SPIRITUALISM—Progress, the Universal Law of Nature: Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 20

CHICAGO, ILLINOIS, SATURDAY, SEPT. 23, 1899

NO. 513

WHAT IS SPIRITUALISM?

A Comprehensive Answer to the Question, In a Lecture | your mutual interdependence, and you that sonship he is at one with all the Delivered by Mrs, Helen Palmer Russegue, at Hartford, Conn., May 7, 1899.

ing: "What are the benefits derived race onward and upward forever and perience, it is only the fulfilling of the law which unfolds itself through the from the knowledge of Modern Spirit- for aye. The ladder that Jacob saw first law of change that holds you to developing tree, the law which is made

consciousness, as old as the prayer of can be, all that is. the human soul. It is as old as the coghave rarely been considered.

hungered and thirsted.

ther on in his progress, he has carried life and be willing to shirk the reno one with him but himself; he has sponsibilities incident to your growth. not changed any more than if he had thrown off an old garment of which he was tired or had worn out. He is the materiality.

handlwork of the divine Spirit, or in ing influences that are applied for the other words, you might say it is only redemption from that condition. divine spirit, would wrench God from dency of that mind. the throne which is the home of the creating life of which He is the source.

life as to the other. It knows no such in the dregs of infamy, low down in the material or spiritual existence or mani- comes a criminal? Where is the fault? It goes on and on; it is that manifesta- ing no interpretation of the mighty law early winter, affects the insect supply. clability. festation. It knows no such thing as a | Will God in his loving justice, in his boundary to the divinity of humanity; pure and undefiled laws, in his earnest human intelligence, nor limited the as- his own for such a condition in which not set a cordon about the human race, is the most awful blasphemy that man prescribing its growth; but it has can offer to the divine Father of all life. opened the doors to the eternal wisdom | Spiritualism teaches you that there is nor upon the mountain heights-nothing which induces it, and without this man ing true, man should set himself about and uplift mankind to higher levels of learning something of the divinity understanding. which belongs to him and to which he belongs. Allegiance to all that belongs for man than happiness-it is blessedto every human soul binds him not only ness. What constitutes blessedness? to that life beyond the stars, but recognizes the unity that exists between this upon infinite justice, an eternal trust life and the life a little farther unfold- in infinite love, an absolute confidence ed in divine manifestation.

possesses an evidential value to the in- science, this is what the mental scienvestigator of an immortal progressthe aspiration of the human intelligence tal scientist has not all the good, but rights of man over all the earth is there is the outreaching of the spirit toward if it leads you to that altar and you a better humanity, more equalized jusits own. It is the inquiry of the human mind that leads man to the fountain of universal goodness that involves every of the needs of humanity does that re- that is not allied to some religion .things to the source and to the unfold- condition of human, material and spir- ligion, which becomes the practical Henry M. Taber. ing of every phase of spiritual proof or itual 'life,' then he has' led you to a working power within the intelligence | spiritual manifestation that exists in better understanding of delfic love. of man, lead you to a better and a the universe. It also allies all the laws | Spiritualism joins hands with any wisthat exist, together. They are held by dom upon the face of the earth that do not mean any worship or bowing the same tie that holds you to the Infi- | brings you closer to truth. If it enters nite Spirit who reigns over, in and into the church, if it goes into the scithrough all things.

lationship, the kinship of spirit, the kin- alter it has accomplished so much, but ship of intelligences, the kinship of until it does lead you to the betterment races, the kinship of gradations that ex- of every condition, it has not fulfilled, ist in human progress. Spiritualism will not and cannot fulfill its mission. tells you that there is no line of separation between one grade of development munion between human intelligences altars of your intelligence, shall be work, have been my golden rules.and another. There is an eternal blend- here and hereafter. Spiritualism tells | made the thrones of God and godliness. Charles Dickens.

reaching into heaven, with angels as- that eternity which you are facing, manifest in every condition of growth, We have come together in convention cending and descending, was only the Death! Ye who are parted from those is God's law, and it is a law which man to discover, if possible, the merits and beautiful type of the links which hold who love and whom you love by the can apply to himself for his own demerits which apply to a peller and a a man to the higher possibilities, to the thin veil that exists between the higher benefit. knowledge in what is recognized as an further unfoldings, to the richer devel-"ism" only 51 years old. Spiritualism opments and the divine rise of the hut you who are separated from those teaches. It is what Spiritualism proper, is older by far-as old as human man spirit unto all that may be, all that

the human soul. It is as old as the cog-nition of Deity, it is as old as the grief source of all truth. It does not conwhich feels burt when those we most | tain all wisdom to-day, but it is on the love pass through the open door into | road to a higher perfection; it confines another mansion of God. But in its no soul to any one domain of life; it modern aspects it presents some phases says to no grade of human society, thus to the thinking world that heretofore far and no farther shall you move along the heights of wisdom. It proclaims to Spiritualism in its march of progress no class of men the possibility of eter-for fifty years has encountered the nal progress, consigning another part to same persecutions, having been tran eternal ignorance. It is not the builder the glorious sunlight of God's love and darkness, and although the darkness wisdom; and why? Because it is in an- knoweth it not, it is the power which swer to the prayer of the human heart, redeems because it is that which imlife." It has come in answer to the man is the creator of his own destiny, multiplied needs incident to the devel- he is the arbiter of his own future; he opment of thought and the unfolding creates for himself his rewards and aspiration of human intelligence, and punishments, or, in other words, he to the march of human wisdom as man | reaps the rewards and punishments of has reached out for that for which he his own life. Pure living, earnest effort, high standards of morality Spiritualism appeals in its higher as- and earnest advocacy of truth, allepects to the wants of every community glance to a divine love, to a sweeter in the race. It appeals to the needs of | brotherhood, to a diviner worship of all every condition of human existence; it that is pure and holy, is in itself the belongs to humanity; it is the light of creating principle of heaven within, and human lintelligence. It has not burst he who gropes in ignorance, who probes upon the minds of the people like a glo- the very depths of crime, who goes rious light, to dazzle the intelligence of down to the depths of sin, is building a the investigator; but it has come, the funeral pyre for the dross that lives educator, the leader, the light that within him, and he must suffer the teaches man how to live. It comes to pangs which he inflicts upon himself, the world not only to tell man that and there is no vicarious atonement for there is a conscious existence beyond him, Spiritualism destroys vicarious the grave, but that the man who lives atonement to every thoughtful and beyond the grave is open to the same reasonable mind, for if you stop to conlaws that inhere in his life this side the sider for one moment the stupendous grave; that when he has crossed the injustice which it inflicts upon the huthreshold from this apartment of God's man race, then you cannot, and would universe into that which is a little far- not if you could, look to the redeeming

which is eternal, unchangeable, irrevocable and just, forever and forever. It same thinker, the same hungering soul, is divine in its application to every huthe same inquiring spirit, the same in- man being. It teaches you to seek the vestigator of divine love, possessed of cause of evil, to go to the foundations every attribute of human intelligence of sin, to probe to the depths every and divine love that he possessed here, wrong which is the outgrowth of the He is endowed with every condition ignorance of the race; it carries you that is incident to his spiritual growth, home to the foundation principles which that exists with him in this phase of present such results. What is the conmanifested life. He has only left be- sequence of such an investigation? In hind him the casement, the shell, the science you have found that wherever hut out of which he has passed, eman- there is an evil, wherever there is a cipated from the thraldom of this lower disease, wherever there is a wrong, if you have sought the cause, the remedy I would not for one moment mislead is to remove it, and that is the redempyou in the belief of Spiritualists that I tion from that wrong. A city infected this life to which you belong is other with fever, disease felling men to the than a spiritual life. I cannot believe earth, sweeping them away from their that the flower that emits such fra- earthly life, investigated under the ragrance, and that glows upon your vis- diant light of scientific inquiry leads ion with the richness of its coloring, the you to the source of such an evil, and perfection of its form, is other than the you find that in a better condition of product of a spiritual law. I would not the sanitary laws that control the cirsay for a moment that any condition of cumstances, the conditions, the situathis material world is other than the tion, the locality, are found the redeem-

spirit made solid, made firm, made So it is with the moral nature of man. practical, utilized because of your lower If you but look to the sources of evils, needs, for the higher unfolding of your if you but consider the foundations a formulated faith that is not subject the counting-room, it belongs to polispiritual selves. There is nothing in this upon which the wrongs of the race rest, to growth; it does not mean that you tics, it belongs to every human relation ways." universe outside God's kingdom, there then you have found the remedy the is nothing outside or beyond his domin- moment you have made better conion, and he who would degrade any part | ditions—a clearer air, a purer atmosof the universal life to a condition be- phere in which that soul can live, and ligion is the basis upon which all intelli- God, a higher understanding of His The night hawks and the swallows tic and be sent to the asylum. I have the soul, as it is called, and as the spirit youd the reach or abiding place of the | Which shall induce a higher moral ten-

Spiritualism teaches you that there is no wrong without a cause. Who is Spiritualism pertains as much to this at fault if a child born in sin, educated thing as death; it knows no termini to very mire and degradation of crime, be-It has not numbered the possibilities of and everlasting grace—can be condemn pirations of the human intellect; it has he exists, to everlasting agony? This of the divine life and there is nothing no sin without a cause, there is no that exists in the earth below, in the crime without a foundation, there is no air above, nor in the depths of the sea, ignorance that there is not a condition on earth nor in heaven which is not des- cannot see the march of the race and tined for man to comprehend. This be- know how to purify, ennoble, enrich

Carlyle says there is something better Unselfish devotion to truth, a reliance in the great universal goodness of the development of the human brain does The aspiration of the human intellect race. But you tell me this is mental tist teaches. It matters not—the menare willing and ready to recognize the entific laboratory, if it opens the door Spiritualism teaches you of human re- to the home and builds a higher, purer

Spiritualism again is a divine com-

are unified with the divine spirit, a part universe over which he reigns. of this universal whole-every one of Spiritualism tells you that the law fill, in order that this great oneness of law whose specific gravity draws a drop spiritual and the lower spiritual life, whom you cherish, and cannot see or claims, it is what Spiritualism advises

you that there is no severing of ties by I do mean that he shall know a truer which the human family are bound life, that he shall recognize a closer together. You are unified in your allegiance to divinity, that he shall growth, in the origin of your lives, in know that he is the son of God, and in

you necessary to the place which you which holds the planet in its orbit, the all life shall fulfill—its inherent prophof water to the earth, the law by which ecy. Death is not to be considered—it is only the Amen to the chapter of explanet are brought to your vision, the

This, friends, is what Spiritualism hear or feel the consciousness of their every man and woman to earnestly in-

The Divine Plan Appreciated.

The Divine Plan as you call it, is indeed divine, for without it some of us who have to duced by men who neither believed nor cared to believe anything concerning its actual values. It has been traduced by every opinion that has conflicted with what Spiritualism has presented. Nevertheless, it has risen sublimely out of the darkness of misrepresentation into the light that comes up out of the glorious sunlight of God's love and although the darkness knowledge obtained from it in the course of one "O Father, reveal to me the mystery of parts wisdom. It teaches that every year, and all for the small amount of \$1. May the angel world ever help you in the good work. JOHN BEYER. Sterling, Kan.

> For full particulars in regard to premiums, see 2nd page. Over 15,000 homes have taken advantage of our remarkable offer, and those who do not are missing the opportunity of a lifetime.

presence, remember that you are in vestigate, that he shall know himself God's house, within the confines of his and thus obey the"behests of divine Spiritualism is based upon that love earnest endeavor to uplift the whole.

the higher and better and holler good deemer with shining wings and glowing of this universe.

Spiritualism, friends, has in its pre- and to more glorious possibilities to the sentation to the world many imperfec. human soul. : tions oftentimes, but remember that human minds are instruments; every the more perfectly. According to the demption of mankind. a higher intelligence unfold more profoundly the interest of humanity. According to a higher consciousness of the self-sacrificing acts. tice. According to the understanding holier condition of worship, of truth. I down to idols or altars; I do not mean any worship that you shall worship a being beyond the stars; that you shall create a heaven with pearly gates and pave its streets with gold, and that its streets shall flow with milk and honey. I do mean that every human being shall be made the home of infinite love and which I could not throw my whole self, infinite wisdom; that your souls, the and never to affect depreciation of my

love, in his dominion, and there cannot law. Spiritualism to the world is the be, to anything which is his, or of him, redeeming life, or in other words. It is such a thing as death. He who believes the unfolding of the soul. It knows no this destroys the foundations upon creed, no dogma, no ritual, no formulawhich faith in God rests. When I say tion save the recognition of God in ev-"God" I do not create a man, nor a erything, and that practically. It does throne, nor a being. I do not formulate not mean the omnipresence of God any figure, I do not incarnate any spirit | which you can elude or evade, it does that does not require every living thing, not mean the omniscience of Deity, every flower, every leaf, every grain of that you can overcome or controvert, it sand, every globule of air, every drop of does not imply the divine presence, water, every particle of the material as that you can shield yourself from its well as the spiritual universe. I do not penetrating gaze, but it does mean and mean anything which does not unfold always must mean that the human soul the divine Spirit. I mean everything, is the highest tablet upon which God and I mean that everything bears his has ever inscribed the law, has ever inimage. If God has created one man in scribed intelligence, has ever intrusted his image, he has created all men in his to it Himself in the highest manifestaimage. But as the tree presents in its tion of his existence. If He has done development one deformed branch, or this for one, if He has transmitted Himone imperfect or blighted fruit, so does self, if He has breathed into one life against the sky. Each bird was of the close observer and nothing escaped my humanity, the fruit of this great life His Spirit until that Spirit becomes a everywhere existent, present the same monument to His greatness, His majaspect in its line of development; and esty. His power His love, then all are flight far less laborious. man cannot but recognize a higher the receivers, the mirrors that reflect divinity in this condition of life, in- His presence. If this is true, and it is, asmuch as the one is tributary to the then there is nothing in life, however uses, to the higher application of the low or however high, that may not be other, and thus leads you to a more appropriated to the best uses of the race, and applied to the highest devel-Spiritualism does not come into con- opment of mankind. Spiritualism, flict with any religion. Mark what I coming as it does, a religion of the spirsay, it is nothing that shall conflict with it, a religion of the intelligence, a religany religion upon the face of the earth, ion involving life, all its conditions and Religion means a higher reading of relations, all the manifestations that God's law, a more intelligible under- belong to life, every law that inheres in standing of infinite spirituality, a better the universe, so contributes to its dedevelopment of the moral faculties of velopment, to its existence. Spiritualthe human race. Religion does not ism comes into the church, into the mean theology, nor theologic dogma; it commerce of the nation, into the home does not mean a creed; it does not mean of every business man; it belongs to shall see so much and no more of God's that exists. It makes better husbands universe than its dogmatic idea shall and wives, better fathers and mothers. formulate to your understanding. Re- more loyal friends, truer adherents of gence rests that rises higher and higher wisdom, a better and purer living-not | would seem to teach that there is a investigated and believed for three | body can be acted upon by the one mind in the scale of morality. Religion is for the sake of what some one else that which makes better men, better may have and enjoy or suffer, not for women, a better society, a better home. the sake of what another man believes. a better church, a better community, a but for the sake of all, of everyone and better race, a better law, a better life, everything. It makes man face his Religion does not confine to earth, but own life, responsible to himself, knowtion of human intelligence that lifts that governs the universe and separates man above the animal, above the quad- that responsibility from himself. He | ward. ruped, and places him upon a pedestal is responsible and amenable to that of a higher consciousness than belongs law which makes him the recipient of to the lower conditions of animal life, suffering or joy, whichever he may cre-It is that link which holds him to the ate; that is his it is his right; his expehighest spirituality, it is that chain rience is the crucible through which he which binds him to God and which is refined and uplifted; his sorrow is the holds his feet resting upon the lower. Gethsemane through which redemption but reaching up, on and outward, to comes; his experience in life is the re-

Spiritualism-is your friend, whether you find it in church or State, whether one is a stringed instrument, every hu- you find it in home or in frade, whether man intelligence is only an organ you find it among friends, believers or through which a law demonstrates non-believers; that which contributes to itself. According to the operation of the highest spirifual growth of manthat organ does that law present itself kind; it is the "Ism" which is the re-

face that leads the way to loftler ideas,

Personal abuse's very likely to be the only reward, for the noblest and most

Religion and superstition are convertible terms. There is no religion that is not superstitions, and no superstition

The church may be afraid of our future; but that is the church's fault and misfortune, and not burs. And its auxlety will grow beautifully less when it bas eaught up with us.-Puck.

Unfaithfulness in the keeping of an appointment is an act of clear dishonesty. You may as well borrow a person's money as his time.-Horace Mann. Never to put my hand to anything on

BIRDS AND ANIMALS IN SPIRIT LIFE

WEEKS IN ADVANCE OF USUAL TIME-FEAR THE FROST-WARB-LERS, SWALLOWS AND MARTINS FULL OF WEATHER WISDOM.

Unless the birds are liars, says the an early winter, and doubtless a hard winter as well.

The weather-wise farmer, when looking about for signs of approaching "weather times," usually looks to see what sort of a house the muskrat is farmer consults the birds, though if naturalists are to be believed he might well consider their ways and be wise. The birds are more susceptible to this is that upon the condition of the

stance, a bird that is wholly dependent spring election. on small insects for a livelihood. These

Just what enables the birds to know that an early cold snap is likely no one can tell, but that they know it seems to swallows a cold snap of sufficient vim to kill the smaller air inhabiting insects

LEAVE BETWEEN TWO DAYS.

year the vast majority of the members alizing and slate writing medium, of this family, in which for the sake of moved into our section, and held many convenience are included the chimney circles, for the benefit of her friends, swifts and the nurple martins, already her neighbors and all who wished to see have gone south, having left Chicago or investigate for the truth-she did not

of purple martins flying over the house. We took her to many of our little intelligent man in the prime of his mantops of this city and doing their best to "shantles" to test her mediumship. We | hood so debases himself by drink, nardestroy the winged insect crop. At 4 have had her change clothing, and we cotics, and other abuses, that he beo'clock one day the birds were in evi- always arranged the cabinet ourselves. comes a senseless, besotted beast in the dence everywhere. Next morning there often having nothing but an old bed- gutter, his brain-power so exhausted was not one to be seen. After the man- quilt for a curtain. There appeared that the spirit can hardly hold on to the ner of the old farmers' almanac, the many good materialized forms; I shook | bloated carcass and keep life in it. In parting twitter of the martins inter- hands with them and heard several of this condition the soul or intelligence, preted into words might have been:

"About this time look out for cold." tion of the millions of caterpillars, if the writings were without pencil. I got intelligence; therefore he has for the Chicago people had not been so busy many messages from departed rela- time being lost his soul through making looking at the crawling things beneath tives and friends, among them was a it impossible for the one mind, one soul their feet they might, by looking up- message from my brother who was ward, have seen a visitation many times more interesting and more beautiful. On Sunday afternoon and even- and was not thinking of him at the place in the mother's womb, that ining, from 4 o'clock until night's curtain time, besides the medium did not know stant there is animal or spirit life-all shut out the picture, there passed over I had a brother on the other side. This because there is a condition where the the city a procession of birds, each in- slate-writing was in broad daylight and life-giving forces can touch and make dividual sharply but delicately outlined strictly under test conditions. I was a life manifest upon the earth plane, but apparent size of a pigeon, though built attention. I noticed in particular that on lighter lines and with a manner of the curtain always rolled or flopped

FLIGHT OF NIGHT HAWKS.

These winged visitors from the North were night hawks, making their journey out detection. Now all this was withsouthward three weeks earlier than is out hire or pay; she made no charges their wont. Some climatic conditions, perceptible perhaps only to them, had being like a hawk in structure that its | tain the idea of fraud. claws are insufficiently strong to enable their owner to grasp a limb after the manner of an ordinary bird. As a result the night hawk, when resting by day, has to "lie along the limb length-

bureau to tell just what it is that makes | thy for me; they fear that if I continue one winter set in earlier than another. to believe in such I will become a lunasteadily accumulating mass of con- years, and I think my reasoning facul- or one soul, it is yet a living being and ditions, the presence of the first of fles all right yet. I sometimes attend which makes itself known to the birds church, but I flatly tell the preacher, before it does to humans, and that this first manifestation of the gathering of I did not come to hear him preach, I and diffused into the arcana of the things which, combined, will make an And then the birds go skurrying south-

The flight of the night hawks was watched from the roof of a North Side building. To the east and to the west, as far as the eye could reach, the birds transform to anything it would be came," and as there is nothing left in went by in groups of fifteen or twenty, something sweet, not salt. with a short lateral distance between moving forward in "columns of companies." . They fed as they flew, individuals diverging now and then and half turning to catch the luckless insect

quarry. MIGRATION LATER IN 1898.

Last year a similar flight took place over Chicago September 11, more than three weeks later in the season than the migration of this year. Last year the back. Darkness came, and I heard the by any means known to mortal man on winter was late and open; this year, un. gate slam, so I went out to meet my earth or in the region that surrounds less the night hawk was deceived. It friend, and there stood a woman with will be early and severe.

families in existence and certainly one three minutes my baby pulled at my of the most beautiful, yet comparatively dress, and I stooped down and took her unknown because its members like to up. stay among the leaves of the trees. For actual beauty of coloring many contend that no bird of paradise can "hold a feather" to these restless little creaby miriads. They began their journey presence, at the same time she means two weeks earlier than us usual with them. Why? The need of a fall overcoat felt unusually early perhaps may

bring the answer home sharply. These birds were once deceived by the weather or perhaps they were headstrong and did not heed the warning. That was in the spring of 1888. They spell came a little late. The result was a text from the Bible?-Ingersoll.

BIRDS PREDICT EARY WINTER- that in the woods of Chicago's suburbs | A Hindu Magi Spirit's Ex-SONGSTERS FLY SOUTH THREE hundreds of stricken little creatures could be seen in an hour's walk. The cold had killed them.

WARBLERS ECHO A PROPHECY The warblers, like the night hawks, the martins, and the swallows, are Chicago Tribune, there is going to be will lister to the notes of these birds he will discover at once that not one of them is a "croaker."

Take it all in all, it is probable that the nest of the robin is easier to find than that of any of the other tree build ing birds. It is the habit of robins to building and how thick is the shell of try to do the best they know how by the butternut. It is seldom that the their country. They believe in large families, and many pairs of robins rear three broods in a single season. Some of the old fashioned ornithologists said that when any pair of robins brought weather conditions, perhaps, than any other living creatures. The reason for summer the winter would be late and summer the winter would be late and warm, but if two nestfuls proved to be weather largely depends their food the limit for all the redbreasts there would be early frosts, cold weather, and Take the case of a swallow, for in- sleighing from Thanksgiving to the

These statements are very suggestive. minute bits of food it takes upon the wing, principally, in the upper atmossupposed, must be admitted in view of weather this food supply is killed and knowledge would seem to entitle them the swallow's larder is empty, for under no circumstance will it take food from side of life. I believe they are immortal, like human beings.

DIVINE WRIGHT.

be proven by the fact that within a COWBOY'S EXPERIENCE, short time of the disappearance of the

He Relates Some Interesting Incidents.

In 1896 Mrs. Lou Gardner, a maferiwhen he passed over to remember him, corner, diagonally across the cabinet. which under the circumstances it was impossible for human hand to do with-

Mrs. Bessie Sisson, whom I have sent them on their way when the sum- known from girlhood up, developed in mer was yet far from spent. The bird her own family into a materializing meis not a hawk in any true sense, for it dium, and at her private seances I have being in one sense; in another sense he lives wholly on insects which it cap seen many fine forms. Mrs. Sisson's is only dual, having a material body tures while flying. So far is it from character and honor is too high to enter-

I have also had fine slate-writings, without pencil, by Mrs. Fink, of Gal-

It is beyond the skill of the weather some of my friends have great sympa-

I admire the bold stand The Progressthe groups, but between those following | ive Thinker takes against creeds, espeand those preceding the distance was cially the Catholic priesthood. With as nothing. It was simply a bird army best wishes I am a wicked, ignorant Spiritualist Cow-boy.

Smith Point, Texas.

The Angel of Warning.

About sixteen years ago my husband went to his lodge and I asked a lady to come and stay with me till he came long hair and blue eyes. I insisted on There is a family of birds called the her coming in. She stood and looked at warblers-one of the largest feathered me, but would not come in. In about

When I looked again, the woman was gone; I called after her, but no one was near. In three years I lost my child. Ever since, the woman comes to me tures, which now are passing through just before there is a death in the famthe city parks and over the city houses lily, and speaks to me. I don't like her no harm. For the past two years I have been a firm believer in Spiritualism. I see other spirits that talk to me. in daytime, and it does not seem so MRS. L. SCOTT. wonderful. Galveston, Tex.

