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

CHICAGO, ILLINOIS, SATURDAY, JUNE 16, 1900.

EVOLUTION AND THE PSYCHIG SENSE RELIGION--WHAT IS IT? PROPHETIC JACKASS

Mind and Matter.

One of the greatest disadvantages under which the materialist labors in his development possible, or have the five investigation of Spiritualism and kinder which the materialist labors in his development possible, or have the five senses reached the limit of development possible, with dred subjects, is the inability to con- ment? Do they put us in relation with, ceive of an unseen reality, or actual existence, which makes no impression whatever upon the physical senses. In no. He will tell you there are colors we this type of mind, the materialistic, the do not see, sounds we do not hear, odors belief that all real existence is necessarily known to man, that the five senses range of existences of which they give put him in relation with all that is, is us no knowledge whatever; that it is just possible that all we know of the hard to eradicate.

"How can there be a spiritual world?" Physical universe is insignicant comis the question that is forever coming pared with that which lies beyond the up. "What is it? Where is it? How power of the senses to grasp. If this did it come to be? What is it made of, and under what conditions do its inhab-

A mind of this type regards the ex- little of actual physical existence, what istence of an unseen universe as impossible, because to him incomprehensible, forgetting that the existence of the ma- spiritual? If we are blind and deaf and terial world is likewise incomprehensi- Wholly insensible to real physical existble; that it has not yet been explained; that we do not know what it is, nor how it came to be, nor why; that it is a mys- realities? With the limitations of the tery as great and unsolvable to-day, as physical senses made plain to our unwhen the rude, savage, half-animal pro- derstanding, how dare we assert the imgenitors of man first gazed at the stars possibility of any existence beyond the with dim wonder as to what those shin. range of these imperfect organs? ing points of light might be.

Because we have some little acquaint-him in partial relation with outer phys-ance with material things, we are apt to think that we understand them, when in him another sense, or power, or susin reality we know nothing whatever of ceptibility, which is bringing him a their nature or origin. We cannot explain the existence of the simplest thing with which we are familiar. A grain of sand is as inscrutable in its na-less process of evolution, another step ture and origin, as the solar system. Its in the process by which "internal relatiny being is the manifestation of a subtions are becoming adjusted to "exterstance and a force which the wisest hal relations." The psychic sense, like philosopher will strive in vain to comprehend. Nothing is so baffling, so unspeakably tantalizing, as the mystery which lies back of all physical phenomena, forever mocking our weak and fu. ality. Just as the vibrations which protile efforts to comprehend. Here they lie, within touch, and under our very yet we cannot so much as understand why a leaf-bud unfolds, or why moisture globes itself in a dew-drop. It a sense sufficiently refined to receive its will be time enough to demand an explanation of the unseen world when we of matter and spirit is not limited by have expained the existence of this our ability to comprehend it. That one. The one is no more a mystery which we know of real existence, is

Passing from outer existence to the life of man-what do we know of that? Take man first as a mere animal. Do derable substance called the ether, we know just how this wonderful piece doubtless are millions of existences as of mechanism, the physical organism, real as the solid earth on which we came to be as it is, and why? Do this, tread, yet imperceptible to the physical explain how all the bodily organs were senses of man. The ether-what is it? fashioned to work in such perfect har- We call it a fluid because it penetrates mony, and there remains a yet more and fills matter as water fills a sponge; wonderful thing to be explained—the behaves toward matter, in fact, as man himself, the mind. Do we know though matter had no existence. It what mind is? how it came into exist- seems to us like an exceedingly rarefied ence and why? when and where in the substance, and so it is when compared Will our with matter; but it is just possible that dim past it had its origin? materialist friend tell us what con-it exists under more than one form, that sciousness is? what intelligence is? it exists under three states similar to what thought and sensibility may be? the solid, liquid and gaseous states of where these things came from and how matter. Why should it not? It is so rethey came?

If we stand here in the presence of an densest ether would behave toward embodied intelligence, which we per matter as a fluid, and would so appear to us. A whole universe might be which we can neither explain nor unwhich we can neither explain nor un-derstand, the real cause of whose existence is wholly unknown to us need we Verse, and be just as real as our physmarvel or deny the existence of a dis-embodied intelligence, simply because unknown and invisible to us. One of the ethereal form in which it is clad is these ethereal worlds might lie close to not perceptible to our physical sense? ours, penetrating and wrapping our old Is the existence of an unseen intelli- earth round with its finer substance gence any more wonderful, any more of and yet we would know it not! a mystery, any more incomprehensible | Of course this is mere speculation and than that of the intelligence whose must be taken for what it is worth. bodily presence we perceive and with whom we speak face to face?

When every moment of our lives we more wonderful or incomprehensible are dealing with existences, material than the universe of mind and matter, and spiritual, the real nature and cause of which we know nothing, it behooves us to be a little modest in our assertions of what may and may not be possible in the realm beyond the senses. The physical senses of man, what are oped? Take the sense of sight. Time there can be no doubt. It cannot be was on this earth when the existence of made of nothing. And while we call it light was unknown to any living thing. spiritual substance to distinguish it but there was no eye to behold it terial. Only that is spiritual which There was life upon the earth and in pertains to spirit. the sea, but the sense of sight was un-

Light is a force, and being compara- for aught we know. We speak of mattively constant in its operations, cannot ter as existing under the three states of but work effects in organic matter, a solid, liquid and gaseous, because these substance peculiarly sensitive to the actions are all that are known to us. It is tion of incident forces, and for this real just possible that there may be a fourth son extremely liable to transformation. state, or a fifth, of which Why those changes which resulted in nothing, for the reason that we have as increasing sensitiveness to light were yet no sense that puts us in relation imitated in certain parts of physical or- with this kind of existence. It is just ganisms, we cannot say. The question possible that matter exists under nuof localization was doubtless a mooted merous forms unknown to us, that its point for ages, and finally settled by the higher and finer gradations constitute survival of the fittest. But a condition not one but many unseen universes, yet of sensitiveness once acquired would all built of one substance, under varybe fransmitted and increased—a change ing degrees of fineness and ethereality once set up in organic matter, becomes a cause of further change, by reason of the transformation of forces—until after countless centuries, we have the ruth of that which came to his prophetic mind dimentary eye, which was just able to as an intuition. distinguish the difference between the Because we cannot transform the densest shade and the most brilliant coarser into the finer, because we cansunlight, transformed into the seemingly not resolve the so-called material into perfect organ possessed by man and the so-called immaterial, as we resolve the higher animals.

series of modifications in organic mat. bility of such transformation nor of the ter, by means of which the inner consciousness has been made aware of the intangible. In vain do we strive to grasp the mag-

The point to bear in mind is this, that the external relations, the outer real and the possibilities of growth and unality, existed long before the organism foldment which it offers to the spirit of became developed to that degree that man. "We stand on tiptoe to foresee the vibrations known as light could the future," but it stretches away

velopment, the mind of man knows so

the rudimentary eye in primordial life

forms, is still in the early stages of de-

manner similar to the material uni-

But why should the existence of such

a universe, thus inhabited, be any

which we know exists, and whose ex-

istence we cannot in the least under-

The spiritual universe may be com-

posed of some substance infinitely more refined than the ether; but that it is-

And this same spiritual substance, so-

called, may be a first cousin to matter,

composed of some kind of substance

stand nor explain?

Superstition. Religion is defined in Webster's Dic-

tionary as follows: "Latin, religio, either from relegere, to gather or collect again, to go through or over again in reading, in speech, or

ject of worship, love and obedience; right feelings toward God as rightly

This is from the latest edition revised and enlarged by Drs. Goodrich and Porter. Old Noah Webster, who died in 1847, embodied in his definition 'the practice of all moral duties," but he took pains to add that "the practice of moral duties without a belief in a di-vine law-giver, and without reference to his will, is not religion."

"As distinguished from morality, religion denotes the influences and motives to human duty which are found in the character and will of God, while morality describes the duties to man, to which true religion always influences."

any sense religion.

And now we have in the Century Dic-As the five senses of man have put tionary numerous definitions of relig-

> lousness, religious awe. conscientious ness, exactness; origin uncertain, being hisputed by ancient writers themselves; (a) according to Olcero, relegere, go through or over again in reading, speech or thought; (b) according to Servius Lactantius. Augustine and others, and to the common modern view, religare, bind back, bind fast, as if 'obligation'

etc.
"1. Recognition of and allegiance in velopment, but already it is giving man dim glimpses of a hitherto unknown remanner of life to a superhuman power or superhuman powers, to whom allegiduce light and sound existed before ance or service are regarded as justly there was an eye-or an ear to receive

> right life of the spiritual nature as contrasted with that of the mere intellect-ual and social powers. "3. Any system of faith in and worship of a divine Being or beings; as the

doubtless but a drop compared with the boundless ocean of that which is. lews, Greeks, Hindus or Mohamme-In that invisible, intangible, impon-"4. The rites or services of religion:

> "5. The state of life of at professed nember of a regular ministerial order. "6. A conscientious scruple; scrupu-

> losity (obs. or provincial.) sense of duty."

a Deity. And I could quote various definitions given by freethinkers, all eliminating belief in a divine law-giver or reference to his will, which old Noah Webster declared to be the essential element of religion.

occurs only three times in the Bible, as "After the most straitest sect of our

"If any man among you seem to be religious and bridleth not his tongue, but deceiveth his own heart, that man's

religion is vain. "Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction

The definition of religion in James 1:27 is manifestly that of a monk; it says nothing about the worship of God

and again," is still more monkish. Nor "binding back" definition at all satisfactory.
The practice of morality seems to be

The Reverend Theodore Parker mainfaculties. He called himself a Theist and addressed the Deity as "Our Father and our Mother." But he made jest of orthodox plety, pronouncing it

in all religious organizations. But Jesus denounced it and enjoined only secret prayer. Nor did he ever make a public prayer or keep a Sabbath day. Ainsworth's Latin Dictionary gives eight definitions to religio-one more than the Century Dictionary. Number seven is "superstition." That I conceive to be the sum of religion in its last analysis, and the less we have of it the W. H. BURR.

The devil doesn't go about with

of people he May catch red-handed in their sins or turn from probity; The devil never stalks abroad—he has no time to roam

busy right at home. The devil never lies in wait where righteous people fare.

To pounce upon them unawares and drag them to his lair; He does no roaring through the land by day or in the night.
To throw obstructions in the way of

The devil's far too busy for such prac Attending to the crowds that flock down to him all-unsought!

ANOTHER "NEW" LINCOLN STORY -IT WAS FIRST TOLD TO RE-

ments.

THE PRESIDENT'S ARE. Colonel R. S. Lawrence of Washingon, who as a boy sat upon the lap of Abraham Lincoln in the 40s, makes an interesting contribution to the archives wherein are gathered the countless an ecdotes and quaint stories for which the immortal Lincoln was so famous.

When Mr. Lincoln was President he was visited by three influential Indiana politicians. These gentlemen were gunning for spoils, and with a view of relieving the President of routine toil had thoughtfully prepared their "slate" and duly subscribed to its provisions. One gentleman—a resident of indianapolis—was listed for postmaster; another hankered to be United States Marshal; from him in which he says in part, the third would be content should the "There is a very beautiful ancient spirit —a lady of about 24, I should say—the vour letter. She is a bright, ly upon him.

The politicians, having been presented o the President, indulged in a few commonplace remarks, then unwrapped their "slate" and placed it before the Chief Executive with a calm assurance. Mr. Lincoln received their overtures

with his customary complacency, remarking that the applications would be promptly filed, together with subseuent letters and indersements, with he department under which each properly belonged, and while the three men from Indiana were yet struggling to re-gain their feet, the President, in his plandest style, observed that the incident recalled a story he had once heard and, without waiting for a request, proceeded to unfold the tale.

It appears that an Oriental potentate maintained upon the royal payrolls a functionary known as the Imperial Wise Man. It devolved upon this wise man, among other things, to forecast and prophesy, heading off dire probabilities, and placing his sovereign in possession of valuable advance informa-

Upon a certain occasion the potentate gave notice to the Imperial Wise Man that it was desired to indulge in a royal hunt, and consequently important to ascertain accurately the prospective cli-matic conditions. The wise man retired for a couple of hours, during which time he consulted numerous charts and maps and made many fig-ures and calculations, finally appearing before his Majesty with a well-defined prophecy: the weather would be propitious during the ensuing three days. Thereupon the potentate, with his ords and ladies and heralds and a retinue of servants, all clad in gorgeous apparel, gold trappings, and fine linen, set forth toward the hunting preserves, some hours distant. Along about noon, when perhaps half the distance had been accomplished, the royal cavalcade suddenly came upon a fackass plodding along, bearing upon his back a peasant in coarse raiment. The countryman, perceiving the evidences of royalty. The countryman, quickly slipped from the back of the ackass, and, prostrating himself in the dust, sald:

"Most noble and august potentate, return without delay to 'your castle; a mighty storm is about to fall upon you, and your purple robes and fine linen and magnificent trappings and those of your lords and ladies and suite will be ruined and you will be drenched to the skin; return at once, O King, return."
The King and his court beheld cloudless sky and laughingly proceeded on their way, while the servants merci-lessly gibed at the poor countryman, who desisted not in his protestations. Within an hour a terrific storm arose; rain fell in torrents, and the wind bley with great violence, and, being withou shelter, the King and his lords and ladies and servants were soaked to the

skin and their fine trappings and rich apparel utterly ruined. Crestfallen and in bedraggled garments they put back to the castle with all speed.

The wise man was called before his King and made a sorry mess of his explanation. Of course, he was discharged and narrowly escaped with his

Thereupon the potentate summoned the countryman who had foretold the storm, informed him he-might consider himself duly initiated as Imperial Wise Man, and made the appointment public by special proclamation. The peasant received his appointment in a dazed sort of way, escaped from the royal presence in rather bad form, drew his stipend regularly thereafter, but made

no drafts upon his occult powers. One day, some weeks later, the King called the wise man to his chamber, and administered; a mild rebuke to the latter for his failure to prognosticate, asking him, incidentally, what he supposed he was drawing a fat salary for?

The peasant protested that he could not measure up to such responsibility: that he couldn't prophesy fifteen minutes ahead on the weather or anything else, and then and there tendered his resignation to take immediate effect. "But did you not foretell accurately

royal party and ruined our trappings and best clothes?" inquired the King. "O, no, mighty King," responded the "It was not I who foretold the storm, it was the tackass. He it is who, by some mysterious gift of discernment, s able to foretell the storm, and in token thereof he has a peculiar way of folding back his ears, I merely voiced to your Majesty in words what my faithful jackass expressed to me in his

own picturesque and silent way." Wherupon the countryman's resigna-tion was accepted, the jackass was duly installed as Imperial Wise man, and a royal decree to this effect, was sent forth.

"And would you believe it." observed President Lincoln, with a sly twinkle in his eye, "as soon as that peclamation became public every jackass in the kingdom wanted an office."

SPIRIT PICTURE.

Philosophical Thoughts on the Wonderful Universe of Is It Definable? Naught but And His Wonderful Reveal- Peculiar Photographs of a Narrow Escape from Being Some Facts in Reference Buried Alive. Mirage.

If there is space to devote to it, I should be pleased to give credit to one BUKE THREE HUNGRY OFFICE. of the noble veteran workers for a fine sekers who had aroused which may not be uninteresting to the many thoughtful readers of the country. many thoughtful readers of the everwelcome Progressive Thinker, who diligently scan its pages for every ray of light upon which at least a hope may be based that the allwise creative plan is grander, broader and deeper than the children of earth, yet in the infant class of the school of progressive un-foldment, have been able to grasp or

comprehend. The mortal side of my story will re late to that grand unfolded soul, and spirit artist, Wella P. Anderson. In 1893 I sent a communication to this paper which attracted his attention, and brought a letter from him that required answer, which in turn brought a letter

comes with your letter. She is a bright, beautiful spirit and is much interested in you. If you have a good reliable medium in your city whom you can consult, please do so, and ascertain if she is a guide of yours. If so, we will send a picture of her to you as a gift from her; there will be no charges on it, and you can accept it with our compliments."

This letter was signed Wella P. Anderson, Spirit Artist, and its reading set every fiber of my being aglow, for it contained corroborative testimony, having already heard of this spirit friend through Mrs. C. Cornelius, a sensitive at that time stopping here.

Personally, I need no further evidence of the fact that it is a great mis-take to talk of people as dead. No, friends, we don't die when we kick out of the old shell; we simply receive our spirit birth. This is Bible doctrine, first-class common sense, and oceans of satisfaction. In connection with this, it well to remember that the teaching of the forgiveness of sins is also a terrible fallacy. As we sow, so shall we reap, is Bible teaching again; there is no mistaking its meaning, and who will deny its clear-cut justice? Therefore, comes only to each one as we work it out for ourselves, and it will be much sweeter thus earned, than to try to sneak into any sort of a heaven by the atoning blood, anguish and suffering of any one. For this digression you had better blame my angel friend; having passed through the mill, she knows somewhat about it, and is very anxious that we should fully realize that spiritual advancement depends on our own properly directed efforts.

So I firmly believe that my kind friends, though living far apart, have really told me the truth about this angel's visits, and why should I not be eve it? The Bible testifies to angels' visits, and as the God we have heard so much about is just as kind, loving and obliging to-day as ever, there isn't the slightest reason to doubt the fact that the same blessed privilege is extended to them to this day. So, when a picture of this messenger from on high was promised me, my cup of gladness came mighty near being filled. It was promised as soon as conditions should be right. That took nearly seven years, and I think I could tell the reason why. but space is too valuable. Suffice it to say, that the picture was made this new year, and came safely to hand, free of prepaid. It therefore seems to have been solely a labor of love from a total stranger, for which I shall ever be grateful. And wonders to relate, the work of art that has been sent me, I can as readily see how it is possible to e alive after they say we have died, as to understand how such a piece of art work can be executed by a No. 2 Faber lead pencil. It is on heavy drawing paper, 22 by 32 inches in size, half-length figure standing, and therefore about life size. I dare not hazard a guess as to how long it would take a first-class artist to duplicate it, and think it would interest your many readers if the kind artists would send you a statement in regard to it, for there are not so many of to-day who are familiar with the beautiful art sketches of Wella P. Anderson and his guides. But they should

And now, if there is space. I have a few words to say touching the Question and Answer department. That grand man, Mr. Hudson Tuttle, long may he live to shed his brilliant light into the lark places. Though seemingly a walking encyclopedia, he cannot be expected to cover everything to perfection. There was a question some time ago about the picture of a mirage in Alaska to which permit me to say: In the sum-mer of 1889, I think, brother and I were n Juneau. Having a photo outfit along, we came in contact with an old pros pector who had dabbled somewhat in photography. Among other things he showed two negatives, 8 by 10 plates, that he said he had taken of a mirage or reflection in the sky. The first plate shows a fine park in the foreground lawn, trees, seats, etc.; back of that we see buildings, some in course of con-struction, plainly showing the staging The second plate is the same excep that the unfinished buildings are finished and staging removed. The second plate, I think he said, was taken one year later; the pictures are rather flat, being overtimed and developed, but being only an amateur, it is a wonder that he got anything, for he freely admitted that he labored under a heavy pressure of excitement at the time. He was rather jealous of the plates, but permitted us to make a print from of them, which I still have. I think he stated that it was in the vicinity of Mt. St. Elias that he first saw it, and that it can only be seen for a short time on a certain day in the month of June, if | Build and not tear down, the weather is right, and the question that presents itself by this time is, where is the original? Beattle, Washington.

MRS. NELLIE C. MOSIER.

HER SON NOTICED THE EVI-

DENCE OF LIFE. To the Editor:-The following special dispatch to the Cincinnati Enquirer, I clipped from May 30th issue of that pa-per, which no doubt will be of interest to many readers of The Progressive Thinker. Mrs. Mosier is one of our best and most relable test mediums, whose friends in the ranks of Spiritualism are

numbered by the thousand:
"Toledo, Ohio, May 29.—George B. Lawrence, of this city, returned from Cleveland, where he was called last Monday week by a telegram to attend the funeral of his mother, Dr. Nellie C. Mosier, of that city. Mr. A. C. Law rence, of New York, who is prominent in theatrical circles, a second son, was also in attendance. It was announced that the mother had died from a sudden attack of heart failure. When the two soils arrived they found their mother haid out for burial and everything in readiness for the funeral which was arranged to take place Tuesday afternoon. Mrs. Mosier is not dead, but came very near being buried alive.

