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INFALLIBLE PROOFS OF SPIRIT RETURN or dupes of sleight-of-hand, that man displays not the faith that removes

A Discourse by Rev. B. F. Austin, M. A., D. D., In the Knights of Pythias Hall, London. Ont., Jan. 8, 1899.

mony, or from lack of knowledge on the part of the witness. If I meet a man but once or twice, am but slightly aca man well and widely known—a pro-fessional man in your community, a lately crucified. Now, then, if I have years, some man very much like him is and in the possibility of demonstrating this man is seen in the same city from this man is seen in the same city from which the man is missing. Would it be possible to identify him? Could his wife identify him? Could his wife identify him? Could his children? Suppose you had the positive sworn testion mony of half a dozen of his most intimate friends—would this he sufficient? expression and color of his eye. I noted system. his height, his hair, his dress, his walk, Now, then, as all Christians believe his manner; I heard his voice. I con- that the Jesus who was crucified, reversed with him. I noted his language, appeared and was identified, the way is

ments-especially if supported by con- of sufficient testimony. To say that it current testimony? Well, our courts is unusual, new, strange, contrary to give their decisions on such testimony. general experience, etc., etc., is but to They award judgments, transfer prop- assert a limitation of our ordinary exdeath penalty on just such testimony. It does not touch the question at all as to the possibility and In fact, if under such circumstances. men cannot be positively identified then nothing whatever can be established by human testimony. Why does it not occur to some enterprising attor- evidence adduced in favor of Christ's ney in the courts, when such overwhelming evidence is presented against his client, to show the possibility of our the actual return and identification of senses deceiving us, to lecture the the so-called dead to-day, surpasses in judge and jury on the hallucination a variety of respects the historical evitheory, to prove that people may be dence of the resurrection of Christ, hypnotized and made to believe any upon which historic and dogmatic thing, and to even go so far as to prove Christianity, as I have shown, rests. the possibility of the concurrent halluconcurrent hypotizing of a whole company? I throw out this hint gratuit-testify to the fact of Christ's return. judge and jury would agree with scrip- terialist to-day, what evidence have we ture and assert that in the mouth of historically for the marvelous story of shall be established.

of the dead-if there be any state or as I do, credit for judgment, honesty condition or manifestation of the sincerity, etc., and, at best, we have dead-that we cannot possibly identify few records written we do not know any manifestation as a person once just when or where or how as the sole known to us or as a proof of in- foundation historically for our Chrisdividuality." Then I am sorry for the tian system. "It is sufficient," declares built upon just that possibility. If it cannot be proven and established beyond doubt by the testimony given in the New Testament, that Jesus arose from the dead, then historical Christian type he had a feet to neat upon New Yestament, that Jesus arose from the dead, then historical Christianity has not a feet to neat upon New Yestament, and the theologian. "It is entirely inndefunct," says the skeptic. But, adequate copts it and we all rejoice to believe it true. But for the actual return of the so-called dead to-day, I can bring you tianity has not a foot to rest upon. Not not records, but living men, into whose only so-doctrinal Christianity must go honest eyes you can look, whose words proceed to show, unless we can prove passion to the apostles and to Paul. petent tribunal. Every reader of the New Testament that comparatively a small part of its teachings are given directly as absolute certitude in the minds of every reasonable way, identified in these they could of his discourses, and in the position requires more faith, or rather failed to fecall. I do not wish to argue, however, that point here and now—for it is not necessary for my purpose. So, if you wish it, let us assume that we authors and brilliant men and women, have the very words of Jesus in the who have in some cases spent a quarter Gospels. They contain certainly the of a century in scientific investigation,

The evidence that Jesus Christ rose from the dead, or to be more scriptural, out of the dead, is the evidence of human witnesses who testified that they had seen him, talked with him, touched him, at with him, personally identified in an allowed every scholar will admit, him, at with him, personally identified in the theologian of Christianity. He will desting the the delegated it into the service with the control of the central and basal doctors of the cent united testimony of this fact to the elaborated it into a system. He took world. This was the substance of the sayings of Jesus, the teachings of apostolic preaching: "Jesus" and the Judaism and the philosophy of Gambard and the philosophy of Gam apostolle preaching: Jesus and the studies and the philosophy of Christensurrection." The apostles went aliel and made the theology of Christenster testifying to this fact as tendom. I do not wish to argue Lero everywhere testifying to this fact as tendom. I do not wish to argue Lero any difference whatever between Paul's teachings and Christ's. It is not necesswere witnesses, and when one of their teachings and Christ's. It is not necesswere witnesses, and when one of their teachings and Christ's. number apostalized another who was sary to my present argument. I will a witness, was appointed-to testify to assume that they harmonize. But men the truth. They declared that what they had heard and seen and felt; what their hands had handled, they testified revelation of Jesus Christ. If Paul is to men. to men.

IIUMAN TESTIMONY.

Historical Christianity then is thus based on human testimony. Human the based on human testimony. Human the based on human testimony. Human the based on human testimony the base based on human testimony. Human the based on human testimony the base based on human testimony. Human the based on human testimony the base based on human testimony. Human the based on human testimony the base based on human testimony. Human the based on human testimony the based on human testimony. Human the based on human testimony the based on human testimony the based on human testimony. Human the based on human testimony the based on human testimony the based on human testimony. society proceeds in its social functions, sufficient proof of that fact that he its business engagements and courts of arose, and that he gave this system to its business engagements and courts of justice, and the supposition that human restimony can positively identify an individual. Such identification takes place in every court of justice. It is true mistakes occur sometimes and human testimony is at fault. But this failure to identify generally results either from lack of concurrent testigether from lack of concurrent testigether. without evidence before the world. BASIS OF CHRISTIANITY.

Of course Christianity, whether it can quainted with him, I may honestly fail be proved that it sprang from Jesus or to identify him or may possibly be mis-not, is in itself its own best witness as taken in any views I may form con-terning him. But will any one in his But I assert without any fear of consenses say I could not identify a friend tradiction by any logical mind, that had known a score of years, or a historical and doctrinal Christianity member of my own family, or a neigh-bor? Some difficulty might exist about establishing by testimony that certain identifying a-man who was unknown manifestations made to the apostles except in a small circle, but could there and to Paul were verily and truly be any possible difficulty in identifying spirit return (from or out of the dead) lawyer, a doctor, a clergyman? Let us not established the possibility of identi-suppose for a moment that some well-known professional man in your midst namely, of proving that the same Jesus is suddenly missing. You don't know who died of Calvary actually appeared whether he is dead, has run away with to Paul, if I have not proved this fact some man's money, or with some man's to any one else on earth, I have proved wife, or whether he is hiding from fus-tice or where he is. Well, after a few believe in the possibility of spirit return seen in New York, or London. Possibly the identity of those returning, he does mate friends—would this be sufficient? deny the possibility of spirit return and They come to you and individually say: identification, without destroying the "I saw him in the light. I caught the very foundation of the Christian

his mannerisms, his peculiar mode of clear to establish in every Christian speech. I swear positively it is he."

What do you do with such plain state-day. It is a question of evidence and actuality of the return of the so-called

How does our evidence in favor of spirit return to-day compare with the Just like to question them now and see resurrection? I have no hesitation in Look first at the number of witnesses

ously to the legal profession, but I fear But when we present Christianity to that the calm judicial mind of the the heathen, to the skeptic, to the matwo or three witnesses every word his life, death and resurrection? We have a few Gospel records, not all from But," you say, "it is possible, we all eye-witnesses, purporting to be written believe, to positively identify a living by the men whose names they bear and man. But we know so little about the state and conditions and manifestations they were all eye-witnesses. Give them Christian church-for Christianity is the theologian. "It is entirely inade you can hear, whose lives you can judge, whose reason, honesty and inthat Jesus Christ manifested after his tegrity you can prove before any com-

BIBLE TESTIMONY SURPASSED. Not only so-for the half-dozen recfrom the lips of Jesus. Most of the ords of the New Testament, I can sum-New Testament is made up of the mon a million witnesses in the United writings of Paul and various epistles of States and Canada, men whose intelliother writers. In the Gospels we are gence, education and moral worth can-supposed to have the words of Jesus, not be impugned, who will testify that especially in John. It is, however, an they have seen, felt, heard and, in every careful and candid student of the New spirit manifestations the friends they Testament that even in the Gospels we knew in the flesh. What will you do have not the words of Jesus ipsissima with their testimony? Will you say verba, but rather an account or version that a million men and women in the of them by honest but fallible men like United States and Canada are all fools ourselves, who gave from memory what or misled, or gone insane? That sunmanner of all writers of that uncritical more credulity than the belief in spirit and unscientific age, rounded off and return. The man who believes that filled in what was really lacking in the Alfred Russel Wallace, Sir William original speeches or what memory Crookes, C. F. Zollner of Germany,

grandest ethical system the world has that all these are either fools or insane,

mountains, but the credulity that swal-

Another important respect in which the testimony of to-day to spirit return Christ's resurrection is in the fact that much of the testimony of to-day is from men qualified by most careful scientific training and culture, and relates to phe-nomena observed by them in their own homes, under strictest test conditions, and in presence of skeptical witnesses, phenomena which has demonstrated with scientific apparatus the existence of both force and intelligence that could not belong to any one present in the flesh. Sir William Crookes, F. R. S., president of the British Association, has spent many years in investigating, and his testimony to Spiritualism stands out like Gibraltar against the angry waves of passion and prejudice from the ignorant masses and bigoted

Alfred Russel Wallace, F. R. S., than whom there is no higher name in science to-day, who was converted from inidelity to believe in the existence of a spirit universe by the phenomena of Spiritualism, has spent over thirty years investigating, and declares unequivocally his belief in Spiritualism. F. Zollner, Professor of Astronomy in Leipsic, made an extended series of scientific investigations and was converted to Spiritualism, So was Prof. Hare, of the University of Pennsylvania. So was Judge Edmonds, Dr. Geo. Sexton and a host of others who began with scoffing and skepticism and ended with firm faith in spirit return.

Now the number of able and dis-tinguished men who have, after full, patient and painstaking investigations, adopted the spiritual philosophy, and have done so contrary to all their early convictions, might be almost indefi-

nitely extended. Of course with some men, science and scientific men are not held in high esteem. There are many Christians so narrow in their views, so blinded in their judgment, that they cannot see the debt the world owes to the scientists, and are prone to regard them as agents of his Satanic Majesty in promulgating facts and theories in oppogetting far more benefit from scientists than it is from the teachers of dogmatic theology. The schools are doing better work than the churches-because in place of teaching opinions of men who lived long ago, creeds formulated centuries ago, theology much of it out of accord with science and a true in terpretation of Scripture, the schools are teaching facts and prompting men to personal investigation. I cannot forbear here to give a little fable that will illustrate the absurd attitude many religious people assume toward the

A TRIP TO HELL. It is said that a very good Sunday School Superintendent, who held these narrow views about the scientists, died and went to heaven. He was admitted by Peter, and after a look around the city asked if Tyndall was there. no," was the reply, "he is down below."
"Just as I expected," said this good man, "I did not think Tyndall would be here." "Is Huxley here?" he asked, and was at once told that he was also in the lower department. "Just so," said he, "Just so, I hardly expected to find Huxley here," and so after asking about a number of prominent scientists, he found them all down below, where all is woe. "Well," said he, "I would if they hold the same views they pro-mulgated on earth." "That's very easy," said Peter, "since there are sev eral fast excursion trains on the route now-a very popular route, you see." So the young man took in the trip. On the way the conductor announced the stations, and at last shouted out the terminus of the line. The young man looked out to see a very smiling country, beautiful city, fountains, flowers, shrubbery, etc., etc., and he called out at once that the conductor had made a mistake. It could not possibly be the terminus of the line, but seeing every one getting out, he concluded he would also. He entered a beautiful garden, and there beside a fine fountain stood a man who had been one of the leading scientists of the earth. "What do they call this city?" the young man asked.
"Why the name is Hell," said the sel-

"Well, I hardly expected so fine a city," said the young man. "You seem to have an excellent climate, too. I always thought—according to reports about this place—that your temperature was too high for comfort."

"Well, you see," said the scientist, It used to be, it used to be-but we've improved the place very much. I'll tell you how it came about. For several, hundred years the Christian churches have been sending all the best scientists down here, and they have set to work and improved the place until now it is by far the most beautiful and prosper-ous city in our country." And the young man was so impressed he sold his return ticket and remained.

SOME INCONSISTENCIES.

"Yes," says some good orthodox brother, "I believe the spirits do return, but the Bible forbids it." Yes, there are some regulations of the old Jewish church forbidding Spiritualism, but is it not a strange way of interpreting Scripture, to select arbitrarily hap-bazard a regulation here and there out of the Mosaic church code, and try to fasten it upon our shoulders to-day, and at the same time adopt a principle of interpretation which abrogates the whole Jewish economy, save possibly the Ten Commandments? Christ based the necessity of his coming on the temporary and imperfect character of the Mosaic system. He set his teachings again and again in sharp-contrast with the Mosaic teachings. He repeatedly violated the Mosaic law.

Now let me ask my clerical friends who resurrect these obsolete statutes of the old dispensation against Spiritualists (just as a narrow bigotry and gross ignorance of psychic phenomena, re- for scientific men, think for a moment Who, in the clash of brain with brain,

England against modern psychics), let the flippant statement of ignorant bigme ask my clerical critics what conductive orry, "It is all of the Devil." sistency there is in quoting the Old Testament law of Moses against me. while they live in daily violation of the

I saw a queer spectacle not long since. It was in a conference which by a large majority expelled a man for believing in spirit return, and the only Bible argument advanced against him was this Old Testament law, while the very men who sat and put him sut of the synagogue, thanking God they were not like this poor Spiritualist, breaking divine law, in the clothes upon their backs, in the food they ate, in their treatment of wife and children, and in their treatment of a host of public questions, were living as though there never had been a Mosaic economy.

A CONUNDRUM.

Of course we are told how very wicked it is to talk with or have any-thing to do with men out of the body. But I cannot see why it is worse to talk to a man because he has thrown off a heavy overcoat-than it is to talk to him when weighted down with it. Why is it right to talk with a man an hour before his death and wrong to talk to the same man an hour after his death? There's a conundrum now for our critics. Is there something in the surroundings of our departed friends that con-taminates them and renders their conversation hurtful? Supose we grant this in the case of very bad men and allow, if you will, that men who have been even a short time in the sulphur and in the very bad company of the damned, are not fit company for good people like ourselves. Why is it wrong to talk with good men who have gone to a good place and been in good com-pany ever since they left us? Why should their addresses hurt us? For example, I had a ministerial friend, a spiritual man if not a Spiritualist, who passed over the river some years ago. His conversation was always delightful, instructive, spiritual and ennobling. Now, granting it is possible for him to talk to me, how could his addresses hurt me? Possibly he may know more now than when in the flesh, he may be more spiritual, his vision is no doubt clearer, his range of knowledge broader, certainly if he could run the risk of talking to me. I can afford to take any him. So I reason-but I forgot that every Spiritualist has lost his reasonso they say. Very well, then, let this stand as an illustration of my inability to reason, that I cannot see the sinfulness of talking to a man who has thrown off his load of flesh and blood merely on that account, and why a man from the invisible realms may not be as good company and as instructive and as profitable as when he came to us weighing 200 pounds avoirdupois.

ALL OF THE DEVIL.

Then this singular feature of the Bible argument is to be noted. We must either assume that Christ as our exemplar set us a very-bad example, or clise it is proper for us—as for him—to converse with the departed. He not that govern them, and leading them to bread and fat things full of marrow; James and John in the night season to spirit realm. The spiritual philosophy that remarkable interview on the Mount of Transfiguration.

actually occurs, but then it is all of the

Now the Devil has played a very important part in the drama of human history, if we can only believe all that told us-so that the theory of the Devil or his imps being at the bottom of all this phenomena is not very new. am afraid it is not very satisfactory either to the reader of history or the student of science-for every one knows that according to history the Devil has been credited with about every new invention, every new truth, levery advance in philosophy, every reform in religion, and so, according to history, the Devil must be a surprisingly active and witty and ingenious fellow and full of the spirit of reform. Indeed, if the Devil has done all that is attributed to him, he deserves great praise in place of imprisonment.

Now, leaving aside-some minor diffiin conceiving the Devil in so many thousand places at the same time supposing that God, while prohibiting our friends from coming to us, yet allows the Devil free play in communicating with humanity, the character of these communications renders it absolutely impossible to regard them as having Satanic origin.

ETHICS OF SPIRITUALISM.

After some years of investigation, inder a great variety of dircumstances I dare affirm that the ethical system taught in these spirit communications has never been surpassed in either the lofty character of the duties it proclaims or the power and variety of the motives it urges to secure obedience to

The spirituality, beauty, and inherent divinity of many of these spirit messages, renders the thought of their diabolical origin a moral impossibility and the expression of that thought a blasphemy.

When I visited recently a venerable friend, the Rev. F. M. Finn, chaplain of the Stony Mountain Penttentiary, and preached to the prisoners, he showed me one of the number, whose crime was shooting a man who was riding a bicycle. The prisoner had never seen bicycle, and when he saw one in motion over the prairie, glistening in the sunshine, and a human form astride it, he declares he thought it must be the Devil and thought if he could shoot him it would put an end to all the trouble in the world. His design was good; his zeal was praiseworthy; but he was somewhat lacking in knowledge of the of a low type of intellectuality, but it does not require a high degree of intellectuality to see the Devil in every-thing that is new or mysterious.

Let no one then, who has any respect for human reason, who attaches any weight to human testimony, who has any reverence for scientific enquiry and surrects the old laws of Charles of to satisfy the intelligence of this age by Is fearful lest the truth be slain,

This philosophic religion to which Sir Wm. Crookes has devoted so many years of experiment, which has won the intellect and heart of an Alfred Russel Wallace, which has received the confirming testimony of Judge Edmonds. Epes Sargent, Camille Flammarion, W. T. Stead, C. F. Zollner of Germany, Victor Hugo, Gerald Massey, Dr. Joseph Cook, Dr. George Sexton, W. M. Thackeray, Lord Lytton, Elizabeth Barrett Browning, and a host of other bright intellects, is not to be snuffed out by a puff of pleasantry or damned by labelling it with the Devil's name.

WHAT THE WORLD NEEDS. Now what kind of a religion does the

world need to-day? I answer the world 1. A religion founded on demonstrated facts of the present day experience. The miracles and demonstra-

ions of a preceding age will no more suffice for this age than the food and air used by our fathers will nourish our bodies to-day. God gives his revela-tions to every age and to every nationfresh truth to nourish our spiritual nature as he gives fresh verdure on the hills and fresh flowers in the valleys. Air breathed becomes impure. The best conceptions of truth in one age become poisonous in the next-within the narrow walls of ecclesiasticism. The preaching of to-day that follows old lines is powerless. The churches are becoming superanuated through clinging to old forms of faith and practice, and are becoming powerless to either reform the life or comfort the heart. The old theology is dying-stricken to the heart by scientific truth, and thousands of men within the churches, aye in the very pulpit, are in doubt and in-certitude. Because theology has been crystallized the church is becoming dead to spirituality. The voice of God is lost in the platitudes and dogmatism of the pulpit, and while the church re mains as a great social factor, a beneficent moral teacher, its power over the heart and life of men is largely spent force. To-day men are ruled by the scientific spirit of the age. Authority has had its day. Demonstration is now required. You tell a man there is a spiritual universe, another life, source of inspiration, and he asks proof preached a demonstrated religion. The spiritual philosophy is the only form of public religious teaching that says to its followers, "Come and see, investigate, try, prove, and after you have had proof, accept"—in place of the usual

2. We need a religion that can demonstrate the spirituality of man's nature and the spiritual basis of the universe, and thus kill the materialism of this age. Our age is not only scientificthat is all right. It is materialisticthat is all wrong. The world is steeped to-day in this materialistic spirit and only did so himself-he took Peter, know and reverence these laws of the does this. It converts the infidel, the agnostic, the materialist, not by preaching of the pulpit, but by the eloquence of facts and testimony of personal experience with the unseen world. The have been converted by this philosophy from blind materialism to strong faith

swallowing of a creed.

is a formidable one. 3. We need a religion to-day that teaches how the kingdom of God is to be set up here on earth-how the in-dividual should live physically, intelectually, morally; how the home should be constituted, how society should be organized and ruled. We don't want cloud-land religion, but a religion of everyday affairs-one of deeds and practical everyday life.

4. We want the religion of love which Christ taught and the religion of humanity, namely, the religion that teaches that the service of God is the service of our fellow men, the religion that shows the superiority of the deeds | wither, and where the morning suns of of mercy over the worship of authority, and the idolatry of creeds and stand-

5. We want a religion that recognizes and exercises the gifts of the Spirit today as the early Church of Christ recognized them and exercised them. The gifts of healing, clairvoyance, speaking with tongues, discernment of spirits, prophecy, etc., are all scriptural gifts and should be in the church today. The church that is without them s giving but an emasculated Gospel to he world. I do not assume responsibility for the teachings of Christian Scientists, yet their work demonstrates the possession of healing power in the world to-day outside materia medica. This same healing forms part of the philosophy of Spiritualism.

6. We want a religion that can comfort human hearts in the sorrows of life. The old theology hangs like a pall of gloom over sorrowing hearts of humanity. Every orthodox minister knows his utter inability in many cases to comfort sorrowing hearts out of the old theology. Yet he is thus commanded: "Comfort ye my people."

7. We want a religion of faith-not infidelity. To-day the greatest infidels are not the scientists and so-called skeptics, but the narrow ecclesiastics who receive by tradition the miracles of former days and deny the miracles supported by incontrovertible testimony to-day. They believe the traditional with or without evidence, but they reject the demonstrated facts of our age though attested by a million witnesses.

WHO IS THE INFIDEL? Who is the infidel? 'Tis he

Who dreams man's thoughts should not be free; Who'd veil truth's faintest ray of light From breaking on the human sight. 'Tis he who purposes to bind The slightest fetter on the mind:

Who fears lest wreck and wrong be wrought To leave man loose with his own thought;

That wrong may win and right may

This is the infidel. 'Tis he. Who is the infidel? 'Tis he Who puts a bond on what may be; Who fears time's upward slope shall

On the far summit-and descend: Who trembles lest the long-borne light Who doubts that life shall rise from death

When the old order perisheth; That all God's spaces may be cross't And not a single soul be lost— Who doubt all this, whoe'er he be, This is the infidel. "Tis he.

Who is the infidel? "Tis he Who from his soul's own light would

Who drowns with creeds of noise and The still, small voice that speaks within; 'Tis he whose jangled soul has leaned

To that bad lesson of the fiend, That worlds roll on in lawless dance Now hither through the gulfs of chance;

And that some feet may never press A pathway through the wilderness From midnight to the morn to be-This is the infidel. "Tis he.

Who is the infidel? 'Tis he Who sees no beauty in a tree: From whom no world-deep music hides In the wild anthems of the tides: From whom no glad bird carol thrills From off the million-throated hills; Who sees no order in the high Procession of the star-sown sky Who never feels his heart beguiled By the glad prattle of a child; Who has no dream of things to be-This is the intidel. 'Tis he.

AN EX-DISCIPLE DIVINE

Spreads His Views Before Our Readers.

TALKS OF HIS PROGRESS-AND DOESN'T BELIEVE IN A HOLY

To the Editor:-"A man that hath friends must show himself friendly." I esteem it a great honor to have the friendship of such an eminent, worthy, scholarly, venerable man as Dr. Peebles, and I take this method of expressing my appreciation of the kindly notice accorded me and my little book in "Lucubrations and Scintillations," June 27, Progressive Thinker.

Dear Doctor, if you accuse me of hav ing been once a "Disciple preacher," I must plead guilty. I was once a babe; but I grew and waxed strong, and though I have not yet quite recovered from the upsetting which my "spiritual" stomach experienced when I took nevertheless, I rub along, and hope to build up quite a vigorous mentality on the N. S. A. for president or any other a regular diet of "nuts"-nuts are hard to crack, but as food for thought they are very healthful. Doctor, you know from experience in "journeyings oft" how the rough seas meet and how the list of men who, like A. R. Wallace, pervous stomach "tossed about with many a conflict, many a doubt" vainly tries to accommodate itself to the strange conditions, and how (if I never see the back of my neck) Jonah when he vomited up the whale was simply not in it. Didn't it make you feel sick' Didn't it give you "that tired feeling?" And then if you were like me with couple of theological bones sticking in your epiglottis, the sea and the waves roaring-but what am I talking about You are standing upon the mountain of vision, contemplating the glories un-spenkable of that higher spiritual ex-istence, where brightest hopes never perish, fondest loves ne'er vauish, truest friends ne'er falter, brightest stars ne'er fade, where flowers ne'er progress-Say, Doctor, if I get over this sea

sickness, still I've got to climb the Rocky Mountains, pass the grand can-yon of the Colorado, and all the dust and heat of the desert, and the bram bles and tangles of the wilderness, and the blizzard and the wintry blasts." Shall I ever have a telescope powerful enough to enable me to see up to where

you are "standing upon the mountain of vision?" Could I only have been wise enough to be foolish enough to stay in typed set of opinions, how easy to have gathered into my life financial success and to my name renown; but having been foolish enough to be wise enough to change with the dawn of my reason, the expansion of my intellect in the assimilation of truth and the evolution of my ideas, Lam exposed to the sneers and taunts of creedalism on account of my instability and insanity! But I don't regret it one lota. If I had

the whole business to go through again, perhaps I would stumble forward in the same way. But you will sympathize with me, doubtless, when I tell you everything is, to me, marked with an interrogation point. I question everything. If I say "all is opinion," even doubt my doubts.