Who on earth at this day would pre-

planation.

Bro. A. B. Richmond:-Several years ago, yourself, myself and others held several long talks or arguments in regard to the fact that man nor any other animal had any control of what is generally named the involuntary muscles and nerves of our material bodies, and I recollect that your explanation of this fact was that there was one small portion of brain matter located somewhere in the system that was always active and wide-awake, and that natural law. or God or whatever power that did rule this matter, kept this one spot in mo-tion as long as life lasted on earth. Well, since that time I have become cognizant of the fact that I could hold a mental converse with an old "Hindoo Magi," spirit, and he has given me the following solution of the "Why does all animal, vegetable or other life continue without any care, or thought, of our own while we were asleep, or awake?" and it is as follows:

Man consists of three distinct portions

First. The material or physical body and this body is what holds us to earth. Second. The spirit or astral body that enlivens or gives life, power and motion to this material body and makes it a "sensitive machine." Third. The soul, or intelligence that

we call the soul, that guides the combined machine consisting of the material body, and astral or spirit body. There is but the "one" great mind or soul in the universe, and "man has no individualized soul, but we live and move and have our being enveloped within the all-enfolding presence of the one soul of the universe," and fust so much as man's "spiritual body," through his material body, is acted upon and used by, or as much as he uses the one intelligence of the universe, just so much soul he has and no behind two weeks in advance of their try to convert any one to the belief, but sense. (The spirit or life-giving force left it to them to draw their own con- is what holds the earthly body and A short time ago there were hundreds clusions of what it was after seeing, gives it animal life.) Suppose a good, them speak. I saw and recognized the one mind, cannot use this useless some whom I had known in this life. I mass of besotted clay, and therefore the Just at the time of the strange visita- also had good slate-writing with her: man for the time being has no soul or of the universe, to act upon his brain killed in the war. I was too young through his spirit or life-giving force. At the moment that conception takes there is no intelligence until a short time after, when there is enough brain to manifest thought. So a child as it back from the upper corner to the lower grows to manhood receives intelligence or soul just in proportion as its brain power develops under the life-giving forces of spirit, and we dwell surrounded by this life-giving force just as much as we live and move and have our being in the soul or intelligence that

This being the situation in earth life, as I have said before, man is a triune enlivened by a spiritual presence and acted upon by a superior or higher intelligence. Well, we will now let him alone until we find him at the last end of earth life, with his material body The ministers and my friends here worn out so that the surrounding spirit think I am partly crazy for believing in forces cannot longer sustain in it an such "tomfoolery," as they call it, and earthly existence. What takes place? The spirit—astral body—leaves the old earthly body, and then we have only the astral body, which is the home of goes on and on just as well without the old earthly body, and in the ages bewith whom I am well acquainted, that | youd this astral body is at last worn out only go to meet my friends and for so- | spirit realm, and what is left of what we once called a man? Some would The Bible says Lot's wife turned to a say, Why, nothing but his soul or inpillar of salt. Now I might have be- telligence. I say, no; there is nothing lieved it if it had said she turned to a left of the individualized man, for he pillar of sugar—unless woman was very | has all been distributed "back into the different in that day; if my girl should realms of nature from whence he an organic shape for the great mind or soul to act upon, he has as the minister says, become "one with God," or he has returned to the fountain from whence he came.

There is not one lota of proof that man is immortal in an individualized condition. He may be immortal in the sense that there is "nothing lost" in the universe, but what spirit or what god ever came and reported to man on earth that he had lived to the end of time as an individual soul, spirit or god? None-no, not one; nor can it be proved the earth, that man's soul, spirit, or body is immortal as an individualized entity. We are one with all things eternal, and our bodies, the material of them, is as old as the eternal hills; our spirits as old as the eternal forces of nature, and our intelligence is as old as the eternal intelligence that is always, and always will be, and we are one with all things in nature, and of J. W. DENNIS. nature.

Buffalo, N. Y.

Absolute morality is the regulation of conduct in such way that pain shall not be inflicted.—Herbert Spencer. The savage beasts are not more for-

midable to men than the Christians are to each other when they are divided by creed and opinion.-Julian.

The deenest controversy that lies before modern society is, Can the social came a little early and a hard winter | tend to settle any scientific question by | union subsist without a belief in God? John Morley.

We have seen that it is useless for Thought," followed by "Nature's Sysis an universal fact, whether we like it on into this "fog land" of mystery, and or not. So the student who would pro- away from the apparent realities of the gress realizes that the world of hu- day. As a humble student he was play the guardian angel, and help them | suggested truth was received. to a higher life. But there are also The student presently discovers that life pass by. These last may be but truth, and the laws of such perception | tion" was either invented or discovered associates of an hour, but the man who must be studied and mastered. This haps denies their very existence, is ence had proved that all sense percepalways more or less their prey. It may tion is expressed and received through be, perchance, only as the victim of molecular vibration. A certain rate of than thou" variety, greeted with roars un-normal vibrations may be received may be spared most of such ex- to be proofs of "spirit return." So the knowledge instead of the midnight progress into this truth must depend they can discover in their ranks.

The dangers that have made "spirit article, and of much written before. return" either a farce or a woe for huto live in its own sense limits. Spirit town, with her family? There was a return has been held to the sense level. | terrible scandal where she lived before. The very moment the student begins to It is a shame she should be here, and I investigate the law, for instance, gov- hope she will be refused all social erning memory of both spirit and mor- recognition, and be driven out." tal, he discovers that it affects all interlife. And that another spirit father, degree nearer happiness and health.

limit and spirit power. father really comes all the way back commune with angels. munications?

earth limit more clearly.

He must now study in every possible the cosmos of universal life. detail the laws that govern communications between mortal and spirit, re- resent the highest, brightest, noblest daily, he had come to think of and to membering as a basic fact that sense | manhood of which we can conceiveperception is not what it seems. He is the manhood of the angel. This does now, like the patient Copernicus, de- not include the self-lover who does good termined to find the secret of sunrise for reward, simply postponing his itself, although universal experience recompense till the to-morrow-after proclaims him a fool for his pains. The death. It is the manhood which finds sun rises for every eye but his. Yet at its own joy in the happiness of others. last he realizes and proves that sunrise But the student will notice that each | consciousness, and thus realizes his itself is but a sense deception. The and every variety of manhood is as brotherhood with the highest selfhood poor fellow died just in time to save his much expressed by vibrations as heat, of which he can conceive. But I venlife, for those who know that they can- or light, or electricity. The expressions | ture to suggest that this was the effect not be mistaken, counted him a of every manhood are thoughts, each of the "glare" of his own divine spark, dangerous foe to revealed truth. As a endowed with creative power of self- induced by the vibrations dominating Only a word, for good or ill repetition of such history, we find to- multiplication. And when such creative his mortal brain. I fancy and believe day that the accepted revelation from power is consciously wielded to an in- that all inspiration, and so-called revea revered spirit father or loved spirit tended end we have Black Magic on the lation, is but an unusual glare from friend cannot be questioned without an one hand and White Magic on the other. this inner spark. One of the expressions almost stupefying astonishment at such | Since our bodies are shaped and of these higher vibrations may be the audacity. Let a student commence by moulded in their most minute details evolving of a flame from this spark of investigating the laws which must by thought power, either racial or perdominate memory in both worlds, and sonal, a change of vibrations becomes he becomes an outlaw for such minds. a most serious matter, whether in one are vibrated into our consciousness, as It is said that Harvey's discovery of direction or the other. The average scientifically proved and demonstrated, the circulation of the blood was ac- man who, of course, combines the we can discern that under the same law cepted only by the young. His own vibrations of his race with those of his the still mightier "thought power" is generation had to die clinging to its old own manufacture, is a composite of but a force wielded by intelligence, and belief. So the student who offers his devil and angel which we call "human discoveries to the world of to-day must nature." We generally speak of this movement. It appears almost certain not expect that he will find ready cre- "human nature" with something of that if this thought vibration be raised dence. His reward will be in his own pity and shame. The point is this, that to its utmost the result will be that propriate wedding souvenir. Contains dents of the science of religions, and to advance into the "fog land," and his no vibrations, leaping from octave to illumination which my friend has called marriage ceremony, marriage certifi-

When the present writer was giving note, few indeed are the chances for an advanced spirit, to live in this state of istry. Price \$1. For safe at this office. Price \$1. For safe at this office.

to the world his "Creative Power of

manity is blundering along in a dark chasing the truth. And when he night, on a road which is full of pitfalls further grasped some of the laws that other road. Nature has decreed that making another step forward. He was man shall have companions. The her- denounced as contradicting lifty years mit, the devout church member, the of spirit teachings, and denying the debauchee, like the average man and assertion of the revered spirit father woman, are never alone, and their asso- who declared he had forgotten nothing. ciates are of two very different classes. | Flerce was the indignant protest, or There are spirits who would gladly very loud the silence with which his

is ignorant of their presence, and per- would have been impossible until scipompous self-conceit, posing as a vibration is its own historian, and the righteous Pharisee, one of the "holler psychometrist is one through whom of spirit laughter as he falls into pools and interpreted. The truth developed and puddles of his own self-righteous- by Professors Buchanan and Denton ness. Such is life, and such is spirit has been distorted and deformed in a return, but both life and spirit return thousand platform exhibitions claimed periences by walking in the daylight of student at last recognizes that his own ignorance of these natural facts. Such upon his being able to change the rate is a step in spiritual experience which of his own brain vibrations till they has not yet aroused the attention of the afford foothold-so to speak-for the earnest believers who are honestly thought of the advanced spirit. What fighting to-day against all mortal fraud his attempt in this direction means and and it is not Black Magic but White we demands is the real object of this

Only those who have studied the who commands health, freedom from she calls "a spiritual uplift" which has dier in unconsecrated ground of a Cathmanity, all along its history, may enormous power of thought are ready surely be overcome by the patient stu- to make even a feeble attempt at this | time to weld them into a spiritual mandent. His first great effort must be to change of vibration, which can be study the laws and limits of personal effected in no other way. All recognize intercourse with spirits who live out- that thought can both kill and cure. side and above the general level of Most know that anger and intense love earth-bound humanity. He must leave may alike excite the pulse, but in very the region of emotional love, and make different degrees. They are thought- the higher and the lower life to their vibrations, transmitted to the sufferer's ed to have done, though I was seeminga calm and careful study of the meth- effects on the human brain. But the utmost possibility. ods by which every Ego holds inter- student must inreach much further who course with its fellows, and dominates attempts self-mastery and the control its own body, whether that be spirit or of his own vibrations. The old proverb mortal. Ignorance will howl and shout that "The causeless curse comes home in the name of "love," whenever the old to roost" was less than half a truth, for pet belief is proved a delusion. When the return is just as certain whether the a whole-souled, unselfish believer and curse be causeless, or apparently justimedium, like Hudson Tuttle, discovers fled. The electrician teaches us that and means that the student is actually his generated current makes its circuit, overturning fifty years of spirit teach- using whatever may be the most direct ings, he understates the fact. It is not route for return. And Intelligence in leave his body, and make ghostly visits the action of Delty in answer to plous fifty, but five thousands, or, perhaps, activity, which is "thought," and itself to distant localities. Such a man is supplication," And what a light is five millions of years whose spirit com- a far mightler force than crude elecmunications must pass the ordeal of tricity, obeys the same law. It returns of accumulated knowledge. But all this past on which religious have been the "higher criticism" of to-day. The to its starting point at the same rate of keynote is the discovery that our ex- vibration with which it commenced its periences are never what they seem to journey. Few realize this power of the ignorant. The sun never rises in thought, and it has been left for the nature, but only in human mind. The most part to the Black Magician, who rose is fragrant and gorgeous in color wields it as a destructive energy. 1 watching, with intense interest, the the channel of spirit. The genuine only to the sense of the observer. The have but just listened to a startling petal may typify a maiden's blush for illustration of this truth, which I am to these higher vibrations. His whole savage, has first induced higher vibrame, and only be brown or yellow to trying to make the reader understand. another. Science demands the fact just "Did you know" said the speaker, "that as it is. Emotion craves to be allowed Mrs. So and So has come to live in our

There was here a "curse thought" course of one Ego with another, and sent out that, no matter what work it that such intercourse is, therefore, not did on the way, was bound to return as just what it seems to mortal sense, a "curse thought" to its creator. That O the woe of it-for the believer who speaker was something of an invalid, markable experiences, so far as I myhas erected a love barrier between him- and I recognized that his own physical self and truth. "Do I not know my inharmonies were made worse by each own father when he comes back to return of his own uncharitable thought counsel and advise me? And when he sent out to others. The doctor or healer tells me that this is true and that false may struggle for years to overcome am I not to believe him? He often gives such self-poisoning vibrations, for a me wonderful tests, with proofs of his cruel thought is cancer to the soul. power and love. He has blessed my Suppose he had created a "love whole life and it is cruel to tell me that | thought" of pity and sympathy, and this may not all be just what it seems." had said, "The poor woman is perhaps Yet, alas, it is equally true that the struggling to a higher level. Let us try by his own will power. He has been same spirit will sing a different song, and aid her." That thought would have in tones that may be sweeter or harsher returned instead of the other, and His almost always of the spinal cord. The through some other channel into earth own inharmonies would have risen one

loving another mortal daughter or son, The above will be recognized as an higher objects of normal life. It hapwill contradict and deny questions of everyday illustration of mortal thought. tremendous import, such as "reincarna- The student will perceive that such tion" and the limits of spirit intercourse vibrations must be patiently continued with mortal. Both alike will probably in one direction if any advance is to be claim certain powers as inhering to made. A thought-created advance tospirit return, although such powers day and a similar thought-created rehave now been demonstrated to belong treat to-morrow is useless to soul his own selfhood. Step by step as he to the mortal, for in all spirit return growth. He must if he desire to change | slowly advanced he found himself in there is fierce exaggeration of mortal his brain vibrations to a degree where contact with intelligences, manifesting there is even measurable safety in each on its own particular scale of The moan, the wall of it, the sob that spirit intercourse, kill the unkind and vibrations. And at first the intelli- ment of spirit necessarily opens the greets the slightest investigation into unloving thought the moment it is born. | gences so encountered were of the class | way for intercourse with like-minded intercourse between love and love, are This is a power that inheres to the that seeks its own gratification, and intelligences who have gained a higher awful barriers in the way of the stu- human soul. At this point it is well to always desires to rule. That is to say, level in their life of to-morrow. A born dent. Yet if he would grow he must determine what is really possible in to become what is called the medium's psychic may easily open roads out into discover for himself whether the truth this realm of self-mastery, through "guide or control." Occasionally such the "threshold." Of such powers Modhe is seeking makes a sunrise of ap- which alone vibratory change is to be intelligences seem to aim to play the ern Spiritualism became the herald to a Her power compared with mine is pearance or reality. That is to say, effected. Even the Black Magician part of a "guardian angel" with a world that had come to almost diswhether it rises for him, or whether he is powerless without his Creative special mission to earth for the benefit believe that there was any threshold to must rise for it? Whether the spirit Thought, much more he who would of mortals. But absolute preservation cross. But in this quest, and on that Without me every eye would fail,

into earth life, or whether the mortal The reason the world is neither better was the aim of my friend, and many remains at its first level. New phe- The starry worlds would all turn pale ready for the printer. That is why you bate). The 13 cents will only pay postchild must go out to the fog land of nor worse than it is to-day is because were the fierce battles before he com- nomena appear, but rarely is the mesense limit, and there interpret sensa- thoughts are rarely all bad or all good. pelled recognition of his own indepen- dium exhibiting a growing manhood, or tions into real spirit teachings and com- Where every thought is turned to selfgratification we have the essence of the the realm of so-called "tests" of spiritual growth. Under such conditions So the student discovers that another devilish. The particular ambition or identified spirit return, but he fought on there is no step in advance made by step has become necessary if he would appetite, and the conditions of his advance. He puts behind him forever mortal life garb such a man to outward have fully justified his struggle. He will see he cannot afford to rest. He the investigations of deception and eye, but, in every case alike, he repfraud, whether of mortal or spirit, and resents the devil side of human nature. have been most of his recent exseeks by self-development to himself His thoughts go out endowed with advance further into the "fog land." malignant life by creative power. They for repetition to another. The student turbed, if he hopes to distinguish be-He believes that meeting him at that do their work and return to roost in the point the advanced and loving spirit home of their birth. Hate, envy, greed may find a clearer expression of truth rule. They are disharmonies, therefore, than when compelled to approach the sooner or later, such a personality disintegrates, leaving its immortal Ego in

The opposite to all this would rep-

auvanced spirit to entone his thought | celestial consciousness. However with-The physical brain is the cannon, and I will proceed to the incident evolved thought is the ammunition that is to be from such rexperience, and which I

fired. Everyone knows how carefully gun and ammunition must be adapted to each other. Yet, with the very same gun we are proposing to so change our ammunition that it will, like the rope fired to the-wreck, save life instead of devotion to works of charity has led destroying it. This change is a most serious question, physically, mentally need. One day my friend was shocked years ago of some Jesuit priests on the us to say "we will have nothing to tem of Thought Storage," through the and spiritually. Will the gun stand it? to learn that this lady had been suffer- subject of hypnotism. I found their do with Spiritualism," for spirit return Spiritual press, he was himself pressing In other words, what are the limits of ing for several weeks from a carbuncle young men more subtile and with better the present mortal brain to this change on her neck, which had refused to heal. of vibration? Our object is a veritable Her attending physician felt that the change that shall outreach to the vibra- result was fery doubtful, and she was tions of an angel's thought. With the naturally feeling very depressed. My best of motives we can injure or de- friend proposed an experiment to which and dangers, although it leads to the make memory eternal, but only on its stroy the delicate structure called she readily consented. At an agreed land of joy and peace. There is no own plane of vibration, he was but "brain" if we ignorantly overtax its hour she retired to bed, while he, "brain" if we ignorantly overtax its hour she retired to bed, while he, have developed, but which, when depowers as a thought creator. The stu- sitting as usual; amidst the induced dent will now begin to see something vibrations, invoked her spirit, and held It is called magnetism or hypnotism. of the task before him.

The first elements demanded are time and health, as any change of molecular brain vibration must be very gradual if it is to be enacted with safety. It is every molecule in her system were not lying latent in the student at a said that the Hindu has three degrees | changing its polarity. Presently a | Catholic college for priests. It is inof advancement, twenty years apart, to hemorrhage set in that alarmed her by tensified by their system of education. wayside spirits of every class and de his "chase" is as much subject to law give time for the development from one its extent. Altogether it was a fearful gree, against whom they jostle and as the truth he seeks. He is dealing to the other. And so hopeless has this night. Yet in the morning she found crowd as the days and years of earth with and through sense perception of been for the masses that "reincarna- herself unweakened by the loss of blood power to the Catholic church. to give them consolation. But time for such a change is useless unless the to continue his experiment. The hembrain be itself in almost perfect health orrhages continued day after day, and curse recoiled on themselves; a proceedand strength. So the starting point is perfect health, or as near to it as the world of to-day can evolve. We must remember this is not to be a case of vibration evolving health, but of health | had disappeared, leaving nothing but a | increasing, yet some of our mediums evolving vibration, which is a very different matter. So with time and health for our starting point we are ready to result of this experience. It seems that about them. Hypnotism is a spiritual enquire what next? Conditions of almost equal import- sufferer from "prolapsus anl" for many person and do violence, so other spirits ance are freedom from worry and | years, and to such an extent as to often

to his mortal brother.

of a million, or perhaps ten millions, worry, harmonious conditions, with hood, yet anything short of this must and will limit the possible success and increase the dangers of the path. They to the writer to suggest that all so-

At this point, and before we enquire | spirit level of such vibrations will mark | filled with devout Roman Catholics. I this is not really a struggle towards | ilar experiments have seemed to demonadeptship? I confess I do not know strate it, what a waste of so-called what is really meant by that term ap- metaphysics and unlearned jargon, of plied to ordinary mortal life. It is absurd affirmations and denials, of usually supposed to mean, in the East- | claims made by individuals and soern use of the term, a man who has cleties of wonderful cures wrought attained power over death, and can through their own mental effort, or as supposed to have access to whole cons | thrown on the claimed miracle of the is mere supposition, for the adept, if he | founded. Let but man or woman have really exist, uses his power to keep out vibrations of treaching those of the of the way of everybody who would in- sufferer and to that limit, and terview him. So I repeat, I know further, will molecular vibration blend nothing about adeptship, but I am to a common level, working through attempts of a friend of mine to climb | "medicine man," whether civilized or object is the development of his own tions in his own organism by spiritual manhood with a view to safe and truth- development, and his success or failure ful intercourse with spirits, and to act in healing is according as the spirit of as explorer in such regions for the ben- the patient can or will respond. The spiritual. efit of those who may follow. In vibration itself is altogether a matter of Mother Nature M. D., published by degree, and the effect in similar pro-Editor Francis in his Progressive | portion Thinker, I described certain of his experiences in his quest up to that time. Being intensely interested I have kept friend's experiment. But he declines to about the heads of some people. in close touch with him, and propose to enter the field of healing, preferring to give the reader one of his recent reself can comprehend and explain it. I have no wonders of adeptship to record, but only "happenings" which belong to the life of an everyday mortal like the

reader and myself. It has happened that my friend has combined the ideal conditions of health. freedom from worry, and harmonious surroundings. So he set himself to his task of changing his brain vibrations repeatedly checked by induced pain, only remedy was patience, and a temporary but studious interest in the pens that my friend is not at all mediumistic, and failed in an early attempt to subject himself to spirit power. He was, however, a born psychic, and by psychometric experiences had more or less developed tells me that beautiful and joyous as periences, they have been too personal who follows will gain them for himself, emphatically to what the world calls

"practical" that he is quite willing it should be placed on record. The vibrations to which he had attained, and which he entered almost | Only an atom, get it holds express to himself as "alone with God." But the writer ventures to think this a very imperfect phrase. If by the term "God" is meant the Infinite Intelli- Only a sunbeam, yet his ray gence, every living being is a spark from the divine. Undoubtedly my friend experiences a sense of sublime selfthe divine, which inheres to all life. Thus while heat, light and electricity working amidst a far higher vibratory own perception of the actual sunrise of octave, are going to change human "alone with God." I conceive that some cate, etc., with choice matter in poetry Buddhism in its spirit and living princitruthful communication between spirit nature, as we know it to-day. And as day it will be the common privilege of and prose. Specially designed for the

many to seek hereald in their hour of it amid these vibrations for several I advise you to master it."

The effect was startling, almost terrific. She describes her experience as if Harvard University; but the power is and the extraordinary suffering she had experienced, so she requested my friend once or twice she thought she was ing the Jesuit or Roman Catholic did threatened with heart failure, when a not expect, and many of them do not single restful night would intervene, understand the cause at this writing. Then she discovered that her carbuncle | The knowledge of using these forces is scar and a memory. But now came are almost unprotected because of their what was to her the really marvelous ignorance, and the stupid ignorance unknown to my friend she had been a anxiety, amid which the vibrations we | make life a burden. As the experiment | are seeking can never be found. But was continued this also began to diseven this is not enough, for the soul appear, and presently she had the hap- how few have read and understood must live amidst harmonious surround- piness of counting herself as once again | what hypnotism is. When a person is ings. Discord opens hell, not heaven, a well woman. So these higher vibra- entranced, that person is hypnotized by tions had proved themselves a mighty spirits. are seeking. There may not be one out power, and with yet another effect also unexpected. She has experienced what brought to her a higher soul life, as well as bodily health.

So much seems evident and thoroughly practical as the result of my continue his work as an explorer. He promises to experiment at some convenient opportunity, with a fully developed case of leprosy. He declares himself quite content with the result so far achieved in this direction, and now returns to the study of the effect of these higher vibrations on the whole question of spirit return. Here, too, he I dwell within the rosy east, has already gained practical and most interesting results, although for the present, too personal to be of public in-

terest, because altogether outside the test limits of the wonder seeker. The writer feels that enough has now been said and done to justify his claim that real advance in Modern Spiritualism must pass out and beyond the realm of fraud and uncertainty, whether mortal or spirit. It must rest entirely on mortal effort, by creative thought power, to change the organic brain vibrations of the student. Such a change carries with it a higher manhood, expressed in development of the spirit. It evidently also bears, as a glorious fruitage, the power of blessing one's fellow man. Yet further developand cultivation of his own individuality | plane, the sensitive faculty once opened dence. This largely shut him out of the wonder seekers themselves making I drape the trees, I clothe the fields, in his own lonely way to results that either teacher or pupil. The student must be perpetually analyzing his facts. and sifting his evidence, no matter what emotional belief may be distween a sunrise on the horizon of But one recent experience belongs so Nature and its effect upon mortal mind. San Leandro, Callfic

ONLY.

