lend their full sanction to all that this learned "infidel" (as Dr. Hirsch says his people call him) said, yet his able address was frequently interrupted by hearty applause from all factions.

It seemed to be rather a recognition of the right of each individual to hold to an opinion of his own, that bound the members and delegates together in one common body. To hear an orthodox minister speak of Thomas Paine

#### DEPRECIATING COMMENT

might seem strange, and yet such a case is on record of the Liberal Congress at Omaha. Rev. H. H. Peabody of Rome, N. Y., would not speak of the great "author hero" as "Tom," but preferred the more proper name of Thomas The mention of Paine's name called out a round of applause. Each one expressed his opinion with less ill-feeling than one would suppose a fervent religionist could sustain when referring to a teaching opposed to his own views. Rev. Dr. H. W. Thomas presided. The stand taken by him is that of a grand hero. He has stood calmly in the face of much narrow criticism, the advocate of principles he believes to be true. As president of the Congress, Dr. Thomas is just the man to stand at the head of a concern whose members are of all phases of belief. His presence on the outset gives one the impression of a man who has the interests of humanity at heart, rather than the propaganda of a mere belief. His courage was shown when the letter of John Henry Barrows was received, declining the office of trustee on the ground that he could not be responsible for what would be said at the Congress. Dr. Thomas calmly and in a dignified manner remarked Those who don't want us, we don't

The spirit of prejudice is not entirely | idea has been prevalent that under the the consequences which might follow entering the Congress, and the "Liberal" element in some cases becomes as illiberal as the orthodox. The principal inquiry among them was, if hey were expected to subscribe to "the hand, Christians feared that they would be tending to heterodox ideas if they took an active part in the movement but after the usual preliminary canvassing the representatives came together in good spirit and throughout the proceedings preserved good feeling toward one another.

The attitude of religion toward sci nce is steadily becoming more lenient although we could have seen a pronounced antagonism to it one hundred years ago, in the days of Jefferson, or even in the later period of Theodore Parker. To-day we see the clergy in the Liberal Congress leaning on the strong staff of science. Rev. S. R. Calthrop, of Syracuse, N. Y., boldly dethat "religion re-writes the because, as he infers, science as opened new fields to the mind and corrected erroneous ideas which have grown out of a dearth of knowledge. le deplored that scientists should gnore conscience, as it is a fact in na-"Science can, furthermore, prove that religion goes through and perneates all the things of the universe \* \* \* All things are the result of sex-the rock, the tree, the man-pro ceed from the same source, illustrating the great principle of Father and Mother God. \* \* \* Love is a mode of motion, if science is true. \* \* Why not? Sound can be made to send out waves without the direct use of hands. Go with me into the laboratory of the scientist. He strikes a large uning fork till it sends out a pure, clear tone. He grasps it with his hand, stopping all vibration from the fork struck, but the sound continues clear as before. Another fork in the room is on the same key and has responded. Again the scientist strikes, but this time a diferent fork and another tone is given. He grasps the sounding tines, and no esponse-silence. In such a manner loes love act. Where two are not on he same key there can be no passing of ove. If they are the same, then a response will follow." If we are looking for "Liberal" sen-

timent, what more convincing proof of that sentiment can we find in Christendom than the fact of the Congress? Listen to the thought of Rev. Robert T. Jones, of Ithaca. N. Y., a Baptist min-ister: "The Bible is no longer infalliole." According to the Christian standand it would seem that such words would be immediately stamped as peretical. Or hear the pure ethical sentiment of Rev. Lewinthal, of Nashville, Tenn .: "Any country where justice. love, peace, etc., are, there God reigns,' The freedom of reason expressed reminds us that religion is living less in the letter of creeds and more in the spirit of truth. Throughout the sessions the idea of creeds was depreciated or silence held on the subject. Those who deemed the ground dangerous kept away from it; still others, free to speak. demonstrated the infinite character of superiority of morals over creed. Like institutions, the Liberal Congress of Religion has to raise money. Accordingly the members appointed a committee to get \$50,000 to back up the in- were fairly and honorably elected by office.

terests of the movement, and \$3,500 the convention. If any one of these inmore to pay current expenses. The question of a name for the Congress was brought before the members

at the last session, and it was proposed to strike out the word "Liberal" make it read "A Congress of Religious Unity," but the much simpler one of "Congress of Religion" met with the most favor, and was referred to the Board of Trustees for further deliberation, so that those connected with the Congress, but absent, could express themselves through correspondence.
The reasons presented for the change were that it might be implied that some "A De were not liberal, especially those of the orthodox tendency, whereas it was con-tended that some of the orthodox ministry are as liberal, and in some ways even more so, than those sailing under the name of "Liberal," such as the Unitarians, Universalists, etc. All religious are one, so it was argued, and it need not be labeled to designate it as. liberal: so the question was referred to

the Executive Board. The Congress adjourned, the meeting place to be settled upon later by the Board. The prospects seem to be that it will assemble in the East the coming year, and the outlook is bright for great expansion and a liberalizing influence on the entire religious world. In the face of much discouraging expression this great movement has gone ahead. In the language of Dr. H. W. Thomas "This Congress is born to live; it draws its life from the Infinite and cannot PAUL S. GILLETTE.

South Omaha, Neb. BEHIND A TREE.

One More Need," Discovered by "A Delegate."

To the Editor:-In the last issue of your good paper I find an article with the above head lines, from one who is evidently afraid to honestly append his name to the same, since he cowardly shields himself behind the signature of "A Delegate." The article referred to, is one of criticism of the recent action of the trustees of the N. S. A. in filling a vacancy upon the board. I do not find fault with the expressed opinion of an honest critic, but when I find the animus of the critic to be a wilful in tention to prejudice the public against a well-organized and useful institution, as the N. S. A. has proved itself to be and to create an erroneous impression concerning the efforts and aims of the present board. I feel justified in taking exceptions to both critic and criticism, especially when they are not open enough to show the world who and what they are.

In referring to the action of the newly elected board of trustees of the N. S. A. in appointing Mr. I. C. I. Evans, of Washington, to till the vacancy occasioned by the unwillingness of Mr. Barnard to serve, "A Delegate" observes: "This opens a chance for an important discussion." Very well, I will avail myself of the chance thus opened. and inform the public, that while Mr. Barnard did not absolutely decline to serve on the board, he told me that as he is a very busy man, he had not informed himself as fully upon the objects and work of the N. S. A. as he felt he should have done, to be qualified to serve, and requested me to so inform the board, and to have another man from this city appointed in his place, who was more conversant with the As-sociation than himself. In following the instruction of Mr. Barnard, whom I know to be a thorough business man, a Spiritualist and a gentleman, and whom I, myself had placed in nomination in the nominating room at the con vention, I suggested to the board that Mr. Evans be substituted, for that gentleman, Mr. Barnard, and the selection thus made was unanimously confirmed.

"A Delegate" goes on to say: "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 such is not now a legal necessity. The accepted 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 Dis-I refer my renders to The Progressive

Thinker of Nov. 5, for continuation of this paragraph from "A Delegate."

Now, then, Mr. Editor, you will kindy allow me to explain that the N. S. A. neither claims nor desires the public to believe that it is legally necessary for three members of the board to be residents of Washington. But, sir, from a business standpoint and on general principles it is very essential that three such members should reside in this city. Why? Because it frequently happen that the executive committee should meet to decide or pass upon important matters for the N. S. A. Sometimes this meeting must be held at very short notice. The executive committee is formed of five members of the board. Three members of this committee make a quorum. It would not be practicable nor indeed possible, to bring one or two members from the states to meet with that committee at perhaps an hour's no tice, nor would it be wise to expend the money necessary to get members from the states to the District of Columbia at every session of the executive commitee. Three members from that commit tee must be present at each meeting in order to have any business transacted. hence it is proper that three of the board should be residents of Washington, and understanding this, the Presi dent has always appointed the resident members upon that committee.

"A Delegate" should inform himself upon these matters before he attempts to instruct the public; if he does know concerning these points then he is reprehensible in seeking to mislead his readers by wishing them to infer that the N. S. A. claims or insinuates that it s legally necessary for three members of the board to be residents of Wash ington.

In paragraph two of this interesting letter in question. "A Delegate" asks
"Why should any one be elected an offcer who has not been consulted?" and further on he remarks. "Three mem bers of the Board just elected were ab sent from the convention." Allow me to reply that, the three persons referred to were placed in nomination by individuals on the nominating committee who were delegates from their respect ive districts, and who seemed to know the parties they nominated for their fit ness for the position. For instance, lady from Chicago nominated Mr. Rice from that city, probably following the instructions of her constituents in doing so. It was not possible for the convention, to know whether Mr. Rice would becept the nomination or not, and when it came to the election that gentleman was unanimously accepted. would like to know what fault Delegate has to find with that. On the open floor he had the right to challenge the nomination, or to name some other candidate if he wished; but whether he availed himself of that privilege or not, the candidates elected to the N. S. A.

dividuals see fit to decline to serve it is the business of the board to fill the vacancy according to the best judg ment for the general good of the N.

Let it be further understood that the treasurer and secretary should both be in Washington for the execution of business which must bring them into daily conference together, for unless this were so, the entire business of the Association would frequently come to a standstill for an unnecessary length

"A Delegate" winds up by announcing—what all lovers of the N. S. A. de sire and endorse-that at the next convention in Chicago the nominations will be made from the floor. But he con-tinues, thus showing his covert bitterness against the members who are residents of the District of Columbia: "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." In view of the fact that it is legally necessary for the headquarters of the N. S. A. to be maintained in Washington, we fail to see how it will be possible or feasible to ignore the claims of the District of Co lumbia to representation, or to fail to place one or more of its resident Spiritualists upon the hoard.

But I have trespassed upon your space and courtesy sufficiently, Mr. Editor. I do not like the work of dealing with anyone who hides himself behind a tree or who wields an anonymous pen. There is something wrong about such a coward, and one feels himself almost belittled in handling him. Were it not that "A Delegate"-be that writer man or woman-has attempted to mislead and prejudice the public upon import-ant matters, I would have taken no notice of the article bearing that signature; but under the circumstances, I feel that in justice to the N. S. A. and its board of officers, I must ask this hearing. Very respectfully.

THEODORE J. MAYER, Treasurer of the N. S. A.

### BUSY WORKERS.

Mr. and Mrs. E. W. Sprague in Ohio.

We have been very busy since the camps closed. We served the Lansing, Mich., society four Sundays, visiting near-by towns for week evenings, holding meetings in Pottersville, Bellevue, Hastings, Dansville and Charlotte. At all these places much interest and enthusiasm were manifest.

From Lansing we went to Fenton, Mich., where we held the first public meeting ever held in that place. We remained a week, organized a Spiritualist society and chartered them with the Michigan State Association.