When I was a little boy, I wanted to know if Jesus would not get wet up in the sky? When I thought of heaven as a glorious place, and hell as a locality. wanted to know if God were omnipresent, how he could avoid being in hell. Would it be right to say, "Our Father who art in hell?" If not, why

As I grew, "nourlshed in the words of faith and of a good doctrine," I exam-ined the atonement idea. Did the unchanging One ever allow the world to get into such a fix that, in order to save but a few "brands from the burning," he had to put up this bloody scheme as the best effort of his altered mind?

Then I questioned the infallibility of the holy book in the pages of which I found the story of this stupid lie. When I read "the golden rule" in Chinese philosophy enunciated ages before Jesus

was said to have been born, and when I read the delectable dialogues of Plato in which he reasons of immortality hundreds of years before Jesus is said to have brought life and immortality to light. I cannot credit him with any special mission as the revelator, the son of God, the savior of men.

Believe me, I can draw the deadly parallel with all the wise sayings of the New Testament and show how they have been plagiarized wholesale from the so-called Pagan authors.

Christianity corrupted Paganism. So at present I take issue with my venerable friend. Mythology and astrology contain all there is in it ages and ages before it is claimed it was revealed" by a man born of a virgin with a holy ghost papa.

Would that I could wipe the cobwebs of this superstition forever from the brain of man.

Oh! If it were all true, still is it gone, and let the dead past bury its dead. "Great Caesar dead and jurned to clay

New occasions teach new theories. Time makes ancient good uncouth, we must ever up and onward, would we keep abreast of truth." Standing upon the "mountain of vision!" Doctor, why don't you write a book on government or the social evil? Is it nothing to you that many a "son of man" hath not where to lay his head?

Can you explain to me this mystery,
That, whilst there are important
things at stake,
Men argue as they have argued since
the dawn of history,

Each for his little darling own opinion's sake?

As to Spiritualism, I have already writen enough; but I have questions to ask: Are there black spirits and white spirits, and half-breed spirits? Do spirits grow old? Can they commit suicide? What countryman will I be when I get "over there?" Shall I be able to emigrate if I don't like the cli-mate? Now Doctor, "burn" me up; I expect to be "burned" some day, any-how. If The Progressive Thinker will only print and publish this letter, I am sure it will produce some pithy paragraphs from the pungent pen of the Patriarchal Pilgrim Peebles. WALLACE E. NEVILL.

EMPHATICALLY--NO! Is Not Hungering Nor Thirst-

ing for Office. Fully appreciating the kindly senti-

ment that induced Moses Hull to nominate me for the next president of the N. S. A., and Brothers Kates, Austin, Rathbun, Fletcher, Williams, Mayer and others for seconding the nomination, either in private, or through the press, I nevertheless respectfully and positively decline.

Again thanking these friends, I have

o say that under would I allow my name to go before office connected with the association. This in final.

Permit me to further add, that I am strongly in favor of the N. S. A., in favor of state organizations, of organized local societies and organized home circles-but am neither hungering nor thirsting for office.
J. M. PEEBLES, M. D.

Battle Creek, Mich.

OVER THERE.

It matters little, born to die. Or how, or when, or where; Tis but the closing of an eye, A finttering of the pulse, a sigh, All motionless our form doth lie, And we are over there.

It matters little how we die, Ball, blade or lightning's glare; Sudden, when hearts beat high and warm, Or in consumption's wasted form,

No matter, over there.

It matters little when we die. In youth, 'mid spring-flowers fair, n manhood's bloom, 'mid summer trees, Or, gray with age in autumn's breeze,

Like birds, seek sunnier climes than these, And pass on over there. t matters little where we die,

For God is everywhere: His angels walk the sea and land, They watch and wait, an unseen band, To take the new-born spirit's hand, And guide us over there. But much it matters how we live,

In God's good world so fair; If onward, upward climbs the soul Toward heaven's eternal, glorious goal, We'll happier grow while ages roll-In beauty over there.

We never come this way again, But oh! be this our prayer: That each day passing one by one, So beautiful twixt sun and sun, We do as we shall wish we'd done

Through ages over there! W. GOLDSMITH BROWN. Stevens Point, Wis.

The greatest events dawn with no more noise than the morning star makes in rising.—Beecher.

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

There are persons who regard their friends as victims devoted to their reputation .- St. Evremond. A light of duty shines on every day,

for all .- Wordsworth. God created man in his image, and man makes haste to return the compliment.-Helne.

If every man works at that for which nature fitted him, the cows will be well tended.-La Fontaine.

What will be our harvest? is our first question to-night. I would that I had the power to raise the foundation both wide and strong; I would that it were within my own capabilities to build for weary men such fair homes that no artist, though his brush may be dipped in divinest inspiration's glow, could picuninhabited, for at once would the chil- the same as it is handed to you, but we dren of men consider death no sting,

ber, right here, in telling you of the is due to them is just what is due to laws which govern the spirits of people | your friends on this plane if they have in the next plane of life, we only want | deserved it. you to use your reason. We are not teach you your lessons, and as the old low, so it is in the heavens above." plants his orchard must wait for the the cold to bring it out to its fullest becoming impatient, you well know the to teach you purity. result. Finding himself in a poor state of health from having been impatient and not waited until the golden ripe fruit was ready for eating, he at once, are able to control the medium. If the in his ignorance thinking that the fruit eaten before its time was evil, turns and hews the tree to the ground. Do you not consider him one of the most ignorant of men, knowing as you do, the inevitable law that must work out man with so much folly.

over; he finds plenty to keep him through the coming cold weather.

See how Nature provides for the tiniest baby; she has given milk unto | in the same light as a parent views the | granted, the inference is that each inbabes. For who would think of feeding the little ones with flery liquor or | ing they will soon pass away in a | and this constitutes progression. It is the stench of tobacco? But instead of larger growth; the vibratory waves are likely to continue forever, from the fact that the tiny little thing is fed from the pure fountain of the mother's life. Nature has so grandly ordained it; but to the material senses so satisfactorily, man is prone to pluck his fruit before it is ripe, and when he finds within himself the strong force-remember, this thought you must take, that "He who idly sits and thinks

Sows a nobler crop than corn,

Aud when God thought, the world

So remember that thou art a thought of God. Thou art a thought planted 'in the garden of Mother Earth. Now draw your comparison, and see how many of you pluck your fruit too soon. Then this life is only one life in the many lives which you all must pass through. The man who steeps his young blood in the burning intoxication of drink, or who overpowers by lower thoughts the acting, thinking part of his nature which makes him like upto God-"For when God thought, the world was born"-so he must expect to have things born of the flesh, and if the grander part of his nature has been allowed to lie dormant, can he expect in old age to reap a grand and glorious

Some will teach you that everything which man does is for his good. Let me say that man may eat his fruit too soon and not walt for it to be developed. Would the apples be thought bad if left to hang until ripe? If man placed everything in harmony and where it belongs, all would be good, but when it is out of place, it is man's curse. All the evil and all the devil that is rampant in the world to-day is ignorance. It is only because man does not understand. You understand how to let your own harvests alone until they are ready for the reaping; but in your own nature you gather them in in their green state, and then you expect them in your old age to give you a bountiful return. Then can you, passing through | Sunday was a clear day and about life gathering your fruit too soon, using | fifteen hundred people were in attend- | new individuality on the earth-plane. the God-given power of your nature for | ance to hear Mr. and Mrs. G. W. Kates. the pleasures of flesh, expect to reap in | These workers had become prime the next plane of life a golden harvest? | favorites in Grand Rapids. Mr. Kates As in earth life, so in spirit life, and on | and on through all infinitude of time and space rolls the great wheel of evolution. So you reapers can be easily know what your harvest will be, acsown your seed here.

The question has been asked us: "Where are the temples of learning?" As we stated before, the first plane of at night and most of the visitors during | contradictory to it. We think the spirit life is right here, and all so-called the day remained to hear her. earth spirits are studying and living their lives with the children of men; but it is as utterly impossible for the highest denizens of the ether air, after be followed by Mrs. Sheets and Mrs. | conceive of Spiritualism other than having passed out of this heavy atmos- | Kaynor. phere which extends some forty or fifty miles from Mother Earth, to return, as It is for the animals and inhabitants of | beautiful vase of flowers, mostly of the sea to live in the air, or for the human being to live in the water.

We will take our artist of last Sunday | they have so excellently instructed. evening who has found that in painting the glorious colors upon canvas spiritunily so that the dying eyes of some one could see the beauties of Nature portrayed before them, his work must be unselfish, and as soon as he realized propriate wedding souvenir. Contains impeded by another fleshly tabernacle. that fact he passed into the next plane marriage ceremony, marriage certifiof life, and there found the first grade cate, etc., with choice matter in poetry of the spiritual temples of learning. He and prose. Specially designed for the passed from the state of being an earth- use of the Spiritualist and Liberal min-

third plane. The second and third planes only differ inasmuch as one is one grade higher than the other.

Question: "Why is there so much What Shall the Harvest Be? contradiction in this spirit return, and why are those who seemingly do some of the greatest work prone to error through themselves and their guides?" The only way in which we are able to communicate is upon the vibratory waves of the atmosphere, and aided

also by a sort of photography in the second and third planes of life we are able to strike the photograph across the medium's horizon; but I tell you, chilture them. If the heart that throbs and | dren of earth, those who return to beats for thee could bring these homes | earth are earth-bound spirits alone. to thee, could bring them in thy times | Our halls of learning are like Edison's of trouble and in thy times of sorrow, laboratory. Edison does not come to same coherence among those who have so that thou mightst look beyond the | Seattle, does not go to New York, does dark, turbulent waters of life and see not travel all over the world to see that there tall, gleaming, marble turrets, in- his wonderful inventions are being hale the fragrance of sweetest flowers, recognized; but he stays in his little and let thy whole soul drink in at once | dark chamber aided by scientific minds. the full completeness of love's divine | So do we, in the same way, comrevelation-if all this could come to municate upon the vibratory waves man by the wish that throbs in my from the second, third and fourth heart, there would be no one lonely or planes, but no higher. After that it is lines of thought, have sought to enhomeless to-night; there would be then handed down from the seventh graft them upon Spiritualism, and have erected for every one such a safe refuge | sphere to the sixth, from the sixth to | in this way bewildered many earnest that to-morrow would see mother earth | the fifth, and then down to the fourth, | investigators. The doctrine of re-

wrapped and lost in victory. But it is | the same as they hear upon the earth | brought in, its train the evil which | beyond my power to do so; the in- plane. The higher minds, such as Jesus attends the introduction of what is evitable law that rules the universe, of Nazareth, who is a grand worker in that places men here, places them upon | the seventh sphere, who there stands the next plane, places them where they | with his little circle of twelve chosen are chemically, spiritually and physi- spirits around him, go forth forming decarnate souls can manifest their prescally fitted for. That law has ordained | their vibratory waves, but never leavthat thou must remain here and tend | ing the seventh sphere. They may send their vibratory waves from the seventh We will liken thee unto the man who sphere to the sixth, and so on down plants the seed; in his mind he sees a from the sixth to the fifth and to the fair orchard bearing ripest, richest | fourth and third, but once in a while fruit-we will say that in following the | when we find all the properties in the | incarnated in a neighbor's child. In lines of nature as thou dost understand, instrument which we are using, then such a case, if we and that neighbor remember, I would rather speak five some fair denizen of the next sphere met the child in spirit life, it would be words with my own understanding may come to us with sweet messages of claimed by both. Some of the advocates than a thousand with tongues you do knowledge and of love; but it is seldom not understand. So that man, having | that is so. Those who come to the meplanted the seed, intending in the fu- diums with their physical infirmities, ture to bring out a beautiful orchard | with their material failings, and whom full of ripe, ruch fruit, would you not | the mediums see the same as when reconsider him foolish beyond com- siding upon earth, with the same deparison if before that orchard had e'en sires, and cause the mediums to percome to its development, he had petrate acts that they, in their normal greedily eaten the fruits in their im- condition, would not do, those mediums to think that men might live again mature state, which, green and bitter | may know that they are dealing with | after the death of the body; but were in his mouth, resulted in some disorgan- those who have never left the earth | still too materialistic to be able to conized condition of his system? Remem- plane, and that all the reverence that

If these spirits have left earth life here for any great flow of rhetoric; we without any special unfoldment, then magnetic forces, they are able to move You know, therefore, that the man that | them. The thought you send them need not be one of reverence unless you rain, for the sun, for the heat and for have tried them I. John, v. 1). And you life seeks to develop the use of the ful and bad; shorn of the kicks and must also try them with the spirit of fruition. Even the dark frozen ground | John spoken in iv, 8. Then if they or with its mantle of snow does its work, you are found wanting, you should not | when desired, of the fleshly one. As giving the seed time to gather its expect truth any more than to go into this development goes on, we have strength from Mother Earth. So man | the brothel and expect the women there | telepathy, clairvoyance, clairaudience,

medium desires to use them, he or she | As all this has naught to do with the can do so, and can help them to be true and honest workers, or vice versa. It depends entirely upon the make-up of the medium and the spirit individual if you receive true communications, and before this orchard has attained to its | in the words of Paul to the Colossians, perfection? You would wonder at a | "For this cause since the day we heard it we do not cease to pray for you, and So, when you wish to read the lessons to desire that ye might be filled with cling: that progression is our destiny, of life, read only from Nature "up to the knowledge of his will in all wisdom and becomes distinctly our aim with Nature's God." When the man waits, and spiritual understanding." For the the increase of wisdom. It is our deshe finds his granaries full and running higher spiritualized denizens of the upper air, who have by acous of lives outlived personalities, and the joys and sorrows of earth's children are regarded | the Universe. This parentage being little vexations of the children, know- | dividual soul rises towards its source, | Seemed to do his level best used as means of communication en- that the source towards which it gravitirely. Therefore, while not appealing tates is illimitable. that is, not giving as strong proof of spirit return, to the awakened soul upon earth, they come with a truer ring and are the only ones whose thoughts, wishes and desires are not colored by the earth forces. Dwelling completely For thoughts are seeds of future deeds, out of personality, they are unbiased, and can show the only true road.

Light travels or vibrates at the rate of 186,000 miles per second, and as the sun, the center of these vibratory waves, is only a material counterpart of that great central force spirit, so the more we come into the knowledge of this power the more we can make use of these grand spirit vibrations, and using the finer fluids of the atmosphere, can communicate in a purer state to the children of earth, and not be like a leaf, subject to every adverse wind that

blows. We will close the lesson this evening with the hope that these thoughts may

one day As on the banks I was idly dreaming in a form of clay, unless it does so temthe time away;

larger grew, Until out in the current they were lost | existence to mortals, or to give them to view.

threw a thought into the air one day saw it circle and grow in the selfsame way -

Until all the summer air seemed rife With the current of thought on the Ocean of Life. ESTHER THOMAS, Medium.

Briggs Park Camp, Mich.

The Grand Rapids Spiritualists were spoke at the morning session upon

"Needed and Accomplished Reforms," nance derived from our consciousness making many humorous comments that the theory is an unnatural one: upon past religious teaching and cus- and that it cannot be satisfactorily remembered, and each one of you may | toms. Mrs. Kates gave a powerful address in the afternoon to the largest its direction. cording to the way in which you have audience so far of the camp. She also gave accurate and interesting spirit descriptions and psychometric readings.

> Extra meetings will be held Tuesday and Wednesday by Mr. and Mrs. Kates, advocate it. Their influence, their perwhen they close their engagement, to sistence, carry weight with those who

> An interesting event of the afternoon was the presentation of a large and Reincarnationists will incorporate them-America Beauty and other roses, to Mr. properly belong. Spiritualism is all-The camp continues until July 30.

SPECIAL.

"Wedding Chimes. By Delpha Pearl

REINCARNATION.

Logical Dissertation by Abby A. Judson.

In a letter lately received from Florida, my correspondent remarks that no matter how many the interpreters of Theosophy, the interpretation is always the same; while the teachers of Spiritualism differ much from one another. I have often noticed this, and have partially accounted for it on the ground that Theosophy is one of the man-made systems, and so we find the adopted it that we do among the adherents of any special religious sect. Spiritualism is, however, as broad as Nature herself, and various minds perceive those views of it which come within the scope of their own vision.

We note that some Spiritualists have adopted some of the tenets of narrower can make use of a vibratory wave so | which are not in harmony with Spiritconsider the horrors of the grave that earth children may hear our voices | ualism proper, and its advocacy has

the word, means the knowledge that ence and their intelligence to us who are still in the flesh. If reincarnation were true, the souls that we deem decarnate may now be living somewhere on the earth-plane. According to it, the child that we lost may now be reof this theory seek to escape from this natural difficulty by saying that the of time.

This doctrine had its birth in a remote age of the world, when mankind were emerging from materialism just enough ceive of their living at all, unless they were in some kind of a fleshly body.

Reincarnation plants itself squarely against the fact of communication between the decarnate and the incarnate, which is the main tenet of Spiritualism are not here to display gifts of oratory; they come with raps or with moving of in its restricted sense—the sense prewe are only here in this little class to | tables, which remember they do not do | sented in the dictionary. But when we with the touch of the hand, but under- | consider it in its broader sense, the docteachers said, "As it is in the earth be- standing the material, electric and trine of living over and over numberless stumbling-block to humanity. It taught In heaven when mother arrived; harmonious with this broader view.

> spiritual body by the indwelling soul, with the view of making it independent, clairsentience, and the power of im-The spirits who are upon the first or | pressing ourselves on persons the other astral plane of life are just as suscepti- | side of the world. In the latter case, ble to control by the medium as they if the co-respondent be equally developed, we have distinct conversation. fleshly body, but rather asserts our innecessity of constantly getting into another one, in order to develop the powers of the soul in the spiritual body. | cruel, passionate, personal ruler. Spiritualism, in its unrestricted sense involves one thing on which we all agree, and to which we all devotedly tiny from the fact that each soul does not originate itself, but bears the relation of child to the Infinite Soul of | Never was a boy like Jim:

> > "So, a soul that's born of God Pants to view his glorious face, Upward tends to his abode, To rest in his embrace."

That is the church way of looking at it. Spiritualism clears the mind of personality, of a face, of an abode, of an embrace, as applied to the infinite. But we mean the same, in tendency, and in result.

Now, the progression of the individual soul is a thing that inheres in its origin, in its nature, which gives it its upward spring; it does not depend upon its body, its form, its material expression, whether physical or psychical. This being so, the progression of the soul does not require its being encumbered over and over again with the veil of | Seemed to center in the lad, flesh. In fact, so subjected, its progress would be impeded. When it takes expression as an individual entity, it exters a fleshly form, makes its start, | Castles in the air, an' filled sooner or later leaves the fleshly body | Every castle full o' prayer behind, and obeys the behest of its | That he'd make a landin' there. A little stone I threw into the water almighty source, "Come up higher." It does not again take up its residence porarily when taking control of the saw the circles as they large and physical organism of a mediumistic person, in order to manifest its present instruction or information that may benefit them.

We have shown why in our view the | When the news come t'other day doctrine of reincarnation does not har- That he'd fallen in the fray, monize with these conceptions of Spir- That he'd died a soldier's death, itualism. The reasons noted are inherent and basic, but there are many | Was a flame o' pain, from hearts more. Among these may be mentioned | Stickin' full o' sorrow's darts, that it destroys memory, the only An' we sought in tearful prayer identifier of the soul; that it binds the | Comfort in our dark despair. immaterial soul to unnumbered forms of clay for countless ages; that It annuls the likelihood of our hearing Tellin' us: "Rejoice! Rejoice! discouraged the first week, because of from our departed friends; that it Him you loved in life so dear, almost incessant rain; but the second | virtually annihilates them, for while | Him you weep fur now is here! they are presenting themselves as a they have lost their memory of the past; that it is repugnant to our love for those who once walked by our side but have now faded from view, a repugproved to minds that are not biased in

Reincarnation belongs to Theosophy, which is a revival of old views pertaining to the remote past. It has no Mrs. Carpenter held an extra meeting affinity with Spiritualism, being in fact attempt to incorporate it into Spiritualism is but iale folly. Some in our ranks what is presented in this writing. The two will drift further apart in time. selves with Theosophists, to whom they not need to be engrafted with any man- ence in passing from the old faith of her city where clairvoyants flourish unmade theories. The unadulterated parents to the light and knowledge of molested divorces are singularly com-Spiritualist rejoices in the fact that when the fleshly body dies, he bids it farewell forever, and will speed on Hughes." A tasty, beautiful and ap- from one height to another, quite un-ABBY A. JUDSON.

With the inception of birth is combound spirit on into the next, or the istry. Price \$1. For sale at this office, passed the beginning of death.

Arlington, N. J.

relative to the imitation phenomena, attraction and repulsion, motion, evolubut there is much that is genuine to be tion and revolution, instead of being talked and written about; there is created in six days by a very poor methe genuine physical manifestation, and chanic, after the manner of the average the mental and psychologic or conscious kindergarten, who was not very well and unconscious trance, clairvoyant, satisfied after it was finished, and clairaudient and clairsentient or psy- brought a flood thereon.

chometric, small lad. I remember that my parents use for modern Christianity, it taught in Bedford, Iowa, gathered in a few of them that any doctrine incapable of ous to the extent of making my childish when orthodox prejudice ran high, that nerves quiver, but when it was ex- father argued with preachers and ested. Tables were tipped and moved should be and in time would be considabout the room, raps and automatic ered the foundation of all religious, at by the turn and rapping with the medi- universally adopted by orthodoxy, and um's hand were had. Then entrance- the orthodoxy of the past, the hell-firements and oral communications were and-damnation doctrine, then the fund-

home circles, and many of those who this he proved a true prophet. attended and were given their first evi- He lived his Spiritualism; he took it dence that there is life and conscious- with him wherever he went; he took it Spiritualism, in the restricted sense of ness beyond the grave-evidence that home to his own soul andthe spirit of man survives the agonies It bore him away to the land of the leal of death; evidence that we shall all begin over there just where we left off here, and evidence of the possibility of intercommunion between the two worlds-are still living in that dear old home place, the playground of my child- And waiting and watching through fast hood, and are still talking and working for the cause so long espoused; many, however, of the most active have gone He built with his goodness a mansion over and are communicating back with those they left behind.

These manifestations convinced both parents of the writer and deeply intersuccessive reincarnations of the same ested and impressed the writer himself; soul may be separated by long periods | the parents passed over in the knowledge that it was only moving from one place to another and taking up there the work left undone here.

one of the prime objects of taking up Imagine the greeting the angels bemy own observation and experience; to illustrate the good of the knowledge them that the experiences to be gath- Then back to the window with beckonered up in this physical school, were stars, moons and suns in their spiritual firmament, and that nature's truth and And signaled to mother whose fast nature's justice were traits or laws that should be strictly emulated by man. It Their spirits had quickly discerned. stition were and are a curse and the times in a fieshly body, is totally in- | them that those they mourned as lost, Oh think of those spirits without earth and even those whose little budding Practical Spiritualism in everyday lives were shorn of earth-life's beauticuffs and kisses; shorn of the tender No human perception can clearly porexpressions of a mother's love on earth, are mothered over there, and loved, and schooled, and are waiting for that How feeble to fashion, then, words o father and mother; waiting to taste the joy of angelic reunion and lead those new-comers to their "homes not made She knew that her children were wait with hands, eternal in the heavens:" made by their own love and kindness on earth.

It taught them that no life is lost; that no inanimate thing is lost; that evdependence from it, we fail to see the olution is the law or principle of nature, and that man will be held to account to She plumed her white spirit and bade himself by himself, instead of to a

had portrayed: That this grand old earth has grown to its present standing among the innumerable planets of the

HIS BOY JIM.

Mischief seemed a rulin' him!

An' the funny tricks he'd play

When he started in to school

Jest fur fun an' frolic's sake,

In sich a comic way she'd haf

Fur to turn her head an' laugh.

When he come from college and

Looked so noble and so grand

Mother one day said she 'lowed

Couldn't help but worship him,

All the brightest hopes we had

An' they growed a heap as he

When he went to war it seemed

Every blaze of hope that gleamed

Burned the hope-fires's cheery glare.

In our bosoms bright an' clear

Flickered out, a leavin' fear

An' we oft baptized our fears

With our hearts' most holy tears.

Seemed jest like our every breath

Then we seemed to hear a voice

Humbly shy 'thy will be done!'

Here again you'll meet your son,

Fur his presence here has given

-Denver Post

Twenty Five Liars.

There is no second chapter in Jude .-

You another holt on heaven!"

Bible?" 91 B

Twenty-five hands went up.

Fifty hands went up.

chapter of Jude?"

interest."

15 cents.

Hidin' in the ashes where

Riz to manhood; her an' me

Used to of'n sit an' build

'Twas a sin to be so proud

Was so manly-like that she

Of a body's own, but he

If he was jest only Jim.

An' his teacher of'n said

Seemed jest like there wan'n't a rule

When she'd scold he'd cock his head

That the youngster wouldn't break

From his infancy he jest

Laughin' at his deviltry

On us in his childish way.

Fur to keep his ma an' me

What good did it do them? My first experience with, or rather, It advanced them in the knowledge of observation of spiritual manifestation, the realm they were soon to enter, and was in 1856 or 1857, when I was but a although those parents never had much the neighbors and held circles, and standing the test of reason was a farce often the manifestations were boister- and a delusion, and in those early days plained to me I became much inter- church members, that Spiritualism writing and the answering of questions least its teachings would eventually be incarnation is one of these teachings given through those chosen by the amental principle and the drawing card, or rather the "scare-crow," of Convincing proof was had in these modern theology would be obsolete. In

Where truth and true justice control; The land of the free; the land of the The land of the unfettered soul.

passing time, Attracted by deep-seated love,

Up there in that soul-land above. And when he had finished, he watched

at the door,

With many wee buds of pure light, Anxious to welcome another one o'er-A daughter just pluming for flight. Imagine the meeting with spirits aglow What good did it do them? This is With light of immortal life;

On spirits born out of earth-strife.

ing hands These souls in reunion returned, shifting sands

alloy, -So long of that mother deprived.

The sweetest of pleasures of earth, to-day

The pleasures of that spirit birth. ing the day, In soul-land for mother to come.

