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### FLORAL RESURRECTION.

A Mystic Tale From the Philippine Islands, by Moulvi Iskander.

the Butherford News (N. J.), I was walking on that part of the beach of Manila Bay which runs parallel with La Lunetta, the public promenade where the European residents of the capitol city of the Philippine Islands assemble every pleasant evening to listen to the open-air concerts of the Spanish military bands, given between the hours of 6:30 and 8 o'clock. When the last number on the programme had been finished, and the band had started to return to the barracks, I made my way up to the promenade and through throngs of dispersing pleasure seekers toward my carriage, which I had left standing among others along the outer edge of the western roadway.

Five minutes before the place had been ablaze with light; sweet music filled the air; carriages driven by live-ried coachmen and containing richly dressed Spanish officers and their fam-ilies, English, French and German merchants and picturesquely attired Mestizas (half-castes), passed slowly around the driveway, while groups of pretty and vivacious senoritas and their chaperones walked up and down the promenade chatting gaily. The scene had been full of beauty and animation.

Now it had changed most strikingly The Europeans hurried to their car riages and were driven rapidly away the natives, who have been sitting on the grass listening to the music, scampered across the common east of the eastern driveway, and the lamp-men were rapidly extinguishing the long rows of lights, leaving one here and there so that the place might not be left in utter darkness.

It was my custom to go home to din-ner after the concert and I approached my carriage with the full intention of giving to the coachman the usual

"A casa cochero!" (Home coachman!)
But as I put my foot upon the step
I glanced up at the sky and was prompted to change my mind at once. The cloudless firmament was abaze with stars and the southern cross stood out in bold relief, while the milky-way seemed a stream of creamy lace dotted profusely with spangles. A cool, gentle breeze, sweeping inland from the China Sea dispersed the heat waves, which had bathed the island during the day, and crooned softly among the clumps of bamboo that flanked the Grand Calzada. It was a perfect tropical night and I determined to enjoy it in solitude. Telling my coachman to drive home and that I would follow soon on foot, I turned from the arive way and passed down again to the beach. For a time I stood where the tiny wavelets almost touched my feet as they crept softly and stealthly over the smooth sand, and gazed med-Itatively out upon the shimmering surface of the bay. It glistened in daz-zling beauty under the starlight, seemingly studded with millions of diamonds, and its bosom rose and fell as if the vast depths were breathing regularly in proud exhibaration at the gorgeous burden they bore. Far out upon the water the lights of the ships at anchor winked and twinkled as if trying to rival the stars in brilliancy. Occasionally the indistinct notes of a sailor's song, or the creaking and groaning of a rope as it was drawn through a block came floating land-ward, telling of the life and activity

among the distant shipping.

The Lunetta was now descried and there were no signs of human life about me save the distant rumbling of carriage wheels and the blinking lights along the shore and out on the ships. These seemed dead, dull and commonplace when I turned my gaze upward to the dazzling gems of fire that flecked the firmament from horizon to horizon; those wondrous, mysterious orbs which seemed to have been hung up there by the supreme God to tempt man to an effort to solve the stupendous problem of nature. What were they there for? Who placed them there and who kept and controlled them year after year, century after century in regular, changeless form and movement? What power, what force stood behind their These questions often came to me as I gazed, and the only reply was: all is mystery.

For nearly eight years I had been an earnest student of occultism and had followed the path pointed out by the sages of the Orient as the true and only one by which man could attain to a knowledge of himself and of the profound mysteries of human life. I longed ardently to know more of the secrets of existence and to probe to the ultimate depths of that wisdom which I have been told was the appanage of Oriental scholars who considered the materialistic science of the Occident as incomplete, misleading and illusive. Every manifestation of nature, from the growth of a blade of grass to the birth and development of a human being, had become to me a subject of the deepest interest—a special problem given to me to solve by the unseen ruler of the universe. I had acquired a superficial knowledge of physiology, botany, geology, and chemistry, but these sciences seemed weak and impotent as means of learning the actual truth concerning nature and man. I wanted to know why the flower bloomed and the tree grew and bore fruit-not how; why man lived and moved and had his being-not how. It was comparatively easy to acquire a knowledge of the various processes of objective nature; but the impulse, the motive, the force which governed and controlled these processes was almost as far removed from my grasp as it was when I began my studies. I saw the tender shoot pierce its way upward

One evening in December, 1891, says duced its blossom or fruit, then scat-he Butherford News (N. J.), I was tered its seed, then withered and died. mature manhood or womanhood and slowly wither and die, as the plant had done, done, leaving children as seed to continue to multiply and replenish the earth. All this seemed simple and natural on its face, and even common-place; but why should it be?

I had long since cast aside, as illogical and absurd, the theory that man was created by an anthropomorphic God merely for his own amusement and without any fixed or definite purpose; that the former had been given the earth and its products so that he might prolong his life and, dying, reap a reward in an objective heaven or punishment in an objective hell, merely because he had happened to declare his belief in a certain creed, or had failed to do so. This seemed shallow, unjust and purposeless-a libel upon the character of the omnipotent, omniscient, omnipresent God. I was certain that there must be something more than this in the development of man and nature; that there was a grander, nobler purpose behind it all.

As I continued in this train thought I turned and walked northward along the beach and up the driveway of Malecon. On my right loomed up the dark, dank, moss-covered walls of the old city of Manila, while on my left the throbbing, glistening bosom of the bay dispersed its foam-flecked fringe upon the shining beach. I had walked nearly half the length of Malecon when I was aroused from my reverie by a slight touch on my left arm. As I stopped and turned a low voice addressed me in Spanish.

"Excuse me, Senor; but my master desires to see you.'

I had not heard anyone approach me and was not a little startled at the touch and voice. The speaker proved to be a bare-foot native, such as I had seen about the streets and wharves of Manila-a boy in stature but a fullgrown man in speech and action. He was, perhaps, thirty years of age and was dressed in the customary muslin blouse and pantaloons, the latter reaching a little below the knees. These two articles of clothing were all that covered his nakedness for he wore neither hat nor shoes. He had evidently been running for he breathed rapidly and seemed considerably agitated. As soon as I had recovered somewhat from my surprise I asked:
"Who is your master and where does

He pulled at the front of his blouse

but I will show you where he lives."

"I cannot tell you who he is, Senor,

I stared at him for an instant and doubts arose in my mind as to his pur pose in thus accosting me, an entire stranger. It was unusual for a native, and particularly one of the class to which he evidently belonged, to address a European in a public place without first having been spoken to by the latter. Although I was an American I was supposed, by the natives, to be a European as I was dressed as Europeans generally are and America and our people were then almost unknown to the average native. My first thought was that I had been selected as a victim by a gang of Tulisanes (brigands) and that this native had been sent by them to lure me into a convenient place where I could be robbed or, perhaps, murdered. But the next instant I rejected this theory as mpossible, not to say absurd, for the Philippine natives of all classes stood in awe, if not absolute fear, of a European; and even the dreaded Tulisanes were rarely, if ever, bold enough to assault one, although he might be travelling in the interior where no help from the Spanish soldiers, or Guardia Civil, could reach him. I knew that, within the limits of Manila, such a crime as had suggested itself was well nigh impossible. Therefore I was strange conduct of this native. Seeing that I hesitated and, apparently, divining my thoughts, he continued: "Senor need have no fear that harm

will come to him. No, no, Senor; my master is too good a man to bring harm to anyone." "But your master is a stranger to me

why should he desire to see me?"
"No, Senor, I do not think he is stranger to you. He says he knows you but more than that I do not know. All I know is that he sent me to fine you if I could. If you will follow me will take you to him and when you have seen him I know that you will love him as I do. No, not as I do, for no one can do that."

His evident sincerity impressed me and a natural love of adventure impelled me to decide to go with him Besides my curiosity was aroused: I was anxious to see this stranger who was so very good and who knew me, although I had not the slightest idea who he might be.
"Very well," I said, "you lead the

way and I will follow. But I warn you now, Muchacho (boy) that if any harm comes to me, through this, you will be surely punished." A smile indicative of intense grat-

ification came over his face as he started off saying: "Senor may trust me for I would not

harm anyone."

He walked quickly southward on the Malecon and I followed five or six fee behind him. Reaching the grand Cal-zada he turned to the left and we walked up the broad avenue until we came to the Pasig river. Crossing the massive stone bridge to the Escolta we boarded a tram-car and rode south ward through the plazas of Cruz, Quiapo, San Sebastian and Santa

we alighted and turned into a narrow love and friendship. Presently he lane closely lined on either side by broke the silence.

Presently he land friendship you can get from books, I have come to which cannot be given here. One of the most important of these, is that the lane closely lined on either side by broke the silence.

"I see you remember me, brother." so that every object in our path was distinctly visible. We passed none but barefoot natives, and very few of and where have we met?" those, for it was past eleven and the "We have never met in the flesh," he majority of the tenants of the huts had answered, smiling at me affectionately. retired for the night. Those whom we encountered glanced at me curiously, ago. evidently wondering what a European was doing in that part of the city at citedly.

such an hour; but all walked rapidly "Yes, Ishmael."

"Yes, Ishmael."

"Thank God!" I exclaimed, rushing the without giving further evi-

low hut, very similar in general appear-fervently between both of mine as he ance to those all along the lane, and drew me gently toward him and told my guide, stepping aside, invited me to me to be seated at his side. enter first. Again I became suspicious. It was now nearly five years since I The door was open but I could see no light within nor any evidence of the perience of my life. I was deeply impresence of a human being. I stopped mersed in the study of hypnotism, and and gazed curiously about me, un was making experiments with a young decided as to the wisest course to pur-

"Very well," I replied, "Go ahead."

He passed quickly up the two rude steps and as I followed him into the hut I saw four sharp lines of light directly in front of us, on the opposite were being instructed in the mysteries side of the room indicating a day were a number of young men, apparently of English parentage, who directly in front of us, on the opposite were being instructed in the mysteries side of the room, indicating a door with of occultism by a venerable old man a lamp or fire beyond it. I had walked whose name was Ishmael. She dehalf way across the springy bamboo scribed his appearance in minute detail floor when my guide rapped at the door and said that he had been watching my and then pushed it open. A flood of efforts to solve the mysteries of human light came out into the room in which life; that he was pleased with the pro-I stood, enabling me to discern that it gress I had made and would come to had the usual simple furniture of a me soon and teach me some of the native but and that I was alone in it. great truths of the Oriental philosophy. "He has come!" I heard my guide say

"The American is welcome."

KEEP IN TOUGH WITH

THE PROGRESSIVE THINKER.

Mrs. Maggie Waite sends in a club of 12 sub-

scribers from Canada, where she is giving tests

to immense audiences. H. H. Roberts, of New

Boston, Ill., and K. Wright, of Cripple Creek, Col., also send clubs of ten each. Many others, too

numerous to mention, have also responded nobly.

Ghost Lands, \$10, and the paper one year, and

Art Magic free to the one who gets up a club.

Read the occult narrative on this page, and see

how necessary it is to keep in touch with The

Progressive Thinker in order to know what is

me with confidence and I almost re- or what was, or had been, at some

gretted that I had entered upon such time, in the subject's own mind.

seemingly foolhardy adventure. But Although I did not remember having

it suddenly occurred to me that if there ever formulated in my mind the picture

really was any danger, a show of courmy subject so accurately described, it age and indifference would be the best seemed possible that I hight have done

way in which to meet it. Any man- so. But I did not, in the least, doubt

ifestation of fear, at this time, would that it was purely imaginary and had encourage a native to attack me, if the either been invented by her or was the

purpose of inviting me there was to result of an impression made upon her assault and rob me, while what would mind by something shelhad read, vulgarly be called "a bluff," would One night, shortly after my subject

have a tendency to hold him in check, had spoken of Ishmael, I was lying in

for a time at least. Therefore I en-tered the room with an air of con-

fidence and a feeling akin to despera- was not alone-that someone had en-

tion. It contained no furniture -only tered my room by other means than

a pitati, or mat of woven grass, which the door, which was locked. My eyes partially covered the floor. The latter were closed, for when I retired I drew

was formed of narrow strips of bam- the curtains before the windows and

boo woven firmly together with thongs turned out the gas so that the room of rattan and was almost as elastic as was perfectly dark. I naturally sup-

the sent of a cane-bottomed chair. The posed that it was still so, but when

apartment was about eight feet square received the impression that someone

and on the pitati, at the right of the else was in the room I mechanically

startled me and caused me to forget to find it flooded with a peculiar light sim-

maintain my show of bravery. For a liar to that diffused by an incandescent minute I stood and stared at him in electric lamp, but yet not such a daz-

He was en- zlingly brilliant light. It was, rather,

"My brother," it said, "I am Ishmael

"For a long time I have been watch

blank astonishment. He was en zlingly brilliant light. It was, rather veloped in a pure white linen robe, and as if an electric lamp had been placed

on his head wore the peculiar green behind a heavy blue glass shade.

turban of a Mohammedan Syed, or Every object in the room was distinctly direct descendant of the Prophet. His visible, but seemed bathed in a rich

presence in Manila was surprising in effulgence which made it appear more

itself, for the Spanish laws, which gov- shadowy than real. I had barely no

erned the people of the Philippines at ticed this peculiar condition when my

that time, prohibited the representate eyes were riveted upon the figure of a tives of any religion but that of the man standing near the foot of my bed.

State, which is Roman Catholicism, It was an exact counterpart of the de-

from preaching or teaching there. This scription given me, by the girl subject, would naturally discourage Mohamme of Ishmael, the mystic. The turban,

dans from visiting the country and I the flowing white robd, the face beam-

had never seen, nor heard of one, in ing with love and the eyes full of rare Manila. He could not have walked a intelligence were all there:

he would not change, would have be the figure. How long I lay thus I do

a Moslem ascetic. His beard and must to ine—it may have been less than a tache, trimmed in accordance with Mominute. Then the figure spoke in a

hammedan custom, were snowy white soft, musical voice which seemed to

and his face wore that peculiar, come from a distaice rather than from indescribable, expression which interesting the figure itself. It was, too, a weird variably characterizes the facial expression of the Oriental mystic.

brought face to face with a very dear my tongue and lips refused to move. I friend whom I had always loved and could only stare and listen. The figure

hundred yards in any part of the city

without becoming an object of sus-

picion, for his dress, which, of course,

But what astonished me most was

It was as if I had been suddenly

many years. As I stared at him he

revered and whom I had not seen for continued:

door, sat an old man whose appearance opened my eyes and was astonished to

lighted room responded:

"I am your old teacher of several years

past us without giving further evidence of their curiosity.

Thank God!" I exclaimed, rushing forward and kneeling at his feet. I presently we stopped in front of a seized one of his hands and pressed in

decided as to the wisest course to pur-sue under such peculiar circumstances, had succeeded in throwing her into Noticing my hesitation my guide said: what is known to hypnotists as the "If Senor will permit me I will enter third, or clairvoyant state. While in this state she told me she saw a hut I freely confess that I did not take

in Spanish and a deep bass voice in the this information very seriously. It seemed too improbable; too far beyond the limits of human experience. I had In obedience to a gesture from my learned much of hypnotism and had guide I entered the room; but not with reached the conclusion that usually the out some trepidation. There was subject, when in the hypnotic state, altogether too much mystery and for saw what the operator consciously or mality about the proceedings to inspire unconsciously desired him or her to see

path toward true knowledge. You know the Eastern proverb: When the pupil is prepared the teacher will come to him. I will be your teacher for a time—your guru—and you shall be one of my chelas."

By this time I had partially regained possession of my faculties and I asked,

in a low, hoarse voice:
"But how is it that you are here when my subject told me, on, onder days ago, that you were in China?"
"My physical body is there now," he will be written a kindly smile. "I when my subject told me, only a few

replied quickly with a kindly smile. am here in my astral form. You, of course, know of the septenary division of man, and that the second of these divisions can be made to travel faster than the lightning and become ofjectively visible whenever the soul has acquired the power to make it so. Long years of study and practice have given me that power, and you also may

attain it if you will."

It is not the purpose of my story to detail all that was said and done by Ishmael at this and at subsequent times when he came to me in his astral form. For nearly a month he visited me every other night and taught me much concerning occultism, of which I can say but little now. One night, at the conclusion of my lesson, he bade me an affectionate farewell and said:

"You have now progressed to a point beyond which I cannot go with you. For a time you must pursue the journey alone. You will encounter many trials and temptations; endure the former patiently and resist the latter firmly. If you are faithful we will meet again, when, perhaps, you least erate and how they may be guided and expect it and in a place thousands of controlled by one who has acquired the miles from here. Do not ask me to remain longer; all I can say to you now is to do, dare and keep silent. Farewell, my brother."

Slowly his form faded away and be fore I could voice my chagrin and disappointment he had vanished.

These visits from Ishmael seemed very real at the time but soon after had ceased I began to wonder if I had been the victim of a peculiar illu-sion. Was it not possible, nay, prob-able, that my subject had deceived me and that what she had told me of an imaginary sage, living and teaching in the Chinese mountains, had made such a deep impression on my mind that it had formed itself into an apparently objective picture which possessed none of the elements of tangible reality? This view of the case grew stronger in my mind as time rolled on and I finally accepted it as the true explanation of the incident. Many men, I thought, of undoubted intelligence and powers of discrimination and analysis, had been deceived by similar evidence while attempting to unravel the mysteries of life and why was I less liable to yield to deception than they? New experi-Ten Progressive Thinkers one year and ten when I left America for the novel scenes of the Orient I had almost ceased to think of it. I did not consider it probable that I should ever see Ishmael again; certainly not in tangible, fleshly form.

But now before me, on one of the far-

away Philippine Islands, sat this venerable sage who, in his astral form, had taught me so many wonderful things. I grasped his hand again and pressed it between mine to make sure that it was really a member of flesh and bone.

going on. Call your neighbor's attention to the paper. Remind them of the spiritual feasts in it. "And you are really Ishmael?" I murmured for want of something else "Yes, I am Ishmael," he repeated,

smiling at my embarrassment.
"But how did you know that I was in this part of the world?" I asked this rather because I was impelled to say something than to elicit any informa tion on the subject. If what he had taught me was true I knew very well that he had fully informed himself concerning me by occult methods and that

he knew of every movement I had made during the past five years. He looked at me steadily for an instant and then smiled as if that was the only answer required. After a brief silence he said:

"I have been here for nearly a month; and, as I am to sail for India to-morrow, I sent for you to-night in order that we might pass an hour together and talk of those things in which you are so deeply interested."

"To India to-morrow!" I exclaimed. "Oh, I wish you had sent for me before so that I might have passed several days with you instead of an hour."

"I see, my brother," he replied quietly, "that you have not yet fully learned one of the most important precepts I have taught you; namely, to accept, without question or demurral, all past events. The past can never be recalled and it is worse than useless to think of it. We should look aheadnever backward. Besides, where is your confidence in me; your guru? If it had been for your good that we should have met here before, do you not think I would have sent for you? "Yes, my brother; but my great dis-

appointment prompted me to give utterance to my thought before I had "'Tig a wenkness that few men ever conquer. You will yet overcome it but

I was unable to speak or move and it it wil seemed also as if I had ceased to breathe. I could only lie and stare at "Jos it will cost you many a pang of re-"Josef," he continued, turning to the

native who had remained standing at trayed him. I saw at once that he was not know. It seemed a very long time the opposite side of the room in respectful silence, "you may leave now. Come back in an hour."

"Yes; master," responded Josef, advancing and prostrating himself reverently before the old man. He kissed the latter's hand and murmuring something in Tagaloc, his native dialect, which I did not understand, he rose that his face was familiar to me. I I have kept my promise; I have come knew that I had met him before, but to teach you that which you so earnwhen or where I could not remember. and walked quickly out of the room closing the door carefully behind him. My readers. I trust, will pardon me He paused and I tried to speak but for refraining from repeating the conversation which passed between Ishmael and and myself during the ensu-ing hour. Those who know anything of Oriental occultism are aware of the ing and helping you as far as I could: fact that the relations between guru smiled as if amused at my surprise and and now, that you have reached a and chela are closely concealed from through the yielding earth, gaining in Anna. When we reached a point embarrassment and then from his eyes point in your studies where you are the rest of mankind. There are severstrength, vigor and size until it pronearly opposite the church of Sampoloc beamed the fire of a compassionate capable of receiving more light than all reasons for this absolute secrecy

masses of humanity are so deeply engrossed in the selfish pleasures and business pursuits of the world that they have, in a sense, paralyzed those faculties which enable the spiritually enlightened to comprehend psychical truths. To attempt to impart to them intelligibly a knowledge of the higher attributes of the soul and the hidden mysteries of plant and animal develop-ment would be like trying to teach al-gebra to a child just entering the kindergarten; they would utterly fail to grasp its meaning. Experience has shown that mature mankind, as a rule in these degenarate days, treats with impatience, ridicule and contempt, those things which are not strictly in harmony with the theories and dogmas of materialistic science. Anything beyond the domain of the, so-called, exact

Another reason is that the material istic man is prone to regard the Orien tal mystic as an enemy of all popular religious systems; hence a constant menace to the existence of what is con sidered the highest and best type of modern civilization. Therefore he feels it his duty to his fellow-man to condemn that which seems to threaten the integrity of the creed in which he be-

sciences is held to be unworthy of se

But to my story, which deals in facts, not dialectics.

Ishmael and I had conversed for about half an hour when he suddenly

turned to me and said:
"Let me now show you how the laws of disintegration and reintegration oprequisite knowledge and power Worldly science—materialistic science admits the fact that nothing in nature, having a visible form, ever perishes although it may become intangible and invisible to mortal eyes. The atoms composing it may be dispersed and even assume a different form but they are always governed in their move-ments by what the scientists call the irrevocable law of attraction and repulsion. That which holds the atoms in any particular form they call the law of cohesion. All this you know, of course, as well as the scientists do. The ordinary man accepts as a commonplace the fact that an inanimate body, which has once been saturated with the life principle, generates new forms of life, when the change called death has taken place, and ultimately disintegrates and disperses its atoms until the original form has disappeared from view. This he considers inevitable and calls it a law of nature which may, perhaps, under certain conditions, be held in abeyance for a time; but he never entertains the thought that it may be possible for man to completely reverse the action of this law. For instance, he kills a snake and throws it into a rice field. He knows that at once a certain operation is set in motion the ultimate result of which wil be the conversion of the body of the snake into a powder which may be sorbed by the earth. He knows from observation that this will be the natural result unless the body is devoured by some other living form and even then the final result will be the same. But neither he nor the scientist believes that, after the body has been deprived of life and has been reduced to ashes, it can be restored to its original form and be reanimated. I have prepared to illustrate for your benefit on of the lessons you have learned."

Ishmael arose and passed into the adjoining room returning, presently, carrying an open charcoal furnace which he placed upon the floor in front of the open window. He then kindled a fire in the furnace and placed upon it an earthen vessel similar in form to a chafing dish. Again leaving the room he returned, in about five minutes, with the branch of a tree which he had plucked by the roadside near the hut. It bore a profusion of rich, crimson blossoms which were odorless but were gorgeous in color, They were quite common and grew in almost all parts of the island. The natives called them "Fire-blossoms." Taking a handful of the flowers from the branch he dropped them into the chafing dish which was now so hot that the leaves began to shrivel and turn black as soon as they touched it. Resuming his seat by my side he sat in silence, for some time, watching the conversion of the blackened leaves into white ashes. When the operation was complete and there was nothing remaining in the dish but the ashes Ishmael arose and taking it from the furnace he placed it on the floor near my He then extinguished the fire

with several cups of water and taking his seat again said: "Now watch the ashes and see what For what seemed to me a very long time there was no change in their ap-

pearance. Then I thought I saw a slight movement in the centre of the pile, but that was all. We waited in silence for a few minutes longer when

Ishmael spoke quietly:
"The dish is now sufficiently cool and
the process of reintegration will be-

There was now plainly a movement among the ashes and I also noticed that a creamy mist, not larger than my hand, was hanging waveringly over the dish. Gradually the pile increases in volume and turned from white to gray and then to black. Then the leaf forms began to appear and finally the color slowly changed from black to crimson and the flowers appeared as fresh and gorgeous as they were when first dropped into the dish. At Ishmael's suggestion I took three or four of them in my hand and they seemed damp with the dew that was on them when he brought them into the room.

. During this process of disintegration and reintegration Ishmael had never taken his eyes from the dish but sat and stared at it intently. When I had examined the flowers in my hand he took them and the others from the dish and laid them on the floor. Leaning over them he fixed his eyes upon them for two or three minutes and

One of again they were reduced to ashes which he swept away with his hand.
"Need I tell you," he asked, "why I have reconverted these forms into ashes? The process by which they, were first transformed was regular and in harmony with the natural law. in harmony with the natural law.
Their reintegration was a reversal of,
or interference with this law. It is
best to permit it to operate naturally, and hence I have released it from the power of my will."