"In speaking of the strange occurrence Mr. Lawrence to-day said that while his step-father, brother and himself were in the room all alone with the supposed corpse at 1:15 Tuesday morn ing they discovered the horrible mistake which came near being made. The first sign of returning consciousness was noticed by himself when he saw his mother's eyelashes quiver. He says he became so excited that he could not speak. All he could do was to point with his finger toward his mother's

"Mr. Lawrence says that his mother told him since that she was conscious all the time of what was going on about her of the preparations for the funeral and every other detail, but was unable to move or speak. His mother is still very weak, but is on the road to com-

plete recovery.
"Mr. Lawrence says that his mother always has had a horror of being prematurely buried, a fate which, it is said befell her sister. He also says that his mother's supposed remains were viewed by a number of physicians, as she had many friends in the profession of which she is a member, and not one of them noticed anything in her appearance different from that of a dead person."

Thus it has again been demonstrated that the majority of the know-all-M. Ds. (the old school of, course) know but little outside of the doping of humanity with a thousand and one poisonous lrugs, and through their ignorance of nature's laws, thousands of people have been buried alive. That Mrs. Mosier's body escaped so sad a fate will be grat ifying news to her friends who are legion, and specially will it be true of the managers of Lake Brady who have engaged Mrs. Mosier for most of the season of 1900. Now that her body has escaped so sad a fate we sincerely hope she will rapidly recover and ere long enjoy her former good health, so that on Sunday, July 1, the opening day of the assembly meetings at Lake Brady, the angel world, through her as their instrument, will deliver many grand and consoling messages to those who are present that day. E. R. KIDD. Canton, Ohio,

THE SONG OF THE WOMAN.

They'll never have done with fightin' on land an' over sea; Government-government, what does i care-what does it care for me? Bugles must blow an' flags must wave

an' the muffled drums must beat, lay him dead at her feet? They'll never have done with the fight

in'. Forward the columns sweep; I hear the shout o' the captains as tend the hearth an' weep. For off an' faint-but I hear it; an' a white, dead face I see Under the sod in the grave that God an'

government makes for me! His hair was like the raven's wing. (I joy that my lips have prest, As it fell in its flowing beauty, this dark

lock on my breast!) An' his brave, bright eyes looked love to mine—they I shall never see Till God at the great white Judgment

day shall give him back to me. Bible they've got for battles: For men have fought an' died Ere the Prince of Peace said strife

should cease—the prince that they hough a woman's tears bedew the years, shall they stay the crimson

What can you do with government with Bible on its side?

Men must fight the battles; lover an' lass must part; But what is a star of glory to a woman's broken heart? Government's right, they tell me, an

the wrong must righted be; Give the lass then to her lover—an' my dead love back to me! -Frank L. Stanton.

MY BENEDICTION.

Give more than you take, Spend less than you make, Ask less than you lend, And be all men's friend, And so may peace attend thee.

And with patience wait, And so may grace commend thee. Smile more than you frown,

Be pure, just and strong, Do good and hate wrong, And so may love defend thee. B. F. SLITER.

EVOLUTION.

Rev. W. L. Pickard, Cleveland, Ohio-Dear Sir: In your sermon yesterday as reported by the daily papers, you are made to say, among other things: "A little girl passing the monkey cage in Gordon Park said to her parents, Just think, people have descended from these miserable things." This statement was an insult to the teachers of Cleveland and elsewhere. I am inclined to the belief that the child was joking and the shudder was assumed, for no one with sense believes that Darwin ever taught anything of the kind, and if any do believe it, it would justify the belief that at least some people had monkeys for ancestors, whether Darwin taught it or not.

Misrepresentation from the pulpit ought to be a serious matter. This monkey business is an old fossilized falsehood, promulgated principally by the clergy to hoodwink their dupes, and am surprised that you got caught in

I challenge you or anyone else to show that Darwin ever taught it, and I will say that if teachers teach that he did, they certainly are unfit for the positions they occupy. Darwin's theory of evolution (founded, by the way, on long years of careful investigation and hard work) in regard to the origin of species, was simply that all animal life was at one time the same thing. It might be illustrated in this way: "A" cuts down an oak tree from which he makes hitching posts, chairs, tables, book cases, etc. While there is a vast difference in appearance, yet all came from the same source; in one case, nature takes ages and ages to do its work; in the other it is done by the ingenuity of man in a short space of time. The hitching post was never a book case and the book case was never a hitching post, and it is the same in regard to the above theorya man was never a monkey, and a monkey will never become a man. Darwin's theory is the only rational explanation of the differences in species of the same kind, including man. Climatic influence had a wonderful effect upon both animal and vegetable life. but it would take many centuries to

Do you really think it broadens the intellect of children to teach them that God created ne world out of nothing in 144 hours; that a snake literally talked o good old Mother Eve in the Garden of Eden, or that Balaam's ass conversed with its rider?

Do you think that the promise of forgiveness and that the shedding of Christ's blood would atone for man's transgressions, by so simple a process as "believing," tends to prevent crime? Do you not think, that to educate children to usefulness and to instill in them the advantages of a life of honesty, virtue, love and humanity, as taught by all the great philosophere of all ages, so far as history reveals, has a greater influence for good on them than the teaching of the Bible alone, as a whole? The personal God idea is fast dying out, and yet the world is getting better and more humane. It is true that both England and the United States are at war under a strong Christian influence, but there is less cruelty than formerly; the women, especially the virgins, fare better than they did in Joshua's time, when he fought under the direction of

The Reign of Mammon.

God himself, if the Bible is true.

"Seek ye first the kingdom of heaven (by doing something useful for somebody) and all things else shall be added." Is this true? Has it been tested in practice, in business, by any so-called business men? Is there any honesty and justice in so-called Christian nations, in church, state or business between Capital and Labor? If not, what will become of all these people after so-called death, which is life in happiness or suffering according to their deeds in the physical body before their departure to spirit life. All men are on a journey toward heaven or hell, 'here or hereafter." If the Bible is true: if not true, it should again be revised, for the benefit of moral law-breakers. I quote from the Boston Herald, May 15, 1900, from an editorial on the Reign

of Mammon, as follows: "In the Senate, the college, and the church, as well as in the market, the shop and the parlor, it makes its baleful spirit evident. The worst of the matter is that there seems to be a steady increase of cringing submission to its assumptions and its demands, less independence of its behests, less confidence in the superiority of other motives and other satisfactions, less contentment with modest compensations of industry, less cheerfulness in conscious rectitude in our humble lot, in sobriety, in frugality, in sacrifice, in do-

mestic simplicity, in social helpfulness." Brother Jesus is reported to have given no attention to material things, and said his kingdom was not of earth. God, the Father, was spirit, and they

that worship him must worship him in spirit and truth. "Be ye perfect, as your Father in

heaven is perfect." "Ye cannot serve two masters."
"Ye cannot serve God and mammon."

"A house divided against itself cannot stand." In contradiction of the life of the humble Nazarene, his so-called representatives indulge in great wealth and luxuries in the midst of the suffering, starving poor. It has been said that the

material wealth held by the churchthe pope, cardinals, bishops, priests and preachers, would be sufficient to proride every poor man with a productive Also, the excessive salaries and stealings in Governments would pay for a

new silk dress for every woman, and free suffrage, that would secure free education for all her children, and "Peace on earth and good will to men." B. FRANKLIN OLARK.

Belvidere Seminary, N. J.

generations, to their present seemingly

the higher animals. What has taken place? Simply a long gas, is no reason for denying the possi-eries of modifications in organic mat-bility of such transformation, nor of the outer reality, or as Herbert Spencer would say, "by which "Internal relations" have become adjusted to "external relations and relations"."

In vain do we strive to grasp the magnitude of that which lies beyond the range of the five senses. The imagination staggers in its attempt to realize

reach the inner consciousness and pro- realm beyond realm, far beyond the duce the impressions which we call range of our vision, into the unlimited and the unknown. What is true of sight is true of the other physical senses. They have been An outer distance, when the first is developed from a general condition of hailed;

"Still there lies sentiency in primordial life-forms, far And still forever yawns before our sight back in the dim past, through countless An utmost—that is veiled." NORA BATCHELOR.

in thought; relegens, revering the gods; or from religare, to bind anew or back, to bind fast.
"1. The recognition of God as an ob-

apprehended: nletv."

The revisers modified this as follows: ethereal universe which -we call the ences, which lie all about us, what must be our condition in regard to spiritual

> Thus the revisers sought to dodge the question whether morality alone is in

"Religion: reverence toward the gods, fear of God, piety, conscientious scrupu-

"2. The healthful development and

isted prior to the development in man of Christian religion, the religion of the

the practice of sacred rites and cere

Some of these definitions eliminate the idea of worship or any reference to

The word religion (Greek threskeia)

religion I lived a Pharisee."-Acts

and to keep himself unspotted from the

In Galatians i:13, 14, the Greek word translated "Jews' religion" is Ioudais-

and is therefore imperfect.

And Cicero's definition, "to read over

a modern addition to religion. The expression "religion of humanity," first used by Thomas Paine, the Deist, has become the shibboleth of the Unitarians. Is not humanity alone sufficient? tained that the religious element was the strongest in the republic of human

Public prayer is the dominant element

THE DEVIL.

mask fixed o'er his eyes; He never puts on anything intended to The devil never steals around in search

Around in search of victims-he's kept

men whose aims are right;

Know more than you say, Act more than you pray, Love more than you hate,

Grand Rapids, Mich.

LIFE AND EXPERIENCE IN SPIRIT LAND

A Series of Letters from Spirit Franz Petersilea to His Son, Carlyle Petersilea.

LETTER NUMBER TWENTY-SIX.

I have now written twenty-five letters for publication. With this I commence the twenty-sixth. At first I could not be sure my letters would be published to the world, consequently I made no especial preparation but addressed them to my son Carlyle, who has from the first been more that glad to hear from me.

Dear Friends,—for hereafter I shall address the public -Do not allow any thought to become crystallized or fossilized. The moment one does so, all progress is at an end. No matter what mistakes one may have made in thought, do not hesitate to change that thought for one which is higher and better. If a new truth dawns on the mind, do not fail to accept it, also publish it to the world and your friends: for this is progress-progress in thought. Finding Editor Francis kind enough to publish my letters-for I much desired they should be-I have, since writing my last, taken great pains to prepare myself to be heard by the world at large. I wish to lose my own personality, allow it to drop out of sight entirely, that truth may appear instead of Franz Petersilea.

Through many witnesses truth may be established; consequently I have visited and drawn together a large band of progressed angels or messengers, all desiring to give what truth they may be able to through this particular channel. I must, necessarily, still be the door-keeper, or as you of earth are wont to call it, the control. Still, this is not precisely the proper word to use, especially in thought-photography. Guide or guardian suits me better, for I shall allow very many of the great and good ones who have become interested, to give their thoughts as occasion requires; but, before proceeding, I would like to say that my son Carlyle desires no credit for anything that we may give and, of course, he would also like to escape any censure. Credit or blame in this matter really does not belong to him; but, we here most sincerely thank him for allowing us the privilege of giving, through his assistance, the truths that we so much desire to give to the world. Now, as I introduce one after another of the great and good angels, or messengers, to those who read these letters, do not be astonished or incredulous, for I will not deceive you or introduce deceiving, false, or lying spirits.

When I was in the earthly life I held myself in the dignity of what I conceived, at the time, to be true. I associated with none but the good and true or, at least, I scalled no man friend that did not prove himself to be so; and, most assuredly, after twenty years of celestial life I give not fallen below what I was on earth. I have but one desire—Truth—and with it to benefit humanity and all with whom I may be brought in contact. And, now, allow me, my dear earthly friends, to introduce to you the soul or spirit of Charles Darwin.

"My friends, I think I am not a stranger or unknown to the most who will read the lines which I shall cause this hand to write. No doubt you all know that I was a naturalist while with you in the-material or natural body. While in that body I studied very closely to gather all information possible concerning the material or earthly world. I was very eager to know how all things came to be and how they existed. I wanted to know all about the flora and fauna-all about insects, birds and animals, and, last but not least, all about man. I thought if I commenced with the very lowest forms of life and followed the chain up link by link truth could not fail to appear. My whole earthly life was spent in this arduous undertaking, and I sincerely believed that I had discovered truth and nothing but truth in all her majestic beauty, and I passed into the celestial life firmly convinced that I was

"My friends, I had found one of the jewels belonging to truth; that was all. The Goddess herself was still veiled and coy. I had grasped the jewel, but truth had escaped me. Yet, I caught sight of her beautiful face still beckoning me on; but before I could overtake her I must retrace my weary steps and commence once more where I commenced at first. I had forgotten something, and must go back and find it. What had I forgotten?

"I had forgotten the spirit, the soul, the animating principle, the real cause of all that is, or was, or ever shall be. I had been delving in matter to the exclusion of soul. The real cause of life had escaped me and I was holding dross in my hand. I was dealing with that which covered and concealed life, to the exclusion of life itself. Now, I desire to retrieve my mistakes and thereby set things right.

"I was right in so far as the evolution of the material is concerned; but, I had entirely overlooked involution. thought that if man had a soul-which I very much doubted—that continued to exist after the body was dissolved, that he had attained it through the process of evolution, and, right here, my friends, I shall ask you: How can anything be evolved that did not previously exist? Here is where I made my grand mistake. I was trying to evolve mind from matter: That is-I was trying to mold matter, gradually, up into mind, thence into spirit, and thence into the immortal soul, providing there were one. But of this I never felt assured. In commencing with matter I ended with matter, although not fully admitting this to the world.

"Now, when a man makes a mistake—as all men are liable to-he degrades his manhood if he does not admit it -if he does not make amends and try to retrieve his error. "When with you, in the form, I did not know that I was mistaken—thought myself right—therefore could not do and mistakes before the world.

"Through my instrumentality and teaching a great portion of mankind are swayed and now, finding that they are swaying in the wrong direction, it grieves me much, as it will all honorable-minded men and women when they

"How it grieves the beautiful-souled Nazarene, when he looks back to earth and finds, that in his name, the most dreadful dogmas are taught. Oh, how his gentle soul has been wrung with the most agonizing grief. He desired to God created the earth from chaos, and I hope to talk on teach the world all that was good, loving, gentle, true. this subject at another time. How could he, then, dream that men would misunderstand his teaching and meaning as they have? It was really some of these misconstructions that drove me away from so-called Christianity, that sent me searching out evolution. I could not believe in the old Bible myths, such as a personal God creating the earth, and all upon it, in six days out of nothing or chaos. I could not believe was synonymous with Spirit, and the three Gods, or the that he created a man, called Adam, out of the dust of the Godhead, meant Soul, Spirit, Matter-three principles ground, then breathed into his nostrils the breath of life. combined in one. "And the Spirit of God moved on the I could not believe that he took a rib from Adam and made | face of the Deep." Now by this was really meant. And | To higher heights sublime, from it Eve. I could not believe in the talking serpent, the Spirit and Soul descended into the Deep, and upon Rule the whole universe, and ever the fall of man, and the atoning blood of an only begotten | the face of the earth, and this created the living things son of such a foolish God. Oh, no; I could not believe within the sea and upon the earth. any of these stories, but knew they must be false, fables, How true and sublime! Come, Christians, let us shake Under their weet dominion, till myths, and I went searching after what I hoped to he hands and be friends. truth, and, as before mentioned, found one of her jewels -evolution-but did not discern its twin jewel-involu-

"Now, allow me to make amends, I beg. If you knew how much happier I should be, how much more good I could do the earthly world, you would all listen to my voice and allow me to retrieve my errors.

"I had not been long in the celestial life before I was eager to know, beyond doubt, if my theory of evolution also followed the same chain of thought, had been engaged rior creatures, will discover his error on looking at the in the same researches—was true; and, to my grief and facts.—Herbert Spencer. amazement, I found that it was but half true—that my | Life is made up, not of great sacrifices or duties, but of materially blinded eyes had entirely overlooked the most little things, in which smiles and kindnesses and small obimportant part. Now, allow me, in a few words, to tell ligations, given habitually, are what win and preserve the

My speck of protoplasm, or matter, could not of itself take on any form whatever except simply that of rotundityno, not even that, not even the lowest possible form, without the soul-germ, and soul-germs were distinct entities and never evolved one into another, or one from another -no, not even the smallest or most minute; that eternity was filled with these soul-germs as it was also filled with matter and spirit. In fact, eternity consisted of three primary principles, matter, spirit, soul. At first they were all minute points or atoms: A minute point of pure flame, or spirit; a minute point of matter, or clothing; a minute point of soul, or germ; but the soul-germ was that which fashioned and made use of, or covered itself with spirit and matter; that all soul-germs, or germs of life, no matter how low in the scale they might be, were distinct entities and could not develop into aught but their own distinct individualities.

"It now seems very strange to me that I could have overlooked such a great eternal truth.

"But you ask me: How, then, is evolution partly true,

or'a half truth? "Because one form of life makes the conditions for a higher form to appear, makes it possible for the next grade of soul-germs to take up the matter which the former threw down, after developing in full all that nature designed them to be. The good guide of the sensitive whom I am using, informs me that he has already written all about this. So I need not reiterate it. He has told you the truth.

"If evolution were true, as I thought and taught when with you in the form, why one man or race of men might gradually evolve into another. How absurd it all seems and childish my thought. Races do not evolve one from another or one into another. A white race can never be evolved from a black one-never under any circumstances. That they may mix slightly, up to a certain point, I admit; but, beyond that point, or limit, they can-

"Look at the American Indian. He does not evolve, he dies. It will be the same with the black man and African "Many think the Africans will evolute gradually into a white race. ' Never! They also, as a race, will die but not evolute. A horse and a donkey may be crossed but can go no farther. You have a hybrid or mule and that is the limit. The mule ceases to propagate or evolve.

"The Chinese nation has been on the earth thousands upon thousands of years—aye millions. That nation has never evoluted into anything but the Chinese. When China is conquered by other nations, as it will be sooner or later, the Chinese will also die; but they will refuse to evolute. They will never become a white nation. Chinese

| Some one who has need this accurate the mind and the some of the earth, of the spirit world, or both, and must select any other books in the list that the some of the spirit world, or both, and must select any other books in the list that the some of the spirit world, or both, and must select any other books in the list that that you may select will be sent to you for \$1.10. You are at liberty to select any other books in the list that the select any other books in the list that you may select will be sent that you may select will be sent to you for \$1.10. You are at liberty to select any other books in the list that the select any other books in the list that the select any other books in the list that this office. lute. They will never become a white nation. Chinese they were and are and ever will be. That nations mix slightly, is admitted; but this does not continue. They die out as nations.

"One may cross roses and flowers but the tendency is ever to return to that from which they sprung. I admit that climate and conditions favor certain species to the exclusion of others, but the germs are forever true to themselves and naturally gravitate, or are attracted to the country or climate, favorable to their growth.

"I can never, under any circumstances, be other than Charles Darwin throughout eternity, and I am simply a developed soul-germ—the soul-germ of Charles Darwin developed up to my present condition. I shall never evolute into any but Charles Darwin; no more will the slight- either by a careless, evil life, by seek- work and success; if the membership est thing that lives, moves, or has being and life.

"The Egyptian nation gradually disappeared—that is the greater part of them-but-they did not evolute into

"Dogs have been dogs from remote antiquity, and they have never evolved into any other than dogs; and horses will never evolute into any other than horses. But you ask me: Did man evolute from the ape or gorilla? and I body is at their service. Many weak- and popularized, afford opportunity for reply: The ape and gorilla made it possible for the soulgerms of mankind to at length be inhaled and developed as men upon earth; but, all nations did not have the same root, and the soul-germ of no man ever came from a monkey, ape or baboon. The highest possible ape or baboon was able to inhale and make use of a germ a shade higher than itself. In this sense evolution is true and, as thus using another's organism, those We should consider our local societies you see, is but half a truth. The whole truth is involu-

"My friends, the sensitive is new to me and I am not as | guilty. In sinning and dragging down | ings. We should remember the laws of well versed in thought photography as are some others. have said about all I can at present but hope to be able to say much more at another time. Sincerely yours for CHARLES DARWIN."