While others were anxious for mother | above book, which we prepay, is thirto stay; But death to our pleadings was dumb.

us adieu; Unfettered that mother arose,

It taught them just what their reason And now her soul-children are getting their due From whence their eternity flows.

DR. T. WILKINS.

THE SWEET GOLDEN NOW.

Oh, the light that is brighter than day, It is dawning upon us at last, We may bask in its rays day by day, Nor return to the darkness that's past. Chorus-

In the sweet golden now, We may walk in the light of to-day, In the sweet golden now,

We may walk in the light of to-day. 'Tis the pure light of science and truth, By which we our pow'rs may unfold, And retain all the sweetness of youth, For the spirit can never grow old.

Chorus-

In the sweet golden now, We may live in the light of to-day, In the sweet golden now,

We may live in the light of to-day. To the beautiful source of all good, We would offer our labors of love, For by faith in all laws understood, We may work with the angels above

Chorus-In the sweet golden now, We may work with the angels above. In the sweet golden now, We may work with the angels above.

We may meet on this beautiful shore, Rejoice and be happy and free, For we know that the loved gone be-Will be with us in sweet harmony.

Chorus-Oh! the sweet golden now, We may meet on this beautiful shore, In the sweet golden now, We may meet with the loved gone be-

Lebanon, Kans.

Evil Doings of Some Clairvoyants. "A great many thoughtless people," said a man about town, talking of the

fore. MRS. ABBIE LEWIS.

Dis De Bar case, "are inclined to regard the fortune-telling clairvoyants as harmless frauds. They take the ground that the silly patrons of such fakers usually get their money's worth of excitement, while the information they receive is of absolutely no importance one way or the other. I assure you there is n far more serious side to the question. The mainspring of the average clairvoyant's business is jealousy, and the first thing she endeavors to instill in the brain of a woman client is a suspicion as to the loyalty of her husband or lover. She does so because in nine cases "How many of you have read the out of ten it is a subject that the female mind will instantly lay hold of, and once the seeds are planted the victim "Good," Said the pastor. "Now, how becomes a steady customer. She wants | \$1. For sale at this office. many of you have read the second to know more and more, the medium cunningly feeds the flame, and I am convinced from extended observation A wan shile overspread the divine's that these wretched charlatans are directly responsible for the wrecking of "That's also good; but when you go innumerable homes. Many an honest home read that chapter again, and you fellow who cannot understand the will doubtless learn something to your growing estrangement of his wife could find a simple explanation in some rapacious she devil, who is quietly poisoning her mind from day to day. Everybody who has had occasion to give the "From Night to Morn, or An Appeal subject the slightest investigation office. to the Baptist Church." By Abby A. knows that what I say is the exact and Mrs. Kates by the psychic class embracing, it can stand alone, it does Judson, Gives anaccount of her experi- truth. I believe you will find in any

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the universe. All compound forms of

Spiritual Intimations--Something Sweet to Sing--Home Circles--Cardens of Beauty.

There are imitations of immortality, those who are fearful lest the cause of or of continued life beyond the mortal. Spiritualism be injured by the exposure found in the ideals, longings and aspira- of fraud perpetrated by mediums, sotions of the mind and soul. These called. It is the case of a sincere things are the work of Nature, and they searcher for truth, who was imposed do not embody a lie, which they would upon-had the counterfeit coin imposed do if they are to be forever unfulfilled, upon him, accepting it as genuine and Nature does not carry out a grand sys- when he discovered it was spurious, the tem of deception on her children, when natural result was to throw doubt over she implants within them that which all spirit manifestations, and over Spirblossoms out in grand and beautiful itualism entire. Finding himself a vicmoral, mental and spiritual ideals and tim of misplaced confidence, as aspirations.

sure prophecies of the full developed Circle" department a few weeks ago, and ripened fruit that shall be, some- gave him great encouragement, which time in the great forever,

It may take a long time for the fruit to grow into the fulfillment of the I, without searching for it, discovered prophecy, but there is an eternity be- base frauds in three popular materializfore us in which to develop and ripen ing mediums." He asks as a great the perfect fruit foreshadowed in the favor to him, that I will write him par-

grown oak towering toward the heav- self and others, that, while my individens, adorned with myriad symmetrical ual experience has placed me beyond branches and leaves, is not the growth the power to doubt, my experience is of a day, but the result wrought by not your experience, my knowledge is many years with their varying seasons of summer and winter, and the influences of heat and cold, wind and rain and the rockings and swayings of fierce

Without all these experiences, the oak would never become the thing of strength and beauty it is.

And the soul grows in strength and

gree, the likeness of the ideal; the ideal that wins our admiration and wish, tends to conform us to its own likeness or image; and so it is that we grow up ward toward moral, mental and spiritual strength and beauty.

There is no need to wait for some

wonderful, infractious "conversion," to at all, nor pay your money to line the introduce this process of soul building; nor need we wait till after our entrance into spirit life to begin the work of forming spiritual character.

We are assured that there are to-day who have so far progressed that they

been and are bound down and enslaved and enthralled by immoral and unspiritual habits formed and fixed while in

Their growth is slow, and it is a thing

formed while here.

How much better to begin the good work here and now; to commence now the process of upward rising in spiritualization; to form within ourselves that new phase of existence we may have already formed within the stable beginning of a spiritual structure that Unseen from mortal gaze. shall endure forever.

SOMETHING SWEET TO SING.

In a preceding paper I made mention of the influence of music, of song, in instilling horrible dogmas into the minds of people, more especially the young, as exemplified in the Sunday-schools of the various orthodox churche

Even where the harsher features of the creeds and church doctrines are withheld or smothered in a large degree, through the unconscious influence of a growing disbellef in such doctrines, there is yet left enough of the old orthodox leaven to pervert in measure the moral concepts of the young and in so far prepare them for an express or implied assent to the dogmas embodied in the church creeds, which assent is the necessary open sesame to the doors of the church.

To the honor and glory of Spiritualism be it said, it has no horrid dogmas, nor damnable doctrines, embodied in creeds or otherwise; its teachings are in harmony with the principles of being embodied in the moral and spiritual nature of man; there is naught in it that shocks man's moral sense; naught that does not appeal to his sense of the fitness of things, and coincide with his highest and purest ideals, and his humane instincts as he looks out upon the whole great human family and forward to that endless future of the life

The teachings of Spiritualism in all these things that pertain to man's being Gardens of beauty, in soul land behold and welfare, are noble, high, grand pure, elevating and spiritualizing; there is nothing which the most finely at tuned moral and spiritual nature may be ashamed to speak or sing.
Spiritualism should of right and nat

urally bring forth a host of sweet sing ers, writers of sweet song, and compos ers of sweet music. Perhans it may require the passing of

a generation or two to thoroughly dissipate the hereditary effects of olden orthodox ideas and orthodox hymnology, to wholly free the minds of men from influence handed down by many generations past, and so prepare the world to give birth to the ideal songwriter and composer who shall rise to the exalted spiritual heights of the new dispensation of spiritual light and

vent of the coming exemplars of beauty in music and song, it is great satisfaction to know there are some in the present, whose musical development fully equips them to meet the demands of the ent for chaste and inspiring spiritual music.

Foremost among these is Mr. C. Payson Longley, whose work is well known among Spiritualists, by means of his two large books, "Echoes from the two large books, "Echoes from the World of Song," and who has recently issued the first number of a series of small books of songs and music adapted to public and social spiritual meetings and family use, under the title of "Longley's Beautiful Songs," at the moderate price of twenty cents, post-

Mr. Longley has undertaken a very commendable enterprise, and one which may be made of great use to the cause of Spiritualism. His work in this line is too well known to need recommendation to Spiritualists.

It is a good thing that we can have songs full of the sweetness and truth of blotches of orthodoxy, and antiquated Jewish ideas typed in modern verse for children to sing.

THE HOME CIRCLE.

From various parts of our great country I receive letters called forth by "Religious and Theological Works of

writes, he became a "doubting Thom-These blossoms are forerunners and as." An article of mine in "The Home

he sadly wanted and hoped for. He writes: "I am a doubter because ticularly of my experiences in home cir-Notwithstanding wonderful and "miraculous conversions," the process of
perfecting character in mental, moral
and spiritual qualities is slow; the fullgrown oak toward the borngrown oak toward the born-

not your knowledge, what was and is evidence to me is not evidence to you as it is to me. You must have knowledge and evidence for yourself, as I have had for myself, before you really

know.
The experience of others will be good collateral evidence, but you must know by your own experience-experience beauty, toward moral and spiritual per- that will admit of no fraud. Go to fectness, by gradual acent, amid trials work for yourself, and get your own fectness, by gradual ascent, amid trials satisfactory evidence and knowledge. ever reaching after its ideals, by aspiration, which is the seed-thought and inspiration of effort. For aspiration tends to produce within us, in some deads to produce within the produce within the produce with too credulous believers! O, the palpable frauds I have witnessed, by much advertised "materializers," with cheese cloth spirits, and with claimed "strict

> ditions at all! No; I say to you, run not after these fakes.

test" conditions that were no test con-

I say to this brother who is anxiously looking for light, do as has been urged time after time in The Progressive upon earth, clothed in the mortal, those Thinker. Get a few well-disposed persons, who are willing to test the truth are in moral and spiritual attainments of spirit return for themselves, to meet far in advance of multitudes who have at some appointed time and place once long been in spirit life. or twice a week and hold a "circle" of
There are multitudes there who have
your own. Do not try to dictate what form the manifestations must take-let them come as best the spirit friends know and can do. If results are not apparent at once, patiently continue the circle meetings. Patient effort will of pain and labor to overcome and eradicate the evil tendencies and habits the doubts of doubting Thomases will be removed in one way or another.

Try the Home Circle.
Rightly used—all good things may be perverted to evil-the home circle may prove of great spiritual helpfulness, here the qualities that are spiritual and and may be made a foretaste of the eternal, that when we shall enter upon sweetness and light of the gardens of beauty awaiting the beautiful soul, be-yond the thin veil that hides the World

GARDENS OF BEAUTY.

Gardens of beauty, shining in glory: Angels of Hope, in the door of the

Ever rehearsing life's beautiful story. Send us their helpful thoughts, lend-Gardens of beauty, visions of gladness:

When in life's gloaming the curtains E'er their sweet peacefulness lightens our sadness-

Incense of thankfulness floats to the

be there,

Where the dear spirits immortal are thronging-Skies are e'er bright and the scenes' ever fair.

Gardens of beauty-where shall we find them? How seek their blessedness lovely and pure?

Gain we their bliss when the pure thoughts that bind them.

Dwell in our hearts, e'er abiding and sure.

Gardens of beauty, shining in glory, Stretching in loveliness far and away, Ever excelling all dreamland and story, Bright in their radiance fairer than

ing.

Longing we gaze as the visions unroll; Sweet is their impress, within us unfolding
Gardens of beauty that bloom in the soul.

JAS. C. UNDERHILL. Hammond, Ind.

Scientific Mediumship.

It would be well for all sensitives who are developing mediumship, to note the career of Mrs. Piper, and her triumph over the postulates of material ier scholarly colleagues have conferred more of real worth upon mankind than did Jesus of Nazareth & Co., granting that these semi-mystical personalities Meanwhile, while awaiting the ad. ever existed, which is by no means settled.

> The fact that one woman of ordinary psychic powers, has been able to do so much in the way of scientific demonstration, shows what can be accomplished through a proper presentation of the phenomena of Modern Spiritualism by some of our best mediums. The phenomena produced through Mrs. Piper appear to have been quite ordinary. It was, however, the scientific method of conducting her seances in connection with her own high standard of morals and life, that commanded respect and eventually convinced these scientists.

Every phase of the phenomena of Spiritualism can be placed on a scientific basis and will be just as soon as the proper medium is produced. Who will be the next scientific medium? BYRON W. BARGE.
Indianapolis, Ind.

"Commentaries on Hebrew and Ohristian Mythology." By Judge Parish B. Ladd, LL.B., of the San Francisco Bar. This book is of more than ordinary val-Spiritualism, free from the disfiguring ue, giving the results of much patient thought and research by a mind well qualified to sift evidence and arrange facts. In compact form it gives just what is needed on the subject. Paper, 76 cents. Cloth, \$1.50. For sale at this

something in my communications published in The Progressive Thinker. One "Age of Reason," and a number of letof these letters recently received carries a lesson that should appeal to all cological subjects. Cloth binding, 430 ture. Scholarly, masterly, trenchant. Spiritualists, and more especially to pages. Price 31 For sale at this office.

FIELD WORK.

Marshalltown, la., and Otta- Primordial Matter or Formwa, Kansas.

Called by the First Spiritualist Soclety of Marshalltown to serve them as speaker for the month of June, I found a flourishing and reasonably harmonious body who are conducting their services in a dignitied manner, and by so doing they are enlisting the sympathy and co-operation of the better class of people. They control a fair-sized half which is fitted up tastily, giving it a homelike appearance and furnishing good conditions for the work. It is in charge of Mrs. Haviland, who keeps it neat and clean as a parlor, and it affords a real resting-place for those who assemble for the services.

The services are conducted by John D. Vail, president of the society, who is an old-time Spiritualist and a prominent business man, ably assisted by other efficient workers. They are united in the determination to keep their platform and phenomena clean, and have no use for workers who do not possess character as well as psychic ability.

They demand that all mediums give

proof of their mediumship, and all who can do this will find sympathy and en-couragement at their hands, while the fakirs and adventurers will not meet with a very pleasant reception at Marshalltown. Home circles are the order of the

day, and several are being held with gratifying results.
Mrs. McCoy, an honest and earnest little woman, gives private readings

good work as speaker and platform test medium. Mrs. Anson, Mrs. Holslaw and others are developing various gifts of the spirit, and the outlook for several fine home

mediums is encouraging.

The audiences were fine during the entire month and contained some of the best people of the town, and there is a movement on foot to secure some good speaker for several months, avoiding the frequent changes which are not beneficial to the speaker nor the people.

I am under special obligations to S. R

Anson, F. S. Widl, and John D. Vail, and their families, for many acts of kindness and courtesies extended, and have only pleasant remembrance of all the friends who appreciated my work and who did everything to make my sojourn among them exceedingly pleas-

Leaving these good friends and Mar-Shalltown, for Ottawa, Kans., to attend the midsummer meeting of the Leaven-worth County Association, I found on my arrival that I was the first person on the grounds, though only for a short time as the day trains brought acces sions from every direction.

Forest Park is a most beautiful location, and is rightly named, as it contains an abundance of natural forest trees and is flanked on one side by the Marias de Cygne river, making it an ideal spot for holding public meetings. It is occupied yearly by the Chautacqua Assembly, the Kansas Free Thought Association, and the Spiritualists, as well as for political meetings and all public gatherings of the people. Our meetings were held in Assembly Hall and were well attended, several evening sessions faxing the seating capacity, and all was harmonious from the beginning to close of the meeting.

There was a marked increase of interest shown by the people of the town over that of last season, and our audiences contained clergymen, doctors, lawyers, editors, and one ex-Lieut.-Gov. ernor, while the press gave fair and even complimentary notices of the speakers and services and very cheerfully published our programs, and they netually said we were an intelligent body. As the Dutchman observed: "Dings vas shanging, don'd it?" And body. all this with only one outspoken Spiritualist in the town and that one a woman, Mrs. Moore, whose cheery smile and bright, intelligent face and earnest manner left no doubt of her being able to hold the fort alone if necessary. T. C. Deuel, of Wallula, is, the president of this association, and he deserves great credit for his long continued and faithful service in the cause of Spiritualism, Among my co-workers here was G. H. Walser, of Liberal, Mo., who gave a grand and instructive lecture on Sunday morning, taking for his topic, "What and Where Is God?" It was a

very able effort and should have been heard by thousands.
We also have those sterling workers, Mrs. A. L. Lull, of Lawrence, and Mrs. Emma Hammon, of Topeka, Kan., who dld their full share in making the occasion a successful one. They should both be constantly employed, as they are not only good speakers and mediums, but are excellent persons, an honor to themselves and the cause they repre-

Henry B. Allen, the phenomenal medium, was kept busy giving his unique and convincing musical seances, and gave universal satisfaction.

Mrs. G. H. Walser, who is experimenting in spirit photography, and is also a materializing medium, announced a public seance for Sunday evening which packed the hall to its utmost ca-pacity. She did this without money and without price, only requiring of the audience a compliance with the necessary conditions to obtain good results, and what at first bid fair to be a very successful seance was made a failure by the conduct of the hoodlum element, among them several who nose ne ladies and who evidently came for the sole purpose of creating a disturbance. It was only another illustration of the folly of presenting such phenomena be-

fore a promiscuous audience and to people who are not ready to receive it. I am taking needed rest for a few days, preparatory to further work, and will leave for Lake Brady, the 14th: from there to Franklin, Neb.; thence to Delphos, Kans; closing my camp engagements August 27. Am open for engagements for the fall and winter months in any locality and on reasonable terms. Address 40 Loomis street, Chicago, Ill. WILL C. HODGE.

Union of Church and State. The Western Watchman (Catholic) says that "Spain is the only civilized country in the world to-day where there is a perfect union of church and state." The American Sentinel, commenting on this says: "We do not question the statement in the least, but we call to mind the fact that no civilized country in the world is so little envied to-day as Spain. The magnificent ruin of na-tional greatness which this union has bequeathed to Spain, and which all the world beholds to-day, ought to consti

might tend in that direction." "The Infidelity of Ecclesiasticism. A Menace to American Civilization." By Prof. W. M. Lockwood, lecturer upon physical, physiological and psychic science. Demonstrator of the mo-lecular or spiritual hypothesis of na-

LIFE PRINCIPLA

matter that come within the range of the visible, I call coarse; while those elements and energies belonging to the domain of the invisible, impress me as refined forms of matter. In this list are included the gases, such as hydrogen, nitrogen, oxygen, argon, etc. Par-ticularly is hydrogen of this refined nature. The atmosphere, perhalis; is the best known of the invisible expressions of nature. Electricity and magnetism are known to the scientific world as modes of motion, and while all physiclsts do not agree to call these modes. matter per se, yet the fact that physical apparatus is made to measure these forces, establishes the fact that they possess all of the attributes of matter in a highly refined state; yet, in my opinion they are not the highest or purest forms of matter. We will have to continue our investigations beyond these, to find the most refined type of what we call matter. To this highest expression I have given the name Pri-mordial matter, or Formative Force. My opinion is that this primordial force is the life principle or base of all the various forms of matter, and that it is the absolute moving force which through molecular combination motes all other forms of matter. No enlightened person disputes the visible forms of matter; it is only when we or electricity, it would require a greater enter the domain of the invisible that that are satisfactory, and has also done differences of opinion arise. Does it not seem logical and scientific that there must be an elementary, or fund-amental principle or entity in nature, and that it must be found in the highthe opinion that primordial matter is an the opinion that primordial matter is an ever-present entity in all space; that it creates all worlds, as well as the entities on those worlds. That it is an omnipresent and omnipotent energy, circulating through all the tissues of our bodies, through the blood and nerve structures, acting upon the molecules of the gray matter of the brain, thus through the mechanism of the brain evoking thought or mind. I here give it as my best opinion, that primordial matter is pure mind, not human mind, but perfect mind. We know that human mind is not perfect, yet we may condition in nature. Be patient, think, while you ask yourself, what is the human mind? Read the best books on psychology, and see what conclusion you arrive at in regard to that wonderful thing we call the mind. Is thought self the above question, do not get dis-

> through the combined activities of mat-In dealing with this question, we naturally drift into the so-called spiritual, an interesting but a most perplexing problem. The idea or possibility of spirit communication with mortals, which so disturbs the equilibrium of many people, has not been the question with me, but rather, is there such a thing or entity as spirit? There seems to be in spiritual manifestations unmistakable evidence of some independent, invisible intelligence connected with the phedium. After having witnessed these phenomena and disbelieving that spirit, if at all, was an immaterial something. I commenced more than twenty years ago to find some logical and scientific explanation of it: believing that if a satisfactory explanation was ever eseyes, and senses through a fleshly brain municate with their friends under suit-

able conditions? Now let us understand that matter nd force cannot be destroyed. That they are infinitely co-related throughout the universe, and that matter, like forms of matter are built up and suptute an object lesson upon the results of church and State union which would cause every civilized country on earth to shrink from the slightest step which

the spiritual ego assumes in the process of man's evolution. Hence the real thinking ego, as an individualized entity, a formative force-in a limited sense-cannot die, and its ability to communicate with the mortal plane is only limited by man's ignorance of correlated forces at the time of the change The term matter implies all of the visible forms and invisible energies of

called death.

DR. H. M. MORRISON,

VIBRATION.

note the same as that from a 160 foot organ pipe. The shocks can be felt and rate of eight vibrations per second. Mereasonably claim a perfect entity or an entity per se, or is it only an effect? And if an effect, may it still not be an entity? From my plane of observation, it is an invisible energy or force produced by the action of primordial matter-pure mind-upon the brain creating impressions through the sensory system, thus producing mind-human mind. In trying to answer to yourcouraged and fall back upon your dig-nity and say that mind or spirit is su-pernatural. O, no; such an answer will not be satisfactory to the people of the twentieth century. Matter is known to be indestuctible, it can be changed or modified by combination, can; be reduced to the gaseous form, or recombined into a fluidic or solid state, but it can not be destroyed. Hence we affirm that all phenomena of the visible universe, including those of life, thought and action, are promoted by and

nomenon outside or apart from the metablished, it would be discovered in the laws and co-relations of matter. As the human sees through coarse material he seems to be disqualified to investi-gate anything wholly different from the forces and matter comprising his own conscious ego, and under conditions not in accord with the proper use of his faculties. Hence if spirit is supernatural, we never can know anything about it. But suppose that spirit is very highly refined matter, produced as above stated, then would it not be the most natural thing for spirits to com-

force, in its last analysis, is invisible and indivisible, and that the visible ported by invisible agencies, and that man is no exception to this process of progression, that the invisible is always the real. We deduce a formative force or spirit, as the real entity within man which is capable of performing the many wonderful things accomplished by the entity we call the conscious ego or mind. Therefore, is it not reasonable and scientific to affirm that this great formative force, purest, refinement of matter, acting through the brain, can and does build up through life a mental and personal individuality, a living and moving entity or power, capable of self-recognition and cognizant of present environment? If so, it is an indestructible entity of conscious force. As primordial matter builds up all forms, visible and invisible, we have a reasonable right to investigate the relation these great forces hold to the process of human evolution; and this investigation leads us to conclude that the invisible man is the real individuality, while the external personality is but its visible form. As man-sees with the physical eye, generally speaking, it is not wise for him to limit nature and her boundless possibilities to the finite boundary of his physical vision, Christians say that they do not dispute the fact of spirit, or the spiritual side of man, but they do dispute the possibility of man's spiritual ego communicating with the mortal plane after it has been disembodied. My opinion is that what we call spirit is the real ego that thinks, acts and possesses intelligence, and that like all formative forces of nature, it is indestructible and has the same or inalogous power to communicate with friends after it passes the boundary of the grave, as it had while in the fiesh. This coarse matter which we call flesh, bones and blood, is constantly changing, from inception to old age, is not the entity that thinks and moves about

Greencastle, Ind.

Material and Spiritual Forces

The phenomena of heat, sound, light, magnetism and electricity are caused by vibration in the ether of space, therefore, they are evidences of unseen, nat-ural forces. The difference between these manifestations is determined by the number of vibrations per second and the length of the rays, or currents, caused by those vibrations. It requires 480,000,000 vibrations per second to cause the shortest electrical ray, and 20,000,000,000,000 per second to cause the lowest heat sensation. Those who have observed the effects of vibration. from a materialistic standpoint, have hinted that the phenomena known as thought occupies a middle ground—that an unknown number of vibrations, somewhere between the number required to produce the shortest electrical manifestation, wave, ray or etheric rip-ple and those which cause the lowest heat sensation, produce thought.

It would seem that as thought is infinitely finer and swifter than either heat number of vibrations for its expression and projection telepathically through etheric space.
The vibrations of the etheric atoms in the Roentgen rays are estimated at ten quadrillions per second, but the length of their ether waves is unknown. The "deepest" note which can be recorded by the human ear is caused by an organ pipe 32 feet in length, which produces exactly 16 vibrations per second. Of course, deeper notes can be felt though the ear does not convey them in the form of sound to the brain. The immense body of water pouring over Niagara's high walls of stone, produces a

er note than this one, for when the volcano of Krakatoa blew up in Sunda strait, observatories all over the world quickly recorded the explosion which only produced a note of four vibrations per second. If vibrations occur in regular proportion of 8, 16, 32 vibrations per second harmonious, or perfect, musical notes are the result.

actually counted as they occur at the

teorological instruments record a deep

While the ego or spirit, is encased in a non-vibratory body, it is, of course, unable to receive, or record vibrations which occur in the outer spiritual ether, but if the physical body be rendered vi bratory by correct habits of though psychical and physical-act in harmony and the result is a degree of sensitive ness which renders possible the enjoy ment of the higher phase of medium

As the meteorological instrument is made accurate and sensitive to vibrations by correct level and true adjust-ment, so the soul can be made sensitive to spiritual vibrations by habits of life and thought founded upon purity and truth. By using the vibratory quality of the finer ether the spirit decarnate imparts its thoughts to the spirit incarnate, providing that the material-enencased spirit is surrounded by the proper conditions, or, in other words, is in a passive, receptive state, this power of receptivity being decreased by impurity and increased by purity of mind

and body. While the so-called "professor" calls vibration "simply a theory" the patient. honest investigator proves it a fact by correct experimentation. The man fa-miliar with the uses of certain drugs, alembic and crucible, who studies only materiality, is not a scientist from a spiritual point of view, but, like a black smith in a silk department of a dry goods store, is disqualified by his prevlous occupation, and not so good an authority on this especial subject as an ordinary honest, intelligent citizen.