### NATURE'S LAWS,

immutable Law, or No Law. In The Progressive Thinker for Au-

gust 20, 1898, is an article under the above caption, in which the author at-tempts to demonstrate that law is mutable. This is a problem which the intellect of man cannot solve, for that which requires infinite knowledge for its comprehension is not to be under-stood by a finite mind, but we can study its indications. One law cannot act singly, it must be in conjunction with others; it is a law that under the three conditions of earth, sunshine and moisture, plant life will grow, but there would be no growth if the laws governing the nutritive chemicals of the earth did not work in harmony, with those of moisture and sunshine, to think therefore that the law of plant growth could manifest without being qualified by the minor laws of which it is made would be equal to an endeavor to think of a picture without an outline or perspective. The combina-tions which produce plants, and all other manifestations of energy are not always the same, that a law be immutable does not necessitate that it give an exact duplicate of each preceding phenomenon, such a state would stop all progress. And again this difference of phenomena does not prove that the law varies, but only that its effect is modified by other laws. The general features only are the means by which we can judge the immutability of law, there are, to be sure, no two blades of grass the same, exactly, but in general outline those of the same species are so nearly of the same formation as to require close scrutiny, to detect the difference, but the object of law is not to make them alike, the whole of nature has always, so far as we can determine, been toward improvement; one law, the all-prevalent law of nature, is adaptation to environ-ment, this carries with it the characterlstics of immutability, though the apostles of degeneration may dispute hat progress is a fact, they are compelled to acknowledge adaptation to be true. In this last we find by comparative study that an object is being accomplished, here then we have a law that is changeless, the entire universe and all things extant bear testimony to it, we do not know of a single period in may be pointed out the degenerated lands of sections where it is largely sapped of nutriment; the corrupted condition of society, especially in politics, may be compared with the patriotism of Washington's time; but in the land it is serving its purpose, namely, that of improving man, were we to have the same fruitful soil without any depreciation, and a uniformity, of product, nature would be that much less potent in evolving man to a higher state of being, if men had nothing to contend with they would lose all de-termination of character, in fact were it possible to continue them in such a course they would lose all ability to think and act, this claim is verified by the complete collapse of retired business men, among the few cases of those who could retire, without doing a nominal amount of brain work to equal that put aside, we find an immediate breaking down followed.
So far as the degenerated condition of

society is concerned, the present "spoils" system is only a forerunner to revolution and the attainment of a ligher state than ever as the result. This is an immutable law of society: That each step of progress goes through the stages of patriotism, where all are devoted to the building and purity of government (that is, ostensi-bly so,) later, when designers have become emboldened by success, an open contention springs up and "moneysharks" openly protect their schemes against the people, and last the revolutionary period, in which the burden becomes unbearable and an uprising ensues until the yoke is thrown off when a new government is installed only to go through the same evolution. Social laws have a tendency, they are progressive, there is no such a thing as a static law, nor must it so be to be immutable, by static law I mean one that produces no progression. Laws never change; their combinations only change. The idea of a vacillating personal God goes hand in hand with is inclined to believe in the changelessness of law, the last cannot rely on, or believe in a personal God.

Let these few questions terminate this reply: How has the law of gravitation changed? Does it not always draw ponderable bodies to the earth? Has not heat always expanded and cold always contracted iron, steel and brass? Has not man always had to breathe to sustain good health in a normal condition? Have not dark colors always absorbed light, and light ones reflected it? Have not planets always moved in their orbits on the arc of a circle? So far as we can see these laws are immutable.

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Spiritualism is willing, as stepping rungs in a ladder to higher knowledge, to profit, both by the experience of men, as individuals, and as associates in the body politic of society for either scientific, political or religious pur-

In the great fact of immortality there is a divine principle that knows no code of morals. Morals are human and belong to the realm of physical and intellectual association.

# JUNO, OR THE NEW WOMAN.

#### INSPIRED BY CHARLES MCKENS.

#### PETERSILEA. CARLYLE

... AUTHOR OF ...

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

/ CHAPTER X.

"Corner Wheat, and Marry Ethel, my Boy."

"Raphael," said Mr. Scoriss, at breakfast next morning, after the events already narrated, as he sat over his coffee, morning paper in hand, "the price of wheat is at the low est possible ebb. I am already, as you well know, worth a million or more; now, I propose to invest one hundred thousand dollars in wheat; that will buy up a large proportion of the wheat raised in this country the present year. Sharp, my son, sharp! That's the word. Shrewd my son, shrewd! A man's worth nothing in this world if he's not sharp and shrewd. Wheat, my dear boy, is the staple article of life, or at least one of the first staple articles. The world must have bread, you know. It is always best to put your money into something the whole world must have-something that it cannot get along without. That's the way to do business, my boy; that's the way to transact biz. I will buy up this wheat, as you will see, and hold it until the world is so hungry for it, and it becomes so scarce that it will be willing to pay nearly double the price that I shall now pay; besides, my son, I shall not really be obliged to pay down one cent. My bank accounts are large, and I have unlimited credit, consequently I will bargain for this wheat, simply hold it until it doubles my money, then sell; and presto, change! behold, my paltry hundred thousand grows fat and becomes two hundred thousand. That's the way to do it, Raph, my boy."

Raphael had been dawdling over his eggs and coffee, with gloomy, corrugated brow; and when he looked up, at his father's words, that exemplary gentleman was surprised at the fierceness of the expression of his eyes.

Raphael brought his clinched hand down upon the

table, causing the dishes to rattle.
"By Jove! father! You're a brick, and a good and solid one at that. A father that any son might be proud of. I am tired of college, dad; let me come home and transact business with you; it would suit me much better than to become a musty, fusty lawyer. I would rather do as you do, sir; double my money at every investment. Money is power, providing it finds the right hands. Money and power are the two things that I covet most in

"Ah! you are a son that any father might be proud of. Still, Raph, I had hoped to see you a lawyer-one of the learned legal professors, you know—or a learned professor of some kind. As I had little or no education myself, I longed to see you, my son, either a learned physician, a learned clergyman, or something of the sort."

"There isn't one of them, dad, that can make the money you do here. With one stroke you can make your thousands, while they must toil for years, and perhaps never get rich. Money is power. I want money and power. I care not a fig for the learning. What you can't teach me, pap, I don't care to know. The true reason why I wished to study law was, that I might one day become candidate for the presidency; and as a lawyer seems to stand a better chance than anyone else, I thought l should like it; but I will yield up my ambition in that direction to Grace. I would much rather be the richest man in the world. One will be quite enough in the family to sit at the head of the nation. Grace may become a lawyer and may be the president, for all I care. Money and power, father-money and power; that's my meat and drink; and I want to be right at it, now, sir. I have through college. No; I will not return on commence- can cast your vote with the best man in the country," ment day. I am determined on that. Let me have my commence with-I will take it in the morning, and I will or may it crush me." and the fist came down again with a the votes of all the shop-girls of the city." bang.

Be careful, my boy, be careful, or you'll break all the dishes on the table. Besides, your mother will hear you, un-stairs; and she has nerves which, like fiddle-strings, are often attuned to discordant shrieks. Well, well Have it as you wish. I will not oppose you in your laudable ambition. Give me your hand, son of mine, and we'll become joint partners. You need not commence with a paltry thousand, like some poor man's son; you may handle a quarter of a million, at least. I know what | breakfast." you're made of. You're a chip of the old block; a worthy

son of a worthy father."

They grasped hands, this highly respected and respect able gentleman and the one after his likeness and in his own image; they looked into each other's eyes, each knowing that he could trust the other to take bread from the widow and the fatherless; to rob the poor man of the proceeds of that which had been laboriously carned by the sweat of his brow; to become rich and powerful that they three, or six months at the very most." might ride, rough-shod, over the lowly. They knew that they could trust each other to scheme, with seething brains, how best to rob their fellow-man; how they might rob him genteelly and respectably, and keep within the bounds of man-made laws; how they might pile their dolfrom the heart's blood of the people.

Ah, worthy sire, and more than worthy son. You are the inner or higher self will be walled in with solid gold, look forth upon the suffering souls fighting against their bondage. Mr. Scoriss eyed his son intently.

"Raphael," said he, "something has happened to bias you in this direction, for you were talking quite cheerthe unusual gloom on your countenance as you scated yourself at the table. Make a friend of your father, my boy, and tell me all about it."

"Well, dad, you shall know all. I have been jilted by a girl."

"Is it possible that you are making up to the girls already? How time flies, to be sure. Of course, you are a man. What else could I expect? But that any girl should jilt you, is a puzzle. Why, man alive! you're the about." son of a millionaire! However, who is the girl?"

"Juno Galeria." "Juno Galeria? What could have put it into your been guilty of eavesdropping." head to make up to that girl? Well, I am delighted that is really a little beauty?

"She doesn't put on airs, either, but is as sweet as a little rosebud; just the daughter-in-law for me. Why, sir, if it were not for that sickly fiddle-de-de up-stairs," snapping his fingers, "I would marry her myself. Still, my son, he continued, with a smirk, "you need feel no jealousy. I shall not interfere with anyone who may, some day, become my daughter. But, take your father's advice on this point, as on others. Marry Ethel, sir; marry Ethel,"

"I don't know but you are right, dad; but, sir, I am determined to make Juno suffer. No woman shall refuse me with impunity. I will drag her proud head in the dust. Refuse me! a Scoriss, and the son of a millionaire—the son of my father, sir. That's what I am."

"Ah, well, drag her good mane where you please. I

am glad you have some spirit, my boy; but marry Ethel.

I will wager a fig she will not refuse you."
"That infernal French Count is after Ethel, if all reports are true."

"There are plenty of ways to rid yourself of him," said this doting parent. "Quarrel with him; put a detective on his track, and thus find out all the secrets of his life, together with his antecendents. Why did he leave his beloved France? How does it happen that he is here in America? Oh, you may be sure there is enough to be discovered about him. He may not be a count at all. He may have been a valet, and his former master dead. I have heard of such things. Win Ethel, my son; win her at all hazards. I want a daughter somewhat different from Grace. It will be sometime yet before Clara is out of the nursery; and Jimmy is still younger, consequently, you will have no rival in a brother. Great Scott! Here comes Grace. Say nothing about Juno to her, and still less of Ethel."

Grace now entered the room, and took her seat at the

CHAPTER XI.

Princess Grace.

"Late, am I?" asked Grace, peevishly. "Here!" to the waitress, "give me some hot coffee, and don't be slow about it."

Her dark hair was rolled on a dozen pellets or more, torn from old newspapers. She had, on rising, thrown on any kind of clothing which first came to hand in her exceedingly disorderly dressing-room; and it happened to be a very long, draggling skirt, of some leaden hue, very much frayed at the bottom; above this she wore one of her bicycle cutaway jackets, which had become rather small for her rapidly developing figure—too small, in fact, to be worn in public longer; beneath this was a very much rumpled shirt-waist, devoid of collar and cuffs. In its palmy days she had worn lace ones with it: but it was no matter how she might appear before Raphael and her father. Altogether her appearance was most slovenly and repulsive, but a flaming color was in her cheeks and a flashing fire within her eyes.

Mr. Scoriss had ceased speaking to Raphael, and was once more absorbed in the rise and fall of wheat, the political campaign, and so forth.

"Well, pa," said Grace, "how goes it? How do the notes stand to-day on woman suffrage?"

"Gaining-gaining ground, my girl-gaining ground. There is not the slightest doubt, now in the minds of any one, but the next election will settle the question in favor no patience to wait until I drag my whole weary length of woman suffrage. Four years more, Grace, and you

"Or the lowest vagrant or drunken rough," said own way, dad, and you shall see what I will do. You Grace with a toss of the head. "Yes; I think I am fully shall never have reason to be ashamed of me, be assured as capable of voting as any of them; and be sure when I of that. Ah, father! I will take one thousand dollars, to do vote, all the men in America could not buy my vote."

"But, perhaps you might be able to buy up the votes of make it two before night, or you may say that I am not your serving maids, housekeepers, washerwomen, and so a son after your own heart. The next day I'll make four, forth?" queried Raphael, "besides, you could canvass for

"Yes," replied Grace. "I could but follow the examples set me, since I can remember, by the so-called gentlemen who have visited you and pa here, and by all that I have heard wherever I go, or wherever I have been in the past. I will profit by those examples, you may be sure. Pa, you shall yet have an opportunity of being proud of vour daughter as well as of my brother, Raphael.

"I am proud of you now, my daughter; still, I would prefer you took a little more pains with your toilet before

"My toilet is of little consequence," she retorted. "My mind is engaged with subjects of far greater importance. How about wheat?" "So low that I shall corner many hundred thousand

bushels before night." "Ah!" exclaimed Grace, breathing hard, "and double

your money before the month is out, no doubt?" "It may be so." answered Mr. Scoriss. Probably by

"Why can't I corner something? "asked Grace. "Oh! You're only a girl," said Raphael. To speculate in wheat would be entirely out of your sphere."

"Would it, indeed!" she retorted. "If you and pa are able to corner wheat, it is entirely within my sphere to lars higher and higher, even if every one was wrested corner it too, providing I am smart enough; and if I am more secret, more subtle, more truly devilish. He wanted not as smart as you are, Raphael Scoriss, I should like to a power ten thousand times greater than simply encomknow it, that's all. If pa allows you to corner wheat, he building a prison for your souls, of solid gold. Presently shall allow me to do the same, or I will know the reason why. Raph Scoriss, you have never been able to put me without even a window or loop-hole through which it can down, if I am your sister. When we were little, we fought it out tooth and nail, and I always came off victorious. Don't think for one moment that I shall not do the same now; I may not bite nor scratch you, nor come to blows. as formerly, when we were children; but I will beat you fully of returning to college, but yesterday. I noticed at everything we undertake. If you corner wheat, I will corner more wheat than you do, and get more for it when I sell. If you go to college I will go, and I will win more prizes than you can ever hope to. If you run for president I will do the same, and I know I can rule the nation better than you can:"

"Raphael is not going back to college," said her father.
"I know that very well, for I listened at the door and heard nearly all that you and he have been talking

"Yes," said Raphael, you will stoop to any meanness, so you carry your points. It is not the first time you have

"Nor will it be the last. I claim the right to hear she has refused you. I don't care to have my son mixed whatever I may be able to find out in that very convenient up with actors, actresses, or entangled with a girl who way. My ears were especially made to hear; and when does not know who her father is, or where he may be. tongues wag, ears will hear. Now if you do not go back Now, there is Ethel Alstead; a young lady of whom one to college I will not go to the annex at all; but I will might be proud. Mr. Alstead and myself were great corner wheat, and become richer than you. You never friends for a number of years; and he has left his wife and shall beat me at anything, Raph Scoriss! You never did daughter a very large fortune. Miss Alstead, according and you never shall. If pa gives you money to buy wheat. to English custom, has been portioned off. Her money he shall also give me the same or more—yes; and I know will more than match your, my boy. Juno Galeria, in- all about Juno, too. Ah! how spoony you were on her: deed! Why, the girl hasn't even beauty to recommend and she has refused you." Grace clapped her hands in her. She carries her head high, to be sure. But, what high glee. "The idea of your asking a girl of her stamp can you possibly want of such a bean-pole, whereas Ethel to marry you-a girl who unblushingly announces that near her-attract her attention-catch her eyes and hold

possible. Yhy, fryou were to bring that girl here as your wife, I would make it so hot for her that she would be glad to apply for a divorce within a month. But, as pa says, I have no objection to Ethel. Fact is, I would like just such a little idiot to offset me. I need just such night, three nights out of the six and sometimes oftener. more, off comes his head!" and she half playfully made a father and son well knew that she was in dead earnest

"Well, Grace," said her father, "I really did not intend to buy up so much but perhaps, it is just as well. If we can jointly become worth four or five million more than | the son of my most respected father. Ah; wheat is over, I am worth at present, within the next five years, it corn is on. A couple of hundred thousand will corner all would suit you and Raphael very well, I think; and what would either of you care whether you had a college education or not?"

"I have changed my mind entirely about it, since last night," said Grace. "Money will do anything; so I need not fret myself about becoming a dry old hulk of a lawyer. All one has to do, to become anything one wishes to be, is to get money. With it one can buy any position one happens to desire. If I have unlimited means, I might accept that position for the short term of four king in my own right—as a king in power among men years; but, pa—but Raph, they are agitating the question nere in America, whether or not to confer titles as they do in Europe. Now that is just the thing. If one does not care to become president, one may have a title conferred upon one, and what will be best of all, the richest families may purchase any title which suits them. Now let me see, papa; what title must you have, that I may be Lady Scoriss? Oh! Scoriss is such a horrible name!" she exclaimed, pursing up her lips. "Well; never mind; we can have it changed. Let me see; you ought to be Lord comes to decide. Oh! really, I wish I could be called Princess Grace!"

"You look very much like a princess, just now," said her brother, with a sneer, eyeing her slovenly attire, "and you look amazingly like a princess when you are scorching through the streets on that bicycle of yours."

"Never you mind, Raphael. After the next return on wheat, I will turn my bicycle over to Jimmy, and I will have such a turnout as was never seen before in this

"I don't know about that," interposed Raphael. "That vulgar fellow, Jim Fiske, drove six-in-hand, and his carriage was as fine as carriage could well be."

"That may be," said Grace, "but he was not able to have a coat of arms emblazoned upon it; and I am determined that the first coat of arms either in this country, when we get them, or Europe, shall be upon mine."

CHAPTER XII.

Hypnotism.

It was not necessary that Mr. Scoriss should leave even his breakfast table in order to buy up or corner all the wheat, or nearly all which the country had produced within the last season. His secretary was summoned simply by touching a small white knob sunk in the casing of the door near which he sat; and when that worthy individual made his appearance, he received the orders of his employer; then, returning to his office, which was situated on the second floor of the mansion, he immediately set the telephone in operation. Mr. Scoriss' agents received their instructions. They hastened to the telegraph stations, and before night the principal portion of the wheat of the country lay cornered, the property of John W. Scoriss, of Raphael Scoriss, son of the aforesaid John, and of Miss Grace M. Scoriss, daughter of the aforesaid John W. Scoriss; then the valiant trio waited, like three wily cats, until the mouse was just where they wanted it to be-or rather, the price of wheat, on account of its scarcity, was nearly or quite double what they had paid; or had been supposed to have paid, for not a cent of cash had ever left the banks, as yet, on the Scoiss' account; then, presto! the wheat changed hands rapidly, and cash poured into the banks to be accredited to Mr. John W. Scoriss, to Raphael Scoriss, son of the aforesaid John, and to Miss Grace M. Scoriss, daughter of the

Raphael Scoriss was a firm believer in hypnotism. The first and greatest desire of his life was vast wealth, together with unlimited power; next, to humble and bring into the dust the proud spirit of Juno Galeria. To entrap and carry her off was not to his taste. He had come to the conclusion that, as the world had progressed up to the point where little was needed but telegraphic and telephonic wires to give one man power enough to haul in wealth by the millions, there might be more subtle agents still, which would give one man power enough over other human beings to encompass their entire ruin.

Already the word had gone forth that it really was not necessary to have even wires whereon to send telegraphic or phonographic dispatches; they were soon to be carried on rays of light, and even at that the rays of the sun were not necessary; these dispatches could be sent on rays of light, similar to the Roentgen rays. Why, then, might he not be able to master another art which had lately come into vogue, the art of one mind acting upon another mind. Well-yes; he knew that came under the head of telepathy, but it was hypnotism proper which he desired to thoroughly understand. Hypnotism was the one thing that could give him secret power; and he should be safe from court tribunals as his father was safe from being accused of robbery. Ah! just the thing-just the thing he wanted. He did not wish to be classed with low villains; he did not care to be shot, as had been the fashion in the past, by Arthur O'Donnell, for the ruin of his cousin Juno. He did not know that he cared to ruin her in the same way that men had been wont to ruin young and innocent girls. No; he wanted a revenge passing the usual downfall of a young lady. She might rise from that, there were now so many of her own sex who were ready to help a girl to her feet. No, no; and he waved his hand majestically.

"I will send for Maesto, the great master in hypnotism I will become his pupil. I hear he is engaged in giving lessons all over the city, more especially among the wealthy classes; and more than one of my acquaintances have already taken many lessons. Most highly respect able young men they are, too. Ah; this shall be my pastime, and I will try to carry it farther than any other man has ever dared to do. I will stop at nothing. Power! power is what I want; power is what I will have, and I will wrest it from all nature. Nature shall give up her secrets to me." in Raphael had a suite of rooms all to himself on the third

floor. He touched a knob similar to the one his father had touched in the breakfast room. The secretary rapped at his door. - ... "Enter," commanded Raphael. The man obeyed.

"Telephone for Maesto to come to me, at, his very first opportunity."

"And when he arrives, show him directly here; give him no time to meet anyone else about the premises." "All right, sir," and the door closed on the man's re-

treating form.

A half-hour passed. Raphael became impatient; nearly another half-hour and Maesto was shown into Raphael's apartments, where he remained for nearly an hour. After his departure a grim smile hovered around the lips of the young man.

"Yes," he muttered, "it is necessary that I should be her highest ambition is to get a husband as quickly as them, for a short time, in a fixed gaze. Of course, to

some this might not seem easy, but I see my way most clearly. Ah! I am very glad, now, that O'Donnell is an actor; for his being so attracts June and Mrs. Galeria to the theatre nearly every night, or at least, if not every a foil to keep me bright and sharp. Papa, when you corner that wheat, put me down for a couple of hundred thousand, and if Raphael dares to buy a dollar's worth thousand, and if Raphael dares to buy a dollar's worth one person in ten who could resist my power as soon as I lunge at him with her knife across the table. Still, both have entirely mastered the art. Maesto will come here every day, for a week at least, for which he is to receive one thousand dollars. Cheap! Cheap! Cheap enough! I would pay ten, rather than not to accomplish my design. I will make her bite the dust, or I am not a Scoriss and the corn. Corn and wheat; those are the real articlesthe staple articles of food-something which the whole world must have or starve-articles which will stand considerable time, and our fortune will be nearly doubled once more. Wheat in summer, corn in early winter. All right; and Juno Galeria, in the meantime. Well, a man has something to live for, after all. O'Donnell may notice me at the theater; but who can hinder a man from looking at a woman? There is a saying that a cat may wish for no position, unless to be president; really, I look at a queen; but I will reverse that order and as a I will look at that spiteful, spitting cat, Juno Galeria. How little she will understand it all. Perhaps she will think I am worshiping her afar off? Some men might be fools enough to do that. Not so, Raphael Scoriss. She may think that I wish to attract her attention in order to make my peace with her. Peace? I want no peace. It is war to the death! But the conflict shall be carried on as silently as death itself. No man can rise up to convict me. No one will even suspect me; but I have it not yet quite clear in my mind just what I want to do. Chancellor, or something or other; or Earl something or lirst of all, she must be entirely in my power—she must other. We can think of suitable names when the time be thoroughly hypnotized by me—and then, so Maesto says, my secret thought can so actuate her that, simply by willing and suggesting what I wish her to do, she will implicitly obey. Well; the world does move onward, surely; and now it is nearly time for dinner and shortly by willing and suggesting what I wish her to do, she will implicitly obey. Well; the world does move onward, surely; and now it is nearly time for dinner and shortly afterward the theatre. Grace and my honored father are right. Although I do not care a fig for Ethel—weak, silly little creature that she is—still, I think she is just the wife for me. What do I care about love? Juno is my first and last weakness on that score. I care for nothing now but revenge, wealth and power. I wish to do whatevery I places, without being awayed to the control of twenty-four distinct lectures, recently delivered in New York, Brooklyn, Boston, Philadelphia and other prominent cities of the United States, here controlled the basis of this volume. The chief alm throughout the volume has been to rouse increased interest in the workable possibilities of a theory of human nature, thoroughly optime several chapters are devoted to improved methods of education, the writer condidently expects that many parents, teachers and others who have charge of the United States, have contributed the basis of this volume. The chief alm throughout the volume has been to rouse increased interest in the workable possibilities of a theory of human nature, thoroughly optime and set the same time, profoundly eithed. 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Maesto says there are natural laws which cannot be disobeyed with impunity; but natural laws don't frighten me much, providing I keep well out of the clutches of man-made laws. Dad is right about Ethel. I will send Tom down this minute with a note of invitation for Mrs. Alstead and Ethel to accompany Grace and myself to the theatre—and here, I must telephone for that seat at the theatre. Neither Grace, Mrs. Alstead nor Ethel will ever dream what I am up to-and Juno? Ah! Perhaps Juno will even be a little jealous that I forget her so easily.