Mr. Darwin found it difficult to control longer, being his first attempt to make use of the powers of any sensitive, and I wish to add a few words.

Mr. Darwin has told you that races of men, also different species of animals, do not run into each other, and I will here state the reason why they do not. All nations are graded and exist as nations—distinct nations in the eloquence and the susceptibility of their germinal state—in the soul-germinal state—and when a nation has reached the development which nature designed for it, it disappears, or dies out; and so of all species of animal, insect and reptile life—so of all vegetable its jaws. and floral life. When the earth has no further need of horses they will cease to exist or die out, and so of all ranks of Spiritualism. They are a these facts made clear to the masses other animals; and, as the ages roll on, man himself will detriment to the cause, and an injury and mankind brought to realize that, inalso disappear from the earth; but, all these things, together with man, will be simply moved onward and upward into a higher state and condition.

Man while developing within the material needs all that is developed within the material, and when he reaches the spiritual or celestial, he needs all that the earth has developed which he considers beneath himself and could no more get along without it, in the spirit world, than he can in the material world.

My friends, let the solemn words of Darwin refrain what I now so much desire to do-retrieve my errors again and again within your souls-repeat them to yourselves over and over again: Spirit nor Soul can ever be evolved from Matter. Spirit is Spirit forever. Soul is Soul forever. Matter is Matter forever. A thing cannot be evolved from that which does not possess it.

> When Spiritualists accept the idea that spirit and soul can be evolved from matter, they are accepting that which is far more ridiculous than the Christian's idea that something can be created from nothing. But, there is a great verity at the bottom of the Christian's idea that

> If the ancient languages could be perfectly interpreted and understood, the Christian and the Spiritualist would not be very far apart: "In the beginning was the Word and the Word was God," and the Word created the earth and all thereon contained.

Now, among the very ancient philosophers, the Word

FRANZ PETERSILEA (To be continued.)

There is no baser deception than teaching human beings that God will answer prayer.—Investigator.

The reason why some people do not have a "quiet Sabbath" is that they are too much concerned with what others are doing on that day.—American Sentinel.

Whoever thinks that men might have full sympathy -which by the way was not entirely mine, for others had with their fellows, while lacking all sympathy with infe-

you what I did discover: Matter, Spirit, and Soul-germs. heart, and secure comfort.—Sir Humphrey Davy.

the Unscrupulous.

There are notable frauds outside of in comparison with which those perpetrated under the name of materialization sink into insignificance.

For instance, when a medium presumes to become surrounded by a band of spirits under the various names of Abraham Lincoln, George Washington, Henry Ward Beecher, and many others of that class of grand and noble persons who have long since passed to the higher spheres, and under their supposed and pretended influence proceeds to hypnotize sensitives to do her bid- thereto. If we should substitute the ding for gain regardless of the rights | word Education for Spiritualism, and and aspirations of said sensitives and should call our cause modern Educatheir families; proceeds to organize "all | tionalism instead of Modern Spiritualthe higher forces" of spirit into one ism we might, perhaps, have less band, with herself as the high priestess, trouble in determining what it really is. it can pretty generally be put down as a delusion and a snare, and when such plish very much as now organized. To hypnotism is carried to its extreme limi- do this, we must first make a radical tations and sensitives become tem- change all along this line; in fact, there porarily unbalanced under its power, it | must be a complete overturning with us becomes a crime the perpetrator of and a swapping of places; the present which should be severely dealt with.

quent under the cloak of Spiritualism. top, so far as authority is concerned. There may be some method by which those farther advanced spirits can send | basis of all there is in our organization | siderable less than actual cost to us. their thoughts to earth, in fact there is and should always retain and exercise but little doubt that they do, so long as | all executive authority. As now contheir interests are with their earth stituted, the N. S. A. is an anachronism friends; but as to their putting up, as in our ranks and a standing menace to a grand high "mogul" around whom to our cause. Just now, it is not strong revolve, and from whom to evolve a enough to exercise much arbitrary "great reform," one so far below their power, and its present officials may be own intellectual standing, and concoct and doubtless are, very worthy, but some kind of selfish, narrow scheme in | who shall come after them, and what which they never were interested when | designing ambition might attempt with on this side, there is evidently some- this opportunity, "This must give us

There are cases in hypnotism where a. often so sacredly abides there.

librium, and once clear gone a life is able helper. wrecked, and often those dependent | There is no room in the movement for

which it requires time to recover:

ways, and those who foolishly or care- ways. can often obtain such power over them | all. as to make them; a non-entity, whose | Our camp-meetings, altered to suit, willed persons who in pure surroundings | necessary and pleasant gatherings and would lead only a good and pure life, conventions. These could be arranged are drawn by evil surroundings into into district, state and national convencontrolling spirits who have thus made | swap ideas and gather information ad sponsible somewhere, sometime. For good time also.

and females possessing, perhaps, somed teachers. medial powers, to go about advocating hearers, lead many into the delusion. who must awake some day to a realization of their own stupidity at not seeing

THE SOUL.

chains

Within these dim domains-Like a bird within a bounden cage. It seeks its heritage.

It would be free, to sing and soar away Into the dazzling day. But when a great soul sweeps beyond

And keep of mortal men. Does it desert its loved ones here below? answer, Never-no!

It cometh back, celestial and refined Of dross, unto its kind. It walketh day by day, through gleam and gloom,

Unto the very tomb, With all its friends, and comrades here

And this full well I know! It counsels them, in many a subtle way, From day to furthest day;

It helps them bear their trials and be And to withstand the wrong. Thus do the spirits that have passed

from time higher no

Will mortal man aspire,

In time itself shall flower, When crime and sin, and wrong for-

Shall vanish from earth's shore,

And the last sangreal shall be found! Forever sense control! WILL HUBBARD KERNAN.

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this office. "Longley's Beautiful Songs." Vol. 2. Sweet songs and music for home and social meetings. For sale at this office, ture. Scholarly, masterly, trenchant. Price 15 cents

A DANGEROUS THING. A FEW MORE REMARKS

Hypnotism in the Hands of Touching Upon Spiritualism and Its Needs.

"Nulla Vestigia Retrorsum" is Broththe physical phenomena; in fact, frauds | er Francis' motto for modern Spiritualists, to which might be added "Sed Excelsior," meaning together, in a free translation: No going backward, but forward and upward-a very good motto for anybody, in my opinion.

I agree with Brother Francis, too, that "Our cause" is an educational one; the promulgation and general dissemination of knowledge concerning certain natural phenomena of human life, and incidentally such teachings in natural and moral philosophy as may be related But we should not expect to accomtop made to take its proper place at the Such things are becoming too fre- bottom, the local societies put at the

Our local societies are the source and thing very retrograding, in life after all. pause," and condemns it with me.

A simple, educational, reform movewife or husband would be justifiable in | ment, such as ours, has no need for a invoking the law for the protection of "Head" of this kind, but as a central. the sanctity of home and the love that | national committee, created by the local societies in convention assembled careful nursing to again gain its equi- might be a useful adjunct and valu-

upon that one must go down too, and anything but local societies, all others some one who has held this accursed are hindrances and must go. We do not sooner or later suffer the penalty of the should make, and keep, our societies just as completely domocratic in form These are a few of the damaging and management as possible. There things that rise up in the midst of our | need be but one or, at most, two permaprogress that threaten to overthrow the | nent officers in any society, and these cause, or at least give it a back-set from | to do necessary work, a secretary and treasurer; these should be chosen for There are many things in the philoso- certain stipulated terms and are, generphy of Spiritualism as generally ac- ally, the most useful working members cepted by the best reasoners in the of a society. A temporary chairman or ranks, one of which it will be well to presiding officer should be chosen at every meeting, and the whole society to-"This power of controlling or over- gether should do all the balance of the shadowing a mortal by a spirit, either | necessary thinking, planning and work, in the form or out, is used in many the will of the majority controlling al

lessly make themselves liable to it If there is not interest enough in its ing in a frivolous spirit of mere of a society are not equal to its decuriosity, or by becoming over-zealous | mands upon them, of course, it will fail to reach the hidden mysteries of nature, of its high purpose to this extent. There often find, to their great sorrow, that is nothing compulsory in the movement, the low spirits who haunt the earth it is purely a voluntary one, and unless plane, even those from much lower we have it in us to do the necessary spheres than they themselves belong to, work, it will not be done by us, that's

acts for which they are but partly re- | tions as occasion demanded, and then sponsible-acts for which indeed those and there we could meet, discuss and use of weak mortals, will be held re- libitum and at wholesale and have a

evil spirits will have to render a terrible as schools affording the decarnate an account, since they have been doubly opportunity to assist us in our teachanother soul, they sink themselves to a affinity in this relation, that like atdepth from which perhaps many cen- tracts like; that a worthy capable inturies of suffering cannot free them." strument is more likely to occasion sat-This is the position taken by most isfactory results than one who is not. writers along this line to-day, and is a We should remember that grapes do not grow upon thistles, or figs upon I repeat, it has been only too common | thorns any more now than they ever within the last few years for both males | did, and be careful in our selection of

Foremost among our teachings should some great reform or scheme that, as be the central basic truth of the contican be shown by and through them, is | nuity of life, driving away all doubts, projected from the "higher spheres" in fear and dread on that subject, giving spirit life, and by the power of their mankind to know everywhere that death is only a necessary change in life. This done and man assured that nothing can stand between him and the consequences of his own acts here or herethe trap before getting their foot into after; that he, in a measure and to a certain extent, is master of his own pect, as intelligence advances, such a revolution and change in private and public opinion and acts as shall greatly assist in hastening here on earth, that condition we have been taught to look forward to as "Heaven," meaning, as we all know, a place where common

sense and even-handed justice prevail. To know that we may assist in this good work, may accomplish it, ought to be sufficient incentive for a little personal sacrifice and effort. But thing won't go," sisters and brethren. without a little cash. This is the sphere of cash and a little of it is required in every business. Buy papers and books and read them and pass them around among your friends. The Progressive Thinker is a valuable aid and worker with us, an omnium gatherum, that should be read by every Spiritualist. Ofttimes one number is worth the price of a whole year's subscription. Bro. Francis is moved by the right "spirit" or right kind of "spirits" and if not infallible, this only proves that he is one

But let us reorganize, or rather, organize properly. Then we need not be so particular about creeds and things of that sort. Where there is no authority but the common people, no opportunity nor incentive for its abuse, creeds are as harmless as spring water. Properly organized we have "the dead wood"on creeds, and that's why I am writing this.

J. M. HUMPHREY.

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THE TALMUD.

light, and now and again rays of bluish

light were shot down on my body.

When this was done I saw the body

jerk and quiver. It was being charged,

as I may say. I noticed, moreover, that

seemed dark, and the light by which

spoke to me. They sounded very much

cately modulated, and sounded as

plained to me that I was seeing an ac-

tual scene which was intended to show

me how the spirits operated, Rector

was writing, and it was not done, as I

had imagined, by guiding my hand or

by impressing my mind, but was done

by directing onto the pen a ray which

looked like blue light. The force so

directed caused the pen to move in

obedience to the will of the directing

spirit. In order to show me that the

hand was a mere instrument, not es-

sential to the experiment, the pen was

removed from the hand, and kept in

position by the ray of light which was

directed upon it. To my great surprise,

it moved over the paper and wrote as

and was warned to keep still, lest I

part of what is written above was

could be made in the same way without

aid of my spirit or myself.

room was very light.

for the future.

ing no one.

larger audiences when he comes to us

again at the beginning of the fall

Professor Lockwood has opened a

His lecture on the X-Rays was one of

His discourses are given with dignity

His lecture on divine and sacred love.

so very often termed free love, and

cast upon Spiritualism and its followers

as a degradation, was handled with so

much care, so much delicacy of feeling,

inspiring every one present with the

sacredness of its meaning, that a storm

this, our City of Churches. Our people

ELIZABETH F. KURTH.

were written as I described above.

really done without the intervention of

before. I cried out with astonishment,

THE SPECTER HAND.

Haunted Palaces of Queen Victoria.

to scoff at the specter hand which has Rizzio, the troubadour admirer of Mary created such dire alarm at Queen Vic- Queen of Scots, and it is noteworthy toria's palace of Hampton Court, and that when any member of the Queen's which has caused an artist of the name family is forced to spend a night in the of Haynes to abandon some very lucra- capital of Scotland an hotel is preferred tive work in the palace, which he had to the royal palace. The specter of undertaken on behalf of the govern- Herne the Hunter is believed by superment, I would recall to mind the fact stitious people to roam under the oaks that ever since the reign of King Henry of the Home Park, at Windsor, during VIII., who compelled Cardinal Wolsey certain times of the year, and while the to surrender to him the regal abode ghost of King Charles I, has, according Has sech a notion ever come to you? which the too ambitious prelate had to the testimony of the wife of the presbuilt for his own use, Hampton Court ent Bishop of Winchester, herself a Palace has always had the reputation daughter of Archbishop Tait of Canterof being haunted. Although a beautiful bury, been seen promenading the cloisplace, and exquisitely situated in the ters of the deanery of St. George's For in the ringin' of that laugh o' his suburbs of London, surrounded by the Chapel, at Windsor, the supernatural | So cheery, an' so honest, an' so free, loveliest of grounds, none of the royal appearance of Queen Elizabeth, the I feel his love for me so strong an' family, no matter how great their pov- Queen Bess of Shakspearean days, in erty, will consent to inhabit it, and the Queen's library at Windsor, has Has sech a feelin' ever come to you? even Princess Frederica of Hanover been witnessed and placed on record by When father laughs I often 'magine and of Great Britain, after her mor- the Royal Librarian, by a subalttern ganatic marriage with her dead father's of the Coldstreams doing duty as an private secretary had led her brother to officer of the guards, and last, but not stop her allowance, and to render her in least, by Empress Frederick herself, the A-playin' of their little earthly games, that way absolutely dependent upon the most matter-of-fact, scientific, and least bounty of her cousin, Queen Victoria, superstillous of all the daughters of spent as little time as possible in the Queen Victoria. handsomely furnished suite of apart- The appearance of the White Lady in ments placed at her disposal by the the old palace of Berlin and in the Hof- Did ever sech a thought occur to you? Oucen in Hampton Court Palace, and burg, or Imperial Palace at Vienna, on preferred to lease small furnished villas | the eve of the demise of any important and apartments elsewhere, mostly at member of the reigning houses of Haps-Biarritz. In one word, she preferred to burg, and of Hohenzollern, are matters pinch herself, monetarily speaking, not only of historical, but also of milirather than to live in the haunted palace. There are many people who will fateful appearances to soldiers on duty. be disposed to deride this as idle super- in the palace figuring in the military restition. But artists of the reputation of ports, while the Royal Palace of Stock-Mr. Haynes do not relinquish profitable holm has been haunted to such an expieces of work, nor do titled ladies of tent since the assassination within its limited means surrender so great and precincts of King Gustavus III. that it highly prized a privilege as free apart-ments in a royal palace for the sake of ground and reconstructed, with the obmere fancy and imagination.

- Hampton Court-at any rate its residential portion-is used by the Queen to claims upon her bounty, such as the widows of distinguished statesmen, of erals who have sacrificed their lives for in St. Louis Globe-Democrat. their Queen, etc. Thus, after the death of Lord Granville, the friend and ministerial colleague of Gladstone, and so IS "THE INFINITE" THE LIVING frequently Secretary of State for Foreign Affairs, the Queen, learning that the bereaved Countess was in straitened circumstances, placed apartments In Hampton Court Palace at her disposal. Lady Granville never occupied them, and as soon as possible got them exchanged for apartments in Kensington Palace. Free apartments at Hampton Court Palace carry with them all of cost, exemption from taxes and parish rates, free lighting and heating, and My human soul that thus doth call stated above, people of limited means do not give up such privileges as these But for the end, if end be hence: for mere fancy or imagination.

fact that Hampton Court Palace is haunted, has been engaged for some time past in sketching the old Flemish tapestry on the walls of the guard chamber. He did his work by broad daylight. He inststs that almost daily a hand, white, delicate and richly jeweled, with a peculiarly shaped diamond | O Infinite! Thou art a spectral ghost, tween the folds of the tapestry, and invariably pointing downward. The And we, not thou, are the sublime! friends, whom he took with him in orthe victim of some hallucination, and, after seeing the hand, they carefully examined the tapestry with the object of discovering some rent or hole through which it could have been thrust-but without avail. It is even said that Mr. Haynes took a snap-shot of the hand, and the camera does not lle, whatever the eye may do. In any affair that he has relinquished the

Some ten years ago there was a regu- Unto the world that crawls, nor looks lar exodus from the palace on account spinning wheel at night. That the noise was a reality was certified to by police Its idol-God, or self, beyond the light officials, and, finally, in consequence of | I left behind, O Infinite? their reports, the government office of works instituted an investigation, which resulted in the discovery of a bricked-up and until then unusued chamber containing an ancient spinning (Can waters higher than fountains wheel, showing marks of recent use. Reference to the old records of the palace show this room to have been occunied by Mistress Sibell Penn, the fostermother of that young Prince Edward, And, Infinite, thou art my storehouse, son of King Henry VIII., who eventually succeeded to the throne as Ed- My things I place; my earth, my air, Hampton Church, which was pulled I need thy space, O Infinite, irreverently disturbed and her remains scattered, and popular belief is that. Of self-expression-not for tomb! owing to the disturbance of her last rest, she has returned to haunt the room which she had occupied during her life.

In the reign of King James II., that is to say 220 years ago, the City of London is on official record as having ordered 12,000 masses to be said for the repose of the soul of Queen Jane Seymour, one of the many wives of King I greater am than is Infinity-Henry VIII., with the avowed object of My right I claim: I am-to Be! "laying" her ghost, which in those days | Death its hold on me hath lost; for I was wont, according to popular belief, to wander near the room where Queen These other things of storm, of calm, Anne Boleyn caught her sitting on the Tost by the waves of time and meas-King's knee. Unfortunitely these masses, the payment for which still fig- May thus be lost; but I have place. ures on the records of the City of London, do not seem to have been efficaclous. For Queen Jane's specter continues, so we are assured, to haunt the palace to this day, and the hand which Mr. Haynes claims to have seen is believed to be that of her ghost, owing to And we are Gods; else no God is, of all: the fact that on the forefinger of this royal lady, as pictured in her portraits, Unfathomed depth, transcendent height there is the same peculiar-shaped marquise ring as that described by Mr. We are all Nature, rich and rife Haynes.

Hon. Mrs. Cavendish Boyle, ladies oc- Creating the infinite of space; and, cupying apartments in the palace by the Creating Time; and thus we stand. grace of the Queen, have vouched for the appearance of a white apparition. believed to have been that of Queen Catherine Howard, another of King Of Time, and of eternity, Hal's many wives. They saw the spec- Knowing that we will all be there to ter near the Queen's great staircase, and have graphically described the ghastly look of despair on her face, and blood-curdling sounds of her screams. It may be remembered that Queen Thou Infinite; thou art extended line-Catherine Howard, when imprisoned Thou art no more! Canst thou divine pending her deportation to the Tower of Our simplest thought, or tell a thing un-London, escaped from her room and ran along the gallery in order to seek an in- | Not one; not one; more than the stone! terview with King Henry, who was per- But Soul creates beyond thy wisest forming his devotions in the chapel. Just as she reached the door the guards It hath intelligence—thou?—When? seized her and carried her back, while

her husband, in spite of her piercing screams, which were heard all over the palace, continued his devotions un-

There are few royal and imperial palaces that are not haunted by one or more banshees. Thus, Holyrood Pal- Am warmed, an' filled with sunshine as human voices do, but were more deliace at Edinburgh is supposed to be Lest there should be any disposition haunted by the ghost of the murdered

ject of dislodging the supposed ghosts.