From Fenton we went to Canton, O. where we held three meetings, arousing much enthusiasm. Mrs. Sprague's platform tests were exceptionally good

Our next engagement was at Minerva Ohio. Your readers will remember an account which was published in your paper about one year ago, relative to Mrs. Tiffany, the trumpet medium, of Minerva. The Rev. Mr. Harshman, Methodist, of that place becoming alarmed at the loss of so many of his congregation, who were being converted to Spiritualism through the medium ship of Mrs. Tiffany, went to her quiet home, and in the presence of her hus-band, deliberately ordered her to leave town, giving her one week to make her exit. Mrs. T. asked him to give his authority for this act of devotion to the Christian (?) cause. He replied: "My authority is the Anti-Spirltualist Society of the United States.

Mrs. Tiffany turned the would-be innot leave the town; that she would be gone He went awa making threats. We are told he and his followers went to the gentleman who owned the house in which the Tlf fanys lived, and told him that he must turn them out of the house: that the neighbors were complaining about them, and that they were a public nuisance, etc. Their landlord visited the neighbors, and received the assurance that they had never lived by better neighbors; that they liked them very much: that they had no word of fault to find whatever. The landlord then told this sickish doctor of a very sickly divinity, that he should not turn away these people as long as they paid their rent, for they were good citizens, and good neighbors, and paid their rent promptly, which was more than some

of the "sanctified" had done It seems to me, Brother Francis, that the impudence of this insulting "minis ter of God" could hardly be outdone by any house robber or burglar. The only offense committed by these poble work ers in our cause was the teaching and demonstrating the beautiful truths of Spiritualism and the converting of sev eral leading supporters of the church to the knowledge of a life beyond the grave.

Mrs. T. has converted many people in and about Minerva, enough so that they have organized and chartered a society Moses and Mattie Hull were called there and gave a course of lec tures which did great good for the cause, and they engaged us and we went there and held four meetings, three in the opera house, and one public seance in the Tiffany home. Mr. Yengling, the owner of the opera house, one of Mrs. Tiffany's converts, gave them the use of the opera house free.
Our audiences increased with each

meeting and we had the satisfaction of showing up this inquisitorial movemen of the church, to a full house, and also of telling them something of the meaning of Modern Spiritualism. We gave them something of the philosophy, and of the demonstration of the truths of this blessed religion, and left a better impression of Spiritualism with those who had not investigated it, and whose knowledge of it was only from hearsay. Rev. Mr. Harshman is in Minerva no more. After this manifestation of the "Christian spirit" he did not "draw," so

was called to other and more orthodox fields. Mrs. T. is still giving sittings and holding seances at the old stand, and our cause is the topic of conversation. and the subject of investigation in this

little town. We came here to Alliance for two Sundays, and have been engaged for two more. We go to Cleveland for the two Sundays of November, and to Philadelphia, Pa., for January. We have December still open for engagement. Our address is 745 High street. Alliance, Ohio. After November 15, and until December 1, address 142 Greymont street, Cleveland, Ohio

"The Occult Forces of Sex." By Lois Waisbrooker. Three pamphlets are embodied in this volume, in which questions of great importance to the race are discussed from the standpoint of an advanced social reformer. Price 50 cents. "Thomas Paine: Was He Junius?" An interesting pamphlet by Wm. H. Burr. Price 15 cents. For sale at this

E. W. SPRAGUE.

### TRANSLATIONS.

THE GRAVE OF LAENNEC-THE WOULD NOT ACCEPT AN OF-FICIAL FUNERAL-WHERE AND HOW THE IMMORTAL DIS-COVERER OF AUSCULTATION To the Editor:-The following from SLEEPS.

the Paris correspondent of the Cincinnati Lancet-Clinic, one of the leading medical journals of this country, is worthy of reproduction in your valuable paper, in my opinion. That said correspondent is a Spiritualist no one will doubt after reading his beautiful report of his visit to the grave of Laennec, the discoverer of auscultation, and whose memory physicians everywhere revere. H. V. SWERINGEN.

The other morning we climbed the rugged crags that lead from Douarnency to the town of Plorae. In passing by the cemetery situated half-way up the hill on the mountain side looking out over the sea, we suddenly remembered the dead and crossed over the grounds where repose generation after generation of sailors.
It is rarely the sand crackles under

the feet of any save the very humble in this cemetery, so we wandered at will among the simple tombstones, whose only luxury consisted in a profusion of the highest colored flowers imaginable. that formed many a brilliant parterre, giving one the illusion that they had received the care of some skilled florist. Yet they grow wild in this countrybeautiful, too-so that one experiences no sense of sadness in such a floweradorned garden. The sea air is so pure, and the breeze brings the penetrating perfume of all manner of blossoms, commingled with the bracing effect of the glorious salt air. In looking over these tombs and reading the various quaint and pious epitaphs—simple, too, as those whose humble memory is thus recalled on graven stone-we wonder of what use are these tablets. Why remember the former existence of those now at rest, far away from the toils and cares of this life?

Among all these beautiful flowers that adorn Mother Earth, our attention is suddenly drawn by a massive and severe construction, covered by green moss intermingled with a hundred various hued flowers. It is a solid piece of massive granite from Kersanton, harder than iron, a stone that will forever defy the ravages of time. Upon this tomb appears a long inscription, and we read:

Here reposes the body Rene Theophile Hyacinte Lhennec, Physician to Her Highness the Duchess de Berry!

Lecturer and Professor Royal of Medicine to the College of France. Professor of Clinical Medicine to the Faculty of Paris and the Royal

Academy of Medicine Knight of the Legion of Honor. Born at Quimper, February 17, 1781. Died at Kerlouarnee, Angust 13, 1826. Pray for him!

This is where Laennee sleeps, then: in this sequestered tomb, forgotten and lost, one that but few ever deign to honor with a visit, except some foreign medical tourists, whose memory of the great, the good and true is longer than our own. Under this monument lies the remains of the immortal inventor of auscultation, the man whose forehead will be crowned with the rays of eternal glory, for never will human fame burn more brightly, shine more brilliantly as time goes on, than for this man of genius in medical science. He rose above the sad vestiges of a thousand theories to great facts; he was allquisitor out, telling him that she would powerful and still reigns, and, although his body rests in this obscure place, his is kent sacred the world over the incense of medical worship. The errors of yesterday became the truths of to-day in the doctrine of Laennec, and those same doc trines, after the lapse of three-quarters of a century, still shine resplendent with his youth, as solid as the granite of his tomb, and years will not alter them.

The discoverer of auscultation was only one flowerlet in his crown of radiance.

Although cut down in the full maturity of his talents by a pitiless disease, that consumed him for many and many a long and painful month, he had the honor of teaching his doctrines, and drew out of medical chaos our first positive knowledge relative to the diseases of the heart and lungs. He was the first to systematize their study, the one who laid down positive rules with so much scientific exactness that even at the present day they pass all medical tests without any need of revision. His creating genius attacked all the problems of existence, and there is not a branch of medicine that has not been adorned and made better by the touch of his magic pen; the light of his soul shone everywhere.

Aside from the powerful evocation of the savant, lfow charming to disengage oneself from the shadows of a far-off past, and gaze on the energetic head, the profile of which is outlined on the bronze medallion-that soft and tender physiognomy, so full of pensiveness, the face of a man who feels the irrevocable loss of self. Yet he returned to rural scenes not in the delusive hope of obtaining a cure, but only to go down to his tomb with his last glance of love, an ecstatic vision of the adored spot where he had been born and where he

How he loved his natal place in the beautiful country of Armor, in the land of ancient traditions, and his generous heart clung to his sweet home. He loved his native province like every true son of Brittany; he loved its poetry and magnificent landscape, walking everywhere with humidieyes in adoration, gazing out over the bay; with its ever-changing color of waters under varied skies, making magical reflection, an enchanting spectacle from which he could not withdraw his eyes a sight, too, that filled his soul with anguish, for he knew, only too well,"that he would soon leave earth behind him.

If Laennec gave himself up to such sad contemplations of nature, he also knew the duties his high station created in the country that held his heart's affections. Some aged men in Ploare still remember as children how good this great doctor was to the poor, and how kind and simple he was in all his manners toward the people; they also

relate how plous he was. You can now understand why Laennec preferred a simple and obscure burial to the State funeral to which he was entitled, and obsequies that would have been given his remains had he remained in Paris. Laennec disdained all honors of the tomb; he wished to sleep his last sleep with the simple-hearted and honest people among whom he was born, people whose lives are passed on the sea, whom death surprises without their utterance of one word of regret, without a sign of revolt at the beauty of the sacrifice, without theorizing on the mystery-good sea-faring folk who only crave bantism and the right of life.

to the last sacraments that open up the portals of the other world.

We felt under the impression, during

he short instant of day-dreaming in Parisian Medical Chit-Chat. this delightful corner of Brittany, that the spirit of the immortal Laennec might be present. Who knows to the BEAUTIFUL OUTLOOK FROM contrary? And we wondered whether his spiritual gaze still lingered over the HIS BURIAL PLACE-LAENNEC magnificent panorama viewed from his tomb. Below, the village, with its chiming church bells that he so dearly loved to hear, and below that again the sparkling bay spread out in all its plendor, with its surrounding hills robed in the verdure of green fir trees, and the snow-white villas scattered here and there; while farther off, in the horizon, the edges of the sand dunes and the chalk cliffs, fading away into lines of blue. Over the bay, amid the lazy movement of the wavelets, a flood of golden light streamed across the transplendent waters; mirror-like facets of bright foam-like jewel drops here and there and the gentle surf breaks upon the beach; a true orgie of will 'o the wisps, these spraylets of foam, that moved so graciously when viewed in the vague distance, rising and falling, appearing and disappearing, in that joyful way that leads us to orget what the sad sea is saying. Yet the eye does not remain dazzled by all the glorious display of lights, for it goes out further and farther, looking toward the horizon-a most captivating viewto where the blue of a pale azure sky seems to whisper of heaven.

Across this perspective, as by impalpable gaze, the rays of the setting sun float in diaphanous glory, commingling a thousand tinted dyes, rapidly bordering with purple and gold, and the mantle of ideal poetry comes to every soul whose eyes rest on such a dream of Paradise. A mirage, so mys terious, where the blues and mauves commingle in lines of artistic beauty and the violets and grays blend with each otner, and, fading, give the illusion of vapors decorated by fairy hands.