"Forget her! Never, until this heart ceases to beat

but my love has turned to hate, and revenge is the sweet morsel under my tongue."

He rang his bell once more and gave orders for the securing of the seats at the theater, and sent Tom down with the note of invitation to Mrs. Alstead and Ethel At dinner he told Grace what he had done. That young lady was always ready to attend the theatre, which had long been the custom of both brother and sister, unless some other entertainment of importance was on the tapis.

CHAPTER XIII.

The Drunkard's Progeny.

Mrs. Galeria and Juno were already in their accustomed seats at the theatre when Raphael and his party arrived. Polite recognitions were exchanged. The curtain rose and the play commenced. Juno's eyes were fixed intently on the actors. The first act was over and still she had not glanced once, since the first customary bow, in the direction where Raphael was seated. This annoyed the young man exceedingly, for he was anxious to try his power upon Juno. He tried, under various pretexts, to attract her attention, but signally failed. Still, Juno was not unaware that his eyes were fixed upon her. If she did not look at him, she felt his glance, and a subtle nower seemed to permeate her whole being.

"Great heavens!" she thought, "am I about to yield to that repulsive and wicked man?" When, immediately, the heavenly woman within asserted herself. "No," said she. "Allow me to rule, and such power as his can never harm you;" and on the instant, Juno seemed entirely changed, and Raphael became conscious that she was surrounded by a fine bright aura, which acted like a shield; and try as hard as he might, his evil eye could not penetrate it; still, her glance had not once met his.

As Juno became more and more conscious of the higher self within her, or as we shall hereafter strictly call it, the heavenly woman, she would converse with the heav-

Said the heavenly woman: "Juno, do not look at Raphael at all during the evening. He desires to do you a mischief. If you were to forget my advice, and allow your eyes to rest upon him, he would obtain a subtle power over you, which, perhaps, with all my influence, I might not be able to overcome; for I am the invisible, or spiritual."

Raphael, finding that Juno did not look at him, began to throw his powerful will upon her, willing her, with all his might, to look at him.

Juno shivered, sensibly, becoming as pale as death: still, her eyes never turned in his direction. The heavenly woman became strong, but the outward form became weak and tremulous. At last Juno whispered to her

"Mamma," said she, "I am not at all well. Shall we go home?"

Mrs. Galeria consented; and the two ladies left their oox and entering their carriage, gave orders to be driven home as rapidly as possible. Arriving there, Juno sank, pale and trembling, into a chair, without strength enough to remove her outer garments. When these had been taken away by the maid, and Mrs. Galeria had bathed Juno's face and hands in eau de cologne, she asked:

"What is it, my daughter?" "Mamma," asked Juno faintly, do you believe in the evil eye?"

"O, my daughter, I hardly know what to believe; there are so many strangely mysterious things in this world. have often read about that which is called the evil eye. but have considered it merely the fancy of superstitious ignorance; yet, my child, tell me about it, for I am aware that something has happened to you out of the usual." "Raphael sat directly in front of us, mother."

"Yes, I know he did. But certainly, Juno, that wealthy and fashionable young man could know nothing of such things, even if they existed. I think, dear Juno, your excitement of mind, consequent on refusing him, has made you ill and fanciful."

(To be continued.)

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never come true." So say the stern materialists of to-day, I mean. as they have said ever since the episode of Saul and the witch of Endor. But there are some things, nevertheless, whether they come by way of the luminiferous ether in which scientists are just beginning to believe them photographed, or by the Satanic highway, to which they were relegated in the time of the early Puritans. And there are a number of people in Chicago for whom these presentiments, waking and sleeping, have come true.

George A. Schilling, whose position would seem to preclude the possibility of anything like undue dreaminess of visionary tendencies on his part, is one of Chicago's mortals to whom things not seen with mortal eyes frequently present themselves. It is while sleeping that Mr Schilling's most remarkable presentiments have come to him, and while the most wonderful of them all are locked in his own bosom by reason of their private and family character, others still remarkable have been timed and tested by calm-minded Chicago people, not themselves gifted with the strange faculty of second sight, and found to be correct in every particular. These presentiments have been coming to Mr. Schilling ever since he was a

"I think I have always been more or less endowed with the mysterious quality which divines events ahead of time or while many miles away from the scene of the occur-rence," says Mr. Schilling, "but one of the strongest as well as earliest of my presentiments came to me shortly after I had left my home for the first time, as a youth. was working here in Chicago and a favorite sister was living in Cincinnati. Our family home, I should say, was a short distance from that city, and down the river. I kept up a sort of correspondence with my sister, but by and by it dropped through, as correspondence between boys and girls will, and especially as we heard of each other constantly through the letters both received from home. I had not heard directly from her for some months, and knew absolutely nothing of her plans, when one night I was visited with an unusually vivid and distressing dream.

#### MR. SCHILLING'S STRANGE VISION.

"In this dream it seemed to me that I left my bedroom, perfectly conscious of so doing, and traveled with the rapidity of thought or lightning to the river which ran near home. This river, as I instantaneously noticed, was choked with the ice of early autumn, and a steamboata boat which I knew well because I knew all the boats on that river, and which I immediately recognized-was vainly endeavoring to make a landing. Almost immediately as I recognized these facts it seemed to me that I knew that the steamer was doomed to destruction if it followed out the course then outlined by the captain. Swiftly as this knowledge came to me I acted—still in my dream, of course-yet more swiftly. In an instant I was upon the cabin deck of the steamer, and there met my sister, scared, trembling, clothed as if she had hastily arisen from her berth. Throwing an arm around her, I gave her a reassuring kiss, and passed on to the 'Texas deck' of the steamer, where the captain was walking back and forth, issuing his orders to the men at the wheel.

"If you keep on in this manner you will lose everything, and all the passengers will be drowned,' I told him. He looked at me in amazement, and I continued: 'Stop trying to make a landing; let your boat drift back with the current to C (naming a port ten miles further down the river), and you will be all right. There the natural current of the stream will enable you to land easily.'

"'Young man, I believe you are right,' the captain told me. Then I left him, passed to the cabin deck again, told my sister that all was now well, and went back to my room in the same manner as I had left it. The dream slipped from my mind with the morning's work and interests, and I thought nothing more of it until I had a letter, some weeks later, from my mother.

"'Your sister tried to come home on the boat,' she told me, mentioning the date of my dream and the name of the boat I had seen, but the ice choked the river and the boat was nearly destroyed. In the nick of time something told the captain to cease his efforts to land at the point reached and to drift down the river to C (mentioning the same town as I had instanced in my dream); he did so, and all were saved. Your sister finished the journey home by rail."

### MANY OTHER PECULIAR INCIDENTS.

Other and minor circumstances connected with this dream or presentiment, but of too private a character to bear publication, rendered the experience still more remarkable. In connection with the same sister interested in it, Mr. Schilling had another remarkable dream, some years later.

"I had grown very fond of my sister's little boy," says Mr. Schilling, "and especially was this true after I had made a visit to her home. Suddenly, one night, without being in the least anxious about the child during my waking hours, I was sorely troubled about him in my dreams. Presently the old and well-remembered sensation of traveling through the air so swiftly and pleasantly came over me. Very soon I stood on the porch of my father's residence, following into the house a band of angels who had preceded me up the garden path. Standing around the bed of my little nephew were all the members of the family, weeping, and in dreadful trouble. On the bed lay the child himself, evidently suffering greatly. As I entered he turned a pitiful glance toward me as if saying: 'Oh, uncle, can't you help me?'

I felt as if my heart was broken, and just then the angel band came toward me, displacing the family group at the bedside, and the loveliest of all gathered the child into her arms. As she did so the look of pain on his face faded away, and he became an angel, too. I awoke, aroused my room-mate, calmer after seeing the happy smile on the baby's face, but still naturally grieving, and told him that my nephew was dead. So sure was I of this that, despite his laughter and encouragement, I could not go to work that morning. Soon after this I received a letter which told me the child had passed away, and at the very moment when my vision had come to me. The only discrepancy between my presentiment and the actual truth was that I dreamed that the incident took place at my father's home in the country, whereas it really happened in Cincinnati."

### MRS. FORD HAS PRESENTIMENTS.

Mrs. Mary Handford Ford, the well-known art critic and lecturer, is also continually visited by presentiments, warnings, visions dealing with everyday or extraordinary matters of life assist her mental judgment so frequently that she may be said almost to guide her conduct by them. That she came to Chicago at all was owing to a strongly defined but inexplicable presentiment.

"I was hesitating between several courses." is the manner in which Mrs. Ford herself tells the story, "and really unable to decide precisely what to do, when the strongest leading which I have ever known brought me to Chicago. Even after reaching this city every way seemed blocked to me, but by following out another presentiment, which | Helpful and instructive to those interested in Spiritual told just what would and would not be successful here, I was brought into contact with the very people who were office.

able and willing to start me out. A hundred other presentiments of a similar nature have made my way clear before me ever since, and in not a single one of these instances have I had ground for action other than those offered me by the presentiments which come to me. These con sometimes as visions, and again as dreams. For instance, at the beginning of every year I can foretell just about what measure of success or failure is to be mine. The good years, the good months, show in rose color or blue, the bad ones in leaden gray. For this reason I detest every shade of gray, save those which are pinkish or purple in tone. About other people, and the fortunes of other people I am also given presentiments and warnings oftentimes, and the dreams come also about even the mose trivial or seemingly trivial of circumstances. Perhaps this instance in regard to my last sum-"There are no such things as presentiments, and they mer trip to Lake Geneva will serve as an example of what

#### VISIT GOVERNED BY DREAM.

"I was to sneak for the conference of the World's Unity League on the English pre-Raphaelite School of Art, and as the time for my visit approached everything seemed to work against it. So I decided to write and say that I pressed. A great figure stood beside me and said: 'You must go to Lake Geneva. The meeting is to be held at the Harberts' home, in the open air. They are thinking of a lawn fete for that day, and it will not only prove a charming occasion, but also be followed by important consequences, which you do not now see. You must go to Lake Geneva.' Now the meetings had formerly been held in a large tent back of the Harbert mansion, and I was surprised, therefore, at this portion of my dream. In a few days, however, I received a letter detailing the new plan, and speaking of the lawn fete. In reality the talk was given on Mrs. Harbert's piazza, and the dream was verified in every particular, both as to small and great matters. This is but a single instance out of the many presentiments and dreams which have come true to me,

Many of the premonitions and warnings hinted at by Mrs. Ford are, like those of Mr. Schilling, of too personal and intimate a nature for publication, but many others have been publicly related and verified in Chicago, and "Mrs. Ford's presentiments" are more or less known to almost every club or society woman in Chicago.

#### ENGINEER SEAVER'S SHARP VISIONS.

To Horace L. Seaver, a railroad engineer for many years employed by the Illinois Central Railroad, also come the premonitions and warnings, which he characterizes as examples of "second" or clairvoyant sight. Mr. Seavers says that the presentiments come to him in the form of visions, that he really "sees" them, albeit not with the

"They come to me anywhere from eight to twelve hours beforehand," Mr. Seavers told an interested investigator, "and I know from that time onward that something unusual is about to happen. Once when a bridge had been burned down before me, a bridge which I should have approached at a pretty good rate of speed, I was troubled for hours beforehand with a vague sense of something wrong. Then, like a flash of lightning, I saw that ruined bridge, and brought my train to a standstill. The conductor came running up, erying, 'What's the matter here?' I told him there was something wrong ahead. He knew me, and he came along until we saw the burned bridge. If I had not followed that presentiment we should all have been in the water. Dates and similar particulars I have vowed to give no more, but this and other instances have been verified many a time by curious

Upon another occasion the same man refused to take his train over the bridge on a newly purchased road on account of a similar presentiment. The bridge, as it was shortly proved, would never have withstood the weight of the engine. "The switch is open!" he declared at another time, when the conductor on his train peremptorily demanded a reason for an unexpected stop. saw it, there, ahead of us!" Sure enough, the switch was open, not enough to swing the warning red light into position, but quite enough to derail the train. With the 'second" or clairvoyant sight, Horace Seavers had seen and discovered this. In a number of instances he has saved loss of life and property in a similar manner. He says that he will always follow his presentiments, no matter how situated, as long experience has thoroughly demonstrated to him the wisdom of obeying the intuitions which sway him, coming he knows not whence.

### Religion and Insanity.

Dr. Seldon H. Talcott, medical superintendent of the Middletown (N. Y.), State Homeopathic Hospital for the Insane, has just put out the hospital's twenty-seventh annual report.

In it Dr. Talcott solemnly warns those who think themselves truly religious that on the road to an insane asylum sometimes lies through a church; that children especially should not be frightened into religion, nor a religious education, so-called, be driven into children.
"Religion should never be presented in such a way as

to shock young sensibilities and apprehensions, nor to instigate doubt, pain, and worriment in the hearts and minds of youth," Dr. Talcott writes.

"The fault of religious instruction is that it is often given in such form that the shock of fear blights the forces of growing youth and an agony of remorse for sin is allowed to produce worry by day, insomnia by night, until physical and mental development is effectually arrested.

This is the warning of a physician who has studied poor lunatics as they mumble prayers or ape devout observances: "Of religion teach to children chiefly its inspiring consolation for the future."-Chicago Tribune.

### The Oldest Family in the World.

About a dozen of the 400 barons in the British House of Lords date back to 1400, the earliest being 1264. The oldest family in the British isles is the Mar family of Scotland, 1093. The Campbells of Argyll, to whom belongs the present Duke of Argyll, began in 1190. Talleyrand dates from 1199, Bismarck from 1270, the Grosvenor family, the Dukes of Westminster, 1066, the Austrian house of Hapsburg goes back to 952, and the house of Bourbon to 864. The descendants of Mohammed, born 570, are all registered carefully and authoritatively in a book kept in Mecca by the chief of the family. Little or no doubt exists of the absolute authenticity of the long lines of Mohammed's descendants. In China there are

many old families, also among the Jews. When it comes to pedigrees there is one gentleman to whom the world must take off its hat as a great and only none-such. This is the Mikado of Japan. His place has been filled by members of his family for more than 2,500 years. The present Mikado is the 122d of the line. The first one was contemporary with Nebuchadnezzar, 666 years before Christ.—New York Ledger.

"Wedding Chimes. By Delpha Pearl Hughes." tasty, beautiful and appropriate wedding souvenir. Contains marriage ceremony, marriage certificate, etc., with choice matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberal ministry. Price \$1. For sale at this office.

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"The Law of Correspondence Applied to Healing. Course of Seven Practical Lessons, by W. J. Colville."

### THE SUBJECTIVE MIND.

Fallacies of Hudson's "Law of Psychic Phenomena."

Do spirits of the dead return to mortals, and is there such a thing as "spirit confrol?" In a recent issue of this paper, a writer advanced the theory promulgated by Thomas J. Hudson in his "Law of Psychic Phenomena," that man has two minds. I lately purchased a copy of that book, and find it the fourteenth edition, dated 1898, which would seem to indicate that it is having quite an extensive sale for a work treating of psychic matters. A short time ago a sermon combating "Christian Science" was preached by a Presbyterian minister of Portland, this State, and subsequently printed. Excerpts from Hudson are quoted with approval.

The preachers, the orthodox world, and some other people, are anxious to find an explanation of psychic phenomena other than that offered by Spiritualism. devil theory has become too attenuated for any but hopecould not come. That night I had a dream of singular lessly creed-bound and prejudiced minds to put forward vividness, and as I rarely dream I was especially im- as worthy of serious consideration. Unable to longer deny the reality of the phenomena, in the face of so much cumulative testimony, they eagerly grasp at such explanations as do not appear to conflict with their theology.

Perhaps I am prejudiced, but a careful reading of the book fails to convince me that Hudson's "working hypothesis" is superior or even equal to that of Spiritualism. We have a vast number of amply authenticated phenomena denominated "spiritual" or "psychic," and certainly that hypothesis is most worthy of adoption by the student which will include the greatest proportion of the entire number. The theory of Spiritualism surely meets this requirement. The attitude of Sir William Crookes, president of the British Society for the Advancement of Science, as indicated in his inaugural address, is clearly on the side of Spiritualism. His position in the scientific world, his intellectual attainments, his fearlessness in speaking boldly on an unpopular subject, all conspire to give his words weight with the thoughtful. Dr Richard Hodgson, on this side of the water, has demonstrated that Hudson's hypothesis is not a trustworthy working tool. No doubt thousands of others have done likewise, but not so carefully.

Hudson affirms that a trance medium when controlled reasoning or controversial argument. Now, if the "subjective mind" possesses the attributes assigned to it by Hudson and the correspondent above referred towho must be one of his disciples—it is evident that po process of inductive reasoning would likely be indulged as that includes reasoning from the known to the unknown, and this "subjective mind" is omniscient, hence to it there can be no unknown. Subjectively, therefore, man is omniscient. How sad that he is not also omnipotent, for then he would possess the principal attributes of the orthodox deity. Since to it there is neither time nor space, we may conclude the "subjective mind" is omnipresent.

My limited experience and observation lead me to disagree with Hudson, for I have engaged in more than one argument with "spirit controls" in which personal interest was pitted against the contention of the unscen intelligence, and have never been able to feel that I came out of a single such encounter victorious. That a spirit control (Hudson's "subjective mind") is incapable of controversial argument through a medium is merely the assertion of ignorance or prejudice. I have listened to and noted fully more than one controversy between in-

For some time I have had the privilege of a weekly interview with a spirit control who relishes argument; nothing pleases him better than a mental combat. He has no respect for my preconceived views when they do not agree with his perception of the truth and seldom hesitates to express himself in clear and concise terms to that effect. How I should enjoy hearing Prof. Hudson "suggest" to him that he is a "learned pig!" On one occasion Prof. H. D. Barrett and myself united our forces from the controversy without a single trophy. No that these distinctions are merely incidental, as far as mortals were present at that interview except Mr. Barrett, finite man is concerned, and that in reality one man is as the medium and myself.

A physician who entertains Hudson's two-minds theory and is something of a hypnotist also, attended a scance at my home once upon a time. The medium, then sitting for development, controlled by what purported to be the spirit of an Indian maiden, would take the hand of a sitter, give a delineation of character, messages from the so-called dead, and sometimes prophecies. After he sat down and took the medium's hand there was a silence for perhaps two or three minutes, when the "control" asked: How long does you think it will take to hypnotize Sunbeam?" Although the doctor is a very positive character, and the medium was then in the subjective condition (hypnosis) his "suggestion" to the "subjective mind" was not strong enough to control it in any perceptible degree. The laugh was on the doctor. The controls of this medium readily accept the suggestion of a mortal if it meets their approbation, but not otherwise. And they do not hesitate to give a clear and intelligible reason either pro or con; nor do they scruple to give their views upon the most vital questions—even those involving their very

These experiences negative Hudson's contention and show it to be false in this particular. Applying the rule that the enemies of the spiritual hypothesis are wont to invoke upon every possible occasion, "False in one, false in all," his structure falls to the ground. Many other arguments advanced in support of his hypothesis are as amenable to objection as the statements referred to, but their weakness or falsity might not be discovered by a reader who has had no actual experience in practical investigation of these phenomena.

The medium referred to has a number of "controls." A few evenings ago I asked one of them the following question, and received the answer given:

Question—"If, when a subject is in the hypnotic condition, the soul or spirit is free to go to distant places, make accurate observations and report them, or to see or perceive things at any distance, is it not the subjective part of the individual that does this?"

Answer—"It is not. We recognize no 'subjective part of the individual." That which is subjective means that which is subject to the power of something higher. We recognize in the individual a power that operates the mortal portion of the individual; the entity which gives life and force. The mortal or individual part, that which is known as the individual man, is nothing more nor less than the machinery through which this force operates; it is neither higher nor lower; it is only the material cloak that covers the entity. That which is the individualthe entity, the ego-is the power; there is no higher nor lower; it is one."

One of the controls, known simply as "A Friend," did not manifest for perhaps more than a year, and I often wondered why. One week ago to-day he controlled the medium and gave a message, portions of which I append. If he is the medium's "subjective mind," why this period of silence? At whose suggestion did he cease manifesting? Why did he not return long since at my suggestion? And at whose suggestion did he return? The following are excerpts from his last message:

"From out the misty past; from the silence of the ages dim with time; from the silence of the grave covered over with ages upon ages, there comes a voice of the spirit unto us; there come the white-robed forms clothed in the beauty of time. Wingless in its flight, swift as an arrow. and Mental Healing. Price 50 cents For sale at this yet all unseen, all unmarked, all unnoted by the mortal, office.

The

lessons we have learned since we came to you last have been many. We have journeyed far and wide in the spirit reaims. We have gone with our angel guidesthose forms celectial to us as are the spirit forms celestial to you-into other realms; soared with our teacher into the paths of light marked for our feet henceforth. As mortal eye catches gleams from the spirit, so have we had gleams from the higher spheres. Our eyes are blinded to the beauty. Words cannot express what the soul feels, but in our own soul we carry the vision of those things we have seen and heard. When with our spirit guide we left our sphere of existence in the spiritual we were blinded-aye, for weeks as you count time-by the beauty and the brightness around us. Gradually our eyes became accustomed to the brightness and we were shown the lesson that we should learn while there; the lesson taught by the higher ones, that LOVE IS ALL. Think, my friend, of all that this brings to you Love is all. Love is life. Not in the narrow sense that men call love, but in the higher essence of purity, the infinite love that encompasses the soul, that embraces all mankind, and that brings into the soul the soul of every other individual throughout the universal realms-mortal, spiritual and celectial. This is the lesson given unto us: that all are our brothers, all are of our own; that we must give of our life for others as we would give for ourselves; that love must encompass every fibre of our being else we could not gain the celestial realms of whose beauty we were permitted to catch a glimpse. This was the lesson given to us, and throughout our journeyings the same lesson was given over and over, impressed upon us until it came to be a portion of our very soul—the experience which made it our own. So we come unto mortals, bringing the message of love, of life, of beauty, of truth, unto all mankind." WALTER P. WILLIAMS. Salem, Oregon.

### SHAKERISM.

#### Its Principle and Its Prospects as Set Forth by An Old-Time Shaker.

To the Editor:-I do not agree with Julia Johnson in her views of Shakerism, past, present or future. Our communistic institution has existed about 120 years. Since it commenced, hundreds of efforts have been made by his or her "subjective mind" is incapable of inductive to establish similar communities. So far all have failed. And think it will be found in studying these failures, that they mostly originated in the jealousies among the husbands and wives, about themselves and their children. Our tenet of celibacy is founded upon the doctrine and

practice of Jesus Christ. When the Sadducees attacked nim on the subject, he answered, "The children of this world marry and are given in marriage; but they that are accounted worthy to obtain that world and the resurrection from the dead, neither marry nor are given in marriage, but are as the angels of God, being the children of the resurrection." We interpret "that world" as a plane of higher improvement and progress than the merely rudimental plane of procreation of the species. That plane, in comparison with one higher and purer, is measurably selfish. So we, with Jesus, profess to rise above it altogether. The attribute of Love, as exhibited by finite man, seems to be of several grades. If you give an apple into each of the hands of an infant, and then offer it a third it will cry because it has not where to bestow it. This is selfishness pure and simple. But it is a love of the apple and of itself, and is honest and sincere. After a while it experiences some love for its parents. Still later it loves some one of the opposite sex, and in telligent spirit controls and mortals, and have never yet | process of time is married and has a family of children known the latter to get the best of the argument, and loves wife and children and relations generally. although sometimes it has seemed the odds were greatly Later on, this love extends to the neighborhood—and in the mortal's favor.

Later on, this love extends to the neighborhood—and then to the country of its birth and adoption. But under the sublime discipline of still greater expansion of this Love principle this once rudimental specimen of humanity, finds growing in him a universal yearning and longing to love every sentient being in existence. Not only those that love him, but those who hate and despise him, and who curse him and despitefully use him. He is inspired to want to be perfect in his love, even as his Heavenly Father is, who "maketh his sun to shine alike on the good and on the evil, and sendeth his rain upon against this spirit's views, but we were compelled to retire the just and the unjust." For by this time, he knows finite man is concerned, and that in reality one man is as good as another but for mere accidents of heredity and environmental results. Now this last glorious phase of Love is what the Shakers endorse emphatically and only. I think friend Julia entirely misapprehends the cause of our apparent decimation in numbers and strength of

latter years. Nearly all of the "Ancients of days," together with their successors, among the Shakers, are gone to the better land. Those who have come in in later years, for instance since the War of the Rebellion, are of a very different type indeed. The U.S. A. have sold themselves since that date to the gods of Mars and Moloch. The currents of universal thought have been utterly corrupted by the ungovernable instincts of political and financial gambling, and licentious pleasures. Washington nor Jefferson needed nor asked for \$50,000 a year, and no man on earth earns or deserves the half of it today. Think of making \$2,000,000 in Wall street speculations during one term of presidency. We are on the full gallop to a state consisting of slaves and aristocrats, or autocrats and slaves, through the instrumentality of financial greed and ruinous competition. Can any good come out of such a Nazareth as that? Never. You may rake this hideous hell of selfishness, and sift the ashes and you won't find one Shaker during the entire experiment.