By the recognition of electrical vibra tion Tesla caused the world to realize that thought did not require wires for its transmission. Hundreds of years before Tesla was born the Chaldeans knew neither wires nor mechanical apparatus were necessary, but simply transmitted their messages telepathical ly. Even in later years those who operated the "Secret Mail" in India very forcibly demonstrated to the slow-moving minds of British army officers that accurate transmission of thoughts did not depend upon either the mechanical or physical products of a so-called civ

Like the savage, who are a dictionary in order to more fully understand the English language, the "scientist" deavors to obtain a knowledge of spirituality by stuffing his mentality with "theories" instead of developing his wn mediumistic qualities

F. M. SCHNARRENBERGER. Waterloo, Iowa.

The Spiritualist Census.

Considerable has been said about the number of Spiritualists in the United States. The report of several millions has been doubted by some friends of the cause. Whilst we cannot enumerate them by membership of our organiza-tions—the National Association representing only a few thousand person we are led to believe, from contact with many communities that there should be a higher numeral than the thousands. The United States census of 1890 gives us only 45,000 Spiritualists in this country. This is a very material error. It occurs, without doubt, because the census takers are not properly informed. A large majority of Spiritualists will report themselves as Freethinkers, or non-church members. As the census is to be taken in 1900, every Spiritualist should arrange at their home or business place that they shall be properly reported and enumerated. Every local society should earnestly seek to increase its enrolled membership, and also try to get a local census of the Spiritualists. There have been no efficient efforts made to enumerate the Spiritualists. The Jubilee call for a ensus was not generally responded to and was not an organized effort to ob tain it. We cannot pass judgment upon such results. The N. S. A. should make active effort to get a report from each local society, whether an auxiliary or not.

If each society and Spiritualist will take an interest in the coming census, our cause will be placed before the world more accurately upon a numeri-G. W. KATES.

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SATURDAY, JULY 22, 1899.

THE ISSUE OF THE AGES.

American Sabbath. Thomas Jefferson and Thomas Paine were considered lit-It is represented that Jesus, after his tle better than Antichrist by the spiritcrucifixion, and on the eve of his ascenual ancestors of the Presbyterian Asslon, uttered these remarkable words sembly. Benjamin Franklin, who had quite a hand in shaping American libsubstantially: "Believe or be damned." erty, was not noted as a Sabbatarian, He had promised the thief on the cross and 'Sammy the Maltster.' as Sam Ad by his side, as a reward for believingams, the great tribune of the people's libertles in Boston was known because To-day shalt thou be with me in parahe ran a brewery, would not have hest tated to store powder against the Brit The compensation was generous for so trivial a service. ish on Sunday. Down to the adoption Paul is represented to have labored of the Declaration of Independence and for years, in season and out of season. the Constitution liberty was an ideal. It was in the air and was the desire of a whole people, but those bold spirits

to establish faith in a risen Jesus. This seems to have been his principal purpose in all his Epistles. Faith, not works was his panacea. The world has been deluged in blood

on account of this reputed virgin-born, crucified, resurrected and ascended God. The contests of the centuries have centered around this principal character in the Christian creed, the object being to establish belief that he lived, taught, was crucified, and had ascended to heaven, leaving no mortal remains behind. The bulls of popes, the proclamations of kings, the acts of legislative bodies, the decrees of courts secular and ecclesiastical, and the pres sure of public opinion, all have been invoked and enlisted in this one grand, centralizing and all-important enterprise. The confessional with its penances, the Inquisition with its torturechamber, the loathsome dungeon, the stake the fagot, the fire-brand have been marshaled in support of that be-lief; armies led by the world's ablest generals, have destroyed cities, slaught-ered their inhabitants, hurled monarchs from their thrones and obliterated empires, that Jesus should be acknowl-

edged as king.

Is it possible that now, in this crowning age of knowledge, at the very close of the 19th century, the sun of science shining in full meridian splendor, we fenders of the faith" who are powerless with carnal weapons, are destitute of facts, are unsupported by logic, so they are going to dragoon us into submission

by personal abuse? We hope not. As the thunders of the Vatican have been successfully resisted, it is hoped the lesser popes will be defeated in their aspirations, and that those of us whose judgments are not convinced may be permitted to think and express our convictions honestly entertained on that subject, the vital one in the estimation of some persons, and a very triffing one as viewed by others.

A SACRED MISSILE.

The husband was reading his Bible, as all good Christians should. The wife, dressed for company, announced she was going to a picnic. The lord of that mansion. Thomas Powell, of Jersey City, hurled the sacred volume at the head of her he had pledged himself to love and cherish. The criminal court declared the throwing of the book at his wife was an offense against the statutes in such case made and provided, and committed him to the county jail for sixty days, during which period it is probable he will search diligently for texts justifying his conduct. He will find an abundance of them by implication, even if there is no positive direction of Paul or "our Lord" to smash things when the wife displeases him.

RELIGION A BUSINESS. "We must make a business of religion and a religion of business." So asserted a delegate to the Detroit Christian Endeavor Convention the other day. Is it not a fact that this is just what the church has been doing for some 500 to 800 years? It made religion a business when it was subordinating empires to a belief in its frauds. The Inquisition with all its horrors was conducted on strict business principles. The African slave trade had for its backing the Bible and a decree of the Pope to enslave the heathen for Christ's sake. Scarcely a battle has been fought during the last ten centuries which either in its inception or conclusion had not religion at its base, the business motive to make more Christians. Now we are assured this terrible work "must" go on.

SUPPRESSED.

A Rev. Dr. Zahm, author of "Evolution and Dogma," a work said to be of considerable merit, which has been translated and published in the principle languages of Europe, has just requested his Italian translator to do all he can to withdraw the book from sale, because it does not meet the approbation of the Pope. The book followed somewhat along the line of Darwin and Spencer in their evolution theory. It has already been placed on the "Index," and Catholies are prohibited from read-ing it. That is the way scientific thought and research is received by the founders of the popular religion.

THE SECULAR PRESS ON THE SUNDAY QUESTION.

Upwards of forty years ago, the writer exchanged papers with the "Oregonian," published at Portland, Oregon The editor was laboring to make that then territory a free state, as we, in our humble way were striving in a similar direction to make Kansas free. Long years have gone by since then, and only a stray copy of the Oregonian occasionally, through the kindness of some friend, has fallen under our observa tion. A late issue has reached our hands, in which the editor was discussing the resolutions of the Presbyterian General Assembly, late in session at Minneapolis, and he was giving special attention to the doings of that body rel-

those who observe the day in a differ

ent manner or do not observe it at all.'

The Brooklyn (N. Y.) Eagle had a

lengthy article from the same text as

the Oregonian. We extract and slight-

"The American Sabbath was estab-

lished by the Puritans before we had

any American liberty, unless denounc-

ing popery, burning witches and exiling

Quakers is considered liberty. The men who established American liberty

were not especially concerned about the

who got any substantial freedom either of opinion or conduct snatched it. And

the makers of our Constitution were

more concerned about preserving lib-

erty of conscience against the aggres-

sions of a Calvinistic creed than they

were about the sanctity of any Sab-

worship by forcibly shutting up every-thing except the churches is worse than

foolish. It would be despotism if it

could be carried out, and it would do

more harm than the churches could

The "Engle" then shows that the

running of cars on Sunday in a great

city is an absolute necessity, and that

the death rate would rise enormously

but for them, and crime would increase

in their absence. And the Sunday news-

paper is a stimulant to thought, an edu-

cator for the laboring masses who have

no time but Sunday to read. It sug-

gests that the preachers put in more

work, and not run off to the mountains

or to Europe, from two to four months

every summer, to the neglect of work-

THAT TELL-TALE CROSS.

"The other day in the store of Mr.

Creek canyon, fifty-five miles from

Flagstaff, by John Love, a cowboy, who

seems to have made a thorough tob of

his resurrection adventure, and told me

that he was going out to prospect for

more. Mr. Love brought in with these two bodies a remarkable collection of

pottery, arrow heads, ornaments and

rousehold utensils and implements, in

an excellent state of preservation, and unlike any that had before been found

in that country. It was apparent from the surroundings that the children be-

longed to some family of distinction,

and upon the breast of one, who might have been a prince or the heir to the

chieftaincy of a tribe, was an interest-

ing and curious ornament, a swastika,

the aboriginal form of the cross, set in

large pieces of turquoise. This was ev-

idently an insignia of rank, and de-

serves the careful study of competent

What does the reader suppose the

cross was doing among those cliff dwellers whose rulns antedate the European

are quite common in all the ruins of

Central America, just as they are found

in the ruins of Oriental cities, some of which are known to have been de-

which are known to have been de-stroyed 900 years before the Christian

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"The attempt to secure such a day of

ly abridge:

buried in their graves and the wives whose coffins we have sobbed over, are close at hand, and that we meet them and that they are all about us loving and helpful companions, and that they convey to him and through him the assistance we need in sickness and sorative to the Sunday Question. He said: row and the wisdom of those who have "This action of the Presbyterian Asgone before us? What is there wicked sembly is sincere and well meant, but it about it, and what harm does it do a will accomplish nothing. The Hebrew man to believe in it? Are the Spiritual-Sabbath stood for the public opinion of its day, and the American Sunday will be exactly what American public opinists of Massachusetts thieves and robbers? Are they in our penitentiaries? Are they bad citizens? Why on earth should you or should any man undertake to put fetters upon them? Whoion chooses to make it; for the American Sunday is not the Hebrew Sabbath and never can be made such. The Sun ever undertakes to fix what shall be the day newspaper, the Sunday street car controlling beliefs and convictions of the Sunday excursion by rail or water his fellow-men don't 'walk humbly with the Sunday long-distance railway travhis God,' but struts ahead and thinks it el, have come to stay, have become an ineradicable past of American business is good enough for the Almighty to trot along behind: life and civilization. Under our federal "I say I don't know who is right and Constitution there is no union of church and state, no state religion; and the appeal to the federal or state legislature for protection can only be effectively

who is wrong, and I don't know anybody that does. What is it that the poet Whittier says? Does he undermade to protect the right of those persons who believe in making the American Sunday a Puritan Sabbath from stand the spirit that dictates our conany wanton interference on the part of

"What is that that stirs within me, Hating evil, loving good?

THIS WOBLD AND THE NEXT.

gauze between us and listen to the which is spoken upon the other side.

ral principles; but I see no harm in it.

Why should the iron hand of the law

be laid upon the man or woman who

tells us that our little children we

"Did he know, do you know? I tell you, when a man undertakes to say that he can fix the limitations upon hu-

all summed up in this, that the "quack," the "impostor," is the man that don't believe as I do and must, therefore, be wrong. There is no other definition that you can give that will justify the legislation sought. The allopath (I care not what my brother concedes to him by that bill as a matter of expediency) an imposture as he believes that a clairyoyant is, only for the purpose of this bill this expression is withheld. I have heard allopaths testify time and time again that they believed that it was an absolute imposture, and that there is no bigger humbug on earth than this."

The above, expressed by Geo. M. Stearns, in an address at one time before the Judiciary Committee, Boston, Mass., in opposition to a proposed "Doctors' law," whereby mediums Christian Scientists, etc., would be pre vented from exercising their healing powers, is really the most candid, eloquent and fair statement that has emanated from the lips of a skeptic. It breathes a sentiment, lofty, grand, beautiful, that would give all the divine privilege of searching for the truth, regardless of diplomas, shackles or restrictions of any kind. If such a benign spirit could have been manifested by the founders of churches, . those who supposed they were carrying out the will of God, the world would never have been cursed with those ingenious, diabolical, hellish contrivances to torture those who were regarded as heretics, because they chose to pursue a course dictated by their own reason and

conscience. It seems, however, that the true spirit only finds complete expression when all thoughts of sects, creeds, formulas, or system of doctrines, are held in abeyance in the systematic search after truth. No one can reasonably claim, "I have the whole truth!" burdened humanity who are compelled To say the most, whether Christian Scientist, Theosophist or Spiritualist, no one has only a glimmer of truth. The simplest question often baffles the wisest philosophers. The ultimate of Wm. E. Curtis, of the Chicago Recmatter, who can define it? A powerful microscope only reveals an object ord, in his late visit to Arizona, visited the homes of the ancient cliff dwellers 1.500,000 of an inch in size, yet 400 oxygen molecules could be placed side in Walnut canyon, near Flagstaff. His by side before they reached that midescriptions of the ruins of that ancient nute distance. It would be well for people carry us back thousands of those who claim such profundity of years, when the walls in these deep wisdom that they have the whole truth, rents in the earth were teeming with to pause! The Spiritualists can not explain in all of its minute details human life. Here is a paragraph which rationale of the trance condition! They will arrest the attention of the thoughtare met with mysteries at every step of their investigations. The Theosoph, too is on the threshold of a grand truth with only the capacity to catch a glimmering ray here and there; and the Babbitt, at Flagstaff, Ariz., I saw two mummies of children, well preserved, that were found in a burial cist in Oak

same may be said of the Christian Scientist. The wisest man that ever lived only possessed what may be well designated as a modicum of truth. The talk of heaven with its golden-paved streets, and then again of its "many mansions," or spirit spheres, convey but an inade quate idea of what the celestial regions really are, to which all souls are tending. If the field of human knowledge is ever enlarging, how narrow and limited the stock that the wisest mortal pos sesses. Never being able to exhaust the possibilities of minuteness, and never being able to compass the ever enlarg ing field before him, how exceedingly small is the wisest man!—so exceeding ly small that he is baffled at the quesions of a puny child, and is unable to explain the nature of that dynamic energy-that maintains his blood in circulation. He may talk "learnedly" about "heaven," "karma," "nirvana," "elementals," and know absolutely nothing about that force which obeys the will in producing molecular action. The wises have only just a modicum of truth; and it would be well for all in their search for further knowledge to ever maintain that modesty of demeanor which characterizes a true child of Truthwhether Spiritualist, Christian, Theosophist or Christian Scientist.

WORTH THINKING ABOUT.

We have been suspicious for years that all representations of spirits, shown in photographs are frauds, as we know many of them are; but there are pictures that seem to be what is claimed for them.

Is it not possible forms clothed only in sublimated matter, too ethereal for our material senses, may be taken cognizance of by the more perfect eve of the lens, just as millions of suns are reflected in the camera, which are invisible to our visual organs, though aided by the most powerful telescopes?

A VOTE AGAINST WOMEN.

The British Parliament, by a vote of 177 for, to 246 against, defeated the pending bill, permitting women to act as counsellors in the courts.

as counsellors in the courts.

It is only a little time when woman shall gain all her natural rights through the forms of law. It is only a question of civilization, therefore she should be patient and bide her time.

In all the trades and professions, in all the aris and sciences, in every de-"God forbid I should arrogate to myand women of finer preceptions than mine, who can peer through the mere partment of learning there are persons who have attained greater knowledge than others. Those occupying the lower planes of thought are entitled to "What is there wicked, I would like to know, about Spiritualism? I am no respect and consideration, as are those Spiritualist. I would wager \$1,000 to \$5, so far as I am concerned, that it can all be accounted for upon perfectly nat-

who have gained the summit. Did any one ever learn that Webster, or Seward, or Benton, denounced with opprodrious epithets those who had not reached the same heights to which they had attained? These men occupied exalted positions, and the humbler lights aspired to reach up to them. Had these men boasted of their great knowledge, rejoiced in their powers, or insulted the lowly, they would have been hurled from place and power and denounced as pretenders, literally charlatans, and in spite of their learning and great natural ability they would have been forced into obscurity. All can't be heroes. As there are

subordinates in an army whose services ensure success, why should not Spiritualists imitate them and allow each to labor in that department in which he is best qualified to serve? If not as well educated as the commander is it not the duty of that commander to gently correct the errors of his subordinate, instruct him when at fault, and not abuse him?

The great German army that invaded France so successfully and humbled the proud monarch Bonaparte, privates and officers gathered around the camp-fires each night and studied the topography of the country over which they were to march the next day. They learned of man knowledge, human beliefs, human possibilities, and Gou's dealings with man, he can do more than I dare to assume to do.

"In reality the right of interference is should know when campaigning in an enemy's country. Intent on one purpose there was no bickering, no traducing of others, whether inferiors or otherwise, but each pushed forward enthusiastically to make the mission a success, hence the result, a great nation humbled.

All remember the story of the college as much believes that homeopathy is professor who berated his guide as a clod-hopper, and treated him in every respect as an inferior; but when the boat in which they were riding upset, the man of vast learning called for help, He could not swim. The ignor-professor's ant clod-hopper saved the professor's life, for he could float on the wave-he had a species of knowledge not possessed by the great scholar.

There is not one person, however humble, who does not excel the gifted and the learned in some department of knowledge. One may have acquired Latin, Greek, Hebrew, Sanscrit, per-chance Arabic, and Coptic, Another may have spent his years in travel and observation. Time thus occupied could not have been employed in historical research, not in a critical examination of the sources of history. Nearly every-thing of real value which has come down from the remote past, has been, or is being translated into our own vernacular, and may be critically examined without resort to ancient languages. Indeed, time expended by others in the acquisition of those languages, passes to the credit of him who brows out his prother tengue, for the knows only his mother tongue; for the long years thus necessarily employed in becoming familiar, so as to make a foreign language useful, the other is acquiring practical wisdom which he may

With these simple facts, making no pretension to profound erudition, may we not suggest to the gifted scholars, we not suggest to the girted scholars, whoever they may be, that they lend a whoever they may be, that they lend a hand and teach the lowly, instead of abusing them; that the vulgar are expected to boast of their prowess, and have the real feels all when the erate as fools all who will not believe them; but that such methods do not belong to the genuine scholar who is expected to deal in facts and rhetoric, and demonstrate by logic the truths of a proposition.

THE DEVIL AND CHRISTIANITY. The Christian Endeavorers were late

in session at Detroit. We were under the impression that the Devil was dead until the assembling of that representative body; but it appears we were mistaken. Rev. P. S. Henson, a delegate from Chicago, explains the wherefore of the misunderstanding. He is reported as saying in an address about "Satan in the City," with whom he

seemed to be quite familiar:
"One of the shrewdest devices of the devil is to persuade the world that there isn't any. Some things he has learned undoubtedly. He has discovered that nesses, we fail of proof. Bible heroes sugar-coated pellets charged with are of the same class as are heroes of polson do deadlier work than lion's claws, and that to counteract Christianity is a better way to beat Christianity than to come out into the open and figh it, and that such infernal delusions as Spiritualism and Theosophy and Christian science will more successfully ac-complish his purpose than blatant infi-

delity and blasphemous atheism."

Good for the Devil, "three cheers and a tiger" for him, if he has learned that truth is better than falsehood, and favors Spiritualism as better than Chris

tianity or Atheism. The Devil is an integral part of the Christian system, without which the church would not be Christian.

DROSS IN GOLD. Camille Flammarion, the eminent

French astronomer, is reported to have recently said: '

"The deceptions of Spiritualism come mostly from mediums. The medium is usually a trickster, "Spiritualism is far from being mental absurdity, but all experiments made through mediums are unreliable. They invariably impose conditions which pre-vent a tair test. They will allow one to observe, but not to experiment. They deceive even savants, because nature, being always sincere and logical, its students are unsuspicious.

"I am a firm believer in the spirit world. Space is peopled with spirits It is not necessary that mediums communicate with them.

"Communication with spirits is certain. A physical force is put into action. There is nothing supernatural or even preternatural about it."

All have painful experiences in their investigations of Spiritualism. So at times they are prompted to reject every thing, but patient search usually sets them right. There is even dross in gold which the assayer rejects, and its presence is no evidence that all is base.

"Success, the Key that Unlocks it." By Nancy McKay Gordon. 45 pages. Paper, 25 cents. For sale at this office.

"The Prophets of Israel." By Prof. C. H. Cornill, of the University of Koenigsberg. A scholarly and appreciative historical review of the prophets of Israel and their works. For sale at this office. Paper covers, 25c.

AN ATTORNEY AT LAW

Analyzes Jesus of Nazareth. SOME THINGS THAT ARE TOO ABSURD FOR CRITICISM, AND

TOO SILLY FOR RIDICULE. I wish to submit a few remarks respecting a book lately published by Messrs. Peebles, Coleman and Buchanan.

The book was written to prove Jesus of Nazareth is an historical character. Admit, if you please, the undertaking has been successfully accomplished, who or what is benefited thereby? Are his teachings made better, or has his example become more worthy of emulation by that proof? Would the Ser-mon on the Mount have been less truth ful, less philosophical and just, had it been written by a man unknown to his tory, a being who never occupied a human form, but was created by the mind of some author? I fail to see any distinction.

Let us understand, so-called history has a two-fold origin, the one a physi cal, the other mental; and that for human purposes both are equally valuable. Had Washington never lived in the physical form the writer who gave us his biography would have rendered as great, perhaps a greater, service to the world than Sparks or Baucroft. It is the Washington of the mind, the ideal Washington that instructs us. The

physical Washington is unseen, but the ideal character is easily understood.
Furthermore, let it be known, that, prior to the discovery of printing in prior to the discovery of printing in 1448 all history is absolutely unreliable. Every author had his heroes whom he endowed with such characteristics as he deemed suitable, and passing events were clothed with such imagery as best pleased him.

Moses tells us of gods who walked in the garden when it was cool. Gods who had sons and grand-sons. Of rainfalls more than five miles in depth. A God who after five or six days' toll, took refreshing rest. A God who tried to kill a man at a country tavern, and failed Herodotus tells of a nation composed wholly of women; of a land where it rained feathers and huge birds called Griffins that guard the treasures of earth. Josephus informs us more than a million men were slain within the walls of a city which never could have held more than one-twentieth part of that number, and he was justly called by Tacitus; the Roman historian, a great liar as well as coward

The story of William Tell and the great battle at Thermopylae still arouse our enthusiasm, although we have learned they were created in some thinker's mind. No man can read the stories of Joe Gargary and Little Nell without having his manhood intensified and sweetened. We are grateful to Dickens for those creations. As aids for advancement we find them in all resenects as valuable as they could have been had they existed in human form. We gain knowledge and prog-ress from these creations.

If I have made myself understood and am correct, I see no great object in was an historical character or otherwise. The idea of such a character has existed in some author's brain, and that idea is the only thing from which we can gain instruction in the premises.

The name "Jesus" is very common among the Jews. The probability is, therefore, fifty or more by that name were living in Palestine nineteen hundred years ago. The Jesus of the New Testament, however, must be an ideal creation, because it gives him impossi-ble attributes. His father was a ghost. He was taken under the Devil's arm and transported to the summit of a mountain that never had an existence, for it is said to reach an altitude from which all the nations of the earth could be seen. He walked on water. He raised the dead to life, fed five thousand hungry men to satlety upon a handful of shrimps and crackers. He killed trees with curses, and hogs with Was sold by a follower for fifteen dollars. Was killed, came to life again and was finally known to occupy an easy position at God's right hand in eaven, wherever that may be

Can any man whose brains are not laid away in cold storage, endorse the corporeal existence of such a character? Would not such endorsement be absolutely preposterous?

In narration of facts I believe wisdom requires we should give little credit to so-called ancient history. We may read it, however, and gain knowledge from its heroes and its victims.

We should know an event impossible of occurrence, never occurred. And no mount of human testimony can prove it occurred.

If we assert two threes are ten and bring forward half of mankind as witother books-mainly creations of the historian's mind, and their alleged acts are as reliable as the story of a Texas cowboy who visited a petrified forest, He said it consisted of petrified trunks of trees, supplied with petrified branches, on which were petrified birds, singing petrified songs. The Greeks tell us Leonidus with three hundred followers withstood the charges of a mill on Persians three full days. The Jews state, Samson armed with a bone only slew a thousand Philistine soldiers in an open battle-field, and that Shamean killed six hundred enemies with an ox whip. Such tales may be read profit ably when we are attempting to gauge the powers of invention possessed by authors, but beyond that I fail to se any good service they can render. The are too absurd for criticism, and too silly for ridicule.

J. CLEMENT SMITH.

Religious Legislation.

pugnant to our Constitution.

A prominent lawyer, in a private let ter thus states his views in regard to eligious legislation: "In my judgment any connection be tween church and state is utterly re-

"I believe religion is purely a matter of conscience with which the state and the Federal Government has no bust ness to meddle. I am for this reason emphatically opposed to appropriations of the public money to be use taining sectarian schools and eleemosy nary institutions of any character.

"I am equally opposed to any scheme that tends to discriminate between the beliefs of a Hebrew and a Christian, a Catholic, or a Methodist, a believer or an agnostic. To provide a 'Sunday law, is to my mind an indirect assumption by the Government of canonical jurisdiction, because such a law would be a decision upon a matter of religious doc trine upon which Jews and Christians. Baptists and Adventists bave divergen views. A decision upon a matter of doctrine must be rendered in the forum of the conscience rather than in the halls of Congress."-Ex.

Geo. C. LaFontam writes: "Art Magic I find to be a book of great value as an educator, and should be found in all well-kept libraries, and with your liberal offer I think it ought to reach out far and wide."

A Remarkable Offer:

No. "No offer like it has ever been made in any country."

I have been looking over and counting up the cost, the wisdom exercised in making such books as The Progressive Thinker is issuing for home spiritual libraries.

"The Occult Life of Jesus," contains upon each page over six hundred words, double the number of words upon the page of the ordinary library books, consequently double the cost; condensing an eight hundred page book into one of four hundred and fifty pages is certainly a convenience to the purchaser besides lessening the expense nearly one-half.

The tendency at this time is toward free schools of all grades, the editor of The Progressive Thinker (we all understand) favors free thought and free speech, and has now struck a new thought and declares for free books; independent thinkers must see that the editor has reached the plane of spiritual understanding where the higher motives receive due consideration; "to do good" has come to be a part of his religion; silent spiritual blessings will attend and bless all efforts tending to educate, strengthen, and uplift humanity.

I heartily endorse your good work, your books are handsomely and strongly bound, are valuable for all classes, and within the reach of the common every-day people.