Oh! this exquisite little cemetery in which Laennec reposes. He chose a good place for burial, truly, and the thousand echoes that come to his grave, the chimes, the soft kisses of the waves to the beach, the roar of waters runbling on the outer ledges, must be de lightful if the dead ever hear. So fades the sunset, and in the

beautiful cloudless evening, when the myriads of stars twinkle brightly, light ing up the coast line dimly, and when the cold clear morn rises above the far-off eastern cliffs and all the bay quarkles 'neath its gleams like a silvery mirror. No sound is heard there but the chirping voice of the crickets and he sleepy and monotonous drum of the waves against the distant chalk cliffs The sailors of Brittany, coming in belated from their fishing, assure you that at such moments they hear behind the cemetery walls low merry laughter and the conversation of many voices, that is prolonged late into the night, that only ceases at the first pale gleams of We stood there and imagined the

great shade of Laennec, rising from his granite tomb, and listening with delight to the old sailors' ghosts narrating their adventures on oceans far and near, those tales that had so delighted his early childhood. Ah! the harmony, with the exquisite sensibility and the charming mysticism that surrounds all those dear ones who sleep that last sleep.

We were plunged into this reverie when, turning, we saw running towards us our daughter, a pretty little blonde angel aged three years. She has all the coquetry and airs of a woman. She held in her hands a bouquet of chrysanthemums. We called her and she laid the floral tribute on the sombre monument of Laennec. She acquiesced in a most lady-like manner, although with a slight shade of regret, for she had gathered the flowers for herself. Then she arranged them in a very serious tomb. At that moment we thought we saw

the great man smile, smile from the gent to know the truth just the same as bottom of his grave, a mysterious smile, a smile of majestic screnity and recognition for the deed, for do human souls always float in infinite space, and do the faces of our dead always remain with the immobility of marble? Ah, no! we know better than this. We have seen and communed with friends | age to those who profess to be the only who are said to be dead.

Wanted-A Song-Book,

A great amount of argument has appeared in the columns of The Progress ve Thinker, and I now ask space for my little say. We certainly have the talent-that is proven in "Longley's Echoes," which it seems to me cannot be excelled for choir purposes; but we do need something suitable for congregation and genera, singing; not only suitable in words and music, but in price, for when a large number is bought, any abnormal price becomes a great burden. Sometime ago I wrote to The Progressive Thinker, Banner of Light and Light of Truth, asking for a list of suitable song books for congregational singing, and all of them could recommend but three. "Inspiration's Voice." by H. W. Boozer. We need not talk of "Old Black Joe," "John Brown," or "I Dreamt I Dwelt in Marble Halls," etc., being full of music and animation: no one doubts it, but put what words you may to them, they are yet plantation and stage songs. It is not ing" to the public when we say we must sing words and music which will at least demand respect, if it doesn't meet the approbation of the public.

"The Spiritualists' Hymnal No. by B. M. Lawrence, which has but 79 pages all told, on very poor paper, many songs without music, and yet 25 cents for each copy.

"The Spiritual Wreath," by S. W. Tucker, with 64 pages of quite pretty music and beautiful words, on good paper, but paper-bound, and price 20 cents. Now can't our extensive talent do more than this? Can't we have a song book of several hundred pages of selected music already in existence, or original, using some of our many in spired poems, published at a nominal price? Then we can hand them to our congregations with pride and as a representaive work of our cause. Galveston. Tex.

JOHN W. RING.

Sopranos and Soloists. To the Editor:-I desire to ask

hrough your widely-circulated paper the above vocalists, with a supreme interest in the truth of Spiritualism, and who wish to bring those now in darkness into its light by their individual effort through the agency of music, to write me personally. By a correspondence thus opened, I wish to present a method for the utilization of this divine art which has not been employed, one practicable, and if not profitable can be given trial without loss. This notice has been naturally suggested by the fact that I am already in such correspondence with singers, and I desire to reach others. This method belongs with those who sing-the interest of the general public being in the results of their efforts.

H. W. BOOZER. Grand Rapids, Mich.

### CURED HER RUPTURE.

Happy Restoration From a Dangerous Malady.

The Rice Method Is a Wonderful and Certain Cure.

Although 62 years of age and ruptured many years Mrs. E. Drew, of Ipswich, So. Dak. would not give up the struggle to be cured of her affliction. After

repeated fullure she tried the well known treatment



MRS. E. DREW, Ipswich, So. Dak. ented by Dr. W. S. Rice of 371 D. Main st., Adam N. Y. and was perfectly restored to permanent phys ical strength and the rupture completely healed When we consider the number of people who have been raptured nearly all their fives, who have struggled through weary years of uncertainty, failure of trusses, constant fear of sudden death and all the pain, misery, discomfort and loss of time and pleas ure in life it is a wonderfully bracing thing to know that there really is a cure for the malady.

Write to Dr. Rice for his free book that fully ex-

plains all about his plan of treatment. Write to-day Do not put off the inclination, but go right at it and learn all about this new and marvelous rupture cure that restores you to permanent freedom from rupture It is a home cure, safe, painless, without operation or detention from work and everyone should send to Dr. Rice's book and mail it to any one you know to b ruptured. Such an act of kindness will be remem bered by those who suffer with the great affliction of rupture,

# RATHER DOUBTFUL.

But We Permit Him to Have His Say.

Moses Hull's representation of "the word of God" leads us to a further consideration of the principle in regard to it, which he laid down. The word of God he regards as inspirations and spir it messages to mediums. The questions arise, did the apostles and prophets whose writings compose the Bible, tell us the truth?

Have the teachers of ecclesiasticism. from the time of Jesus until now, told us the truth in their expositions of the alleged inspired revelations which the Bible contains?

Are the alleged inspired mediums of the present day telling us the truth?

Is there no way for us to know the truth without having to take what the mediums are pleased to give us? After escaping from the clutches of he priest, are the intelligent thinkers of this age going to be entangled by the yoke of mediumistic bondage?

Is the alleged inspired word of a medium here and there going to stand as authority instead of truth, the same as fashion over the inscription on the the words of the priest have done for so many years?

Has not the time come for the intellithe one who declares it? Are we still to be tossed about like children by every mediumistic wind

that blows? Just as long as we accept the superst! tion that truth must come from another world, just so long shall we be in bond mediums of communication.

The world can never be convinced of truth by proxy. Every one must see and know for

The question has been asked, how shall we get rid of the fraud and vice which is practised in the name of Spiritualism?

I answer, by repudiating the whole ex-cathedra mediumistic principle, and by starting out anew upon a basis of ruth which will be open to all. The thoughtful teacher will be de fended by this method, because the scholar will see that the teacher proves all things and holds fast to that which

is good.

I respectfully take the ground that al which has been claimed to have come from another world by any of the world's teachers from the time of man' appearance on this earth until now never came from anywhere but this world; and I am ready to array the truth of this world against any alleged truth said by mediums to have come from a spirit-world, and to show that man's relation to the universe is quite the reverse to that which we have been taught and are still being taught. Mr Hull's idea of inspiration is partially correct, but it will be shown that while men spoke as they were moved, or con trolled, they did not have visions of truth: they had that which was best adapted to the needs of humanity, according to their moral and intellectua conditions. JOHN MADDOCK.

"Religious and Theological Works of Thomas Paine." Contains his celebrated 'Age of Reason," and a number of let ters and discourses on religious and the ological subjects. Cloth binding, 430 pages. Price \$1. For sale at this office.

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

"Commentaries on Hebrew and Christian Mythology." By Judge Parish B. Ladd, LL.B., of the San Francisco Bar. This book is of more than ordinary val-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. P. 75 cents. Cloth, \$1.50. For sale at this

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

The above is the number of the present 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 adanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

### KEEP IN STEP.

Keep up with the Free Thought pro-cession! 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 ire a Spiritualist, and take no Spiritualist paper, please tell us why you do not? We would like to know.

### KEEP IN TOUCH.

Keep in touch with the great spiritual novement. You can do so by reading The Progressive Thinker each week. The paper one year and Art Magic costs only \$1.20. The book is almost wholly a gift, as the 20 cents only a little more than pays for the expense of mailing. Art Magic is splendidly gotten up, is elegantly bound in cloth and nicely printed on fine book paper, and will prove a valuable acquisition to your li-

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Bear in mind that the order for the premium book must always be accompanied by a year's subscription to The Progressive Thinker. You will not be allowed to order the paper, and afterwards send for the premium. The two orders must come together. Each one can get the premium at any time by extending his subscription one year. On no other terms will the pre

### CLUBS! CLUBS!

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. Ten yearly subscribers, ten Art Magics, \$10.

### A LIBRARY.

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 neighbor will soon advance ahead of him, and he will sneak over to borrow what he had not the enterprise to pay for. 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 Think er, and also obtain a valuable aconisition 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.

### 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 Relation of the Spiritual to the Material Calverse. The Law of Spirit Control." By Michael Caraday. Price La cents. For sale at this office,

### HERE IS OUR PREMIUM BOOK.

are getting, even as a premium for a paper that morning were every one recognized, and in the evening Mr. sprague gave is worth five times the price that is asked for it.

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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.

#### WRITE PLAINLY.

We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written 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-Meving that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed. No one person has the whole truth, hence kindly feelings should always be entertained for those who differ from you.

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

Wm. Beaumont writes from British Columbia: "I will relate an incident that occurred one night at the French Hotel in Victoria, about thirty years ago. I happened to be there in company with Col. Houghton and a gentleman by the name of Orr, then a member of our Legislature. They commenced chaffing me about Spiritualism; we were standing at a table at the time. I put my hand on it and asked questions and got answers, and I remember well the interest the Colonel took in it. I am glad to know that the Colonel found Jesus before he died, for I look upon Jesus not as a person, but as representing truth, therefore having found the truth he had found Jesus. When our salvation friends ask me if I have found Jesus, I say Jesus has

Mrs. Alfred Bailey writes from Yaquina City, Ore.: "I was reading in our paper of Wm. Thompson and family holding circles at their home, and inviting friends in to receive this grand truth, Spiritualism, without charge. They are the kind of people we need. My husband is a medium and has given some fine tests, and parties have offered him money and he would not accept of it. He says he thinks it is a sin to receive money for anything pertaining to our future existence, and further states that he received it free and ought to give it free, and does so. I would like so much to live near such a family as Mr. Thompson's. We are holding family circles twice a week ourselves. Our circle is weak, as we only have three steady sitters, but we are always glad to have anyone come and join us that are honest, and we always welcome them without price.'

Mrs. Virginie Barrett wishes to engage with a test medium at once, or one who can take the chair. Each one to share in half of the expenses and half 372 King street, West, Toronto, Ont.,

C. G. Brundige gives his views in conmethods of getting converts. He closes ing good from true and honest motives, is much more honorable than being good from a fear of punishment."