All this may sound ridiculous and childish. But who among us would not provide free lodging for ladies who have experience an uncanny feeling if forced to-day in more feeble health than at the by circumstances to reside in houses which had been the scene of a suicide It is often said that Spiritualists are not old and valued court officials, of gen- or of a murder?-Marquis De Fontenoy, practical. The establishment of a

I send my thought into the infinite-Beyond the stars, by evening lit: Beyond the blue of earth, or azure

And yet, behold, to my surprise, I find myself alive to all that is, And wonder where the ending lies. kinds of privileges, such as repairs free It is my soul that doth surpass these

in many cases free furniture. As I Not for the vast-the voids of space and

For I would know of final end of Time. Mr. Haynes, whose story has once And of my thoughts-my life sublime. more recalled public attention to the The infinite? Yet I am more, for I, All space do occupy; and I, On wings of thought, pass on beyond al

> I penetrate all walls of place: And I conceive of more in me than I Of thee, O Infinite, most high!

marquise ring on the forefinger, was Compared with me-with human host. constantly appearing as if from be- We all surpass thy flight or stretch of In their various communications, distime.

hand was likewise seen by one of his For us; how small thy spaces vast, or light:

der to assure himself that he was not | How small thy wisdom of our right! Thou art an idol: not a God of man: Nor canst thou for the human plan. We stand alone, outside thy power to

> Outside thy domain, though the school Of our conceits hath named thee, The Divine: And poured for thee its sacred wine!

case he has been so unnerved by the But what am I, who thus doth dare In measured speech this one so high.

nbove of the sound of the whirring from a Its crawling place, nor dares to try to recognition would materially modify Professor, now rejoices at his coming,

I am a Soul, transcending Thee, or

A living Soul, Being Sublime;

O Infinite: Life crowns my brow!

ward VI. Mistress Penn was buried in All living things myself below; and yet

down in 1829, when her tomb was To self express-to give myself the

Intelligence is mine, not thine, idol: I shall possess when thou dost fall From thy pedestaled height of transient fame.

And lose not only crown but name: I am-I am! Being Immortal-Soul-Need I say more? I own thee-all!

ured space:

The uncreate I self-create; that I A place may have; and standing by Are other souls of men; I see them Immortal being crowns their brow.

And we divine; aye, we are Soul! of Life, With being God; creating all that is Both the late Lady Eastlake and the Of life in earth, or in the skies;

And talk of God's infinitude, of Soul: Talk of the ages gone, of all That yet may be: talk of Infinity,

The changes wrought; untrammeled:

known?

J. O. M. HEWITT.

OUR FOREIGN EXCHANGES

LIGHT, LONDON, ENG.

WHEN FATHER LAUGHS. When father laughs it allus 'pears to me As if the sun shone brighter in the the daylight had faded; the window sky-

Or jest as if a meller sort o' haze Floats down in shimmerin', golden specks, and I

through and through-Has ever sech a thing occurred to you? though from a distance. Imperator ex-When father laughs a feller feels as

As he kin feel in this here mundane An' 'bout the same as if he'd went

An' lost hisself, then found his pathway clear, With sunlight floodin' the familiar

When father laughs it ain't no use ter

frown-I can't-not even ef the joke's on me,

how

The Heavenly Father smiles to see his boys An' findin' childish pleasure in their

The very thought makes blue skies seem more blue-

When father laughs it's more 'an that I hear-It's jest an echo, like, from One abovesort o' shadow of the heavenly joy An' tenderness an' sympathy an' love! If you ain't heard ner felt it as I do,

I'm sorrier 'an I kin tell fer you! A PSYCHIC HOSPITAL.

Kindly permit me the privilege of suggesting in "Light" the establishment of a psychic hospital. I have no desire to find fault, but what a vast number of invalids have spent well-nigh all their means (like the poor woman mentioned in the Gospels) upon physicians, and are beginning of their medical treatment! psychic hospital, and the grand results attending it, would prove that Spiritualists are decidedly practical.

Let the institution be unsectarianseparate, on the one hand, from the ordinary medical school, and on the other from the anti-vivisection movement; the assurance being, however, given that within its walls there shall be no hacking up-of either animals or human beings. Let the institute be simply a place for the healing of disease. I have strong reasons for believing that a hospital such as described transfusion of thought. would be liberally supported. Those in. terested in the teachings of Christ have manded to return and write down what now an opportunity of helping on. directly or indirectly, the work in view. MATERIALIZATION OF ANIMALS, trance.

The interesting account given in "Light" by Mr. Gambier Bolton, of feetly certain as to what occurred, and "Materializations of Animals" which he reported it simply and without exaggewitnessed and identified at seances with ration. I may have omitted facts. I Mr. Craddock, would, I think, be better have added or altered none. understood if the fact were accepted that, to say the least, no form of life Prof. Lockwood in Brooklyn, N. Y exists in its physical aspect which does not possess a soul; or, to put the matter more correctly, no existing life is other than the physical manifestation of souls in various stages of growth or progress. carnate human souls have occasionally Mr. Mausergh also giving a recitation spoken of seeing animals which they in a most acceptable manner. recognized as old earth friends; but it was also remarked that they very soon disappeared. Whither did they go? I believe, to their next stage of growthto their next incarnation. But, in the meantime, whilst in the discarnate state they would be very likely to gravitate towards earth friends who had with a large basket of American Beauty helped or loved them; and should the opportunity occur to them of the presence of a materializing medium, they would, at the right moment, spontaneously and automatically build up their former physical appearance from the medium's vibrations.

Did mankind recognize and accept these facts, I venture to think that such the present ideas of responsibility and duty towards their humbler fellow welcome, but many new converts and creatures; and they would not dare to degrade their own nature and their own soul's growth by killing them either for season. sport or for food. The question of necessity need not be discussed. There is new and large avenue of thought, not bricked-up and until then unsuspected For thoughts I do create, thus named I no necessity. It is quite the other way alone to the liberal minded, but also to the secretary, Mrs. Nettle Howell, and judgment and wisdom." about.

> Higher, vaster, broader am I than Thou, recognize the folly and wickedness of numerous and wonderful methods of the society, it owes its financial position it, with all the terrible degradation it demonstration. involves, and forthwith put an end to it, disease and death by disease, now high merit, bringing together many almost a rule without exception, would thinking and reasoning minds, among rapidly become a misery of the past, to them many students of the medical say nothing of the necessary decrease faculty. of crime. Is it never considered that we have no right to suffer from disease. much less to die from it, or more correctly speaking, from its suppressive difficult and sensitive points are touched treatment which is so universal and so upon with a delicacy of feeling, offendanomalously called scientific?

HARBINGER OF LIGHT. MEL-BOURNE, AUSTRALIA.

"Light" continues to print the unpub- of applause followed the Professor long lished "Spirit Teachings" of the late after he had taken his seat. 77 Wm. Stainton Moses, M. A., and as a Every one of his lectures delivered footnete is the following interesting de- was a gem in itself, and we predict a scription of the modus operandi of the great future for Professor Lockwood in communicating intelligences:

MEDIUMISTIC CONTROL.

During the whole time in which the have at last awakened out of their above communication was written my sleep; although still rubbing their eyes, spirit was separated from the body. I their ears are catching the expressions could see from a short distance the of one who stands as a master upon the hand as it wrote. It is important to rostrum of Spiritualism, willing to record exactly what occurred. The demonstrate and explain its grand and place is my own room. It is now 2:30. glorious truths. I felt an impression to write, such as I have not felt for nearly two months. I sat down at my desk, and the first part "After Her Death. The Story of a of the communication was written. I Summer." By Lilland Whiting. No presume I then passed into the state of mind that loves spiritual thought can unconscious trance. The next thing I fail to be fed and delighted with this remember was standing in spirit near | book. Beautiful spiritual thought, commy body, which was seated, holding the bining advanced ideas on the finer and pen, before the table on which this book ethereal phases of Spiritualism, lead. was placed. I looked at it and at the ing the mind onward into the purer atarrangements of the room with great | mosphere of exalted spiritual truth. A and that I was joined to it by a thin this office. Price, cloth, \$1. line of light. Everything material in | "The Heresy Trial of Rev. B. F. Austhe room looked shadowy, and every- tin, M. A., D. D. Giving a sketch of thing spiritual seemed solid and real. Dr. Austin's life, story of the heresy Behind my body, with his own hand trial copy of the charges, the heresy were Imperator and several of the Annual Conference at Windsor, Can." spirits who have influenced me for so etc. Price 15 cents. For sale at this long. Others whom I did not know, office. passed in and out, and appeared to re- "Discovery of a Lost Trail." By Chas, gard the experiment with interest B. Newcomb. Excellent in spiritual From the celling, or rather through the suggestiveness. Cloth, \$1.50. For sale ceiling, streamed down a mild, pleasing at this office.

for Spiritualism in California.

Some fifteen or twenty years ago, while on a visit to this city, I was particularly struck with the great interest and enthusiasm everywhere manifested in Spiritualism. Eloquent speakers, wonderful mediums, convincing proofs saw was spirit light. I could hear perof spirit presence and power, were feetly well the voices of the spirits who everywhere in evidence.

> Among the phenomenal lecturers then present here was W. J. Colville. I called his attention to my observation, and asked him how he accounted for it. He replied enthusiastically: "I believe the close proximity of this coast to India, and the great nations of the far East, the trade winds, and the climatic conditions always prevailing on this coast, will render this, the central portion of it, more eligible and attractive, to not only invalids, but to those seeking homes in an equable temperature, insuring a dense population here, thus preparing and rendering eligible this coast as the most favorable portion of the earth's surface for the manifestation and development of spirit power and spirit influences."

And at that time there certainly was sufficient evidence to induce the belief that California was the favored location, judging from the great rush of should break the conditions. A great | eloquent speakers, wonderful mediums, and the interesting phenomena, that so often appeared in the numerous circles a human hand; and the rest without the assembled in all parts of the city.

But gradually the enthusiasm died Imperator explained that the sounds away, the meetings were less in number and the attendance far less, in those aid from anything material. I heard kept open. Fraudulent mediumship the sounds of the fairy bells all the crept in and destroyed the interest of time, and the air was pervaded by a the investigators and weakened the faith of believers.

subtle perfume which is quite perceptible to my senses now. I did not observe Soon the lack of means for paying how the sound was made, but I saw, in teachers was apparent, and they grada distant part of the room near the cellually disappeared, and with few honing, something like a box, round which orable exceptions, both lecturers and this blue electric light played, and I reliable mediums withdrew from this associated the sound with that. The once phenomenal field of spirit presspirits were dressed as I have seen ence. Among the few that remain of them before, and moved about quite the older prominent workers on this independent of the material obstacles coast. I am glad to recognize our deround them. Several remarks were advoted sister, Mrs. Elizabeth L. Watson. dressed to me, but I was not encouraged whose world-wide fame endears her to to talk. I remember seeing Grocyn, every lover of pure morality and honest C. S., Mentor, Doctor, R., Philosophus, mediumship:

Prudens, and others. They, or some of Ill health and a sensitive nature has them, formed a circle round the table at | so depleted her nervous system, through which my body sat. I seemed to myself | all these years of fraud, inharmony and consequent discouragement, that she to be garbed in white, with a blue cincture. There was some purple, too-I has been unable to engage in much acthink a sort of over-robe. Every spirit | tive work for several years, although was self-luminous, apparently; and the always ready to respond cheerfully to every call of duty on this coast, beside I was told that it was not easy to having yielded in two or three instances write without human aid, and that the | to invitations to visit the East, and conspelling of the words was wrong. I find tribute of her remarkable inspirational that such is the case in the parts that ability at camp-meetings and other publie gatherings for the benefit of the I remember mentally wondering how great cause in which she has for thirtysuch spirits spoke English, and in reply five years been engaged.

to my thought several addressed me Having partially recovered from her one after another in different languages. They were not intelligible to me, but were interpreted by Imperator. He also showed me how spirits commune with each other as though by to my body, and presume that my spirit I feel a slight headache. I am per-

months. Under those favorable circumstances she felt justified in attempting to resume her former labors in the cause for which she had labored so long and suf-

But before the expiration of half the The Woman's Progressive Union of time for which she had been engaged, Brooklyn, N. Y., brought its season to a the board had a disagreement, the presclose on Sunday evening, June 3, with a ident and a part of the board resigned, grand lecture by Professor Lockwood, and asked her to cancel her engageassisted by Mr. Fred Watson as planist; ment, as there was no money in the treasury to pay her salary, etc., which she felt obliged to do, as the inharmony The subject upon which Mr. Lockand the bickering among the officers wood based his remarks was "The had quite broken up the society, and the effect upon the pastor had quite pros-Moral Value of Psychology and Hypnotism in Medicine and Social Ethics." trated her, from which she has not yet The hall was well filled by an enthurecovered.

stastic and appreciative audience. Some I refer to this, just at this time and of the members presented the Professor place, to illustrate similar cases that roses, as a small recognition of their appreciation of his work done for the our local societies are in the hands and fact. society as well as the people at large, under the management of inefficient, inmany being present from Manhattan, competent men. The exception only desirous of hearing more of Professor proves the rule. Is it not time, then, Lockwood's lectures; also of his plans that we appeal to the working women in our ranks to come to the front and Our society feeling somewhat timid save our local societies from the obat first regarding the engagement of the livion to which they seem doomed. I know of but one local society in Caland assures him not only a most hearty ifornia that is an exception to this rule. There may be some in the small towns

not on the record. The one to which I refer is the Harmonial Spiritual Society of Los Angeles. While the president of that society is not a woman, I believe all who know laymen and preachers, by placing all his | the position she holds in that society, We live in an atmosphere of blood and remarks upon the basis of nature's co- will admit that to her persevering enslaughter. Were, say, Great Britain to relations, and in proving them by his ergy and devotion to the interests of

> and social standing. If the local societies of San Francisco, management of the women of those organizations, there would be less inharmony, less complaint of the appropriation of the "Sleeper fund," less diffiand intense earnestness, manifesting culty in raising the money to support deep study and research, while the most their societies and provide for the sick and indigent mediums that are worn out in the faithful service of our cause.

> > influences, or some other cause, a majority of all prominent and popular amiable Brother Chaner. spiritual teachers and mediums have visited this coast from time to time and contributed their mite toward sustaining what seems a sinking cause here at ogy, and in the Bible." If this is true. present. They have nominally one soclety each in San Francisco and Oakland. Mrs. R. S. Lillie administers to one on Sunday mornings and to the other on Sunday evenings. With her well-known ability, sincerity and perseverance, coupled with the assistance of her husband's fine musical talent, she falls to fill even a medium sized hall once each week, and this in a community of probably double what it was twenty years ago.

A very lamentable effort was made a few years ago to form a State Society. with the hope and expectation of resuscitating the cause and giving new life and activity to all parts of the State and removing as far as possible the large number of fraudulent mediums thought to be practicing deception here. Through mismanagement, indifference and inharmony, the good that was expected to result to the great cause of Spiritualism in California has never interest. I saw that my body was there, book for the higher life. For sale at been realized, and it is claimed by many of its original friends that more harm than good has resulted to the cause.

Out of the several Spiritual papers that have been published in this State in the last twenty years, the "Religio held over the head, and the other over sermon, the scene at conference, and Philosophical Journal" is about the the right hand which held the pen, Dr. Austin's full address defending his only one left to tell the tale, and mark stood Rector. In the room, besides, views on Spiritualism at the London | the decline of what Brother Colville predicted to be the favorite resort of spirits desiring to communicate with mortals, and the Elysium Field of all Spiritualists that could reach this summer land. The result has not injured Brother Colville's reputation as a

claims as a prophet.

But there is a reason for this falling off of interest in California. Perhaps the same reasons have produced a corresponding result in other States. Spiritualists here differ as to the causes of the present depression. Some insist that it arises from the practice of so much fraud by those who have more or less real medlumship. Others contend that inharmony and the lack of kindness and brotherly love towards each other, have destroyed the confidence of those seeking to know the better way. Others, again, claim the times are hard, and they have not the means to contribute to the support of any church or religious denomination. All of which

them. But a more probable reason which others have long since discovered was depleting our ranks and attracting those that have tired of the church and old theological dogmas, and are invited to unite with some of the new organizations, such as Theosophy, Social Science, Christian Science, Mental Science, Psychic Science and some of the numerous isms that are urging their superior claims, and offering inducements to attract young people, and give older ones advantages Spiritualists have never thought necessary to consider.

undoubtedy have more or less truth in

But the time has come when even Spiritualists must recognize the necessity of rolling up their sleeves and going into the missionary field, and laboring for converts so many sects are striving to secure to themselves.

Selfishness is perhaps one of the principal embarrassments Spiritualists have to overcome. Each one seems to be engrossed in taking care of himself. Hence the difficulty of securing contributions to build churches and provide means to support and educate worthy young men and women as spiritual teachers and pastors, and to provide for the maintenance of sick and indigent mediums, etc. It is this failure to provide these necessary comforts found in so many sects and organizations, that we find it difficult to enlist many of those who are truly Spiritualists.

This experience and observation is not peculiar to California, but unfortunately seems to pervade every community of Spiritualists in America. While perhaps there have been greater changes in California in the last twenty years than in many other States, the remedies that are necessary to reinstate and put upon its feet the great cause of Spiritualism here, are equally applicable to all other parts of the country, and may be briefly stated, viz.: money, brotherly kindness, and devotion to the cause. Oakland, Cal. E. W. GOULD.

MYTHOLOGY.

Innate Moral Sense Theory.

In The Progressive Thinker of April prostration last fall, upon the earnest 14. Brother Chaney has a communicasolicitation of the president (who is also | tion on "The innate moral sense thepresident of the State Society) and ory." In this he takes exception to my board of directors of the local society of using the term "unreasoning mythol-San Jose, they being personal friends ogy." Says I would not have made this and living within ten or twelve miles of remark had I learned to interpret After all this had passed I was com- her own home, she consented, for a very mythology correctly. He maintains that small salary, to serve that society for mythology is not only beautiful but is I saw. I do not remember the return six months as their pastor, being as freighted with great wisdom. He cites sured she was the choice of the society, the allegory of "Minerva springing was thrown into a state of unconscious | and that they had sufficient means on | from the brain of Jupiter, a full-grown hand to pay their indebtedness and all | virgin, in complete panoply." He adtheir current expenses for the next six mits that the girl wasn't a real girl. Says "Jupiter signifies good judgment; Minerva means wisdom, etc."; and that this is no imagination.

Perhaps Brother C. doesn't know how allegories are made. I will tell him. One generation starts them, in fashion childish, and of imagination crude. The next generation having evoluted another step up from barbarism, takes the imagined things and adds such further imagined beauty as its growth is equal to. And so on for generation after generation, till it imagines "a full-grown virgin, in complete panoply." It is born

of the yet unenlightened imagination; as the traditions of our North American Indians are produced. It is a child of the unreasoning imagination similarly to the the imagined God of the highly imaginative Christian. And finally Brother C. comes round and adare occurring all over America to-day, mits that the beautiful "panoplied virprincipally from the fact that many of | gin" exists only in imagination, not in Lastly, in the slow march of humani-

ty, a generation appears that is ashamed of its belief, but too proud to admit its foolishness, so writes books to prove that around in the corners and by-places of the imaginary thing there was "good judgment and wisdom." Brother C., it would seem, has yet to learn, that truth is that something that never changes. Theosophy is another of those imag-

inary "virgins." Theosophy is responsible for most of the now outgrown childish allegories of the Bible, that Brother C. says exhibit such

Brother C. also is wading up to his

chin in the now outgrown astrology. Astronomers wouldn't give a nickel a bushel for all the astrological books the world has ever produced. I have By had horoscopes by astrologers, and not Oakland and San Jose were under the one of their predictions ever came true. Sometimes they hit it, but not oftener than persons will, telling fortunes from tea grounds. I have myself predicted things I would see in tea grounds that seemed wild, and yet they came true to the letter. Had I been telling from astrology instead of the teacup, I suppose it would have filled me with a mount-Through climatic conditions, spirit ain of conceit, and that I should now be as rank an astrologer as is the most

Brother Chancy says, "Astrology, Astronomy, and Freemasonry, are explained in Greek and Roman mytholthe wonder is that astronomers haven't discovered it, and thus get, by a few hours' reading of Greek and Roman mythology what now costs them years and years of severest study and labor.

I see no reason yet to change my expression, "unreasoning mythology." Verona, Wis. E. W. BALDWIN.