Of course we are all glad, but surprised that you can see your way clear to lead in a good DR. M. E. CONGER.

Chicago, Ill.

PSYCHIC EXPERIENCES this with. Thus the vision remained seemingly two hours and faded gradual-

In the Life of a Retired some thirty-five years of age, and had carried on the millinery business, and

EXPERIENCE NUMBER TWO. Born and reared in the state of New York, I have at different times lived at me. She removed to Janesville, Wis. Frankfort, Mohawk and Cedarville, she died on Christmas previous to the moving to Mineral Point. Wisconsin, in 1856, but for several years past have made my home in Minneapolis, Minn., and now at the advanced age of seven-ty-five years, I wish to record for the benefit of my posterity, as well as the public in general, several incidents in my life, that to some might appear marelous; to others the effect of a diseased imagination, while to my self they are nothing more than nature's spiritual

revelations. reveiations.

In the autumn of the Chicago World's Fair, I was living in Minneapolis with my daughter, Mrs. Hildreth.

The family going to attend the Fair

begged me to go with them, but having seen all the world's or earthly fair I cared to, I gently but firmly declined. They went; I remained at home. Occu-pying a low chamber for my sleeping apartment, usually retiring about 10 o'clock, meanwhile fastening the doors, closing the blinds and making all set thinking no more about it. out the house turned out the light and turned myself later to see the bluebottle shake itself

On a certain night, not feeling sleepy, had gone to the Fair, and wondering if they were having a good time. About eleven o'clock I discerned several shadtions. I looked at them, viewing them water and then, life being apparently over and over again, whereon they soon extinct, he buried it in salt, and in less appeared in materialized form, i. e., in than two minutes the insect crawled the form and garb of beautiful young out as much alive as ever. Several ladies. I say all, but there was one ex- beetles were experimented upon with cention, a lady who seemed boss of mil- equally successful results. linery and dress making business.

a curtain. Walking up to the wall, she fastened one end of the curtain, then the other end to the opposite wall, thus curtaining off the one room into two

aside, going into the other room. She soon came out, having on her arm a ments apparently in a business way Then the lady with the hats again dies' dress pattern, and several patterns on the other arm; then took the visiting lady into the dressing room behind the In this dilemma Mansfield renewed boss lady was fitting a dress on the customer-as I took the other lady to beand when all was done, they came out together and stood side by side facing ran out of the room.

After a few moments the lady manager, turning her customer, pulled one sleeve a little way round, then the other in the opposite direction, then straightened the skirt, and stood boldly before me, looking me directly in the face, as if to ask me what I thought of the fit of the dress. Gazing at it a moment, I came to the

conclusion that it was the most beautiful and graceful fit I had ever seen on earth. Accompanying this vision was a grand and beautiful influence, such in-

deed as I had never before experienced in this world. So much carried away was I with this

So much carried away was I with this beautiful influence that I scarcely realized it was my own daughter who was engaged in such a wonderful manifestation or materialization, until at length came a voice, uttering the one name, "Ann Eliza." I was naturally startled, while surprise and delight almost overcame me.

I said, "For God's sake, if this is you, Ann Eliza, illuminate a little brighter." If the whole heavens had been lit up gelic smile on her face.

ly away, and I went to sleep. Yes, Ann Eliza was my own daughter,

was an expert in dress making and fit-ting, at Mineral Point, Wisconsin. She employed more or less help, and had apprentices such as materialized to Chicago World's Fair.

J. S. BEARDSLEY, Minneapolis, Minn. (To be continued.)

BRINGING BACK TO LIFE. "" It appears from a special dispatch to he New York World, from London. England, that a young mechanic named Mansfield, recently, quite by accident, hit upon a novel and simple device for restoring animation to apparently

drowned animals. He was salting some winkles which he had boiled over night and, noticing what he called a dead bluebottle in the pot, he thought to himself, "O, I'll put you in the brine, too," and, suiting action to word, he buried the fly in salt,

He was surprised a comple of minutes free of salt, crawl a little distance, and, after hesitating a moment as if to take I lay, thinking about those friends who its bearings, spread its wings and soar to a window pane, with a new lease of

life.
An inquiring spirit now took possesows in the room; well understanding sion of him and he proceeded to investitheir mission, for I had been blessed gate further. He began with a beetle. many times before with similar visita- For two hours he kept it submerged in

Next he tried a mouse, and then a rat, On the arm of this young lady was both of which were restored to life and freedom. Growing bolder and at the same time more confident, the young man decided to consign his cat to the water tub. For two hours its lifeless rooms, leaving me in the ladies' sewing form floated on the water before the magic salt was brought to bear upon it, Now the boss lady pulled the curtain and to-day the domestic pet is as much

in evidence as ever.

It was when he experimented on his number of ladies' hats, exhibiting them | dog, a pup retriever of five months, that to me in a peculiarly graceful manner. Mansfield faith in his discovery re-Just now a lady customer appeared, ceived its first shock. In this, as in the and called the attention of the lady former cases, he made the time limit with the hats. They spent a few motwo hours, but the thickness of the dog's coat, he thinks, retarded the ef-fective operation of the salt, and when pulled the curtain aside, left the hats, after half an hour there was no sign of and came out, having on her arm a la- returning life Mansfield began to grow

curtain. The dressing room was well the salt, which by this time had ablighted, and the curtain being of a thin sorbed a considerable quantity of water, gauzy material, I could see quite plainly and fifteen minutes later he had the what they were doing. It seemed the satisfaction of seeing his efforts crowned with success. The pup quickly recovered itself and, as if fearing a renewal of the experiment, promptly,

Though Mansfield has every confidence in his discovery, he is not prepared to risk an experiment on a human being, but thinks that the doctors might do so.

"Longley's Beautiful Songs." Fourteen beautiful, soul-inspiring songs, with music, by C. Payson Longley. Price, by mail, 20 cents. For sale at this office.

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I have no earthly visits to compare at this office.



Ten Thousand Papers Examined Weekly for The Progressive Thinker, by the Chicago Press Clipping Bureau.

Articles on Spiritualism, Occultism, Psychic Force, Prophetic Dreams and Remarkable Visions, Spontaneous Spiritual Phenomena, Apparitions, Etc., taken Therefrom to Enrich Our Columns.

Hypnotism Gives a Boy's Eyes Greater Power Than X-Rays.

MOUS PHYSICIANS AND SUR-GEONS WITH HIS ABILITY TO South Braintree, Mass., has leaped far beyond the established limits of hypeleven-year-old son, Alfey.

dee and his connection with one or two Boston hospitals satisfy his ambition and provide a comfortable living for his family. The son, one of two, eleven years old, is a handsome boy, with all the normal, boyish, happy instincts. This boy, aided by the father, has performed feats which has astonished the physicians connected with Harvard Medical College and the Collit at all. This is only a single instance lege of Physicians and Surgeons of this of the remarkable tests that have been | tal condition had undergone an entire | sensible.—Chicago Chronicle. city. The boy, under hypnosis, develops powers of clairvoyance more startling than any other yet revealed, and more absorbing to scientific men because brought out under conditions which admit of not the slightest shadow of doubt as to their freedom from any taint of charlatanism.

HIS EYES BECOME X-RAYS. markable lad can see things which of healthy boyhood. hitherto have been revealed only to the material optics of the X-ray machine. the fluoroscope, only darkened outlines, those seen in a cannel coal fire. make out, while in a hypnotic state, all called in to attend a fractured thigh. person at whom he looks, no matter to consult Alfey. He got out a thighhow snugly that person may be clothed. bone and showed him where he thought

In a recent experiment performed the fracture was, through the neck of with Leslie J. Meacham, one of the the femur, near the trochinters. Alfey most experimental hypnotists in the was taken into the sick room, where country and the author of a book on the the patient lay covered up in bed. subject, the Brett boy described a pe- "As soon as he was hypnotized he extuliar formation of Mr. Meacham's claimed: 'Oh, papa, it is the left one blbow joint known only to Mr. Men- that is broken. He had been shown cham and Dr. E. L. Keys, of Cornell the right bone. But it is not broken University Medical College of New where you said, it is higher up. Just picture.

tions in Mr. Meacham's arm without taposition. ever having seen Mr. Meacham before the sensory and motor nerves from the leg. brain centres to the arm and back BOY DIRECTS THE OPERATION. again. And, as if to put the keystone into the arch of verification of the experiment, the boy indicated by his fingers the very spots in the cerebrum as the origin places of the flashes, in which scientists have agreed are located the centres for controlling the movements of the upper extremities. SAW HIS FATHER'S BONES.

The united efforts of the British Society for Psychical Research and its the experiments which have been made American branch have failed to pro- with young Brett are those conducted bluce tests of occult phenomena as sat- by Dr. John S. Flagg, a scientist of sfactory as those presented without note, whose special lines of research are ostentation by Dr. Brett and his son.

Dr. Brett is a type of the successful. hard-working suburban physician, a professional zeal and enthusiasm have latter undertook certain movements. voice searches every cranny of the edi- stituted. gained him the responsible position of instructor in physical diagnosis and from his side and dropped it Alfey exchief of the medical clinic of the Col- claimed: lege of Physicians and Surgeons in Boston.

cases, he began his systematic attention | here.' to the subject a little more than a year ago. Not being satisfied with the principles or limitations described by most then only eight and ten years old. One lay Alfey, the elder, startled his father by declaring, while in a highly hyphotized state: "Why, papa, I can see your bones."

Many subsequent experiments have onfirmed the truth of the boy's asserpn. A few days ago Mr. Meacham, to act together if they are in health. ist the boy's ability, visited the home Dr. Brett, introduced himself as a sudent of the science of hypnotism, aid received a hearty welcome. CIUCIAL TEST OF BOY'S POWERS.

Ar. Meacham tells what happened: As the result of an accident in early a beculiar elbow, which has been a even a theory could be offered. oulzle to several hundred of more or lest eminent surgeons. Dr. Lewis A. ment was confirmed by a series of practitioner who has not time for keepskiagraphs.

"Dr. Brett was not informed of the nature of the injury, but after closing | anatomy as the average man who has the boy's eyes by a single suggestion, been in active practice for fifteen years. then directing them to be opened, the lad's attention was directed to both toriety. The experiments have not been elbows, and asked if he could see any pushed forward. But twice have any difference in them. He sat in an armchair a few feet away, and Alfey looked first at the one and then at the other for two or three moments. Then he of Physicians and Surgeons in Boston. pointed to the left arm and said:

"This one is not like the other one.' physicians and personal friends of the "The statement was correct, but Doctor, with the single exception of the nothing was said, save to ask why, one for me.

"The situation was becoming interest- something of the nature of the peculiar one is funny.' ing. I was an entire stranger. No one power that his boy seemed to possess.

arm. I was several feet away and fully clothed: There is so little difference in the size and control of the arms that the wisest expert could detect no The Occult Force of the Uni- difference without actual contact or an exposure of the arm.

FOUND A FLAW IN THE ELBOW "Wonderful as it may seem, this little lad of eleven, bright, healthy-looking, with nothing in his appearance to indicate that he ever thought of anything HE CAN SEE THE WORKINGS OF more soulful than birdnesting and base-THE BRAIN AND NERVES AND dition of a joint as it had been de-DISTINGUISH CLEARLY THE termined by the most eminent authority OUTLINE OF EVERY BONE AND upon fractures and dislocations, and by MUSCLE IN ANOTHER'S BODY | skillful use of the X-rays. The youthful CHILD HAS ASTONISHED FA- accident had caused a partial outward dislocation of the forearm, giving one appearance the boy had described.

"As a result of this the radius is not DIRECT THEM IN OPERATIONS in contact with the humerus, and the WHICH ARE EXTRAORDINARY, outer condyle has never developed, studied his case without being able to Boston, Mass.-Dr. Frank Brett, of making it look as if a piece were gone, while a piece of the percosteum, being torn up, has caused the formation of a standing of it. He has been in the minnotic science in experiments with his callous of cartillagenous substance, which most surgeons have described as the separated condyle, but which the The father is a physician whose pract boy's wonderful power correctly described as 'gristle." "Many skillful surgeons, looking at

the bared arm, manipulating it, exercising all their knowledge anatomy, their trained touch, their experience in the peculiarities of broken joints, had wholly failed, where this quiet boy had succeeded. And he saw only the clothed arm, and did not touch made. The boy is really gifted with clairvoyant powers and manifests his lively, active, matter-of-fact person to a gifts in such a way that no suspicion | man of a dreamy, ethereal cast of mencan attach itself to the marvellous results.

"He is not deeply hypnotized, stands | slightest attention to what might be with wide-open eyes, serious, and for happening around him. During these only a few seconds does a startled expression come over his face, an awaken-Hypnotized by the father, this re- ing before he returns to the happy look arm or pushing up lightly against him

said that when he is in that state all was soon understood that while these But he goes even further than the things appear differently. There are spells were on him he was not to be X-rays, for, while the rays point out new lights and shadows, not ordinarily interfered with. in the skiagraph, or, as seen through visible, and which somewhat resemble

December by means of an X-ray continued. The patient was then anaesthetized, and the leg drawn down The boy described the bone forma- until the bones were brought into jux-

"Dr. Brett greatly feared that a good and without touching the arm, and union of the bones would not take place while that member was fully clothed. on account of the advanced age and But even more wonderful than that anaemic condition of the patient. but finds the strain too great, and when was another experiment conducted in Everything, however, progressed nicely, the presence of Dr. John S. Flagg, a but before removing the weight and scientist of note of this city, in which sand bags by which the limb had been the boy plainly saw and indicated to his kept in position, he took Alfey with him istonished auditors the brain flashes of to see if there was a prospect of a good

"The boy quickly said that the bones

had slipped a little and were no longer exactly opposite, but that there was a 'gristle' around where they were broken, and that it was all smooth on one side, but still rough on the other. He was right, for the patient has good use of the limb, which is only a trifle shortened.

"Possibly the most remarkable of all biology and human physiology. After other interesting experiments, Dr. Flagg suggested that they see if the man who strives to master every the boy could observe the workings of the text. His delivery at first is in a slow end was served, and a finer and more rapeutic agent, but not concerned par- brain, and he was asked to watch his and distinct voice, but as he progresses subtle form, appealing to the mind ticularly with abstract science. His father's head very carefully, while the is utterance is more rapid and his rather than to the ear and eye, was in-

"'Oh, papa, there was something jumped out right here, and then went Recognizing the value of suggestion | back and a streak ran into your shoulas an adjunct in certain classes of der and down your arm to the elbow

When Dr. Brett raised his right arm

"The child placed his forefingers on each side of his head, just over the areas where neurologists have agreed authorities, he made experiments upon the centres for controlling the movemany persons, including his two sons. | ments of the upper extremities are located. Since only the right arm had been moved, the father thought a mistake had been made, and that only the | time. left side of the head should have been touched, in accordance with the old theories; but the most approved view of to-day is that both sides of the brain

> BETTER THAN YEARS OF RE-SEARCH.

"Thus in a moment they are able to establish, or at least corroborate, facts that have required years of patient research, hundreds of post mortem ex-

"Now as to the explanation: It will Stinson, of the Cornell University Med- father and a design for notoriety. The ical College, is the only one who would boy describes things of which the express a positive opinion, and his judg- father is ignorant, for he is a country ing in touch with theories, and who knows as little of histology and "Neither is there any desire for nobeen made outside of South Braintree, and those in the laboratories of Harvard Medical College and the College The experiments have been made for

"There is no expectation of a financial again to the left elbow and said: 'This return. Dr. Brett has been actuated only by a love of truth in determining

might be called a better sensitive, does and at times he describes these battles not share in the gift of clairvoyance. of the power is that when the boy is in a certain stage of hynosis his nervous system becomes more delicately balanced and is then affected by the vibrations not ordinarily recognizable, and thus he is able to see through flesh and even, as some of the experiments would indicate, througa bone. The peculiar lights and shadows observed corroborate this theory, as do the modern discoveries in X-rays and wireless telegraphy, to say nothing of experience in telepathy."-New York Daily Journal.

A TRANCE,

Yet Preaches From the Pulpit.

REV. JOHN KAUFMAN AND HIS REMARKABLE SERMONS - A PREACHER AT NEPANEE, IND., WHO SPEAKS AS THOUGH IN A TRANCE - DISCOURSES APPEAR MAN-FALLS AS IF HE WERE SHOT WHEN HE HAS FINISHED TALKING. New Carlisle, Ind .- Rev. John Kauf-

Elkhart county, is endowed with a fac- | frightfully close. Repent, repent, ulty which is of the most remarkable | brother, for the time is close at hand." order 'He is gifted with the peculiar power of preaching while in an apparent state of somnambulism. This word does not quite express the phenomena, for he is semiconscious before he delivers himself of his wonderful sermons. He is an enigma to himself and his friends, and many physicians have account for the strange faculty which he possesses or of reaching an underistry over twenty years, being first a Baptist. But his strange power dates from the time when at a great campmeeting held near Terre Haute some years ago he became a convert to Methodism. He attended this meeting | crime was thus averted. Hundreds of regularly and toward its close became wonderfully impressed with that faithso much so that he decided to join the Methodists. He did so, but before the close of the meeting his nervous system gave way and he was laid on a bed of sickness for several weeks.

When he arose from his bed his menchange. He was transformed from a tality. He would sit for hours silently over the Bible without paying the periods it was impossible to engage him in conversation. Pulling him by the would not draw his attention from his "In describing how he sees things he | dreamy study, and among his friends it

During one of these reveries he astonished those about him by launchthe boy sees all the colors. He can "A few weeks ago Dr. Brett was ing forth in a voice that was strange to them. He repeated his text and then the bones of the human body or any Before setting the limb he determined | poured forth a sermon of great power and beauty. His naturally rough tones were changed to a voice of the purest tenor, musical and flexible, and his words flowed with the ease of a polished orator.

This first sermon, preached to the members of his household, was broken short by his falling forward, as if shot He was assisted to his bed and a physician was summoned, who, upon making an examination, found Mr York, and only revealed to them last that little round thing is broken off, he | Kaufman in a deep sleep, with heart beating regularly. It was impossible to awaken him and he slept for several hours.

Since that time his Sunday morning sermons have been delivered under these strange circumstances. He occasionally preaches through the week, he does so is compelled to forego the following Sunday's sermon. A peculiar feature of his case is that his power is exercised only in the morning. In the evenings his sermons are delivered in a rather coarse voice, and neither his manner nor matter is then up to the average of country ministers.

He is well aware of his amazing gift but talks of it only when forced to do so. He speaks of it with great reluctance, as though it were something that should not be discussed. He gives one the impression that his power is that of supernatural origin and that the human mind cannot comprehend it.

HIS PREACHING MANNER.

When he rises to speak he stretches a sound. Sometimes he prefaces his would have aroused the world; but this trifies his congregation and brings tears | ment of man's psychic faculties, enor smiles from his hearers at will.

At one moment he seems to draw the screen that shuts the divine mansion from the mortal sight and paints for his hearers a glimpse of the home of back the ponderous gates of hell and exhibits with fearful distinctness the vent in his pleadings, forceful in his exhortations and terrible in his denunciations. He claims not to know upon what subject he will speak at a given

secutively, but never in the same terms. A note of warning runs all through his discourses, and he claims to be able to see great calamities ahead for the coun-

passing to destruction. He claims to be able to see this road long lines of demons, of horrible shape and bideous aspect. He can hear their Satanic shrieks and view their mad joy where this smooth road lands its victims; and when he paints this scene the blood of the bravest sinner curdles in his veins. In fact, his pictures are sometimes so terrible that many residents refuse to hear him at all. He has been known to preach powerfully for three hours at a time, but usually his sermons are from an hour to an hour and a half in length.

Occasionally he preaches but ten or fifteen minutes, but his short talks are equally impressive with his more extended sermons. When in this trancelike condition he is entirely insensible to the things which take place about him. Nothing can disturb him! nothing can wake him from it. He claims that the air is peopled with good and bad

"Dr. Brett's theory as to the nature tion present. These portrayals of a of the power is that when the boy is in superhuman scene are so vividly brought out that their realism is startling. It is not safe to go into his presence during these inspined times harboring sinful thoughts or designs. He claims to be able to tell the just from the unjust, and he has been known to expose the dark and evil intentions of his congregation so correctly that they have made confession of the facts to him. Above the just he can see a pillar of beautiful light, which reaches from heaven and rests on the head of the righteous; above the unjust he can see a tower of darkness, which overshadows them in gloom: THRILLING SCENES.

character reading by color vibrations, and already Chicago club women are arranging for her lectures before them Many thrilling scenes have taken in the autumn, and she will give prac-

place at these sermons. At one time he was preaching on his favorite theme, divorce. He was denouncing the iniquity of the calculating scoundrel gift is as captivating as palmistry. who deliberately planned the wicked innocent wife with shame, merely for said, these double-dyed scoundrels are infinitely worse than murderers.

"I see their hideous presence here," he cried in piercing tones. "There and there the hell-born demons are fightman, whose home is near Nepaunee, ing. The home of the damned yawns Just then a loud cry was heard from the further end of the church and a voice rang out: "I do, I do." The cry came from a well-known member of the church. He rose and sought to rush to the repentant bench, but fell in the aisle. When he was picked up he was dead. The physicians ascribed sudden excitement as the cause of his death. At another time he was the means of preventing a murder that was planned.

One of the conspirators, a son of the intended victim, heard him preach. The minister's words made such a powerful impression on his mind that the young man revealed the plot to Mr. Kaufman during the following evening, and the similar incidents have taken place since this wonderful endowment has manifested itself in Mr. Kaufman.

At the close of his sermon he collapses and goes into a profound sleep. The attendant can generally tell when he is about to need his assistance and catches him as he falls forward in-

IN THE OCCULT.

Psychical Research.

Sir William Crookes has, for more than twenty years, freely and widely asserted his absolute conviction of the reality of intercourse between the seen and the unseen. That Professor Hyslon has given valuable and influential testimony is another hopeful and helpful sign of the times, yet it'must still be realized that he's but one-and the latest recruit, so to speak of a group of the monern scientific men, each of whose names carries great weight; and as every one of these men, with a single exception, are inevitably engaged in other important work, it follows that the single exception, Dr. Hodgson, is prepared to offer the most complete data of the whole matter. Dr. William James is a busy professor in Harvard, as is Professor Sidgwick in Cambridge (England), and Professor Oliver Lodge in Liverpool. Sir William Crookes is a professional scientist, Mr. F. H. W. Myers is an instructor and a literary man. Professor Hyslop holds an important chair in Columbia College; the Rev. Dr. Minot J. Savage is the pastor of a great church, and so, in one way or another, all the more prominent "psychical researchers" are inevitably engaged, for the most part, with other work, except Dr. Hodgson, who refuses whatever brilliant prospects would otherwise be his to devote his time and energy to this work, which Mr. Gladstone well characterized as "the mos important before the world at the present time." When Dr. Hodgson's report comes out, in 1900, there will be a document of most remarkable and epochmaking power.

It must be remembered that all psy chic phenomena is normal, and is under a spiritual law in orderly sequence. Unquestionably the "medium" is but a temporary bridge, so to speak. The cruder physical demonstrations first aroused the world; these have given place almost entirely to the forms of forth his right arm and assumes a rigid | using the vocal organs of the medium position. He remains thus with closed to speak or the hand to write. At first eyes for a few minutes without uttering only an appeal to the physical senses discourses by singing a hymn, but form was only a temporary means, and usually he commences by repeating his | when the world was aroused then the

The next phase will be the develop abling each individual to enter directly, without benefit of mediums, into communication with those in the unseen.

Just now a large number of letters, to each of which I shall have the pleasure eternal happiness. At another he rolls of replying personally as fast as possible, reach me with various inquiries as to Dr. Hodgson's "book." The present awful abode of the damned. He is fer- form in which the secretary of the Soclety of Psychical Research is giving his data is in the regular annual report of the society, which all persons may receive by becoming members, and to this end it is necessary only to address The inspiration comes while he stands | Dr. Richard Hodgson at No. 5 Boylston before the congregation with out- place. Boston (the office of the society). stretched arms, and he sometimes and pay the annual fee of \$5, the checks speaks upon the same subject con- payable to Dr. Hodgson. The monthly journal and the annual reports, are regularly sent to all members of the S. P. R. These annual reports contain Dr. Hodgson's mass of experience with try unless the people turn more sin- Mrs. Piper and all that he deduces from cerely to God. He is especially severe the experiences of all the sitters. These in his condemnation of divorces. He are to be issued in the spring of 1900, likens the divorce laws of the country and will be a very remarkable docuaminations and dozens of experiments to a great road smoothly paved over ment, that can hardly fail to be epochiif. I am the unfortunate possessor of upon monkeys and other animals before which an ever-increasing throng is making. For, however impressive are the experiences and the ideas of other notable sitters with Mrs. Piper, it must not suffice to argue preparation by the in his inspired moments guarded by be remembered that it is Dr. Hodgson whose exclusive time and thought are given to this problem and that his judgment would always be recognized as as they leap around the mouth of hell, the authoritative one.—Lilian Whiting in Inter-Ocean.

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

Man the Microcosm-His Infinite and in Boston knew of the condition of the The younger brother, though what the for the possession of human souls, at this office. Price, 10 cents, postpaid, sale at this office.

YOUR AURA.

Something About Occult Colors.

REMARKABLE GIFTS OF A BOS TON LADY WHO CAN READ YOUR COLOR AND TELL HOW YOUR AURA LOOKS.