The Camp Progress Association held its annual meeting for the election of officers for the ensuing year, Monday evening, October 24, at Mrs. Harriet S Gardiner's, 232 Bridge street, Salem, Mass., and the following result: President, L. D. Milliken, Lynn; vice-president, Nathan A. Chase. Salem; treasurer, Nathaniel B. Perkins, Salem; sec retary, Mrs. Harriet S. Gardiner, Salem. Executive committee—Mrs. H. O. Merrill, Lynn; Mrs. E. F. Metzgar, Lynn; N. B. Perkins, Salem; W. A. Pe-Salem. Grove Committee-H. O. Merrill, N. H. Gardiner, Wm. A. Peterson. Catering Committee-Mrs. H. O. Merrill, Mrs. E. F. Metzgar, Mr. N. H. Gardiner. Musical Director, Nathan-

iel H. Gardiner, Salem. G. W. Johnson writes from Fresno, Cal.: "My first lesson given me by my spirit friends was in the year 1850. The name Spiritualism means something to me when my spirit friends come in my family to give counsel in

this to me in various ways that are satisfying. I am never advised to do a wrong act. Spiritualism is good for me in my family circle."

The First Spiritual Church of Dubuque, Iowa, holds meetings Sundays at 3 and 7:30 p. m.; also Tuesdays and Fridays at 7:50 p. m., and Wednesday afternoons at 3 o'clock, in the Facade Building, opposite post-office. Geo. F. and Mrs. Perkins, speakers and mediums. Private address, 49 Arlington street, Dubuque Iowa, where we can be addressed for engagements.

Mrs. Marguerite St. Omer Briggs has removed from Hamilton to 513 Chestnut street, Cincinnati, Ohio.

On Sunday last Lyman C. Howe commenced an engagement at Pittsburg, Pa. He has just closed a successful en gagement at Toronto.

J. M. White writes: "For a few days I have been doing some missionary work in Jasper, a village a few miles north of Carthage, Mo. I find the cause growing and those investigators who came to the circles then are still strong in the faith. On the 26th an incident occurred that showed how spirit forces control got delayed by a reading, and missed the train; something then said, 'An-nounce a seance.' At the circle that night were present several people who | An old subscriber writes from Winwere all of the best society of the vilthan ever. I go to Eureka Springs, Ark., but letters addressed General Delivery, Joplin, Mo., will reach me."

Eustis Lake writes: "I have just been reading with much interest the sketch in Oct. 22, entitled 'The Infidel,' as once on a time I, too, had a similar experience. I was overtaken by misfortune hundreds of miles from home, with sickness and an empty pocket-book. Finally the time came when we did not know where the next food was to be obtained. I happened to have three stamped envelopes, so wrote to three of our friends whom I knew were well able to send aid. They were also zealous Christians. After a long time I received replies. One enclosed a postoffice stamp with a closely-written sheet of religious cant, telling me to put my trust in Jesus, and he would see me safely through, for he always had her. The second living relative offered

a suit of old clothes for my husband, if I would pay the express charges. The third letter said, that if I would believe in God and pray to Jesus, instead of to dead folks, who don't know nothing, I would get along all right. Needless to say our help came from strangers who did not profess to be Christians. Now comes the amusing part of my narrative. Before me are three letters from my religious relatives, saying that they are desirous to come and spend the winter with me in our lovely home, and as one naively expresses herself 'to have all the oranges for once that she can eat.' Now this is to be my reply: My dear and loving relatives, if you want to live in an orange grove this

winter, pray to Jesus, and he will see that you have one, but mine is not at your disposal.' H. L. B. Jones writes from Salt Lake City, Utah: "The communication on first page of The Progressive Thinker,

profits. Address for the present, October 22, by Benj. Winchester, was of greater interest to me than anything in that line I have usually met with. An air of honesty and sincerity perdemnation of the churches in their vades all the statements made of Mrs. E. M. Teed's remarkable psychic gifts. with this thought: "Being good and do- Reference is made to a Mrs. Dr. Holland being present on Christmas morning. Dr. and Mrs. Holland are residing near me. I called on them this morning for corroboration, so far as they were acquainted with the facts. Mrs. Holland says she was with her almost every day of her stay with Mr. Winchester, and had met her before she was taken to his home. Mrs. Holland says: 'Every statement made is true, and far more could have been said of her mediumship than Mr. Winchester She passed away in Mrs. Holland's arms. Knowing the Hollands as worthy of credit, it is a satisfaction to find such confirmation of Mrs. Teed's

grand gifts in her last days." E. W. Sprague is capable of doing a most excellent work as lecturer and platform test medium. He has lately been lecturing at Alliance, Ohio. The Review of that city says: "We never had better lectures, more earnest, enthusiastic and competent workers in our cause of progressive thought, than Rev. E. W. Sprague and wife, of Jamestown, N. Y. Sunday morning at the Independent church the phenomena of emy of the Catholic Church, are worthy times of trouble. They were my palife, were handled in a manner to show romance are combined, with the skill of then and since they passed to the spirit that now instead of faith we have a master mind. Price \$1.50. For sale world they love me now, and they show knowledge that we shall live again at this office.

after the body is laid aside, or that we do not die with the body. In the even-ing the evolution of religious thought was handled in a masterly way. For two hours the large audience was spell-Everyone has a right to know just what they morning after his lecture, and she in the evening, following the lecture. Also

Wednesday evening lectures and tests by both." Tom Clifford, Cleveland, writes: "Carrie E. S. Twing has just terminated an engagement of five weeks with the Progressive Thought Society of this city. She is a great favorite here as elsewhere, and large audiences greeted her on the afternoon and evening of each Sunday. Her work received un-usually special mention in the daily press, which ordinarily is not much given to laudation of lecturers on the Spiritualist platform. Mrs. Twing will be with us again the first two weeks in December. The Temple Fund Association is the title of an organization having for its object the erection of a Spiritual temple in Cleveland. The officers are: President, Wm. Treat; sec-retary, Tom Clifford; treasurer, J. C. Hemmeter. Subscriptions are solicited from all Cleveland Spiritualists who may be interested in the object the association has in view. The address of the secretary is 61 Willowdale street, and he will be pleased to receive donations to the fund, either small or large. It is the purpose of the association to have the temple ready for occupancy by October 1, 1899, and Mrs. Twing has been invited to dedicate the edifice on that date to the cause of Spiritualism. Several hundred dollars have already been subscribed, and the members of the association are sanguine of success. Circulars containing full information

concerning the project can be secured

at the Sunday afternoon meetings of the Progressive Thought Society, at

Weiber Hall, corner of Jay and Pearl

Thos. H. Hartley writes: "Prof. W. M. Lockwood, whose logic and scientific lectures have stirred the hearts of so many thinkers, discoursed on the subject, 'Not Faith, but Demonstrated Facts,' at the First South Side Spiritual Church, Mrs. Georgia Gladys Cooley serving as pastor. A fine audience of the representative people of this city greeted the Professor, standing room being at a premium. The hall was vocal with praise for the words of wisdom which fell from the lips of the fearless and eloquent speaker. The co-relation of forces, the fourth dimension in space, molecular action, and spirit manifestations were the leading divisions of the discourse. He leaves for a seven months' engagement in Eastern cities. May success crown his masterly efforts. Mrs. Cooley followed the Professor's lecture with those wonderful spirit messages and names that never fail to bring sweet consolation and irrefutable proof to her audiences Sunday after Sunday, besides the inspiring spiritual lectures which precede the tests. Truly we are blest in having such grand instruments voicing to us those higher spiritual truths."

Clara L. Stewart writes from Stevens Point, Wis.: "Geo. H. Brooks spoke for the society in Stevens Point, Wis., four evenings last week. We consider him a fine speaker. He will work in this state for the present, with state organization in view, and I would recommend that Spiritualists correspond with him that our affairs. It was my intention to have left on the afternoon train, but just received commission as state

dress of the writer. We desire to know had never been in a circle and all rethe source of every article or item that had never been in a circle and all rechester, Ind.: "Having just read Alice me the following morning. Being born ceived convincing tests, and as they Gehring's report of the Spiritualist cause in Winchester, I ask permission age, Spiritualism is on a firmer footing to answer and correct her statement. I am personally acquainted with the lady Madame refers to as asking how deep the water was in the well. Madame says an old Spiritualist asked the question. I want the readers of The Progressive Thinker to know that person is not a Spiritualist, never was one and never will be one if she isn't allowed to ask a fair question. The well was deep and the water was always one depth. Her father had measured it many times, and talked of it often, and she knew her father could tell what she asked. W. C. Jessup was the medium, and we believe him an honest medium He has spent two weeks in our home and held seances every night, and we always found him honest. E. R. Kidd writes from Canton, O .:

Charles J. Barnes, trumpet medium, came to Canton a few days ago and favored us with two phenomenal seances. Whenever Mr. Barnes can make it convenient to return to Canton, he will receive a cordial welcome."

The Campbell Brothers write from Lily Dale, N. Y.: "We leave here next Monday for Bradford, where we hold meetings and give sittings for a week; from there we go to Titusville for a week. We then come back to Lily Dale for about a week, for we have engagements for four portraits which we must fill, and from Lily Dale, we go to Pittsburg, Pa., for the month of December. Married. November 4, Mr. Samuel Duncan, of Chicago, to Miss Hattie Barker, of Cincinnati, by Dr. Adah S. Horman, at her residence. The service was beautiful, the ring being used. The bride received many beautiful presents, among them a handsome diamond brooch from the mother of the groom. They will reside in Chicago.

Will C. Hodge writes from Los Angeles, Cal., a glowing description of that land of flowers and inspiration, mentioning the names of Mrs. Nettice Howell and Mrs. Kate Hoskins, formerly of St. Paul, Minn. The Spiritualists have found him out and got him to lec-He will entertain them in turing. Music Hall during the month of November, and perhaps longer.

The First Society of Rosicrucians, J. C. F. Grumbine, lecturer, held six very in its conference hall, 810 Masonic Temple building. Large audiences were

"Talleyrand's Letter to the Pope" will be found especially interesting to all who would desire to make a study of Romanism and the Bible. The historic facts he states, and his keen, scathing review of Romish ideas and practices should be read by all. Sold at this oface. Price 25 cents.

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

"Voltaire's Romances." translated from the French. With numerous illustrations. These lighter works of the brilliant Frenchman, and invincible en-

### From The Two Worlds, LYCEUM CONVENTION. Manchester, Eng.

RUSKIN ON RELIGION IN NATURE There is religion, says Ruskin, in everything around us-a calm and holy religion in the unbreathing things of naure, which a man would do well to imitate. It is a meek and blessed influence, stealing in, as it were, unawares upon the fleart; it comes quietly, and without excitement; it has no terror, no gloom in its approaches; it does not rouse up the passions; it is untrammelled by the creeds, and unshadowed by the superstitions of man; it is fresh from the hands of its author, glowing from the immediate presence of the Great Spirit which pervades and quickens it; it is written on the arched sky; it looks out from every star; it is on the sailing cloud and in the invisible wind: it is among the hills and valleys of the earth, where the shrubless mountain-top pierces the thin atmosphere of eternal winter, or where the mighty forest fluctuates, before the strong wind, with its dark waves of green foliage; it is spread out like a legible language, upon the broad face of the sleeping ocean; it is the poetry of nature; it is this which uplifts the spirit within us until it is strong enough to overlook the shadows

opens to our imagination a world of spiritual beauty and holiness. MATERIALIZATIONS.

of our place of probation—which breaks, link after link, the chain that binds us to materiality; and which

Upon visiting your office recently I was astonishingly rewarded when I inspected the very perfect cast of the mold of the foot of the female spirit known as "Bertie," the veins and the cuticle marks being so human. That Spiritualism, properly understood, is a great and all-absorbing science is a matter too profound for the mere curlosity-monger, and I can heartily endorse friend Oxley's opinion that Spiritualists themselves may put aside all ealousies, suspicions, and all other de-

#### UNBROTHERLY FEELINGS

when entering the sacred portals of our homes and halls of investigation. I am ware that this department of the subject will not go unscathed especially by the shafts of dogmatism from our theological friends, but let truthful harmonious minds meet in trustful de-pendence upon him who seeth in secret, and be sure (providing the proper mediums are present, and the aura sur-rounding them can be manipulated by the angel-world) will overwhelming proofs of spirit materializations occur, like the natural sun bursting forth in resplendent light out of the darkness preceding It.