But this will all pass away, and a better day will succeed. "Then many will flock to Zion with songs and everlasting joy upon their heads and all sorrow and sighing shall flee away." But we don't propose to let down our standard of bright glory and pure spirituality. And as Jesus said though all men cannot receive these sayings, only those to whom they are sent, yet a few will be found who will not bow the knee unto Baal. A few at a time, then more. And as there is plenty of time, for as we don't entertain for a moment, the damnable doctrine of the eternity of hell-torments, but of repentance and restoration and progress in this and all worlds, the Great Positive Mind of the Universe can develop Shakers as fast as he wants them.

Yours in the interest of all friends and all foes. SEVENTY-SIX YEARS A SHAKER. Union Village, Ohio.

### DEO VOLENTE.

God, from the deep foundation thou hast laid Of earth, and time, and universe; where first Of all thou set in move thy handiwork And bade it turn and turn, through countless years, That out of good things better things might come; Thence there has sprung from cumulative force-As springs the fair, white lily from the mould Of other years, the soul; the last and best Of all the metamorphoses of earth. Creation's god, for whom, that he might be, All nature was the willing sacrifice.

Yet. God, he lies all swaddled and bound down, Nor knows himself a god, nor can, save those Shalt touch his heart and bid it wake to trust: Shalt ope his eyes and bid his vision see! Shalt burst his bondage, and shalt set him free! BESSÍE JOHNSON-BELLMAN. Howard, Kan.

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SATURDAY, NOV. 26, 1898.

THE POTENT MEANS.

Spiritualists may congratulate themselves that the work of renovation has begun; that a beginning has been made toward removing the dark blotch of fraudulent mediumship, and frauduour Spiritualist borders.

The process of purification must go on; the back-alleys must be cleaned of the causes of the decline of faith.

Among these are found the following: to accumulate by a too credulous, too careless and too confiding Spiritualist

The impositions of so-called mediums who palm off brazen fraud as genuine spirit manifestations; who palm off mortal flesh and blood old women. or others, dressed for the occasion, as veritable spirit sons or daughters, etc., materialized or etherealized-these things must be made dangerous and unprofitable, for unconscionable tricksters will ply their rascally trade as and "make money" by it.

So we say, let the good work of renovation be carried forward till the purlieus, the by-paths and the back alleys of Spiritualism are "purified so as by

Let the false fire of decay and rottenness be wholly supplanted by the pure bright fire of eternal truth held within the temple of true Spiritualism. Genuine Spiritualism-the only kind

worth having-cannot, in the long run, lose because of the elimination of fraudulent mediums and counterfeit exhibitions purporting to be spiritual. But, hand-in-hand with this work of

purification, should proceed the good work of rehabilitation; side by side with the work of demolishing the false and fraudulent should we earnestly and vigorously carry onward the grand work of upbuilding the good, the pure and the true.

The grand duty and great privilege of Spiritualists who truly love our cause—so full of sweet aspirations and heavenly possibilities—so rich in promises of eternal good to humanitymake use of the simple yet wonderful means placed within easy reach everywhere, to bring themselves in sensible communion with the spirit-world.

Establish family circles; you will thereby make fraud unprofitable, and build up true, genuine Spiritualism.
Establish family circles, and the

fraudulent purveyor of base imitations will languish in discontent and seek other ways of making a living than by trading upon the most sacred things that can pertain to human life and

Establish family circles, establish them everywhere, in every family or little company of families, and in due time the Spiritualistic frauds and fakirs will disappear, their occupation gone; and genuine, true Spiritualism will spread, prevail and grow strong, as its shining white raiment meets the gaze of a world longing for proofs of

Would you have a genuine revival of Spiritualism, establish, all over the land, the family circle. Under the hand of guardian angels, the family circle will prove the potent means to draw the world to the great truth em-

#### bodied in the name-Spiritualism. THE GOD OF PYTHAGORAS

How much have Christians improved in their conceptions of God on Pythagoras, the Samian sage, who died B. C. 497? Pythagoras is reported to have described him by saying:

"God is neither the object of sense nor subject to passion, but invisible only intelligible, and supremely intelligent. In his body he is like the light and in his soul he resembles truth. He is the universal spirit that pervades and diffuseth itself over all nature. All beings receive their life from him. There is but One only God! who is not, as some are ant to imagine, sented above the world beyond the orb of the universe; but being himself all in all, he sees all the beings that fill his immensity, the only principle, the light of heaven, the Father of all. He produces everything; he orders and disposes everything; he is the reason, the life,

and the motion of all beings." Was it an improvement on the character of this maker and ruler of the universe, to represent him as the father of a son by a mortal woman, a creature of his own creation? Is not that a siander on the Godhead, a lowering of his character after the manner of the pagan gods? Then did he add strength to his character by associating himself with that son, and a nondescript known as the Holy Ghost, in conducting the affairs of the world? Taking the whole matter into consideration, The Progressive Thinker rather likes 'the one and only" Pythagoran God, but is willing its readers shall worship three Gods, or three hundred if it will add to their happiness.

de la contrata de la AN OUT-GOING TIDE. The Literary Digest, of New York, a reekly journal of large circulation, and under orthodox management, has a very interesting article in its issue of November 5, under the head of, "Is Christianity on the Wane?" from

> which we extract the following facts: "In seven hundred years, or the year 2590, there will not be an orthodox Christian on the face of the earth, as Christianity is now understood, if the statistics and conclusions of Mr. and Mrs. J. Montgomery-McGovern are correct. They have collected an array of statistics covering the period from 1833 to the present, which they allege tends to show that Christianity is gradually on the wane."

> The article then goes on to show that "Religious enthusiasts are pursuing a will o' the wisp, for while statistics in missionary reports recording the number of heathen annually converted to Christianity are for the main part true, yet there are two unfortunate drawbacks to the sprend of this religion that Christians in their enthusiasm are apt to overlook. One of these is the number of men and women in civilized and hitherto Christian countries who forswear the religion of Christ. The other drawback is that natural producion in heathen countries is most rapid. The data on this subject are scarce, but what little there are give unquestionable evidence of the decline of Chris

tianity as a theological system." From this point the authors of the article mentioned introduce statistics first showing that in 1833 Christianity was at flood-tide, for there were then more Christians in proportion to population than there were before, or have been since. Passing the figures, which would be instructive if we had space the next period is 1851, when there was a decline of one and two-third per cent. Passing again to 1882, a period of 31 years, and the falling away was five per cent. The next period of reliable dates is 1895, thirteen years, during which there was a further dropping off of one per cent. The writers say they have made the best showing possible for Christianity, and that in 57 years the Christian population of the world has declined 8 per cent, an average of 1 per cent every seven years. "Continuing at this rate, ip seven hundred years Christianity will be but a memory. Relax the missionary movement lent practices of mediums from within one-half, and the year 2240 will see no more Christians.'

The authors point out very clearly "The Gospel accounts of the miracles attributed to Jesus Christ, which were of the greatest utility in the spread of Christianity in the early centuries of its existence, and which perhaps more than anything else influenced and converted masses of people to the religion of the Galilean prophet, have probably within the past half-century been Christianity's greatest enemy. In these days no student will unquestioningly accept any religion whose doctrine will not bear the light of scientific research or of logical discussion. This on account of the greater diffusion to day of higher education among the long as they can safely continue at it people, may be the most potent factor of all in the apparent decline of Chris-

tianity during recent years." Churchmen are as conscious as any that it is ebb-tide with them, and this is the secret of their earnest zeal to regain lost vantage ground. But the revival of Middle Age methods will not be tolerated by enlightened freemen on the contrary their efforts resemble the mired ox whose every struggle sinks him deeper and deeper in the mud, from which no human power can extricate him.

### SLUSH FROM THE PULPIT.

With the title "Providential Features of the World's Recent Events." Rev. A. B. Simpson, of New York, gave an address in Willard Hall, this city, on the 8th inst., from which it would be justly inferred the divine is in familiar contact with Almighty God, and well knows every movement of his mighty mind. He neglected to state that his Supreme Majesty was influenced to act as he has done, because of his im portunate prayers requesting assist ance in the direction indicated. We quote from the Record:

"One of the grandest movements of God's providence has been the crystallizing into closer union of the Anglo-Saxon races. It is perhaps the most extraordinary evolution of our time. This hemisphere has had three experiments. The French tried and failed in governmental effort. Then God gave the Spanish race a trial They still more egregiously and criminally failed. Now he has sent along the Anglo-Saxon race to take the trust for the benefit of humanity. God has drawn the United States and Great Britain, who are one race, if not one nation, strangely and sweetly together, and is preparing them to-day to be a bulwark against despotism and selfishness. Already there is a 'holy alliance. forged in heaven and in human hearts. that is stronger than any formal bond

of governments. "God has opened Africa to Great Britain and given her control there. Now her daughter, the United States, in spite of her traditions, in spite of her old conservative ideas, in spite of her own firm resolves, has been compelled to face the question of expansion. She has been compelled to spread the wings of her eagle until they overshadow all the world. Thank God for it. It is one of his acts. It is Providence. It is a great purpose. It is the consummation the prophets have looked forward to. The preacher continued on in the same strain at considerable length telling of God's plans, God's doings God's victories, repeating several times, "These were God's acts." Man was only an instrument, a tool in God's crush Mohammedanism, to punish Spain, to defeat the Jew. to build up a great Anglo-Saxon people to

triumph everywhere. Now is it not true that every act of violence, whether of murder, arson. robbery or other crime, is the act of God, inspired by him, the actors only his agents obeying his will, just as much as in the cases the pulpiteer mentions? The Devil—a fiction of priestcraft—can only act in obedience

God's mandate.
Would it not be better to give the credit of good deeds to those who merit rewards, and load with opprobrium those who do wrong, rather than shift the responsibility to invisible and unknown characters?

### A LARGE CONSTITUENCY.

The Evangelist Moody lately visited the Illinois penitentiary at Joliet, and preached to the spirits in prison. When he asked those who desired prayers in their behalf to rise 1,200 instantly and unrecoverable disease, which essprang to their feet. "And of such is the kingdom of heaven."

JONAH AND THE WHALK Every now and then the marvelous the seemingly impossible. Just now Lord, an epidemic of pettifogging commentaries on this most important subject. For it is of vital import to this age and generation whether the unknown Jonah was swallowed by a fish

or an alligator. by ingenious interpretation, the other to take the bull by the horns and be ireally is the only tenable one for those who claim infallibility for the Bible.

Dr. A. C. Dixon out-Jonahs Jonah. He takes the whole story at a gulp, and big fish for the special design and fitted its stomach with all the conveniences a man and keep him safely for three

that God could make a whale with a ment. stomach like a Pullman sleeper, and a colored porter to make up the berths, shine Jonah's boots and dust his man tle as the prophet walked out of the open mouth of the fish to the dry land!

original and may be indefinitely extended to other obscure and stumblingblock passages. This Dr. Dixon made himself famous

"A BROTH OF A BOY." Reiser William III. is, in Irish story of Jonah and the whale comes up dialect, "s brothen a boy." The Sultan before the doubting congregations, and of Turkey, prompted by a generous the ministers feel called on to explain heart, and travers received from the

there is in all the congregations of the the Christian world was seeking his July last, was one of the broad-mindis pleased to designate as the residence There are two ways of disposing of mother of a God. Emperor William, this subject. One is to explain it away either ignorant or forgetful of the brutality of Catholicism, and the horrible massagre of his ancestors by order ly assert that it is God's truth, we had rible massagre of his ancestors by order taken literally just as it reads. Tal- of the Pope, mentioned at length in mage takes the latter course, which another article, telegraphed that functionary from Jerusalem, on October 31,

"I am happy to be able to inform your holiness that, thanks to the begoes on to explain how it might be, nevolent intervention of his majesty He says maybe God purposely made a the Sultan, who has not hesitated to give me this proof of his personal friendship, I have been able to acquire of modern travel. God can do anything at Jerusalem the abode of the holy and it is exceeding weak to suppose he virgin. I decided to place this ground, could not build a fish able to swallow consecrated by so many plous memories, at the disposal of my Catholic lays.

Why, says Dr. Dixon, in his full and able thus to prove how dear to me are complete knowledge of God, he could the religious interests of the Catholics make a fish big enough to swallow whom Divine Providence has placed in my care. I beg your holiness to accept After this we are ready to admit the assurances of my sincere attach-

The Pope promptly replied with thanks for the gift. And if the bones of Martin Luther did not rattle on that occasion, it was not that they had no cause. His, Luther's, words to the Pope, on December 10, 1520, when that This explanation of the Bible is quite functionary ordered his writings burnt by the hangman, and his body sent bound to Rome: "You are not God's vicegerent, but the Devil's. I take your bull as an emparchmented lie, and by going over to Staten Island and burn it," well expresses the contempt shooting little yellow birds and robins felt by one of heaven's noblemen for just for the fun of killing them, and the head of Catholicism, to whom the was caught at his 'humane" pastime, Emperor caters, probably for some arrested and fined \$155 for so doing. Emperor caters, probably for some arrested and fined \$155 for so doing.

## THE HOME GIRGLE!

The home circle is the nursery of Spiritualism, and has produced more converts than all other sources combined. Around the family table where sympathizing hearts meet, one desire for departed friends, held in common by the sitters, ascends, which is of itself a potent magnetism attracting those friends to the doorway through which they enter. There is intense desire to receive on one side and to bestow on the other, and under such circumstances even a low degree of sensitiveness will become exalted until responsive to spirit presence and spirit thought.

The home circle in the main fulfills the essential conditions of a selected one. As to the promiscuous circle, it should be avoided as certain to yield unsatisfactory results. Each sitter distinct persons one person does not is accompanied by related spirits, and there is confusion in the control, if not in the circle.

At the home circle where the family gathers the missing ones take unseen their old familiar places, and how sweet to think they are still system. united with us in every feeling! Most emphatic
"The late distinguished pioneer, Henry the shining track of her young life by leving hands. A tempter had met her, ally do we urge the holding of such circles with absolute regularity and punctuality. The hours thus spent are not wasted, although no manifestations be received. They are like holy communions which fill our souls with quiet and restfulness.—Hudson Tuttle in "Studies in Psychic Science".

CHURCH. Dr. Seldon H. Talcott, Medical Superintendent of the Middletown (New York) State Homeopathic Hospital for in New York, that "Protestantism is the Insane, has just put out the hos- waging a losing battle in religion, in pital's twenty-seventh annual report. says the New York World. In it Dr. Talcott very solemnly warns those who think themselves truly religious, that the road to an insane asylum sometimes lies through a church; that frightened into religion, nor a religious education, so-called, be driven into as many distinct varieties in each othchildren.

"Religion should never be presented in such a way as to shock young sensibilities and apprehensions, nor to instigate doubt, pain and worriment-in the hearts and minds of youth," Dr. Tal-

cott writes. "The fault of religious instruction is that it is often given in such form that the shock of fear blights the forces of growing youth and an agony of reworry by day, insomnia by night, until physical and mental development is effectually arrested."

This is the warning of a physician who has studied poor lunatics as they mumble prayers or ape devout observ

"Of religion teach to children chiefly its inspiring consolation for the fu-

"Present religion to the young in the form of a new commandment, a glorious inspiration, to do good and be

It may more interest physicians, doctors of the body, to learn that Dr. Talcott has been studying, too, the effects of the grip on the nervous system. Dr. Talcott finds among his patients fewer who suffer from acute mania and more afflicted with melancholia. In his report he ascribes this change of with greatest

fects of the grip to those of a cyclone in a forest, of a sand storm on the desert. He writes: -"The great nerve trunks are torn up,

so to speak, and prostrated before the sweep of this disease. In many in-stances the finer filaments of the nervous system have been pelted by the grip into an abject condition of chronic tablishes a condition of desolation ruin and despair in the human mind."

TO INSANE ASYLUM BY WAY OF ABRAIGNMENT OF PROTESTANT-

Rev. Dr. DeCosta, Episcopal, is reported to have said in a late discourse, morals, and in theology." Again:

"The more intensely Protestant a people the less religion is brought to bear with united efficiency against vice....Not one clergyman in one thousand dares preach a sermon on the sometimes lies through a church; that Seventh Commandment.... There are children especially should not be seventeen sects of Methodists, and thirteen sects of Baptists, and almost er religious genus. How is any union sentiment or work to be got out of that state of affairs? It is shockingly immoral, I say, to be squabbling while fifty million persons in this land are not even nominal Christians."

The Pilot Boston, a Catholic organ. tells the wherefore of all this trouble with the dissenting churches:

"Protestantism has failed, not because it has split up into warring factions, but because it lacks the essential elements for religious success. It lacks divine guidance. Its ministers cannot preach the truth because they know not the truth. When the Methodist holds one view of the Bible narrative, the Baptist another, the Presbyterian still another, and so down to the last sect that has been formed, where is the lay Protestant to hunt for the truth? Where can he expect to find it?" The Catholic has clearly the advan-

tage in this regard. An infallible Pope

decides all, controverted questions. from whose decision there is no appeal; for he voices Infinity, hence there can be no discord." "The essential element of religious success" was found in the Inquisition. Ostensibly abolished, still it is believed to be employed in Catholic countries. like Spain and Italy, though prosecutions are conducted in private, and penalties are inflicted secrecy. type of mental disease to the grip. He never reports his experience, for "dead graphically compares the nervous ef-men tell no tales." Could the convents reveal the doings within their walls, it is very probable the horrors of the tor-ture-chamber would be out-done, if possible, on the poor unfortunates who have surrendered home, friends, and social endearments to become "brides of Christ," which ex-priests say, and probably truthfully, means in fact,

> What a great and ennobling truth is revealed to us as, a fact by Spirit-

mistresses for celibate priests.

TRUTH FROM A CHRISTIAN SCHOLAR.

John Caird, D. D., formerly professor of divinity in the University of Glasgow, and lastly president of that great young emperor, while all the rest of institution of learning, who died in overthrow, presented the successor of ed churchmen, who had brains and no-William L. who' unified Germany and bility of character which allowed him Prussia, with a location which bigotry to comprehend that Christianity was not an original religion, and to express of the Holy Virgin-she who was the himself accordingly. We have just re-read his Oriental Religions. Had we still retained our childhood teaching, that religion and morality had its origin with God himself, who communicated his will on these subjects direct to the Jews, we should have been shocked when we read on pp. 551-2: "What is the earliest form of religon, or of anything that truly deserves

> ligious of India." Prof. Caird found the Indo-Arvan race carried us back from 1.000 to 1.500 years before our era. This period synchronizes with that period when a branch of our Aryan ancestors, who had left Happy Bactria, in Central Asia, carrying Zoroastrianism with them, were resting on the head-waters of the Indus, preparatory to their descent into the great valley, from whence they spread all over that vast peninsula now known as Hindustan, they driving the native population be fore them.

the name in the history of the race?"
To this he replies: "The answer, I

think, is supplied to us by the early re-

The writer has maintained for years that the so-called Judean religion and that of the Brahmans had a common origin in that region now known as Turkistan, lying east of the Caspian Sea. Worshipers of the Jewish God will be glad to read what Prof. Caird says of the God of the Brahmans. We quote:

"The multiform character of worship in the Vedas is only apparent. The various divinities are marked by no hard and fast line of distinction from each other; and they are in reality only different names for one indivisible whole, of which the particular divinity invoked at any one time is regarded as the type or representative.... The personality ascribed to Dyaus, or Varu-na, or Indra, or Agni, is scarcely more real than in the thinly veiled metaphors in which modern poetic language speaks of the smiling heavens, or the whispering breeze, or the sullen, moaning, restless sea; but the language in which these various divinities are ad dressed shows that they flow into each other, and are only varied expressions from different points of view for the grander and wider presence of mighty Nature-a presence which clothes itself n innumerable guises, but which how ever varied, whether soft and gentle, or wild or wrathful, whether it delight or overawe or terrify, is still one and the same. Nay, we find, especially to-wards the close of the Vedic period that instinctive sense of a unity that lies behind and comprehends all individual diversities, finding direct expression in various passages of the Veda. 'There is but one,' says one of the writers, 'though the poets call him by many names."

Can Christians say truthfully the same of their three Gods, the Father, Son and Holy Ghost? They may call them one, but the old saw, "The calling of a cow's tail a leg does not make it a

INJUSTICE.

The present Indian troubles, says the Minneapolis Journal, are, as nearly all the Indian troubles in this country have been, the result of our reservation

chargeable to the injustice of the Government. He strongly advocated as a remedy the immediate abandonment of the reservation system; the extension of the United States laws over the aboriginal tribes and the gift of separate property, personal and individual possession of the land, placed beyond the power of alienation, so as to break up tribal relations; the endowment of the Indians with civil rights; the establishment of manual labor schools among them. These are the chief points of Sibley's plan, some of which the Government has tardily adopted. Sibley was no visionary or dreamer. He was a thoroughly practical man, and few men had as full knowledge as he of the Indian question. There would not have been any Indian troubles in Minnesota had Congress adopted the policy Sibley outlined 48 years ago. The Indians would have been merged in the population and the reservation Indian would have been a tradition. The sooner the country adopts the Sibley policy for all the Indian reservation population, the better will it be for the public peace and security.

CARLYLE PETERSILEA.

Mr. Petersilea writes: "When my wife and I were in London, living near the old curiosity shop, Dickens came to us and said: 'People say that if there is anything in Spiritualism, why don't Charles Dickens come back and tell us something? Now, my friends, I have looked the world over and I cannot find a medium willing to give me time and attention without compensation.' I said: 'Mr. Dickens, I will give you both time and attention, and shall feel both honored and gratified to have you use my organism for the purpose of presenting your grand ideas to the world. I ask no compensation.' Thus the contract between the spirit of the great Charles Dickens and the writer and medium, Carlyle Petersilea was then and there made."

HON. A. GASTON.

We are glad to learn that Mr. Gaston, president of the Cassadaga Camp Association, has been elected to a seat in Congress. We extend to him our hearty congratulations on the distinguished honors conferred upon him. Mr. Gaston is an avowed Spiritualist, and his presence on the floor of Congress will be accompanied with excellent results.

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

### GUARDIAN ANGELS.

Their Divine and Beneficent Mission to Humanity.

An angel of love descended from heaven one night, to mingle with those who abide in the temple of flesh. Like a bright sunbeam it came, to shed its glorious light in the valley of shadows,

where dwell the human and sin.
It entered a home of the wealthy and worldly, and with the fire and zeal of heavenly love, it uttered deep thoughts that burned with the eloquence of wisdom and truth; but the inner ears of the listeners were deaf, and no loving response came from the vacant stare of eyes that were holden—they were souls that were bound by the weight of mat ter and blinded by the illusions of sense. With bowed head and heavy heart, amid blinding tears of sorrow, the angel went out into the darkness and silence of night.

It went to a home that was brightly illumined and beautifully adorned, from whence floated the sweet melody of music, blended with the siren sone of revelry. The angel paused for a moment at the threshold, then entered there. Standing alone, it watched the fair forms that glided about in timely steps to the alluring music-forms in which the soul was ensepulchered and the light obscured. It looked into the bright faces, but saw behind the smiling mask of hypocrisy the sad countenance of sin, bearing the impress of drifting lives. The angel looked up with pleading eyes to heaven, and from the depths of its sorrowful soul there ascended a prayer to God, in behalf of those who knew him not. It then passed out, silently as it came, for no words of truth would reach the ears of those who had assembled there. It entered the home of a miser, where

a dim light revealed the barren walls, the uncarpeted floor and the lone dweller, who sat in the gloom and pondered, and dreamed of the glittering gold he had won, and of the treasures yet to be gained. The fall of the foot-steps of the angel awoke no echoes from the unfeeling walls; the warm waves of its love found no resting-place in the cold heart of the miser, and the angelic voice could speak no audible words to ears that were attuned to the clink of gold. Oppressed with grief and despondence, the angel wrapped its white mantle closer about t, and with dumb lips and speechless, went out again into the night.