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has not done much to advance his |

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

In the pursuit of his favorite theme he

has lost sight of perspective and the

sense of proportion, and so becomes ab-

surd. In common with all other call-

ings, the ministry has its full share of

cranks. The clerical crank is often pa-

thetic, sometimes a nuisance, but al-

ways picturesque. Whether he is awry

on some favorite doctrine or some

moral or social question, he soon be-

comes a mournful example of good in

tentions gone to seed. The vagaries of

clerical cranks would furnish a subject

man of sympathetic insight. A good

clergyman developed into a crank on

the subject of pork. He had become

possessed with the idea that the use of

pork as an article of food is the cause

of nearly all the vice and crime in cly-

llized life. His advocacy of this theo-

ry had become to him the only gospel

worth preaching. He circulated tracts

and circulars on the subject, which he

had prepared for distribution. One of

the tracts was entitled "The Relation of

Pork to the Worm that Dieth Not."

"The good cause is advancing," he said

to me in cheery tones. "The people are

coming to realize that pork is a greater

curse than rum. I have organized a So-

ciety for the Suppression of Pork as a

Diet. Here is one of our medals which

I hope you will wear. On one side it

has the motto 'Death in the Hog,' and

on the other the initials of the society

'S. S. P. D. We expect to form anti-

pork societies in every church in the

country. And three converted pork-eaters are about to make a lecture tour

through the land in order to show to the

hand of the Lord is in this thing, and

not even Chicago shall prevail against

wages war against the use of pork, ex-

hibits his loftlest ideal of practical use-

est convictions, and in so doing is honest with himself and his God. The Tri-

bune's estimate of a crank is not found

ed on sound principles or common sense,

and we feel-somewhat inclined to ex-

press our high appreciation of the cler-

gyman who battled for his convictions

with reference to the proper diet. He

probably remembered the numerous

devils that on one historical occasion, it

who talks serenely about God making

man out of the dust of the earth, and

Eve from one of his ribs, is a crank of

the first grade in comparison with

whom the Tribune's crank sinks into

utter insignificance. Abraham, when

with knife in hand he was ready to sac-

rifice his son Isaac; the Devil when he

took Jesus to the top of an exceedingly

high mountain and entered into certain

negotiations with him; Noah when he got beastly drunk, and David when he

danced before the Lord, might well be

denominated cranks of superior order

It is too much the custom now-a-days

however, to designate certain ones as

cranks, who happen in some important

particular to disagree with you, or who

ry to circumvent your teachings of

thwart your purposes. We are in-clined to the opinion that any theory,

however absurd it may be, is only a reaching out after the truth, and should

be tolerated in its fullness; it will finally

die of inanition, if it possess no merit

The theory that a "meteor was a living

only an inquiry in reference to that at-

cleved the careful and critical attention of philosophers of all ages; and though

absurd, the one who gave the theory ex-

pression could hardly be regarded as a

while prayers are offered in their

churches. This is a splendid idea. The

tolling of a bell on this miniature earth,

extends to its outer limits; thence, we

will suppose, sweeps on through bound-

less seas of ether, passing perhaps

God may be found on a tour of inspec-

tion, such as called him to the Garden

of Eden, when Eve ate that apple, or

Babel sought to scale heaven, and he

came down to look after them and de-

stroyed their works, "lest," as he told his partner Gods, "they become like

unto us." Hearing the clatter of that

bell, it is presumed he will turn an ear

towards the earth, and Isten to the

It is hoped the custom will not be-

come general, else a perpetual din on

earth may divert attention from other

worlds, and perhaps end in a general

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their grounds would do well to follow

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When God shuts up shop on Sunday,

suspends all his labors, and sets his

subjects an example of perfect rest on

that day, then The Progressive Thinker

will insist that all the world, and all

the preachers in it, copy God's example.

If preaching is not "labor" then the
passage 80 offer roated "The let

passage so often quoted, "The laborer

s worthy of his hire," is no way appli

cable to the preacher, who "tolls not,

neither does he spin," save on Sundays.

E. C. Getsinger.

This young philosopher and student

of Nature and Ethics was in the city

last week, making arrangements to put

more fully before the people a new re-

ligious cult which had its origin in the

far East. He went from here to Balti-

"Talmagean Inanities, Incongruities,

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the example set by Chesterfield.

ers will be permitted to do business.

prayers and praises which follow.

when the builders of the Tower of

crank, but as a searcher after truth.

and exquisite finish.

The clerical crank who systematically

people the horrors of hog-meat.

for an interesting book, if written by a

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SATURDAY, JUNE 16, 1900.

Letter from Prof. Thudichum. Washington D. C., June 1, 1900. Bro. Francis:--After reading awhile ago an editorial notice in The Progressive Thinker of a series of pamphlets on church literature by Dr. F. Thudichum, Professor of Law in the University of Tubingen, I mailed him my article on "The Apostle Paul," and I think some other printed matter. I now have his acknowledgment of the same, written in German, and inclose you herewith a translation.

Tubingen, Wirtemborg, 26 April, 1900. Honorable Sir: - Accept my best thanks for your kind communications. I agree with you in some of your views: That St. Paul is a legendary person: that the writings of Josephus have to be tested as to their genuineness; and

that as to the Church History of Euse-

bius, many parts, in its present form,

were added, and are not genuine. But the opinion of Prof. Johnson that the letters of St. Paul, and the writings of the church fathers were not written until the 15th century must necessarily come to naught in view of the existence of numerous much older manuscripts quoting passages from these letters and writings by numberless authors, decisions of Councils and edicts of

articles published in the Truth Seeker [ten years ago, alluded to in the article sent] as a German Library will hardly have that paper. Our administration of libraries has so far paid too little attention to the literature of Freethinkers.

Repenting my thanks, I am, respectfully yours, PROF. FREDERICK THUDICHUM.

I apprehend Prof. Johnson would find it an easy task to upset Prof. Thudlearliest copies of the Pauline Epistles. Anyhow, Prof. Thudichum's denial of the historical verity of those Epistles is

important. As quoted by The Progressive Thinker in its issue of February 10, Prof. T. says:

"Paul had no historical existence, but was a priestly invention in aid of the general purpose to found a hierarchy." That hierarchy Prof. T. thinks existed in the 4th or 5th century. Prof. J. holds it did not exist until the revival of learning, and he gives most excellent reasons for entertaining the opinion. W. H. BURR.

As a Soldier Secs It.

The clergy have everywhere favored the war on the Filipinos, because they hoped with the subjugation of that people there would be new fields for missionary conquest. Let us view the prospect through the eyes of a soldier.

Lieut. E. O. Raynor, stationed at Caloocan, a few miles north of Manila, Philippine Islands, wrote a relative at Southampton, N. Y., as follows:

"We had a visit from one of those female women called missionaries. She informed me that they were here in germ of sin peculiar to this archipelago vas no more. Bless her dear, deluded people want-they have far too much.

"When they become as sinful and irreligious as we Americans, then we may hope for better things of them. But on the religious question as it stands at present they can give us all cards and spades and then run out easily. We are in the midst of Lenten and Easter festivities. Tell your friends vho are in the habit of Easter, Holy Thursday, Good Friday, etc., that they would not make a sideshow to the Filipino devotions. No, indeed, no more religion for these people-

they have far too much. What we want to teach them is commerce as it is practiced in the United States-how to beat your fellow man in trade and do it first. No. the American. people. In all matters of business they will tell 'manana,' but when it comes to going to church they simply get there with both feet before daylight. I can count from where I am sitting the spires and domes of seven Catholic churches. Where can you equal that in our country, except, perhaps, in Brookthese are no small camplyn? And meeting affairs, but grand structures, built of stone."

Down on 'Em.

"Place no faith in your churches. The clergy preach against raffling in saloons for chickens or turkeys for the poor, but a few days later advertise a lottery for a fancy quilt or an embroidered sofa pillow for the rich, Mark my words, there will be a reformation that will shake the religious world to its foundations." Thus Rev. Patton in a Toledo pulpit a few days ago.

Ushering in of a New Day.

The Bible has been a power in the world because in fact it was so little known. Though in millions of hands it knowledge of a youthful lady friend has been really read by few, and still and relative. Correspondence lately reless understood. Favorite passages have sumed, and conscious of the changes been selected, and made the bases of time has wrought in religious beliefs, learned disquisitions, while the main we inquired of her present faith. She body of the work has been passed in | replied: silence, and only exposed by critics. A privileged class thrust the Bible on

the world as the inspired Word of God. They claimed the right of its interpretation, and subsisted on the emoluments growing out of that interpretation. They demanded one-seventh of all the year be given them in listening to their rendering of the book, and then they wanted one-tenth of the products of the fields, and flocks, and herds to supply their needs, claiming such disposition of the proceeds of labor was a gift to God, for which he would compensate the donor with heavenly blessings. This "gift," in some countries, assumed the form of a government tax the people were unable to refuse payment, while others were threatened with purgatorial fires until they came down with the last farthing. Thus a worthless class of non-producers have preyed on the toil of others while peddling their wares dishonorable to the real God, unworthy of man, and prejudicial to his best interests.

Education for ages, as we have often shown, was almost wholly limited to the priesthood. These self-appointed guardians of the public morals were very careful to only use that education in such manner as seemed to them best adapted to perpetuate their own selfish When the great common school sys-

tem was inaugurated by that wellknown Infidel and patron of Voltaire. Frederick the Great, in 1763, by which all public schools and institutions of learning in Prussia were placed under the supervision of the state, and provisions were made for their support, management, inspection, appointment of teachers, obligatory attendance of pupils; and parents were required to send their children to school, enforced by fines, reprimands and admonition; then the foundation was laid for knowledge among the people. That system, extended to other nations, the crowning glory of whose labors will be the destruction of ecclesiasticism, the downfall of the church, the discarding of socalled God-made books, the uplifting of humanity, and the enfranchisement of the oppressed, an event which is nearer

The news of each week tells how the work is progressing, and makes all reoice, save the few who wish to protract their power by exaggeration and falsehood. The following, clipped from a late issue of the Chicago Journal, tells

how the work is progressing: "Prof. Thwing, president of the Western Reserve University, has an article in the current number of The Century about 'Ignorance of the Bible among college students of both sexes," which is really remarkable. He asks whether the American people are really aware how the Bible has ceased to be a force in both their literature and their theolo gy. He gives an account in detail of an instance where on two occasions he examined nearly 100 college students, and, to a series of very simple questions, received less than half the number of answers made correctly. The Bible societies, he says, may print the book by hundreds of thousands, but the people do not read it. Among the causes for this neglect of the Bible he gives: First, the fact that the world has become full of books, magazines, and newspapers; second, the decline of family life; third, family prayers less common; fourth, the Sunday school has not taken the place of the family as a teacher of the Bible; fifth, the elimination of the Bible from the public school; declining observance of the Sabbath."

Thanks to the higher intelligences chum's postulate in regard to the num-berless manuscripts that antedate the these evidences that the priest with his book is hastening to his end. With the downfall of superstition will rise humanity; then farewell to Bible and creeds in its interest, made to enslave the people, culminating with the destruction of those creeds and the freedom of the world.

The Truth at Last. Churchmen are not permitted to monopolize all the glory for literary "finds" in aid of their theology. The Hindus have just dug up a valuable work, said to be written in Sanscrit. the English title of which is "The Surging of the Ocean of Time." An English scholar has made a translation, from which we tearn for the first how it chanced a woman was made, and how she gained a footing among men.

The narration commences with the information that the Hindu Vulcan Twashtri, had exhausted all his material in making man, not an element remained. After profound meditation he took the roundness of the moon, the gliding motion of the serpent, the clinging of the vine, the velvet of the flower. the lightness of the leaf, the glance of the fawn, the gaiety of the sun's rays, the tears of the mist, the inconstancy of the wind, the timidity of the hare, the vanity of the peacock, the softness of the down on the breast of the swallow, the hardness of the diamond, the sweetness of honey, the cruelty of the tiger, the warmth of fire, the chill of ice, the chatter of the jay, and the cooing of the turtle dove. Blending all these in one he formed woman, and gave her to man.
Only eight days passed when the recipient of Twashtri's bounty put in

an appearance, and said:
"My Lord: The creature you gave me poisons my existence. She chatters without rest. She takes all my time. She laments for nothing, and is always ill."

Eight days later the man visited the god again, and addressed him:
"My Lord: My life is very solitary since I returned this creature. She danced and sung before me. Glancing at me from the corner of her eye she played with me, and clung to me." Twashtri returned the woman to him. Three days after the man called again

and said: "My Lord: I do not understand excauses me more annoyance than pleasure."

Twashtri replied: "Go your way and do your best." To which the man: "I cannot live with her." Then Twashtri: Then the man, sorrowing: "Wo is me. can neither live with nor without her." This version of woman's creation may be relied on as authentic, for it has been "dug up" quite recently, and carries on its face the evidence of its genuineness.

"Never-Ending Life Assured by Science." By Daniel Kent Tenney. A strong and conclusive argument from the basis of science. For sale at this office. Price 6 cents.

An Inherited Faith.

Forty long and wearlsome years passed, during which the writer lost all

"I hold to the religious opinions of my venerated mother, and all my children, save the youngest, are, like myself, members of the Baptist church."

That mother, whose earthly form has mouldered to dust, was one of the best and worthlest of women; and her virtues, without a blemish, were transmitted to her children. To say we imitate our mothers in their nobility of character, their love of home, devotion to family, faithfulness to every trust, generosity to the poor, love of friends, self-abnegation, care for the sorrowing, sympathy for the grieving, and the practice of every virtue, is commendable in the extreme; but we cannot approbate the inheritance of the errors of even a mother's belief, which descended to her from a remote ancestry, false in the beginning, and will remain false so long as entertained, however numerous the generations to which it may be A seven by nine heaven just above

the clouds, constructed by an ignorant and personally interested priesthood, in a barbarous age, when the earth was supposed to be a plane, the center of the universe, to which the sun and stars were secondary; and a God who made that universe correspondingly diminutive; a God who shamelessly seduced a betrothed peasant girl in Judea, and begot a son by her: whom he allowed to be sacrificed on a cross to compensate himself for the alienation of a world, may very properly give place to heaven as boundless as are the suns and worlds rolling in space; and to a God capable of framing laws by which every atom of matter, organized or otherwise, may know and keep its place in the grand economy of a limitless universe. The dead and buried Past has already

ruled the world quite too long. Knowledge has everywhere advanced. The cerulean vault bending over Jerusalem, on the summit of which was the New Jerusalem with golden streets, lordly mansions, and abject angels, governed by a despot whose greatest pleasure seems to have been to listen to the adulation of his serfs, whose endless chorus was "glory, glory," has vanished like the airy castles imaginaion builds in moments of frenzy. The religion, an outgrowth of that narrow conception of the material and celestial worlds, over which a repentant God presided, and the priests who minister old Gothic cathedral; while worshiper and worshiped should unite in a grand procession, and make a tour of observation to note the changes time has wrought since some person simulating a Moses stole Egyptian thought, and wove from the shoddy material a new faith, ostensibly the parent of Christianity, which was to become worldwide, and supersede all other religions. nor to credit for entertaining inherited opinions. They come to him as an estate, "for which he neither toiled nor thought," and which he will not discard until awakened reason comes to his aid. He may, like a Gladstone, spend a long life in active public duties, and never stop to think how shallow and false his faith. Another, by an intuitive thought, from whence no one knows, begins a train of reflections that end in very youth in emancipating his mind from all the horrors of a babytaught creed. And those reflections, if well sustained by logic, are liable to accompany him through life; and we trust will bloom in fruition when mortality is laid aside, and the disenthralled spirit is permitted to revel in the bliss of perfected being.

They Will Try Again.

Durand is a town of Northern Illinois, in Winnebago county, a few miles northwest of Rockford. The revivalists dropped down upon that quiet village a few weeks ago, and beat up for recruits to people heaven. For four long and weary weeks they preached, prayed and sung. For four weeks, according to the Evangelists' statement, they had God in their midst and the people by the ears, and hell looming in the distance. while the mountain peaks of the New Jerusalem' were just over the hill where God dwelt with his virgin-born son. They toiled, they exhorted, they agonized, and they wept. When stock was taken at the close of their pro-tracted effort two measly recruits were added to the army of the Lord. But the heavenly moonshiners on leaving promised to return in two weeks and try again. We wish them better success

Worthless Expenditures.

The American people spend every year upon liquor \$1,500,000,000; for to pacco, \$750,000,000; for theatres, \$350. 000,000; for feathers, \$60,000,000; for chewing gum, \$25,000,000, and for foreign missions the paltry sum of \$5,000,-000.-Ex.

Whether expended for stimulants, or for depressants, as in case of tobacco; for novels, of which theaters are a class; for unsanitary feathers; or for useless chewing gum; all of which our progressive readers very generally discard; the "paltry sum" wasted on foreign missions is probably as valueless as any of them. Their effect has been to incite discord among distant peoples where harmony formerly prevailed.

Two thousand six hundred and ninety millions of dollars annually expended in America for objects that scarcely in any way enhance human happiness! Want and destitution could be banished from this country by the proper distribution of such vast wealth.

All Are Spiritualists. The Buffalo Evening Times has nade the wonderful discovery that Alfred R. Wallace, who is classed with evolutionists; Sir William Crookes. chemist; Camille Flammarian, astronomer; William Denton, geologist; and Thomas Edison, inventor, are Spiritualists.

The editor of the Times, had he been in full possession of all the facts, would have found Spiritualists in every department of life. The bar, the bench, the pulpit, college and university pro-fessors, the floors of Congress and State Legislatures abound with Spiritualists. In private conversation with laymen in the churches scarcely one can be found who rejects the idea of spirit com-munion with the living. The poets, judging by their effusions, were and are all Spiritualists. Indeed, their poetical fire, as Milton expressed it, was-

Oured in Answer to Prayers. After lang helplessly on her back for forty-sever years Mrs. Josephine Hasam, the authoress-poetess, residing at 1302 St. Mary street, New Orleans, without premonition or thought, lately attempted to walk and succeeded

A year ago, says the Times-Democrat, on Ascension Thursday, a lamp was lighted in St. Alphonsus church and it was agreed by the congregation to say novenas for Mrs. Hasam's recovery. Yesterday Mrs. Hasam was, as usual on Sunday, lifted from her bed to a small vehicle and wheeled to St. Alphonsus church. After the services she returned and for the first time in years felt an impulse to walk. She found little trouble in getting about the room, and was made so happy by the discovery of her returned power that she became hysterical. After she recovered her composure she tried to walk again and again and then summoned her children and grand-children, who trooped in one by one, if anything more surprised than the invalid. The news soon spread through the

neighborhood and to the church, and

throughout the day people poured in to

congratulate the family. Mrs. Hasam

and her children seemed convinced that

the recovery was a direct response to

the prayers said, and the devout ones of St. Alphonsus, without exception, expressed a conviction that it was due Mrs. Hasam is 67 years of age, but is pear a day over 45. Her maiden name was Ormsby. In 1852 she was married to Thomas Hasam, a pioneer lumber dealer, who died in 1885. During her youth Mrs. Hasam contributed to the leading magazines of the day, and was considered an adept in the use of good English and a poetess with a future. Her invalidism was caused by pelvice trouble at the age of 20. For years thereafter specialists throughout the country were consulted. They operated on Mrs. Hasam, but without avail. The physician fifteen years ago, since which

last operation was performed by a local fulness and gives expression to his high no medical practitioner has been called into the case. During that period the invalid had no medical attention of any kind. She was paralyzed in the region of the hips, and could not stand on her feet, even when held in that position by willing arms, without suffering excruciating pain. "Yes, I can walk; I have walked is said, took possession of some hogs, and he feels an inordinate repugnance in reference to them. The clergyman about the rooms to-day, the first time in

forty-seven years," said Mrs. Hasam joyfully to a reporter last night, "I hope it is a final and complete recovery, but I don't know. I may not be able to walk "Of course, I: firmly believe it is through a superuntural power this boon

has been granted me. For a year my at his altars, should join the bats in an friends have been saying novenas for me. My recovery, I feel sure, is an answer to our prayers. I cannot believe otherwise. I hope it will be a lasting The children of Mrs. Hasam are

Thomas R, Hasam, a commission merchant in the City, of Mexico; Sidney Hasam, a local manufacturer of boxes, and Joseph Hasam, who is employed in the City Hall. Sidney Hasam was seen at his residence 1445 St. Mary street, and said his mother's recovery was a great surprise to him and must nity, which had given the case up as incurable. He said he could not account for the recovery except through mirac-ulous interposition.