Mrs. Mada Paddock Sprague, founder of a new philosophy which set Boston astir, has taken her permanent residence in Chicago at the Lucania. Mrs. Sprague's fascinating theme is

tical demonstration of her power by reading impromptu the names of members and guests. Her extraordinary "I cannot remember," said Mrs. and trumped-up charge that branded an | Sprague, "when I did not see names, words and combinations of figures in the sake of setting himself free in the colors. All my life every letter of the eyes of the law from his matrimonial alphabet and each of the nine symbols TO BE THOSE OF AN INSPIRED | obligations. In the sight of God, he | for elementary numbers has had its distinctive coloring. They vary in tone and quality in combinations of words. names or numbers, but there has never been any variation from the original color tones which have been familiar to me from my earliest recollection. As a child, when thrown upon my own resources, I could always entertain myself with a mental kaleidoscope of inexhaustible variety by permitting words to pass before my mental vision, Proper names gave me the greatest delight, because the colors were so exquisitely individualized by the capital

> customed to it that I gave it no more conscious thought than one involuntarily gives to the coloring of sky and landscape, and not until I was a woman did I know that it was not universal for people to see names in color. One day mentioned it incidentally, and my statement occasioned so much surprise that I attempted to prove it, and the more I talked the more skeptical my listeners became, until I feared I was a mental freak and resolved to keep silent | cure half fare. Wm. P. Allen, secreon the subject forever. However, as the years passed my curiosity tempted me to refer to it, that I might determine

"Every printed page is and always

has been like an illuminated manuscript

of the middle ages. I have been so ac-

whether or no I was an isolated case. "The result of my queries was always the same until the summer of 1896. when I had a brief chat at Greenacre with Professor Pierrgaard, who is well known to students of psychic subjects. I summoned courage to speak of my mental peculiarity, and he was instantly interested and said:

"I have never heard of such an instance,' but quickly added: 'You see the

aura of people! "At this time the word was on the frontier of my vocabulary, and that for | 20. For full programme address M. which it is the technical term was so I. Phares, secretary, Grand Ledge, vague to my conception that I could Michigan. only interpret it by substituting the commonplace ism, 'You see the character of people.' But it was enough to furnish the clew, for instantly the names of people I have known came in single and double file inviting me to 'read' them. The whole world seemed to be revolving itself into color with animated names instead of human forms. I noted that identity in color meant identity in characteristics, and that the whole psychic realm poured its revelation through these color names. "Several years ago my attention was

accidentally drawn to the subject of astrology. In studying the science I became fascinated, but made little progress in practical results, because I was | secretary, 182 Gold street, Grand Rapbecome an astrologer, I became thoroughly familiar with the elementary and technical work, and noted that the symbols of the zodiac and planets were beautifully and spontaneously colored in my mental astrological maps, and that I could not read the mechanical astrological maps until I could see them in colors. Then came that momentous talk with Professor Jjerrgaard, and like a flash I was conscious that I had the astral key to the reading of a horo- 21st street, Detroit, Mich. scope through the colors of an individual name. And thus through my knowledge of astrology the life history of a person is like an open book if I but possess the name which is the title page. At first I was simply overwhelmed by the comprehensiveness of all that was opened up to my perception, for names were like novels, and I read romances, tragedies and dramas. My studies are necessarily elaborate, for I must trace and interpret every color tone of every letter, and I can no more omit a detail than can an artist produce a finished picture with a few strokes. I am grasping principles which are the foundation of eternal laws, and as every name is a new problem the process must be set forth like a sum in mathematics. And then as the blending, intermingling colors reveal their story to me I would that all humanity had this gift and could see as I do, that all human misery comes from ignorance of self and that nothing but the old creed,

'Know thyself,' will bring them into perfect harmony. Mrs. Sprague has been called the "end of the century color bearer." for the beauty of her philosophy lies in forewarning and giving a scientific understanding of present and future conditions. By her wonderful interpretations she strengthens the weak side of a character and directs vibrating currents into channels that lead to success. The phenomenon of her color readings. has been explained physiologically by a distinguished physician, who affirms that it is caused by the brain throb forces at the primal gland being unusually fine and corresponding to the higher planes of vibration in the ether, thus producing color and form to an extraordinary degree. She has read many celebrated names, the president, governors, politicians, foreign potentates and church dignitaries, who pronounce her color character readings so true as to be almost uncanny.

She is the widow of the late Colonel Sprague of Detroit, and before her marriage was one of the best-known educators in the West, having taught for years in the Cook County Normal School. She is a grand-daughter of the noted Methodist preacher, Father Bowen, affectionately called "Hallelujah Bowen," who died two years ago, and is a woman of charming address and wide culture.-Chicago Times-Her-

"The Priest, the Woman, and the Confessional." This book, by the well of the Romish confessional, as proved ty, Mich. by the sad experience of many wrecked lives. Price, by mail \$1. For sale at this office.

"The Universe." What Force Is. Celestial Relations and Spiritual Pow- The Beginning of Creation. What Mat- Boston, Mass. Address him for circuers. Of this pamphlet by a Spiritualist ter Is. The Creation of the Earth. lars. of thought and experience, Lyman O. The Beginning of Life. Immortality. Howe speaks highly. Mrs. Mary A. The Substance of Its Environments. Livermore, a most competent judge, Psychic Science. What the "Soul of tells of the delight and benefit to her Things" Is. Song of Psyche. A pamphhusband and herself in reading it. The let by L. M. Rose. Contains 71 pages of

SPIRITUALIST CAMP-MEETING DIRECTORY.



Lake Helen, Florida:

The Southern Cassadaga, near Lake Helen, Florida, commences Feb. 6, 1900, and continues until March 21. J. Clegg Wright, Carrie E. S. Twing, Mrs. L, ers. Negotiations are pending with J. C. F. Grumbine and others to be announced later. Freeville, N. Y.

The Freeville Camp opens July 29 closes August 14. For full particulars address B. L. Robinson, McLean, Tompkins, county, N. Y.

Zoo Park, Springfield Mo The first annual meeting of the Zoo Park Spiritual Camp Association, of

Springfield, Mo., commences July 16 and closes July 30, 1899, at Zoo Park. F. J. Underwood, president. Summerland, Cal. The camp meeting of the Summerland Spiritualist Association, of which Prof. J. S. Loveland is president, will com-

Mt. Pleasant Park, Clinton, Iowa. This popular camp-meeting will open | date. Keep watch of the number on July 29 and close Aug. 27. For circu- the tag of your wrapper. lars and further particulars address the

mence the 27th of August. By coming

with the S. P. R. R.'s excursion, August

25 and 26, visitors to the camp can se-

secretary, E. A. Kilby, Ottumwa, Iowa Franklin, Neb. The Southwest Nebraska and Northwest Kansas Spiritualist camp-meeting.

August 6. Address D. L. Haines, secretary, Franklin, Neb. Grand Ledge, Mich. Commences July 21 and closes August

at Franklin, Neb., opens July 21, closes

Indiana Camp. The Indiana Camp-meeting opens at Chesterfield, July 20 and closes August

address Flora Hardin, secretary, Auderson, Ind.

28. For programmes and particulars

Lily Dale Camp. This favorite place of resort opens July 14 and closes August 27. For full particulars address the secretary, A. E. Gaston, Meadville, Pa.

Briggs Park Camp. The camp-meeting at Briggs' Park, Grand Rapids, Mich., opens July 2, and closes July 30. Thos. J. Haynes, without incentive, as I had no desire to | ids, Mich. Address him for particulars. Lake Brady, O.

> Commences July 2 and continues until September 1. Anyone wanting a program can get it by writing to Mrs. C. C. Bacon, Lake Brady, via Kent, Ohio.

Island Lake Camp, Mich.

The Island Lake Camp, Mich., will commence Sunday, July 16, and close August 31. For further particulars address the secretary, A. G. Brown, 266

Camp Monroe. A camp-meeting will be held at Camp Monroe, on the banks of Deep Lake, Lake county, Ill., beginning July 1, and ending August 1. For particulars address G. V. Cordingley, P. O. Box 10, Lake Villa, Ill.

Nebraska Camp.

Opens July 14 and closes July 25. Address Paul S. Gillette, 411 N. 19th street. Omaha. Neb., for particulars.

Delphos. Kansas.

Delphos camp-meeting of the First Society of State Spiritualists, opens Aug. 11 and closes Aug. 28. We expect rates of one fare on all railroads in the state. For particulars address E. S. Bishop, Glasco, Kan., or M. J. Main, Simpson, Kans.

Sunapee Lake, N. H. Commences July 29, at Blodgett's

Landing, N. H., and ends August 26. Address W. H. Wilkins, Felchville, Vt., Box 63, for programmes.

New Era, Ore.

The New Era, Oregon, Camp-meeting will this year be in session from July 8 to 24. Address Walter P. Williams, Salem, Oregon, for particulars.

Forest Home, Mich. The Forest Home Spiritual Camp Association of Northern Michigan first annual meeting will convene on the camp and resort grounds, at Snowflake | For sale at this office. Antrim county, Mich., situated on the Chicago and West Michigan railroad, three miles south of the village of Central Lake, five miles north of Bellaire and twenty miles south of Charlevoix the beautiful, on July 8, 1899, and will continue four weeks. Send for programs and posters. Address Anna M. Fox, secretary, Mancelona, Mich., or Charles Benton, president, Central Lake, Mich.

Catalpa Park, Liberal Mo. The Catalpa Park Camp-meeting of Spiritualists, at Liberal Mo., will commence on the 19th day of August and close Sept. 3. For particulars address G. H. Walser, president, Liberal, Mo. Maple Dell Park, O.

Maple Dell Park is located at Mantus Station, Ohio. It opens July 30 and closes September 3. Address D. M. King, Mantua Station, for full particu-

Vicksburg, Mich.

The Vicksburg (Mich.) Camp will open August 5 and close August 28. For full known Father Chiniquy, reveals the de- information address Jeannette Fraser, grading, impure influences and results manager, Vicksburg, Kalamazoo coun-

> Opens July 30, and closes August 28 Abram H. Daily, president. Secretary.

Albert P. Blinn, 603 Tremont street Summerland Beach, O.

Lake Pleasant, Mass.

Commences the first Sunday in Au-

gust and ends the first Sunday in September. Any one can secure a prospirits: that he can see them doing bat- | booklet, by G. B. Stebbins, is for sale | interesting matter. Price 25 cents. For | gramme by addressing J. F. Grove, 277 19th street, Columbus, Ohio. For sale at this office.

Jefferson Park

E. Summers announces a basket picnic on the Fourth of July in Jefferson Park, in the "old apple orchard," live blocks from end of street-car lines connecting with Milwaukee avenue line. The picnics will continue each Sunday, thereafter until September. For particulars address Mrs. M. Summers, 1753 Milwaukee avenue, Chicago.

Island Park, Winfield Kansas.

The camp-meeting at Island Park, Winfield, Kansas, opens Sept. 9 and closes September 25. For further particulars address the secretary, Leota D. Whartenby, Cedar Vale, Kans Niantic, Conn.

The Connecticut Spiritualist campmeeting is held at Niantic Camp Grounds, Niantic, Conn., commencing June 26 and continuing until September 9.

Hasiett Park Mich.

Begins August 8, and closes Septeme ber 5. For particulars address G. F. Ottmar, Riley, Michigan.

Harmony Grove Cal. Harmony Grove Spiritual Campmeeting will open July 23 and close August 5. The grounds lie three and one-half miles southwest of the city of Escondido, Cal., in a grove of beautiful live oak trees. Good mediums and speakers are expected to be in attende Brewer are among the engaged speak- ance. A cordial invitation is extended to all. Those desiring further information address Mrs. M. L. Peck, Secretary, Escondido, Cal. Sheridan Gulch Ill.

> Mrs. M. C. Rynex and Mrs. E. J. Hanson will hold a Spiritualist camp-meeting at Sheridan Gulch commencing July 16 and closing August 13.

Onset Bay, Mass.

Onset Bay Camp, Mass., opens July 9 and closes August 27.



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

TAKE NOTICE.

The Occult Life of Jesus.

The Occult Life of Jesus (including the Hull-Covert Debate) is now ready for delivery. It is a splendid volume, of nearly 500 pages, and will create something of a sensation among all classes. The postage on the book costs us 13 cents, hence the reader can realize that he is getting the book far below the actual cost of paper, printing and binding, saying nothing of numerous other expenses connected with the publication of the work. It will be sent out to all of our subscribers for 25 cents, when accompanied with a year's subscription to The Progressive Thinker. The Occult Life of Jesus and The Progressive Thinker one year for \$1.25.

THE MEDIUMISTIC

Experiences of John Brown, The Medium of the Rockies, with an introduction by PROF. J. S. LOVELAND.

This book should be in the hands of every one interest.d in Spiritualism.
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tion or phantom, which explains the true principles of society, and the causes of both the prosperity and the ruin of ancient states. A general assembly of the nations is at length convened, a legislative body formed, the source and origin of religion, of government, and of laws discussed, and the Law of Nature-founded on justice and equity—is finally proclaimed to an expectant world.

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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 tial that all copy, to insure insertion in diums." the paper, all other requirements being favorable, should be written with ink on white paper, or with a typewriter, street and Desplaines river for a spiritand on only one side of the paper. If | ual feast and outing each Sunday comyou are not a fairly good penman, please have your communications copied by some one who is, and oblige Bring your lunches and families. The Progressive Thinker.

CONTRIBUTORS:-Each contributor to hold circles after the lecture." is alone responsible for any assertions or statements he may make. The editor who differ from you.

py, and in order to do that they will mediums," generally have to be abridged more or Item is cut down to ten lines, and ten lines to two lines, as occasion may re-

hered to.

James Mecham writes: "I beg leave to present an incident in your colums. When reading in your paper of May 27, 1899, of the mysterious murder of Mary Ann Starck, of Evansville, Ind., a lady came before me. She was of medium height, square shoulders, rather flat chest, straight waist, brown hair, dark eyes, rather dark complexion; then a brown hair, small dark eyes, and sandy moustache. If the above is the description of Mary Ann Starck, the other is the murderer, I believe."

Mrs. M. E. Kratz will be at the Summerland Camp during the entire sestest medium for the winter months, address her at No. 1134 Upper Second street, Evansville, Ind.

State Organization, of which Mrs. L. E. quickening of the pulsations of life." Andrews, of Indianapolis, is secretary. work the present season. At all events, and God the soul." the Spiritualists are determined to give the lyceum a grand recognition.'

tractions it lacks one thing-Spiritual-! for enlightenment." ism. We would like to have mediums please adress Miss Henrietta Wilkins, turn." Box 184, Cumberland, Wis., for full particulars."

Hartzell street, N. Evanston, Ill.

Any time mediums are visiting Atlantic City, N. J., they will find it a other hand on forchead, and the treatpleasure to call on F. W. Porter, 12 ment is-finished. Some think they are ter mile from McKee City, N. J.

worth avenue, Chicago, Ill.'

very sorry to hear of your readers call- merism, suggestive hypnotism. Chrising W. F. Jamieson a materialist. I tian Science.' Now the Christian church don't think so; he is what I call an hon- is the most antagonistic toward our est doubter; a good sign, I think. I philosophy of any here except possibly have been there myself."

Hazel Biddee, 522 Capital avenue, In- was surprised." dianapolis, Ind., writes: "I have had so

so great that we cannot surmount it. We also expect to put forth every effort to relieve our ranks of persons posing as spiritual mediums, charm work-Progressive Thinker is set up on a ers, etc. Let all honest physical medi-Linotype machine that must make ums come to the front and help us, and speed equal to about four compositors. The spirit world will surely aid us in That means rapid work, and it is essen- protecting from prosecution its me-

Mrs. Squire writes: "I have secured the old picnic grounds at Madison mencing July 23 at 10 o'clock, and continuing until October if weather is fine. Sents will be on the grounds. All will be free. Good mediums will be present

The Grand Rapids (Mich.) Democrat speaks as follows of the camp-meeting allows this freedom of expression, be there: "There will be daily seances The lieving that the cause of truth can be series of seances will be started in best subserved thereby. Many of the three or four days and will be held in a sentiments uttered in an article may be small wooden building erected for that diametrically opposed to his belief, yet | purpose. Among the mediums who will that is no reason why they should be conduct these seances are the followsuppressed. No one person has the ing: A. A. Finney and Mrs. Augusta whole truth, hence kindly feelings Ferris, trumpet mediums; D. B. Jimershould always be entertained for those son, the Indian medium, independent slate-writing in the light; Mrs. Jimerson and James Riley, materialization; Mrs. ITEMS-Bear in mind that Items for R. W. Barton, of Minneapolis; Miss the General Survey will in all cases be Mattie Woodbury; Mrs. Coffman and adjusted to the space we have to occu- Mrs. Payne, descriptive and business.

"Life Realization or Theory?" This or less; otherwise many items would be was the subject discussed by H. N. Macrowded out. Sometimes a thirty-line guire before the Eclectic Society of Spiritual Culture. He said in part: "Where shall we look for a standard of spiritual truth? One would suppose it is to be found among those reputed to Every item sent to us for publication, be inspired, if anywhere. But we find should contain the full name and ad- those who claim to be inspired, and by dress of the writer. We desire to know believers in spirit communion are acthe source of every article or item that credited with being inspired, generally appears. This rule will be strictly ad- contradicting each other regarding spiritual laws and conditions. There are quite as many different theories among | name of The Forest Home Spiritual Spiritualists regarding these matters, Camp Association of Northern Michiaside from one universally accepted gan, and have located a camp ground fact that spirits do communicate with at Snowlake, just north of Bellaire, mortals, as there are divisions of where they will hold a camp-meeting thought and belief among the creedal | this summer commencing July 8, and systems. Some, highly intelligent and logical in reasoning, are continually looking for the hidden spring of being In what they have conceived to be a tall, slim man came, with reddish sort of life mechanism, therein hoping to see revealed all the mysteries; and Church, Minneapolis, Charged With not a few actually think that they have | Disorderly Conduct - Police Make found it. Each gives his explanations | Startling Accusations Against the Man as confidently, and as conclusively in | -He Says He Drank Whisky at a Hotel his own judgment, as the inventor of a | and Remembers Nothing Further Until machine will show its motor and ex- He Was Carried to the Station in the sion. Societies desiring a speaker and plain its method of operation. But life Patrol Wagon-His Relatives and primarily makes conditions, evolves methods, and is not subject to them, only as they react upon the mind, its intermediate medium of external mani-Mattie E. Hull writes: "The manage- festation. Soul is the essence, the one ment of Chesterfield camp, Ind., have principle, shining through and energizset apart the fourth Sunday of August, | ing all, and it alone holds the key to the the 13th, as a red letter day for the ly- mysteries. Theories may satisfy the ceum. The exercises will be conducted reason on the plane of time and matunder the auspices of the Lyceum ter, but all theories will fail with the

In concluding an address at San An-I have been invited to deliver the ad- tonio, Texas, Allen Brown said: "Now, dress on lyceum work, and other mat- friends. I hope I have made it clear to ters pertaining to the movement. This you that all have these spiritual gifts. will occur in the forenoon. The after- They only wait unfoldment. Do not noon will be devoted to an exhibition of wait for the spirit to carry you without lyceum work, in which I understand an effort on your part. If you do you several lyceums are to participate, will wait long and be disappointed. Would it not be a good suggestion that The Gods help those who help themother camps set apart a Sunday for ly- selves.' Make an effort and you will ceum work? As a general thing, the ly- soon realize that you have the gift of ceum sessions are at such time as makes the spirit. 'Seek and ye shall find, it inconvenient for the crowd at the knock and the door shall be opened camps to attend. Possibly Indiana will unto you,' for all are parts of one stu-

James R. Lowther writes from Leon- of Spiritualists, Carrie E. S. Twing, psychologist, of Harvard; Prof. Langidas, Mich.: "The Spiritualists of Leon- president: "In your appeal published in ley, physicist at the Smithsonian instiidas Association held a picnic in George The Progressive Thinker of July 15, tution; and Dr. Richard Hodgson, of the Cleveland's grove, July 4. Thirty-two you make this statement: 'The time is London Society of Psychical Research. ant down to dinner, after which Mrs. ripe for the application of the Christ However, it is Professor Hyslop who in Addie Wright gave us a fine lecture, principle of life in all departments of this country has given to the medium written by her control. Miss Lydia human endeavor.' There is nothing in the greatest attention." Cleveland gave us a poem, written by other portions of the appeal (though its her guide. Elmer Denies, inspirational objects are in every way worthy of at- Brady, Ohio, where he has an engagespeaker, gave us a good talk, and after tention) explaining the meaning of the ment to lecture. He goes from there to a good social visit we departed for our above quotation. Believing that a homes with a cordial invitation from grave and talented State Board of Spir-Mr. Cleveland and daughters to come itualists would not use expressions that again. Our mediums, though young in had not at least in their own estimathe work, are doing exceedingly well, tion a clear and substantial meaning I and in the near future we will start a am constrained to ask this question: camp-meeting here. We have the me- What is the Christ principle of life? diums and all that is necessary to start The question of course involves that other question as to whether there is, or Miss Henrietta Wilkins writes: "Cum- has been a Christ whose authority is berland, Wis., is a city surrounded by a recognized by Spiritualists. While askbeautiful chain of lakes (ideal spots for ling questions we may as well inquire. camp meetings) telephone, electric What is the 'Christ idea,' so often relight, and public water works systems. | ferred to but never defined by Spiritual-Population of 2,000. It is used as a lists? Believing that these expressions summer resort, and is called the Island have no substantial meaning. I appeal City. But with all its beauties and at- to the officers of the above association

At Lake Brady, Carrie Twing, of and clairvoyants come here and show Westerfield, N. Y., took a text from the their powers to the inhabitants. The Bible, "If I be lifted up, I will draw all writer of this letter is the only believer men unto me." Lifting up was her in Spiritualism in Cumberland. There theme throughout her discourse, in is a broad field to be covered and some | church, in state, and especially in Spirstrong, energetic medium ought to star! | itualism. She said: 'Intellectual peothe good work. Will not some good me- ple are constantly being added to our dium come here and see what can be ranks; though the head tries to deny, done? If any one desires to do so, the heart asserts the truth of spirit re-

Thos. S. Kizer writes from Decatur, Ill.: "We have in the city a couple of Julia Steelman Mitchell closed a two voung men calling themselves 'Divine months' engagement at the Temple at Healers,' Drs. Blanford and Gilbert. Whitewater, Wis., in June; goes to They don't wear hats-wear a blue Iowa for July and to Minnesota for cross about 4 x 6 inches on the breast August. Will not attend any camp, be- and each shoulder. They mount a box, ing engaged for the summer. As speak- out in the sun, take the patient by the er and test medium would be pleased hands, telling him to close his eyes, to engage with eastern societies for fall while the Doctor casts his eyes upward months, and South for winter. Address in a prayerful mood for a moment; then presses his thumb on the patient at the base of the brain for a moment; the miles from the above city and one-quar- greatly benefited. I heard one of them say on Saturday afternoon, that he was Secretary writes: "It has become nec- an 'advance agent of Jesus Christ.' I ber of people, including many strangers, essary for the benefit of all parties con- am surprised to see in columns of one cerned, for me to state that J. Q. Ad- of our daily papers an article from the ams is not president of the Englewood pen of a minister of one of the Chris-Spiritual Society. Parties desiring en- tian churches (Edward street) in which gagements may correspond with the he says in part: 'There are six schools of secretary, Olive Allingham, 7242 Went- mental healing, prayer and religious faith represented by Drs. Blanford and Mrs. H. A. Vaillancourt writes: "I am Gilbert: Mind cure, Spiritualism, mes-"The Church of God,' and that's why

Rev. G. C. Love writes from Grant's many kind letters from friends of the Pass, Oregon: "I am still laboring in Mediums' Protective Association, ex- the cause of truth and humanity, in pressing their willingness to aid in any Grant's Pass, Southern Oregon. The way they can to further benefit the meetings on Sunday nights are well atcause we represent. I take this means | tended by an intelligent and appreciaof replying and in thanking them. Our tive audience that will compare very association is not only for the protec- favorably with the congregations of any tion of the mediums, but is a protection other denomination 'holding meetings to the public at large. We expect to here, any way a comparison might be

their midst, these earnest workers in the cause again proved their good will and esteem formyself and the work accomplished through me, by arranging for my stay with them through the month of July, which I have consented labors of Mrs. Annie McKenney and rent the hall, and furnish the seats for at least two hundred people. The meetings for July will be held in the Spiritualists Hall on Sunday and Thursday nights. This information may seem strange to you following so soon after the letter of one B. F. Moss, who wished some good lecturer and medium would come to Grant's Pass and hold meetings, but I do not know why he wrote in a way to cause people to think there were no spiritual meetings in Grant's Pass. Evidently he is not a resident of Grant's Pass and did not know of the meetings or he would not have written as he did. Should other

places desire my services at the close of my labors, I will be glad to hear from them." Mrs. S. Augusta Armstrong writes from Buffalo, N. Y .: "I was entertained while in attendance upon the campmeeting recently held at Watertown, N. Y., in the charming home of Mrs. John | mento, Cal. Sherman Hunt, a lady of 93 years, and a most perfect type of what our beautiful religion will do to perpetuate the physical body. Her years rest lightly upon her pure white head. In conversation she said to me, 'I have found that the heart never grows old." May she. The First Spiritual Church of Rochester, N. Y., have reorganized with Mr. W. W. Parsells as president, who is very efficient and earnest. It was my pleasure to serve them July 2 at their opening meetings in their new hall, and

since the camp's first meeting, four The Detroit (Mich.) Journal says: "Prominent Spiritualists at Bellaire, Mich., have incorporated under the closing August 1."

New York Camp the 27th to remain

during the season, and will be happy to

welcome all there, as I have each year

The Minneapolis Tribune of July 12, has the following head lines: "Is in Disgrace-Rev. J. Wilson Moran Under Arrest in St. Paul-Rector of All Saints Friends Incline to the Bellef that He is Insane, and He Will Be Examined in Probate Court."

The Grand Rapids (Mich.) Democrat says of the camp-meeting there:" Noted Spiritualists from all over the country are booked for talks, seances, etc. There will be held sessions by trumpet mediums, independent writing in the light, materializations, and descriptive and business mediums and perhaps many others. A seance room has been erected, 16 x 20, with a cabinet, 2 x 16, built on at the end."