It found its way to the home of a drunkard, where the wife and the child sat in the darkness, hungry and coldno bread, no light, no fire-sat in the silence, waiting and listening for the approach of faltering footsteps, a sound for which they had listened and often had heard before. The angel entered there, and with magnetic fingers soothed the mother's aching brow and relieved the pain. Angel fingers touched the golden locks of the sweetfaced child, and luring death away, breathed in her soul a ray of light that would shine with undimmed lustre through the coming years-a light and love that would lead the wayward father to the light of life's eternal day. The eyes of the child were moist with tears of gratitude, and on the face of the mother there rested the smile of A lope and forsaken woman, who

had "loved not wisely, but too well," lay dying in a dark and desolate room, amid the haunts of shame. Her cheek had lost its roundness. The glow and bloom of health had faded. Gone the brightness from the eye. Gone forever the smile of youth, the joyous laughter of innocence, and all the sacred things of life. In that last hour of agony the curtains of the past were lifted, and she saw, in mournful mockery, the spirit of her childhood, as she played, an innocent darling, with her playmates. She saw, as in a dream, the lilies of purity and the flowers of hope

ment of clay.

A noble youth sat in his attic chamber, alone with his thoughts and his books. Through many years of toil by day, and nights of earnest thought, the youth had struggled to attain the heights of pure ideals. The magnetic chords of love, entwined with hope and faith, drew him ever upward toward the attainment of his soul's supreme desire, leading him in dreams from height to height, and pointing ever to the stars. But this night no words had been written on the blank paper before him, for he had thoughts too deep for words, and he had feelings that were too deep for thought. He rested his head on the table, and wet the white pages of paper with tears that were hope and despair—that hour when each moment trembled with destiny. Tested by flerce temptation, which is ever gilded with a luring brightness that draws the wavering soul downward into the flame of passion, where the pure heart is seared and blackened by the heat and smoke of sin, this noble youth who had passed safely through many of the clouds and storms of life's conflict that had raged with a merciless power about his frail and faltering form, felt now that hope and faith were silently ebbing away into the sea of doubt and despair. But for this soul, in that hour of weakness, came the golden moment of spiritual vision and a glimpse of the beckoning ideal. The soft voice of the all-loving, all-forgiving angel whispered sweet words of sympathy through the oppressive stillness of that-silent midnight hour in the attic chamber, and the wooing accents, like strains of celestial music, floated through the invisible air and touched the heart-chords of the passionate youth with the immortal strength of heavenly love. The lightnings of passion ceased, the storm quieted and the clouds lifted. Bright beams from the glorious sun of unfading light flashed

where the way is stony and the soul's horizon dark, when no ray from the crystal dome of heaven can penetrate the clouds of earthly inharmony, and no spark of hope that lingers in the heart can dispel the darkness of doubt and uncertainty. Into each life the cloud and storm must come-into each soul the feeling of despair that wrecked hopes and shattered ideals alone can bring. There are sufferings that no human hand has power to alleviate; there are sorrows that no human voice with | ple from extinction.

into the depths of his bruised heart

with the sensation of an infinite purity

and the unalterable serenity of sweet-

est peace. Scenes of radiant beauty

and inexpressible glory floated before

his enraptured vision, and his soul

drifted away upon the entrancing billows of sound, till lost in the realm of

There are places in the path of life

soft words of love can banish. But time comes when the agony passe away, the personal will relaxes it hold, and the tension is relieved. The human will merges into the divine, the tempest of passion is stilled, and the angel of love whispers the message of

new-born hope to the aspiring soul.

The voice of man's better nature is not heard in the thunder of life's bat-tles, nor in the winds of passion, but in the speaking quietude of thoughtful moments, when in a peaceful vacancy of self, where the soul is only acted upon by the spiritual forces and by the divine thoughts from exalted beings that dwell in the Empyrean Space. Then each should learn to silence the tumult of the senses and listen for the whispered messages that angels give, for angels are the winged thoughts from spirit spheres, which whisper words of warning in hours of danger and give messages of consolation in times of misfortune-awakening hope where there was despair, delight where there was grief, and strength where there was weakness. Silently the messengers come, from realms of light, to this wilderness, and touch the responsive heart with the magic fire of a love that consumes the dross and heals the pain. Without the bright-winged thoughts

from spiritual realms and the gentle monitions that come to man's soul in hours of communion with the angel of his higher self, the wisdom of philosophy would perish; poetry would no longer express the inspiration of living truths; music would lose the melody that captivates the mind, and the celestial harmony of vibrant spheres would break in waves of silence on the shores of a tuneless world. But the divine fire has always had its votaries, and the sacred flame has ascended from the altar of human hearts since that time in the ages of the past, when the breath of the spirit became a living soul. From century to century-through the ages of deepest darkness, when wrong triumphed and superstition held the helpless millions of earth's children in bondage to dogma and creed, to ignorance and caste—here and there, in the solitude of lonely retreats, or confined in dark and gloomy dungeons, were mature souls, who listened to the voices of nature and of angels, and kept alive the divine knowledge until the people were ready to receive it.

The fagot's fire reached out its

tongues and lifted up its wings; its flame spread from the east to the west of the earth, and its heat expanded to the surrounding horizons. But above the echoes of the Inquisition we hear the undying message of the mystics, the teachers and martyrs of previous ages; above the fagot's lurid flame we see the upturned faces and the prophetic hands, which speak in a silent language that awakens thoughts of gratitude for those who dared to speak their convictions in the midst of torture, and to carry the banner of truth and freedom to the very gates of death.

From the ashes of martyrdom a new hope springs, and from the darkness of ignorance we see the dawning of apother day, whose nountide splendor will shed its glorious radiance over the twentieth century with a brightness that has never before been known on URIEL BUCHANAN.

### A PSYCHIC CAMPAIGN.

The State Spiritualist Association.

The recent complete and relentless exposure of a fraudulent "medium" by the Illinois State Spiritualists' Association is a gratifying evidence of the determination of that body to drive out of business the pretenders and charlatans who bring reproach upon Spiritualism by operations similar to those exposed in the "Katle King" affair some twenty years ago. In other words, a crusade has apparently been begun against the small army of impostors who thrive by counterfeiting sychic phenomena.

The undertaking is no small one, but it can be prosecuted with more hope of success by the Spiritualists themselves than by avowed disbelievers in the theory of modern Spiritualism. For the latter start out by denying the supernatural origin of any of the manifestations, while the former claim that a large proportion are veridical, though the remainder are fraudulent.

Few people nowadays attribute all so-called Spiritualistic phenomena to mere trickery or legerdemain. testimony of men of science like Sir William Crookes and his associates in the Society for Psychical Research is too strong to be dismissed with simple denial. But while most scientific investigators now admit that the mani-festations are independent of the conscious volition of the "medium" there is a general tendency toward the theory propounded by Dr. T. J. Hudson in "Law of Psychic Phenomena." This is, in brief, that there exists in the human mind a set of faculties-normalv dormant-which, under given conditions, evince powers superior to the orlinary intelligence. Dr. Hudson calls this collection of faculties the subjective mind: other psychological writers lenominate it subliminal conscious-

It is this duality of mind, so to speak, which, according to Dr. Hudson, forms the basis for hypnotism, telepathy, which one individuality exercises an influence over another without the medium of spoken language. And thus far not only Spiritualists but men of science generally and substantially agree with him.

But at this point the paths of the materialistic psychologists and the avowed Spiritualists diverge. For, while Dr. Hudson and his followers maintain that the "subjective mind" performs all the operations known as Spiritualistic phenomena-including table-tipping, rapping, slate writing and "mate-rialization"—the professed Spiritualists insist that these manifestations are due not to the power of the incarnate soul, but to the intervention of disembodied spirits. And that issue is the dominant one in the psychology of the present day. One side admits the genuineness of the phenomena, but attributes them to purely natural causes; the other follows the "natural" hypothesis to a certain point and then substitutes a su-

pernatural theory. Both sides, however, are equally interested in exposing mere jugglery and deception, and the Hudsonites, as as honest people generally, will appland the State Spiritualists' Associaion in its crusade against "fake" mediums.—Chicago Daily Chronicle, No-

### CORRECTION.

In the editorial of last week, headed 'A Badge of Enslavement," in the seventh paragraph, the figures were accidentally transposed by the type, and were made to read 1823 where 1288 was written. It was 1283, near the close of the 13th century Prussia embraced Christianity to save their per-

#### But Right to the Point at issue.

YOUR KIND OF SPIRITUALISM, SURELY SAY YOU ARE JEALOUS THEIR KIND OF SPIRITUALISM AND MY KIND OF SPIRITUAL-ISM-WHAT KIND OF A SPIRIT-UALIST ARE YOU ANYWAY ?-A COMMUNICATION FROM A PROMINENT WORKER.

To the Editor:-Once more it has been decided by the delegates of the N. S. A. that Spiritualists do not really know whether they know anything or not. The peculiar picture which we present to the world at this time might be used against us with great advantage by our opponents, and probably would be, only that we have such an exceptionally small avowed member-ship that N. S. A. and all, we are hardly worth the powder and shot.

I fain would show you our photos dear reader: Imagine 175,000 people marching along shouting songs of joy because they see clearly in the distance angelic hosts. Now watch our ranks closely and you will find that we have three divisions. First comes the radical wing; the church and everything which the church ever did or believed is their object of attack. Second, the great body of progressive Spiritualists, not anxious for destruction and quite ready to admit that in all great epochs of religious awakening these truths have been given human beings. Third, the reincarnation wing, teaching matters of which the great majority consider they have no proof. At the head there is a fair, representative, leader-ship. Permeating ranks and leaders there is a scattered contingent of people who really believe as being right what others term social vice. These people probably never have advocated this publicly, but evidently are in earnest enough as in private life they are quite ready to advance arguments in support of it; others there are who openly advocate the use of intoxicants and indulge in a great deal. These people claim to be Spiritualists and were a declaration of principles to embody a declaration for chastity and temperance in all things, this class would say nothing about the terms in question, but would vote against the word Infinite or Divinity, or suggest laying it on the table for a year or more, anywhere, anyway, only not to be tled down to being expected to live chastely and temperately. Then there is the element permeating

all ranks of mediums who do just enough faking to keep their work sensational and right to the front, and besides these there is the almost wholly fake division at our heels of yard-longadvertisers, the Madames and the Profs.: and this class all howl together that the angel world doesn't want Spiritualism organized, and would speedily destroy any declaration of principles which we might concoct; and they use their ill-gotten gains and influence to prevent the culmination of this great movement by such a declaration of principles as will make the word Spiritualism stand for something. "Oh! but it does stand for something now," cries one dear enthusiast: "it makes me better and purer." I beg pardon, dear reader, you mean that

YOUR KIND OF SPIRITUALISM makes you better and purer. Haven't you yet learned that there is another kind of Spiritualism, taught by spirits, which if listened to leads people into licentiousness and incites them by influence to drink intoxicants and to indulge in deeds of vengeance?

When some of our grand workers teach from the rostrum the higher Spiritualism, doesn't it suggest to your mind the fact that there is a lower Spiritualism? Where have you been and where are you going that you have not learned these cardinal points of spirit communications?

I for one am tired of telling what I know of the masquerading done in the name of mediumship, but have you not vet learned, dear reader, that the word medium has been so long used by the public, being a sort of a free for all term, that with any amount of defining which the N. S. A. or any other association might do, this name can be appropriated by any persons, no matter what their moral character, and they cannot under any circumstances be de prived of its use, at least so writes me one of the staunchest Spiritualists and ablest lawyers in the United States.

"Why doesn't our N. S. A. give us another name instead of medium which our workers can legally use and deprived of when they live wrong? You may well ask, but I am not able to answer, for there is no reason excepting that they have not.

So far twe have done nothing of any special account, except to teach the one great truth which has revolutionized the world's thinking, of spirit return, and I am fain to confess that we have demonstrated from our rostrum such a series of returnings of both

GOOD AND EVIL INFLUENCES that the world may well stand aghast. So far and no farther as an aggregate presentation, has Spiritualism taught the world. No wonder people ask what good it does outside of easing the sorrow of death.

WHAT IS THE RESULT?

The result is that the teachings of the higher Spiritualism permeates the liberal churches, and earnest church people are asking, What do you stand for anyway besides the one fact of spirit return, that we should leave a liberal church? Many of your mediums act disreputably; true, ministers are no better, but our preacher is a moral man; why should I climb up to your third story hall and find presiding there first one and then another of mediums who are flirtatious, undignified, disgruntled, who drink intoxicants, dress like variety actresses, or are repeatedly seen with the opposite sex in questionable localities?

Now. Spiritualists, common sense for it, why should they? I suppose I shall be called unkindly and captious. Some will say that I am not a true Spiritualist, and I certainly could not defend myself on that charge for I never have found out officially all of what Spiritualism is yet. I can only avow that I am one of many hundreds of honest workers, but that I, in com-

pany with

DOZENS OF OUR WORKERS, am tired, weary, disgusted with building on the sand. I feel like drooning my head in shame when I hear a Spir itualist talk about money changers in the Christian churches. Shame for the Spiritualist that in his uncharitable anxiety to peer and poke at the mote in his brother's eye that we are getting not only one but many beams in th windows of our souls. Shame for the Spiritualist who talks about our great truths and prates about "conditions," and calls to his church neighbor, "come our way—this road is cleaner," when the same Spiritualist will go to a se-ance and actually believe that the forty to sixty forms which he saw were really and truly genuine and complete, family. Cloth, \$1.50.

full-form spirit manifestations. Ob, ye Gods, the frony of fate! And then you know you must not

talk like some of us do, if you are a medium, and tell over the rotten spots on our apple of knowledge, dear reader, or someone of Mrs. Grundy's dear children will

Nonsense! Get rid of those vapid nothings. Why should ---, and and —, be jealous? Can you find any conceivable reason? These critics are successful, well-salaried, always busy, and popular, and why, in the name of sense, should they be jealous? Nonsense; they simply are stating facts. Listen to what they tell you, and get ready to change this condition into a etter one.

Wherever I have been I have found nothing but expressions of disgust and disappointment from leading Spiritual-Spiritualists, too, upon whose efforts depends the very existence of the different societies, that the delegates at the N. S. A. conventions have not in six long years of apparently painful effort given us something to point to with pride as being an official statement as to what the great fact of spirit return teaches; whether it eaches us a higher morality, chastity, temperance and self-sacrifice, or advances instead black magic, voudooism and the reign of moral darkness. Many of our oldest and best known workers have told me that Spiritualism under its present name, is to the best of their belief, short-lived. This may be true; if so, I shall be sorry, for a nobler opportunity to march on as a progressive, moral people, was never offered by

only what it is to-day by the presentation of YOUR KIND OF SPIRITUALISM, their kind of Spiritualism, and any kind of Spiritualism. If it is true that Spiritualism only means spirit return, then I for one am not only a Spiritualist, but so much more that no fear of public opinion will ever tie me down to the mere use of that one word; if all of our workers who have spirit helpers are to be compelled to use that one term medium, and have no other name given them, which means to the world that they lead moral lives as well as that they use "the gift of the spirit," then I

grim-visaged fate to any people. Never

were truth-seekers offered right-of-way

by the masses as Spiritualists are, but

instead of advancing Spiritualism is

term. B. Fay Mills and T. Ernest Allen are quite correct in their statement that we need a new church movement. Many of our most prominent workers are searching the horizon for traces of the light of a new home into which they can step and be freed from the unjust accusations of a world which looks us over and pronounces us not

for one shall refuse the use of that

very good. Why is it that

CHRISTIAN SCIENCE AND THE-OSOPHY

have succeeded where Spiritualism has failed? They have succeeded because they stood for something. People could wave their banner in the air and prove to the world that they had something good. They have succeeded because they have never allowed thieves, pros titutes, drunkards and jail-birds pose as leaders, while we have had at least semi-occasionally a small dose of some of the above-named and a large dose of others. They have succeeded in impressing the world with their sincerity, because at least is outside appearances they have lively up to their light. The opposite is the case so far as hundreds of our public workers are concerned.

If a man or woman had committed murder or arson and had reformed, we without doubt would all gladly stand by such a one, aiding all in our power; but to uphold people who are careless of the commonest ethics of life, and "free and easy" in their demeanor in public, is too much for some of our people to attempt, and what is more they do not intend to try any longer. Why it has grown quite fashionable mong commonplace thieves and prostitutes to turn medium; it affords both the greatest opportunity of their lives to ply their nefarious business without being prosecuted; and, Spiritualist, please do not imagine that the dear public doesn't know all about it, carconductors, motormen, letter-carriers, restaurant men, concert hall attendants, expressmen, policemen, frequent ers of drug-stores and saloons, all can see and hear, and they talk just as much about mediums who act disrespectfully, and no more than they rould about ministers.

We cannot expect confidence from the thinking people of the day while we sit around

INANE AND DENYING THE FACTS and making no effort to change matters for the better. The public is ready to accept Spiritualism whenever it is presented properly, but open the door and bang it in its face with its accompanying debris, and you will soon learn, dear reader, that it is a waste of time. On the other hand, kindly and gently build the walls for truth, and with cleanly workmen, urge the work along, and you will find the old crumbling away and making room for the temple of truth, which with no place for money changers will soon open a new means for the enlightenment of man-

CARRIE FULLER WEATHERFORD Columbus, Ohio.

OFTEN WONEER WHY 'TIS SO

Some find work where some find rest And so the weary world goes on: sometimes wonder which is best; The answer comes when life is gone

Some eyes sleep when some eyes wake, And so the dreary night-hours go; Some hearts beat where some hearts

I often wonder why 'tis so.

Some wills faint where some wills fight, Some love the tent, and some

often wonder who are right-The ones who strive, or those who vield?

Some hands fold where other hands Are lifted bravely in the strife; And so through ages and through lands Move on the two extremes of life.

Some feet halt where some feet tread. In tireless march, a thorny way; Some struggle on where some have

Some seek when others shun the fray.

Some words rust where others clash, Some fall back where some move on, Some flags furl where others flash Until the battle has been won.

Some sleep on while others keep The vigils of the true and brave: They will not rest till roses creep Around their name above a grave. -Father Ryan.

"Nature Cure." By Drs. M. E. and

#### What is to Be Will Be; What Has Been, Was to Be.

The reliability of nature's laws clearly prove that they are based on eternal principles, from which are evolved every manifestation of mind or matter that appeals to human consciousness.

That being so, every manifestation in the entire universe through all time could not have been otherwise than precisely as it occurred, for nature makes no mistakes.

What is to be will be, and what has been, was to be, are self-evident propositions sustained and strengthened at every conceivable point by a logical course of reasoning.

Every achievement in the domain of science rests upon a foundation of truth, which is illustrated by demonstrating its claims to be in perfect harmony with nature's laws in every par-

This being true, the conclusion is that nature holds within its grasp the boundless universe, whose inherent forces have guided and directed the growth and unfoldment of mind and matter from their earliest inception to present conditions, unaided by imagin-

Moral laws vary in different countries, and sometimes among different peoples in the same country. Such laws are mental conceptions so formulated as to clearly express and define rules, by which those adopting

them elect to be guided. This necessitates the discussion of questions involving good and evil, right and wrong, together with every concelvable theological dogma from as-

sumed premises. It should be borne in mind that na ture manifests no regard for moral eodes, which are as essential to the welfare of humanity in the social world as statutory enactments; while nature with ceaseless rhythmic pulsations is throbbing through all space in harmony with the orderly unfoldment of all things in their onward march toward higher conditions, each revealing the inevitable destiny that inhered in underlying principles.

That infinite variety is as apparent in the realm of mind as it is in matter will not be denied; nor can it be said that the multiplicity of individual charecteristics manifested in the animal kingdom are not the effect of natural causes, that could be expressed in no other way.

There can be no doubt about antenatal conditions having in some in stances caused effects that were greatly regretted, and also that in other cases all that could be desired was traceable to the same source. If it can be shown that a person was

born with marked characteristics, that were the direct result of antenatal conditions, that showing reveals a law of nature that is not only universal but infinite in the variety of its expressions. Leading traits of character indellibly stamped upon embryonic plastic brains, manifest their presence before reasoning faculties have been awakened; in ways that clearly indicate the direction of predominating mental currents at the time the young voyager was being prepared to grapple with the fates that

Being born with inherited criminal traits, may not be a criminal act, yet it would be difficult to suggest any other cause for so many of that unfortunate class being incarcerated behind prison walls, in all parts of the civilized world.

Among the well-informed, kleptomania is regarded as being a disease. and that those afflicted with it are not at all times responsible for their acts. In some cases judges have so decided when persons adjudged were wealthy. My faith in nature's laws is too abiding to even suspect her of inflicting humanity with a malady that rich and poor were not equally subject to. This is said with the understanding

to show that a person belonging to the lower walks of life was held to be a kleptomaniac.

There seems to be abundant need for a philosophy in which variety will be recognized when considering the possi-bilities of the human mind, especially its leading traits and characteristics including moral and mental status, each playing an important part in the identification of the person to whom they beyong.

It is clearly apparent to those who have given the subject serious thought. that insanity prevails to an alarming extent; a large majority of extreme cases being confined in institutions under the care of physicians, who rec-ognize various shades and degrees, expressing themselves in a variety of ways, all resulting from natural causes

that could terminate in no other way.

The beneficial effect of those institutions is far-reaching and encouraging to thoughtful minds when contrasting present conditions with those existing n the early part of the present century; they realize that while growth and progress are apparently slow, the plane of thought on which humanity now finds itself is not only higher, but vastly broader than it was then. Evolution is never at rest, but con-

stantly unfolding the destiny of all things in their onward march from lower to higher conditions.

While matter is unconscious of the advance it is constantly demonstrating, so also is the general trend of advanced thought unconsciously drawing many into its wake.

Questioning minds are never satisfied until an understanding has been -obtained that appeals to reason in such a way as to leave no doubts concerning the problem under consideration.

In analyzing causes, the effects of which appeal to the senses sharp lines are drawn between two schools of thought.

One affirms that under the direct guidance of a special providence all nas been accomplished; while other, led by scientists and philosophers, points to an unbroken chain of and effect extending from the cause primitive stage of mind and matter up to the ever present now.

Their claims, sustained by reason furnish conclusive eveldence that nature never swerves from the line, thereby emphasizing the fact that what has been was to be. Paroxysms of emotional sympathy

may be mistaken for genuine charity, though reflective minds recognize the existence of comprehensive enduring charity, the legitimate outgrowth of a logical sequence. The truly charitable endeavor to place responsibilities where they be-

long even though they fall upon preceding generations. The book of nature should be studied

in order to obtain a better understand-ing of its contents. Progress in that direction will be attended by a corresponding decrease in primitive ideas A pioneer in new fields of thought may arrive at a point from which he

has a clear and comprehensive view of the ground over which he has passed, Excellent for every and yet, strange as it may seem, language is incapable of conveying defi-

nite ideas of his discoveries, that will appeal to the consciousness of his fel-low beings until experience has taught

them similar lessons.

What better definition can be given mental progress, than saying it repre-

45. 16.

sents acquired knowledge. Science finds ample room within the lomain of nature to demonstrate its claims, thereby revealing truths, the existence of which may have been an-

ticipated, though positive knowledge was lacking. Exact science and absolute truth

blend in such perfect harmony that a distinction without a difference can scarcely be better illustrated. Scientific truths are not discernible in

orthodox, theological disquisitions, in which according to their theories the presumed will of a supposed providence governs with omnipotent, arbitrary power. The most successful theologians ap-

peal to emotional natures whose unthinking minds assent and confess to a belief in dogmas, the import of which is entirely beyond their comprehension.

Midway between students of nature and pronounced dogmatists are metaphysicians, who as a body, have no clearly defined basis or central idea From them many valuable suggestions have emanated; at the same time it should be remembered that reasoning from an imaginary basis will never unfold a scientific truth. A philosophy that is not based on

facts found to be in perfect harmony with nature's laws will shrink into in significance under the searchlight of reason. Knowledge is a very convenient base of supplies from which to obtain sustenance when combating logmatic assertions. Its absence is often painfully apparent among some of the advocates of every shade of belief between pagan mythology and the most liberal ideas that have found ex-Whenever a person attempts to ex

plain, analyze or define by making

heroic drafts on imagination, well informed listeners would gladly close some of the avenues leading to their physical senses, if they could, Not long before the close of the first half of the nineteenth century, it was held by some orthodox churches that a call to preach the gospel was all that was required to fit the one receiving it to appear before the public in the capacity of a religious teacher. Such ex hibitions of monumental stupidity are

no longer witnessed in these fields though they may be seen occasionally at gatherings where managers boast ingly proclaim that theirs is a free plat-These illustrations demonstrate the necessity for exercising better judg-ment when it is desirable to interest thinking minds, whose knowledge of

nature's laws qualifies them to sit in judgment on all cases where dogmatic assertions are arrayed against demonstrable facts.