Within its grasp the love divine, That power of eloquence more dear Than all the works of art combine.

In dark recess of nature beams. And glowing sheds its genial warmth Along the path o'er which it gleams. Only a drop, yet all the world Is sure of its great usefulness. The mystic measure duly filled

Proceeds the thirsty Hps to bless. Within the mind is spoken forth, Which bends subservient to the will, An influence of immortal worth.

Only a woman, with heart and brain To do her Maker's great command. Forgetting self, primeyal wrong, And looking to the future grand. Only a path which all must tread

To reach the heights for soul of man. Reverse the works and be content, For all is Nature's sacred plan. Topeka, Kans. ALICE L. KANE.

Hughes." A tasty, beautiful and ap-

er of September 2, "The Roman Octopus," reminds me of my investigations knowledge of hypnotism than many old men in the ranks of Spiritualism.

President Eliot, has said in an address to the graduates of Harvard University. "There is a subtle power lying latent in each one of you which few veloped, might make a man irresistible.

President Eliot acknowledges that the power was lying latent in graduates of The Jesuit teaches hypnotism to young men and women with the intent to get

The curse of the priest has lost much of its force because the Freethinker and others scorned their curses and the force, and as one spirit may obsess a can and do suggest both evil and good to many of our mediums.

Certainly this is not a new idea; but

I have seen the United States flag as it lay above the grave of an old sololic cemetery, the flag having been thrown down and the stick broken. I may make a well rewarded progress, called "cures" by modern healers are need observe. I did not fall down and but they cannot blend the vibrations of | really but the effect of their own | die as Ananias and Sapphira are recordspirit rather than to mortal body. The ly the only heretic in a large church did not live to an old age.

Curse not anything, is good advice, but if you feel forces are against you be as wise as the serpent in overpowering them. Money is the salvation of the Jesuit Roman Catholic at this time. They are trying to protect one another, and thus support the priests, by getting employment and business for one another. They are placing their people in trade is \$2. This book will constitute public office or employment at every opportunity; not only the mighty ones, but the most lowly, thus getting an income from the most reliable source, the public treasury, the funds of the people, the government.

Learn the ways of the serpent. Such was the advice of ancient teachers, and a correct application of that advice is good for Spiritualists to follow, then we can send more copies of The Progressive Thinker to the uneducated in things

Thinker for sending out previous ideas on the subject of hypnotism. Hypnotism is the force that rules men's acts in | books are furnished for less than paying in hard cash the shortage. this age, though shot and shell whistle | ACTUAL COST.

Let Spiritualists arm themselves with the weapon, knowledge, lest persons come from the jungles of Africa and overcome our people with their subtle A. F. HILL. power. Boston, Mass.

LIGHT.

High on the battlements above; On me all eyes are wont to feast, I am the source of joy and love.

wake from slumber all around. Before my presence darkness flees. I wake to life all earthly sound,

I start the droning of the bees, bask amid the pretty flowers, I am the messenger of life. I rest among the leafy bowers.

I witness earth's sad scenes of strife. Life, light and love are one in part. In vast creation-spanning space: Light makes all vegetation start

Where life can find a dwelling-place. Then love comes in to claim the whole But stands submissive to my will; Though she be partner of the soul, I hold the reins of power still.

Darkness is shadow, that is all. Though she may claim an hour of rest.

small. All life and beauty fade away,

And die without the light of day. By me the earth her bounty yields,

I paint the colors of the rose. I sport upon the dewy lawn, I sparkle in the maiden's eye. I wake the drowsy hours of dawn. And light the arches of the sky.

Through endless space I reign supreme, My glory shines in every star: All nature joins the pleasing theme To speak my praises from afar.

The mighty source from which I flow

Dwells in eternal silence, where No flight of human thought can go,. No frail ambition enter there. G. E. NEWCOMB, Oldtown, Me.

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celestial consciousness. However without further exiticism of a mere phrase I will proceed to the incident evolved from such iexperience, and which I have called by practical" in its relation to mortal life.

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well as bodily health. Such is an abbreviated narrative of an incident of thrilling interest that seems to the writer to suggest that all so-called "cures" by modern healers are really but the effect of their own vibrations, transmitted to the sufference of the health and such as Ananias and Sapphira are recording to the sufference of the health and the stick broken. I have heard a priest in a Catholic called "cures" by modern healers are recording the heretic had no right the Catholic need observe. I did not fall down and die as Ananias and Sapphira are recording the health as Ever Been Made in Any Country.

as to the practical results that may be the limit of the healer's power. But if grasped the student will ask whether this explanation be true, and two sim- the time, but the priest is dead and he it is dead and

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Sept. 25, 1899

Nineteen centuries ago the Jailers standing guard over Paul, the Apostie, asked of him, "What shall we do to be saved?" The answer then given was: "Believe on the Lord Jesus Christ and thou shalt be saved and thy house." So tenacious of life are superstition and teaching has survived the lanse of cento-day forms the basic principle of salvation for a goodly portion of humanity. bathed the world in blood and consigned a vast number to the dungeon and the stake.

But all are familiar with the history of the crucifixion of humanity during the long centuries of medieval darkness which accompanied the barbarous but futile attempts, to force the expanding fluence which a blind adherence to this advice of Paul has had upon the past: I wish rather to point out the evil this ancient superstition is visiting upon the slon of the immortal Humboldt, as the of every question; he did not answer, the following newspaper elippings: generations of to-day, and to give an the apostle more in keeping with philosophy and common sense.

I am aware that this succinct, direct answer of Paul has been most liberally watered by the faithful until "believe" public, the observance of holy days and seasons of fasting, the confessional, high-salaried parsons and stall-fed priests, gorgeous temples of worship, etc., until the original stock is in the opathic medicine.

Yet, discounting all these riders to the original proposition, I maintain that the doctrine that salvation (whatever the word may mean in this connection) depends upon an overstock of sert, in the twinkling of an eye. credulity is pernicious in the extreme. in that it licenses evil and dwarfs the ambition for virtuous achievement. No argument is necessary to prove that Christians, not too high up in the scale of spirituality, are very apt to regard a belief in the immaculate conception and the divinity of Jesus as counterbalancing a life of evil. We read almost daily of cold-blooded homicides ripening on the gallows tree into spotless saints, with a harp attachment. It is but natural that the sensual, selfish nature should continue to glut his greed and pander to his lusts, even to the brink of the grave, if he believe that a of his sins and warrant him eternal happiness. In working out his salvation (development) it is strictly in accord with natural law that man should move along the line of least resistance. To lead a life of self-denial and adhere closely to the golden rule requires a constant expenditure of moral force. It is far easier, in the eyes of a majority of mankind, to give unbridled license to appetite, passion and the gratification of self, while a citizen of this vale of tears, and, just before embarking for the shining shore, to purchase a passport into the New Jerusalem with a sight draft on Jesus.

will indignantly repudiate this interpretation of the "Word" as being a travesty on the Christian plan of salvation and claim that good works, must accompany belief; but the evidence is against them: Jesus is made to say by Mark: "Whoso believeth in me and is baptized shall be saved; but whose believeth not shall be damned." And. as conclusive proof that death-bed repentance, according to the Christian dogma, can transform a sinner into a saint, in lightning-change style, we have the alleged spectacle of Jesus himself promising the dying thief a choice seat in Paradise, simply because the poor wretch cried out to him in his agony and fear. We may each recall many instances where the orthodox clergy have declared over the coffin of some sinner, whose record was devoid of good works but who had confessed his Savior a few hours or minutes preceding dissolution, that paradise was his portion; that he had been saved Truly, What Does It Mean? from the wrath to come; but no one ever heard a Christian minister admit the remotestest possibility of an infidel securing a seat in the heavenly choirs, no matter if his heart expanded with love for humanity and his path through life blossomed with virtuous deeds.

Doubtless many good church people

The logical conclusion from such premises is that belief is the essential factor in the Christian plan of salvation, good works being but a desirable accompaniment. No orthodox minister, unless prepared to forfeit caste and salary and be branded as a heretic, dare, even in this age of reason and enlightenment, publicly admit that a pure, willingly loaned themselves to vile unselfish, useful life, irrespective of be- trickery. For instance, it seems after a letters of Carver to Paine, surrep- etc., and that the users of distilled we do not possess this light? No; a FRACTICAL METHODS TO INlief in the Christian dogma, will insure most careful examination of surround- titiously obtained by Cheetham. I have water have no use for doctors, ha! thousand times no. Let us press on a mortal happiness hereafter. Such admission would tumble down the entire superstructure of orthodoxy, by virtue of removing the corner stones of the

foundation. Now the only valid excuse any religion can have for continuing to encumber the earth is that it elevates humanity in this sphere of action, sweetens life here, and contributes to the general sum of human happiness; but while this dogma in question may make a person eligible to saintship in the Christian paradise, it tends to make a mighty poor citizen of him before he emigrates. Before attempting a more satisfactory answer to the interrogatory addressed to Paul let us first ascertain what humanity is to be saved from. Let us, in this, as in all other questions, call to our aid the powerful searchlight of reason. We know that we cannot escape paying the penalty for the infringement of natural law, whether physical or spiritual; yet the punishment ever comes through the workings of the law itself. Nowhere in the universe do we see the offenders against natural law, as distinguished from human enactments, brought before a personal tribunal. The idea of God occupying the bench in the court of last resort has been borrowed from earthly forms, all religious sects having erected their creator after the human model, investing him with their own characteristics for good and evil. And nowhere in the domain of knowledge, or in the logic of analogous reasoning, is there a grain of evidence that, somewhere in the universe exists an angry god who

will, at some appointed time, summon

sin-burdened souls into- his august,

kingly presence and, after listening to a

diary covering their chrysalis existence,

as compiled by a feathered, winged sec-

retary, pronounce upon them the awful

sentence of an eternity in hell. Indeed,

the more advanced of the orthodox per-

sunsion have been moved by the deter-

mined, irresistible assaults of the forces

of science and common sense, to par-

tially abandon this last grotesque, un-

tenable, yea, fiendish theory, many of

during a matter of some 1900 years.

of human arrears and, although we pay much of the penalty for sin in this vale of tears, there are many who escape across the border leaving behind a long record of unsquared accounts. Extradition being out of question, such delinquents must discharge their debts to Mother Nature "over there." if there be a future, for the old matron is a skilled bookkeeper, very exacting and never closes an account until a balance has been struck. The question now becomes, what is the nature of future pun-ishments, since, as now generally acknowledged, the fires of hell have groundless tradition that this apostolic | been quenched? The rational answer must be that future penalties consist | Jesus Christ for mercy." turies, the rise and fall of nations and | in an accusing conscience, a failure to comprehend or appreciate the beauties | hood is the statement of Paine's of the new surroundings by those who physician, made at the request of the Declared Unfit for Drinking The fanatical belief in this dogma has have neglected the cultivation of the mendacious biographer. Cheetham. beatitudes of life, and the inability to Paine suffered intensely from bed-sores, satisfy the clinging lusts and ignoble and in his paroxysms would be likely ambitions that have strongly character- to utter exclamations, such as any other ized physical existence. This view of bed-ridden patient would do. Dr. Manthe subject is strictly in accord with ley's statement, doubtless distorted by Nature as we see her all about us. A | himself or by Cheetham, is as follows: future, if there be one, will not be a future in the sense of another life or exintellect of man into the narrow mold | istence, but rather a continuation, an | you? Do you believe in the divinity of | ply to Mr. W. Fitz-Hugh Smith. of orthodoxy. It is not the purpose of outgrowth of earth life. Were it other- lesus Christ? Come, now, answer me this paper to dwell upon the baleful in- wise, natural law would be subverted honestly? I want an answer from the declaring it unfit for drinking purposes, and the Christian claim that God is ca- lips of a dying man, for I verily believe

answer to the question propounded to that "the universe is governed by law." | ner. Again I addressed him: "Mr. ress of development is based upon the me to ask again: Do you believe, or let preceding. The law holds good in refa- me qualify the question, do you wish to gerous protoplasmic poison. The same you were right and I was wrong. I did tion to soul development: The future believe that Jesus Christ is the son of in Jesus" has been amplified to include must ever repose in the lap of the pres- God?" After a pause of some minutes | filled water is drank. The sense of that St. Paul had in his vision. The ton, N. Y., mention The Progressive a belief in ceremony, long prayers in ent. Nothing grows unsupported in he answered: "I have no wish to believe taste is the first to protest against the spirit world beats all the theology that Thinker. mid-air. The rose differs in every way on that subject." from the earth, and yet, if we trace it back along the stem to the branch, to the stalk, to the root, we find it starting in the ground and gathering much condition of a highly attenuated home- of its fragrance from the decaying always present with Dr. Manley, but vegetation at its root. If we would add to the beauty of the blossom we can do so only through a tedious process of cultivation. So with character -it does not change, as Christians as-

Neither the wave of remorse nor the waters of baptism can wash away the results of error inherited or acquired. Man awakens from his momentary trance, during which interval separation of soul and body has transpired, clothed in precisely the same attributes of character he possessed immediately preceding dissolution. If he pass through the gateway of Death, bent double beneath a burden of selfishness and low desires, years must be passed in mental darkness, wrestling with his own infirmities, before the burden will all have been cast aside, enabling him to stand erect in the clear death-bed repentance will shrive him atmosphere and glorious sunlight of the spiritual realm.

In the light of this philosophy the question propounded by Paul answers itself: We cannot elude the penalty attaching to defects in our character, and hence, to be "saved" from punishment, here or hereafter, we must begin, as early as possible, to cultivate the nobler side of our nature and, by the exercise of self-denial, generosity and fraternal sentiment, strengthen character and expand the capacity for universal love-which is the real measure of true greatness. These truths, firmly impressed upon the understanding, increase individual respect for natural law, and bid man reflect upon his manifold duties in life. When he learns to a moral certainty, that the principle of vicarious atonement is a libel upon nature; that he must himself discharge his own debts of sin, he will guit piling up such obligations. When man contemplates that error is more easily eradicated while he is yet on the earth plane, where strength of character is acquired by manly effort along the lines of generosity and self-denial, he will recognize the necessity of taking advantage of physical environments to perfect a growth which, if put off until beyond the pale of earthly existence, will take much greater effort and a much longer time to consummate.

WM. VAN WATERS. Seattle, Wash.

all the spiritual light possible, but up- I for France!" These are her own willing to be deluded. In "Light of words, recorded by herself in a brief Truth" of September 2, appears a com- biography of Paine. And Mme. Bonnemunication over the signature of A. G. ville was a Catholic. Her son Benjamin Wilkins, which while in language it has became a soldier of high rank in the the sound of defending well-known service of the United States, dying at frauds, most cleverly shows up their an advanced age. previously known fraudulent characters. While speaking of the remarkably stringent care and examination by stupidity on their part or that they filthy to be picked out," etc. fraud was considered out of the ques- vited Paine to board at his house. tion. Yet, that during the seance Paine consented, and remained there Mr. W. Fitz-Hugh will repeat it two or

beings, they must have been spirits. smart and said, "The hole your con- nursed him after a fit of apoplexy, \$160. interested sources. But the worst Two or three points appear from this for a handsome sum. He was indignant ers of water stills; and water distillers. affair; the first is that even those out- at the charge and proposed paying the How would it look for the textile fabsiders found this hole, while the vigi- money down at once, and having noth- ric maker, to curse the warp and woof, lant men whose duty it was to find it ing more to do with him. This he was and bless the fabric? Or the artist to had not done so. It also appears from prevented from doing by his friends, rail against the defects in the model, the quoted words, "your confederates," | who effected a settlement upon what | or original, and glorify the picture? that Mr. W. was then and there thought | they considered just principles. But | And this is just precisely what the by somebody to be working in the in- meanwhile an acrimonious exchange of water distillers are doing. The comterest of those frauds. Again he says, letters occurred between Carver and mon drinking water is the original, and camp the startling report went out that | much malevolence and apparent perance room of the Moore cottage. I am his angry accusations. He denounced curious to know why the report should Cheetham as a hypocrite and a liar. not have gone out sooner, since it had And when Paine was on his deathbed night of the seance. It surely was out, letter, hoping that neither of them as will appear above from what the stranger said that night. Why does was? It was not at all necessary for mony to the world of the independence of the world"—was to blame, or was a the white angels to wear their white of his mind and honesty of his heart." robes in this hole. They could easily

B. R. ANDERSON. The Principles of Nature, as Discove | "did not and could not drink much." ered in the Development and Structure | At Lovett's hotel the landlord declared of the Universe. Material and Spiritual that he "drank less than any of his Magnetic Forces. Laws of Spiritual other boarders." At New Rochelle, Mr. Manifestations and Mediumship. Spir- Burger supplied him with all the liquor itual Planes and Spheres. Given inspl- he took, which he says was "one quart rationally, by Mrs. Maria M. King. In of rum in a week, to serve himself and them now admitting that His Satanic three volumes, 8vo. A remarkable Majesty's dominions are not nearly so work; among the greatest in the litertropical as they have been represented ature of Spiritualism. Price reduced from \$1.75 to \$1.25 per volume. Post-However, there must be a settlement age 12 cents.

their organs under the guise of Spiritual

His False Accusations Refuted.

SLANDEROUS STORIES IN RE-GARD TO THE IMMORTAL PAINE SHOWN TO BE FALSE.

As a calumniator of Thomas Paine, the Rev. Dr. Talmage is not to be outdone. In a recent sermon he said: "In his dying hours he begs the Lord

The only foundation for this false-

"Why do you call on Jesus Christ to help you? Do you believe he can help pricious and changeable would be true; that you will not live twenty-four in antithesis to the inevitable conclu- hours.". I waited some time at the end result of a life of intelligent research, but ceased to exclaim in the above man-Judging from experience, we know Paine, you have not answered my questhat each succeeding step in the prog- tions. Will you answer them? Allow

> These last words of the dying man were heard also by Amasa Woodsworth, owner of the house in which Paine died. He declares that he was heard no such exclamations as above described by him. But what if Paine did say, "O, Jesus

Christ help me?" It certainly was not

regarded by the doctor as profanity, for he prefaced his interrogations by saying to his patient: "You have never been in the habit of mixing in your conversation words of coarse meaning. You have never in-

dulged in the practice of profane swearing."

to this country," etc. this: Paine, while in Paris, had a faithful friend in M. Bonneville, a bookhe invited the Bonneville family to come. Mme. B. and her three sons, one named Thomas Paine, came. Her husband'intended to follow, but died in Paris. The maintenance of the widow and her children devolved on Paine. He provided for them sufficiently, and in his will, executed five months before his death, he gave to Mme. Bonneville n trust for her children, Benjamin and Thomas P., his farm of upward of 100 acres at New Rochelle, the rents thereof to be applied "to their education and maintenance until they come

them good and useful learning, and in-

struct them in their duty to God, and

the practice of morality.' The lying blographer, Cheetham, charged Paine with adultery. Mme. Bonneville prosecuted him for defamation. His only witness was Carver, who, in a venomous letter to Paine, had intimated that Mme. Bonneville's son, Thomas, looked like Paine. Carver could only repeat what he had into acknowledge the false and malicious libels. Carver limself afterwards confessed that he and his wife had often visited Mme. Bonneville and had never seen the slightest evidence of undue intimacy between her and Paine; that danger should forbid its use for drinkthey were never alone together, and that all three children were alike the living beings within us, not microbes, objects of Paine's care. The purity of | nor bacteria, but real Spermatazoids, the woman's character was attested by the origin of souls, and which under her private pupils and others. At the proper circumstances will generate burial of Paine, before the earth was | souls. Yes, Mr. Editor, there are real thrown down upon the coffin, she placed | living beings within us, and to destroy herself at one end of the grave and her | them would be to court a living death. son, Benjamin, at the other, saying: "Stand you there as a witness for America." Then she exclaimed: "Oh, Mr. Paine, my son stands here as tes-I am among those anxious to procure | timony of the gratitude of America. and

Dr. Talmage further says: "Thomas Paine was so squalid and so loathsome and so drunken, so profligate, certain persons therein named, the and so beastly in his habits, sometimes same article exhibits either gross picked out of the ditch, sometimes too

ing conditions previous to the seance, the letters before me. Carver had in- ha! ha! eight(!) forms appeared dressed in twenty-two weeks. Carver was a well-three times, he will begin to believe it white! Since it was impossible under to-do blacksmith and did not expect to himself. conditions that these could be mundane receive pay for the board. But being straitened financially, he demanded for external gifts of nature, none is more Now, it seems that on Mr. W. going the twenty-two weeks' board of Paine villfied or abused than is our common out a stranger twitted him of not being and twelve weeks' of a woman who drinking water, and all of course from federates got in at has been found." Paine had nut Carver down in his will "About three days after Moore left Paine, in which the former exhibited the distilled water the picture." a trap-door had been found in the se- version of facts. Carver repented of

Paine lived at a time when rum drinkhave kent them in boxes and have come | ing was very prevalent. It was cheap, out during the singing of the "Sweet and one advocate of temperance whose Bye-and-Bye." They would surely do book I saw more than sixty years ago, this. We must awaken to the fact that advised that "a pint of rum a day was frands are not confined to the actual as much as any man ought to drink." exhibitors. In many cases the very That Paine ever consumed a quart a honest(?), candid investigators, /are day is incredible. The weight of testiparticeps criminis with these bogus me- mony is that he was neither a sot nor a diums. Nay, more, they even have drunkard—that he used but did not abuse liquor. The portrait painter, Jarvis, who boarded him after he left Carver's house affirmed that Paine

> visitors." of dress, the testimony of his most in- | For sale at this office.

timate friends was that he was always clean and well clothed. - by

When Aaron Burr was interrogated in regard to Paine's alleged vulgarity. intemperance, and want of cleanliness, Personal Experiences in a he remarked with dignity: "Sir, he dined at my table. I always considered him a gentleman, a pleasant companion, and a good-natured and intelligent man, decidedly temperate, and with a proper regard to his personal "appearance, whenever I saw him." Washintogn, D. C. W. H. BURR.

Purposes.

To the Editor:-The recent controversy which appeared in your valuable paper, on distilled water, has seemingly, from the number of letters received excited much public interest; I, therefore, trust you will kindly afford me space, in your valuable journal, for re-In my assault upon distilled water,

I was animated only by the loftlest of humanitarian motives, and in my position I stand not alone as will be seen by PURE WATER A POISON.

ally understand perfectly fresh, distilled water. Distilled water is a dan- by my name, Arvilla, and said: "No; poisonous effects must occur when dis- not find Jesus, but I found the splendor In writing Dr. Kilmer & Co., Binghamuse of this substance. A mouthful of was ever preached." Druggist.

DISTILLED WATER.

swell or inflate; isolated living organic | rades. their salts and other soluble cell con-Similarly, the same poisonous effects must occur whenever distilled water is used as a drink, the sense of taste being the first to protest against the article, with an immediate movement to rid the mouth of what has been taken; the local poisonous effect of using the water making itself known by symptoms of catarrh of the stomach on a slight scale. The ordinary distilled water, even when freshly distilled, is not in fact absolutely pure, while that used in laboratories and clinics is, of course, generally stale -has been kept standing in open vesto the age of twenty-one years, in order | sels, mostly in rooms where chemicals that she may bring them well up, give of every sort abound, and whose gases and effluvia are taken up by the water. -Maywood Herald.

But hear what my opponent, Mr. water if allowed to stand six months in glass bottles, will eat into the glass," and then he remarks, "so much for its erful acids. But without further comment, the whole sum of the matter is this. Distilled water, because of its solvent powers is dangerous, and its ing purposes; for remember there are But my opponent, in his earnest plea for distilled water, deals largely in sophisms and assertions merely. But sophisms and assertions merely will not suffice to explain away a rational theory. Worst of all, and to strengthen his position, he charges me for quoting unfairly the formula for distilled water in the United States Dispensatory. The formula in question will be found on page 10, present edition, and which has no reference to sea water, but fresh water pure and simple.