"But how do these materializations come forth?" I hear the inquirer ask. I will furnish this answer as well as I can in my own case. In the year 1874 I lost my first-born son, eight years of age, by death, the inevitable outcome being deep and harrowing, such as is only felt by those parents who have been in sinflar circumstances. His mother

BECAME ALL BUT DEMENTED. and used to leave home on a Sabbath afternoon and visit his grave. Fearing, by what she had previously stated, something worse to come, I besought the Lord in earnest prayer either to give me strength to bear this sudden bereavement or take the matter into his own hands, and do what seemed to him best to heal and restore the mind of the sorrowing mother to calmness and usual health.

Hereupon I retired to rest, leaving all in his hands. I had not been in bed many minutes before I was put into a profound sleep. What took place at midnight in my own bedroom I will leave my wife to tell as she told it to bedroom lighted up with a

### SUPERNATURAL LIGHT

(mark you, this was the month of Norember, the darkest time of the year). "Bless me!" she exclaimed, "wherever is this light coming from?" This caused her to turn over and look to see if I was out of bed. No; there I lay, to all appearances dead, never taking her eye my countenance. She tried to waken me, but I seemed to retreat before her touch. Seeing a whitish mist enveloping my head and face, she watched me narrowly, and out of this mist a face, apparently out of my own face, began form; then a well and perfectly developed head, then neck, shoulders, and bust, myself being all the time visible. Her anxiety for the time being thus drawn to myself, she naturally turned on her left side to look what had become of the other form, when she saw standing beside her a

SOLID MATERIALIZED SPIRIT, who thus spoke to her: "Out of the depths of compassion and mercy of God I am sent thus to conciliate the loss you have sustained, and to tell you not to grieve so unnecessarily about your boy." He then presented to her mind the meaning of certain texts of scripture bearing upon her case, that "The Lord loveth those he thus chastened," etc. He then admonished her to cultivate those gifts she possessed as to working out by the use of them her salvation, again assuring her of the safety and happiness of him who was the cause of her sorrow. By this time he had got to the right side of the bed, and gradually began to disappear, as it were, into my side, and when the last tufts of his hair had passed in this way, I immediately awoke, and, throwing back my arms, thoroughly wakened up. I exclaimed to my wife, "Dear me! what a deep sleep I have had, to be sure." She said, "Hush! what I have to explain I must not now; but rest assured," she said, "I shall never murmur or fret about poor little Tom." Nor has she done so for near upon 25 years.

"Who Are These Spiritualists and What is Spiritualism?" A pamphlet of 40 pages by Dr. J. M. Peebles, the well-known duthor. Price 15 cents. For sale at this office.

"Principles of Light and Color." By E. D. Babbitt, M. D., LL. D. A truly great work of a master mind, and one vhom 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 of occult forces will find instruction of great value and interest. A large, fourpound book, strongly bound, and containing beautiful illustrative plates. For sale at this office. Price, postpaid, \$5. It is a wonderful work and you will be delighted with it.

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"Progression, or How a Spirit Advances in Spirit-life." "The Evolution of Man." Two papers, given in the interest of spiritual science, by Michael Faraday. Price 15 cents.

Account of the Proceedings. FRIDAY, OCTOBER 21.

Convention was opened with the inging of "America." J. B. Hatch, Jr., in the chair. Invocation by W. J. Colville. Mr. Hatch stated that the committee appointed at the last N. S. A. convention to organize a National Lyceum were ready to report, and then Mr. Colville was called upon to read the proposed constitution and by-laws, which were promptly adopted. The committee on resolutions made a

practical report.

A silk banner was offered for a prize and thankfully received, and a second banner was also provided for, both of these to be offered to lyceums for the largest contributions to the N. S. L. A. during the fiscal year. Lyceum charters were placed at \$2 each, with \$2 per year as dues. Person-

al membership certificates for contributions were ordered to be issued to adults at fifty cents each, and to children at twenty-five cents each. lent remarks were made by Mr. Wiggin and others. Several applications for charters were received, and also quite a large number of personal mem-

Much enthusiasm was manifested in the work. The next convention will be held in Chicago, October 1899, the day after the N. S. A. convention; and each chartered lyceum will be entitled to delegates. The National Lyceum is to be chartered as an auxiliary to the N. S. A.

The following were elected as officers for the fiscal year: J. B. Hatch, Jr., Boston, Mass., conductor; C. B. Stanglen, Baltimore, Md., assistant conductor; Mrs. M. J. Stephens, Washington, D. C., guardian; Mrs. T. U. Reynolds, Troy, N. Y., assistant guardian; Mrs. Mattie E. Hull, Buffalo, N. Y., secretary; W. H. Bach, Lily Dale, N. Y., treasurer. Trustees, G. W. Kates, Rochester, N. Y.; E. W. Gould, Washington, D. C.; Dr. A. A. Kimball, Malden Muss den, Mass.

#### EVENING SESSION.

Opened with song by Mr. Hughes, of Washington.

Addresses were made by H. D. Bar ett and Mrs. Cora L. V. Richmond. Violin solo was given by Chas. L. C. Hatch, a memper of the Boston ly-

Most excellent tests were given blindfolded from folded slips of paper, each containing the name of the spirit relative, by Mr. F. A. Wiggin as the medium. They were recognized in every instance.

Remarks were given by Miss Lizzie Harlow, Mrs. M. E. Cadwallader and E. W. Wallis. Song by W. J. Colville. G. W. KATES.

#### The Cause in Toronto, Can. Toronto has never before been so thoroughly awakened on Spiritualism The audiences at St. George's Hall were

immense, and hundreds turned away, unable to obtain standing room.

Though the meetings commenced Sunday evening at half-past seven, the people began to fill in before six, and by seven o'clock the hall was full. The interest was unabated when I left. The attention was phenomenally close and intense from first to last. The lectures occupied from 40 to 50 minutes each evening, and then music, and from 30 to sixty minutes followed with tests by Maggie Waite, and not a sign of unrest or a flagging of interest from first to last. Maggie stays another month. Whether they will succeed in getting a speaker to co-operate or not, I do not know, They were trying when I left They were to move to a larger hall this month. St. George's Hall would only accommodate 600 or 800.

My last two weeks' stay I shared the Paine's Political Works. hospitality of Brother George Oliver and wife, who made every effort to secure my comfort and cater to my needs. I was sick and prepared to appreciate with gratitude the comforts and care I received, and the good will and solicitous interest manifested towards me will remain a bright spot in memory through the years. The scales show was not well fed. Mr. and Mrs. John to me. With them I stayed the first ten days of my sojourn in the good Queen's dominions.

J. D. Robins and daughter are inter ested in spiritual things, and Mrs. Robins now greets them from the spirit side of life. Her going leaves a void in the home, and touches some spiritual keys that awaken echoes from the morning land. Prof. Byfield is quiet, but a pillar of strength to the cause. He has a charming family.

Wilber Eddy is developing as a medium. He is a man of sterling qualities, and if he should become a special worker, will be a credit and honor to the cause. If the present sensational enthusiasm does not react and leave a state of depression and apathy, Toronto ought to move forward to permanent

spiritual success and usefulness. I note the interchange between Dr. Titus and Prof. Lockwood is begun and I look for much of interest in the sifting of Theosophy through a scientific sieve. Assumptions will not stand before Prof. Lockwood's scientific analy sis. Vague generalizations must come down to facts and logic, or they will be likely to evaporate. But I am prepared to give each side a fair and. I trust, impartial, hearing. Theosophists ought to subscribe for The Progressive Thinker, at least while this interchange continues. We need not fear that scientific truth will suffer under Prof. Lockwood's manipulations.

"Truth, crushed to earth, will rise again." LYMAN C. HOWE.

### A Special Request.

As secretary of the N. S. L. A., I desire to make a request of all who have paid fifty cents as a contributing member to the N. S. L. A., that they report to me at once if certificates have not been received. In a few instances I find a name with no address on the list of applicants, consequently I do not know where to send them. A few names were handed in written by those who wanted certificates. with simply the name of the town in which they re side. It is absolutely necessary that the street and number should be given to insure the delivery of their mail. The certificates are numbered. I find

on the list that several have four or five numbers against their names. this, there has come no order how the extra certificates shall be written. If these lines fall under the eyes of any who are included among those men-tioned in this, I ask them to respond at once. MATTIE E. HULL. 50 cents. Sec'y. N. S. L. A

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Mrs. N. J. Tarver: I received your letter last night. It affords me please are to farnish any information to my sisters in the flesh by which sho may be to farnish any information to my sisters in the flesh by which sho may be to farnish any information to my sisters in the flesh by which sho may be to farnish any information to my sisters in the flesh by which sho may be to farnish any information to my sisters in the flesh by which sho may be ver used. I have been safflicted sorely with fense iroulbus for thirteen years, and need not tell you anything about my suffering, but will say I have suffered death a number of times. I could not wark, could not walk. We suffered death a number of times. I could not wark, could not walk. Address (in confidence) Dr. F. Abendroth, Indianapolis, Ind.

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Contributing membership to the N. S A. can be secured by individual Spirit ualists by sending one dollar to the sec that I have lost 5 pounds in the last retary, which will entitle the sender to four weeks; but it was not because I a certificate of contributing membership, and to one copy each of the an Henderson were like father and mother | nual reports of the conventions of the N. S. A. for 1897 and '98. Address MARY T. LONGLEY, Sec'y. 600 Penna Ave., S. E., Washington, D.C.

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not be published. The correspondence of this depart ment has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary court esy of correspondence is expected.

HUDSON TUTTLE.

"Anxious": Q. Can consumption be cured?