The Vidette, Homer, Mich., says: "Mrs. Rowe, a medium from Jackson, held a Spiritualist meeting at Miss J. Wheeler's last Saturday evening."

The Columbus (Ohio) Dispatch says: "A great light is promised soon to come out of the East. A new Spiritualistic medium has arisen and the phenomena of her intercourse with the spirits of the dead have been under scientific inrestigation. The medium in question is carry off the laurels in camp lyceum pendous whole, whose body nature is, Mrs. Leonora Piper and the chief of the scientific investigators is Dr. James H. J. R. Doyle writes an open letter of Hyslop, of Columbia university. Other inquiry to the officers of the N. Y. S. A. investigators are Prof. William James.

Will C. Hodge left last week for Lake Franklin, Neb., finishing his camp engagements at Delphos, Kansas, Aug 27.

P. C. Mills, in a lecture he delivered at Scattle, Washington, said: "The primitive man, when he saw the light ning flash and heard the thunder roll. thought it a supernatural power. When they saw the destruction in the wind and flood, there was a devil at the helm of government. But science has taught of nature and owe their existence to the condition of the atmosphere. The world has learned that lightning strikes a church, not because God is angry or a devil controls, but because a church steeple is a conductor, and electricity follows a natural conductor towards the earth."

Clara Puckett writes: "The Spiritualists of Winchester, Ind., have again been favored with a week's seances by W. C. Jessup, the trumpet medium. With each visit Mr. Jessup makes new converts to Spiritualism."

W. W. Parsells writes from Rochester, N. Y.: "We were favored on Sunday last by the presence of our ever welcome sister, Mrs. Mary C. Lincoln, who spoke for us morning and evening. Mrs. Lincoln is a very positive and energetic speaker. She reasons all things out very logically, and has a very positive manner which is very hard to resist. Her psychometric readings are all from the person and not from articles that belong to the individual; they are truly wonderful. Mrs. Lincoln will be with us again July 23 and 24. Mrs. Armstrong will speak for us again next Sunday morning and evening. We heartily appreciate her work."

The Sunday picnic camp-meeting of the Spiritualists at Jefferson Park last Sunday was attended by a large numwho manifested much interest in the occasion. Mrs. Summers, presiding. opened the exercises by an invocation, and the principal speakers of the day were Miss Sarah Thomas, Dr. E. J Jacobson and Prof. Ovittt Music was rendered by Prof. Krueger's violin orchestra. The grounds were tastefully decorated with banners, flags and bunting, and the basket refreshments were enjoyed. A circle was held in the afternoon, in which a number of mediums gave tests and interesting messages. Similar exercises will commence at 10 a. m. each Sunday during the summer. To reach the grounds visitors should, on leaving the cars at Jefferson Park, proceed in the same direction on Mil-

waukee avenue a few squares further. That the secular press occasionally distorts facts is illustrated in the following: "Mary Elizabeth Lease, of Kansas fame, has been converted to Spirit ualism, and this ghost-trust scheme is grow so strong that no obstacle can be made. At the close of the month of believed to have originated in her fer-

May the friends requested me to remain tile brain. There is no doubt that prob-through the month of June, and long ably this fall, or next year, at the latest, before that month had expired, and af- she will be elevated to the leadership ter a careful survey of my labors in of the national body. Her efforts will be along the line of purging the mediumship. Mrs. Lease has become so enthusiastic that she expects to give the work all her time, even to the exclusion HARBINGER OF LIGHT, MEL- LIGHT OF THE EAST, CAL- A LIBRARY OF SPIRITUAL of her political hobbies. She will make her first debut as a Spiritualist lecturer to do. I cannot speak too highly of the at the Indiana State camp-meeting, and will later be heard at Lily Dale camp Mrs. Robert Dunlap in raising funds to (New York), and Onset Bay camp (Massachusetts). These are the three great meetings, though in all there will be fifty-six state and district camp-meetings this year. She will also appear before the national convention, which will for the inferior animals. On the other 2160 years, and has always a great convene in Chicago." The fact is there | hand, is no "trust scheme" in Spiritualism. It has never been thought of. Mrs. Lease is a valuable acquisition to the ranks of then he must be potentially competent influence over the earth. When last the Spiritualism. She is eloquent, logical, magnetic and truthful.

"I believe that communications with must be within his grasp. to be expected; indeed, that our whole destructible, the universe must exist ing; that is, what we call the year 160 print and requires it, and eternally. According to Imanual Kant of the Charles on that subject are answered. Price 50 cents. that as a matter of fact we practice inday of our lives. Spiritualists and meof the world. This would be impossible were there not some facts on which their system rests."-Right Rev. Dr.

said that the greatest concession to the furtherance of reform had been made a year ago when the Czar of Russia prothe angels hold her many years longer | measures to abolish the standing armies | cause, which is a contradiction." on this side of life, for we need such as of the world. This was the result of of the Spiritual medium whom the Czar a beginning in time, we are confronted physical world sympathizes. When we keeps in his palace and continually consults on all affairs of statecraft. Abraham Lincoln was a believer in Spiritualism and frequently, according to his own admission, and the responsibility I shall be with them again on the 16th. of the speaker, frequently consulted a They are holding their meetings open | medium, one of these consultations reduring the summer. I go to Central proclamation."

The Houston (Tex.) Post says: "Dr. Anna Morrell lectured on the subject, 'Mediums and Mediumship,' taking her cases of mortals being possessed by undeveloped spirits which place them in conditions in life that should cause them to be pitied rather than conthe law governing same, the speaker by our perceptions; that we know truth claimed, there would be no criminals | that we see things as they really are nor insane. Next Sanday Mr. John W. | And yet John Stuart Mill, a materialist, Ring will lecture on subjects presented by those present." The French astronomer, Flammarion.

is reported as saying in Paris, as folworld. Space is peopled with spirits. It is not necessary that mediums communicate with them. Communication with spirits is certain. A physical force is put into action. There is nothing supernatural or preternatural about it. me as to the satellites of Jupiter. I say alleged spirit because on reflection I conclude the real spirit of the great astronomer who suffered persecution for the sacred cause of science, would not attempt deception. It must have been a spirit of darkness.

Not altogether harmonious in Mil

waukee, Wis. The Sentinel says: "Despite such names as 'Unity,' 'Harmony' and the like, the Spiritualists' societies are not always united or harmonious. One of the most flourishing societies of this city, composed principally of German-Americans, the Union of Truth society, became so inharmonious a few years ago that it went entirely to pieces, and some of its leading members moved to Chicago. The Unity Spiritual Society, the most important one now in the city, has until recently been more or less racked by factions. Prof. Roberts attributes this to the performances of a medium last summer, who, he says, was a man of undoubted power as a trance medium. But his materializations, Prof. Roberts says, caused some to denounce him and some to defend him, and this brought discord into the ranks of the faithful in the city."

G. W. Post writes from Ohio: "The four premium books to hand, and I feel I have four rich gems of spiritual truth and help."

Secretary writes: "Dr. J. M. Peebles, of Battle Creek, Mich., formerly of Callfornia, will lecture in the O'Dell Hall, Paw Paw, Mich., July 23, at 10:30 and 2: 30 p. m. Do not miss the opportunity of hearing this talented editor, author, lecturer and traveler."

The Bangs Sisters had expected to visit Lily Dale as early as the first of July, but owing to the sickness of one of them who has been confined to her bed the past four weeks from overwork, and is now convalescing, they will probably not begin work until about the first of August. They will be at Lily Dale about the 20th and occupy the Smyth cottage, on Melrose Park, where large, spacious parlors will be where large, spacious parlors will be where large, spacious parlors will be at Lily Dale about the 20th and occupy the Smyth cottage, on Melrose Park, where large, spacious parlors will be with full directions, is in the book, and they work, who abidest always the same."

Lyceums and Societies that wish to get up electriannents cannot have a Prize Contest. The either have gone or come, but what are they work, who abidest always the same."

Lyceums and Societies that wish to get up electriannents cannot have a Prize Contest. The either have gone or come, but what are to make they work, who abidest always the same."

Lyceums and Societies that wish to get up electriannents cannot have a Prize Contest. The either have gone or come, but what are to mot do better than to have a Prize Contest. The either have gone or come, but what are to mot do better than to have a Prize Contest. The either have gone or come, but what are to mot do better than to have a Prize Contest. The either have gone or come, but what are to mot do better than to have a Prize Contest. The either have gone or come, but what are to mot do better than to have a Prize Contest. The either have gone or come, but what are to mot do better than to have a Prize Contest. The either h where large, spacious parlors will be opened into art rooms, with many new and beautiful productions on exhibition each day. They will give independent slate and paper writings under test conditions daily; also hold several seances for psychical phenomena in a well-lighted room.

Not wishing to allow them to be destroyed, I will sell for a small consider-Thinker for six or eight years last past. | learned to bark in at least four or five angel who unseals thine eyes and bids Address with stamp, Box 915, New Philadelphia, Ohio.

Steel, the banker who died recently in when starting with his master; and the San Rafael, Cal., leaving an estate of distinct demand or supplication as ministers, and his will just filed for pro- be opened. bate proves that he meant just what he said. The closing paragraph reads: 'And I make the special request that my body be cremated and that not one. copper coin of the income of my estate then come and push up the outside be expended upon or in any chapel or latch, thus opening the gate and releas- Matilda Joslyn Gage. A royal volume, church or upon the support or encouragement, directly or indirectly; of any so-called minister of the gospel or on missionaries of any sect, for the whole of the tribe of whom. I entertain a sincere, well-founded, and unconquerable aversion, because during my lifetime I found that both the men and women preachers did not know about what

they were talking."." it Corresponding secretary writes: "Camp Monroe' is still on the progress. Although the Weather has been somewhat inclement the attendance of this week shows a marked increase. A number of tents have been engaged for next week and it is expected by the third week the camp season will be at its height. A special program will be arranged. Saturday, August 22 is the date set for the masque ball which is expected to attract a large number. The dances under the direction of Mr. Miller are well attended from the surrounding towns, and are thoroughly enjoyed. Anyone desirous of having a genuine outing at a very reasonable this extraordinary scene resolved never rate with every facility for enjoyment should avail themselves of coming to Camp Monroe. Mrs. Armstrong, Mrs. Hughes, Mrs. Bell and G. V. Cordingley are some of the speakers for next

week.". (Continued on Page 8.)

OUR FOREIGN EXCHANGES HUDSON TUTTLE.

BOURNE, AUSTRALIA.

I would here remark, en passant, that if, as seems possible, man can only destroy that which he can create, then as From 1890 to 1900 marks the ending of man did not create life, so neither can he destroy life. This would denote an existence after the death of the body

IF MAN CAN DESTROY LIFE,

"If we suppose that the world never initial year. According to Hindu chrotercourse with the spiritual world every had a beginning in time it follows that nology, when the sun, preceding the every moment is in eternity-in other birth of Christ, entered a new condiums have existed since the beginning words, that at each instant the success-stellation, Krishna was born. Some of ive states of things in the universe form the students of esoteric affairs insist an infinite series. Now the character- that the year 1900 will find a new-inistic of an infinite series is this, that it carnation of Logos, a new manifesta-William H. Morland, Bishop of Sacra- can never be completed by a successive tion of God upon the earth, who will do synthesis. Consequently this infinite as much for humanity as Jesus did in The Grand Rapids (Mich.) Herald series of successive states is impossible day. Those who know, tell us that THE SECRETS OF THE CONVENT OF says: "Referring to the remarkable ble." Chateaubriand says, in his met- every 2160 years there is a new Buddha progress of the past decade, Mr. Kates aphysical proof, "Something has ex- or Christ born, who arouses the world isted from all eternity, and must be in- to a higher life, gives to the people the dependent and immutable. Otherwise knowledge which for centuries has there would be an infinite succession of been confined to the few. posed a national conference to take causes and effects, without a first When a cycle comes to an end there

that beginning.

AN ETERNITY PRECEDED IT. The Primal Cause, after an eternity of be great physical disturbances when inactivity, suddenly begins to act. The psychic changes are impending. Since motive must have existed within him-spirit is the noumenon of which matter sulting in his signing the emancipation | self, and must have always so existed. is the phenomenon, it follows that the The contrary supposition is inconsistent first effect of the end of the cycle is on with the ideas of independence and the spiritual side of things, quickly folimmutability. The infinite series may lowed by changes in the material world be impossible, but this is absurd. Is The latter we can plainly see and feel: subjects from the Bible. She also cited there no way out of this dilemma? but they must be preceded by spiritual Must we choose between an impossi- convulsion, since first what is above bility and an absurdity?

The whole materialistic argument, in within and next what is without. this connection, has been based on the demned. If all knew and understood assumption that the universe is limited wrote "The Relativity of Human Knowledge." Kant has admitted that we have no knowledge of noumena, but are only acquainted with phenomena. healthy children in the sickly fetidity lows: "I am a firm believer in the spirit | Bradlaugh has said that we do not of a tainted atmosphere? Do we grow know things per se. Everyone is agreed lilles amid the acrid odors of a chemical that we can have no conception of

INFINITY OF DURATION

or of extension, "though we know that putridity of a thought "atmosphere" they exist." How do we know that foul and turgid with the unrevealed The alleged spirit of Galileo deceived | they exist if we have no conception of corruptions of thoughts and imaginathem? "It is a necessity of the human tions we dare not utter. mind; we cannot conceive of a limit to either." This contention may avail if diseases demand drastic measures." our conception of Time and Space be We cannot afford to speak mildly of the correct, so far as it goes. But we do terrible dangers which encompass the not know. The argument may be sum- unwary. marized thus—We cannot conceive of a believe our ideas are incorrect.

ence, if it exists, must exist in the pronounce the dread sentence: organs of perception. It would appear, too, that their perception of space must be different from ours, for they claim to be able to create their own surroundings; yet the surroundings of one individual seemingly does not clash with those of another, as would be the case Reality? I think not. were such a power exercised here. A ants have seen hundreds of spirits in a | children rise in judgment against us: room which would barely contain fifty few of us appreciate the gravity of the persons. These spirits, in form and situation; every psychic and every magnitude, resemble ourselves, there- physiologic discovery reveals more and spiritual and material concepts of space laid on the progenitors of the race. It must differ widely.

We can reason from the known to the its data properly apprehended facts.

Perhaps St. Augustine, while groping The torturing, gnawing consciousness in the darkness in search of God, may have stumbled upon a truth in what he | Of guilt, perhaps where we've involved has expressed in the following passage: "Thou, who alone art eternal, didst not The young, the innocent, who fondly begin to work after innumerable spaces of time were run out; because no space Nay, more, that very love their cause of

THE DAWN, CALCUTTA, INDIA

LANGUAGE OF MAMMALS.

In Paraguay there is a monkey tribe (cebus azaroe) which utters at least six distinct sounds and excites in others similar emotions.

It is a more remarkable fact that the suffer," is its burden of command. Bow ation, complete files of The Progressive | dog, since being domesticated, has thy head and breathe a benison on the significant tones-the bark of enger- thee see. ness; that of anger as well as growling; A special to the Chicago Tribune from | the yelp or howl of despair, when shut San Francisco, Cal., says: William up; the baying at night; the bark of joy

> inside bolt of a gate and neigh for an printed and bound. Price \$1. ass in the yard beyond; the ass would ing the pony.

gesture-signs. The cats make a peculiar noise on de-

siring to have a door opened, which, if not attended to, is, in some cases, folwalks to the door and stops there."

language of monkeys, a case is recorded romance are combined, with the skill of by James Forbes, F. R. S., of a male a master mind. Price \$1.50. For sale Your Ruling Planet Discovered monkey begging the body of a female which had been shot. "The animal," says Forbes, "came to the door of the be found especially interesting to al tent, and finding threats of no avail, and bore it away to his expecting com- fice. Price 25 cents. panions. They who were witnesses of again to fire at one of the monkey race."

Lastly, as proof that the more intellion teaching animals to converse.

CUPTA, INDIA.

KEYNOTES.

The year 1000 ushers in a new cycle.

a great cycle, at the close of which the sun passes into a new constellation in the zodiac. This occurs once in about 12160 years and bear about 12160 years effect on the solar system. At such a time the planets are in conjunction, a position which always exerts a great to create it. The means of so doing, sun entered a new constellation, acand the method of their application, cording to the correct chronology, Jesus was born. Really the Christian Era

are always changes and convulsions in But if we admit that the universe had the spiritual atmosphere, in which the cents. by a new difficulty-however remote have learned something of the cosmogony of the universe, of the interdependence of all parts, we can easily understand that there will necessarily and next what is below; first what is

THE TWO WORLDS, MAN-CHESTER, ENG.

HEALTHY CHILDREN.

Do you expect to rear physically

works? Let us, then, be wise, and cease the attempt to raise morally healthy children while we wallow in the unseen Do you want to organize a society, for the

These are strong words, but "dread Why wrap in soothing speech the

limit to a thing which we do not under- awful truth? Better fight the Devil stand and of which we have reason to with feather tips! When we stand on the eternal path and see marshalled be-Spiritualists affirm that in many of fore us the consequences of the unthe communications which they claim returning past; when our hot and tearto receive from those who have passed less eyes gaze around for a means of on to the next stage of existence, they escape from the effects of our most are told that, in the spirit world, time triffing acts; when our bosoms swell is not measured as we measure it here. with stifling lamentations of regret for The spirits plead inability to explain the sins of omission and commission, of the difference, by reason of the im- thought and deed; when out of the lurid perfection of our language. This differ- gloom a muttering voice is heard to Blood for blood, blow for blow,

> Thou shalt reap as thou didst sow. Think you, you will bless the man who minced his words, and sought to draw

Let us look the facts in the face, recent Harbinger stated that clairvoy. especially we who are parents, lest our laid on the progenitors of the race. It is a sacred trust, a burden self-assumed, and for that reason it makes the same of the race. fore, if the allegation be correct, the more clearly the great responsibilities and for that reason it would be all the unknown if what is known be truly more criminal to shirk the responsiknown. Correct reasoning requires for bility. Earthly and heavenly empires depend on its proper fulfilment.

> of guilt. others.

> loved us:

If Spiritualism has one single word to say about the child, it says all that is here writ; no trifling with words will

avail, it provides no rubber buffers to slip between the facts and our suscepti-There is no faltering or wavering in its voice: "Thus saith the Lord" is the preamble of its proclamation, "Let thy its voice: "Thus saith the Lord" is the sins be few that thy sons may not

"Poems of Progress." By Lizzie Doten. In this volume, this peerless poet of Spiritualism may be read in her varied moods, "from grave to gay, from \$100,000, often expressed an aversion to when wishing for a door or window to lively to severe." It is a book to be treasured and richly enjoyed by all who Mr. S. Goodbehere told Mr. Romanes love genuine poetry, and especially by of a pony which used to push back the Spiritualists. The volume is tastily

> "Woman, Church and State." By of more than common intrinsic value. Each sportsman must know how well? The subject is treated with masterly a setter understands its own pointing ability; showing what the church has and also the pointing of other dogs as and has not done for woman. It is full of information on the subject, and should be read by every one. Price \$2, postpaid. For sale at this office.

> "Voltaire's __ Romances." translated lowed up by "pulling one's dress with from the French. With numerous ilits claws, and then, having succeeded lustrations. These lighter works of the in attracting the desired attention, it brilliant Frenchman, and invincible enemy of the Catholic Church, are worthy Concerning the gesture-signs or dumb of wide reading. Wit, philosophy and

"Talleyrand's Letter to the Pope" wil who would desire to make a study of INTERVIEWS WITH SPIRITS. began a lamentable moaning, and by Romanism and the Bible. The historic the most expressive gesture seemed to facts he states, and his keen, scathing | and a familiar talk. By spirit Samuel Bowlest Carbeg for the dead body. It was given review of Romish ideas and practices him; he took it sorrowfully in his arms should be read by all. Sold at this of-

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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 forrespondence of this department has become excessively large, especially letters of inquiry requesting private auswers, and while I freely give whatever information I am able, the ordipary courtesy of correspondents is ex-HUDSON TUTTLE.

Mr. and Mrs. Wentworth: Q. Some of our neighbors are interested in the psychograph, and complain of its storytelling and not being reliable. Why is

W. G. H., Russell Gulch: Q. For three weeks I received most satisfactory messages by means of the planchette dial, but then a spirit took complete possession, named "Jack" and will allow no other to communicate. What

A. As there are all grades of spirit intelligences, as there are of mankind. and as the lower grades come in much closer contact with earth than the higher, it is not strange that unreliable communications are received. That the delicate conditions by which a message is transmitted, allow a tithe to pass in intelligible form, is astonishing.

Spirits often come to mediums and completely occupy their time to the exclusion of others. The mediums in such cases, knowingly or unknowingly, are in an antagonistic state, and have no control of themselves. If such a "lying" spirit comes, receive him gently, allow him to communicate to his full satisfaction, and then earnestly will for some near friend in spirit life to come. The medium, however sensitive, can determine who controls him. He | O, my! let me give you the reasons, may do this by cultivating gentleness. kindness, and the selfhood which asserts its superior right to decide on its companionship.

Genealogist; Q. We have two parents, four grand-parents and eight great-grand-parents. What would, therefore, be the number of our ancestors, direct, twenty-one generations past?

A. 2,097,152. It is marvelous how

many streams have flowed down, uniting in the individual life that is ours, and this is only twenty-one generations! or if we accept the usual period of a generation as thirty-three years, 693. years. How incomprehensible the extent of these ancestral streams, at the 100th generation. From these remote and innumerable sources heredity has treasured and brought to us the heritage of the past. The thoughts and actions of this vast series of grand-parents, are centerstantialized in us. We are a composite of all. There is constant reversion to past types. Rarely father or mother finds, their children like themselves, or a blending of their characters. They more frequently see the peculiarities of their parents repeated in their children, or the marked peculiarities of a grand-parent. Sometimes this reversion is so strong that it goes back a thousand years, and the child of civilization, with parents gently born, is a savage. Yet further this tendency at times reaches even to the embodiment of the animal in human form.

I. K., Chicago, Ill.: Q. Where can I procure a chromo lens, such as is used in the "light treatment: Do you think I could construct a "solar thermolume," for home use? If I could, I would be glad to give poor people treatment

A. Dr. E. D. Babbitt, Los Angeles, California, can furnish these lenses. There is no patent to prevent anyone from fitting up a room for treatment by "solar baths," that is light baths. The treatment is helpful. It has been repeatedly demonstrated that microbes cannot live in the direct sun light. The most perfect disinfectant is light. It is the great purifying agency. Yet we must not make it the all in all, the panacea for all ills. It is a help, often a great help when intelligently applied. Many will remember the "blue glass" craze. A blue glass window gives only blue light, and it was supposed this had wonderful curative powers. So it has for certain mental and physical disturbances, but because it was not a "heal all," it was thrown aside. Light is so | "Papa, don't break my little swing"abundant it fills the world. Get to a | In a moment she, too, was dead. sunny window, or better into the wide, free air. Do not be afraid of a draught in windy weather, or the brightest sunshine. It is better just as nature gives it, in overflowing abundance. Throw open your window blinds, and pull up your shades. The force which fades your carpets will kill every microbe which clings to and multiplies on the dark damp walls and makes the air of your rooms stale and unhealthful, while It should be as sweet as that on the wind-blown hills.

E. S. McKenzie: Q. A party of friends formed a circle with myself included. We sat around a small table, through the movements of which we received satisfactory communications. called for the spirit of my friend, L. M., who is yet in this life, and on other living friends, and received from all intelligent answers. I then called up "Chip," who answered with remarkable promptness. "Chip" was a favorite spaniel, long since gone to the happy duck-hunting lakes. Can you account for these answers?

A. The communications prove that there was intelligence receiving and replying to the questions, independent of the questioner. This correspondent was not content with the answers which he says were "satisfactory." He wanted "tests." overlooking the important fact that the same spirit could remain and answer to the name of whomever called. He asked if it was "Chip," and of course, wishing to oblige, the spirit replied, "yes." If the correspondent dedescended to ask such a question, he ought not to complain because he was met on his own grounds. He attempted by a leading question to trap the force that communicated. Now he is confused because he was caught in the

trap set for others. There is nothing ambiguous or mysderious in the communications received by this correspondent, as he appears to think. They are in strict accord with the laws of spirit life and control. If the investigator demands certain spirits, their names are sure to be given by the one communicating, either from recklessness, desire to please or to gain attention. If the spirit of plain John Smith finds that the investigator will be satisfied only with George Washingtor or a ten-thousand-year-old "Atlantian,"

then these names are given, and the messages whatever name they bear, may be all from the same source.

In the most delicate conditions transmission of communications, the questioner, the receiving instrument is one of many important parts, and it is possible for this factor to become domnant and receive back as an echo, its own desires. If the transmitting instrusuch a message as the receiving instrunot disprove the existence of the telephone, or of the intelligence sending

A. Four times each year the dial to great spiritual success. time, that is sun-time, exactly correonds slow. It then increases day by convention. day until it agrees on December 24. From that date it gains until February | the last paragraph of his paper in The 12, when it is 14 minutes and 30 sec- Banner of May 27, that the next five onds fast. The time by the dial then | months be devoted by the Spiritual has to be corrected, according to the press and people to the discussion and

If one desired to erect a sun dial, after placing the stylus that casts the shadow on the dial surface exactly pointing to the pole of the heavens, of coincidence he could by the aid of an of space in The Banner of June 24, accurate watch, mark the hours and

THE OLD PEAR TREE,

A Parlor Recitation Given by Arzelia C Clay, of Grand Rapids, Mich.

guess I'll cut that pear tree down And chop it into wood; It's old, and takes up lots of room And don't do us any good. It hasn't had a blossom on it For fifteen years or more, And then the fruit was hard and small-

I've thought of this before.

Why I love that old pear tree; Far dearer than all the trees besides Is that crooked one to me. It was under that tree the children

And made their cakes of sand, The swing that swung them to and fro Was fastened, Tom, by your hand.