My opponent, too, takes upon himself great responsibility when he says (in order, I suppose, to impress others) that distilled water renders the blood immune to disease, that its greatest and These allegations are based on the highest mission is to prevent disease, darkness of man-made creeds may say

This claim is simply ridiculous, and if

But strange as it may seem, of all the abuse seems to come from manufactur-

For instance, my opponent says, "Drinking raw water is like driving a wagon loaded with gravel into the system, dumping it and leaving it there, producing ossification and hardening of been discovered, as Mr. W. says, on the | Carver wrote him a kind and apologetic | the bones, and clogging up the veins and arteries, inducing face wrinkles, "should depart this life with envy in early decrepitude, etc. Now all this their hearts against each other." The sounds heartless as if Nature's grand-Mr. W. say it was not a trap and then letter closes with the expressed hope est beverage—"the nurse and fountain minutely describe it and show that it that Paine "may leave a noble testi- of fecundity, the adorner and refresher

> curse instead of a blessing. Oh, ye Gods! Is this the product ye have given us, this monstrous thing to prematurely ossify, and uglify us, with face wrinkles? Why did we not before know of the water distiller's art, that we could keep young and beautiful,

and live forever? DR. R. GREER. Chicago.

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Seance-Room.

A few years ago while visiting Lake

Pleasant Spiritualist camp, I enjoyed a

sitting in Maud Lord Drake's seance.

There were present twenty-five persons, all eager as myself for tidings of our discourages and lessens ambition; absent friends. The medium, sitting in | beauty, vigor and cheerfulness soon disthe middle of the circle, asked her guide appear when the kidneys are out of to open the seance, and a voice loud and order or diseased. strong sang "Nearer, My God, to Thee." and then asked the members of the cir- lent that it is not uncommon for a child cle to join him, and we all sang as I to be born afflicted with weak kidneys. from Providence, R. I., on my right, and | child reaches an age when it should be on the left by a German woman. As able to control the passage, and it is yet the last tones of the hymn died away, a afflicted with bed-wetting, depend upon bright light appeared in front of me, it, the cause of the difficulty is kidney and the medium said: "The lady sitting | trouble, and the first step should be by the door has a spirit near her, trying | towards the treatment of these importto materialize." A bright light kept ant organs. This unpleasant trouble coming near and flashed before my face is due to a diseased condition of the my mother. I nearly fainted, and all seemed anxious for a repetition of the form. Soon a voice whispered, "Don't be afraid, child. Father and others are trying to come to you with messages.' My father in earth-life had been a Methodist clergyman, and our discussions were long and many, he promising if he passed away first, to communicate By "chemically pure water" we usu- with me, and tell me if he had found his Jesus; and now the voice called me pamphlet telling all about it, including

distilled water, taken by inadvertence. Still the voices of my friends seemed will be spit out regularly. The local all around me, my husband's father poisonous effect of distilled water telling me that his son would pass into makes itself known by all the symp- spirit life in two years, which came toms of a catarrh of the stomach on a true. As I listened to each communicasmall scale. The harmfulness of the | tion given, all eager to send a message process, so much resorted to to-day, of | to friends, I could but feel: Truly, there washing out the stomach with distilled is no death. I was intensely interested water is acknowledged.-National in listening to the conversation on my right, as one after another of the old soldiers saluted their captain, and gave reminiscences of the war. "Great bat-A noted German scientist has writ- tle, that of the Wilderness, where I ten a pamphlet inveighing against the passed into spirit life," and all had a use of distilled water. His studies show | cheerful word for their captain who sat that it withdraws the salts from the beside me with tears coursing down his animal tissues and causes the latter to face, as he conversed with his old com-

Dr. Talmage in the same sermon says: | elements, cells and all unincellular or- | On my left the German woman was "Thomas Paine, who stole another ganisms are destroyed in such water, calling the names of her children as man's wife in England and brought her dying, since they become engorged each came, and saying, "Hattie, did you nalism. No book of the century has made so many therein; that is, they lose the faculty, find grandma? and are you lonely for convers to Modern Spiritualism as this. The author's The probable basis of this calumny is upon which life depends, of retaining mama?" "No; we are near you and soon you, too, will come with us." I stituents, and consequently these are al- | turned around to get nearer, and she seller. After Paine's return to America lowed to diffuse throughout the water. said, "Can you hear my children? All gone away-left alone," and between her sobs a childish voice would try to comfort her.

> The seance closed by singing that beautiful hymn, Lead kindly, light, amid the encircling

Lead thou me on.

The night is dark and I am far from Lead thou me on:

Keep thou my feet, I do not ask to see The distant scene; one step enough for

One step enough for me, and out in the hilltons echoed, "One step enough for me." Yes, only one step, but what divine knowledge had been given us! Smith, says: "I grant that distilled And as we walked out into the splendor of the evening, with the sky starred with its numerous worlds, the camp with its majestic plnes, and the beautisolvent powers," etc. A. bad mistake, ful lake, and in the distance the famous this admission, on the part of my oppo- Berkshire hills, we could only say with nent. A fatal argument against dis- the psalmist, "Open thou mine eyes that tilled water for table purposes. For if I may behold wondrous things out of sinuated, and Cheetham's counsel had distilled water will eat into glass, it will thy law. I am a stranger in the earth. do more than will any of the most pow- | Hide not thy commandments from me." MRS. ARVILLA FLINT.

Saturday Night Thoughts.

Sweet thoughts, loving thoughts, pure houghts, of those gone on before me come filling my soul with a holy calm this Saturday night. I feel their dear presence near, they have come to bring me the assistance of continued life. Riches indeed, which all the gold of earth cannot buy. Woe unto him who hoards this great treasure unto himself; this spiritual knowledge, which angels have brought us freely. We should give freely unto others, lest we find ourselves in darkness. If man does not heed the truth, he is robbing himself; while we grow richer each day and lay up treasures in the after life. Come higher, ye who sit in darkness, unto the light which God sends to-day. Augels whisper: I will show the way unto greener fields, where pure waters flow from fountains of eternal life. Drink and obtain the riches of the soul which cannot flee from you. Angel faces smile encouragement upon all our efforts. O, shall we deny them? Shall we shut this light, this truth, within our own soul, fearing that those who walk in the ward bravely, knowing bright angels lead. Fight for liberty of thought, not with sword of steel, but sword of reason and common sense. It has long since proved the wisest, the best and most learned of mankind.

Oh, angels, hasten the day when all earth's children may shout: Victoryvictory over death; victory over fear of death; victory over bigotry and superstition. Creeds are already dead, then help to lead men to true knowledge. Let us worship the true God which liveth in all things and pervadeth every atom. Not the cruel, angry, revengeful being, Jehovah of the Bible, Hasten the day when all shall know the future life is one of progression, and the worst of God's creatures shall some day become good and pure. Hasten the day when all may know a God, loving and kind, reigns over all. That angels come not to lead us astray, but safely to those homes beyond, unto that beautiful life everlasting.

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When we die we do not lose ourselves, but only out

rersonal consciousness. We live on in nature, in our

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SATURDAY, SEPTEMBER 23, 1899.

Still Bearing Fruit.

The fathers of the American Revolution, noting the tyranny of the church, and its usurpations of authority, resolved to destroy its power by an eternal divorce of church and state. Though priestcraft has been constantly active trying to regain lost control, it has only slightly succeeded. Every attempt arouses the friends of liberty to more aggressive action.

The principle involved, we are proud to observe, is extending to other countries. The missionaries, with their meddlesome habits, attempted to introduce the Christian religion into the schools of Japan; but the government has set itself actively at work to defeat the machinations of these disturbers of public tranquillity, so have resolved that secturianism shall not be taught in the public schools.

The Imperial Consul of Japan, residing in Chicago, Toshio Fujita, was lately interviewed by a press agent,

"Under the new regulations religion will not be taught in the public schools of Japan. Private schools may, as I understand the rules, teach any religion so long as the peace of the country is not interfered with. The ultimate purpose of the government is to separate church and state in public institutions."

The church would never have been the great power it is had it not gained control of civil governments. With the Roman empire the Monarchy and the Supreme Pontiff were centered in the same person. This principle was extended to all the subordinate provinces, so priestcraft and kingcraft aided each other in crushing the people. In due filled with its glory. time, when Roman Paganism took on the crowned kings or deposed them at pleasure, at the same time holding the keys to heaven in his hand.

The Hog Assassination Confirmed.

ive Thinker gave an account of the slaughter of swine up in Minnesota for the glory of God, under the direction of a couple of agents of Rev. Dowie, of Chicago, who sport the title of Reverend. A prominent friend of The Progressive Thinker residing in the region where this onslaught upon the Devil in the form of swine occurred, writes:

"The Rev. Holmes, of hog-killing fame, used to be a Sunday School missionary, and Rock county was a portion of his field of labor. Rev. Mr. Graves was also a Sunday School missionary who worked with Holmes. I have me them, and they were quite well known The hog-killing episode occurred in Noble county. There are a few of Dowie's agents here. One of them sold all his hogs and bought Angora goats

with the money."

In the days of slavery it was no unusual thing for a good Christian slaveholder to ease his plous conscience by selling his slaves to an unregenerate brother, then invest the proceeds in land or other property which would not disturb his guilty conscience. Reformed gamblers, thieves, pirates, rarely or never return their ill-gotten plunder, but use it for the glory of the Lord and

his Christ. As belief in the atoning blood of Jesus is a sure passport to heaven, why should they deprive themselves of the wealth they acquired while yet in their sins? The virgin born God had paid the debt. Why should they make restitution?

The World Over.

A letter before us from J. A. Balfour, Esq., dated Bombay, India, August 12,

"I must thank The Progressive Thinker for Col. Ingersoll's lecture on The Devil. It is a splendid production, and should be universally read. We have just learned by wire that the grand old Colonel is no more. His death is an irreparable loss to the whole world Others must take up and push forward his good work."

What other death of a person in private life could have awakened similar expressions on the opposite side of the globe, and even secured mention by cablegram?

Prof. Johnson, author of "The Rise of Christendom," wrote from London a

"I feel great regret, as does every earnest thinker, at the loss of Col Incersoll. We had waited to see him and hear his voice in England. He was a fine spirit, and his work cannot be A Volume In Brief.

"Every great change of belief has been preceded by a great change in the intellectual condition of the country in which that change occurred."-Leckey. Does such a self-evident proposition need demonstration?

When in universal bellef the earth was a level plain, surrounded by high mountains on every side to prevent the waters from running off, eternal fires, brimstone fed, were raging underneath, and the heavens were a crystallized vault, with sun and moon moving across the sky, and there was a heaven just above where God and his angels dwelt, how natural then the conviction that the presiding genius "up there" made it his especial duty to keep an eye on the doings of men, and make a record of his observations for future use. And as the volcahoes were openings to the fires beneath so they were gateways

to hell. It was during this long period, when ignorance was universal, the entire system of Pagan, Hebrew, Christian and Mohammedan philosophy was founded, with all their pernicious dogmas, substantially identical in character. Familiar with either we are familiar with the whole save slight variations.

With the revelations of science the flat earth was resolved into a globe; the crystallized vault became merely the bounds of vision; the stars, late lesser lights to ornament the sky, became suns to other systems, like our own solar system; and the sun, a living object, worshiped as God himself, became the central orb around which the planets and their satellites moved in ceaseless march; and the moon, God's wife in the Pagan system, became secondary attendant upon the earth, only moving around it in a circle of its own. Of course a new religion must be evolved to harmonize with these newly learned facts. The old faith, however, founded on defective knowledge, or no knowledge at all, must hold sway for a time. Its priests are slow to adopt new ideas, and still slower to adapt themselves to changed conditions.

But the revolution is coming. It is inevitable. We see it. We know it; yet Nature is seemingly tardy in her movements; so is the growth of ideas

Using the centuries as milestones along the path of human progress to his system of astronomy, now unitants to preserve their departing power. A hundred years, 1643, brings us down to the active period of colonizing activity into the minds of men than ever before. Another hundred years, Revolution are ushered into being. A glorious era which soon after developed this great Republic and its mighty possibilities, with its power by example, to

Since then many of us are personally familiar with the changes. The whole tional boundaries have assumed new lines; governments have been revolutionized, empires have disappeared; selence has experienced a new birth; knowledge is becoming universal; a new system of religion, harmonizing with advanced thought has come into being; a flaming hell, a heaven for imbeciles only, Gods virgin born, devils once angels of light, all have gone, else are fast disappearing, with the false system of world building which gave them birth. Like the effulgence of the noonday sun, truth is radiating everywhere. Soon the whole earth will be

its new name of Christian, we find the same order of things prevailed, and the given the world, little will remain of continued its duplicate power, as the | barbarous past. Churches will remain vicegerent of God on earth, and the civil sovereign of the world. As such be mostly obsolete. Priests will still clamor for larger salaries, but they will morals, worthy actions, noble achievements will supersede a belief in myths; formulated error will be consigned to In our issue of August 26, under the head of "Now the Hogs," The Progress- dwells; and man, being free to think possible something to make the world and teach, with no fear of inquisitorial torture, bans of excommunication. or endless burnings, will rise to sublimer

> into life, else on its threshold, are certain to experience in the good time coming, so very near.

recent volume in which the author takes the reader into his confidence in regard to Japan as it is. He divides the Japanese Christians into sundry classes, as follows:

"1. Professional Christians, who make their living by working for the missionaries.

material benefits by falling in with missionary views.

been in contact with missionaries, and who for various reasons raise no objection to being so styled. "4. Temporary Christians, who are

of being educated. "5. Christians from force of circumof such of the Europeans as insist on their dependents observing Chris-

tianity." The author says Catholicism and Protestantism have been pitted against each other in a relentless war, with the result that the Japs lost faith in each; that their supposed rush to embrace Christianity was a rush to learn the English language: that when the students at the mission schools returned to their homes they left their Christian

Dreyfus Convicted.

The Jesuits, who were at the bottom of the prosecution, have a second time triumphed in their determination to exclude Jews from the French army. So by the most unblushing frauds and perjuries on the part of army officers, if any trust can be placed in press dispatches, Dreyfus was convicted on the oth inst., and was sentenced to ten years' confinement in a fortress. Americans who read in full the reports of evidence used on the trial must place a low estimate on the honesty, else the

Important Point Hiustrated.

Captain Ericsson while on earth never saw any visitors except those men who were engaged in his work, says the New York Times. He felt that to see people who called upon him simply in a social way was a criminal waste of time which he could not afford, It is related of him that General McClellan entertained an ardent desire to become personally acquainted with the great engineer whom he so much admired, and employed the services of Mr. Isaac Newton, one of Captain Ericsson's intimate friends, to obtain an audience for him. Captain Eriesson, upon being approached, said that he regarded the general most highly and felt flattered by the request, but he "was too old to make new acquaintances and must beg to be excused."

Although he was not strictly what is known as a "big" man physically, Captainly Ericsson was extremely muscular. He was 5 feet nine inches in height, and his average weight was about 178 pounds. There was no superfluous flesh on his hody, but his bones were large and his body, solidly and compactly built. It is told of him that one day while the Monitor was being constructed in the Delamater iron works, and, running across a heavy piece of iron lying on the floor, ordered two workmen standing near him to pick it up and take it over to the other side of the building. The men said that the piece was too heavy for them to lift, and that they would get a hand truck and remove it. Without a word Captain Ericsson stooped over the heavy piece, lifted it up and carried it where he wanted it to rest. The iron was afterward weighed and tipped the beam

at 460 pounds. It was said that the United States government was still largely indebted to the dead inventor. He had been paid the price he demanded for the Monitor, but he had never asked payment for other inventions he subsequently put into the vessel—inventions in the details of the machinery. He had been importuned many times by congressmen and senators to permit them to obtain for him some pecuniary recompense for these inventions and for other work done during the war, but always steadfastly declined, saving that those things which he had done represented his share in the efforts to preserve the Union, and that the products of his brain had been freely given.

The above illustrates an important point that should be brought to the special attention of every person. Re-read the following lines carefully:

"Those things he had done represented his share in the efforts to preserve the Union, and that products of his

brain had been freely given." You can discover in the above the important principle underlying it? Within that declaration is embodied a duty to the world at large which everyone should carefully , consider. Each one, whatever his position in life, or however multifarious his duties, should do something for the common good of all. When Vanderbilt contributed freely to endow a university in the South, his selfishness for the time being was held in abeyance, and the general good of the world considered. Within a certain period, says the Atlanta Constitution, private donations to schools and colleges in the north go over \$26,000,000. In the same time in the south barely \$300,000. The best endowed university in the south, the Vanderbilt, got its money from a northern man. The endowment fund of Emory is \$95,000, of which \$73,000 came from a northern man. Every building of Emory, save the two society halls, was paid for by northern money. More money has been spent by northern men for collegiate education for negroes in Alabama than any six southern states have given to collegiate education to whiteboys. The northern Methodist church alone is spending more money in the south for states combined give to their colleges. These figures are not only startling-

they are significant .-In these munificent contributions the principle underlying the statement by Ericsson finds a beautiful illustration. But it should, find a more general expression, and not one person who lives, but should feel it a sacred duty incumbetter, not only in the present but in the future. By so doing the spiritual philosophy will find you an exponent worthy of it in every respect. That religion or that belief that does not tend to the general good, is of no earthly account; but if earnestly seeking for the welfare of all, under whatever name it may work, it may become a potent factor for good.

What Are the Facts?

The secular press, nothing if not sensational, for years when short of an exciting subject, has wasted its surplus energy on Geo. J. Schweinfurth, whose home is on a farm some five miles south of Rockford, Ill. The locality has been opprobriously designated as "heaven;" the female inmates of the home have been termed "angels:" while Mr. S. was represented to have claimed he was the resurrected "Jesus."

Now a change has come over the dreams of the press. It is asserted that Mr. S. has renounced his former claims, and is deeply repentant for his late faith. Not that only, but it is said he is a regular attendant on the religious exercises of the Christian Scientists, at Rockford, and has expressed a desire to connect himself with that new church. A distant correspondent inquires,

What are the facts in the case?" Mr. S. is only qualified to answer, and to him our columns will be welcome for pointed response.

In the interim The Progressive Thinker has long since learned that there are two sides to every story, and that a correct opinion cannot be formed on any subject until each side is fully heard. Years ago we took occasion to investigate the pretended assumption that Mr. Schweinfurth was the Jesus. We found he really claimed that he labored to be like Jesus, by imitating his virtues, and that all beyond this was fiction and nothing else; that his heaven was a well-regulated home. and that he had a large following of intelligent and what appeared to be very worthy people. Beyond this it was not

It is reported the General Assembly of the United Presbyterlans of Philadelphia, by a vote of eleven to one, lately decided in favor of the use of tobacco. An English journal in publishing the news item sagely inquires: "Are Thomas Shorter: A Noble Life Given for to Duty.

The announcement in the English Spiritual papers of the death of Thomas Shorter recalls the long and devoted life of this pioneer in the cause, and the great services he has rendered in bringing it to its present estate. The readers. of The Progressive Thinker are inclined to regard all getive workers as common brothers and thus are exceptionally interested in the life career of those who represent them before the world. Spiritualism in England had no more representative man than. Thomas Shorter, who wrote under the name of Thomas Brevier. He illustrates the intellectual phase of the movement in that country and has done as much as any other to propagate its doctrine and maintain its dignity. His contributions to the spiritual press have been constantly marked with broad and comprehensive views, and the kind, fraternal feeling of the true gentleman and scholar.

He was born in Clerkenwell in 1823. At an early age he lost both his father and mother, and had the family of small children to care for. Hence he had little opportunity for school education. He developed a passion for reading, and eagerly perused every book which came in his way. He had no one to guide him in his choice, and indeed little choice. He began the battle of life at the age

of eleven years as errand boy, at thirteen was apprenticed to a watch finisher, his regular hours being in summer, from six in the morning till eight at night, and in winter, seven till nine. At that time there were no working men's colleges, and the only means of mental-cultivation free to him besides the few books his scanty means would buy, was by what is known as mutual improvement societies, attending public meetings, lectures, and coffee houses. His sympathies became especially enlisted in the Socialist movement, to which the impulse was given by Robert Owen, and the political movements for the enfranchisement of the working classes. At eighteen he became honorable secretary of the friends of . the former movement, and was one of the committee of five who drew up the rules for the Bowket Building Society in London. He also joined the People's Charter Union.

The great political events of 1848 called forth the letters on "London La-bor and the London Poor," which attracted such wide attention, and gave an impulse to the inquiries into the con-dition of the working classes and efforts for its amelioration. He was active in the co-operative movement, but the time had not yet come for its success, and he was not disappointed in its failure. The movement of "Christian Socialism," as it was called bore fruits, and led to the success of co-operation, and the founding of the working-men's college was a direct outgrowth. He was secretary, and performed the arduous duties of that office until he was by failing sight compelled to resign in 1867.

His attention was directed to Spirit-unlism in 1852, and becoming a convert, he boldly announced his convictions at a time, when it was far from public honor to do so. He published his investigations and conclusions under the title of "Confessions of a Truth Seeker." in the Yorkshire Spiritual Telegraph in 1856, and became a voluminous contributor to all the spiritual journals. He wrote and published his splendid volume of 500 pages, "The Two Worlds," embodying his careful research. He was not a professional lecturer, yet he appeared often on the rostrum and was an effective speaker.

He was not absorbed in Spiritualism but was active in many directions. He was sub-editor of the London American during the War of the Rebellion, devoted to the Uulon cause. He wrote and edited several volumes for home-readperhaps the most voluminous writer on Spiritualism in England, When committee of the Dialectic Society began its investigations, Mr. Shorter was one of the first persons to whom they applied for information and advice. and his letter to the committee and evidence appear in its report.

Considering that all this work for Spiritualism is gratuitous, the honesty and self-sacrifice which has for his many years of life characterized Mr. Shorter is worthy of highest praise. He has been a representative of Spiritualism at its highest and best. By nature spiritual and refined, he was always courteous, affable, fraternal, and to those who opposed him he had no unkind word or epithet. He was always the same-loving, gentle, sympathetic, truly spiritual.

He has given the object lesson of a life worthy of imitation. He has done and well done, all that came for him to do, and can have no regret for idle or misspent moments now in that wider sphere of activity to which he has been called. We will not close with the usual phrase that we have lost in his transition. Rather we have gained as he has gained, as earthly life is made opulent by the strength of those on the angel-

Important Card of Dr. Peebles. Drs. Peebles & Burroughs have this day, September 11, 1899, dissolved all medical and business relations of every kind and character, Dr. Peebles having purchased the printing presses and all

the office equipments. "
Dr. Peebles will remain permanently in Battle Creek, "Michigan, where in connection with, his able medical and psychic staff of assistants, he will personally supervise all the medical affairs of the office and freatment of patients. The Temple of Health and Psychic Review will be published regularly; also the Better Life.

All communications of a medical character should be addressed to Dr. J. M. Peebles, Box 2421; all communications of a literary character, to Dr. J. M. Peebles, Box 2382, Battle Creek, Mich. J. M. PEEBLES, M. D.

Not Contolimentary.

Pearl Geer, of Silverton, Or., wrote the Torch of Reason, that while in New York recently, he called on Edison, the inventor. During the conversation with him Edison said:

"The Bible of Nature is a splendid book if one understands to read it. Its laws are perfect and grand, and all the prayers in the world can't change them. There is intelligence and law in this world, and there may be supreme intelligence and law, but so far as the religion of the day is concerned it is all damned fake."

Scholars, inventors, scientists, all in the same boat, and still the world moves on. A reasonable religion based on natural law, such as is Spiritualism, meets with but little or no opposition from the world's thinkers.

Undoubtedly a Medium. It appears from the Olicago Herald that Little Florizel Reuter, the Chicago boy who entertained President McKinley and his friends at the White House one evening lately, is a prodigy more prodigious than any other in the same category, past or present. He not only plays the most difficult music on the violin with the soul and abandon of a master, but his knowledge and capacities in a score of other accomplishments are such as might have put Hadrian to blush when at his very best. When Florizel was 3 years old-he is

tiny violin. At 6 he could play with amazing facility and intonation such pieces as De Beriot's first and ninth concertos, Prume's . "La Meloncolie," Viotti's twenty-third concerto, David's "Petite Tambour" and Alard's "Faust" fantasie. Since that time, under the care of competent masters, he has confinued to improve in such manner as holds out the brightest promise for his maturity. He has positive talent for the plane, and under the instruction of Professor Henry B. Roney his voice has been trained to a remarkable proficlency. As long as two years ago he began to compose, and good judges say that these infantile efforts are excep tionally well done and thoroughly orig-If this were all, little Florizel had

been wonder enough. But his precocity in other ways, and in a seemingly endless variety of ways, is such as to cause one to be lost in a passion of wonderand even awe. Florizel can draw with excellence figures of birds, animals, ships, butterflies, trees and human heads. He will recite you dramatic selections from "The Lady of the Lake' and other poems with a fire of eye and stamp of foot that are patents to his own genuine feeling and his appreciation of the lines. In this art he has had no training. The spontaneity of his gestures, inflections and attitudes show him the natural born actor. Such talents as have been already de-

scribed are of the artistic order. But Florizel's bent toward science is even more astonishing than is his capacity for art. He has memorized the names and locations of the bones of the human body by studying skeletons, and when quizzed in anatomy by physicians has startled them with his readiness of reply. He can name the parts of an engine, either locomotive or stationary, with the ease of a mechanical engineer. In zoology he can pass an examination that would astonish a professor of that science. He knows the Latin and vulgar names of all native birds, and can describe their habits, nests and eggs. of forty varieties of butterflies he knows the name and peculiarities and he is never so happy as when hunting these gorgeous little creatures. He is well versed in history, letters and mythology, too, and can answer questions in these lines asked at random.