As we have said before Spiritualism is common to the whole world. Spiritualists have no monopoly on its wondrous revealments. The manifestations of the spirit come to all classes and sects of people. The above cure was performed, no doubt, by Catholic spirits, however bigoted and anti-progressive they may have been. From the time of Wesley down to the present period Spiritualistic manifestations have occurred more or less in all the churches. No one has a patent on them. The teachings of spirits are as diversified as those of mortals, and often contradic-tory; yet that fact is nothing against the grand truth that our spirit friends can return and talk to us, and establish their identity.

OUR PREMIUMS.

There are many Spiritualists who know a good thing when they see it. There are others, however, who do not seem to realize what is going on around them, and therefore miss many chances to enrich their minds and enlarge their understanding. Vol. 3 of the Encyclopedia of Death, and Life in the Spirit World is furnished to our subscribers at less than cost, and should be in every family in the United States, whether Spiritualists or not. Volumes 1, 2 and 3 constitute a wonderful magazine of thought on Death in its multifarious phases; in fact you can not find in all the libraries of the world as valuable information in regard to Death as you will have presented to you in these three volumes. They are nicely printed, neatly and substantially bound, and are an ornament to any library. Volume 3 is furnished at 25 cents, much less than the actual cost to us, and the three volumes, when ordered in connection with a yearly subscription to The Progressive Thinker, only cost \$1.10. The aggregate cost of the three books to the trade is \$4.50. At this price, these three books ought to be in every Spiritualist family.

The Progressive Thinker is the first Spiritualist paper to inaugurate the Divine Plan-a portion of the profits of the office returning to subscribers in valuable books. 10

Myriads of Suns.

The New York Herald says there is a quite evident conspiracy on the part of the telescope and the camera to belittle this infinitesimal speck of cosmic dust on which we live, and they are succeeding. It was bad enough to knock the earth out of his position as the center of the universe, but now he is being relegated to a position that, astronomically, seems worthy of very little attention. Prof. Wadsworth, of the Allegheny Observatory, is now showing, on a curved plate, a photograph of the constellation Orion and adjacent region covering 1,000 square degrees, or a little patch measuring less than 33 degrees on a side, or about one eleventh of the great circle—and what do you think? It shows 50,000 blazing suns. The professor says he has only been able to catch the light from the larger of the suns in that patch, and that these planets are yet beyond the joint power of the two cyclops, the tele-

scope and the camera. "A Few Words About the Devil, and Other Essays." By Charles Bradlaugh. "Lit by no skill of mine" [theirs]. Paper, 50 cents. For sale at this office.

Something About Cranks FOR LITTLE MORE THAN THE POSTAGE. The New York Tribune says that the crank is a man with a hobby run mad.

To the Editor:—The three volumes of Encyclopedia of Death, and the Next World Interviewed received; two by mail and two by express, all in good condition, and am well pleased with them. I now have seven volumes received with The Progressive Thinker, of which anyone might be proud, and all for a little more than the postage. don't see how it can be done. Troy N. Y. W. S. CHENEY, M. D.

Jewels Given Away.

To the Editor:—Enclosed please find money order for \$2.10. I am glad that I can add these three books to the other four which I already have; and if these books are not jewels given away to The Progressive Thinker readers then I RAFAEL HEMBRE, don't know.

Greenwood, Wis.

The Unlucky Thirteen.

As set forth by the New York World Hary E. Miles and W. F. Stafford, the motorcycle riders who were killed at That Ought to Touch a Heart Waltham, Mass., while pacing a twentymile race, had a premonition of their death. Upon his back Stafford, the rear rider, wore the fatal number 13.

Miles and Stafford were pacing W. C. Stinson in a four-cornered twenty-inile race. They got away slowly with Stinson and were trailing the line. In front of them were three other motor teams, each with a man following, and the speed was one minute and forty-five burning sky. Hundreds of thousands seconds to the mile.

Stinson's trainer gave Miles and Stafford instructions to go to the front. They started right in front of the stand, where fifteen thousand people had their eyes upon them.

When they started for the front the other teams quickened their pace. They gained somewhat on the bank and were will save. Thank God, relief may aljust tied with the rear man when most instantly pass, by cable, from this front. His fall disconcerted the other teams and they ran up the bank. Stafford and Miles, on the outside of

coming, tugged frantically at the han-It would have been better had he

the line, were carried highest, and

directly toward an electric light post. by every one present. Miles pitched forward, striking the post with a terrible impact. Stafford flew through the air impact. Stafford flew through the air

through the fence.

Miles had but just announced his mar- united efforts of all the humane, the co-

riage for June 13, and his sweetheart operating good-will of all the nations had a seat in the grand stand. Miles will suffice. came to her just before the start, and A Good Thing,
The German Reformed churches of the Schuylkill Valley, Pennsylvania, have adopted the plan of folling a bell to get back to Lynn."

A Good Thing,
handing her \$55, said: "You had better take this money dear, for I may be service, the service of the cause.

Messrs Brown Brothers & Company, to get back to Lynn."

Committee of the take this money dear, for I may be service, the service of the cause.

Messrs Brown Brothers & Company, the well-known bankers, 59 Wall street, have adopted the plan of tolling a bell Poor Miles was frightened when he New York, have freely

went out for the contest. He was white ceive and acknowledge all gifts sent to about the lips, and said to one of the them. Every expressed wish of donors other racing men who commented on will be faithfully carried out, and the this: "I am afraid. I believe that Committee, on its own part, will earnsets the atmosphere in vibration, which

withdraw. They said that a man whose nerve was shaken had no right to steer the rescue. We can feed the starving. millions of other solar systems, where an infernal machine in a race.

up and carried him to the dressingroom of Johnnie Nelson, where he died on the cot without regaining conscious His loved one flew across the ness. top of the bank and followed the bear ers into the room, where she fainted. Stafford had also a premonition. At 73 Bible House, New York. dinner just previous to the race he said to the landlady: "I do not know just who will pay you for this dinner. may be killed this afternoon, and that would leave it for some one else to pay

Some days previous to the race Staf. ford called at the Charles River track. Boston, where he had been training. He threw a photograph on the desk of Mr. M. H. Dexter, the manager.

"There," said he, "is a photo of my-self. You may want it soon to recall my appearance, for this motor game is very dangerous."

As long ago as last fall Stafford had premonition of disaster. After a fall at Nashville he said: "I feel as though I had been through the battle of San Juan Hill. This will be the ending of

some day some one—and it might be me—will not be as lucky as I was to-night. All posts are not padded like that one. His reference was to a post against which Joe Judge and himself fell as they came down at the corner. In that fall Stafford was on the rear seat and Judge at the front. Judge sailed away from his position, and when Staffor was picked up he was in the front seat,

which Judge nau abandoned, but over not tell how he reached the seat over the second pair of handle-bars. At waltham the post against which he dashed out his brains was indeed no habba Probably the spirit friends of thes two young men impressed them with

which Judge had abandoned, but could

their dire forebodings, and the unlucky phlet is intensely interesting. It gives 13 was only a strange coincidence.

From Gallows to Glory. "As I have forgiven everybody for

what they have done unto me, I hope they will also forgive me: for I am positive of the fact that the blood of Jesus building." By E. E. Babbitt, M. D., has cleansed my heart from all sin, and LL.D. A most excellent and very valuby the grace of God." The drop was sprung, and Frank J.

Krause, at Allentown, Pa., on May 22, convicted of the murder of a girl and

in the light of the orthodox faith, they of the Spiritualist and Liberal ministry. not being numbered with the redeemed? Price 75 cents. For sale at this office.

INDIA'S APPEAL

of Stone.

Famine, from lack of rain, is now smiting sixty millions of our fellow-beings. At this moment, death by sheer hunger and thirst threatens one-sixth of that number. Thousands are starving each twenty-four hours. In that stricken land, the heavens are as iron and the earth as brass.

Birds of the air drop lifeless from the of cattle have already perished. In the absence of food and water, fiercest animals let go their hatreds, and helpless lie down together to die. The decaying bodies of men and beasts pollute both plains and rivers.

And the woe has not yet reached its worst. Face to face with even such horrors still stand countless little children, and women, and men, whom food Champion, the Frenchman, fell at the land of plenty to that India of starvation. Accordingly, only gifts of money are solicited.

What, then, shall WE do? What will YOU do? For our answer we are clearly responsible to both God and man. Miles, who must have seen what was Ought not America to send quickly at least a million dollars? In the famine districts are efficient, devoted men and women, not only Americans, but also Europeans, who are already engaged never turned, for his course carried him in the actual rescue, but who are pleading for larger supplies. Surely such The motor struck with a crash heard supplies can be provided, and yet the Meanwhile, the Government of India

from the rear seat, and striking the post a glancing blow, went on through the picket fence and lay there, half way both treasure and life are given without still in the saving work. On May through the fence.

The race had gone but four laps of cially was 5,795,000. That official daily the one-third mile cement track when aid will be steadfastly continued and inthe accident occurred. Stafford, on the creased, yet it will be unable to keep rear seat, bore upon his back the num-ber given him for the motor tandem handleap scheduled to close the provinces, where the Government has least influence and control. Only the

In this emergency, the Committee of

something is going to happen in this estly seek the best, most efficient, most some of the listeners wanted him to of undesignated funds. Together and at once let us move to

There is not a minute to be lost. From Some of these very men picked Miles p and carried him to the dressingWILLIAM E. DODGE,

Chairman. L. T. CHAMBERLAIN, Ch'mn Executive, Com.
JOHN CROSBY BROWN,

Treasurer.

A Charming Book.

Dear Mrs. Twing:-I am very much pleased with your charming and truly Spiritualistic book, "Lisbeth." It is an interesting tale and charmingly told, calculated to hold the attention of the reader from start to finish and to instruct him all along the way. I consider the dollar expended for my copy

well invested.

Every Spiritualist should secure a copy of "Lizbeth," personally peruse it, and keep it for a loan to neighbors and others. I do not blame you for loving "Lisbeth," for she is invested with a legable presentity and one who reads lovable personality and one who reads of her becomes also her friend I can understand your sentiments to-

ward her, for I have felt the same to-ward characters in my own writings. me some day.
"That is all right," he went on, "but I believe that such have lived somewhere and have passed through personal experiences similar to those depicted by their writers. I wish you the best of success with

your book. The copy you so generously presented to the N. S. A. Free Library is much sought after. It will do a great deal of good. Cordially yours, MARY T. LONGLEY,

Washington, D. C.

The above work, price \$1, is for sale at the office of The Progressive Thinker. "The Watseks Wonder." To the stu-

dent of psychic phenomena, this pam-

detailed accounts of two cases of "double consciousness," namely Mary Lurancy Vennum of Watseka, Ill., and Mary Reynolds of Venango county, Pa. For sale at this office. Price 15 cents. "Human Culture and Cure, Marriage, Sexual Development, and Social Up-building." By E. D. Babbitt, M. D., I now know that I am a sinner saved able work, by the Dean of the College of Fine Forces, and author of other important volumes on Health, Social Sci.

ence, Religion, etc. Price, cloth, 75 cents. For sale at this office. "Wedding Chimes." By Delpha Pearl her employer, floated away at the end Hughes. A tasty, beautiful and approof a rope, to a world of eternal bliss, the ate wedding souvenir. Contains marprotege of Jesus, whom he so ardently riage ceremony, marriage certificate, loved. But where are the murderer's victims, prose. Specially designed for the use

The Pantheism of Modern Science.

is present—this consciousness even in the lowest form of duce desired results, has been at work? matter, being indicated, as we have seen, by the selective

Let us add to this the declaration of Dr. Thos. Young, "that the unprejudiced study of physical philosophy pro- Says he: "Philosophers, when they gave mechanical explawides us with analogies which lead us almost directly to nations of natural phenomena, came no nearer to the real the opinion that there are gradations of substance stretch-ing all the way from the solid material to the spiritual, the touched. * * * * All their analyses could only darken more refined and immaterial pervading freely the grosser;" and the existence of gradations of consciousness, reaching with which it refused to mix, and the lime loved the acid from the inert mineral to the highest manifesting God, becomes a necessary conclusion; and with that there comes the corollary that in connection with each of these grades had we to deny sensation, emotion, to them, any more of consciousness there are accompanying grades of sub- than to ourselves? Was not the same universal spirit stirstance and force—the grade of each of the three aspects ring in them as in us? And was it not by virtue of that being in harmony with the other.

We are thus, step by step, led to the conclusion that intelligence is present throughout all nature. In the words of William Kingdon Clifford, in his essay on "Body and Mind," "The only thing we can come to, if we accept the doctrine of evolution at all, is, that * * * (for we cannot stop at a company) stop at organic matter, knowing as we do that it must have arisen by continuous physical processes out of inormental fact in ourselves is an exceedingly complex thing; matter is of such inconceivable simplicity, as compared with our own mental fact, with our consciousness, as the motion of a molecule of matter is of inconceivable simplicity when compared with the motion of our brain."

-And, he proceeds to assure us: "This doctrine is not merely a speculation, but it is a result to which all the greatest minds that have studied this question in the right way have gradually been approximating for a long

Intelligence in Vegetable Compounds.

The molecules of vegetable matter possess, in a more marked degree than the mineral, the ability to select and combine with each other. Prof. F. R. Japp, F. R. S., who presided over the chemical section of the British Association meeting of 1898, is of the opinion that in the formation of even the lowest of the vegetable compounds there is most unmistakable evidence of the existence of intelligence. His address as president of his section was devoted to the purpose of demonstrating the reasonableness of that proposition and showing the former explanations of chance, coincidence and non-intelligent mechanism to be insufficient. He asserts the intelligence thus operating to be of precisely the same character as that which man himself uses. The following is an extract from his be found in connection with the invention of death-dealaddress: "No fortuitous concourse of atoms, even with all ing mechanism. The height of plant civilization is apthis feat of the formation of the first optically organic compound. Coincidence is excluded, and every purely mechanical explanation of the phenomenon must necessar rily fail. I see no escape from the conclusion that at the moment when life first arose a directive force came into play-a force of precisely the same character as that which enables the intelligent operator, by the exercise of his will, to select one crystallized enantiomorph and reject its asymmetric opposite." While the Professor draws the line at optically organic

compounds of vegetable origin, and asserts that with them life first arose, his arguments lead to an altogether deeper conclusion. He combats the theory that living matter may be originated from dead matter by a purely mechanical process, and intimates that the attempted mechanical explanation of the origin of life leads to a reductio ad adsurdum. He confesses that if the conclusions are correct, which he believes to be correct, "then the absolute origin of the compounds of one-sided asymmetry to be found in the living world is a mystery as profound as the absolute origin of life itself." An asymmetric compound is one which is not complete and evenly balanced, and into which it proceeds to insert its capsule, so that the which, because of its incompleteness, seeks to ally itself seedlings may start fair in a fit and proper place for their with its chemical affinity and therefore continues in a due germination. with its chemical affinity and therefore continues in a condition of restless activity. He affirms that "The two conditions are condition of restless activity. He affirms that "The two conditions are cond phenomena" (life and these asymmetric compounds) "are intimately connected, for, as we have seen, these asym- the proper location for itself in order to obtain the fullest be attacked, attacked the phagocyte in a battle royal that which formerly fixed the attention of the investigator. for I did not seem to recognize them.

But if non-living inorganic matter, interacting with blind force through pure chance, the "fortuitous concourse of atoms," cannot produce the living compound, if "every purely mechanical explanation of the phenomenon of the production of the living compound must necessarily fail;" and if, on the other hand the phenomena of life and intelligence are inseparably connected with the phenomena of asymmetric compounds; and those compounds according to the principle of evolution, arise eat and drink, how they digest and assimilate, how they without the intervention of the human will and intelligence; and since the tendency of our scientific friends is to set their seeds, and finally how they are often linked todiscard the idea of an arbitrary extrinsic controlling intelligence, why not calmly accept the only other legiti-mate alternative, namely, that it is incorrect to say that the matter of the inorganic world is non-living, or else that force, which is found operating in that realm of nature, has intelligent life as its inherent characteristic? May I venture to suggest that this would be more logical, more philosophical and even more in accordance with true science than to confess "mystery" before the neces- an exposition of the phenomenon of sight in plant life. continuity leads us, whatever state of things we contem- its of certain plants of depositing their seeds in fertile the antecedent of that intelligent selective power which istence of nervous sensations in plants was taken up, and which we speak of as inorganic.

If I understand him aright, Prof. Crookes thinks he finds the evidence of the operation of the intelligent se- have souls and can see and feel in their own peculiar way lective power in the precipitation of certain elements to quite as well, as far as their needs were concerned, as many which we have already referred. That intelligence which creations of a higher order." Prof. Japp associates with life, and sees exhibited in the chemistry of nature as it works in the living organism, Prof. Crookes discovers operating in the so-called inanimate, inorganic world. Does this not suggest that, instead of there being an absolute difference in the qualities it is the vegetable and animal. Sensation—the power of of the two classes of matter, the difference is in the active translating the vibration received from external nature manifestation of the quality, possibly coupled with a difference in the powers of observation and deduction of the two chemists? But even Prof. Japp's discoveries and conclusions travel a long way in the direction of the recognition of the universality of intelligence, for he finds it exhibited in tartaric acid, turpentine, the carbohydrates, the expression of life, and the striking similarity on all quinine and other like forms of matter to which intellec- planes of nature of the phenomena exhibited through in- W. Engleman (Betrage zur Physiologie des Protoplasm).

tion is not usually ascribed. If indeed, as Prof. Japp thinks is the case, there is no escape from the conclusion that inherent selective and directive force of the same character as the human being exhibits, be coeval with life; if as Prof. Crookes thinks, there is no escape from the conclusion that this selective opera-

of things, what meaning can be attached save that in tified in concluding that, from the very beginning of ex- that compound particle." every form of substance force is operating, and that where istence, inherent intelligence, of precisely the same charever we find substance and force, there also consciousness acter as that which enables the intelligent operator to pro-

with big words the plain fact that the water hated the oil which it received into itself, and like a lover grew warm with the rapture of affection. Why not? What right spirit that we thought, and felt, and loved? Then why

not they as well as we?" Where we had ignorantly (though as we thought with much of learning and wisdom) talked of inanimate, inorganic, matter, conscious life is present working intelligently and purposively, carrying out the universal scheme of evolution, which stretches from the lowest to the highest. Consciousness, dormant in the stone, is by the interganic matter, we are obliged to assume, in order to save play of nature's forces gradually wakened into activity, continuity in our belief, that along with every motion of and, as it wakens, it clothes itself in higher forms, each matter, whether organic or inorganic, there is some fact new capacity awakened requiring a higher organism which corresponds to the mental fact in ourselves. The through which to express itself and to expand; each ascending organism more complex and more refined than the last. Slowly yet surely it winds its way, climbs its so also our brain is an exceedingly complex thing. We the last. Slowly yet surely it winds its way, climbs its may assume that the quasi-mental fact which corresponds path from lowest to highest of mineral forms until it and which goes along with the motion of every particle of stands on the border line of two worlds, the mineral and vegetable kingdoms, where it partakes of the nature of both to such an extent that we know not in which kingdom to classify it. From these intermediate forms it steps over into the kingdom above (the vegetable) where the plasticity of the matter affords freer play to the activities of conscious force.

The Soul-Life of Plants.

The consciousness exhibited here is of a most marked character. Let us take for instance the insect-eating plants. I quote from "The Story of the Plants," by Grant Allen. "Our pretty little English Sundew is one of these cruel and perfidious plants. Its leaves are round and thickly covered with small red hairs, which are rather bulbous at the end, and very sticky. The bulbous expansions, in point of fact, are small red glands, which exude viscous digestive liquid. When a small fly alights on the leaf, attracted by the smell of the sticky fluid, he is caught and held by its gummy mass; the hairs then at once bend over and clutch him, pouring out fresh slime at the same time, which very shortly envelopes and digests him."