To reflecting minds this is evidence that mental growth and unfoldment are steadily uplifting the masses, and increasing the desire for facts that ap-

peal to reason in all departments of

life's experiences. Among the first discoveries made by earnest seekers after truth, is the important fact that all things are governed by nature's laws, regardless of

dogmatic assertions. The origin of a belief in a supreme being is too remote for historians to take into consideration further than to say that, wherever human beings have been found they have manifested be-lief in something possessing supreme power and intelligence.

That mysterious something has been recognized in all ages, and much has een said and written concerning it, all of which were expressions of imaginary ideas, for all agree in saying it cannot be seen nor recognized by mortal men through physical senses.

From time immemorial this has been the prevailing idea wherever human beings have existed, and its universal acceptance has been pointed to as evidence in favor of its fundamental truth. During untold centuries it has been the heritage of generations that have come that the records of courts of justice fail and gone, consequently its acceptance at the present time is the legitimate heir to antenatal conditions brought about by ignorance and superstition during the childhood of the human JEFFREY SIMMONS. Brooklyn, N. Y.

### Faith Cure in Court.

In Reg. vs. Cook and Cook, tried in the London sessions, before Darling. I., on Sep. 16, it was held that parents, though they may themselves believe in a faith cure and be of a peculiar religlous order, will be guilty of manslaughter in causing the death of their child in neglecting to call in a physician in a necessary case. The defendants, husband and wife, were indicted upon a coroner's inquisition, for the manslaughter of Ethel Grace Cook, their child. The defendants were members of the sect called the Peculiar People, whose tenets, based on the scripture, are that in the case of sickness medical aid ought not to be called in, but that the elder should pray over the patient and anoint the patient with The deceased child, which was 14 months old, was taken with whooping cough. A doctor was not called in to attend it, but an elder of the Peculiar People prayed over it and anointed it with oil. The child died from pneumonia and bronchitis. The defer were very fond of the child, and it was

well fed and cared for. The defendants, in reply to the question whether they had counsel to de-fend them, replied; "Yes, to Lord Je-hovah," and they addressed the jury in their defense, saying that they trusted entirely to God. If it had been God's will, they said, the child should recov-

er, he would have cured it. Darling, J., in summing up to jury, said: "The speech made by the male defendant is of a most fatalistic charncter. Not only would he not call in a doctor, but he left his case, to-day absolutely in the hands of the Lord did not want any counsel, but said the Lord Jehovah would get a proper ver dict; at least, so I understood it. Although the conclave of the Peculiar People had decided that a physician was not to be called in in the case of sickness, it had not yet considered the case of a surgeon; The evidence was that none of the Peculiar People yet had broken bones, but when a case of that kind happened they would have a conclave which would determine whether the Lord could set bones or whether he could not. It is the duty of parents to provide medical aid for their children. A child did not know anything about the tenets of the Pe culiar People. While a child is of ten der years and could not choose for itself the law protects it. If the defendants neglect the duty which the lav imposed upon them-the duty of calling in medical aid for the child-and death is thereby caused or accelerated, they are guilty of the charge made against them."-Chicago Law Register.

"Social Upbuilding, Including Co-operative Systems and the Happiness and Religions." By Prof. H. Oldenberg. Ennoblement of Humanity." By E. D. The subject is of unusual interest at Eunoblement of Humanity." By E. D. Babbitt, LL. D., M.D. This comprises

### "THE SUN DO MOVE." NEW RUPTURE

### Some Questions Answered.

The questions and assumptions pre sented by John Maddock in The Pro gressive Thinker, Nov. 12, appear a lit tle hazy. He asks, "Is the alleged in spiried word of a medium here and there going to stand as authority instead of truth?" No! Who said it

"Has not the fime come for the intel ligent to know the truth, just the same as the one who declares it?" Well who objects? Are we not all after truth? 'Are we still to be tossed about like

children by every mediumistic wind that blows?" Who is? Is it the avowed mission of mediumship to toss the intelligent as it will? Who advocates any such tossing? "Just as long as we accept the super-

stition that truth must come from an other world, just so long shall we be in bondage to those who profess to be the only mediums of communication." Who professes to be "the only mediums of communication?" one claimed a monopoly of the gift? Is there a patent on mediumship? I have always supposed that the door was open and the knowledge which may be gained by the exercise of mediumship as free to one as another. But all are not musicians in this world, though the harmonies are free to all alike. All are not mathematicians, but there is no monopoly of numbers that for-bids any to get all the truth he can dig out of nature. "The world can never be convinced

of truth by proxy. Everyone must see and know for himself." But the world is convinced by proxy-that is by the testimony of others-on most of the accepted facts of science. How many have seen for themselves that this earth is a globe and revolves on its axis every twenty-four hours? How many have seen for themselves the anatomy of the human body and studied its functions by direct observation? How many have calculated the motions of the planets, and observed the bodies that are invisible to the natural eye, by personal use of the tele

scope? To "repudiate the whole mediumistic principle and by starting out anew upon a basis of truth which will be open to all" what is gained? and where is such basis of truth? To prove all things and hold fast the good, requires us to use all means within our reach by which knowledge may be gained. Mediumship is one of those

agencies. To assume that "all which has claimed to have come from another world by any of the world's teachers never came from anywhere but this world," is a sort of buncombe that has no weight with thinkers. You may deny that light ever comes from the sun; but your denial only makes you appear ridiculous.

What does our brother mean by saying that he is ready to array the truth of this world against any alleged truth said by mediums to come from a spiritworld?" What is the truth of this world? Does Brother Maddock know it all? There is no conflict between the truth of this world and the truths of another world. Truth is in harmony with itself. Our ignorance of it may cause discord and contradictions in our minds, but truth is not at fault. Is Bro. Maddock more wise than all the cientists and savants that have studied nature and her phenomena for the past fifty years? Has he found the ori-

gin and locality of all truth? Mediumship has been and is the agency by which the spiritual world demonstrates its existence and the intelligent presence of excarnate human

beings. The more truths of this world are brought to light and applied to this problem of life, the more certain does it appear that by mediumship the denizens of the unseen world are able to page of history in the cause of Spiritmake known their identity; and this unlism. does not establish any monopoly of truth, por of the communications that still resides in our midst, and his 85th come to us from that world to which we all are going. Brother Jasper denies that the earth is a globe. To him all the facts and theories of science are vagaries and delusions. Brother Maddock should join Brother Jasper's class (if he has not) and refute the preten-sions of science by showing that the

earth is flat and stationary, and "the sun do move." The truths of this world are brought to light, and made to harmonize with all we know of another world, by the immortal glow of spiritual truth that

reaches us through the agency of medi-To deny the facts of mediumship i to stultify yourself. To admit the facts and deny their spiritual origin imposes upon you the responsibility of doing what no man has ever yet been able to do, reconcile all the facts of mediumship with your sweeping and unwarranted denial. Let us have the explanation.

### LYMAN C. HOWE.

### Excellent Results.

On Sunday afternoon, October 30, at Tuxedo Hall, Madison avenue and 59th street, New York, a large audience greeted Mr. Fred P. Evans, who delivered a very interesting and instructive The experiments following the lecture were conducted under the supervision of a committee of six ladies and gentlemen, all known to the

audience. The first experiment was to hand two clean slates to the committee for their inspection. Then the audience was requested to suggest four names one of each was then written with chalk on the surface of each slate, in large letters so that all could see them. The slates were then placed together with a bit of pencil between and held in position with a rubber band. The committee held them high above their heads in full view of the audience. In about ten minutes the slates were opened by the committee at the request of the medium and found to contain eighteen messages written over the names previously placed there in chalk.

The messages were finely written and appeared in ordinary slate pencil, also in six brilliant colors. The messages were signed in full by the names of the communicating spir its, and were recognized by persons in the audience. Another pair of slates was then submitted to the committee. After being cleaned and held in full view of the audience, when opened were found to contain twenty sages, all recognized. Six hundred and forty words were written on the slates

during these experiments. The simplicity of the affair commended itself to every one, and the audience manifested its appreciation by a liberal applause. The hall was completely filled notwithstanding the inclement weather. Brooklyn, N. Y. CHAS.P. COCKS.

the present time, and it is here treated of wide reading. -Wit, philosophy

price 25c.

#### Marvelous Effect of a System that Heals Perfectly.

Citizen of Paoli, Ind., Tries the Plan With Wonderful Success.

Considerable local interest has been aroused as ra-old ind., by the recent cure of the rupture of W.T. Moon, a prominent eitzen of that locality. Hereto-fore repture has been considered an incurable malady. ierable local interest has been aroused at Pa-by the recent cure of the rupture of W. T.



MR. W. T. MOON, Paoli, Ind. There are hundreds of different styles of trusses but

ilef that rupture cannot be cured is probably firmly

fixed. In Adams, N. Y., a well known specialist of that pretty town has devised a method that combines to securely hold a rupture within the abdominal cavity and it also has the virtue to cause the opening or "ring" as it is called, to firmly grow together. He sent the system to Mr. Moon, this gentleman having previously-written to the doctor for advice. A unu ber of Mr. Moon's neighbors were deeply interested in the outcome of the test and sure enough, as the doctor predicted, in a few weeks the opening was healed and and the rupture cured so completely as to give no sign that there ever had been a rupture. As it was a oad case and a severe test the entire neighborhoo was convinced and quite a number of ruptured people have since recovered. Mr. Moon declares the system a marvel: It is the discovery of 'Dr. W. S. Rice, 871 E, Main st., Adams, N. Y. To all people who are ruptured or have friends so afflicted, the doctor will nail free, an illustrated book that fully describes his nome cure for rupture. Write for it. Do so at once since to know that there is a permanent cure for rupwho are now despiring under the mistaken belief that they cannot be cured.

### **ANNIVERSARY**

#### Celebration at Rochester, New York.

The First Spiritual Church, of Rochester, N. Y., G. W. Kates and wife in charge, celebrated the anniversary of the first public meeting held in Rochester to investigate the "raps" The meetings were held in Corinthian Hall, November 13 and 14, 1849. The Fox girls were subjected to severe investigation by committees of leading citizens who could find no possible means of fraud, and many were thoroughly convinced of spirit agency. One prominent in the professional circles of Rochester boasted that he would de tect the fraud or jump over the Genessee Falls. He failed to do either of these things—but the prejudiced mob was incited to do violence to the little girls. The chief of police proved himself worthy of the occasion and prevented the maddened crowd from its furious purpose, whilst friends led away the girls, and good Amy Post brought up the rear-and ever after proved herself a good guardian to the sisters.

This event, briefly recited, is held in memory by only a few who witnessed the events, but is to be an ever open

Our venerable brother, R. D. Jones, birthday occurring on November 13 we had a pleasant session that At the morning service, Mrs. Kates spoke upon "Liberty," and also gave a birthday poem to Brother Jones started many pent-up fountains of memory in his breast. Brother Jones followed with earnest remarks, in his well-preserved and sonorous tones giving many incidents of interest. It was a meeting long to be remembered. At the evening service the writer spoke upon "Ignorance, Intolerance and Bigotry." Mrs. Kates followed

with some of her always accurate descriptions of spirits and events. A special meeting in celebration was held Monday evening, November 14. The hall was packed to overflowing by

an eager audience. Mrs. Kates conducted the meeting, and gave the invocation. Mr. Kates read the poem, "At Hydesville." Addresses were made by the following pl oneers: Mrs. M. Parkhurst, Mr. A. S. Clackner, Mr. R. D. Jones, W. W. Parsells and L. Dustin. Mr. W. E. Post son of Amy and Isaac Post, gave some interesting items from his memory The following local mediums also par ticipated: Mrs. R. H. Joslyn, Mrs. Gibbs, Mrs. Messersmith, Mrs. Shaw Mrs. Bailey and Mrs. MacBride. Songs were rendered by Mrs. Frick, Mr. Dus-

tin and the choir. Mrs. Kates concluded the program with some very startling tests and spirit descriptions. Mr. Kates gave the benediction, and the first anniversary celebration ever held to commemorat the Corinthian Hall meetings to investigate the raps has given an eclat to this date which is not likely to be passed hereafter without some tribute being pain to its ever-increasing import to the world.

Next year will be its jubilee and local societies should remember the date and observe it by proper public exer-G. W. KATES. cises.

"Wedding Chimes. By Delpha Pearl Hughes." A tasty, beautiful and appropriate wedging souvenir. Contains marriage ceremony marriage certificate, etc., with choice matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberal ministry. Price \$1. For sale at this office. "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 of-

fice. 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 sale at this office. "Voltaire's Romances," translated from the French. With numerous il-"Ancient India: Its Language and Justrations. These lighter works of the brilliant Frenchman, and invincible enemy of the Catholic Church, are worth the last part of Human Culture and in a way to interest and instruct all romance are combined, with the skill of Cure. Paper cover, 15 cents. For sale readers. For sale at this office. Paper, a master mind. Price \$1.50. For sale at this office.

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 advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on date. the tag of your wrapper.

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

The Progressive Thinker.

Every Spiritualist in this broad land can keep in touch with our cause by subscribing for The Progressive Thinker, and also obtain a valuable acquisi-tion 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 post-

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## .. 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, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed. No one person has the finely, everyone is so well pleased with truth, 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 the source of every article or item that returned a verdict of not guilty of appears. This rule will be strictly ad- fortune-telling. It is to be hoped now appears. This rule will be strictly ad-

Arthur Houghton, trance medium and inspirational speaker, lectured before the South Chicago Spiritual Society on Sunday evening last. He was engaged promptly for the next sunday." F. E. Irvine writes: "The St. Paul

(Minn.) Spiritual Alliance opened the fall meetings Sunday, November 20, at Odd Rellows' hall, corner Wabasha and Fifth streets, with Mrs. Carrie Tryon, of Minneapolis, as lecturer, and Mrs. Asa Talcott as test medium. Regular Sunday evening meetings at o'clock. No afternoon meeting."

E. Dillingham writes from Daytona, Fla.: "I wish through your columns to extend an offer to some good and worthy mediums who would like to some of the coming winter months in the South. We have no Spiritual organization in our town, but ruite a number of Spiritualists, and many more who would be willing investigators. With the ald of a good medium. I am satisfied that a good soclety could be formed and a number partially developed mediums be brought out, which would be a credit the cause. We have the most beautiful town in the South, pleasantly located on the Halifax river, and about twenty-five miles from the Lake Helen Camp ground. The resident population is about two thousand, and the winter population is near five thousand, and many of our winter visitors are Spirit ualists. Now my offer is this: I will entertain a good medium, male or female, free of expense, in as good a home as there is in the city, for as long a time as any good can be accomplished, or as it may be convenient or profitable to the medium. All the assistance possible will be rendered. and I am certain that very pleasant conditions can be maintained.

Mrs. Mattle E. Hull is at present serving the Madison Avenue Society of Spiritualists, in Anderson, Ind. Work opens well. Correspondents address her until further notice, 5 Walunt

Three lectures on Spiritualism will and 24, at 7:30 o'clock p. m., by Mrs. ecturer and test medium, followed viends in the audience.

Dr. J. C. Phillips writes from Mt. Licasant Park, Clinton, Iowa: "I now report the first marriage that ever occurred on the camp grounds here so far as I know. Yesterday, at 5 o'clock m., Mr. J. C. Blodgett and Mrs. Marv A. Barkaloo were united in marriage, the Rev. Dr. Brewer, of the First Bap-Pa.: "I have just finished reading tist Church of Clinton, officiating. I Magic, and want to thank yo know their many friends will unite in putting so valuable and interesting a wishing them many years of happiwishing them many years of happi-ness. They are to live permanently on our beautiful park."

Frank T. Ripley, platform test mediwill lecture and give tests at Lodi, Wisconsin, the two last Lundays in November. He can be enfor the Sundays of December and January. Address all letters to Lodi, Wisconsin, until the 25th of November; then in care of The Progressive Thinker, 40 Loomis street, Chicago. Spiritualism in Allegheny and Pitts-

Dr. J. C. Phillips writes from Mt. Pleasant Park, Clinton, Iowa: "One of the saddest accidents that ever happened on these grounds took place two weeks ago to-day. Leonard Juckett, formerly of Elgin, Ill., while trimming trees in the park, was either knocked off or fell from a tree, falling a distance of twenty feet. He was found in an unconscious condition and taken to the house and the best surgeons summoned. He remained in an unconscious condition until Saturday evenng, when his spirit passed to spirit life. He was 32 years of age. leaves a wife and two children, the eldest seven, and youngest two and a half years, entirely destitute, Spiritualists, you who are able, send your mites to this poor woman, be it little or much. This is a general appeal and let every one at least contribute something. Send to Mrs. Lottie Juckett, Mt. Pleasant Park, Clinton, Iowa." G. H. Brooks writes from Milwaukee,

Wis.: "Our meetings are progressing hence kindly feelings the hall, our socials are very well attended indeed, and best of all, the utmost harmony prevails and the spirtual outpouring is most pronounced The city has been arresting some of the mediums, among them Mrs. Blakely, of 341 Jefferson street. Her trial came off Thursday, and the jury the mediums will have some peace." Correspondent writes from Centralic "Spiritualism is reviving here

through the earnest efforts of Mrs. Lillian Nagell, State President of the N. S. A. She has been with us a week, holding circles, and lectured once to help raise a convention fund for the society here. I never became a true Spiritualist till I heard Mrs. Nagell. Such beautiful spirit messages were given at a public circle at which I was present. Out of twenty tests, or messages as I call them, not one mistake was made. Everything was clear and good. Many wet eyes were visible when loved ones were brought. I am a Spiritualist in reality from this on."

On Sunday, November 27, Dr. J. M. Peebles, of Battle Creek, Mich., will lecture at the Second Church of the Soul, at 3 and 8 p. m. Subjects: "Death, and what Spirits say of Infants, Idiots, Suicide and the Wicked Hereafter." "Travels in Ceylon and India-The Plague, the Famine, Magic. Jugglery, Caste, Burning the Dead,' etc. The hall should be crowded to hear the Doctor.

J. C. F. Grumbine opens his second class on "Adeptship," Tuesdays and Fridays at 8 p. m. sharp at 3960 Langley avenue, near Oakwood boulevard beginning this Tuesday evening. The course consists of eight lectures on mystical themes.

G. M. Ramsey writes: "I take four newspapers and three magazines. I think The Progressive Thinker excels them all as an educator, leading to higher culture."

J. Kessler writes: "Mr. and Mrs. Carl Wickland, 324 Wells street, have done grand missionary work since they started their circles two years ago on the North Side. I attended one last Tuesday evening and found both par-lors crowded. I handed the medium two letters, one from Germany and one from Turkey, which I had both re ceived the day before, and she not only gave exact descriptions of the persons and their health, but named them as a brother and a niece, and gave the con tents of the letters, stating even that le given at Lynch's hall, on Main in the one letter was a request for her street, Ottawa. Ill.. November 22, 23 control to answer a question, which she did in a very satisfactory manner. On Jeorgia Gladys Cooley, of Chicago, Sunday evenings Mr. and Mrs. Wickland give their services free to the with tests, of spirits described and Lake View Spiritualistic Society, who messages received and given to their hold their harmonious meetings in Wells Hall, corner North Clark and Fletcher streets. The seeds they have sown bears good fruits already, and I can count the converts they made by the hundreds and hundreds. May the truth spread until it embraces all bumanity.'

C. H. Figures writes from Allegheny Pa.: "I have just finished reading Art ists everywhere should have it and The Progressive Thinker. This is my secmond street, Hall, and am having splendid success. The verdict in regard to my work is that it has given uni versal satisfaction. Mr. D. A. Herrick as speaker last month has won golden words of commendation. His teachings are just what is needed to upbuild humanity. There is a bright outlook for

burg. There are three societies here: in Pittsburg, and the others in Allegheny. Lyman C. Howe is at the Sixth Street Hall in Pittsburg. The Lacock Street Hall depends largely on local mediums, and is doing a good work. Mr. Herrick as lecturer and myself as test medium, will be at the Diamond Street Hall all this month. For December we have as yet no positive engagement and would like to correspond with societies in Northern Ohlo for that month. Have no room for engagements after December until next June. Address me at 38 Union avenue, Allegheny, Pa."

H. R. Henning, of Indianapolis, Ind. sends what he considers an infallible cure for outward cancer; Sheep's sorrel, a plant growing wild in great abundance and easily procured, after being thoroughly washed, is pounded to a pulp for the sake of gaining the juice; a small quantity of filtered rainwater may be added, to facilitate the procedure of extracting the juice. In a flat porcelain or granite-ware dish this liquid is exposed to the sun's rays to allow it to evaporate to the consistency of a salve. It is then ready for use and should be spread on strong fine linen. Its application is quite an ordeal for the patient, for it is accompanied by acute burning sensation, which requires a fixed determination to endure.it, but the assurance of certain cure should be inducement suf ficient not to waver or give up. Short intervals for relief may be resorted to, but the salve should be allowed to operate at least half an hour at a time; when removed, wash the sore with castile soap before applying it again. By following these directions, the cure is generally completed in thirty-six (36) hours. The core is then easily removed with the aid of a darning or other long needle, after which some mild poultice

should be applied. Mrs. E. C. Cutler writes: "Spiritual societies unable to pay speakers and mediums can have one for a month, a lecturer and medium, who gives much of her time to the cause. For information address me at 97 Washington street, Newark, N. J."

The First Spiritual Church of Rochester, N. Y., is in its third year of active labor, with G. W. Kates and wife as pastors and mediums. They hold two services each Sunday and a psychic meeting every Wednesday evening. The Lyceum meets every Sunday at noon, and is rapidly grow ing, The Y. P. S. I. is doing active work for the local cause, and the Ladies' Helping Hand Society is certainly a great help. Socials are numerous and are always enjoyed by a large number in attendance. Mr. and Mrs. Kates, as speakers and mediums, receive frequent excellent notices from the local press.

G. W. Kates and wife will accent camp-meeting engagements for the summer of 1899. Address them at 156 Meigs street, Rochester, N. Y. They both lecture, and Mrs. Kates is a superior test medium.

Geo. W. Crawford, president, writes from Kenton, Ohio.: "The cause of Spiritualism is having a grand boom here under the guidance of John Shields, the spirit-guide of Mr. James A. Caton, of Columbus, Ohio, he having led some eighteen persons (some being of the most skeptical turn of mind) to the grand truth of spirit return and life everlasting. The simplicity of Mr. Caton's manner of producing his slatewriting is truly wonderful. The entire absence of any paraphernalia whatever is wonderfully convincing to the skeptic, as he allows the investigator to pro duce his own slates, if he so desires, and write such questions on the slates that he wishes answered, or he can write them on paper and seal them in an envelope, marking the envelope to insure its not being exchanged, then allowing the investigator himself to place the envelope between the slates, and bind them together in any manner preferable. Then placing them on a stand, in plain view of the investigator, and the answers and other intelligent hand-writing on the inside faces of the slates in colors, without any pencil having been placed between the slates. His trumpet work is extremely loud and clear, having a number of spirit lecturers who nightly deliver addresses on the truths of the spirit side of life. and they are wonderful in their excellence and a great surprise to the investigator as to their scholarly manner of deliverance. As Mr. Caton, through whose mediumship these lectures are delivered, is a man of but common education, proves the fact that information can be received from the spirit side of life far in excess of the knowledge of the medium through which the communications come. Mr. Caton has been with us a mouth, and has made many friends here as well as in the sur rounding country from which many have attended his seauces and came many miles to take slate-writings, and in closing it is with regret that we bid him and his estimable wife and little daughter Lorena good-bye, as they return to their home at No. 158 Jackson street, Columbus, Ohio, next week, to continue their good work there."

C. W. Folsom writes from Springfield, Mo.: "Mrs. Josie Folsom is serv ing the Hovey Spiritual Society of this place, holding two meetings each Sunday, which are well attended; also a Ladies' Aid, which she organized which meets each Thursday with good attendance."

The following is from the Independent, of Buena Vista, Ore.: "At the beginning of the late war a young man from Silverton, Marion county, Oregon, enlisted, and in due time found himself before Santiago with the American troops under Gen. Shafter. His mother, who lives near Silverton, told her family and friends on the morning of July 5 that her son was dead. She described im minutely, saying that she had seen the blood on his hair, and even described the country which surrounded the spot where he fell. She imme diately began to mourn for him as one dead, despite the assurances of her husband and friends that her vision was but the result of an overwrought mind. But in a few days there came the sad news of the death of her son on the battle-field, and the report that he had been shot through the head. The news was no surprise to the mother. This would appear to be in the nature of an occult communication, all of which proves that 'There are more things in heaven and earth than dreamed of in your philosophy, Horatio.'"