It is not a matter of mechanical memorization and parrot-like iteration with Florizel. His knowledge he has acquired by reading and observation. He reads political speeches and is a warm admirer of President McKinley and an honored friend (!) of Secretary Gage, who loves him as if he were his own would sooner hear a temperance or a political speech, he said: "Let me hear the political speech. I am for temperance anyhow." Florizel lives with his mother, to whom he is passionately devoted.

An Echo.

On page 86, note, of "Jesus: Man, Myth or God," by Dr. Peebles, we read: "The London Atheneum, reporting, the doings of the British Geographical Society, has the following:

"The first paper was on "A Visit to Yarkand and Kashgar," by Mr. R. B. Shaw. Tartary contains cities of more than 100,000 inhabitants, where many of the arts of civilization are carried on. Security of life and property exists, the roads are full of life and movement, ing and school purposes. He has been | and in the towns are extensive bazaars, containing rows of shops, where goods are exhibited. In Yarkand there are sixty colleges, with endowments of of Mussulman law and divinity, and every street contains a primary school attached to a mosque. The people seem virtuous and happy.' "Gracious Heaven! grant to keep

Christian missionaries away from 'happy,' heathen Tartary." Aud, Great God, The Progressive Thinker echoes Dr. Peebles' importunate supplication, to save the heathen from the curse of a modified Roman Pa-143W

How Is This?

Title to Catholic church property in the United States is vested in the Bishops of the many dioceses. The transfer of title to his successor is usually made by will. Under the warrevenue law a stamp tax of \$1 is levied on each \$1,000 in value of property thus conveyed on the death of the testator.

The total value of all church property in the United States, as per the censu of 1890, was \$679,000,000, of which \$118,069,746 belonged to Catholics. The Commissioner of Internal Reveaue has just decided that all this property whose title is passed by will, or

otherwise, is subject to this stamp tax. This will net a handsome revenue to the government unless the law is repealed. Love of Country in Each.

Stephen Decatur, at about the beginning of the nineteenth century, on the occasion of a festival at Norfolk, Va., offered as a toast, which was loudly applauded:

"Our country! In her intercourse with foreign nations, may she be always in the right; but our country, nebody half a century later pro posed to amend by substituting at the

"Our country in the right; in the wrong we'll try to right her."

The Difference. The island of Sulu, over which now

waves the stars and stripes, and the only one of the 800 Philippine Islands where American authority is fully recognized, the people are Mohamme dans. They are polygamists and slave holders. In consideration of acknowledging the sovereignty of the Sultan, paying the salaries of the officials, and agreeing that any slave may buy himself for \$20, our flag became paramount.

On the island of Luzon the native population are Catholic Christians, and the Protestant Christians of America, if we can credit the reports of some of the soldiers in their letters home, are making a pastime shooting them, always designating them as niggers. Col. Ingersoll was right when he said,

Aftermath Thoughts. The camp-meetings are one by one

drawing to a close. That they are a useful adjunct to Spiritualism, no one, perhaps, will deny. To very many they have proved seasons of spiritual as well as physical refreshing. Tired bodies and hungry souls have mutually been benefitted by participation in the advantages the various camps furnish for bodily rest and spiritual enlargement. These things are good to have experienced, and are of fine use in fitting one for better service in personal upbuilding of spiritual life, and the cornow only 8-he began to practice on a related service of building up inner and outer Spiritualism within the range of one's environments and influence in the

> community where one resides. There is now the field of inquiry as to the most effectual methods and means for the upbuilding of Spiritualism in the world, and especially in the local communities.

Much good as the various camps have done, it is to be feared and regretted that they have failed to excite and use | you may as well have no watch at all. that interest that should be felt and used in the matter of lyceums for the children of Spiritualists. The Progressive Lyceums should be

recognized and highly esteemed as a

most efficient means to the growth of Spiritualism, in numbers of believers and in knowledge of its foundation truths. It will readily be recognized that both of these points are essential to the solid upbuilding of our Cause. Without the training and knowledge

acquired in the lyceum, the children of Spiritualists drift away from the facts and knowledge held by their parents, and either become agnostic, materialists, or align themselves with the popular churches and learn to hate and despise Spiritualists and Spiritualism; all of which they may be saved from by interesting them in lyceum work. The spiritual growth acquired at the

camps should not be suffered to die of inanition, but should be added to by active work in the upbuilding of Spirit ualism, and there is no more effectual way than by heartily engaging in lyceum work, getting children interested and instructing them in the knowledge of the wonderful truths we possess as Spiritualists. Lessons in the philosophy and ethics

of Spiritualism may be inculcated, and the wisdom thus taught, and imbibed by youthful minds, will protect them from the assaults of false churchly teachings, through all time to come.

Surely here is a field wide and open, inviting the heartlest and wisest effort of every person interested in the welfare of humanity. It is a field that should not be left uncultivated, nor left to be tilled and harvested by those who hate and detest Spiritualism. Yet another suggestion for the good

of our Cause: There is a beautiful and excellent little paper published weekly, especially designed to interest and instruct children. It is worthy and should have a large circulation among Spiritualists. In addition to The Progressive Thinker it should be in every Spiritualist family. Send 50 cents to Tom Clifford, 1905 Pearl street, Cleveland, Ohlo, and receive the weekly visits, for a year, of "The Lyceum." In every aspect of the matter, this will be a good thing to do.

IMPORTANT

Notice to Lyceum Workers.

I am informed by a letter from the secretary of the N. S. A. that the Lyceum Association is tendered the use of the hall engaged for the convention by

following the adjournment of the N

S. A. I make this announcement as I had

GOING-GONE.

Swiftly glide away; Life, a fitful day,

Going, all is going.
Age that longs to die,
Youth with gloried eye, Whither all unknowing;

Pleasure's beaker flowing Pride, the vain decoy: Hope, the sightless boy,

Full and failing sight. Peace and love's caress. All the good to prize, All the ills that pain, All that seemeth gain

Every fond desire, Joy and folly's ire, On to the unknown

Anger's scorching blast Passeth as a dawn. Only faith abides,

Faith that holds in view That our souls renew As the times and tides.

Had its gladsome cue! Speak, departing wraith, Speak, evangel lip, Touch with finger tip

Planets and People.

magazine devoted to the science of occult forces, astronomy, vibration, magnetism, life, the mystery of worlds, suns and systems—astrology in its higher aspects is thoroughly considered. It contains Ormsby's Geo-Helio Almanac, a daily guide in all affairs of life. Speculation, weather information, advice on health. Many money-making sugges-tions. One subscriber writes: "I have saved \$50 in doctors' bills by taking your magazine. It is worth ten times the price for health alone." Subscription \$1. A personal horoscope free to each subscriber. Address the editor, F. E. Ormsby, 358 Dearborn street, ChiJUDGE KINDLY.

whom you are brought into contact.

we most easily neglect. Charity may seem to be an insignificant virtue, but it is very wide in its results and has a great deal to do with making your life sweet, fragrant and smooth.

change the whole complexion of a character. The habit of finding a good motive wherever it is possible to do so is one of the noblest peculiarities of a true soul, and the habit of attributing a bad motive, or of searching for a bad motive, or of suspecting that an ordinary act may have a bad motive behind it, is just as discordant with the nature of things as a false note in an orchestra.

FOREIGN COUNTRIES. The Progressive Thinker is furnished in the United States at \$1.00 per year, the postage thereon being but nominal, but when it is sent to foreign countries we are compelled to charge 60 cents extre, making the yearly subscription \$1.50. Please bear that in mind.

whether religious or political.

mark great events, commencing with the death of Copernicus, in 1543, when versally accepted, was first given to the world, and, lo, the change! At that time Catholics were contending with Protes-America and the infusing of greater 1743, and the heroes of the American

direct the governments of the old world. The third period brings us to 1843. face of Nature seems a new one. Na-

When 1943 shall dawn, only 400 years teach science and natural law, instead of the drivellings of ignorance. Good

hights than the world ever dreamed of or prophets predicted.

The good man almost envies the pleasure which the middle aged, the youth, and generations about springing

Agrees With Other Writers. "Japan in Transition" is the title of a

"2. Interested Christians, who derive

"3. Nominal Christians, who have

the children and others passing through the missionary schools for the purpose stances, the native wives and servants

teaching with their books behind them. Though the author is an Anglo-Saxon ne writes like a Japanese native born.

A Pointed Question.

our business to inquire.

intelligence, of those who constituted the United Presbyterians of Philadel-the Court Martial.

the N. S. A., Friday morning and afternoon, October 20.

The National Conductor, J. B. Hatch, Jr., has accepted the generous offer, therefore the Lyceum convention will occur on that date instead of the day

supposed the Lyceum Association would hold its meeting one day later, land for the education of students and had so reported in some of the napers. Lyceum workers, rally your forces, aim to make the meeting a grand success. MATTIE E. HULL,

Moments, months and years 'At its close appears.

Going all untrowing. Summer's brief success, Winter's blast and blight,

Vanish from love's eyes. Passeth every tone,

Going, going, gone, Hatred cooling fast

O, that all were sure As the storied seer, That earth's sad career

Man's beclouded faith. Coldwater, Mich. C. J. THORPE.

"Planet and People" is the name of a

By the Editor of the New York Herald.

"And above all these things put on

charity."-Colossians, ili:14. One of the most important accessories to human happiness is to be found in a charitable judgment of those with

To be kindly rather than harsh in criticism is an imperative duty which

A hair in a watch is also a little thing, and yet it spoils the watch as a timekeeper. No matter how perfect the mechanism may be, the hair is a serious interference, a deplorable intrusion, and until it is removed the watch is practically useless. It is a matter for serious consideration, therefore, if you have a hair in your watch, for while it is there A small vice in like manner may

It is so much better to look on the

bright side that I am inclined to say you cannot live a beautiful life without doing so. The most hateful and exasperating thing I know of is the tendency to see evil where you may just as well see good. Its effect on yourself is spiritually depressing, and its effect on others is disastrous. To cultivate sus-Dicion is to force the heart, the affections, to take slow poison. You can find no happiness in it, and you loosen the golden bonds of friendship, for the everlasting law is that what you give to others you get for yourself.

It is impossible to love and trust without being loved and trusted in return. Cause and effect are no more sure than this statement of fact. It is equally impossible to distrust without being distrusted yourself. I would rather be disappointed nine times out of ten than to lack confidence in my friends the whole ten times, In the first place, it is unchristian to

judge people harshly. There is religion in confidence, but none in suspicion. I do not care what your creed is, or how earnest you are in your aspirations, or how diligent you may be in the performance of your duties, if you are a fault finder, or if you seek for the faults rather than for the virtues of your neighbors, you are as far removed from true religion as the stars are from the earth. The angels will reject your acquaintance, and if the New Testament is a real revelation you cannot be approved by Him who said, "Judge not, that ye be not judged." Even the poor Magdalen found pity in His sight. While the wretched hypocrites were ready to stone her for a crime of which less He shed about her the radiance of a divine sympathy, even as the sun-shine encodes the broken reed and silently helps it to recover from its

In the second place, you cannot afford to condemn, for the reactive influence on your own soul is as unfortunate as if is powerful. To cultivate the spirit of criticism is to discourage the upward tendency of mankind. To denounce a sinner is to give him a push along the downward path. He needs a helping hand instead of a curse. That is what God gives him, and that is what Christ has promised him. Are you greater than they, that you dare to refuse it? To habitually attribute an evil motive where perhaps no such motive exists is a crime against the mercy of beaven and an extinction of that love which we are required to have for the whole earth.

In the third place, we are largely the result of circumstance and environ ment. I do not know what I should have been had I been born in different surroundings. When I see what temptations beset half the world I wonder that they are as good-as they are. I do not blame as much as I pity. It is possible that if I had been rocked in another cradle and had been nursed in another mother's arms I should not be what I am now. Temptations are strong and the power of resistance is weak. Let us take no pride to ourselves because we stand on a high level, but, on the contrary, let us be profoundly grateful that the right influences were round about us in our early days. We might be where they are who are in the depths if fortunate circumstances had

not come our way.

And so I come back to the Christ. He is my philosopher, my guide, my revelation. Two duties lie before us-to be generous in our judgment of our friends and to be kindly and helpful to all the world. Herein we find a hard task, but it is a task on which the growth of the soul depends. Look for the good side in the character of your neighbors, and as far as possible make excuse for their weaknesses. Cultivate a spirit of love, judge gently rather than harshly, make the kindliness of your own soul felt by all, and you will soon discover that you have entered upon a new and higher life. As to this seething world, which throbs with sorrow and gullt and remorse, be a noble influence, give of word and thought and deed into the great treasury of virtue, and so spend your days that no one of them will accuse you of neglect. That is the holy life to live, the only true life, the only Christian life.

GEORGE H. HEPWORTH.

National Young People's Spiritualist Union. The second annual convention of the

National Young People's Spiritualist Union, which was previously announced to be held August 25 and 20, at Onset, Mass., but which was unavoidably postponed, will be held Wednesday morning, October 18, 1899, at Chicago, Ill. The National Spiritualist Association has kindly assigned one hour of the morning session of the above date for this purpose, and the meeting will be called to order one hour earlier than usual, so that two hours will be assigned to our uses. We desire to present in full the aims, objects and workings of this Union, and matters of great importance to this work will be brought The young people's branch is an act-

ive working organization, striving to in-terest the young people in Spiritualistic work and provide facilities for their advancement. All parties between the ages of sixteen and forty, who have complied with the requirements of the Union, will be eligible to take an active part in the convention, and the support of all those interested in the advancement of this Union is earnestly solic-I. C. I. EVANS,

Washington, D. C. President

AFTER THE GRAVE. What Follows the Change servers.

Called Death?

REGARD TO THE HEREAFTER.

faith in spiritism. Many newspapers receive with pleasure their letters adhave published a note saying that I had dressed to me at the "Observatoire de denied what I have written on that sub- Juvisy (Seine et Oise), France."

say that I published several months make clear this misunderstanding. ing a certain value. They regard real-truth, who works incessantly, and ized presentiments, precise premonitory searches without trying to impose upon dreams, manifestations of the dead, the public things that he avows humbly

honest observations, made by beings destroy the illusion about it. perfectly sane. I shall not write here I ask the collaboration of all readers of a magnet on iron.

Apparitions and manifestations after death are not undeniable. But if it be important not to admit a thing which has not been proved, it is also important not to deny anything in prejudice. Two friends had promised each other to meet after death. When the first had died, the second waited several days without observing anything. But one night, when she was in bed and her The first of a series of twelve lectures often prompts to good, but it is ex- from inside of myself. I was startled cape which astonished the observer be- Larson. He said in part: been buried in a hooded cape that she tion.

properly speaking, but "suggestion" of designate the one eternal substance. the dead, who had shown herself thus | "Vibration is nature's underlying ished. But was it an illusion?

house, wished to take a photograph of but by increasing the rapidity of its the room which had been the private atomic vibrations. workshop of her grandfather. The man form, a shadow, appeared in the in nature continuously. grandfather's armchair. An old friend | "By the same law a force can be thought it was a practical joke, but no subsequent discourses.

startled in the night, believing firmly ness. tried the door, but it was locked. He

curred at Shrewsbury, in England. pear to me to be sincere and made in ing, loss of relatives and friends, great word Spiritualism-boundless in meangriefs, and there is no place in them for ing. accusations of imposture. Doubtless, no one is forced to admit that these There are puerile, banai and trivial lems. things among them that seem unworthy of the grave subject of the soul's im-

Most of them are far beneath the inimpressions, for these sensations, in these observations, and it would be neither logical nor honest nor scientific to eliminate them all, in prejudice, because the explanation of them is diffi-

A-certain number of facts may be due to hallucinations; but not all. When an apparition occurs, for in-

stance, in a dress that the observer did not know, and that the dead person wore nevertheless, hallucination or auto-suggestion may not explain it. When a spectre is reflected in a mir-

ror, or leaves an imprint on a piece of furniture, its real existence may not be contested.

When several persons witness the apparition, when they see or hear it, it is difficult to have recourse to hallucination in order to explain it.

Photographs of spectres would be precious documents if they were scrupulously verified and confirmed.

A child of three, four or five years,

A spectre that leads men to the place where a crime was committed may not be charged with hallucination. A person who, in bed in a room, sees

and is able to describe a being exactly similar to a former tenant of it, unknown to him, dead in that room, must have been served by strange review of Romish ideas and practices change if he had only an illusion.

Doubtless, these observations have not the exactness of mathematical demonstrations, nor of experiments in physics or in chemistry. There are human elements which may not be weighed and compared. But it would be a grave error to say that recitals of apparitions were only imaginary sensations of dis- Rosa C. Conger. Excellent for every legs, two arms, two lungs, two kidneys, home soon, and to tell you to take care the reach of adverse criticism. Price. eased minds, especially when it must be family. Cloth, \$1.50 and \$2.

acknowledged that they do not follow, in general, preoccupations of the mind, but present themselves spontaneously to the great astonishment of their ob-

The question is interesting enough in itself to interest a great number of persons. This is why I have wished to CAMILLE FLAMMARION GIVES submit them to the enlightened and in-HIS VIEWS TO THE WORLD IN dependent readers of the New York-Journal. I shall be grateful to those who will convey to me psychical facts No; it is not true that I have lost that have come to their notice. I shall

ject, but it is not true. Is death an end I have not protested against the reor a transformation? Are there proofs port that I had ceased to be interested of the survival of the human being af- in psychical phenomena, for the reason ter the living organism has been de- that it is always unpleasant to talk of stroyed? Until now the question has one's self to the public, and that an asremained outside of the frame of scien- tronomer has little time to lose, terrestrial life being short and his labors ab-I have received, in comment on an es- sorbing. But I think it is my duty to ago, a great number of documents hav- | - I am an independent searcher of the

haunted houses and diverse phenomena are unknown to himself. Faithful to that deserve to be studied carefully. my principles of absolute impartiality, The narrations are, naturally, full of il- I try to study certain problems. I am lusions, of uncertainty and of halluci- persuaded in advance that they are much more important than the vulgar In their entirety they are interesting. think. After all, we risk nothing in as-If we eliminate the doubtful cases sembling facts. The future will, perthere remains a selection of sincere, haps, find a solution of the enigma or

of telepathic phenomena. They are und promise not to be unworthy of it. deniable to every man, in good faith. It is not probable that there can be The psychic action of one mind upon nothing in testimony as old as human- him afterward-as Dr. Jekyll was horanother is as certain as the attraction ity. It must be confessed that the tesof the sun for the earth or the influence timony has never been carefully studied. -New York Journal.

NATURE'S FORCES.

Lecture.

room was dimly lighted, she saw her on Spiritualism was delivered before tremely emotional, and has a way of and looked around, but, of course, no from which the student will be fitted to friend seated in an arm-chair. She the Temple of Progress, Cincinnati, O., wore over her gown a sort of hooded in Odd Fellows' Temple, by Dr. C. D.

cause she had never seen it on the "Spiritualism is the doctrine of spirit, the Psychical Research Society, the jumped out and did unlock the door, shoulders of her friend. When the vis- the religion of spirituality, the philosoion had vanished. Mme. P- believed | phy of life in all its forms and stages, that a hallucination had come to her. the science of natural laws in all their But the daughter of the dead woman manifestations. The popular conception said to her a few days later, to her of Spiritualism is false—the product of great astonishment that the dead had ignorance, prejudice and misrepresenta-

wore at night always when she was "The universe is one; therefore there is but one primary substance, but one The conclusion from this fact seems fundamental law. The word spirit is to be that there was no hallucination, the most appropriate term by which to

as a proof of her identity. This fact oc- law. Spirit manifests itself through curred at Lyons several years ago. various grades of fineness, produced by Turquin, a professor in the Ardennes, vibration. Atoms vibrating at a low did not know what fright was. One of rate constitute crude spiritor substance, his cousins died one evening suddenly such as ordinary spirit matter. Atoms at 11 o'clock. The next morning at 11 | vibrating at a high rate constitute fine o'clock he went to the steeple to wind spirit. The different elements differ up the clock. He saw standing there, from each other not in substance, but in hiding the clock door, and in full light, the rate of vibrations. Each element is his cousin in working dress gazing at spirit, varying in fineness from its sis- his appearance there undoubtedly saved him. He picked up an iron bar and ter elements, and fineness is produced her from plunging head first down the threw it at the apparition. The bar simply by increasing the rate of the vistruck the door and the illusion van brations of the atoms. A piece of ice can be changed into water, steam vapor Mrs. X-, owner of an old, ancestral and gas, not by changing its substance, "If the atoms in oxygen were made to

camera was put in place and, as the ex- | vibrate at the same rate as the atoms in | posure had to be long because of the nitrogen, oxygen would become nitromeagre light, every one withdrew. gen. Thus one element can be changed When the plate was developed a hu- into another-a phenomena taking place

of the family recognized in it the fea- changed from sound into light-a fact tures of his friend, who had died sever- well known to the physicists. These al years before. At first the family facts will be thoroughly elucidated in

body had gone into the room. A long "All life, all phenomena of life, all its time after a visitor had to spend the expressions and manifestations, are produced by the one substance-spirit-He went to sleep early. He awoke acting through various grades of fine-

that some one was in the room. He "Everything in The universe is spirit, either in crude forms or fine forms; had locked it himself before going to either in slow motion or rapid motion. bed. He searched in all the corners Nature is spirit expressed, visible or inand found nothing. He returned to bed, visible, tangible or untangible. Spiritbut did not dare to sleep again. He ualism being the philosophy of spirit, learned only the next day, at breakfast, therefore becomes the most appropriate the fact about the photograph. This oc- term for a system of thought, containing the accumulated knowledge of na-These recitals are a very small part of ture. Spiritualism is the aggregation of those that have been made to me. I all truths, discovered or undiscovered. quote them especially, because they ap- Truths are facts concerning natural phenomena, and all natural phenomena good faith. In the greater number of are produced by the one substance-spirit letters that I have received are intimate | -expressing itself upon its almost numreminiscences associated with mourn- berless plans of activity. Hence the

"Spiritualism is the mother of all true religions, philosophies and sciences. things happened exactly as they are re- Every religion of the ages has been simported. The recitals may have been ar- ply the result of man's effort to underranged, finished, exaggerated, and even stand Spiritualism; that is, truth conthe memory of them may not be precise. | cerning life in all its forms and prob-

"A true Spiritualist continually reaches out for knowledge in all the domains of nature, his mind unprejudiced and unfettered. A true Spiritualist is finite splendors that astronomers know. an individual who seeks to understand But there is a real background to these all phenomena, physical, mental or psychic. The reason why he calls himself a Spiritualist is because all phenomena are produced by spirit.

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DUAL PERSONALITY.

As Considered by Psychists,

ONE OF THE LATEST HYPOTHE A SHADOWY IMAGE OF OUR TRUE SELF THAT, IN THE SI-LENCE OF THE NIGHT, PASSES THROUGH STRANGE SCENES

Has every one within himself a double personality? Is there a second self concealed in every human being?

TURES.

AND HAS SOME QUEER ADVEN-

This is a question that is engaging a great amount of attention just now at the hands of the Society for Psychical Research, and some of the results already obtained by the investigation are remarkable, to say the least. One of the latest hypotheses, for example, is that this second self is none other than the dream self-the shadowy image of our true self that, in the silence of the night, passes through so many strange scenes and does such extraordinary things

The Doppel Ich, as the Germans call it, is Mr. Hyde, in Stevenson's famous story. In many respects, as observed in other ways, it resembles the dream self. Its moral tone is low; it has cunning rather than intelligence; it possesses a most vivid imagination; its memory is keen and its reason dull. Indeed, in all of these points it approximates to the psychical condition of the primitive savage. A dreamer commits without compunc-

tion immoral acts of which he would be incapable in his waking moments; it is Mr. Hyde that is abroad in an imaginary world, unrestrained by proper sense of right and wrong. Likewise, when a man is drunk, the second self appears, and he does things that horrify rified at the crimes of his wicked double. This' Doppel Ich is the mob self, which gets uppermost in an excited crowd, so that, like hypnotized persons, they will respond to any suggestion offered by a leader, and will perpetrate cruelties which shock and amaze the individuals composing the mob when the frenzy is over.