Let us take another illustration of these insect-eating plants from Mr. Grant Allen's interesting work. Sadly enough the most striking exhibitions of intelligence are to eternity for them to clash and combine in, could compass | parently on nearly the same moral altitude as that of the human being. "One of the best known is the Venus' fly-trap of tropical or subtropical North America. In this germ subdivides, and each division becomes a full fledged which forms a jointed snare for catching insects. It is germ, however, is in danger of being devoured by phagehinged at the middle; and when a fly lights upon it, the cytes in the blood. In fact a great many are thus detwo edges bend over him, and the bristles on the margin interlock firmly. As long as the insect struggles they remain tightly closed; when he ceases to move, and is quite depredations of phagocytes. It feeds on the contents of stages of consciousness will be reached. We can, to some dead, they open once more, and set their trap afresh for another insect."

Herbert Spencer, in a phrase which has become famous, defined life as "adaptation to the environment," and common sense and intelligence are perhaps most strongly exhibited in making the best of one's surrounding circumstances. Measured by this standard the intelligence of the ivy-leaved toad-flax is of a high order. This plant the red blood corpuscle it may feel it all over but it genergrows on dry walls and has straight flower stalks, which become curved when the flowering is over. Why is this? Because it cannot sow its seeds on the bare stone the plant bends its flower-stalk after the blossoming season, and hunts about diligently for a crevice among the mortar

metric compounds make their appearance with life, and are inseparable from it."

But if non-living inorganic matter, interacting with blind force through pure chance, the "fortuitous concourse of atoms," cannot produce the living compound, if "every purely mechanical explanation of the phenomenon "every purely mechanical explanation of the phenomenon "every purely mechanical explanation of the phenomenon "interaction of the attention of the investigator, be attacked, attacked the phagocyte in a battle royal that be attacked, attacked the phagocyte in a battle royal that be attacked, attacked the phagocyte in a battle royal that be attacked, attacked the phagocyte in a battle royal that be attacked, attacked the phagocyte in a battle royal that be attacked, attacked, attacked the phagocyte in a battle royal that be attacked, attacked the phagocyte in a battle royal that be attacked, attacked, attacked the phagocyte in a battle royal that be attacked, attacked the phagocyte in a battle royal that be attacked, attacked the phagocyte in a battle royal that be attacked, attacked the phagocyte in a battle royal that be attacked, attacked the phagocyte in a battle royal that be attacked, attacked the phagocyte drew lasted over fifteen minutes. Finally the phogocyte drew which now excites his adout off and the germ, still full of fight, hurried across the minutes. Prof. Ludwig Buchner, "Appleton's Popular croscope slide for a distance of two fields, to where an other phagocyte was wandering aimlessly.

Science Monthly, Feb. 1898, dealing with scientific progother phagocyte was wandering aimlessly.

"It hurled itself on the second phagocyte, pushing hard against it with one of its arms. The phagocyte tried to Darwin, because of this exhibition of intelligence, likened the tip of the root to the brain of animals.

Mr. Grant Allen, in describing the various elements which go to make up the life of plants, mentions how they marry and get fertilized, how they produce their fruit and gether into a single community. This summary bears a very striking resemblance to the range of activities exercised by the average man and woman.

In January, 1898, Mr. C. W. Dodge, Professor of Biology of the University of Rochester, N. Y., lectured before the Rochester Academy of Science on "The Psychic Activities of Plants;" that is the "soul activities of plants." A daily press report of his address says: "The speaker gave sity for so doing had inevitably arisen? No one is able to Many views were thrown on the screen, of plants whose simple elementary cell, a protoplasmic drop, formless and put his hand on the exact line where, in the descent from the organic to the inorganic, life ceases to operate, or was also illustrated vividly, the peculiarities of their even where the organic commences. "The principle of growth, under certain circumstances exhibited. The hab- scribes the way in which one of these microscopical, bare plate, to look for its antecedent in some previous state of places was one of the most remarkable proofs of a faculty finds among a number of other aquatic plants one called things also in the universe," and in accordance therewith, which was too well known to be called chance. The ex. Spirogyra, rejecting other food. Examining it under a was exhibited in the first optically organic compound is the Professor showed that nerve stimulus was imparted naturally to be looked for in the previous state of things from one to the other of many organisms in plant life, but more commonly in bacteria." The nature of his conclusions may be judged from the following extract: "Plants

> Thus, by new experiences through more susceptible organisms, consciousness ascends until it again finds itself other, repeating the same process. This naturalist never enshrined in a form which unites two kingdoms, this time into feeling, which had began to waken in the vegetable, becomes fully developed here. A consciousness of comfort and discomfort, of pleasure and pain, marks its advent to the higher kingdom of nature. Here again scientific investigation has demonstrated the universality of telligence operating upon matter.

The Animal World.

In the inorganic world it has been noticed, as Sir Norman Lockyer points out (Studies in Spectrum Analysis p, in the Protoplasm." 138), that "a compound particle—that is a particle known tion is present in the very elements themselves; and if, to consist of two distinct elements—has a vibration which with Prof. Huxley, we find that "Life was present poten- is as peculiar to itself as the vibration of a particle of an them exist in one drop of water one-twelfth of an inch in that of a father who is turned from his course by the tially in matter when in the nebulous form, and was un-element is peculiar to itself." That "a compound particle diameter, and that not only the blood, but the flesh and prayers of his creatures. But all such efforts are, and folded from it by the way of natural development," have is a perfectly distinct physical thing, with vibrations, romuscles also are composed of myriads of infinitesimal are felt to be, hopeless failures. They involve the assertive not covered the whole range of the primitive forms of tations, and free paths of its own. There is no apparent lives, each cell possessing a distinct life of its own, Binet's tion and negation of the same proposition in one breath.

Greg. matter recognized by scientists and found in them all the connection between the vibrations of a compound par-description of the higher animal as a colony of protozoans - Greg.

To Prof. Huxley's dictum that there are three aspects evidence of an inherent consciousness? Are we not justicle and those of any of the substances which make up becomes remarkably appropriate. Each human being is

In the higher kingdoms we find that not only is the organic consciousness of an entirely different nature from Charles Kingsley, in Hypatia, expresses this idea of cover that the lower organisms possess an independent self, who possesses the intellect to plan and the will and conscious activity in the lower kingdoms poetically and at the same time in accord with the most recent science. complex and being dominated by it. Says Virchow, controls all the kingdoms beneath him. "What is the organism?" A community of little cells, a little state, well provided with all the appurtenances of upper and under officials, servants and masters great and

> If we consider the human body closely we find there not only the human organism itself with its will controlling the movements of the whole body and each of its members, but in addition we are told by our biologists that "every molecule of matter in the human body is a distinct life," in other words, there are millions of separate lives all working under the dominion of the one human life. We are further informed by our biologists that of the microbes with which the human body is teeming, and whose presence our medical friends are making responsible for nearly all our diseases as well as our good health, each one in the human organism "has a life consciousness of its own, with a power of independent volition (within limits), with likes and dislikes exhibited in a strange imitation of the human being himself."

Mr. Alfred Binet has written a very interesting book called the "Psychic Life of Micro-organisms" in which he says: "Agreeable to the ideas of evolution now accepted, a higher animal is nothing more than a colony of protozoans." A "protozoan" is the first, lowest, simplest and most primitive animal. It is a complete entity which may exist within a single cell of the larger animal. "Every one of the cells composing such an animal has retained its primitive properties, giving them a higher degree of perfection by division of labor and by selection. The epithelial cells that secrete the nails and the hair are organisms, perfected with reference to the secretion of productive parts, similarly, the cells of the brain are organisms that have been perfected with reference to psychical at is clearly within the limits of possibility that some greater tributes." And "Those protozoic forms of animalculae are endowed with memory and volition."

A Battle in Germ=Land.

of a daily paper, contains a graphic description of one of than that of the dust." the incidents of life in the domain of the animalculue. It nurports to describe what was seen by Dr. Donald Ross, of the Indian medical staff, who was investigating the mi- lies the possibility of the man and the deity, which will crobe of malaria.

"During his investigations Dr. Ross saw one of the most remarkable battles that has ever occurred. This was a fight between a malaria microbe and three phago-The phagocytes are really white blood corpuscles. They have been called the policemen of the blood, and their business in life is to devour all the impurities, foreign substances and disease germs of the blood.

"The malaria germ propagates its species by segmenta tion (that is by simply dividing itself into two parts). Pe riodically every day, or every three days, or every four curious plant the leaf is divided into two portions, one of microbe with power to reproduce itself. The young

"It has instinct enough to protect itself from further red blood corpuscles, and as it devours the contents it crawls inside the 'skin' of the latter, the better to keep the depths of conscious intelligence which separate us clear of the phagocytes. These little scavengers of the from the mineral. blood actually have been seen under the microscope to be 'fooled' by this trick of the malaria germ. The germ does not eat the 'skin' of the red corpuscle. when the phagocyte comes up to the malaria germ inside illy passes by, misled as to its genuineness. So the malaria ittle house and growing lustily against the time of its re-

"While observing a malaria germ which had just acquired its flagellae (long hair-like appendages which serve the purpose of both arms and legs) Dr. Ross saw a phagocyte make its way to the malaria germ, probably goal. The more thorough the investigation of the aswith the intention of devouring it. Ordinatily this would pects of nature the more closely they are seen to approach my sight. I was somewhat surprised, and wondered what the object could be

against it with one of its arms. The phagocyte tried to rear up and get around and envelope the germ, but finally gave up and flattened itself against an air bubble, while the germ still kept on pummelling it. After fifty minutes, another phagocyte appeared coming rapidly across the field. The germ then left its fallen foe and attacked the new-comer. The third phagocyte got enough of it in about one minute, and turned squarely around, fleeing across the whole field, 'the germ hanging on like a snake on a dog.' After five minutes the germ let go and the phagocyte slunk away. The malaria germ had by this time reached the limit of its endurance in the rapidly weakening blood on the microscope slide. It grew slightly larger and quite sluggish and finally attached itself to the glass of the slide and died."

The Amoebae are microscopical organisms, a most almost structureless. L. Cienkowsky (Betrage zur Kentness der Monaden Archiv. J Mikroshop, Anatomie) dereddish cells-the Vampyrella Spirogyra, hunts for and powerful microscope, he found it, when moved by hunger, first projecting its pseudopodiae (false feet). It being so simple in its structure that it creates each organ from itself as the occasion arises, thus becoming foot or mouth or stomach at will.

Then it commences moving about until among a great variety of plants it comes across a Spirogyra, after which it proceeds towards the cellulated portion of one of the cells of the latter, and placing itself on it, bursts the tissue, sucks the contents of one cell and passes on to ansaw it take any other food and it never touched any of the numerous plants placed by Cienkowsky in its way. Mentioning another Amoebac-the Colpadella Pugnax. He says that he found it exercising a choice of food, and he adds these significant words: "The way of acting of these monads during their search for and reception of food is so amazing that one is almost inclined to see in them consciously acting beings."

To this last observation we may add the words of Th After reciting the efforts of the Arcella, another unicellular organism, to extricate themselves from uncomfortable positions, he says, "It is impossible not to admit that such" facts as these point to the presence of some Psychic powers or an intellectual or a physical benefit.—Conway.

When we remember that the animalculae are so small

veritably a Chinese Empire.

Thus we have traced conscious life from the dust out of which man is said to have been formed, up through all the that of either of the factors which produce it, but we dis-intervening kingdoms of nature until we reach man him-

By F. E. Titus, Barrister,

Of Toronto, Canada.

Conscious life present in the lowest kingdom of nature the mineral. Conscious life everywhere in the universe varying in its degrees of expression between the fastbound, slow and imperviable rock and the space-defying mind of man.

Thus the process of evolution goes on. Who will venture to say where it will stop? Having passed from animal to man, when man shall have reached the limit of possibilities which intellection affords, when the organism which we now use becomes insufficient for the manifestation of more fully awakened powers, must we not, judging from the analogy from the known path of evolution we have already trod, step into some higher form of expression where our powers will not be "cribbed, cabined and confined" as they would be within the slow moving particles of the human brain? Such must be the case if from the past we may judge the future. In his essays upon "Some Controverted Questions," Prof Huxley, keeping himself within the bounds of scientific thought, suggests this ever-ascending scale of intelligent beings. He says, "Looking at the matter from the most rigidly scientific point of view, the assumption that, amidst the myriads of worlds scattered through endless space, there can be no intelligence, as much greater than man's as his is greater than a black beetle's seems to me not merely baseless, but impertinent. Without stepping beyond the analogy of that which is known, it is easy to people the cosmos with entities, in ascending scale, until we reach something practically indistinguishable from omnipotence, omnipresence, omniscience. If our intelligence can; in some matters, surely reproduce the past of thousands of years ago, and anticipate the future thousands of years hence, it intellect, even of the same order, may be able to mirror the whole of the past and the future." Ruskin (Ethics of the Dust) saw great good in this idea of the gradation of life, for he said, "it admits the idea of a life above us, in The following article, which appeared in a recent issue other creatures as much nobler than ours, as ours is nobler

> The one process of evolution links together the lowest and the highest, and in the inert atom of the mineral there waken into realization by the steady onward press of evolutionary process.

> The recent discoveries of our patient scientific investigators are showing us that not only is there life in every form of matter, co-eternally linked to it, but that the difference between the consciousness of the atom and that of the cosmos, between the intelligence of the animalculae and the intelligence of the man, is but to be measured by evolution. It may be that millions of years may be required to waken the sleeping consciousness of the mineral o its first faint response in the vegetable, and other millions to raise it from the vegetable to the animal, and from the animal to the human, and then from the human to the cosmic—which we may not inappropriately term the Divine. But no matter how long the time, nor how infinite the variations of forms that may be required to accomplish the journey it will finally be accomplished. The latent potentialities which slept in the mineral will be wakened one by one into active powers and thus higher extent, measure the possibility of future achievements by

Our scientists are not insensible to the importance of the new and broader view of the universe which comes as a result of this closer study of the activities of living matter. Some, conscious of the radical difference between the conception of inorganic matter as being "dead," and the view in which it is now coming to be regarded, claim germ, secure in its retreat, goes on eating the inside of its that the discovery of the existence of Life in mineral is fit to be ranked with the work of Darwin. And it is reported that Prof. Shaler, of the chair of Geology at Harvard University, declares that the Unity of life is the greatest discovery of the nineteenth century.

All of the recent discoveries apparently tend to the one tality of Force" have been demonstrated. Nor has sci- loving little creatures. My wife and ence rested there. We have seen how the unity of Matter and of Life have also been accepted. In the article just mentioned, Prof. Buchner calls our attention to the fact that "Spectrum analysis, also, in conjunction with the curious double stars has brought about the highly important conviction of the unity of what is to us the visible universe." All these conclusions of science but lead up to that more profound unity suggested by Tyndall (Scientific Use of Imagination) in the words "Supposing we had been brought to regard them" (spirit and matter) "as equally worthy and equally wonderful, to consider them in fact as two opposite faces of the self-same mystery."

In a chapter written for the purpose of showing that Religion and Science were not essentially antagonistic, Mr. Herbert Spencer (First Principles, Chapter on "The Reconciliation"), points to this great fact of unity as the common ground of the two. His words are as follows: "We are obliged to regard every phenomenon as a manifestation of some Power by which we are acted upon; phenomena being, so far as we can ascertain, unlimited in their diffusion, we are obliged to regard the Power as omnipresent; and criticism teaches us that this Power is wholly incomprehensible. In this consciousness of an Incomprehensible Omnipresent Power, we have just that consciousness on which religion dwells. And so we arrive at that point where Religion and Science coalesce. * * * The final outcome of their mutual criticism can be nothing else than an entire agreement on this deepest and widest of all truths."

(To be continued.)

Gems of Thought.

Think of the egotism of a man who believes that an nfinite being wants his praise.—Ingersoll.

Who can estimate what the world loses in the bright in ellects who cower before popular prejudice.—J. S. Mill When you wish to know if a man aspires to personal power, watch how be bears himself toward the church.-

Edgar Quinet. The religious of this world are numerous and various out the priesthood is the same in all places—a fact which doubtless goes to prove that it is of divine origin-Vol-

It is certain that the discoveries of universal law have reduced prayer among us to an anachronism. It makes no difference whatever whether the prayer be for a moral

Various and desperate have been the expedients and suppositions resorted to in order to reconcile the concepthat, as estimated by Ehrenburg, five hundred million of tion of an immutable, all-wise, all foreseeing God. with

As Heard in "Voices from Many Hilltops."

Religion to be of any value to human-

ity, must be practical, must be that

which enters into the daily life, making mankind honest, truthful and just toward all. When the children of the land are taught to save themselves, to build their own temples in the land of souls, a great amount of the wrong that now exists will roll away as fog from the earth-land valleys; but just so long as they can rely on the merits of au-other, and feel secure in his power to save the lowest without any effort on their part except the exercise of a litthrough the filth of a life that records no humanity, no purity, no fulfillment of moral obligations either to self or the world-I say, just so long as such conditions exist, where man is made to be-lieve that he can earn heaven at the last gasp, that begins with a curse and ends with a prayer, just so long will the surging tides of life bear tokens of cruelty and dissensions, just so long will the records of the land breathe of injustice, centered in and wrought from selfishness. Man must be taught the honest fact, that he lays his own foundation and builds thereon, and dwells in the home he thus builds, and has right to no other. He who reaches any heaven wins it, and not only wins it. but builds it and hangs the gates thereof. The grant of eternal peace, through faith, is the greatest license to wrong-doing the world has ever known. It has opened hells in the here and hereafter; it holds in its folds the very essence of Catholicism. Make man responsible for his acts and the wrongs of earth-land will record a rapid decrease; but pamper him with the idea of full forgiveness, make him believe that after a life of inhumanity and selfishness he can by signing the article called faith be im-mediately transformed and transported, and made to sit down at the right hand of Delty, there to pass judgment on the millions who in all things have been true, even godlike in their humanity, but who saw nothing but child's play in the flimsy web woven in the very loom of selfishness-do all this for man, and the wrongs of the present will in time duplicate themselves in your very

How anyone, even children, can fail to see the mixture of incongruities handed them as elixir of eternal life, is a mystery. I verily believe the animal whereon Balaam rode, and which was considered worthy of note in the records of the day, could give voice (if he ever did what was recorded) to sounder theology, and more sensible conclusions, else he would be unworthy a place among the long-eared race.

The churches have done what they could, if not in the direction of deep spiritual unfoldment, and to sum up the efforts and results, they will be found to read thus: Many blind ones sought to lead many times their number equally blind and willing to be thus led, and all fell into a ditch, where the present finds them, and from which none escape except by the light of spiritual truth, that will and must light all paths from the beginning to the end. The greatest not to fall with far-reaching illuminating power so few make an effort to extricate themselves, but screening the eyes of the soul, seem to rejoice in the very shadows of the land wherein they dwell.—Extract from Many Hilltops."

Spirit Animals, Do They Exist?

Yes, most emphatically. I will relate a little incident that occurred to me several months ago. One evening while having my sitting for development, I had the light turned down, but not so low but what all objects in the room were discernible, and several feet in advance of me was a chair. To my surprise two very pretty half-grown kittens jumped upon the chair and commenced to play, and rub against each other in such a loving way, I thought I never had seen two such loving kittens before. I watched them several min-The next morning at the breakfast table I made the remark to my wife and my little twelve-year-old daughter that I had seen the nicest kittens I believed I ever had seen, they were such daughter then commenced to quiz me as to what they looked like. I gave them a description and before I got through the little girl said: "Why, papa, don't you remember them-my Spotty and Snow? They were both poisoned and died within a few days of each other." That happened three years previous to this time. I don't think I ever would have thought of those two kittens if it had not been on account of my

wife and daughter recognizing them.

I have seen the spirits of other animals and fowls fully as plainly as the kittens. I remember about a year ago I was sitting in the parlor with my family when all at once I saw my wife going towards a spring with a bucket on her arm and a large goose following after her. "Why," I said, "Ida, where did you ever live that you carried water from a spring and had a goose to follow

"Why," she said, "describe the goose to me; what color is the one you see?" I gave her a description of the goose. and after I got through she said, "You have given me a very good description of my Old Dickie goose and also of the spring." She informed me that this was the only one she raised out of a brood of ten, the other nine got drowned in a severe rain storm.

drowned in a severe rain storm.