Twas here, to this limb that you tied With knots that were sure to stay, There is only one end to the rope left

The rest has worn away. There were two little boys, with eyes of

And a girl with eyes of blue-You said the boys looked just like me, While baby resembled you.

How happy they were when the swing Ha! ha! ha! in laughter their voices

Baby was shrined in timid grace, The boys wanted to swing her first. "We're big," said Dick, in his manly

To his little brother, Nate, "But sister, you see, is tiny small, And doesn't, of course, just like to

Our neighbor who lived across the Had company come that day-

Their children were just the ages of So they came across to play. A fever was prevalent in the town, So their mother took them away, But alas, too late; the little boy

Was taken sick that day.

It was only a few days after that, When our children were taken down You offered the farm for the children's

Tom, to the doctors that come from

But lo! the angels were lingering near. To bear our darlings away. The first one went with the sinking sun, And another at break of day. ...

said: "I'll sleep by baby's crib, For there the West wind blows. Waving the ringlets of her flaxen hair, Giving her cheeks a deeper tint of

I can dream dreams to comfort my despair." And when I awoke those words will

ever ring-Those sweet words that the fair child

There were three little forms all robed

in white That we laid forever away, But the swing that baby loved so much Hung there for many a day. The weather has taken the swing away, And time has healed the wounds, But a mother's heart is buried, Tom.

Beneath those little mounds. I see that your eyes are full of tears. There are drops upon your cheek; I know the tree will be spared me now, For your heart is too full to speak. Yes, thickly in the graveyard, Those little hillocks lie,

But every hillock represents A cherub in the sky.

For lo! the angels were lingering near, To bear our darlings away-One of them went with the sinking sun, And two at break of day.

But, Tom, those children are "Just the same the eyes reluming: Just the same, the cheeks reblooming: Just the same, the voice and form; Just the same, the memory warm; Just the same, but made immortal! Safe within the heavenly portal!"

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ORGANIZATION.

Some Trenchant Considerations Thereon.

To the Editor:-"Elementary Principles of Organization," by Prof. Lovement of a telephone should return just | land, in The Banner of May 27, is a strong paper, certainly strong enough ment indicated as desirable, it would to merit the careful consideration of the officers and members of the N. S. A.

"The Great Question-Economic Misand receiving the messages. Rather it | sion of Spiritualism," which appeared would show the character of the intelli- in The Progressive Thinker of March 18, and "Spiritualism Weighed in the Balance," which can be found in The C. P. and H. G., Clinton, Iowa: Q. Banner of April 29, in my opinion merit We have a dispute as to the sun dial: | more than a passing notice from all Does it show the correct time the year | Spiritualists, and especially those who advocate organization as the royal road

It seems to me those three papers by sponds with mean solar time. These | Prof. Loveland condense and sum up dates are the 15th of April, 15th of the question of organization, the duty June, 1st of September and 24th of De- and demands upon the organizers, in a cember. Between these dates the dif- | manner so direct, so free from the spirit ference varies. From September 1 the of dogmatism, that there can be no exdial loses time until the 2d of Novem- cuse for ignoring the points that should ber, when it is 16 minutes and 25 sec- be considered at the coming October

The suggestion of Prof. Loveland in time of year by adding or subtracting | settlement of the "Elementary Principles of Organization," is an importan suggestion. Success depends upon enlisting and interesting the rank and file.

E. W. Gould, of Washington, D. C. (I think one of the charter members of from its base, at any of the four dates | the N. S. A.), uses a column and a half criticising Prof. Loveland's "Elemenminutes on the dial plate, by drawing tary Principles;" let the criticism and lines on the edge of the shadow. agitation go on as Prof. Loveland sugagitation go on as Prof. Loveland suggests; if there is any milk in the organization nut, any sand in the N. S. A. crop, the people will discover it, if daylight is let in by discussion.

Mr. Gould furnishes me a text for number of queries in his criticism of Prof. Loveland's paper. I quote it: "This brings me back to my original

proposition, viz: That the only serious embarrassment now, or at any previous time since the National was organized is the lack of money, and the same may be said of nine-tenths of the local societies in America to-day."

The above would be a very humil lating confession for me to make as a Spiritualist, or a business man, if I was or had been an officer or leader in the N. S. A. movement.

If the embarrassment had only been temporary, for one or two years, and success or even signs of success had followed, no criticism or questions would be in order, but to go on year after year without support, begging, drumming, and publicly questioning the character and generosity of the great body of Spiritualists, has been more of a wet blanket upon growing Spiritualism than all the frauds and fake mediums combined.

At no time has the N. S. A. been supported by more than a handful of Spiritualists, why not hunt up a reason? And if organization is not wanted by at least ten thousand wideawake devoted Spiritualists, let go. It's a shame, a farce, to drag along another

This is not an era of limitations or restrictions, or a very auspicious day for dogmatic leaders; Spiritualists will support what they want, if able, if not able they will assist by their presence and good will.

Query: Why this lack of money for five long years? Are Spiritualists bankrupt, or are they as a body close and parsimonious?

Has there been any special scarcity of money in the East since the N. S. A. was organized, where Spiritualism is supposed to be strong in wealth, numbers, and intelligence? The papers have declared there was plenty of money, loan on good security. Can the hard times cry be considered

a cause for the lack of money? Is that difference? Why the indifference? May we not look for a cause deeper down? Are we sure it is a skin disease? It | which destroyed the body. may prove heart failure.

members of local, state or of the were over. N. S. A.? Can the officers of the N. S. A. answer?

Suppose we have one hundred thousand out-and-out independent Spirituansts in America; if ten per cent tribute a single dollar a year, the National would be on its feet. Yes, if five per cent would contribute one dollar each the continual tease for money could be avoided.

The leaders of the National write and ualists hadn't any reforms of their own ualist, and being independent, living the presence of their spirit friends. one's own life without fear or restraint, there would be less friction, less comspirituality. If the N. S. A. cannot enlist five thousand one-dollar-apiece

better let go. It is no uncommon thing for clergymen of Christian denominations to resign from good paying societies in order | yesterday. The floral offerings were clergy and lecturers dare to break their | scribed spirit friends present. chains? We know you are bound, you mand of the hour is, that you shall come to the front and preach a living rapidly being disintegrated? Support | the Spiritual College at Mantua this crisis is on. At this moment there are did time. three hundred able, earnest men and

spiritual issues. I am surprised that officers and lead- | Cleveland recently. 17 118 ers of the N. S. A. still persist in hanging on to that old corpse; its birth was premature, still-born, starved, abandoned (because it had no parents), dependent upon the bottle it failed to mature, and d'ed in its second year. It

is past resurrection, peace to its ashes. Come to Chicago with \$5,000, pledged by at least five thousand determined men and women, or disband, and then devote the time of the convention to elementary principles; plan for a year's practical work down on the ground, similar to Salvation Army work, not soul but body saving; this is evidently the demand of the rank and file of Spiritualists; genuine work will be sustained and confidence in spiritual efforts will gradually be restored.

The muzzled, restricted efforts of our platform teachers have lost their former power and charm. Why? Because the large majority have succumbed to. the materialistic limitations of societies. camps, and other orthodox priestly in-

fluences. Inspiration is impossible under such influences, which have been rapidly on the increase for the past twenty years: gent audience, consequently rostrum. For sale at this office.

tests have supplemented, and the result, in my opinion, has been unfavorable, certainly on a large indiority of our rostrums the tests have become the leading feature, the drawing card, and our speakers have duletly consented to

take back seats. The Spiritual leader or leaders who expect much success in pursuing the present methods will be disappointed, just as the churches are. When money or popularity get hold of the reins, a runaway and smash-up, is sure to follow.

On Sunday, the 25th of June, in Chicago, clergymen occupying three of the finest liberal pulpits delivered their farewell sermons, two of them graduated into non-secturian rostrums or pulpits. The following clipped from a morning paper shows the drift-the tendency-of all liberal independent

"Another independent, non-sectarian church will be opened in the downtown district in September by the Rev. Thos. B. Gregory, who delivered his farewell Church of the Redeemer, Robey street and Warren avenue, yesterday morning. In his sermon he said in part:

"The church of to-day must be hos-

attract the class that our Spiritual ros- If I can write one; if not, can I speak a trums have failed to hold.

Real Spiritualism has not gone to gets through?" seed, and is not on parade. It was not inaugurated as a show; it will never succeed as such. The sooner we recognize its real mission, and conform to the wishes of those who gave it its modern birth, the sooner will harmony and good army who are keenly alive to its read the poem. I also told them how I power for good.

Growing Spiritualists demand a political, medical, religious, and social reform, and will not accept of any halfway straddle of the fence methods; tion all along the lines of life, that they will willingly risk their lives if need be. We need a few living martyrs in our ranks, who will volunteer to preach, teach and live emancipation and free-

dom. Who will volunteer? DR. M. E. CONGER.

Lake Brady Camp. Maggle Gaule supplemented her test seance yesterday with an interesting talk on her travels, in Europe from whence she has just returned. She declared she was led from place to place by spirit power and guidance and she never lost sight of the presence of the

spirit friends. 'She was asked, "Could a spirit manifest who was buried in a foreign land?" Immediately she gave a description of a graveyard scene in Norway, and brought to a young Norwegian, his mother and other friends he thought he had lost in that far country. The song, "Beckoning Hands," had been sung and Miss Gattle said that

during the singing she could see the beckoning hands around the singers beckoning to friends in the audience. To one old lady who sat sobbing behind a tree while receiving a message, she said, "Why do you try to hide from me? You taught me to believe I would not die and now I come to greet you and prove that I am not dead." And gave the name of "John," a son who had recently passed away.

"Now," said Miss Gaule, "I see a spirit holding a light; she leads me and I must follow." And Miss Gaule left banks full in the East, and anxious to | the platform and went down into the audience and selected the one to receive the message.

To another she said: "Oh, I see a light the cause in nine-tenths of state and | flash from you! Someone has gone out local societies at this time, or is it in- by lightning. And bids me to say to you that, though crushed and burned, the spirit survives uninjured by that

Charles Barnes gave a trumpet se-What proportion of Spiritualists are ance after the exercises of the day Mrs. Carrie E. S. Twing closed her en-

gagement here by giving one of her inimitable "Ichobod" seances for the benefit of Lake Brady Association. She was assisted by Dr. Nellie C. Mosier, would join the N. S. A. and each con- late of Cleveland. The seance was well attended and all present received some evidence of spirit presence.

Sunday the attendance was exceptionally large. The names of Oscar Edgerly as speaker, and Maggle Gaule as test medium, being the attractions. talk as though the great body of Spirit- Mr. Edgerly's inspirations are of the highest. He is used, while entranced, to look after; if they could understand | by different controls. Miss Gaule sucthe full significance of being a Spirit- | ceeded in convincing many people of

Mr. George C. Day, speaker and test medium, is now with us and we hope petition, less selfishness, and more will continue until the close of camp. Dr. William Sheperd, of Pittsburg, who now seems to have almost taken Spiritualists-and they can't-they had | the place of the once famous Father Mullinger, as a healer, is also with us for a short rest.

to be free. How many of our Spiritual | very beautiful and several mediums de-The Children's Progressive Lyceum is dare not say your soul is your own for one of the attractive features of the

Memorial services were celebrated

fear you will lose your job. The de- camp. We give our first entertainment this evening. Mr. Day and Miss Gaule were called gospel, or be relegated to the rear. Can | to Akron to give a scance last evening. you not see that our societies are A hack load of Lake Bradyites visited

is withdrawn, husks do not satisfy, the | week. They report having had a splen-Several of our workers went to Cuya women assembled in the city of Buffalo. | hoga Falls Monday of this week, to offi N. Y., to consider and discuss living | ciate at the funeral of Brother C. L. un-to-date issues, which are always | Smith of that place, whose death was the result of a street car accident in

> MABEL McCASLIN. The Illinois State Spiritualist Association.

Will all chartered societies of the Illinois State Spiritualist Association in sending per capita fax to, me, please send them either in post office order or express money order. Make all post office money orders payable at post office station 66. ELLA M. JOHNSON, Sec'y. 11437 Harvard avenue, Chicago, Ill.

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WELCOME HOME.

A Poem Read at a Funeral in Blair, Neb.

To the Editor:-I send you a poem

which I wrote yesterday under peculiar circumstances, to read at a funeral. My husband, W. E. Bonney, and myself have worked here one year with a regularly chartered society. About two months ago our vice-president, Mrs. Verdon, a faithful worker and zealous Spiritualist, was called to the higher life, and although it was her wish that we should conduct her funeral services, yet her relations refused to grant her wish, and engaged an orthodox minister. Last week, our musical director who was also a member of the Blair Band, also an inspirational composer and musician) Mr. McMurtrie, was called away and preparation for another orthodox funeral proceeded, but sermon as pastor of the Universalist | while the body of our brother was lying in the home waiting for friends to come from a distance, his spirit came to our home and spoke to Mrs. Alford (a clairvoyant and healing medium), who is pitable to all truth. It must not be visiting us, and she saw him lay a paafraid of the sturdiest investigation. It per in my lap. Then I heard these must cease to be parochial and become words: "Write some verses and read cosmopolitan. Sociology must take the them at my funeral." I replied, "I am place of theology, and the higher ethics afraid I shall not be allowed to do any must come in to occupy the ground long | thing," but the next morning I was held by dreamers along the line of cre- again urged by spirit friends to go over ation and eschatology. To state it in to his home and see if they would ask Tribune. a word, the churches must help for this | me to take a part. I went to the home world, work to make it clean and happy, and through the influence of Mrs. Mary leaving the other world to take care of Beck, our faithful co-worker and friend, who was there talking to the The sentiments expressed in that family, I was asked if I would like to brief paragraph are inspiring, and will | read a poem. I replied, "I don't know few words after the Baptist minister She said "yes."

We returned home and I felt a very strange influence in my head so that had to lie down. The next morning it was still with me, until I sat down and wrote these verses, then the influence feeling be restored among the vast left me and I went to the funeral and received it. We could but notice a frown on the minister's face as I read

Do not these experiences show the great need of united effort among us, they want men and women so thor- also of the Young People's Progressive oughly imbued with the spirit and Lyceum which is so much neglected at Lyceum here. Just as long as Spiritualists send their children to orthodox stead of truth, just so long will they get ministers to pray over the bodies of their parents, and feel ashamed of the fact that father or mother were Spiri-

Oh! that the time may soon come when all who call themselves by the honorable name of Spiritualist will awaken to the knowledge of the responsibility resting on them and educate their children in the truth, so they will not be ashamed of them, but honor them while they live, and respect their wishes when they are called up higher. The words of wisdom and truth which find-their way every week to all who take The Progressive Thinker are helping this good time to come. The poem I composed is as follows:

A WELCOME HOME. I was feeling so weary and worn, I scarce could raise my hand, As I lay on my bed in earth-life And I could not understand.

But a light burst on my vision, And a voice spoke in my ear: Oh, brother, we have come for you, There is no cause to fear."

Then a sweet peace fell upon me,

As the loving ones spoke low,

"We have come to take you home with No weakness or pain to know." Then the sweet and plaintive tones Of music, from a spirit band,

Came floating o'er my listening ear-'Twas a welcome home, so grand. And the tune they played was Home. Sweet Home,

And they sung: "Your toils are now Dear comrade, you are welcome To the beautiful spirit shore."

Then my sweet and gentle sister, Who had left us years ago, Said, "Dear brother, you are welcome! And her face with love was aglow.

"And now you will rest, dear brother," She said, "on this couch so fair, Till this life-giving clime has chased away,

The effects of the earth-life car Then they bore me very gently, To a couch where I could rest, Amid sweet flowers and music,

Oh! what a heavenly rest! And as I rest, the soft sweet tones, Still come from the spirit band, And I hear them sing, "Oh, welcome home!"

And now I can understand. MARY J. BONNEY. Blair, Nebraska.

THE COMING NEW DAY.

From mountain peak to mountain peak Reverberates the cry. 'Afar the light is dawning, It will reach you by and bye!"

In the coming yet to be, When the day-star shineth fair, Legions of the shining ones Living in the higher air. Down to earth, on wings of light,

Quick will tread the shining way, Bringing messages of love From the children of the day. Down to earth's world-weary ones Clothed with shadows as with night Darkness drear, they quick dispel With their rays of living light

From their forms, in beauty drest, Robed in garbs of silvery sheen, Light irradiates our path. And our way is clearly seen, For, with fingers tipped with light, Point they out the narrow way, Bidding us be brave and strong,

Harbingers of coming day.

Then together we will work

Help us, oh, ye sons of light, For our hearts grow sick with fears, Earth is dreary, night is dark, And our pillows-wet with tears. Give us courage, blessed ones, Fill our souls with songs of praise, Give us strength and courage meet For the work of coming days:

For the children of the earth: We in darkness, you in light. Till the New Day has its birth. Hand in hand with angels then Mortal man in hope will tread. Faith be swallowed up in sight, And we'll know there are no dead. LIZZIE DUCKER LYNESS. Minneapolis, Minn.

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GENERAL SURVEY. (Continued from page 6.)

through a treatment for her eyes for

cataract. Thos. II. Hartley writes: Mrs. Jennie Hagan Jackson, of Fort Worth, Texas, again occupied Mrs. Cooley's rostrum last Sunday, and delighted two enthusiastic audiences by her eloquent discourses and improvised poems. She left a longing desire upon her hearers for more, and we are happy to state that Mrs. Jackson will be with us again September 10 and 17, and it is to be hoped that she will be greeted by even larger audiences than her last. Mrs. Mary Arnold Wilson, her friend and companion, cannot be too highly spoken of for her soul-inspiring singing and

music." J. M. White can be addressed at Sedar, Kansas, for engagements.

H. W. H. writes: "The Spiritualist Camp-meeting at Forest Park, Ottawa, Kans., June 27 to July 3 inclusive, was a great success. An association was formed to continue the camp-meeting five years. Assembly hall was well was crowded, standing room only. and instructive."

is in print your humble servant will be back among the hum and roar of the mineral producing regions of Southern I am contemplating a tour of Missouri. Southern Kansas in August and September, and desire to give my co-workat Winfield, where I hope for once in my life to meet and hear our matchless Hewey, Lucius Colburn officiating, worker, Moses Hull. I will be open for speaking from the words, "There is a braska. Address me at 519 Pearl from loving friends. street, Joplin, Mo."

Mich., says: "Enthusiasm is running high now at Briggs' Park, where the Spiritualist camp-meeting is being held, and Mrs. Isa Wilson Kayner, the celebrated business and test medium of Chicago, is the cause of it all. In her Chicago, is the cause of it all. In her the same of the higher life, from higher late residence, Springwells, Mich., Heladay and Mrs. Is a Wilson Kayner, the celebrate life, from higher late residence, Springwells, Mich., Heladay and Mrs. Is a Wilson Kayner, the celebrate late and sincere Springwells, Mich., Heladay and Mrs. Is a Wilson Kayner, the celebrate late and sincere Springwells, Mich., Heladay and Mrs. Is a Wilson Kayner, the celebrate late and sincere Springwells, Mich., Heladay and Mrs. Is a Wilson Kayner, the celebrate late and sincere Springwells, Mich., Heladay and Mrs. Is a Wilson Kayner, the celebrate late and sincere Springwells, Mich., Heladay and Mrs. Is a Wilson Kayner, the celebrate late and sincere Springwells, Mich., Heladay and Mrs. Is a Wilson Kayner, the celebrate late and sincere Springwells, Mich., Heladay and Mrs. Is a Wilson Kayner, the celebrate late and sincere Spri The Times-Herald, of Grand Rapids, work Mrs. Kayner is guided by the troit, Mich. spirit of an ancient fire-worshipper . The Molecular Hypothesis of Nanamed Ashka, and while under its in- ture," By Prof. Wm. M. Lockwood, fluence performs some remarkable Prof. Lockwood is recognized as one of feats. For instance, while conversing the ablest lecturers on the spiritual roswith two reporters yesterday, she seized the globe from a burning lamp, after in-voking Ashka, caressed the fiery glass, lectures on the Molecular Hypothesis pressed it to her cheek and lips without of Nature; and presents his views as exhibiting the least evidence of pain.

But this is not a marker to some of the wonderful feats this medium performs all who love to study and think. For while under the spell of Ashka. while under the spell of Ashka. Next sale at this office. Sunday evening she will publicly hold her hand in seething flames, will pass An interesting pamphlet by Wm. H. five and fen dollar bills through these Burr. Price 15 cents. For sale at this dames without even discoloring them, office.

and will hold various combustible arti-cles in the fire without ignition taking

Virginie Barrett writes: "I am interested in forming an Anti-Capital Punishment organization, and want to hear from those interested on the subject. I desire their co-operation. Let us as Spiritualists form a large wave of an opposing force against this legal crime. I am ready to serve societies or camps, or open new fields. Will engage for general reform work. I will make satisfactory terms. Address me at 819 E. 16th street, Indianapolis, Ind."

Moses Hull will speak under the aus pices of the Central Spiritual Union, at Detroit, Mich., on Monday evening, July 24.

You need the watchful care of a good physician now if you ever do. Why not closed in Dubuque, Iowa, with two very consult at once management of Mrs. Geyer and her assistants. A fine mandelin band, and an artistic planist, Miss Ers, furnished beautiful music. Miss Rayhomes, Miss If you are under the care of some Thorpe and Miss Rittenhouse assisted good physician and are getting better me in giving a variety of dramatic read-do not write us, but if you are not re-ceiving the benefit you should, write us. cession. I speak this summer at 77 31st street; residence, 98 30th street, Chi-

PASSED TO SPIRIT-LIFE.

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

June 27, 1899, Anderson Oliver Raiston passed into the higher life, in the city of Salem, Oregon, after a long period of illness.

He was born in Franklin township, Richmond county, Ohio, February 25, 1862, and came to Oregon in the year 1884. His father, four sisters, wife and daughter survive him.

His remains were sent to Grant's Pass, in Southern Oregon, where the

Dropped the grosser material form and passed into the higher life, at Rockford, Ill., July 5, Mrs. Eleanor Fales, better known to many of the readers of proving that the new methods of cure fare the best.

Why not try our methods of curing disease? Let us help nature to effect a down to the last, yet the teachings of Spiritualism appealed to her better judgment, and to those near her she was known to be in full sympathy with the new falth. Mrs. Fales was one of the pioneer settlers of Winnebago county, and was a woman of great moral and social worth.

> Passed to spirit life, at his late residence, near Sturgis, Mich., June 27, in the 39th year of his age, Melvin Wyland, a member of the Sturgis Harmonial Society, and a magnetic healer by profession. Mr. Wyland leaves a wife and one child. The funeral services were conducted at the home by Dr. E. II. Denslow, and interment took place in La Grange Cemetery, Ind.

The above was a case of almost instantaneous death. A post mortem examination by three of the principal physicians of this city, was held, and it was decided that the immediate cause of death was enlargement of the heart. DR. A. D. HOWARD.

Passed to the higher life, from his Mrs. A. Van Over wishes to say to all home in this city. St. Louis, July 5, in his 69th year, Michael Goettler, after the work and the cause at Greenup, Ill., an illness of nearly two years. His that she will answer their letters just transition leaves a void in the ranks of as soon as she can, as she is going Spiritualism in this vicinity that can hardly be filled. Though born and reared a Catholic, he, with his wife, became converts to Spiritualism some fifteen years ago through the remarkable phenomena occurring in their own home, since when he has been thoroughly identified with the cause. He was one of the founders and for many years the chief financial and moral sup ort of the St. Louis Spiritual Associaion. He was a man of whom it could truly be said, "None knew him but to ove him, none named him but to praise."

A man of absolutely irreproachable life and tenderest nature, his many benefactions made him friends among all classes.

The services at the house were conducted by the writer, while a brief but eloquent address in German was delivered at the crematory by the pastor of

Charles Henry Myers, Jr., was accidentally shot July 4, while taking part filled each meeting and on Sunday it in target shooting. He accidentally got in front of the gun in the hands of Lil-Great credit is due the president and of- lie Longsdorf. He lived until July 5. ficers for their work. The speakers and and at 4 a. m. he peacefully passed to mediums did more than their share to the spirit world. He was a son of Chas. make the meeting pleasant, harmonious and Adaline E. Myers, life-long Spiritualists, and among the oldest settlers of and instructive."

C. S. Tisdale, D. M., writes from Bozeman, Montana: "By the time this is in print your humble servant will be sisters to mourn his loss. The funeral services were conducted by Mrs. C. E. McFarlin, of Winona, Minn. C. M. Porcupine, Wis.

Passed to spirit life in North Fairfax, ers in Arkansas City, Winfield, and Vt., June 27, Mrs. Sarah A. Week, aged Wellington, Kansas, a timely notice of 74 years. She had been a great sufmy appearance among them once again. ferer with rheumatism for many years, I expect to attend the Island Park camp but patient until the end. The funeral was held at home of her nephew, O. H. lectures the remainder of the year, natural body and a spiritual body," through Missouri, Kansas, and Ne-

Passed to the higher life, from his

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the Banner of Light; J. R. Francis, editor of The Progressive Thinker; Mrs. Loe F. Prior, Atlanta, Ga.; Mr. and Mrs. W. P. Williams, Salem, Oregon, and others. For circulars address Sem inary, Belvidere, New Jersey.

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Church of the Star of Truth, Wicker Park hall, No. 501 West North avenue. Services at 7:45 p. m., conducted by Mr. and Mrs. William Lindsey.

ture and tests at 8 p. m.

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programme. All are welcome. at 2 o'clock at 1785 N. Hoyne avenue.

Forty-third Street Christian Spiritual meetings will be held in Kenwood Hall, day. 3 p. m., conference and tests; 8 p. m., lecture by Dr. A. Houghton; records of inhumen atrocities. It is for tests by H. F. Coates and others. All sale at this office, and will be mailed are invited. Good music and seats free. Spiritual Endeavor Society, meets at

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