At the same time it would be a great mistake to suppose that the second self | quite distinct and apart from myself, is always wicked. On the contrary, it | and yet it seemed to come, somehow, acting upon impulse. A case where it one was there. I had stepped into the seems to have saved a life is reported | bath when I heard the voice twice more by Dr. Richard Hodgson, secretary of saying, 'Unlock the door!' On this I scene of the occurrence being a Back and then stepped into the bath again. Bay hotel. It was just before the gas was lighted and was already growing down flat in the water. Fortunately, as dusky in the corridors when a resident guest stepped out of her own room to go to the elevator. Sae was advancing precipitately toward it when the sight of a man standing in front of the elevator door caused her to stop short that she might not run into him. The hall had been locked I would certainly have was dim, but a window opposite the "lift" showed the form of the man plainly enough. What was her amazement when the elevator came up, brightly lighted inside, to see, first, that the door of the shaft was wide open (having been left so by the carelessness of the boy in charge), and that the entire well was thus exposed. But a second fact was far more startling-there was no man there. Yet the appearance of the man on the lady's impression of shaft.

CASE OF "SUBCONSCIOUS SELF." Many persons would be inclined to call this a ghost, but the up-to-date scientific theory is that the woman's "subconscious self" perceived the open doorway at a distance, and promptly generated the illusory figure to avert the | body." fall. This theory may not be correct, but it is accepted because it is least improbable.

Perhaps the most interesting way in which the second self appears is in cases of so-called "duplex identity," and of these one of the most remarkable on record is that of Ansel Bourne, a farmer and itinerant preacher, who, on January 17, 1887, went from Coventry, R. I., to Providence and drew \$55 from a bank. This was the last seen of him for two months, at the end of which time he turned up in Norristown, Pa., keeping a small variety store under the name of A. J. Brown. Of what happened during the two months he never had the slightest recollection. One morning (March 14) he woke up, found himself abed in a strange place, summoned help, and obtained an outline of his recent history. At his request a telegram was sent to his nephew in Provbosom of a family which had mourned bered nothing after going to the bank in Providence; he had never known a man named A. J. Brown, and he could not engage in a business he knew nothing | Minneapolis Tribune. On the other hand, the people who had dealings with him in Norristown declared that they had never noticed

anything unusual about him. Here was a clear case of a secondary self, separated completely for a time from the normal every-day self, and Dr. Hodgson sought an opportunity to investigate it. Having obtained Bourne's permission, he hypnotized him, and then asked him what his name was. The preacher replied that his name was Albert John Brown, and, in response to further questions, gave a clear and succinct account—subsequently verified by Dr. Hodgson's own inquiries as to his proceedings during the mysterious two months. After leaving the bank he had gone from Providence to Pawtucket in a horse car, thence by trainto Boston, where it occurred to him to start a 5-cent store in a small town. He chose Norristown, and there located. The last thing he remembered about the store was going to bed on the night of March 13. He had heard of Ansel Bourne, but had never met him.

This investigation by Dr. Hodgson was interesting chiefly because of its bearing upon the theory, already accepted in some degree, that the self which comes uppermost in the hypnotic state is actually the secondary self-the true Doppel Ich. At any time, by "mesmerizing" Bourne, he could be converted into the other fellow-namely. A. J. Brown-but neither had any Fortunately this is not a unique instance, quite a number of such cases of duplex personality being on record.

WHERE "THE OTHER FELLOW" LIVES.

Now, the question naturally suggests itself. Where does this second self reside? It is a mystery, of course, but, in the absence of any certainty on the subject, one is at liberty to offer hypotheconspicuous authorities in psychical matters, is that the Doppel Ich is 10- | Portsmouth at Waterloo Station. cated in the unused half of the brain. As everybody knows, the human organism is constructed in duplicate—that

the prime motor which keeps the machine going, one may liken the body to a sidewheel steamer propelled by two engines, each driving its lown wheel. Incidentally it is to be realized the engine on the port side drives the star-board wheel, and vice versa, the right SES OF SCIENCE IS THAT EVERY brain governing the left side of the body | In founding the School of Psychoso-PERSON HAS A SECOND SELF— and contrariwise. However, this like- phy (Soul Teachings), as a system of ness of a man to a steamboat cannot be said to apply perfectly; unless both halves of the brain, or both brains, if we choose so to call them are working with equal energy and in perfect uni-son, and it is a grave question whether they do so. On the contrary, it would appear as if in most individuals the left brain did the work, the right one being to a great extent idle and uneducated. | the entire range of psychical subjects-This is illustrated to a certain extent by | beginning where physicists and matethe inability of the average person to | rial scientists cease, and bearing the use his left hand or arm to much effect, the necessary conclusion being that the | the problems of human life. motor areas of the right brain corresponding to the muscles of those organs are untrained.

It is possible—though only in theory, mind you-that the secondary personality represents the untrained activity of the unused half of the brain. If this be true it would readily explain most, if not all, of the phenomena exhibited by the Doppel Ich. We should have, then, the idea of a second and poorly educated mind within us, with emotional impulses, ill-restrained like those of a savage, not well regulated morally, highly imaginative and with small faculty of judgment. On the other hand many of the brightest ideas that strike us seem to come from within, as if rising out of the "subconscious mind," and in some way the greatest geniuses appear to have derived their inspirations. Mozart, for example, used to say that his finest musical compositions "came to him;" and he did not think them out. Here, then, would seem to be an important contradiction, and one is obliged to admit that the whole question is involved in puzzlement.

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LADY FARLEY'S EXPERIENCE.

Many instances are on record where the second self has actually seemed to exhibit a foresight far beyond that of the individual proper. One such case is that of Lady Farley, who in her account of the matter, says:

"I went to the bathroom, locked the door, undressed and was just about to get into the bath when I heard a voice say, 'Unlock the door.' The voice was As I got in I fainted away and fell I fell I was just able to catch the bell handle, which was attached to the wall just above the tub. My pull brought the maid, who found me, she said, lying with my head under water. She picked me up and carried me out. If the door been drowned." The records of the Society of Psychic-

al Research tell of a' queer, adventure that happened to the wife of a clergyman, Mrs. E. K. Elliott. She says: "I received some letters by post, one of which contained \$75 in bank notes. After reading them I went into the kitchen with them in my hands. I was alone at the time, no one being near me. Having done with the letters, I made a motion to throw them into the fire, when I distinctly felt my hand arrested in the act. It was as though another hand were gently laid upon my own, pressing it back. Much surprised I looked at my hand, and then saw that it contained not the letters I had intended to destroy, but the bank notes, and that the letters were in the other hand. I was so surprised that I called out, 'Who is here?' but there was no-

In ordinary life certain actions seem to be wholly automatic-for example, dressing or retracing a well-known path. They plainly indicate the existence of a separate train of memory employed upon them. Though they are performed without one's knowledge, they are certainly conscious acts. Perhaps there is no more familiar illustration of the operation of what is termed secondary consciousness. When, under some circumstances, a man has reached a certain stage of intoxication, and is anxious not to betray the fact-perhaps because he is in the presence of ladies he will keep a most careful watch upon the "other fellow." in order to be sure that the latter does not do anything out of the way. Here, apparently, is a case of partial separation of the two personalities. The subconscious mind seems to be responsible for the wonderful faculty displayed by calculating boys, who harmony between Spiritualism and Psyidence, and he was returned to the do not know how they solve the mathe- chosophy (Soul Teachings) and the exmatical problems offered to them. Bidhim as dead. He said that he remem- der could give the logarithm of any The series of lessons will include: number to eight places at a moment's notice, but, like the famous Colburn and nearly all other such prodigies, he imagine why he should have chosen to lost the power before He grew up.- | ied spirits, obsession, mediumship and

A SPIRIT RETURNS

And Is Seen on Board a Ship.

Fred Clayton, of the big British steamship Afghanistan, at East Central pier in the Atlantic dock, has had experience with ghosts.

"I have had two experiences that I can't account for on any mortal principles," said Clayton. "I was in the bo'sun's watch on the American ship Joseph B. Thomas, which is partly owned by her captain, W. J. Lermond, of Thomaston, Me. We left Baltimore on February 13 or 14, I forget which, for San Francisco.

"When near the line one evening we saw a man dressed in a sou wester and oilskins, come down the poop ladder, walk the length of the deck and ascend to the fo'cas'le head. It was a little singular that a man should travel the deck on the weather side, but everybody thought it was one of the crew. Presently the lookdut on the fo'c'sle head asked for a relief. Ho refused to stay at his post, declaring while his knees knocked together, that he had seen a ghost dressed in oilskins strike off the bowsprit into the sea.

"The crew was profoundly impressed, and to the mate next morning Captain Lermond said that one year previously in the same position a sailor clad in son'wester and oilskins had fallen overboard and been drowned.

"Again I came into the port of London on the steamer Argentina and went aft to get my slip to present to the board of trade paymaster, when something. without previous consideration on my part, said: 'Go home to Portsmouth in- new fields: Cloth, \$2. For sale at this ses. The latest hypothesis, indorsed by stead of going to Cardiff.' I had just time to catch the 10 p. m. train for

"When I got home my brother met me. 'I knew you were coming, Fred,' two eyes, two ears and even two brains of yourself."-New York World.

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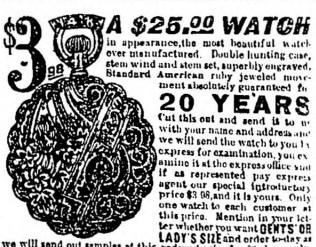
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This admirable work contains what a hundred spirita, good and evil, say of their dwelling-placea. Give us details—details and accurate delineations of life in the Spirit-world!—is the constant appeal of thoughtful minds. Death is approaching. Whither—oh, whither! Shall I know my friends beyond the tomb? Will they know me? What is their present condition, and what their occupations? In this volume the spirits, differing as they may, are allowed to speak for themselves. No man is better qualified than Dr. Peebles to place a work of this kind before the people. He treats of the Mysteries of Life; Doubts and Hopes; The Bridging of the River; Foregleams of the Future; Testimony of Saints; The Growth and Perfection of the Spiritual Body; Interest the Soul or Body that Sins?; Clothing in the Spiritworld; Our Little Ones in Heaven; The Personal Experiences of Aaron Knight; The Red Man's Testimony; Evil Spirits; Testimony of Physicians in Spirit-Life; The Homes of Apostles and Divines; The Friends and Shakers in Spirit-Life; Spirit Homes of Bruno and Others; Many Voices from the Spirit-Land Many other matters are treated, too numerous to mention. Price, cloth, \$1\$; paper 50 cents. Post physical causes or material forces, but are produced a priori by the human

soul, which is the primal entity. The difference between Psychology as generally taught, and Psychology as we teach it is that the former system studies phenomena to ascertain the cause, while we study the cause which accounts for and explains the phenom-

ena. Twelve primal or essential lessons will be given to lay the foundation, and twelve added lessons for practical use to students contemplating either the Psychopathic course or the entire system of Psychosophic study, or for any practical department of teaching, since all teachers in any branch of human education should be familiar with the true Psychology.

. For further particulars address WILLIAM RICHMOND. 3802 Ridge Avenue, Rogers Park, Chicago, Ill.

"The Relation of the Spiritual to the Material Universe. The Law of Spirit Control." By Michael Faraday. Price 15 cents. For sale at this office.

"Harmonics of Evolution. The Philosophy of Individual Life, Based Upon Natural belence, as Taught by Modern Masters of the Law." By Florence Hunney. A work of deep thought, carrying the principles of evolution into

"Mahomet, His Birth, Character and Doctrine." By Edward Gibbons. This Is No. 6 of the Library of Liberal Classics. It is conceded to be historically | careful perusal Price \$1.50. he said. 'Father has just died. Before correct, and so exact and perfect in is to say, in two halves. There are two he died father said that you would be every detail as to be practically beyond 25 cents. For sale at this office.

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

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.

MISS JUDSON'S BOOKS.

WHY SHE BECAME A SPIRITUALIST. 264 pages. One copy, \$1; six copies, \$5.

FROM NIGHT TO MORN: Or, An Appeal to the Baptist Church. 82 pages. One copy, 15 cents; ten copies, \$1.

THE BRIDGE BETWEEN TWO WORLDS. 209 pages. One copy, bound in cloth, \$1; paper, \$ For Sale at this Office, 40 Loomis Street.

STARNOS.

By Dr. Delia H. Davis. A rosary of pearls, culled from the works of Andrew Jackson Davis. Intended for the light and solace of every sorrowing and stricken hears. Price 50 cents. For sale at this office.

Reader, in bringing to your notice "Antiquity Unveiled," it is with the sincere hope that you are earn estly looking for the truth, regardless of any other consideration. If such is the case, this advertisement will deeply interest you, and after reading this brief description you will doubtless wish to give the work a comfol powers. Price of Ed.

WHITE MACIO By Rev. Isaac J. Lansing, M. A. Every patriot really a very interesting and suggestive week. Price bould read it. Price \$1.00.

.. GENERAL SURVEY ..

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

WRITE PLAINLY.

We would like to impress upon the Mrs. Addle Ballou appeared before The Progressive Thinker.

allows this freedom of expression, be- immortal," lieving that the cause of truth can be who differ from you.

py, and in order to do that they will

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

Moses Hull writes that he was compelled to almost entirely suspend his Bible lessons during his school and the camps. He had so much work on hands that he could get no time to work on them. Now that camps are over and he has got home, students may expect to hear from him. Also he would like week-day evening work in the vicinity of Buffalo. Such men should not be allowed to lay around loose. There is much to do and now is the time to work.

Jesus cannot return and communicate voices.' with the children of earth. Frank P. Wilmarth writes: "It seems to me just as much a duty to-day for Jesus to return and teach us as it ever was, and if any spirit can come back and give us spirits cannot come and control our mewho have lately passed to spirit land."

On Sunday, September 10, Oscar A. Edgerly spoke and gave tests, in Fraser's Grove, Vicksburg, Mich. He will the truth of happiness. The heavens continue to work in Vicksburg during the remainder of September. Mr. Edgerly desires to make an engagement for October, either in Michigan, Indiana or Ohio. Address him at Vicksburg. Mich. Home address, 42 Smith street. Lynn, Mass.

The Bangor (Me.) Commercial says: Chicago to attend the annual convention of the National Spiritualists' Association, will present the following principles to be acted on as a declaration of faith: 1, A universal principle of life diffused or differentiated throughout the universe; 2, Truth, the revealer of gram. life, the gleaner of wisdom: 3. Immortality, the divine inheritance of the higher and holier estate upon the the morning. all the railroads to delegates attending | Cal. the National Convention. Mr. Barrett platform test medium."

says: "One of the greatest revelations tests, all being fully recognized. After members. Mrs. Lucy Williams, of of Spiritualism is that even death itself | the coming Tuesday he returns to Chidoes not convert the human spirit into cago. His coming among us has awakanything but what it is-even its sins ened an interest that will result in the or its virtues remain with it. It does upbuilding of truth, and the world of not so much matter what we think or our surroundings be the better for it." guess of the future, as what we are prepared to do."

Katie B. Smith writes: "There seems to be a revival in Spiritualism at Ken- both of this city, on September 5, in the lake. wood Hall, 4308 Cottage Grove avenue. Dr. A. Houghton's lectures are filled with beauty and truth and cause the He came to Louisville and attended most skeptical to stop and consider the subject. H. F. Coates is the test medium, and his tests are clear and definite. The hall is filled each Sunday. The afternoon meetings are especially interesting. The audience is permitted to ask questions concerning the philosophy or phenomena."

characters of the camp is a spiritpresent day, but the red-man of long for the month of December. Any travago, before the pale-face slaughtered eling mediums and speakers, are corthe buffalo; when Sloux and Comman-I dially received. There are two other so-pleasure and satisfaction. The hall this office.

che, Choctaw and Cheyenne owned the

minds of our correspondents that The the California State Convention and de-Progressive Thinker is set up on a livered a discourse on "Spiritualism in | Jones, of Vicksburg, were married at 8 Linotype machine that must make the Light of Reason, Religion and Respeed equal to about four compositors. search." She deplored that there was That means rapid work, and it is essen- considerable spiritual unreasoning, estial that all copy, to insure insertion in pecially among those who claim the Schoolcraft, officiating. the paper, all other requirements being spirit phenomenon as a fact without befavorable, should be written with ink ing able to demonstrate it. She believed | Connolly, a machinist, whose home is on on white paper, or with a typewriter, that the religious belief of the Spiritualand on only one side of the paper. If ists is the most consistent with the hapyou are not a fairly good penman, piness of man for the reason that burgher on a charge of abandoning his please have your communications "those whom we have loved and who wife, Mrs. Minnie Connolly." Mrs. Concopied by some one who is, and oblige have gone before return in the spirit nolly told the court that her husband and let us know of their welfare in the | had abandoned her three times before, great beyond. This is one of our great- but had returned and been forgiven CONTRIBUTORS:-Each contributor est desires," she said. "It is that which each time. This time she did not prois alone responsible for any assertions gives us the assurance through nature, pose to forgive him, she said, because or statements he may make. The editor reason and demonstration that we are he had told her he left her because spir-

sentiments uttered in an article may be field, Mo., hold services at G. A. R. hall, diametrically opposed to his belief, yet on Commercial street, at 2:30 and 7:30 leave me. I intend that John Connolly should always be entertained for those tures to a good audience. After the will make him do it." Connolly had litlecture Sister Buhland gave a short | tle to say in his own defense, and was talk. Brother Wilmarth presided at the ordered to give bonds pending an inves-ITEMS-Bear in mind that items for organ for congregational singing (the | tigation of the case by the grand jury." the General Survey will in all cases be regular organist and choir being ab- Clara Peffley, secretary, writes; "The adjusted to the space we have to occu- sent); Bro. C. M. and Sister Josie K. Fol- | Spiritualists of Delphi and vicinity will generally have to be abridged more or here, have been to Clinton (Iowa) camp | tember 29, 30 and October 1, in Pemberor less; otherwise many items would be meeting, and are now at Marshalltown | ton's Grove, near Delphi, Ind. Good crowded out. Sometimes a thirty-line camp meeting. They are expected home speakers and mediums will be present. item is cut down to ten lines, and ten about October 1. Brother C. W. Stew- and an enjoyable meeting is anticilines to two lines, as occasion may re- art will deliver another of his lectures | pated." next Sunday, September 17, at 7:30 p. m. All within reach are invited to attend. Let all the Spiritualists in the city come out. There are plenty of them in our ranks to make our meetings interesting, if they will only not be backsoon to see some of our talent that is now under development, upon the rostrum, teaching the golden truths of Spiritualism to the world."

Mary R. Lindsey writes from Grand from a nine weeks' sojourn in Iowa, six weeks in Webster City, where I held Clinton Camp, where I was kept busy | Fulton, N. Y., P. O. Box 116. and left with regrets. After two weeks' rest at home, I start on the 13th of this month for Port Huron and adjoining towns, where I hope to dispense the bread of life. A new phase of medium-In criticizing those who believe that ship has been given me, independent

The feature of the evening session of the California State Spiritualist Association was an able address by Mrs. Elizabeth Lowe Watson. She said briefly: "After all of the good things light and truth I am sure Jesus can that I have heard from the gifted through an honest medium. I know speakers who have addressed this conthat spirits do come and communicate vention, it seems to me that after all we through mediums of different phases, have been drifting-drifting. For countand especially through trumpet me- less years the human spirit has been diums, and tell me things I know to be longing for something higher than the truth. What is the infinite Creator itself-it needed the interpreter-it doing that he will allow for a moment needed the conscious soul. Only as we any spirit to come and impersonate live can the higher and better things Jesus? What is God and Jesus doing come to us. If we cannot make the best that they will allow for a moment any of this life we cannot make the best of are earnestly seeking God's truth? gives us our daily inspiration, endiums of to-day as well as the spirits are placed to learn our lessons well. If and women, that they may understand mour, Ind. know all about us, but the key to that heaven is the soul itself. The world is my country; to do good is my religion."

The Bangor (Me.) News says: "The twentieth annual camp-meeting which has been in session since Friday last, at Hayden Lake, is proving all that is advertised for it, although the weather "H. D. Barrett, who will shortly go to has not been favorable as yet. Dr. Geo. A. Fuller, president of the Massachusetts State Association, and chairman of Onset Camp-meeting of Massachusetts, who was to give the opening address, was unavoidably kept away, but W. J. Colville filled that part of the pro-

At the morning session of the Minnesota State Convention, Mrs. Emma Skurace; 4, Eternal progression, the sublime | tle of Minneapolis, was ordained to ordestiny of man; 5, Spirit return, as dem- gaulze local societies among the Scanonstrated by multitudes of evidence dinavian population of the state. A over all the earth; 6, Sympathy by Scandinavian test seance and confermeans of which better conditions are ence under the auspices of the Ladies' established for man on earth; 7. Love, Auxiliary to the State Spiritualists' Asthe lever by which man is lifted to a sociation of Minnesota, was held during

earthly plane. These are the seven prin- Mrs. F. A. Logan, one of the old workciples presented by President Barrett in ers in the cause of reform, will reopen Washington, before the Interstate Com- her meetings, September 17, at 2 p. m., merce Commission, and were sufficient in Occidental Hall, corner of Larkin for the establishment of half-rates upon and McCallister streets, San Francisco,

Mrs. N. C. Warn writes from Escaleft here Monday for Madison, where naba, Mich.: "Dr. Carr is filling an enhe will attend the Lakewood camp- gagement here. On Sunday afternoon meeting for the last week of it. They he spoke from and on subjects present have some excellent speakers there this ed by the audience. In the evening his vear and among the number Rev. F. A. lecture on Spiritualism, Its Teachings Wiggin, the well-known lecturer and and Obligations, was an inspirational treat to all his audience. After the lec-Elizabeth Lowe Watson, of California, ture Jake, his control, gave 25 or 30

T. McAboy writes from Louisville, Ky.: "United in Marriage under the and speakers are engaged. This is a rites of the First Spiritual Church, Mrs. | beautiful spot, a natural garden, a cool Mary A. Smith and Mr. J. S. Roberts. parlors of Dr. Thomas McAboy. Mr. Roberts is a retired, well-to-do farmer. some of the Spiritualist meetings, where he met Mrs. Smith. In time they procured the services of Dr. McAboy, pastor of the First Spiritual Church to marry them. The First Spiritual Church is the oldest Spiritual Society in Western Kentucky, and has not missed

one Sunday meeting for nearly, four-The Los Angeles (Cal.) Express teen years. Dr. McAboy has received a speaks as follows of the Spiritualist minister's certificate each year for may address him at 547 Bank street, camp-meeting: "One of the interesting eight years, and is the representative from the N. S. A. for Western Keninspired writer. Mr. Colvin A. Humph- tucky. He also has a certificate from reys, who is impelled to poetry by un- the state to perform marriages. He seen guides. Many of those who stand does not believe in Spiritualists hiding unseen at his elbow are trained literary their talent under a bushel, or being men, but one is a little child, babbling compelled to employ ministers to per- spiritual organizations are concerned. baby rhymes. Mr. Humphreys also form marriages and funeral ceremonies. The Englewood Spiritual Society of paints in the same way, inspired by consequently he will officiate at all spir- 560 W. 63d street, and Sister Dobson's, spirit hands who in the flesh wielded itual marriages and funerals within one across the way, have united and organdexterous brushes misty years ago. He hundred miles, free of charge, only re- | ized under the name. The Englewood paints beautiful landscapes, the original quiring expenses prepaid. We are hav- | Spiritual Union Society, at Hopkins' of which he has never seen and the de- ing good attendance and the officers are Hall, 560 W. 63d street. Cold courtesy Jubilee of Modern Spiritualism, are It was from her that the light seemed "The Universe." What Force Is. tails of which grow up before his won- working harmoniously with the medi- was swept aside, and the realization dering eyes. Numerous other of the ums; the principal ones are Mrs. Mary mediums have strange guides who come Jewell, Mrs. K. Howard, Mr. Chas. to them from the spirit land, many of Hoeffstetter, and T. McAboy. We are strengthened, and all voices united in them wild Indians, who give long, not having much foreign talent of late. one grand sweet song of harmony. Last harsh names. Not the Indians of the We have Mrs. Carrie F. Weatherford Sunday will be a day long to be remem- of Man." Two papers, given in the in-

three months vacation. Brother George | beaming with words of truth, urging all Heinsohn, its pastor, is a good inspira- to hope and be charitable, for the spirit tional speaker and very hard worker for the cause. Its Ladies' Aid is doing good work. Brother Wheeler has organized three months ago the Church of Spirit Communion. He is a good test medium and is having full houses. With the assistance of his wife, Mrs. Katle Flashman Wheeler, she being a good trumpet medium also, they are giving general satisfaction. They have a Ladies' Aid, well organized, and are doing a great deal of good."