N. C. A. Rayhouse writes from Dubuque, Iowa: "Perhaps the readers of The Progressive Thinker would like to know what the Spiritualists of Dubuque are doing. Mr. George F. and Mrs. Perkins began missionary labors here about six weeks ago, and have holding meetings on Sunday afternoons and evenings, and three times during the week, arousing very considerable interest in Spiritual philosophy. The tests given have been such as to convince the most skeptical. The meetings are well attended and interest is growing. In the short time Mr. and Mrs. Perkins have been with us they have proved themselves efficient workers and able expounders events by clairvoyance, and the indict-

have long been connected with dally newspapers in an editorial capacity, and have had large opportunity to investigate spiritual phenomena, and can say that I have the spiritual phenomena. say that I have met no mediums more capable anil) conscientious than these workers. I want to say that Mr. Perkins' lecture last Sunday night on the 'Need of Men of Character,' was one of the ablest addresses it has been my fortune to listen to for years. It ought to have been heard by every young man in Dubuque. Mr. and Mrs, Perkins' efforts: promise good results in

this staid and conservative old town." Dr. Mage A. Martin writes from Chattanooga; Tenn.: "The First Spiritual Society of Chattanooga has lived through the turnoils of war, and is in active work once more. It has leased the hall that has been occupied by the Congregational Church, It has purchased the fixtures, which were costly. The hall will seat five hundred people. The society thinks it best to rely on home talent for the remainder of 1898. We hold meetings every Sunday even-

Anna L. Robinson is now at Port Huron, Mich.

E. J. Bowtell is engaged by Progressve Spiritualist Society, Moravia, N. Y., Nov. 18 to 27. Address 3 Lewis street, Ithaca, N. Y.

Mrs. Steelman-Mitchell is serving the Washington Union Society of Minheapolis, for November, C. D. Pruden, president; C. M. E. Ridge, secretary; Mrs. Pruden, pastor. Mrs. Mitchell would be pleased to go South for January and February. Address 1026 Harmon Place, Minneapolis, Minn.

W. H. Leidigh writes from Villa Ridge, Ill.: "Our little society has been struggling along here until we now own our own hall, free from all encumbrance, and we have a small balance in the bank to our credit. Our cause is fully holding its own with all organizations, religiously and other-wise, in this locality. We now are greatly in need of some good public worker to come along and stir us up, and put some active life into the work. The public demand is for a good test medium and we would be glad to correspond with any good speaker or medium to come and labor among us for a month, and any letters directed to Miss Alice M. Prindle, our secretary, Villa Ridge, Ill., will receive prompt atten-Mrs. Mattie E. Hull writes from An-

derson, Ind.: "The cause is moving up grade at present in this part of Indinna. A good Spiritualist lyceum meets at the Temple at 2:30 Sunday afternoon. I shall co-operate in that work while here. I conduct services in the Temple Sunday evenings, and lead conference Wednesday evenings. I have commenced a series of lectures in Alexandria, twelve miles from this city. They are given Friday evenings. The Spiritualists of Alexandria are at present holding protracted meetings, conducted by home talent; there is promise of a genuine revival in the work. I am informed that the man Covert (of Anti-Spiritualist fame) made ar attempt not long since to open up fire against Spiritualism, and sent for

Prof. J. Stanley Grimes to assist him. Prof. Grimes put in an appearance, but learned that Covert was 'too dead' to boom his guns any more in this quarter. In former times he loaded his guns at the wrong end. He and not the Spiritualists was killed." Spiritualist societies along the Ohio Valley and the South who desire the services of an inspirational speaker during the next six weeks, can address

for particulars J. Clarence Marple, Elm Grove, West Va. He is open for engagements during the months of December and January next. He claims that he has developed a new phase of mediumship, which establishes beyond doubt the existence of a spiritual in-telligent force separate and apart from and independent of matter, and he always sits, after lectures, under strict test conditions, under the direct observation of the entire audience and a

special committee. Mrs. Mary W. S. Jayne writes from Moravia, N. Y.: "Mrs. Twing has served the Moravia Progressive Spiritualists' Society for the last ten days, beginning her labors November 6 Only twenty came to listen at the first meeting. At the three last meetings every seat was filled and all standing room occupied and many turned away. Ladles from different churches came to our home to see her, and with tears streaming from their eyes said. You have given me new light, you have opened up a new world to me. The teachings of the church did not satisfy my soul longings. I was reaching out ifter something I could not find in my eligion., Some of them returned with beaming faces. The people said, 'If you can keep her a little longer she will fill the Opera House., In her quiet unpretentious way she seemed to reach out and creep into the hearts of the people. She left us with many regrets from all who listened to her, to fill her engagement in Auburn, N. Y."

Virginie Barrett writes: "I would like to correspond with some good test medium or person to help me in my work Address me for this month at 372 King street, West, Toronto, Ont. Home address 819 East Sixteenth street, Indianapolis, Ind. I will accept a few engagements with societies.'

Mrs. Amelia Challen writes from Haskins, Ohio: "If anyone has any old papers or Spiritual books of any kind, they will do me a great favor by send-ing them to me. I have not the means to get them. Box 143 Haskins, Wood county. Ohio."

Letters will reach Will C. Hodge if addressed to 3301/2 South Spring street, Los Angeles. Cal. He is lecturing an Los Angeles, Mrs. Barnett giving tests.

## MEDIUMS' DEFENSE.

The Committee, of Philadelphia, Report Progress.

The celebrated case of the mediums rrested in Philadelphia, in September, 1895, which has been lingering along with the slow pace of the law courts, came up again for a hearing on Novemper 18. Mrs. C. B. Kilgore, one of Philalelphia's legal lights, defending the mediums. The following is a brief report of the proceedings, from the Philadelphia Enquirer of November 19:

"An interesting as well as novel ones tion was raised before Judge Gordon, in Quarter Sessions Court, No. 2, yes terday, by Carrie M. Kilgore, counsel for five women charged with fortune telling as clairvoyants. The women were arrested during September, 1895, and were immediately indicted. matter came up on motion to quash the

indictments. "No argument was gone into, Mrs. Kilgore presenting her bricf to the court. In the brief it is contended that the indictments are illegal because clairvoyance is a natural power, governed by natural law, and is an established part of science, hence there can be no pretense of foretelling future

of the philosophy of Spiritualism. I ment presents a case of reductio ad possessed of God-given power of fac-ulty of clairvoyance, it is their con-scientious duty as individuals and as accredited ministers of the religion of Spiritualism to use this power, and it is the right of the religious association of which they are ordained members that they shall be permitted to use their tlairvoyance, and that it is their right to make use of the same for their own support, and for the acquirement of property and reputation.

"Judge Gordon said that in view of the fact of the question being a new and novel one, he would not like to decide it, and suggested that the lawyer take the matter to a higher court, as a great deal would depend upon which way it was decided. As the defendants had rights that the Commonwealth had not he would resolve all doubts on a motion of this kind in favor of the latter, and he accordingly dismissed the motion." B. B. HILL, Chairman of Committee.

### From Light, London, Eng. CROWN OF ROSES BROUGHT BY

A SPIRIT.

Senor Ulysses Cabral began his career as a military man, but now follows the more congenial occupation of teaching. He has a very fatherly way of dealing with children and is eminently successful in gaining their confidence and affection. One day in June, 1886, he happened to be making some purchases at a store in the Rue de Uruguayana (Rio). As he was there, a little girl came in to beg. She was poorly clad and looked very ill, but had a prepossessing and intelligent face. Senor Cabral questioned the child in his kindly manner, and went with her to her dwelling, where he found that she and her mother were living in wretched circumstances. The girl, who was called Deolinda, was already in an advanced stage of consumption. With the consent of the mother, he and his wife received the little sufferer into their own house, where for the few days that preceded her death she received such care and attention as these charitable souls were able to afford her. Nor was the child slow in acknowledging their kindness. About ten o'clock one night, just before passing away, she took separate leave of all the per sons who surrounded her, and the last act of her life was to press Senor Cabral's hand to her lips in a passionate burst of gratitude.

Some months passed after this decease, and Senor Cabral's family went to stay at a plantation belonging to friends. Having escorted them thither, the deponent returned to his obligations in the city. As his life was now a lonely one, he accepted later on the invitation of a friend, Senor Barboza de Andrade, and went to live with him in that part of Rio called San Christovam.

One month afterwards, according to the account published in the "Proceedings," a sister of Senor Barboza, who was ill, came into the house. She grew dally worse and finally sank so low that she needed attendance during the night-time.

One night, when Senor Cabral had taken his turn at nursing, two sisters, Donas Anna Ignez Dias Fortis and Feliciana Dias, came to relieve him. They were introduced by Senor Barboza as Spiritists, and really became personally acquainted with Senor Cabral for the first time on that occasion; but it seems that they had seen him before at Spiritist meetings. After some conversation, the deponent, who was already feeling sleepy, went to lie down in an adjoining room. Having stretched himself on a bed, his drowsiness gave way to a feeling of unbounded joy. At the same time he had sensation as if someone were holding head and placing something round it.

Astonished at this apparently cause-less state of ecstacy, he spoke to the less state of ecstacy, he spoke to the And it weighed so much that the Astonished at this apparently causethe sick person. At the time he was of course hidden from normal view by the partition wall; nevertheless, Dona Feliciana, who saw with other eyes than those of the body, answered him saving. "I see at your bedside a spiritchild clothed in white. She places on YOUR HEAD A CROWN OF ROSES. She says her name is Deolinda, and she comes to thank you for the kindness and charity with which you behaved to her." Senor Cabral's amazement may be conceived, for only after this declaration did he recollect that that very day, or rather night, was the anniversary of the child's death.

All the witnesses are agreed in saying that they had heard nothing of Senor Cabral's deed of charity before this manifestation took place. He him self declares that he had never told Deolinda's story to his new friends and that he made Senor Barboza's ac quaintance at a period subsequent to the girl's decease.

A GUARDIAN ANGEL.

The second volume of the biography,

or autobiography, of Spurgeon, which is being published by his widow, gives an interesting account of Mr. Ruskin's friendship in his evangelical days for the famous preacher, whose Surrey Music Hall services he seems to have attended. There is a story given by Mrs. Spurgeon on Mr. Ruskin's authority, which, if it were not too late to verify it, might deserve the attention of the Society for Psychical Research. A widower was in treaty for the occupancy of the old farmhouse in the country for the sake of his children's health. One day he took them to see it, and the young people set off on a tour if inspection. After scampering through the grounds and examining the house, one of them suggested that the underground premises had not been explored. So the merry band went helter-skelter in search of a way below, found a door at the head of some dark stairs, and were rushing down at great speed, when midway they stopped in startled amazement, for standing at the bottom of the steps they saw their mother with outstretched arms and loving gestures waving them back, and forbidding their further passage. With a cry of mingled fear and joy they turned and fied in haste to their father, telling him that they had seen "mother." The astonished father perceived that something unusual had happened. Search was made, and close at the foot of the narrow, gloomy stairs they found a deep and open well entirely unguarded. Mrs. Spurgeon says Mr. Ruskin related the tale with an impassioned tenderness and power. which her pen cannot imitate, as an instance of direct and divine preservation from a dreadful death.

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Mrs. N. J. Tarver: I received your letter last night. It affords me pleast ure to furnish any information to my sisters in the fiesh by which she may be healed. I have been using Dr. Abendrotth's Pustlifes for three months, I can and do say the medicine has done me more good than anything I have your need in the health of the past of the planting years, and need not tell you anything about my suffering, but will tany I have suffered death a dumber of times. I could not work, could not walk.

Receptfully, Wife of the pastor of the Baptist Church, Address (in confidence) Dr. P. Abendroth, Kudinuapolis, Ind.

# Manchester, Eng.

THE HEART'S CHARITY. A rich man walked abroad one day,

way, When a pale and starving face came by With pallid lip and a hopeless eye, And that starving face presumed stand And ask for bread from the rich man's

But the rich man sullenly looked askance, With a gathering frown and a doubtful

glance. "I have nothing," said he, "to give to you, Nor any such rogue of a canting crew

Get work, Get work! I know full well The whining lies that beggars can tell." And he fastened his pocket, and on he

With his soul untouched and his conscience content. Now this great owner of golden store Had built a church not long before,

As noble a fane as man could raise, And the world had given him thanks and praise; And all who beheld it lavished fame

On his Christian gift and godly name. The poor man passed, and the white lips dared To ask him if a mite could be spared;

The poor man gazed on the beggar's And saw what the white lips could not speak.

Dause. On the truth of the tale, or the parish He was seeking to give-though it was

He stood for a moment but not to

but small, For a penny, a single penny was all. But he gave it with a kindly word, While the warmest pulse in his breast was stirred; Twas a tiny seed his Charity shed,

But the white lips got a taste of bread, And the beggar's blessing hallowed the That came like a spring in the desert dust.

The rich man and the poor man died. All of us must, and they both were At the sacred Judgment scat above,

For their thoughts of evil, and deeds of love, The balance of Justice there was true,

And fairly bestowed what fairly was due, And the two fresh comers through Heaven's gate Stood there to learn their eternal fate.

That fitted them both with kindred wings: But as they stood in the crystal light, The plumes of the rich man grew less bright.

The recording angels told of things

The angels knew by that shadowy sign, That the poor man's work had been most divine. And they brought the unerring scales to see

Where the rich man's falling off could be. Full many deeds did the angels weigh But the balance kept an even sway, And at last the church endowment laid

With its thousands promised and thousands paid. With the thanks of prelates by its side,

angels stood To see how the poor man could balance such good.

cherub came and took his place By the empty scale, with radiant grace, And he dropped the penny that had fed White starving lips with a crust of bread.

The church endowment went up with the beam, And the whisper of the Great Supreme, As he beckoned the poor man to his

throne. Was heard in this immortal tone-"Blessed are they who from great gain Give thousands with a reasoning brain, But holier still shall be his part Who gives one coin with pitying heart!"

### NOTICE.

Contributing membership to the N. S. L. can be secured by individual Spiritualists by sending one dollar to the secretary, which will entitle the sender to a certificate of contributing membership, and to one copy each of the anreports 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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A coregiven by the Spirit Band through the mediumship of Mrs. Magdalena Kline. This volume consists of a series of iccture, messages and poems,
written, and delivered in public through the mental organism of Mrs. Magdalena Kline, a trance, clairvoyant and inspirational medium. Their tone is excellentand their spirit good; and even though one may find
some ideas that differ from those be har held, yet he
will find much to please, benefit and invaruet. The
reverence with which Jesus is mentioned will please
many, although the ideas advanced concerning Jesus
and Christianity are not after the orthodox standard,
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Wonderful Invention of a

Calician Schoolmaster.

Jan Szczepanik's wonderful inven-

tion, the telectroscope, will, if all ac-counts be true, realize all that Edward

Bellamy predicted about twentieth cen-

tury entertainments in his last book.

the few years of his past life in which

move in sympathy with the current

-either electric or sunlight. The prism

will revolve the white light into its

primaries. The primary colors spread

magnet will bring the required color

build an annex to the exposition with

a ten thousand seating capacity. The

admission will be three francs. The

inventor will get 60 per cent and his

backers 40 per cent of the gross re-

ceipts. Szczepanik will not sell his

A QUESTION.

The fleecy clouds were sailing fast,

As coming from an minknown port

And going, who knows where?

Musing, I thought them angel ships, As in ancient tales of dove,

Carrying the spirit o'er the gulf

Would that I could take this trip, That my spirit self could roam

Out with them in their singel ships

But soon the clouds changed in their

That the clouds I saw passing away

Had changed in their course and re-

And I thought to mixelf, as I saw this change, li : ot I

That the souls that pass away from this earth

Like the clouds could as well come

B. D. STILLMAN.

On to their heavenly home.

Then quickly t'was discerned,

Why could it notibe a fact

On to that distant shore,

course:

turned:

back.

Chicago, Ill.

They looked like moving phantom ships

stood far out upon the cliff;

Before me stretched the sea;

Seemed drifting far from me

Floating through the air,

exposition.



Hudson Tuttle. Address him at Berlin Heights, Ohio.

NOTICE.-No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is ex-HUDSON TUTTLE.

P. S. Bosley: Q. (1) What are the elements contained in the human body? (2). What is the number of stars in the Southern Cross?

A. (1) About three-fourths of the human body is composed of water, which is a compound of hydrogen and oxygen. The muscles, fatty tissue, nerves, etc., are varying compounds of carbon, hydrogen, oxygen and nitrogen, with phosphate of lime. The bones of carbonate, phosphate and flouride of calcium, carbonate of magnesia and soda. The blood contains chloride of sodium, phosphate of magnesia, lime, ammonia, lactates of soda and mag nesia. Salts of potassium, sulphur and silica are also found in various tissues. Almost every element if not all may be found in the human body, but the forces of vitality are chiefly carried forward by carbon, oxygen, hydrogen, nitrogen, calcium, phosphorus, sulphur, iron, sodium, potassium, magnesium, flourine, silica and chlorine.

(2) There are four principle stars in the Southern Cross, and a fifth, smaller red star. The attention it is said is more strongly attracted to this constellation, because it is situated in a region barren of bright stars. The Southern hemisphere does not compare with the Northern in brilliancy.

Lex .: Q. We have entered into a discussion as to the possibility of an In-fidel or Liberalist being able to become President of the United States, on account of the oath of office. It was stated that Ingersoll could not be inaugurated if elected, because, as he does not believe in the existence of God, he could not take the oath. We have agreed to refer the subject to you.

A. The oath of office taken by the President is one specially prescribed and does not refer to God, that name having been rigorously excluded from the Constitution. The oath is as follows: "I do solemnly swear (or affirm) that I will faithfully execute the office of President of the United States, and will, to the best of my ability, preserve, protect and defend the Constitution of the United States."-Art II., Sec. 1.

It will be thus seen that the President need not swear, but may affirm, and that neither the Bible nor God are evoked, or even mentioned. When the church sends special Bibles for the purpose, or one is in any way used, it is an impertinence which should be rebuked by those who cherish love for the Constitution in its primitive strength and simplicity.
The "onth of office," is so wisely and

skillfully worded that it bars no one, whatever may be their religious views, or unbelief.

"Health": Q. Has the newly discovered elements in the atmosphere been found to have any relation with

A. Thus far not the least. The old air as being oxygen and hydrogen, with a slight addition of ide has been changed by the discovery of cryton, argon, neon and metargon and now the way is opened, other gases will be added. It has not been determined whether these are accidental or essential parts, or their relation to the functions of life. Their proportion is so small that it is probable they are unessential, while their presence may have modifying influ-

Mrs. E. K. O. C.: Q. I have in several papers seen an article detailing how the celebrated medium, Home, attempted to deceive Elizabeth Barrett Browning, and was exposed in the act by her husband. Is there any truth in the story? Also that Browning depicted Home in his poem as Sludge, the medium?

A. It is true that Browning published such a poem, which has been pronounced by good critics to be a blot on his record, as it is false in its representations and scarcely above doggerel. Mrs. Browning was a natural Spiritunlist and mediumistic, while Browning was a rude and coarse opposer, and in this poem takes occasion to write what an English magazine at the time characterized as "a shocking libel on his wife and her dearest beliefs."

Now we will give the plain and true version of the falsehood which was started by Browning, whose inordinate vanity seemed to make him reckless of the truth. In the Spiritual Magazine, (July, 1864), Mr. Home's version is given in full and the editor endorses with this remark: "For the truth of which we can vouch, of the only two interviews which Mr. Browing and Mr. home ever had." It then quotes Home: "I have never seen Mr. Browning but twice. The first time was at the house of Mr. Rymer, at a seance there. Mr. Browning was then married to Mrs. Barrett Browning, whom I had known by repute, and through intimate friends for several years, and I thus became aware of her deep interest and helief in Spiritualism which continued up to the time of her death.

"Mr. and Mrs. Rymer and their fam-ily were present at the seance, which began by several ordinary manifestations. Mr. Browning was requested to investigate everything as it occurred, and availed himself freely of the invitation. Several times during the evening he voluntarily and earnestly declared anything like imposture was out of the question. Previous to the arrival of Mr. and Mrs. Browning the children had made a wreath of flowers gathered in the garden and Miss Rymer and I had made a wreath of clematis.....During the seance this wreath was raised from the table by supernatural power in the presence of us all. and while we were watching it, Mr. Browning, who was seated on the opposite side of the table, left his place and came and stood behind his wife. toward whom the wreath was being slowly carried and upon whose head i was placed in sight of us all and whilst he was standing close beside her. He expressed no disbelief; as it was impossible for anyone to have any of what was passing under his eyes... It was the remark of all the Rymer that Mr. Browning seemed

was not put on his own head instead of that of his wife, and that his placing himself in the way of where it was beng carried, was to give it an opportualty of being placed on his own brow."
Two days later Mr. Browning requested another seance which could not be granted, on account of Mr. Home's health, but they met in Mr. Rymer's parlor, and the vanity of Browning had wrought him up to a boorishness which seems to be the un-der stratum of his character. This account was never called in question by anyoné and stands unimpeachable. Yet the lying slander will be repeated and repeated by those who know it is false, and made capital of by the op-

E. A. U.: Q. Does reading Spiritual literature assist spiritual development? A. Most emphatically, yes. We have met with many mediums, and even some lecturers who professed to have 'progressed beyond" reading or study. They never looked at the Spiritual papers," and it has been notable that one and all of these have dropped out of

There is no use of spirits writing that which has already been demonstrated, to save some indolent medium the trouble of reading it in book or paper, No, learn all you can, from every source available. Make your mind a Make your mind a receptacle for thought, by activity of thinking. Mediumship is one method of gaining knowledge, not the only one. It may become a most important assistant when understood and rightly directed. What has been gained, can only be known by reading the literature of Spiritualism. It is a fountain of new thought, and prepares the mind for receptivity of its own.

### CHURCH NEWS.

Fragments, and Comments Thereon.

The Lord ordained that they who preach the gospel should live by the gospel, and therefore salvation is not entirely free at the church of Paulist Fathers, in New York. A parish regu-

lation appears every month thus:
"All persons who do not regularly rent seats are expected to pay for the seat which they occupy at all masses except the first. At 6 and 7 o'clock, 5 cents; at 8, 9, 10 and 11, 10 cents."

"The announcement of the church regulation," it was explained, "has no reference to those of the parish who are too poor to pay even the trifle required. All such are known to the fathers and their wants provided for so that none shall be kept from divine worship by reason of his or her pov-

The reverend fathers have an eye to business, as is usually the case. Evidently they have the same kind of people who want to "get a test" for nothing, that attend their "masses" in the same spirit that so many attend Spiritualist meetings. Their methods of collecting the customary ten cents is consistent, if they do not advertise salvation as free, but not consistent if Jesus died for all and paid all the bills by distributing his available property evenly among his father's children, ac-

Dr. Parkhurst, of New York, is quoted as saying that "Christians must get over supposing that the prime object of a Christian church is to nurse them. It is not; it is to save sinners." The Doctor is stepping on dangerous ground; he will be surprised to find that his nursery will either be empty,

cording to tradition.

or the children crying for a change of nurses. They will protest against being told that they are bad people. He will hear something like this:

"Jesus we know, Paul we've heard about, and Talmage, Moody & Co. we are acquainted with, but who are you statement of the composition of the that dares to say that we of the 'upper ten' and '400' are in need of a change Job." WHAT OF IT?

The Churchman (P. E.) says that

"the new library of Congress is a stately and beautiful pagan building. It stands in the capital of a Christian nation without a gleam of the Christian religion shining even in its dullest corners. Its adornments, its sculptured heroes, its inscriptions, would equally in place in Athens or Constan-Who said this nation was Christian?

Who and what kind of religious men framed the Constitution of the United States of America?

I did not know that any of the founders of our government were strictly "Christian." I supposed that there was special at-

tention paid to the fashioning of the Declaration of Independence, to the end that church and state were to be forever separate; hence why should the "new library of Congress" have a Christian tag upon it? Consequently the editor of the

Churchman should cool down, and let the matter drop, and attend to his more important duties. A UNIQUE CELEBRATION.

That was an unusual and unique transfer of real estate at Jerusalem on October 31.

We are told that after all these years of possession, unknown to the world at large, the Sultan has transferred the former residence of "the holy virgin" to the Emperor of Germany, who in turn has sold or bequenthed, in consequence of the love for the old lady, to 'His Holiness the Pope," and his Church of the Redeemer, and begs the old gentleman to please accept the same, along with his "assurance of sincere attachment." The attachment was not a "writ of replevin," but simply a wanted to make any more good bar-

gains, etc. Verily, where are we at? A strange conglomeration of beliefs customs and usages, is the existing conditions all over our big round ball G. F. PERKINS. of real estate. Dubuque, Iowa.