A. Notwithstanding the many advertised cures and assurances that at last a panacea has been discovered, it is generally admitted by physicians who have studied the subject with greatest attention, that when this disease has reached that stage where it is recognizable, there is no hope of its cure. If they diagnose a case as consumption and a cure is effected, they are ready to admit that the diagnosis was wrong, so certain do they feel that this dread disease has no remedy. When the germs of tuberculosis find full lodgment in the lungs, and the conditions conducive to their growth, any means inadequate to their destruction would destroy the delicate tissues of the respiratory organs. There are palliatives, and life may be prolonged. Perhaps in the rapid strides being made in knowledge of the character of microbes and agents for their destruction a remedy may be found.

The toning up of the system by correct diet, clothing, exercise and fresh air, will work wonderful cures of cases thought to be consumption, and is the only thing possible to arrest that disease itself.

That it is infectious there can be no doubt, but its germs must fall on soil prepared for their reception, or they will work no harm. The sanitary measures recommended, of special care for consumptives and care of sputum in public places, and quarantining patients, would not prevent the spread of the disease. The germs carried into the dirt by sputum, or gathering on the walls of public or private houses, multiply whenever moisture is present, and when dry, as dust, fill the air with germs. Probably not a day passes that we do not breathe many of these into the lungs. They are absorbed and pass into the blood, to be obliterated by the white corpuscles, which are like soldiers on guard against the enemy. A state of health can be maintained, which is proof against all such attacks. But when these germs find the blood full of refuse matter and the vitality of the white corpuscles low, they at once begin to multiply. Like all other microbes, the bacillus of consumption not only disturbs by its presence, but develops a specific ptomaine or poison which through circulation of the blood impairs the functions of all other organs, and still farther facilitates the growth of the bacilli. From the first the oxygenation of the blood is interfered with—the most vital function, and the disintegration of lung tissue and obstruction of circulation increases more or less rapidly according to the resistance of fered. In its early stages the disease may be successfully treated, 'yet there is this to contend with: the symptoms are often obscure, and when the case has become sufficiently pronounced as to make the diagnosis certain, it is too late. Microscopic examination of the matter expectorated will show the presence of bacilli from the beginming, and thus give timely warning.

L.; Q. We have a dispute as to the healthfulness of drinking water at meals. One claims that it is very injurious to drink any fluid at that time, while another claims that it is best to do so. Which is right?

A. Perhaps no question in hygiene has called forth more bitter controversy than this, each party forgetting that here as in most questions, the middle ground or "golden mean" of Confucius is the most correct.

It has been proven by accurate experiments that healthy stomach food digests more quickly and perfectly when water is supplied. A certain amount is necessary, and too much is preferable to too little. Iced water, iced beverages, ice cream, etc., taken at the close of a meal, are injurious, as digestion is arrested until they are brought up to the temperature of the stomach. But even here the reaction brings a stronger flow of blood to that organ and thus increases the digestive power. Unless the practice is long continued, or the stomach weakened by disease, harm is thus guarded against.

The practice of drinking large quantities of ice water is exceedingly injurious, and water at ordinary temperature is far preferable. Tea and coffee atone for any harmfulness by their warmth! The appetite when normal is a trustworthy guide. Animals prefer even stag-nant water when warmed by the sun, to cold water from the well.

Many diseases create an insatiate thirst. This may arise from an irritation of the nerves of the stomach and not from a demand of the system. Aside from this, in fevers, or drains on the blood, pure water taken slowly, is the best of remedies.

Food is usually prepared with too much salt, which creates thirst, for if the quantity of saline matter is greater than that of the blood, the aqueous portion of the latter is forced to flow through the walls of the stomach until the contents are diluted to the same density by a process called endosmos. Thirst in this instance is a demand for water to meet this necessity.

Every organic function is performed and stimulated by water. It is the means of removal through the exeretory organs, of the waste and poisonous products of vital activity. Organic cleanliness cannot be maintained without a full supply, any more than sewers can be kept clean without being flushed.

Fruits, being largely composed of water, furnish it in a desirable form. An excellent tonic is a glass of water be-

After a thorough review of all that has been said pro and con, the facts tend to show that the fear of water is without cause, and if one is thirsty it indicates that water is required in the economy of the system.

### THE INNER VOICE.

A motif dwells deep in the spirit's cell, Remote from all our carking, daily cares; Distant from pleasuring, far back of love, Deeper than debt or duty. 'Tis a work Foreshadowed through dim distance from on high. And fitted is for none on earth but thee.

Look, then, into thy spirit's holy place, View with clear eyes the potent embryo; Watch for its beck as to a high priest's call, And then go forth to conquer. He who builds According to the dictates of his soul Builds for all time, and all eternity. Howard, Kan. BESSIE JOHNSON-BELLMAN.

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### RELIGIOUS THOUGHT.

Its Trend Toward Higher Spiritualization

In a recent number of the Boston Budget, Lilian Whiting, who is spending the summer in Europe, writes as follows about the church of England: There is just now occurring a very serious crisis in the church of England, in this wise: The church in that country is an established and endowed institution, while in America the Episcopal church is flexible to a great degree and includes under its name a great variety of shades of belief. In England it is under authority. The present archbishop of Canterbury is a conservative man of no spiritual ardor, but of great fidelity to religious routine. His very lack of spiritual ardor conduces, however, to impart to him a certain amiable aspect which, strictly speaking, is more indifference than it is amiability. He wishes well to the clergy and to the laity, and expects each to be patient and tolerant with the other. Now there is in England, as elsewhere, an awakening of the people, and to some extent of the clergy, to the possibility of a higher spiritualization of life. The conservative whose sole idea of religion is of ceremonial worship in strict consonance with rubric and canon, challenges the liberal element, and the result is that a conflict is already initiated, which in the end will transform thought and lift the people to higher and larger conceptions of life; to the realization that the quality of life at any given moment is that which is of importance; to-day is the judgment day; that the true preparation for the life beyond is to live wisely, sweetly, generously, to-day. Canon Wilberforce, at Westminster Abbey, is the most important and influential leader in the march of more spiritual thought. He is a man of intellectual greatness and of intense spiritual fervor. The archbishop of Canterbury, while he is not himself a man of breadth in view of spiritual fervor, is too desirous of pacification all around to express any hostility to whatever of liberal and advanced thought the canon of Westminister may choose to proclaim; and so the situation is rather dramatically interesting. The train of higher truth more or less proclaimed in America under various names, is duly administered at Westminister stamped with the sign and seal of the English church. Canon Wilberforce preaches sermons that would gladly be claimed by theosophists, spiritualists, Christian scientists-but all these new ideas are expressed in the decorous phrasing of the English service, and the crowds that throng the abbey whenever Canon Wilberforce is announced do not altogether analyze or realize what it is that so moves them in his discourses. Meantime there comes no remonstrance from the palace at Lambeth, and if the archbishop discerns any heresies he preserves a discreet silence. His most conspicuous mental effort seems to be to appear at various dinners and semi-festive occasions, where, when he is begged to speak, he discourses, impartially, upon the merits of the clergy and the merits of the laity, and says as little in proportion to the number of words as the most devoted disciple of Talleyrand could conceive. The preaching of Canon Wilberforce is a sign of the times. He is as the voice of one crying in the wilderness. He is preaching the truth of the communion of spirit with spirit across the gulf of death; of the higher unfolding of spiritual powers while here in the body in the heretofore undreamed potencies that science is discovering; the truth of thought transference; the physical and moral necessities of cremation; the transformation of life by the closer union of humanity with God. It is the present privilege of each and all to live in the spiritual world, among spiritual forces from motives of love, peace. joy and good will. One may create his atmosphere of these elements, and make his life, as Canon Wilberforce so truthfully says—the daily "coming forth from that Father and coming into the world." The most literal of facts is embodied in the assurance that God will keep in perfect peace those whose mind is stayed upon him.-Fort Wayne Journal.

### A LIVING FACT.

Who knows what lies beneath the sod, Unkissed by sun or morn or dew, Waiting a call to life in pod Now dormant, out of view?

In Nature's womb where start all things Upon the little round of earth, 'And life, no night, no day, but swings The pendulum of birth.

And yet upon the sod unturned Eternal grass may grow And die and fall and there be burned

Till ages come and go; And there beneath, asleep, alone Remains the virgin germ Of weed or plant or vine unknown

By man or beast or worm. But once upturned to light of day And air and heat and rain, It smiles and starts upon the way

Of evolution's plane, And fills its place among the things Beyond man's power to know, Above the flight of angel wings, And science here below. An upturned sod, a bit of earth

Upheaved where time unknown, Has gathered seeds and held from birth Entombed, where winds have blown O'er ancient lands to lodge and lie In wait for touch of mate-The light and air and rain, and by

The soil to germinate. The germ was there; the life was there: Not dead, but sleeping through : The change that came to earth and air And sea when change was due. It might have been a part of man

Sometime, and clothed a soul That sensed and thought and taught the plan Of evolution's roll. It might have helped to rule the world

When Rome was in her prime; It might have been from Caesar hurled When Brutus, steeped in crime, Made wounds that filled with rage and woe An age of muscle, brain, And pride; an age that had to grow To find the spirit plane.

An upturned sod, a tiny germ, A living thing, a world Within a world, as true and firm In life, tho' sleeping, curled In patience all those busy years Of all the worlds intact, Sleeping, growing, waiting its fears

Subdued, a living fact.

DR. T. WILKINS.

Cheerfulness is lonely adherence to the right, is the endowment of elevated characters.- Emerson.

To sit and brood over affairs of life calls to us the brooding hosts from that other realm and endangers us to their obsessing influence.

Christianity surged up from below, from the dregs of the world; it arose among an obscure sect of local fanatics. even in its own narrow provincial birthplace; and it brought with it, to cultivated Rome and Hellas, the common ideas and practices of the less civilized medium in which it had its origin.—Grant Allen.

### AN IMMANENT GOD WHAT IS IT?

A Reply to Ervin A. Rice, by Prof. W. M. Lockwood, of Chicago.

ticle of October 29, 1 thought to pay no of involution" as a premise of evolution attention to it, because he evades question under criticism, making creative intelligence, his immanent charges against me entirely foreign to God and the popular suffixes to his the subject matter dunder and of which he can find no proof, eventually fade from the pages of time, either in my published works, or my public lectures, and because, in his demonstration; and before the intellectof language and reckless insinuations the untenable and undemonstrable fal-

which, in no way represents my molecular hypothesis were young." thought, his imperfect quotations from Spencer, his thorough misconception of dition is to be estimated from the above the "Molecular Hypothesis of Nature," paragraph, we would very kindly sugpenned with an animus calculated to gest to him to squeeze in a little short-sighted view of scientific thought, won't humiliate himself in public taining therein.

dinate zeal when it is manifest, and for it in the traditions of ancient Egypt, bombastic rhetoric, which with many, whose dynasties existed, it is affirmed pass for erudition and spiritual inspira-

Following this method, we are at once reminded that our brother's religious acter and quality is like God—the "God ophy. The atomic theory is a material-of the Infiniverse;" and judging by his listic corpuscular theory, requiring, from entirely sincere in this opinion.