Miss Leona Wilson, daughter of Mr. and Mrs. Wm. Wilson, and Herbert o'clock Wednesday evening, at the residence of the bride's parents, in Porter township, Mrs. Lucy Williams, of

The Chicago Inter-Ocean says: "John West Erie street, was held to the criminal court yesterday by Justice Hamits told him to do so. "My husband has

som, who regularly serve the society held a three days' grove meeting, Sep-

As speaker and test medium, Mrs. Mary C. Von Kanzler is giving the best of satisfaction to increasing audiences ual Church of Buffalo, N. Y. Her presward about coming forward. We hope two months, closes with the last Sunday fine voice in the gallery rang out in the surroundings) I discovered that the Darwin, also, did more than any other in September. From here she will go | well-known hymn, Hold the Fort, for I | light from the top of the mountain | man to discover facts and to bring to fill a two months' engagement with Am Coming.' Instantly the words were pierced even the gloom of the valley in together proofs in support of the contime she will speak and give tests every Rapids, Mich.: "I have just returned Thursday evening of each week in Bal- being allowed to utter another word." timore, Md. For further engagements societies and camp-meeting associations public meetings. From there I went to are solicited to correspond with her at their opening meeting on September 3,

At the morning session of the State

Spiritualists' Convention, in the First Unitarian Church, Minneapolis, Minn., considerable time was given to the discussion of prayer. A number of the persons in attendance wanted to know to whom the chaplain, Mrs. Pruden, addressed the invocation with which the meeting was opened. One woman, who claimed to have been a Spiritualist all her life, stated that persons who asked such questions were always getting the | to the N. S. A. Convention." Spiritualists in the hole, that no one could know to whom a prayer was addressed, and no one would know until in the future centuries people come to a realization of God. She said she had gotten along without God all her life, ber 1, at 10:30 a. m., and 7:45 p. m. and she knew that the overruling nower his knees and asking for it.

Brother M. F. Everbach, formerly of spirit to come and deceive those who any other life. Spiritualism is what Seymour, but now of Jeffersonville, Ind., having been ordained to the min-I do not see why Jesus, Moses, St. John, | couragement and consolation. We grow | istry by the Maple Dell, (Mantua, Ohio) Paul, Peter or any others of the ancient according to our ideals. This world is Spiritualist Association, is now willing only the primary school in which we to serve societies composed of English or German speaking Spiritualists, in we would know peace and plenty we any part of Indiana, Ohio, Kentucky or must find the way to the hearts of men | Illinois. Address M. F. Everbach, Sey-

Dr. H. C. Andrews writes: "I shall lecture and give tests for the last two weeks of September, at Logansport, Ind., and will answer calls to lecture, attend funerals, solemnize marriages, etc., at any time at reasonable distance. Societies wishing my services can address me at Logansport, Ind., General Delivery. Correspondence solicited; dress is Jonesboro, Ind., Box 135.

Mrs. Charles Barnes writes from Anderson, Ind.: "We ask space in your Barnes, the trumpet medium, is down | West Colfax avenue, Denver, Colo. sick and not able to do anything, owing to his hard work and the hot weather at the camp. He came home sick, and from our friends. Address us at 3016 also in Kentucky. East Lynn street, Anderson, Ind."

was dark and cold, yet nearly 300 people came from the surrounding towns and country, some driving 12 and 15 miles to attend. The Goodrich and Kleckner Quartette, of Marcellus, favored us with their voices that did justice to the occasion. Mr. Chapman, of renowned materializing medium, James Riley, was present, at this meeting. A new organization was started with 50 Schoolcraft was active in this work. The meeting was a success in every way. The management intend estab

lishing a Spiritualist camp at this place. Their camp for 1900 will open June 1st and close the 18th. Mediums shady grove on the banks of a beautiful

Will C. Hodge paid The Progressive Thinker force a call on his way to Rochester. Ind., where he will remain for the balance of September. Address for engagements, 40 Loomis street, Chicago. Dr. Dutton, author of Etiopathy, or Way of Life, has returned from the East and reports great success and high encomiums of his new book.

Societies wishing the services of A. E. Tisdale, the blind orator and medium New London, Conn., for the season of

Mrs. A. M. Cooper writes: "No doubt our friends and co-workers will be pleased to know that Englewood is fast becoming very progressive as far as that in union there is strength, the blessed influence of brotherly love bered, for on that evening all hands were extended, faces beamed with Faraday. Price 15 cents. For sale at

cieties here. The People's Spiritual could scarcely hold the large assembly. Church has resumed its meeting after Sister Dobson delivered an address world were rejeicing and helping us. She afterward gave tests, and was assisted by other mediums who kindly lent their assistance. At the close of the meeting, faith, hope and charity

> manifested themselves, for the assembly all lingered in the little hall, and gathered in : little groups everywhere, suggesting that they would assist if they could, all of which was kindly accepted with many thanks. All are cordially invited to attend our meetings, and also participate."

Dr. D. M. King is located for the next two weeks at Alma, Gratiot county, Mich. Parties desiring his services will please address him at the above place. Mr. A. B. Lowth, a splendid magnetic healer, is traveling with the doctor, They will solicit for subscribers to The Progressive Thinker. Those that want a visit from these Ohio workers, should address at once, as they are already making engagements.

The Leavenworth County Spiritualist Association will hold their 14th annual camp-meeting, at T. C. Deuel's, between Wallula and East Fairmount, Kansas, October 10 to 16, 1899. Mrs. Emerick, secretary; T. C. Deuel, president. J. I. Mettler writes: "Enclosed you

will find a clipping from the Journal, "Pratt"-writes from Springfield, Mo.: become a Spiritualist," said the woman. whose heading is also sent, which best subserved thereby. Many of the "The Hovey Spiritual Society of Spring- "He says that the "Great Mohawk," or | shows conclusively that the Christian some other "Muck-a-Muck," told him to liar is at work. If such a circumstance ever occurred in Toronto or anywhere that is no reason why they should be p. m. Sundays. On Sunday, September | shal leave spirits alone long enough to | else I never heard of it, and I doubt suppressed. No one person has the 10, C. W. Stewart, of Springdale, Ark., provide for his wife and ten children if very much whether the song 'Hold the I will lead you," and turning, I beheld subject. whole truth, hence kindly feelings delivered one of his soul-stirring lec- there is any law in Cook county that | Fort' is 20 years old. Such little plous lies always select some little insignifi- whose angel face radiated love, purity, tion, including the development of man cant paper as this one in which to start on their journey for the benefit of the clergy and cause, but more particularly | there. to injure such a man as Ingersoll. The extract is as follows: 'A correspondent | througing multitude of people. Misery sends to the Daily Mail the following and woe, wretchedness and strife, and any basis in fact. story of an incident which happened all kinds of vices seemed to have charsome twenty years ago in Toronto: acterized their past lives. Some were of evolution was the principle of nat-Colonel Ingersoll, the celebrated infidel orator, was delivering a lecture in the seemed as if few of them cared to try covered by Wallace, and, indeed, was theater on a Sunday night. The house, to discover the real source of their mis- taught before either Darwin or Wallace of course, was crammed, and he went till he gave utterance to some particu- like a pall, but when I grew accustomed the principle and supported it by an under the auspices of the First Spirit- larly blasphemous comments, which to it (for I perceived that my com. array of evidence such as could have proved too offensive for his audience. panion carried light with her wherever been commanded by no other man, ent engagement with this society of In the midst of his brilliant speech a she went, which enabled me to view the either in his time or before he lived. Washington, D. C., also during that time she will speak and give tests every had to retreat ignominiously, without the whole considerable extent, unattracted my attention, and I saw that the whole considerable extent, unattracted my attention, and I saw that the whole considerable extent, unattracted my attention, and I saw that the whole considerable extent, unattracted my attention, and I saw that the whole considerable extent, unattracted my attention, and I saw that the whole considerable extent, unattracted my attention, and I saw that the whole considerable extent, unattracted my attention, and I saw that the whole considerable extent, unattracted my attention, and I saw that the whole considerable extent, unattracted my attention, and I saw that the whole considerable extent, unattracted my attention, and I saw that the whole considerable extent, unattracted my attention, and I saw that the whole considerable extent, unattracted my attention, and I saw that the whole considerable extent, unattracted my attention, and I saw that the whole considerable extent, unattracted my attention, and I saw that the whole considerable extent, unattracted my attention, and I saw that the whole considerable extent, unattracted my attention, and I saw that the whole considerable extent, unattracted my attention, and I saw that the whole considerable extent is a considerable extent. the First Society of Spiritualists in taken up by others until the whole con- some places. B. W. Barge writes: "The Society of Spiritual Science of Indianapolis, held

Mrs. Loe F. Prior on the rostrum. The following named persons have been elcected officers of the society? Byron W. Barge, president; Mrs. May P. Medert, vice-president; Birt Weadon, secretary; Frank C. Moore, treasurer; Cortland Ball, corresponding secretary; Stanly G. Bell, clerk: Geo Waessner, Mary A. Abbett, Mary H. Beeson, Alice Gehring, J. C. Keiker, trustees. Mrs. Mary H. Beeson was chosen a delegate | gloom in some places?"

W. J. Colville has been lecturing to large audiences at Skowhegan, Maine, He lectures in Philadelphia, at Casino Hall, 13th street and Girard avenue the Sundays of September 24 and Octo-Ella M. Johnson'writes: "A number of

would give to each one what he is en- truth seekers of South Chicago, met last titled to without his getting down on | Wednesday evening for the purpose of organizing a society. A committee of two were appointed to procure a hall and if our friends will watch the church buotices in Sunday morning papers they will find where we will locate. We will be pleased to meet any of our brother and sister co-workers as well as inves tigators.'

Lyman C. Howe is free to engage for lectures for the fall and winter and spring of 1899 and 1900. Adress him a Fredonia, N. Y. Mr. Howe is one of our most eloquent speakers and should be kept constantly employed. His health is now excellent.

W. Laplain writes: "These are noble works you are sending out, and are highly appreciated by many. They are doing a great amount of good to the cause, and so cheap, the cheapest and terms reasonable. My permanent ad- best reading matter I ever obtained for the money."

Mrs. Sarah A Walter, lecturer and test medium, will engage with societies paper to notify our friends that Mr. or officiate at funerals. Address 1912

Frank T. Ripley goes to Indiana for the Sundays of October. During November will be in Louisville, Ky. He fellows." is not able to meet his expenses. Any | can be engaged for December, January donations from our friends will be and February. Address him at Alexanthankfully received until he gets able dria, Ind., during October and at Louisto work. I, his wife, cannot leave him ville, Ky., during November. He can to earn anything. We hope to hear be engaged week evenings in Indiana;

Catalina von Gomez writes from Mrs. Amanda Coffman writes from Bridgeport, Ct.: "The closing meeting of Grand Rapids, Mich.: "It was my our Liberty Spiritual camp was held pleasure to speak at a Spiritualist meet- | Sept. 10, and showed by the large asing on Sunday, September 10, at Bank- sembly that the season has been most son's Lake, Mich., under the direction successful, and speaks well for the of S. Bentley and J. Dewey. The day | management. The announcement by the president, Dr. von Gomez, that the meetings of the Liberty Temple Society would commence in October for the fall months was very favorably received, the people of this town evidently appreciating the new and liberal thought brought before them. Dr. 8. Marcellus, acted as chairman, and the M. Hersly, of Bridgeport, was the speaker of the day. His scientific and very interesting lecture was well appreclated by the large gathering. Judge Kimball also gave a very interesting ad. | in my normal state, I heard what I had ring on my finger and the ring has not dress, and his up-to-date views were interesting. Great satisfaction was expressed about the music given."

> E. W. Sprague and wife did not go to California as rumored. They will be in Alliance, Ohio, for the Sundays of October, November and January, and in Philadelphia, Pa., for December. Par-ties wishing their services for the evenings of the week, please address them accordingly. Address until October 1. 93 Summer street, Grand Rapids, Mich Home address, 618 Newland avenue. Jamestown, N.Y.

> Hatfield Pettibone writes from St. Louis, Mo.: We are now located at 2742 Morgan street, St. Louis, Mo. 1 will commence hall meetings next month." dia in

Charles Brockway writes from Cripple Creek, Golo .: "k arrived here this forenoon, after another successful visit to Leadville. I find several meetings running here: I will open my public work next week." ...

"Success, the Key that Unlocks it." -By Nancy McKay Gordon. 45 pages. Paper, 25 cents. For sale at this office. "Three Jubilee Lectures." By J. M. the occasion of and pertinent to the tasty form, in print. Price, 35 cents. For sale at this office.

"Progression, or How a Spirit Advances in Spirit-life." "The Evolution terest of spiritual science, by Michael

OUR FOREIGN EXCHANGES

THE TWO WORLDS, MAN-CHESTER, ENG.

VISION OF A BLIND MAN. Methought I stood in the centre of a vast plain, which stretched away on either side to a limitless extent. How beautiful it seemed to my opened vision; how thankful I felt. Flowers of every hue and kind seemed to grow light of the sun, the carols of the birds, breathe peace to my tired soul. Love welled up in my bosom like the swelling | pher until now. of the sea, and flowing out it seemed to embrace humanity. New sensations theory which originated with Darwin were felt, oh! how intensely! With all is wholly without foundation. "The the avenues of my spirit opened, with Vestiges of Creation" (which was new powers and thoughts and desires, written by Robert Chambers, a Spiritit seemed as if myself was never ualist) preceded Darwin's "Origin of further away from me than at that mo. Species" several years. ment, and yet it was so near.

But gazing over the plain in front of tion fifty years ago. Evolution was me, I perceived a very high mountain, taught by Darwin's grandfather, Eras-Its base seemed shrouded in mist, while mus Darwin, both in his prose and it gradually grew lighter and lighter, poetical works. It was taught by until the top seemed bathed in a halo of Geoffrey St. Hilaire in opposition to the golden light.

thought I would like to go nearer, that work had scientific value, there being I might see more clearly, when I heard | to-day a tendency to go back to some of a voice, divinely sweet, saying, "Come, a woman of surpassing loveliness, from and happiness. She took my hand, and from animal form of life below him. in a moment it seemed that we were The claim, therefore, that Darwin or

Alas, with what sorrow I gazed on the present century first gave to the world lamenting, others cursing, while it ural selection. This even was also disery-themselves. The dark influence of was born; but to Darwin belongs the on with his clever and humorous speech | the place seemed to close around me | great credit of having clearly discerned

there were many trying to reach the top. "What does it all mean?" I asked of my companion.

"The mist by which we are now enin Shover's Hall 328 E. Market street, | veloped," she answered, "is self-created by these people. While on earth they has come under my notice, and I have made vice their companion, and stifled the voice of their higher nature. Thus they are now reaping the harvest of their lives, and only by patient effort and by cultivating the better and nobler parts of their nature, can they rise from this miserable condition." "But what do those shafts of light

mean," I asked, "which even pierce the

"Those who turn from their evil course are rewarded with a light for their future guidance. To you it seems as if the light proceeded from the top of the mountain, but it is only shown to you, thus as a symbol. The light is really within! As soon as one of these weary souls consults his inner consciousness, which is ever urging him to do right, the light immediately brightens, and shows the way from darkness to light. Thus, by work, and by work alone, can be attain that which all men desire, viz., happiness and peace!" "How just, yet how rigorous, are God's laws," I exclaimed.

"Yes, they are just, and, as God, unalterable. Every one carries with him the record of his life, and when he crosses the border the mirror of memory recalls to him every impure thought and unkind word and act, the results of which have affected his being, and he posite side, but at the corner where his learns that he must work, and work lap and all were in plain view of me. hard, to obtain to what to mortals I had previously wished this, so I could seems unattainable, perfection."

plain again, and placing her hand on said, "Let me touch your envelope, my head, said: "How often have I stood please." I reached out with same in my beside thee, and listened to thy plead- hand; he simply touched it with the ing? How often have I endeavored to tips of his fingers, at the same time calm thy troubled spirit? How often saying, "See how foolish you were to go thou hast felt a peace steal over thee as to the bother of sealing your envelope." the result of my efforts, knowing not I laughed and said, "Yes, it appears so." where it came from or how caused? In about fifteen minutes he told me to But I say to thee, go on, and thou wilt open my envelope. I did so and to my get thy desire; but do not forget that great surprise I found written in differwhich is bestowed upon thee is not for ent colors, answers to all of my questhyself alone, but for the benefit of thy tions, and signed by full names.

oblivion.

a pleasant dream, but to me it was a marked so heavy, was written: "Please, beautiful reality, from which I derived Mr. Skeptic, take that long, black, foldgreat comfort.

Oh! ye poor struggling souls, to whom the light may never have come as it has to me, do not turn aside from the whisperings of that "still small voice." Route Memorandum Book; on the third Give heed to its warnings, for as surely leaf from the back you will find the as you now breathe, if you but stifle its ment of the case as well as the move-ment of the watch you have in your spirit, and the bitterest thought will be pocket, and the initials A. E. S., which power you will suffer in mind and that your hell is of your own creation. while the fire of remorse will consume you until you have made reparation for I opened my vest and brought forth the all wrong done.

into the church, and going to the organ same deep red were these figures, began to play, when I suddenly heard a 2386751 C, also 1869731 W, and under voice say, "Justice and love, they are this appeared the initials A. E. S. supreme." I stopped playing. At last, These initials I know were inside the been waiting for, and falling on my been off my finger for twenty years, beknees I poured out my soul in gratitude ing wished on by my mother, Mrs. Alice

I was thus kneeling when I heard the Since her death I have grown fleshy. most expuisite strains of music floating and could not get the ring off, deciding on the air, until it seemed as if in- to leave it there and take my mother's numerable colian harps were being wish to the grave. swept by winds of infinite harmony. The numbers in the watch I had nev-Gradually the sounds died away, leav- er looked at until after the sitting, ing me alone. Ah! if all could have when I found them correct. heard. I wonder if all would listen? I wonder if all would read the lesson beads of perspiration all over my body. aright?

This music I often heard after, and cause that has given me peace. And one day as I was sitting by my window, after I have passed to the realm so the strains again began to fall upon my bright. I trust I may be able to return ear; this time I heard voices singing. through some of our grand instruments How beautiful! How intensely real to and convince others that there is no me, and yet I alone could hear it! This death. made me sad. I wanted others to participate in the pleasure, but when I spoke to the minister, he said he was afraid that I was going -- He did not Thomas Paine." Contains his celebrated finish the sentence, but I knew what he "Age of Reason," and a number of letmeant.

Sunday came again. I went to the ological subjects. Cloth binding, 430 great heartiness, for I was happy. While thus singing, a flash of light seemed to cross the church, and for the Peebles, M. D. Dr. Peebles is a first time I beheld the interior; but what of the Bomish confessional, as proved woman, apparently close to the roof. this office. well worthy of being preserved in this to emanate, and as I gazed methought The Beginning of Creation. What Mat-

IG HT OF THE EAST, CAL-CUITA, INDIA.

EVOLUTION.

Evolution is a fact. It means that there has been a process of change in which there has been continuity of life, that the higher forms have been evolved from the lower ones, the higher intelligences from those more simple. there. The warm genial air, the soft In a general way evolution was believed and taught twenty-five centuries the sweet-scented breezes, all seemed to ago. It has been held by many in every age from the days of the Ionian philoso-

A popular idea that evolution is a

Emerson was an advocate of evoluteachings of Cuvier. Lamarck had Wondering what it could mean, I very definite ideas of evolution and his his characteristic views in regard to the

Goethe had a definite idea of evoluthat anybody else in the last half of the the conception of evolution is without

Darwin's contribution to the theory

How a Skeptic Was Convinced.

In the past few months Spiritualism no one to thank for the light that has been shed upon me, but The Progressive Thinker and our wonderful instru- ters: ment, Charles B. Brockway. If not encroaching too much on your

space, I wish to mention Mr. Brockway's later phases of mediumship. Of his early development no doubt most of your readers are familiar, but I will say for short that they have been mostly phenomenal manifestations, that is, i am informed rightly. But of his recent development I can speak person-On the 28th of May I visited Mr.

Brockway at Hotel Vendome in this city, but I found so many waiting to consult him, I did not remain but went home and called again the following week. I had been previously told by friends that I could write my questions at home, folding them in any shape or an envelope, and that I would receive my answers written on the inside of my envelope. Well, I so prepared them, and placed on outside of envelope, for safety, a large red seal and impression. I called upon Mr. Brockway again; this time I was admitted. I was seated at one side of a small center table and Mr. Brockway took a seat at the corner of the little table. Remember not on opsee if he took my envelope to his lap My guide now led me back to the and opened it; but to my surprise, he But the following was the "killer"

Thus she spoke, and then came me. In a deep red crayon color, but ye with no impression in the paper which To many my experience will seem but | would of necessity been made to have ing pocket-book, that was given you by your father, and you are carrying now in your inside vest pocket. In that book you will find a little blue Burlington are a fac-simile of the initials in the ring you wear on your left third finger." book my father had given me. I found the little blue book and turned to the A few days after my vision I went third page from the back and in the Evelyn Stanhope, before her death.

I left Mr. Brockway's rooms with

I now stand with ready arm for the F. B. STANHOPE. Leadville, Colo.

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Sunday came again. I went to the pages. Price \$1 For sale at this office, church, and joined in the singing with The Priest, the Woman, and the Confessional." This book, by the well known Father Chiniquy, reveals the degrading, impure influences and results trenchant and instructive writer and drew my attention, even in the midst of hy the sad experience of many wrecked lecturer, and these three addresses on my amazement, was a figure of a lives. Price, by mail \$1. For sale at

> I had seen that face before. Yes, it ter Is. The Creation of the Earth. was the one I had seen in my dream The Beginning of Life. Immortality. vision; my happiness now seemed com- The Substance of Its Environments. plete. I knew that my spiritual eyes Psychic Science. What the "Soul of were opened, and I rejoiced. This was Things" Is. Song of Psyche. A pamph-



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Do you wish to develop Mediumship?

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NOTE.-The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks alread of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

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

L. S. Lowe: Q. At what date were the books of the Bible compiled and made as at present into one book?
A. With the Old Testament there was a collection of books, said to be sa and a great number outside doubtful, or received by some and re-

jected by others. From these the apocryphul books were constantly taken and added to the sacred collection. When this process closed and the Old Testament was completed it is most difficult to determine. The doubtful were attached as apocryphal at

The New Testament was not made; it grew. Until at least the beginning of the third century, the Old Testament was received as the only sacred book, for the New had not come into exist ence. Ireneus first speaks (beginning of the 3d century) of the New Testament as having authority, and as inspired. Even then there was a mass of floating writings, one church accepting one and rejecting another, and no two agreeing. Out of the mass of writings a few were selected, and others crystal-lized around them. The synod of Lao-dicea, in 360, made a list of the inspired writings, rejecting Revelations.

Perhaps the reader will be interested in a list of the so-called apocryphal books, rejected from the Bible, many for good cause, but several of these have superior claims to inspiration to those accepted. The apocryphal books Alexandrian version are: Esdras, Tobit, Judith, Esther, Wisdom of Solomon, Ecclesiasticus, Baruch, Song of Three Children, Susannah, Bel and the Dragon, 1st, 2d, and 3d Maccabeessome manuscripts have a fourth. Sirach is included in some manuscripts and excluded in others. The Catholics and excluded in others. The catalogies accept the apocryphal books, while the Protestants reject them. Yet all rest the claim for their sacred character on the same basis, and whatever condemns one condemns all.

There are at least twenty books mentioned by the writers of the canonical books of the Old Testament, of which such mention is all that now remains. They were considered by the writers who mention them as of authority, yet they are absolutely lost.

The Book of the Wars of Jehovah.

The Book of the Constitution of the

Kingdom.
Solomon's Three Thousand Proverbs.
Solomon's Thousand and Five Songs.
Natural History. Solomon's Thousand and Five Songs. Solomon's Works on Natural History. The Book of the Acts of Solomon. The Book of the Chronicles of the

The Book of the Chronicles of the Kings of Judah.

Chronicles of King David. The Books of Samuel the Seer.

The Books of Gad the Seer. The Book of Nathan the Prophet.

The Prophecy of Abijah. The Visions of Iddo.

The Book of Shemalah. The Book of Jehu.

An Historical Book of Isalah the Prophet.