"Progression, or How a Spirit Adterest of spiritual science, by Michael Faraday. Price 15 cents.

"Principles of Light and Color." 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 anders 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.

"Arcana of Nature; or the History and Laws of Creation." By Hudson Tuttle. A well-known and most profound treatise. Cloth, \$1. For sale at much disappointed that the wreath this office.

## PROPHETS AND PREDICTIONS PRINCIPLES VS. CREED.

Critically Compared With Modern Mediums and Declaration of Principles--Is Messages.

Here the people loved to be deceived times, and, alas, they were occasionally by the prophets. I could relate many accepted. In II, Kings, 22, it will be where verdant and credulous found that the king called a great Spiritualists have proved that they many prophets to him to "inquire of love to be deceived by their mediums. the Lord," as to whether he should go In Jer. 6:13, the prophet said: "From to Ramoth-Glead to battle. They evthe least of them even unto the greatest of them every one of them is given him to go, and succeed. He thought he to covetousness; and from the prophet would send for one more prophet, so even unto the priest every one dealeth he sent his servant for one Micalah. falsely. They have healed also the As the two men were walking to the hurt of the daughter of my people king's palace the servant of the king slightly, saying, peace, peace, when said to the prophet, "Behold, now the there is no peace.' Here every prophet, without a single unto the king with one mouth; let thy

Here every prophet, without a single exception, is accused of "covetous ness;" also of "dealing falsely," and of defrauding the people by saying, "peace, peace, when there was no peace." Many, many people when they have got into trouble, have gone to mediums to hear the "Oh, it will all Lord saith unto me, that will I speak."

Lord saith unto me, that will I speak."

Lord saith unto me, that will I speak."

Lord saith unto me, that will I speak." come out right; have no fear." This Jeremiah accuses the prophets of siren song has been repeated until the prophesying lies, as follows: "Also I sitter has lost all. But it cannot be spake to the priests and to all the peomore so in Modern Spiritualism than it ple, saying, thus saith the Lord; hearkwas among the ancient prophets. was among the ancient prophets.

Jeremiah, in this case made but lites that prophesy unto you, saying, be-

tle by denouncing all the other prophhold the vessels of the Lord's house ets as frauds; they got even with him shall now shortly, be brought again by saying, "you are another." Listen from Babylon, for they prophesy a lie to the following found in Jer. 43:2, 3: unto you." Verse 13. "Then spake Azariah, the son of Hosh-alah, and Johanan, the son of Kareah, aniah and Jeremiah get into disputes and all the proud men, saying unto about their predictions; they prophesy Jeremiah, thou speakest falsely; the squarely against each other, and ac-Lord, our God hath not sent thee to cuse each other of lying. Finally Jeresay go not into Egypt to sojourn there; miah said to Hananiah: "The Lord but Baruch, the son of Neriah, setteth hath not sent thee; but thou makest thee on against us, for to deliver us this people to trust in a lie." into the hands of the Chaldeans, that they may put us to death, and carry us away captives into Babylon." seems that they thought that Jeremiah was as false as he considered them. They thought, not without reason, that Jeremiah was working under the influence and the pay of one Baruch. Baruch they supposed to be the agent of Nebuchadnezzar. Jeremiah also de nounces Shemaiah, the prophet, and says God did not send him. See Jer.

THEY DECEIVE.

The fourth charge brought by this Divine against mediums is, that they Equality, Szczepanik is a Galician are deceivers. This in some cases is schoolmaster turned inventor. The true, but not more so of modern mediums than of the paragons of perfectually brought out at the Parls extion this gentleman called "God's medi- position of 1900. Meanwhile the now ums." The last four quotations bear distinguished Pole can look back upon directly on this point.

Let us quote again from "the weephe was heroically struggling to win an
ing prophet." In Jer. 14:14, he says:
education. He was fortunate enough ing prophet." "Then the Lord said unto me, the to get into the University of Cracow, prophets prophesy lies in my name; I where he spent three years. Lack of sent them not, neither have I com- funds compelled him to, retire before manded them, neither spake unto he had finished his education. His new them; they prophesy unto you a false invention, he says, will take the place vision and divination. And a thing of of the post, or the mail, of the future naught, and the deceit of their own By it any scene can be perfectly reheart." Here it seems these prophets produced, pictorially, at any desired deliberately prophesied what they distance. For example, one night sit knew to be lies. Could "the devil's in Chicago and have a fine view of San prophets" do worse? They prophesied Francisco or New York bay, with all its false visions out of the deceit of their brilliant colors, moving and anchored own hearts.

own hearts.

In chapter 23: 25:31 this medium, in Mountains and cities, in fact, any natspeaking of the others said: "I have ural or artificially arranged scene heard what the prophets said, that be produced true to life at a distance. prophesy lies in my name, saying, I All that is needed is to suggest the imhave dreamed, I have dreamed. How provement certain to come in telephonic long shall this be in the heart of the communication and the imagination prophets that prophesy lies? yea, they can do the rest. Herr Szczepánik says are prophets of the decelt of their own life machine will reprolince letters perheart, which think to cause my people feetly, thereby taking the place of the to forget my name by their dreams post and the telegraph. Roughly speak-which they tell every one to their ing, the picture is broken up into a neighbor, and their fathers have for number of points. Each point is regotten me for Baal. The prophet that flected in mirrors, and the reflected ray hath a dream, let him tell a dream; of light is converted into an electric and he that hath my word, let him current, which can be transmitted any speak my word faithfully. What is the chaff to the wheat, saith the Lord? Is current is again transformed into the Lord, that steal my words, every one are taken in very rapid succession, the

from his neighbor."

I think this "stealing my word, every one from his neighbor," is a little ways of converting light rays into election on the screen will be the entire picture. There are many one from his neighbor," is a little ways of converting light rays into election on the screen will be the entire picture. There are many one from his neighbor," is a little ways of converting light rays into election on the screen will be the entire picture. There are many one from his neighbor." been hearing so much of lately. Worse science. An electric battery with a because in the latter case mediums are selenium cell is used. The battery is said to supply their pretended fellow connected by wire with an electro mediums with tests, while in these magnet at the receiving end, where the good old Bible times, "God's mediums" currents are to be reconverted into stole their tests, each one from his light rays. The electro-magnet will neighbor.

In Lam. 2:14, Jeremiah laments as sent out from the transmitting appafollows: "Thy prophets have seen vain ratus, and its movements will correand foolish things for thee; and have spond with the nature of the ray renot discovered thine iniquity, to turn flected. The magnet will move a prism away thy captivity, but have seen for placed in front of a strong white light thee false burdens and causes of banishment." Thus they deceived the people and led them into causes of banish ment by seeing "vain and foolish out into a spectrum and the prism re-things for them."

Zephaniah, in speaking of the prophets of Jerusalem, and, be it rememinto view. Szczepanik has made arbered, Jerusalem was the paradise of rangements with a syndicate for the bered, Jerusalem was the paradise of God's holy prophets, said: "Her showing of the telectroscope at the princes, within her are roaring lions; Paris exposition. The syndicate will her judges are evening wolves, they gnaw not the bones till the morrow. Her prophets are light and treacherous persons; her priests have polluted the sanctuary, they have done violence to the law." This makes the princes, judges and priests, a pretty hard set telectroscope until after the close of the Had Thomas Paine compared these gentlemen to roaring lions and evening volves, that is wolves in the evening, the clergy would, if possible, have tra-duced his character more than they have. It was one of the good twelve minor prophets of the Bible who made these remarks about his superiors.

The next in the catalogue of crime of which mediums are accused is that they prognosticate, or

PROPHESY LIES. Under the circumstances, with the rich; golden bribes sometimes offered impecunious mediums, it would be strange indeed if one did not accasion ally yield to temptations of that kind. know a case where an honorable United States Senator-a man above reproach or suspicion of reproach, of course-wished to elect a friend of his as his fellow senator from his state. He lacked two or three votes; there were a half-dozen Spiritualists in the legislature; he learned that they were vances in Spirit-life." "The Evolution likely to vote against his man. He of Man." Two papers, given in the inwanted their votes and wanted them badly. He knew a medium in whom these Spiritualists had great confidence; he went to her and offered her E. D. Babbitt, M. D., LL. D. A truly great work of a master mind. and one whom Spiritualists should delight to representatives in the legislature that five hundred dollars if she would allow they must vote for his candidate. This medium happened not to be very poor

in this world's goods, so that

could spurn his offer as others could

not have done. She took the opportu-

"The World Beautiful." By Lilian Whiting. Most excellent in their high nity to teach him a lesson which must and elevating spirituality of thought. Series 1, 2, and 3, each complete in itself. Price, cloth, \$1 per volume. For have made him feel that legislatures sometimes send very small specimens of manhood to Washington to make sale at this office. laws to govern honest people.

trap and prophesy lies.
Such bribes were offered in Bible 15 cents.

Spiritualism a Religion?

My brilliant friend, Mr. Dawbarn, dearly loves negations, and may be called the great objector. Spiritualism has spent a half century for the most part in tearing down error, and now as it attempts to give a brief formulation of its facts and priciples and commences the building-up process, friend Dawbarn will not tolerate it, but brings his battery of wit and ridicule against it. But it seems to me that he utterly misconceives the object of a Declaration of Principles, and is striking at the wrong thing. This declaration is words of the prophets declare good not given as a defense, to be pinned "in his bouquet button-hole;" not given as a creed "which is God's brass button, by which to identify his child in the next life," does not have to be changed like a large or small garment to adapt itself to people of all sizes and nationalities; does not have to be "flung to the breeze like Old Glory," does not necessarily pertain to the goodness or badness of a person, although it should be helpful and ennobling to all. What, then, is its purpose? The en-

lightenment of the people. The scientific setting forth of a great movement. Does not the geometer have his scheme of postulates for the help of his students? Does not the geologist, the chemist or the natural philosopher lay down a series of laws for the elucidation of his subject? Why, then, war against a declaration of facts and principles with reference to this grandest part of the universe which pertains to the spiritual and the divine? Is it to be assumed that we cannot have definite principles 'connected with this higher and more refined department? I deny it. We may look into basic prin ciples, learn the very processes of force in the whole visible or known world, and then arming ourselves with thousands of facts and remembering the unity of law that rules everywhere may gain a great deal that is definite and scientific with regard to the invisible world.

Mr. Dawbarn seems to think that we must pay great deference to the scientists. An inspirational scientist would be a good authority, but most scientists at present have dwelt so fully in the material realm that they are mere children in the perception of spiritual things. The Seybert Commission seemed determined not to see the truth of spiritual manifestations and could not have done justice to the subject if they had tried. Mr. Hodgson had to investigate a multitude of phenomena for many years before he could become fully convinced of the truths of Spirit nalism. Flammarion, of France, though perceiving much truth in Spiritualism, seems to look at it as through a glass

But that which seems to strike friend Dawbarn with alarm, is the designation of Religion as applied to Spiritual "A religion," he says, "necessaism. rily embodies a creed....A religion al-ways implies a God whom you are in duty bound to worship." But most of our thoughtful Spiritualists believe that Spiritualism is a religion as well as a philosophy, and yet I do not know of a single one of them that believes in anything that is binding on the plan of a creed, or will tolerate a collar around his neck. More than that, no advanced Spiritualist believes in God as a personal being, for such a conception would make him out a being of limitation instead of a vivifying power that fills the universe.

In the same number of The Progressive Thinker that contains Mr. Dawbarn's article (Oct. 15), Mr. Peebles makes the following remark, which is quite apropos to the subject: "I conchaff to the wheat, saith the Lord? Is current is again transformed into the not my word like as a fire? saith the corresponding ray of light. This ray Lord, and like a hammer that breaketh of light is reflected in mirrors and the from a creed with limitations and pendicular through the corresponding ray of light. the rock in pieces? Therefore, behold, reflection thrown upon a screen. Now alties for heresies. Those who see no differences the prophets, saith the it follows if all the points of a picture differences. difference between principles creeds, can probably see no difference between theology and religion, between churchianity and Christianity, or between alchemy and chemistry.

In my book Religion, which Mr. Dawbarn has possessed for many years, I make the following remark: True religion is the heavenly side of science, the divinest motive power of philosophy."

In another place I say: "Religion is the aspiration for the spiritual and the divine, the culmination of which we call God," but I take pains to show that God is not a personal being. The church world looks with horror upon those who deny God's existence, whom they call the Father Spirit of the universe, the culmination of all perfections and they declare that without this infinite arm to rest upon, this directing power of the universe. could not be sure but that all things might yet eventuate in discord and ruin. I often use the term that is thus dear to them, and however imperfect it may be in some respects, it stands for the center of all power and perfection, the goal to be aimed at by every aspiring soul. Then I go on to explain what we learn as a fact through spirit communion, that there are combinations of high spirits who preside over and direct those less developed, and still higher ones who direct and help this combination, and that there is a stairway of angelic and archangelic gradations until finally we reach those who are so exalted as to govern the world. Then still above these is a great solar center of exalted beings who have an advisory power over the worlds of the solar system. But there are gradations upon gradations of sublime centres in which godlike human souls are making their everlasting ascension toward the infinite glory. The highest of these, in which every being is a hundred times greater than the church conception of God, may be called the Deific Center, from which all realms of the universe receive light and power.

But friend Dawbarn says that "Modern Spiritualism is no more a religion than astronomy." That, to my mind, is a perversion of the whole conception of religion. Religion brings into action Veneration, Spirituality, Hope and Ideality as its central forces and beautifies human life, lifting the soul toward the celestial. This is what is done by Spiritualism, not by Spiritism. Astronomy appeals to the reasoning and perceptive faculties and only in an indirect way to the religious faculties. Alfred Russell Wallace, Epes Sargent and others admit that Spiritualism is the basis of all religions. People may bring up the false religions of the world in which bigotry and ignorance have tortured and slain multitudes of human beings, but what have destructiveness and animalism to do with genu-ine religion? True religion working in harmony with science is the most joygiving and exalting influence in laws to govern honest people.

I can imagine that a medium who never saw five hundred dollars could be sarely tempted by such an offer as be sorely tempted by such an offer as that; and if they are much like other people, it would be strange, indeed, if some of them did not fall into such a spirit, and is well adapted to place in passing from the old faith of her parents to the light and knowledge of spiritualism. It is written in a sweet spirit, and is well adapted to place in persecution that bigots may bring persecution that bigots may bring persecution that bigots may bring the content of the constitution of the United Spiritualism. It is written in a sweet spirit, and is well adapted to place in persecution that bigots may bring persecution that bigots may bring the content of the constitution of the United Spiritualism. It is written in a sweet spirit, and is well adapted to place in passing from the old faith of her theories as others do, and we shall have the Constitution of the United Spiritualism. It is written in a sweet spirit, and is well adapted to place in the constitution of the United Spiritualism. It is written in a sweet spirit, and is well adapted to place in the constitution of the United Spiritualism. It is written in a sweet spirit, and is well adapted to place in the constitution of the United Spiritualism. It is written in a sweet spirit, and is well adapted to place in the constitution of the United Spiritualism. It is written in a sweet spiritualism in the constitution of the United Spiritualism. It is written in a sweet spiritualism. It is written in a sweet spiritualism in the constitution of the United Spiritualism. It is written in a sweet spiritualism in the constitution of the United Spiritualism. It is written in a sweet spiritualism in the constitution of the United Spiritualism. It is written in a sweet spiritualism in the constitution of the United Spiritualism. the hands of Christian people. Price against us. E. D. BABBITT, M. D. Los Angeles, Cal.

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Lewiston, Me., Nov. 5, 1898. Dear Dr. Watkins:-I am feeling better and better all the time. I told Mrs. Parsons you were the most wonderful doctor I ever knew. Yours truly, MRS. ADA F. JENNINGS.

Aberdeen, S. D., Nov. 1, 1898. Dr. Watkins-Dear Sir:-I think I do not need any further treatment. I am better than I have been for twenty years. Can do more work, and sleep better. I walked a mile the other day, and back again, and felt none the worse for it the next day. Kindly yours, MRS. R. D. JACKSON.

Lawrence, Mass., Nov. 7, 1898. Dr. C. E. Watkins-Dear Sir:-I take pleasure in informing you that I am getting along nicely; have improved much. Will report again soon, Thanking you for the help you have given me in the past, I remain,

Sincerely yours, J. S. WRIGHT.

Our friend, Mr. C. H. Webb writes us from Fitchburg, Mass., under date of

I desire to say that I should feel very sorry to miss even an opportunity to refer anyone needing a physician to you, in preference to any other, etc. C. H. WEBB.

Cotuit, Mass., Nov. 4, 1898. Dear Friend:-Stomach is feeling much better; stiffness in my knees is nearly gone. I am very grateful for that. Kindly yours, HELEN HOWES.

Portland, Oregon, Oct. 10, 1898. Dr. C. E. Watkins—Dear Sir:—I write to inform you that I am still im proving. My back feels stronger, and am almost free from the headaches My nerves are improving; do not hav those old nervous spells, etc., etc.

FLORENCE McGREW 535 Union ave.

A Budget of Practical Information.

The management has nearly completed the program for the mid-winter meeting in this sunny clime. The ses-sion will begin February 5, 1899 and close March 5. The following speakers and mediums

have been engaged: Prof. W.F. Peck, of St. Louts, Mo.; Mrs. C. Fanny Allyn of Stoneham, Mass.: Mrs. Clara Field Conant, of Virginia; Mrs. Loe F. Prior, of Atlanta, Ga.

A first-class platform test medium

will also be engaged.

Mrs. Effle Moss, the materializing medium, will be present.

Prof. Peck will lead the singing.
The hotel will be ready for guests.

Rooms in the Club House for light house-keeping, can be hired for \$2.50 Rooms in private cottages and in Brigham Hall (furnished) can be hired

for from \$1 to \$3 a week.
One can live as cheaply at Lake Helen as at any northern camp. Mr. J. D. Palmer, the secretary, will be at the camp early in December, and

assist all who may arrive, to be comfortably located. The circulars are out, and can be obtained of the secretary, or of myself. They will also be placed for free distribution at the offices of The Progressive Thinker, the Banner of Light and

Those who wish to get the lowest railroad prices for a round trip ticket from the Middle West should go by the Queen and Crescent route from Cincinnati, Ohio. By writing to the general passenger agent of the Q. & C. at Cincinnati, all details as to time, route and

price of tickets can be obtained. New England, New York and New Jersey tourists who wish to go by water, can get all desired information by writing to me, enclosing four cents in stamps for circulars, etc. Persons intending to go to any other place in Florida can join my parties and save

much expense.

My second excursion will leave New York city on December 9, the third on January 6, the fourth and last on Jan-

Price for each in a party of ten or more—Boston, Providence, Worcester, Fall River and Springfield, to Lake Helen and return, \$44.56. From New York to Lake Helen and

return, \$40.56. These tickets are good to return singly, any time up to May 31, 1899. I have circulars which will give you all particulars. If you intend to go on any of these excursions, order your state-rooms of me at least three weeks

before date of sailing.

H. A. BUDINGTON. 91 Sherman St., Springfield, Mass.

PASSED TO SPIRIT-LIFE.

[Obituaries to the extent of ten lines Passed to the higher life, October 25,

1898, at Harper's Hospital, Detroit. Mich., Charles Wilson, aged 42 years. He passed out from injuries received from a street car accident. He leaves a wife and many friends to mourn his loss. He was a retired merchant, and A Diagnosis of Your Case Free, will be remembered for his benevolence and the good he has done. Interment at Springfield, Ohio. NELLIE S. BAADE.

Detroit, Mich.

Passed on to a higher expression of life, from Topeka, Kan., Nov. 3, Milo Norton, aged 80 years, 2 months and 15 days

He has been a staunch Spiritualist for many years, ever ready to lend a He who understands the action of drugs, and who is gifted with the power of correctly diagnosing, is the successful physician to-day

Specific Medicine I. It should have a wide circulation, as it well fulfills the promise of its title. For sale three weeks of intense suffering the specific Medicine I. It should have a wide circulation, as it well fulfills the promise of its title. For sale at this office. Price 75 cents. spirit was liberated and passed on to ion the choir invisible, whose music is No Drastic Drugs! the gladness of the world." MRS. A. L. LULL.

Passed to the higher life, October 19, 1898, from her late residence, Detroit, Mrs. Edith Berger, aged 27 years. She leaves a husband and young child and many friends to mourn her loss, but consoled by the fact that she saw and conversed with her spirit

father just before her transition. Services conducted by Nellie S. Baade, of Detroit, Mich. Passed to spirit-life, October 28, 1898, at his home in Davenport, Iowa, B. A. Cleveland, aged 76 years and 7 months.

The announcement of Brother Cleveland's transition sent a pang of sorrow

to the hearts of hosts of friends throughout the west. His connection with the M. V. S. A., as its president and as trustee for a number of years, made him well known to hosts of Spiritualists, and truly may it be said of

"None knew him but to love him, Nor named him but to praise." He was not only a devoted Spiritualist, but his purity and nobility of character made him an honor to the cause professed. His was one of the gentlest and tenderest hearts I ever knew, and his hand and heart was ever open to the needy and suffering. spite of the troubles and worries that overtook him in later years, he grew more spiritual-minded, more devoted to

"religion" as he called it. A few days before his translation he said to a friend: "Oh, the beauties of this higher thought! How it purifies and unlifts one. My soul seems so at peace with the world. I have not one unkind feeling toward a human being.

Mr. Cleveland did somevery effective work in his own community among prominent citizens, and I feel to say that the substantial résults will ve make themselves manifest in a way and to a degree of which few are

Lovingly and in behalf of his many friends, I lay these flowers of tribute upon the altar of his memory. W. F. PECK.

Ethel A. Wright was born in Clinton, DeWitt county, Ill., January 23, 1883. Died in Clinton, Nov. 10, 1898, of diphtheria. Was born a Spiritualist and died in perfect confidence and without fear, in full possession of all her mental faculties. In the last hours of her sickness her spiritual sight was developed, and she described her angel friends, and told the loved ones who watched by her bedside, that they were coming for her, and said, "I am going now." In ten minutes after she In ten minutes after she breathed her last. The old friends in South Haven, from whence the family moved last spring, will send many thoughts of sympathy to the sorrowing ones.

L. P. SQOFIELD.

Passed to higher life, from her home in Richmond, Mich., Mrs. Burgess, beoved wife of Oscar Burgess, a lady By Michael Faraday. held in deep respect by the whole com-

munity. The funeral services were Sunday Spiritualist Meetings in held in the Congregational Church. Mrs. Anna L. Bobinson, assisted by Rev. S. Long, pastor of the Congregational Church, addressed a large au dience. This was the first Spiritualist funeral ever held in the place. It aroused much interest, and a most attentive crowd of listeners paid strict attention to the beautiful words taken from the subject, "The Record of Our

Life."

Passed to spirit-life, Mrs. Maria Searles, born September 2, 1842; died at Columbus, O., Nov. 9, 1898. Funeral services conducted by Mrs. Carrie Fuller Weatherford. Interment in Greenlawn cemetery.

#### BOOK REVIEWS.

Her Bungalow. An Atlantian Memory. By Nancy McKay Gordon. Chicago: Hermetic Publishing Co.

It is difficult to write appreciately of a book unless one can enter fully into the spirit of the author. And certainly it would require the pen of one initiated into the mysteries of Hermetism to write such notice of this book as would meet the sense of "the fitness of things" which a genuine instructed Hermetist must possess. The volume purports to be a setting to words of some idealistic experiences. Its theme and motif is: Come up higher; higher in spiritual thought, spiritual philoso-phy, spiritual life. There is much that is sweet and beautiful, appealing to the spiritual nature; with much that to a non-Hermetist must appear hazy, cloudy with mysticism, and partaking of the olden Oriental ideas, such as reincarnation, and cognate theories having their inception in the dreamy conceptions of the introverted visions of con templative minds in the dim past. The concept of the past is taken up and carried farther and higher, into the mysteries of the eternal marriage of souls, the duality of soul, high in the realm of spirit.

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terms within your reach.

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The Englewood Spiritual Society meets every Sunday in Hopkins' hall, 528 W. 63d street; at 2:30 and 7:30 p. m. The First Spiritual Society of the South Side, No. 37 Thirty-first street, will hold meetings at 2:30 and 7:30 p. m., each Sundays beginning October 2, 1898. Mrs. Georgia Gladys Coeley,

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The First Society of Rosicrucians, J. C. F. Grumbine, permanent speaker, meets in their conference room, 810 Masonic Temple Building, every Sunday at 10:45 a. m., and 7:45 p. m. Church of the Ministering Angels, 590 South Ashland avenue, corner 13th

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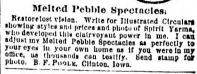
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