"The Fallacy of Involution, as Applied word did I say about the hellefs of Spir- are broken up and destroyed, existence the last paragraph, "Let us say in conclusion, kindly but firmly, that these teachings have nothing in common spiritual philosophy." believe, and so we can prove; but a be-lief in this dogma of the soul does not prevent such believer from also believing in spirit return and spirit communication. Now mark what Mr. Rice accuses me of saying, not a word of which is true:

"In last week's Progressive Thinker, Prof. W. M. Lockwood presents a dogmatic criticism of those Spiritualists who hold to the idea of an immanent God in the universe; or who dare to re gard the human soul as something higher, greater, grander than a mere automatic product of two molecules of an inward formative process matter vibrating in rhythmic unison."

Let me say with emphasis that I never have expressed in oral lecture or that these elemental forces of nature published thought, anything of the are not the same in character, but the kind, and no one but a soul in mental turmoil would willingly lend himself to such careless statements. We will sug- tent in its combining proportion. gest to Mr. Rice, that in oral debate or polemic discussion, it is in keeping with treatise because it implies an invisible parliamentary method and common relationship. When the term was first sense, to talk or write upon the "sub-ject matter," under discussion. This Galvani, it was employed to represent

procedure, Mr. Rice entirely ignores. If the volume referred to needs no defense at his hands, he could at least have directed his progressive intellect atomic theory. The Molecular Hypothto the "Fallacies of Involution" as appears of Nature, however, is a later in-plied, without making a special deduction, and starts out by regarding all pointed it out; for if involution cannot tion of all forms of cosmic existence, be sustained as a fact, the theism and claim of those holding to soul embodiments falls to pieces; and with it every tering into chemical combination lose out involution operative as a special process, we affirm that such phenome-postulate, theology and theism die. non could not obtain, unless the indi-Save it if you can, and make your name

immortal. You charge me with being dogmatic God and the Soul found on four pages of "The Soul in Human Embodiments." quoted verbatim? Am I intolerant solete term, and means no god-from thing from nothing, hence God the "Uncreate," not being formed, is a nothing god? Is this dogmatic or intolerant? I am accused of attacking "the benent" means "remaining, within, hence this immanent God, with his limited acthe Universe, is a problem in meta-physics equal to how the nothing-God, the Uncreate, creates himself a some-

the Uncreate, creates, hyperical and thing God.

But because I cannot understand an immanent God, or an "Uncreate God," When it can be shown how the Jew God or any pagan delty could make good advice to take sometimes as well as to give; but just let are know who its," I will demonstrate by unimpeachable data, that all of these together the condition of nature, these "best known and recognized au-thorities" are. I there to state for Brother Rice's pacification, that I have closely read all of the treatises he refers to, including the work of Dr. Henry Drummond, and have also noted the paper and ink suffixes to his mental forces of nature and their eternal cokite. Mr. Rice will have occasion to relations, has never before been voiced; note, as he comes in close contact with nor has any writer ever adduced from many public men and women, and he the spiritual character of nature's ele-learns their susceptibility to human ments the close and natural relation. and social emoluments, that frequently ship the mortal holds to a world or when brains are most wanting, paper realm of invisible intelligence. When wadding stereotyped with terms D. D. you say that "the same things have and I.L. D., are constantly placarded been said over and over again, and the before the public mind and this criti- facts of molecular vibration, attraction. cism applies with equal force to pre-affinity, rhythm and harmony are well fixes. But however rightly or wrong-known and admitted," based prefully applied in my individual case, is sumably upon a materialistic postua matter of no consequence here, since late—the atomic theory, you are as far

After carefully reading Mr. Rice's ar- in this connection that if "the postulate the be not true, Dr. Henry Drummond's discussion, name, will in time receive a blight; and We are entering an era of scientific overwrought zeal, his metaphors, choice ual blasts of this genius of verification,

are not those of a man acquainted with lacies of Oriental theism will without polemics, or the formulas of philosoph- and crumble from sight. Mr. Rice, referring to himself, says, "I am only a But upon further consideration of the plain business man, but I find time to matter, sensing that his erroneous pres- read modern scientific journals occaentation of the subject matter of my sionally, and I assure you that science former article, his suggestions, made in has made great strides in advance of such a way as to represent quotations her position twenty-five or thirty years from some of my published works, ago, when the atomic theory and the If the data of Mr. Rice's scientific eru-

deceive the public, together with a time and read the past, and then he induces me to treat briefly and analyt- print by saying that the atomic theory ically his methods of argumentation, was young twenty-five or thirty years and to point out some of the errors ob- ago. While many writers trace the atomic theory to Democritus who was It is well sometimes in public debate, born 470 years B. C., other writers to try and put one's self in the position trace it to India, affirming that it ex-of an opponent, that, seeing so far as isted at the inception of the Puranic possible with his mental vision, we can period of Hindooism, in almost the make charitable allowance for his opin-ions prematurely penned, for his inor- Another writer claims to find traces of

seventeen thousand years before the "angel of the Lord appeared to Mary." Brother Rice errs again in connecting "The Molecular Hypothesis of Nature," bias induces him to believe that his with the atomic theory. They are two soul in its present embodiment, in char- distinct systems of thought and philoslanguage and expressed ideality, he is the plane of the ecclesiastic, the involuntirely sincere in this opinion.

In verification of this fact, let me mold into being dead matter. From point out first, that the subject matter the plane of the materialist, the claim of my former criticism was entitled, is set up that all forms and types of ex-"The Fallacy of Involution, as Applied istence are the result of the combined to the Soul in Human Embodiments." activities of these corpuscular atoms, In this criticism I pointed out some ten which only change place in their coor twelve conflicting and contradictory relationship in the promotion of form, definitions of God and the Soul. My but they never lose their identity or inquotations were all of them taken ver- dividuality as atoms, in such combinabatim from the volume entitled "The tion. Hence, the materialist argues Soul in Human Embodiments." Not a that, when these "combined activities"

itualists or their ideas of God. But in per se ends. ture" presents a different view of nature. Long experience in many departments of chemical reactions, taught me that what we see in chemical combination is only the phenomenon of invisible forces operative in "a dimension of space," to use Zollner's term, or in "a chemical spectrum" to use a scientific term, beyond human vision. Tracing this fact not only as found in all chemical combinations within view, but also into orders of crystallization as found in rocks, soils and metals, and as manifest in plants and plasmatic organizations, we reached the conclusion that the human lives in a world of invisible spiritual forces, of which the external

> The phenomena of chemical combination and spectrum analysis discover result of diverging molecular polar tensions, each of which is equally omnipo-We use the term "molecular" in our

the invisible relation, existing between atoms; hence the "molecular theory" became a necessary codocil to the fense of the treatise per se. If the pos- of the different elements of nature, as tulate of involution as applied to evolu-diverging spiritual forces, combining tion is not a fallacy, you should have upon a plane of polarity in the promo-Now since experiment and spectrum analysis prove that all the elements enform of theistic ecclesiasticism. With- their individuality in the combining vidual atoms per se supposed to compose an element, lost their individual polarity in the change taking place. and intolerant. Is it dogmatic to point Hence, if atoms lose their individual out the incongruous, inconsistent, con-polarity in combining processes, the tradictory and conflicting definitions of atomic theory as postulated, is an impossibility. I have not time in an article of this character to trace the inherent and diverse function of some of when I call attention to the fact that these spiritual elements, as demonthe term "uncreate" as applied to God strated in all forms of chemical combiin the volume on "The Soul," is an ob- nation known, but may find time to say something along this line in the columns not, and create, to form some of The Progressive Thinker a little later on,

People lose much valuable time in seeking for some kind of a god. or a "just cause," that is claimed to operate liefs of Spiritualists who hold to the matter and force. Since all of the manidea of an immanent God in the uni- ifestations of nature are those of coverse." This is not true, since I said related or associated causes, this search nothing about the beliefs of Spiritual- for a special cause within the domain sts, nothing about an immanent God; of nature must ever prove a failure. If in fact, I never heard of such a God, the time spent in search of an overrul-and am surprised that an "up-to-date" ing first cause had been employed in reader of scientific facts should apply a tracing the varying functions of the eleterm of this kind to a God. The Latin mental forces of nature, as manifest in term, "immanens," means to remain in the order of their combination, our civor near." The English word "immanent" means "remaining, within, hence "the divine" and "the sublime," in nalimited in activity, agency, or effect to ture's spiritual forces, and in their art the subject, or associated acts; internal of combination, rather, than in a "first or subjective." See Webster. Just how great cause." Hence the grand inductions of science would not be perjured by the liars and fakirs in the pulpit as tivity, agency or effect, ever gets out by the liars and fakirs in the pulpit as from "the within" enough, to become they are to-day by those who preach an Infinite, Omnipresent being or to and teach the most absurd fallacies comprise "The Supreme Intelligence of and impossibilities, from the curse of Adam and the ground, to the saving grace of belief in the progeny of an adulterous God.

with the spiritual elements of nature, are self-existent, as eternal principles of cosmos.

The Molecular Hypothesis of Nature, then, predicated upon the spiritual the mental knife will cut just as keenly off as you are in your conceptions of book for the higher life. without it as with it, and I will suggest the age of the atomic theory. For it this office, cloth, \$1.

such reasoning be not based upon a spiritual hypothesis, the order of data and sequences are wanting, by which the facts of our relation to intelligence

beyond the grave are demonstrated. Now, Brother Rice, your quotation from Spencer is a surprise to me; and I am too much of an admirer of Spencer's literary genius, to allow your statement of his thought to go unchallenged. Here is what you make

"Twenty-five years ago, many writers upon science and philosophy, took the same stand as Prof. Lockwood [That is not true.], but their materialistic attitude received a fatal shock when Spencer, the brainiest of them all, startled them with his final conclusion that back of the molecule, and back of the motion he recognized an unknown force, that demonstrated intelligent purpose, and in his magnificent awe se, and in his magnificent awe and honesty, he named it the "Un-

knowable. With the volume of Spencer referred to, before me, I fail to find any such reckless statement. To show the readers of The Progressive Thinker the incongruities of such a thought, allow me to transpose the sentence. "Back of the molecule, and back of the motion, he recognized an unknown force that demonstrated the Unknowable, and in his magnificent awe and honesty, he named it intelligent purpose." named the "Unknowable," "intelligent purpose." This is a good place for the readers of The Progressive Thinker to take time to smile.