The Sayings of Hosea.

Kings of Israel.

The Lamentations.
There are a far greater number of books gathered around the New Testa-There are now existing, The Gospel of Matthias, Protoevangel of James, Nativity of Mary, Gospel of the Infancy, Gospel of Nicodemus, and a fragment of the Gospel of Thomas The Gospel of the Egyptians, Gospel of Andrew, Gospel of the Twelve Apostles, of Apollus, of Barnabas, of Bartholomew, of Basilides, of Cerinthus, of the Ebionites, of Eve, of the Hebrews, of James the Greater, of Judas Iscariot, of the Manichees, of Marcion, of Matthias, of Perfection, of Peter, of Phillip, of

of Perfection, of Peter, of Thinky Tatian, and many others with "Acts" and "Epistles" innumerable. Anyone who could write, and obtain a piece of gont-skin to write on, could "write a book," and in the minds of the ignorant, all writing was sacred and too mysterious for human origin. For the books of which is known only the title as mentioned in other writings there were many not mentioned, perhaps even of greater value. The material for writing was costly, the knowledge of writing confined to few, and the labor to make the copy so excessive, the preservation of any writing was diffi-

cult. When we consider the mass of writings which gathered around the nucleus of the New Testament, the few that were embodied in that book, the manuscripts that are known to be lost, and others accepted by some churches, and rejected by others, again to be restored. and this by the fallible constantly changing judgment of bigoted, ignoran and selfish men, the pretense that the Book is infallible and divine is pitiably ludicrous. It is equaled by the arrogance which claims for this purely human concoction such sanctity that if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, etc. (Rev. 22:19.)

Granting that our eternal salvation depends on believing the Bible, how do we know but the most important doctrines were revealed by the books that are lost? How can we be certain that the apocryphal books are not as pure inspiration as those received? If we must believe in the authenticity of the Bible, it is better we remain in blissful ignorance of how it grew out of the seething some of an uncritical, credulous, and superstitious people, with no

more knowledge of the world and af-fairs than children. If we once know how it grew into its present form; the wrangling, fighting and bloodshed it has caused; the blasting dogmas it has supported; the insanity of persecutions and tortures it has fostered, we cannot be persuaded or forced to believe.

Estella: Q. What is the key to the Hebrew measure or origin or the square

A. The cubit is the unit of the Hebrews, and was derived from the Egyptians, and by it Cheops planned the pyramids. It was derived from measurements of the human body. Thus the cubit contained two spans, the span, three palms, and the palm four digits; that is four tingers' lengths equaled a hand, three of which equal a span and two spans equal a cubit. All the Hebrew measures were derived from the Egyptian or Babylonian and these primarily derived from the human body. The unit of capacity being the "hollow of the hand;" the homer or omer was a "heap," and was a measure by the eye, or a guess.

To measure a surface would necessitate the square measure, and a square cubit the unit of such measure.

E. Hoard: Q. Do spirits assume various forms, or have they a fixed real-

A. Spiritual beings have as fixed a form as man, It is composed of "sub-stance" which is the name given to spiritual matter. They have the same relations to the spirit world that man has to the physical. If seen by the spiritual sight, they are seen as real beings Yet when they make their presence known through impressibility, the sensitive may be made by them to apparently perceive them in any form they may choose to impress, by the same laws that the hypnotist makes his subject see whatever he wills him to see. Thus a spirit may be described as wearing clothes of a certain fashion or color with hair dressed after a certain style, and this as a test to prove identity. It must not be inferred that such earthly style of dress is a reality of spirit life, It is a subjective impression and not objective. In the study of these phenomcareful discrimination must be made, if the truth be arrived at.

L. W. Dexter: Q. Many ships have disappeared, leaving no trace. Has any medium received communications, explaining any of these mysteries of the

A. I cannot give an instance although I have read of several. That it is possible, there can be no doubt, but it would not be probable to occur unless the medium or the person seeking information have relatives or friends among the lost, who would be equally interested in furnishing the news.

E. G. Spencer: Q. Can you give the address of the author of "The Voices?"

A. Warren Sumner Barlow, the facile poet and ardent Spiritualist, departed this life, some twelve or thirteen years ago. His poems have had phenomenal sale, and are yet relished by those who yet retain sufficient interest in theological dogmas, to be amused at the presentation of their absurdities.

Spirit-What Is Spirit?

To the Editor:-My attention has been arrested by the frequent use of the word "Spiritualism." The majority of the writers that write communications for the columns of The Progressive Thinker, make free use of the word, which is all right and proper, when the writer wishes to be pointed in the subject treated upon, with special reference to the subject under consideration. Now, the word "Spiritualism" seems

o be an abstract from, or child of, the word "Spirit," and conveys the idea that the word spirit, in its original sense is superior to the word Spiritualism, being the parent of, and prime factor of the word.

Now, I venture to say that there is fine or analyze the word spirit. It is on parallel with the Christians' word. 'God," all try to define the same with innumerable attributes, good, bad and indifferent, so, with the word spirit, all try to define the word, invariably defining it as meaning goodness, when there is no more evidence of its meaning goodness, than there is of its meaning evil. But these are qualifications, not the essence itself.

The question is, What is spirit? One says "God," another says "Nature," one says "The Life Principle," another says "Force," and so on, but none can analyze the same so as to ex-

plain the component parts.

Now, if we cannot define the word spirkt. I should like to know by what rule we define the word "Spiritualism" -and apply the word "Goodness," as the definition, only by the law of absolute force.
One says, "It is a painful fact that,

Spiritualism, the true kind (who is to be the judge) is in a life and death struggle with opposition." It is not to be wondered at, for Modern Spiritualism has no foundation only phenomena, not a basis upon which to build, and upon which all can unite for protection, but all are a basis unto themselves. This state of affairs certainly does not produce united strength, or harmony in our ranks. Another cause for disruption, is the the ever-present and the eternal disposition of some to find fault with the mediums; no matter who they are, or how good they are, someone stands ready to throw stones, and as a while I would not have it understood that I countenance fraud, false mediumship, or deception in the least possible manner, yet I have learned that it is better to be kind, pleasant and forbearing, than to be self-exalted, puffed up with self-esteem, and indulge in useless C. P. MITCHELL.

IN THE OUTER HALLS.

A wraith knocked at the gate And Peter answered: "Ere You enter tell me who Were foes of yours there-Who were your enemies and why Were they content that you should

Come, kiss the book and swear." The wraith that stood without

Bent an obedient head And kissed the holy book And reverently said: I had no enemies, I swear; I left the world with no one there

"Then go," the saint replied, "To wander where you may, Save that you ne'er shall sit In Paradise, for they Who make no enemies on earth Are bloodless and of little worth-That's all I have to say."

Well pleased that I was dead."

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NEBRASKA MATTERS.

Ups and Downs of the S.S. A. of Neb.

The camp of the State Spiritualist Association of Nebraska for 1899 was a grand success, and be it said to the that they served faithfully and well.

The veteran lecturer and test medium, Frank T. Ripley lectured on the aftercame tests, for half an hour, of a remarkable character and proved Mr. the true defenders of 'mediums and Ripley to be fully as efficient as of old as a convincing test medium.

Mrs. Annie Gillette, a test medium for

ten years, served the association in the capacity of psychometrist and test medium. It is scarcely the place of the secretary to praise his wife, even years. PAUL S. GILLETTE, though she was an efficient worker, but the large number who came to her for private readings after she had given tests in the hall spoke for her louder

than words could.

Mrs. Carrie L. Bean, of Lincoln, Neb., and her daughter, Miss Edith Edwards, did splendid work and set many to ing to the railroad company refusing to thinking. The mother is very apt as a run the usual excursion train, yet spiritpsychometrist, and the daughter quite unlly all were made to feel they were an impromptu planist; the fingering of benefitted, and all left with renewed her selections received favorable comment for unpremeditated execution.

Mrs. Mary J. Bonney, with her hus-band, Mr. Wm. E. Bonney, were valuble as test medium and lecturer. Mrs. Bonney's character readings are excellent, and Mr. Bonney's lectures always scholastic, with the finish of an accomplished student in psychic philosophy. Leonidas Pethoud, a complete trance

speaker, delivered an impromptu ad-dress suggested by one of the auditors and for three-quarters of an hour poured out a steady stream of logic and facts on "The Difference, if Any, Between Christianity and Spiritualism." It would have been difficult to surpass this production; it was of a very high nishings. The writer was so impressed order and worthy of especial comment.
Mr. Jacob Beck, a thorough Bible

student, presented the Biblical phase of purchase it and transform it into a Spiritualism and did great credit to himself by showing that no one could no longer care for their physical bodies, be a consistent Christian unless they or use it as a private sanitarium. It were thorough Spiritualists, i. e., spiritual and acquainted with spirit com-

Mrs. Mitchell, Mrs. Ewing and Mrs. Alford all did creditable work and merit patronage from the public. Their work was highly appreciated by their audi-

not a person in existence that can de- man Day, all transactions, lectures and camp purposes for the coming year school-house near Long Lake. That distests were carried on in the German (within one hundred yards of the hotel). | triet seems to be full of Spiritualists. language. The speaker for the day was, In time this will make one of the love-Max Gentzke, editor of the German liest camp-grounds. Owing to Mr. Spiritual paper, "Lichtstrahlen," assisted by Mrs. Henry Clausen and others. The test mediums were Mrs. M. Gartleman, of Chicago, and Mrs. Henry Clausen of Madison, Neb. Both ladies did creditable work and gave a good MRS. M. F. KRATZ. did creditable work and gave a good impetus to the cause of Spiritualism in Nebraska.

"Farmer" Riley, the well-known materializing medium, gave four seances while here, but owing to illness could not do more; conditions were against him for giving any strong or convincing manifestations. We hope to see him return into this section of the country

again soon. The Association made a great mistake in bringing the D. J. Moran family to camp. It lost a large sum of money to the association. The parents refused to allow their children to give seances until a written certificate was placed in their hands signifying to the genuineness of the children's mediumship, but the Association could not conscientiously give such paper till the close of the public seances were given by them under the auspices of the association, though one test seance was given in private before the executive board and two judges. The association had paid \$184-toward transportation and other expenses of these people, which was 24-more than they asked; in the face done a great injustice, and in the fu-ture will profit by the experiences of the past, and never employ anyone under like circumstances.

The life of the State Spiritualist Association of Nebraska is greater than even not to think of it in a clear way, ever before and the great cause has been extended wonderfully by this year's camp. In introducing the talent we did, it gave us a start and opened the way for future camps. Especial favorable comment is due to the test me diums their work was well done. The

program of any camp. the association can pay, and workers what prevailing notion that spirits are will accept. Physical mediums will be infallible and necessarily truthful. cordially welcomed to practice in our F. C. HARRIS. camp on the above conditions. It is our intention to have the best talent procurable in the physical phases. We propose in the future to employ none but those who will stand by a contract when it is once made; if the management of all physical mediums, be they

ley performed his services in the face of sickness, and has the hearty com-mendation of the board for so doing. Although it was not required of him to work under such circumstances he did it. How totally different is the case when nothing but bull-headed stubbornness fires the managers of mediums to

The public does not soon forget such credit of those engaged on its program things, though they may apparently slumber for a time. The members and officers of the asso ciation do not intend nor will they hold noon of the first Sunday in camp in an any ill feeling toward anyone, at the able and instructive manner; following same time they will not be imposed on,

breach of contract and leaves an asso

ciation in debt to the extent of \$184.

bring to justice the unjust.

The officers elected for the ensuing year are; James Campbell, president; Wm. E. Bonney, vice-president; Paul S.

Summerland Beach, Ohio.

This season's camp closed its session on September 3. While the attendance was not as large as was expected, ow benefitted, and all left with renewed hope that next year all would be done to make this camp not only a spiritual but a financial success. The large, well-built hotel of 'forty-

eight rooms, on these grounds, and owned by Mr. S. J. Woolley, of Columbus, Ohio, is for sale, and any enterprising person wishing to make an investment would do welloto purchase it. It is occupied the entire season, and patronized by hunting and fishing parties, as these grounds are situated on the banks of Buckeye Lake. All the rooms banks of Buckeye Lake, an have never been used. There is a flarge dining-room and kitchen, well-supplied with all that is necessary towards its furwith its loveliness, and felt this prayer, that some philanthropique soul., might home for indigent mediums, who could would be all that could be desired for quiet and restfulness. Since its construction its patronage has been from all classes, who come for fishing, row-

ing and the usual summer outing. Mr. Woolley has given the grounds outside, of some acres attached to this notel, to the Spiritualists who anticipate One occasion of special note was Ger- the building of a large auditorium for

Milo P. O., or the writer.
MRS. M. E. KRATZ. Evansville, Ind.

Unija Board Communications. To the Editor:-In your paper of September 9, I notice an article by W. P.

Williams, in which he speaks of the unreliableness of some of the communications that are got by means of the Ouija board, and asks that some one will explain why some persons get good messages and others unreliable ones. I have had several years' experience along that line, and find that it takes the utmost care to get satisfactory information from the persons who have passed to what we usually call the beyond. I have had messages purporting to come from Geo. Washington, Capt. Kidd, and several other celebrated persons, which, of course, were not genuine; also scores of perfectly absurd messages from different individuals. I have also received some sublime ideas from persons who were friends of mine while on earth, who gave me perfect tests of their identity.

I have found it a good way when a test is given by some, friend, to ask them to point out on the board some of all this they refused to give the senices on the grounds above stated.

| Signal that you can recognize at the
| next sitting. By getting the name, of
| next sitting. By getting the name, of ances on the grounds above stated. The association feels that it has been the friend along with the sign at the next sitting, it is quite easy to get rid of mischievous spirits who are not able to give the proper signal. It is neces-sary to be careful not to, repeat the sign to any person at any time, and even not to think of it in a clear way, vorable comment is due to the test mediums, their work was well done. The success of the camp was due greatly to their efforts. Mr. Ripley proved more than we had hoped; he is a host on the who were quite reliable while on earth The association continues to hold the and not to be looking after some resame policy with regard to testing phys- nowned person whose personal characical mediums and the coming camps ter is not known obtside of the near will use the same methods in order to friends. Persons going from earth do protect the public; no true medium will be afraid of going through a test seame ance; all who can pass this and who long training in the use of the board, comply with the usual moral and finan- can judge quite perfectly as to the per cial requirements will be welcome, son giving the communication, provided These will not be stringent, but such as they have been well acquainted while all camps should have. The moral and on earth. To get good satisfaction from financial requirements mean only a the above source it is absolutely necesclean character, and such amount as sary to get entirely rid of the some-

children or adults, could be carried on spirit, and is well adapted to place in for proper endorsement. as honorably as was Mr. James Riley's, the bands of Christian people. Price there would be less difficulty. Mr. Ri-

Notes from Cleveland, Ohio.

To the Editor:-While reading the many interesting articles from week to week to be found in the columns of The Progressive Thinker, and noting the wonderful progress and growth Spirit-ualism is making throughout our country, yes, throughout the civilized world, I have been impressed to say a word in behalf of the cause here.

Since the close of the camp season the West Side Society has resumed its reg-ular Sunday meetings with the usual vigor characteristic of its officers and members. With C. Fannie Allyn as speaker for a time at least, and through the arrival in the city of Mr. D. A. Herrick and Mrs. Effie Moss, the former one of our best and most reliable trumnet mediums, the latter an old and re liable materializing medium, together with Mrs. M. Kemp, whose residence is 527 Scovill avenue, and who, too, is an excellent and reliable materializing medium, we feel well assured that the Spiritualists of Cleveland, will, this winter, be blessed with both the philosophy and phenomena of the grandest truth that has ever been given to the A few evenings ago the writer had the pleasure of attending for the first

time a seance held by Mrs. Moss, at 99 Bolivar street, this city, and during which he received undoubted and unde-

niable proofs of spirit return and com-munion with denizens of earth. Upon this occasion fully twenty-five spirit friends materialized, greeted and conversed with their mortal friends, number of whom left the cabinet and were escorted across the room by their earth friends under a light sufficiently strong to plainly distinguish their features which were quite natural and readily recognized. An elderly lady who had passed to the other side less than two years ago came, materialized and called her daughter, a lady over fifty years of age, to the cabinet and after this lady had talked for a few moments with her spirit mother, the writer was invited to the cabinet where the spirit taking the writer's left and her daughter's right arm, walked between them out into the room where she was introduced by her daughter to the mem-bers of the circle. The forms made up so natural that it was not an unusual thing for one to say, when called to the cabinet, "Oh! this is my mother," father, wife, sister, brother or child, as the case might be. This seance as a whole was unusually good and there was not one in the circle that was not favored with one or more spirit friends coming to them. To go into detail it would take too much of your valuable space, therefore, I will state for the benefit of the Spiritualists and honest truthseekers in Cleveland and vicinity, that Mrs. Moss can be found for the next two months at 99 Bolivar street Mrs. Kemp at 527 Scovill avenue, and Mr. Herrick at 85 Kentucky street, and anyone attending seances held by either of those worthy instruments need have

Missionary Effort in Minnesota.

E. R. KIDD.

manifestations.

The State of Minnesota Association of Spiritualists is a live and growing body. It had an enthusiastic convention September 5, 6, and 7, and provided for missionary work during the year. Over \$600 was raised for that purpose. Mrs. Kates and self have been engaged months.

We served the association during its convention, and held meetings for the State fund, Sunday, September 10, in the Unitarian Church, Minneapolis, un der the auspices of the Washington Union, C. D. Pruden, president. The magnificent auditorium was well-filled at each meeting. This excellent meet ing-place brought good conditions and places to meet in. How can we obtain such without co-operation? Surely, we should be wise enough to support or ganized effort, and to make it conducive to the best interests of truth and prog-

We next had excellent meetings in a Results were good, and we expect to return. Rolla Stubbs, Bearwood P. O., is

the active worker there.

We go next to Stillwater for two nights, St. Paul for Sunday, and Princeton, Milaca, etc., next week. The missionary work has started well, and the calls are numerous. Minnesota promises to keep us busy, and that is what we like. We cannot be too active, for our energies demand it and the cause of Spiritualism needs it.

But my personal correspondents must not expect letters. My time is all taken with the public work. Any locality in Minnesota can secure us free of charge ddress C. M. E. Ridge, secretary, No 1 Highland avenue, Minneapolis, Minn G. W. KATES.

The National Lyceum Spiritualist Association.

It is desired that every working !yceum should forward through its secre-tary to the secretary of the N. L. S. A., report of its work in a general way, also to include in the report the average number of pupils in regular attendance. Especially is it desirable that all lyceums chartered by the N. L. S. A. should send as soon as possible, in or-der that a proper report can be duly prepared for the forthcoming conven-

It was voted that the second annual meeting of the N. L. S. A., should oc-cur in Chicago, on the day following the adjournment of the N. S. A. meeting. There is no time to lose; it is hoped that every active lyceum will be represented. We need the co-operation of est old lyceums and to organize new ones, that the work may receive the

Copies of the Constitution and By-Laws of the N. L. S. A. will be prompt ly sent on application. Address
MATTIE E. HULL,

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Secretary N. S. A.

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WONDERFUL PROOF

Cambridgeport, Mass., July 24, 1899. Dr. Watkins-Dear Sir:-The medi cine for next month has just arrived. I have something very encouraging to report this week. For the last seven or eight years, perhaps even longer, my weight has been 103 pounds right along; last Friday, when I was weighed for the first time since last fall, I weighed nearly 110 pounds. I was so pleased about it. I intend to weigh at least 120 before summer is over, for singe I have begun to gain there is no reason why I should stop. Sincerely Yours. GRACE H. PERRY.

North Stonington, Ct., May 1, 1899. Friend Doctor:-Please excuse me for

not writing last week, for I have been away. I took a ride about 40 miles each way, and showed myself to the hospital where I suffered six months and two weeks, and they could not believe it was me when they first saw me. They claimed they should have the praise for my new appearance, but I claim the praise belongs to you. I am getting along as well as possible. I took your medicine along with me when I went away so I would not lose any time | such fearless souls as Abbie Kelly, Elizin taking the same. Kindly your pa- abeth Hitchcox, Henry C. Wright, 4308 Cottage Grove avenue, each Sun-OTIS WHEELER.

Daleville, Ind., May 18, 1899. Dr. C. E. Watkins-Dear Sir:-Your letter of May 15 received yesterday; found my headache better; other ways am feeling fine. This is the first spring I have felt so well for ten years. Just as soon as warm weather comes, I begin to sneeze, wheeze and get filled up In my lungs; but so far this spring I have not had a touch of it, and do hope I will continue to feel as I do now. I am, respectfully,

MRS. KATE DILTZ.

Demoplis, Ala., May 6, 1899. Dear Dr. Watkins:-I am glad to report that I have had only one uncomfortable day this week, and that was yesterday; so I feel rather weak to-day, but I can hardly believe my own eyes at my improvement, which is so marked. You have done more good for me than any doctor ever did. I really thought I could never be cured. With sincere wishes,

FLORA M. SMITHERS.

Churchville, N. Y., May 1, 1899. Dear Doctor:-I received your medicine all in good order. I have no fault to find, am well and improving all the time. Yours truly.

FRED SPROSS.

Olean, N. Y., May 8, 1899. My Dear Sir:-I am doing nicely, and am very grateful to you for your kindness to me; trust you will get your reward. I have spoken to some of my friends of your treatment; they say, "Oh, well, wait until you are cured. then I will try." It is so hard to convince people. I, myself, did not have one mite of faith in your treatment when I wrote you of my case, but am happy to say, I have all the faith in the world in you and your treatment; it has done more for me than anything else I ever had done. I have had less asthma in the past three months than I have had in seven years. I am so thankful to you for it. Thanking you again for your kindness to me, and wishing you success. I remain as ever, your friend,

EMMA HILL. (To be continued.)

SPIRIT PROGRESSION. Reply to Max Muehlenbruch.

Max Muchlenbruch says in The Progressive Thinker of September 2:

"Our philosophy claims to teach eternal progression, and if this is true, such spirits as Jesus, Moses, St. John, Anron and other Bible personages who passed out thousands of years ago, no doubt have progressed far beyond this impure, insignificant planet of ours; and could not if they wanted to come back here, hence we affirm again it is a deception by the spirits or imagination of the medium."

I know this idea of away beyond has been and is being taught by our best speakers upon the rostrum. And I know that it is presumptuous for me to differ from them; yet with a boldness born of desperation, that is just what I am going to do. It may remind you of the fable of the guat upon the ox's horn. But I cannot conceive of such a thing as a part of a whole thing going off by itself, voluntarily severing itself from itself, and going so far away that a part of itself cannot communicate with itself. But if I can understand plain English, that is just what must happen

if the above quotation is true. It is just as impossible for me to understand how a thing can get away from itself as it is to understand that old orthodox problem of 8 x 1 is 1.

I believe the conditions of the same life are so closely related and intertwined, that one cannot advance far without the other, The spirit condition is probably in advance of the physical condition just as, the teacher is in advance of the pupil; but not so far off that he cannot see, hear nor talk to his

We are all brothers. 'We must all advance together. We are all a part of one stupendous whole. We are all strung upon the same string, and climbing the hill of intellectual development and progress. Both the embodied and the disembodied; of course some are far in advance of others, and those that are ahead are trying to pull the rest up the hill whether they consent or not. While those nearest the foot of the hill are seemingly putting forth every effort to pull and hold the advance guard back. And I assert that there is a limit to individual advancement along the line of intellectual spiritual and moral development. It must be an universal progression, or the teachings of the universal brotherhood of man is a lie. But as a good brother said to me, "What have they been doing all these hundreds and thousands of years?"

Just what the people of earth have been doing, studying the same things, learning the same things. What is the goal of intellectuality? The answer always is, "All knowledge." To illustrate. A boat starts at the head

of the Mississippi river with people upon it; but there is a child born upon the boat at St. Paul, another at St. Louis, another at New Orleans; and now would you dare to tell me that these babes were not just as near the Gulf of Mexico as those people that sailed out of Lake Itasca? And so will the babes that are born

or the millennium at the same time that old Solomon does. If each one had-to begin where Moses did, then there might be some sense in this away-off idea; but we all know that each generation begins where the preceding one left off and they advance together. Six thousand years—that is not much compared with the age of the earth. It took millions of years to establish the present vegetable kingdom; and only six thousand years trying to establish

this day reach the goal of all knowledge

in the beginning. I agree with Brother Max that it is time to throw down all bonds of superstition, and with them even the shadow of that far-off 7-by-9 orthodox heaven. I don't know as any of these Bible personages ever have communicated, but according to the law there is absolutely nothing to hinder them. MRS. E. M. HULL.

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