If it can be shown that Spencer ever made such a senseless statement as that accredited to him by Mr. Rice, we would say to him that, if he was in search of the unknown, he could find it in oxygen, how, being what science calls a chemical element, and Brother Rice and his compeers sneeringly call "materialistic," mere "chemical ac-tion," yet it is the breath of all forms of bio-plasmatic life. It must be very humiliating for "a Soul in quality and character like God," to be sustained during human embodiment, by breathing "materialistic oxygen," drinking a 'chemical compound" composed oxygen and hydrogen, and eating crude matter called bread, composed of carbon, hydrogen, oxygen, nitrogen, albuminous substances, starch, sugar, salt, hydrochloric acid and fat—a mere chemical process, "crude and materialistic," What an insult to a soul in its higher embodiments, and to the "God of the Infiniverse." Be a thinker, of the Infiniverse." Be a thinker, Brother Rice, and when you hear a speaker ranting about these forces of nature, calling them "materialistic," and sneeringly refer to other speakers as "materialistic Spiritualists," "pseudo scientists" and the like, because these other speakers can see in these spiritual forces of nature the formula of a spiritual universe, think how lost to reason and common sense this rant ing against the forces that enter into and promote the sublime processes of nature, no matter what name men of science may have given them. If Mr. Spencer did not find enough of the "unknown" in tracing these co-relations of the spiritual forces of nature to processes sustaining the life of the soul during its evolution in the physical body, he could find it, and receive tremor or two of awe by investigating more deeply "isomeric bodies," a healthy food or fluid can be changed into a deadly compound by the addition of a single element of nature. And for real "Simon pure" "magnetic awe" and "intelligent purpose" combined and rerevealed, we would recommend him to the investigation of five-legged lambs, six-legged calves, infants with two heads and three legs, infants with no legs, infants with the head of a dog, a sheep, or a monkey, which "Intelligent purpose," presumably stuck on in the flurry and pressure of business. This

awe," if it does not disclose "intelligent purpose.' But to affirm that a mind like Spen cer's ever wrote so carelessly worded a paragraph as that submitted by Mr. Rice, shakes one's confidence in human

investigation will arouse "magnificent

probity. Prof. Dolbear's vortex ring was closely read by the writer of this shortly after its publication. We have also read Descartes "Principia Philo-sophiae" in which "he attempts to prove the rotation of the planets about the sun by the hypothesis of vortices whirling about the central body." Many such writers depend upon metaphysic rather than mathematics, and their theories have received fatal blows, from such minds as Stokes, and experimentalists like Helmholtz and Sir W. Thompson, formerly president of the British Association of Science. If Brother Rice would read "down" as well as "up," backward in the history of the past, as well as the progressive minds of the day, and above all, his dictionary, he would not round me up with his Calvinistic spirit, by insisting that I should use his language and formula of words, rather than my own. But, I beg pardon! I forgot his religious bias and belief. I must have charity, since he may be that Saint, in his present em-

As both Mr. Rice and the Professor have had their "say" in regard to an "Immanent God," etc., we will let the discussion end here for the present .-

bodiment.

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work illustrating the subject, which has rapidly passed through several editions guages and dialects. In this work it is been saved from the bubonic plague by Chromopathy; also that hydrophobia, insanity, leprosy, congestion of the brain, apoplexy, dyspepsia, constipation, every case of dysentery, and a great number of diseases of the eye, ears, mouth, kidneys, lungs, etc., have been cured in the same way. Judging by these facts, and more or less spread of the system in England, France, Germany, New Zealand and Australia, as well as in the different parts of this country, it looks as if it was destined to become an international method of human upbuilding and cure.

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PASSED TO SPIRIT-LIFE.

[Obituaries to the extent of ten lines only will be inserted free.1

We, as members of the Mahoning Valley Association of Spiritualists, do tender our heartfelt sympathy to the bereft wife and family of Elijah Hawley, a pioneer Spiritualist, who passed to the higher life from his home in Paris, Portage county, Ohio, September 17, in the 84th year of his age. In him we have lost a dear friend and brother from our society of which he was a true and energetic member, and we as a body of Spiritualists, feel that our loss

MRS. EMMA THOMAS, Sec'y.

Dr. G. E. Bauer's second daughter. Martha, aged 7 years, passed to spirit life. November 2, at Atlanta, Ga.

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### RUNNING GOMMENT.

Various Matters of Interest Elucidated.

To the Editor:-Several things in The Progressive Thinker for October 8, tempt me to treat you to a running commentary, which you can use or ex-tract, or discard, as seems best to you. The paper on "The Roman Church," translated by Mr. Green, first attracts my attention. If the writer had read "Two Babylons," published in Edin-burgh many years ago, he would have found his concepts very fully elabo-rated. The Rev. Mr. Hyslop was the author. It was an effort to trace the Roman Christian rites and usages to the previous Asian and Assyrian wor-

ships.
I am sorry that your translator did not write his names more plainly. He must have been trying to copy me. If (through spirit power) send you the I am not unduly officious, I will suggest some corrections. "Timothy of Lacres" should be Timalos of Lokris. spell names like Gladstone and Max

I have never found the statement of Plato in regard to the three hypostases of Delty, but think it substantially correct. In the Timaios Plato describes a God, the Demiurgos or Architect of the of spirit return. universe, and the junior gods who assist in creation. Thus he says: "To discover the Creator and Father of this universe, as well as his work, is difficult, and when discovered it is imposs ble to reveal him to mankind at large. It is certain, however, that the Neo-Platonists of Alexandria and the Chaldean Oracles recognize a Monas or Absolute One inconceivable and sempersistent; also a Dyas or Twin, "a second whom the race of mortals call the first." There is the Trias or third, the soul of the universe or universal soul. I find no personified Word or Logos in Platonic writings, and am of opinion that the concept is Basilidan or Gnostic, and

that it was engrafted on the Christian cultus from that stock. The confessional is thoroughly handled in Mr. Hyslop's "Two Babylons." It was a feature of the Eleusinia, the Samothrakian rites, and others. I am disposed to think that the examination of the soul by the Forty-two Assessors, was really the confession in the Egyptian Arcane worship. A man was required to be pure from crime-to "have

clean hands and a pure heart." In the Bacchic, Osirian and Minor Eleusinian Initiations or Perfective Rites, a hog was sacrificed. The animal that slew Adonis was thus commemorated. He was first washed, but would quick return to his wallow, showing that it was a superficial cleansing and

not a thorough purifying.

If we read carefully "between the lines" the story of Elijah and the prophets of Baal, and of Jesus with the demoniac and the herd of swine, we may perceive a veiled allusion to the old Mystic Rites. The worshipers were purified in a grove, garden, park or paridise set apart for the purpose, "before one—the ahad agates or 'only one' in the midst" (Isaiah lxvi:17). This "one" or Ahad was the hierophant or chief prophet in the Adonis-worship. Elijah called himself the "only one," and the "mourning for the Only One" is repeatedly mentioned by the prophets. He was primarily "the Adonis or Lord that was slain and annually mourned by women at the Annual Rites (Ezekiel viii:14). Mary the magdol-woman was

doubtless such a woman; not a harlot, but one sacred-a kadesha. Worshipers would lodge among the tombs (Isaiah lxv:4) in hope of obtaining revelations from spirits and demons. That they should be crazed, as though they were beset by a legion of them is no marvel. Mary the Magdalen seems to have had only seven that she contracted at the magdal or turretshrine. Evidently there was a sekos or Cave of Initiation not very distant. Galilee was full of caves; and now-aposition to state that this treatment is to supersede all others. It is at once the cheapest, mildest and most effective whether birth-place at Bethlehem, sep-

One more point about the scene with the man among the tombs. There was and been translated into eight lan- a herd of many swine feeding. Each guages and dialects. In this work it is stated that thousands of lives have of a child. But Lukianos or Lucian says that children also were brought. A favorite method of immolation was by driving over a precipice. Every temple was near a stream or body of even to the shrine of the Witch of "En-Dor" or fountain and circle.

As it is no object in these stories to conceal fro mthe commonalty what the epoptae or seers can read. I think that much as I may seem to have jumbled things up, I have really indicated a clear and definite under-meaning which "none of the wicked may understand, but the wise shall understand."

There exist many cogent reasons for supposing that the earlier Christianism or rather Chrestianism, was a secret rite like the Mithraic. Probably the Roman priesthood is a secret body. If at this office. Paper covers, 25c. doubts it, let him equip with robes, bands, tonsure and other paraphernalia, and attempt to make his way into a church without detection. I do not find any place where Plato escribed Purgatory, except it be the Hades set forth in the Phaedo. In the Apologue of Er (Republic X), also, it is said that the unjust will be punished, will not come forth, and enter upon a new term of existence. Most of these were tyrants and oppressors. Some of

and that some are so polluted that they these were thrust down and flayed, and then dragged to a road outside, being torn with thorns as they went; and there they had to tell all who passed by why they were punished. The region of punishment was called Tartaros, also Achelon-probably the Aquerante of

your writer spelled in another dialect. I know of no Platonic philosopher "Fedon." A book of the Dialogues is called in Greek Phaidon. In Spanish this may be spelled Fedon, not improperly

In regard to the war and the acquiring of the Philippine Islands, I am not very clear. I was opposed to the war and believe that it was wholly unneces sary. A little more time and Cuba would have been let go. Sagasta was only studying how to do it. He had home questions and home politics to

Of Spain and the Spaniards I have little to say in admiration. I seem yet to hear the shricks of torture in the Spanish Inquisition, and the screams of death agony on the pyres of the hideous autos da fe. I waive not a line for the murders of Servetus, Bruno, the Baptists of Germany, and like cruelties in England. Our own people hanged "witches" in Massachusetts, and burned them in New York, New Jersey, and more Southern states. But Spain has not got beyond it. Her govern-ment in the Philippines was a hideous exhibition of a bizarre old hierarchy. Now, we have the war, whatever we think of the past, we are brought face to face with present facts. To return the Philippines to Spanish rule would be cowardly and atrocious. To pass

them to some other European power, would be the very excess of folly and bad statesmanship. We could not get over it in a century.

May be the Japanese might make a For sale at this office.

good use of them. They need more territory and are more homogeneous to the millions of Filipinos. And I think they would not act meanly to them or to ward us. It is worth a thought.

We may perhaps take them ourselves. Better so than let them go back. But I fear that American religion, reinforced as it is certain to be by American whisky, would be likely to work their extermination. I am humanitarian enough, altruist enough, to desire either that this war and our American influence shall be a blessing to this unfortu nate and oppressed people, or else that we shall place them in as good and even better situation than we found them. ALEXANDER WILDER. Newark, N. J.

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Spiritual Advancement Society, 274 Warren avenue, near Robey street, holds service every Sunday evening at 7.45. Dr. Hasonclever lectures and gives spirit messages.

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meets every Sunday in Hopkins' hall, 528 W. 63d street, at 2:30 and 7:30 p. m. The First Spiritual Society of the 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

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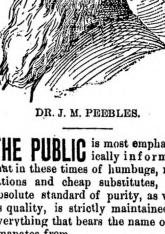
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