Now if the spirits of animals and fowls do not exist after what we call death, pray tell me what it was that flashed so vividly before me, if it was not the spirit of Old Dickle Goose?

HENRY COLLYER.

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to a reserved seat to hear an imperson-

sisted by Baby Claman. Stewart ave-

P. J. Culhane writes from Hamilton.

Canada: "We had the pleasure of at-

tending a materializing circle; Mrs.

Ben F. and Mattie E. Hayden write

Brother Harvey. We find quite a num-

the science of Hfe. We have secured the

.. GENERAL SURVEY ...

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

is alone responsible for any assertions or statements he may make. The editor | full name and address of the writer. It allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be writer. The items of those who do not diametrically opposed to his belief, yet that is no reason why they should be into the waste basket. suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire

non-appearance of YOUR article. WRITE PLAINLY,-We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white one side of the paper.

to do so. That must account for the

adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require. Every item sent to us for publication, should contain the full name and hered to.

"The Spiritualists have decided to hold another camp-meeting at Briggs' Park, near North Park, from July 1 to Aug. 19. Messrs Walker and Bernestein will not be connected with the meeting this year, the entire affair having been placed in the hands of Mr. Carpenter of Detroit, and Thomas J. Haynes, of Muskegon. One of the most popular have been informed by an artist that, mediums who has been engaged for the meeting is Mrs. Marian Carpenter, who tapestry in the 'guard watching cham- was eminently satisfactory. She is inis now dangerously ill in her home in ber, a spectre hand, white and delicate deed a wonderful lady. She gives meet-Detroit. Mrs. Carpenter is well known and richly jeweled, has persistently in- ings in this city, June 6, 7, 8 and 10. It in this city, and has many intimate truded between him and the tapestry. is the writer's opinion that there is a friends here."

The Pittsburg Dispatch says: "There is a woman on the hill who has develoned into a Spiritualistic medium in spite of herself. Once on a time she visited a neighbor where a little seance was taking place. She had barely got into the place when she fell into a trance, and began to talk in strange tongues. She is a little German woman with a thin, piping voice, but when the brawny Scot, or a brawny dead Scot, entered into her, she talked in a deep, rich baritone and with an accent sufficiently pronounced to make Ian Maclaren turn green with envy. There were other foreign languages, but, of course, Scotch was the most astounding. And now the woman whom she visited declares that she can make the impromptu medium (so to speak) visit her

at any time, simply by "willing her." C. J. Barnes, the well known trumpet medium, will be at Lake Brady campmeeting this summer. He goes to Fort Wayne, Ind., for two weeks.

Mrs. H. A. Cross writes: "In behalf of the Sunflower Club, te 77 Thirty-first street, I wish to say we passed the last Sunday of Mrs. Cooley's stay with us very pleasantly. After the usual afternoon service a reception for her was given by the Sunflower Club and other friends. The meeting was opened by church. Solo by Mrs. Cole. Then Mrs. O. B. Wilson presented Mrs. Cooley esteem and appreciation of her untiring efforts as pastor. She replied in her own sweet way at some length, following which Dr. H. A. Cross spoke briefly for the club. Prof. E. W. Georgia, Rev. Dr. Green, Will C. Hodge, Miss Cora Smith and Miss Nellie Harrison each contributed something to make the occasion interesting. Dr. Harrison closed the program. Then refreshments were in order, and, judging by the chatter and laughter in the hall, the intervening time between services was very happily spent by a goodly number."

During the month of May Oscar A. Edgerly filled a very successful engagement with the First Spiritualist Society of Grand Rapids, Mich. For the first two Sundays of June he is engaged to speak at the Universalist Church of Benton Harbor, Mich., after which his time is all engaged at the camps until September. He will be pleased to hear from societies desiring to employ trance speakers and test mediums for season of 1900-01. His home address is 42 Smith street, Lynn, Mass.

Mrs. Carter writes from Jonesboro. the past two Sundays. He is one of the best workers in the field. He will accept engagements for camps or grove meetings in Ohio, Iudiana or Michigan. Permanent address, Jonesboro, Ind.,

W. D. Noyes writes from Columbus, Oblo: "The Columbus (Ohio) Camp is progressing nicely. The buildings will all be completed by June 27. The improvements this year cost the association \$2,100, and the prospects are bright for a large gathering of Spiritualists. A great many write that they are coming | ual agencies, and of photographs of by the cheap excursion rates. Those buying excursion tickets, on their arrival at Columbus, can sell their return ticket at the Union Depot if they should wish to remain at the camp. After June 15 address all letters to the secretary, W. D. Noyes, Lock Box 49,

Worthington. Ohio. Virginia Barrett writes that, in order to help the Mayer fund: "To all those who desire it (for two months) and who will send me by mail a notice that they have donated to the N. S. A. one dollar or more, I will send to their address (which please write plainly) a little oil painting of a spiritual nature. While painting it, should a spirit friend wish and can impress, I will put them on canvas. Remember all I want is a notice from you. Now, friends, send in all your notices of a one, two, three or four dollar donation to the N. S. A., Send now-we have no time to lose. Address 819 East Sixteenth street, Indianapolis. Ind."

Mrs. M. F. Goodell writes: "The books arrived safely Saturday noon. They are beautiful books. I thank you for them. I could have had them in no other way. The Progressive Thinker is the best Spiritual paper I know of. It is fearless and honest."

Mrs. Wallace writes from New York: "The Encyclopedia of Death just came. The sermons by Savage are gold."

B. Chanpel writes: "The contents of The Progressive Thinker are valuable, and worth preserving for future generations."

OONTRIBUTORS.—Each contributor; Take due notice, that all items for this page must be accompanied by the will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the comply with this request will be cast

> The Fraternal Spiritualist Society has discontinued its Sunday meetings until next fall.

Will C. Hodge will be in Beloit, Wis., June 10, at Brodhead, June 17, and in the vicinity of Dayton, Wis., June 24. where the friends will hold their annual picnic and gove meeting. He has open dates from June 25 until July 15, after which he is engaged for camp work until September 1. Is open for engagements for the fall and winter months. Address 40 Loomis street, Chi-

E. E. Carpenter writes from Detroit, maper, or with a typewriter, and only on Mich.: "I am pleased to say to Mrs. Marian Carpenter's friends that she is there and great interest. Last Sunday ITEMS.—Bear in mind that items for rapidly convalescing from an eight she lectured at Bloomington,-Ill. The us: "The idea of living forever is horthe General Survey will all cases be weeks' illness, and expects to be able to first Sunday in July she lectures at fill all camp engagements. Her engage- Breedsville, Mich., and the second Sunments are as follows: From June 14 to day at Texas. She then goes East, to 17, at Bankson Lake, Mich.; June 24, fill engagements at the camps, and will Bellevue, Mich., grove meeting; July 1 be accompanied by Lucy Ault, a muto 19, Briggs Park Camp, Grand Rapids, | sical prodigy. Mich.; July 22 to 26, Central Lake, Mich.; July 28 to August 2, Maple Dell, Ohio; August 5 to 10, Vicksburg, Mich.; August 12 to 16, Clinton, Iowa; August ated reading on the story of "Ben address of the writer. We desire to 19 and 20, Lily Dale, N. Y.; August 23 | Hur," Illustrated with 82 life-size views know the source of every item that ap- to 26, Lake Brady, Ohio; September 2, on canvas, and a chance to see and pears. This rule will be strictly ad- Paulding Ohio, grove meeting; Septem- hear the youngest child entertainer of her 9 to 15, Marshalltown, Iowa; Oc- the century, in her recitations, posing tober, Indianapolis, Ind.; November and and pantomime. This entertainment The Grand Rapids Democrat says: December, Grand Rapids, Mich.; March | will be given by Lee Norie Claman, asand April, Philadelphia, Pa."

The New Orleans Times-Democrat | nue Universalist church, 65th and Stewsays: "During the past few days one of art avenue, June 22, at 8 o'clock. Mr. the ghosts that are said to haunt va- Russell says that Baby Claman is a rious parts of Hampton Court Palace | prodigy. has reappeared," says the London Pall Mall Gazette. "The palace authorities while engaged in sketching old Flemish | Wright was the medium. Everything On the last appearance of the phantom | field here for an extensive cultivation he made a hurried sketch of the hand of Spiritualism, and the forming of a soand also of a diamond ring on the fore- ciety. Perhaps I am over sanguine and finger. The phantom hand (writes a enthusiastic in this matter; if so it is correspondent) is believed to be that of | entirely attributable to my unbounded Queen Catherine Howard, one of the admiration for the principles of Spiritwives of King Henry VIII., whose spirit | ualism and the indisputable testimony is described as the most fearful of all adduced at the three circles which I the apparitions that wander within the had the unalloyed pleasure of particiwalls of the historic building. History pating in." states that Catherine one day escaped from a room to which she had been con- from Atlantic City, Iowa: "Since writfined by order of the King, and on ing we have been at Webster City. hastening across the haunted gallery | where we held two meetings to highly was seized by the guards and, despite interested audiences. At present we her shricks and protestations, removed are stopping at the home of genial to her room. Since then the scene has, it is said, been re-enacted repeatedly by ber of people here who are interested in a tall figure clad in white.'

G. W. Webster writes from Lake G. A. R. Hall in which we will hold our Helen, Fla.: "I read many articles in first meetings, Sunday, the 10th inst. your paper with much interest and re- | We will remain here until the guides joice in your success. Many things said | feel our mission here has been fulfilled. and done by many people who call We will answer calls to lecture week themselves Spiritualists interest me but | night evenings, within fifty miles of little, and I think are of little value to here on very reasonable terms. Friends, the world, but the spiritual wave that let us hear from you. We would like to has swept over the world during the work in Nebraska and Kansas and solast fifty years has effectually removed licit correspondence with societies or all of that here? And are we not told the old conditions, and I believe is parties desiring our services. Mrs. H. that spirit life is in all respects similar making and will continue to make bet- will go anywhere near for train fare to this? ter conditions for mankind. We have and entertainment. I will make very been living in Florida for the last reasonable terms in addition for my serseventeen years, in the healthiest lo- vices as inspirational lecturer. Will go cality I have ever found, and I know | separate or together as the friends dechange our residence. Our home is on Atlantic City, Iowa, will reach us. Evland adjoining the Southern Cassadaga erywhere we go we meet the cheerful with a beautiful diamond brooch, given | Camp Ground. We are still trying to | face of The Progressive Thinker and friends to lift humanity to a higher and its editor." level, and rejoice in the success of every good work."

victions. He had no regret in leaving

from which he had sprung. But the

highest pulpit of orthodoxy would not

tempt him to go back to the teaching of

the old theology. (Applause.) Much in-

terest was created during the evening

by the exhibition of several specimens

of messages written on slates by spirit-

spiritual emanations. Among those

present was Mr. Godbold, president of

The Tribune, of Elberton, Ga., has the

following: "Do you believe in Spiritual-

ism? Do you believe that a man who

never saw you before, or heard of you.

could tell you your history-the prin-

cipal events in your life-past and to

esty as you possess. These questions

are suggested by the presence in Elber-

ton of Mr. Letford, the popular rebre-

sentative of H. E. Bucklen & Co., Chi-

cago. He has a large scope of country

to cover, and consequently comes to

Elberton but once a year. On the oc-

Frank T. Ripley, test medium and

speaker, has the first four Sundays of

July, and all the Sundays of August

open for engagement. Address all let-

ters to him at 55 East Wayne street,

Carrie F. Weatherford, of Alaska,

Mich., will fill date of July 22, at Co-

lumbus Camp in place of Anna L. Gil-

John A. Johnston will be at 241 Win-

two weeks before going to Clinton.

Fort Wayne, Ind.

lespie, resigned.

the Spiritualists' Association."

Virginie Barrett writes: "The friends should address me at Bonfield, Ont. Canada, where I shall rest in the coun-The Toronto Globe says: "The pertry for a time, and then go to camp. I sonal friends of the Rev. Dr. B. F. Austin, M. A., ex-principal of Alma Colthe Second Spiritual Church of Allelege, tendered him a reception last night gheny, Pa., and I am open for engagein St. George's Hall, the occasion being ments for fall and winter." the first auniversary of his trial before The Indianapolis Sentinel says: "The the London Annual Conference of the Methodist Church at Windsor and his annal picuic picuic of the Indiana State expulsion from the ministry of the de- | Spiritualist Lyceum was held at the nomination, principally on account of Chesterfield camp grounds, Sunday, his avowal in a sermon of a belief in June 10."

pecially towards the Methodist Church, appeared several times."

Spiritualism. There was a large attend-The Detroit (Mich.) News says: "Gosance and a very pleasant social evening sips in the neighborhood of the late was spent. Dr. Barnard, of Parkdale, Daniel Scotten's house and abandoned and Dr. Wheeler, of Louisville, Ky., de- tobacco factory are much excited over livered addresses. At the close of the reports that the old man's ghost haunts proceedings Dr. Austin returned the the scene of his former labors. The assemblage the warmest thanks in the story is told that a month ago at midlanguage of the heart. He did not in- night two servants employed at the they believed exactly as he did, but | way to Porter street, when the figure of | such silly questions?" simply as an endorsement of the right a man, white and terrible, came out of every man to think his own creed from behind the barn. To their excited and speak out his own convictions. He imaginations it appeared to be the thought it would be better for the ghost of Daniel Scotten, but on his face Ind.: "Dr. H. C. Andrews lectured for churches and for the world if men had was a scowl as he turned and gazed at around Brother Dick's neck, who died the Jonesboro Spiritualist Society for greater freedom in expressing their con- the chimneys of the disused factory. last fall, so they said men must go to The Progressive Thinker, or direct of last fall, so they said men must go to The Progressive Thinker, or direct of With loud screams the servants made orthodoxy, but rejoiced in the freedom tracks for the street, and notified Patrolman Purcell, who examined the of being allowed to seek the truth everywhere. He had the kindest feelgrounds, but could find no ghost. Since ings towards all the churches, and es-

BOOK REVIEWS.

then it is claimed that the wraith has

Talmagean Inanities. Incongruities, Inconsistencies and Blasphemies: a Review of Rev. T. DeWitt and Rev. Frank DeWitt Talmage's Oft-repeated Attacks upon Spiritualism. By Moses Hull. The Talmages, father and son, present a very forlorn and battered appearance after being subjected to

Moses Hull's analysis and criticism. The subject matter of this pamphlet proves the aptness of its title, for it clearly demonstrates the positive "inanities, incongruities, inconsistencies come? Of course you don't. But there and blasphemies" of the Talmages in are people in Elberton who do, and they their attacks upon Spiritualism. No have as much sense and as much hon- Spiritualist can read it without many an appreciative smile and nod of approval of the righteous yet gentlemanly and scholarly castigation given the un-

scrupulous clerical viliflers of Spiritualists and Spiritualism. Thousands of copies ought to be purchased by Spiritualists, not only for casion of each one of his visits for the | home reading, but to place in the hands past four or five years he has proven his of good church people, many of whom spiritualistic powers to some of the would quietly enjoy its perusal, and most pronounced skeptics, including learn much more than the Talmages many of the most prominent men in our | tell them about the Bible and Spiritualism. It would be to them a veritable

eye-opener. It can be had for 10 cents a copy at the office of The Progressive Thinker.

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

"Cleanings from the Rostrum." By chester avenu, Chicago, for the next A. B. French. Cloth, \$1. For sale at

PSYCHOMETRY.

ganized a children's progressive lyceum | Are the Psychometer's Expe-(Mr. Allen was temporarily absent from riences Reliable?

To the Editor:-The article on the

present indications, it is evident that | chometer experiences? these young people intend to make their's an up-to-date lyceum, and an instructive adjunct of Mr. and Mrs. Al- which can be proved is true, why not vember and December; in Milwaukee, len's general Spiritualistic work in this all that which cannot be, as, for examcity. Following are the duly elected officers of this organization: Miss Mary McCready, conductor; Mr. Orlen T. believe the latter to be true because May. Both of these engagements have Dixon, guardian; Mr. R. D. Huxley, sec- the first proves it. Or shall we only acretary; Miss Ruby McCreary, treasurer; Mr. W. J. Huxley librarian; Miss Mabel

L. Dixon, musical director; Miss Fannie Hendrick, Miss Knight and Mr. Reece, guards. Copies of Brother Tom Clifford's paper, The Lyceum, were generously distributed last Sunday by Mrs. Allen, to the delight of the children. The regular Sunday night Spiritualistic far away from an ipse dixit declaration a great future for it. services, conducted by Mr. and Mrs. Alas to the truth of his unproved experithe prehistoric visions and regard that of a class who are amusement seekers, Mrs. Jennie Hagan Brown, whose headquarters are in Fort Worth, Texas, on reincarnation as visionary. Neither | theatres all open afternoon and evenwas in the city last week. She had just | can be proved by investigation as a | ing, many of the saloons, music halls, returned from Bankson Lake, Mich., man's character can be. Why accept and everywhere on all sides every efwhere she had an engagement to lec- one and not the other? Is it perhaps fort made to amuse man. Spiritual ture. She reports a good attendance because we dislike to be reincarnated? ideas are not sought after as in other there and great interest. Last Sunday An intelligent gentleman once said to places, and yet there has been an inter-

> that there is no future life to man. Does this make materialists right?

rible to me: it cannot be true!"

not believe it true.

pressed on it by spirits.

ARTHUR F. MILTON.

HORSE THOUGHTS.

Does Man Enter Spirit Life. as Well as Horses?

I am somewhat puzzled by the solution given by those who maintain that clairvoyant vision of the lower animals in spirit life is delusive, while they accept those of human spirits as genuine. To say that spirits differ in spirit life on this question is to me very remarkable. We are reminded that all kinds of opinions exist here among mundane people, and then are dippointly asked, "then why not in spirit life?" First let us keep to the issue. Do they thus differ as to mundane affairs? I have never yet heard of man, woman or child so ignorant as to doubt or deny that there are animals of the lower order on earth. Then there is the argument that if there were animals these might sting us, bite us and annoy us! Well, do they not do

But furthermore, is it necessary that when the fleshly tenement of our pet dog is cast off he should still desire to pursue the shade of poor tabby? Are Mr. Brewster, vice-president of the of nothing that would induce us to sire. Mail addressed 611 Spruce street, we to suppose that the physical virus of the bee and wasp must necessarily adhere to the spirit? Or, is it even necessary that these other animals should by her friends as a token of their love, do what we can to help our spirit hear only words of highest praise for it pass into the same degree of spirit life

Might we not easily conceive of the possibility of a proximus state from which they could be called by human spirits? The idea of accepting as auclosed two months' successful labor for | thority clairvoyant views in spirit life delusive as to lower animals but correct as to all things else looks to me a little forced.

> A few evenings ago I was reading one of Dr. Peebles' articles in which he touched on the delusive character of these visions, when I became very drowsy, and finally passed into dreamland. In my dream a nice young colt was just questioning its dam: "Mamma, is it true that people pass to spirit life just the same as we do?"

> "What a question, child; of course not. When we pass away from this life we shall be free from the annoying bondage of man; nor shall we need him any more. No, child, only horses enter

> "Why, mamma, Uncle Mike and Aunt Peg were saying to-day that when in his sleeping fits White Charley said he saw dead Master Jenks with his arm spirit life just the same as norses "Dear me, child, why, as to your poor Brother Dick, no doubt they saw him, but as to old Master Jenks, they made his form appear to be there just to help identify your Brother Dick.

> "Well, that is nearly like what Uncle Mike said; he said that because Master Jenks had been with my Brother Dick so much that his magnetism had become part of Jenks and so they called it sycolicky or something like that"

> "You mean psychometry, child-that is true. You can rest assured, child. we shall be freed from the tyrant man in spirit life. We shall not have to bear his burdens any longer."

"Aunt Peggie said perhaps he might | ume was issued, requesting the names not need to have usibear his burdens then. Maybe he would find some better way of traveling and riding then." "Aunt Peggie talks nonsense, child: plan proved so satisfactory that now go to sleep and don't let such silly

ideas bother your coltish head." Here my paper had caught fire from cation is guaranteed, and at the same the lamp and a awoke with a start. I then commenced this article while my memory was fresh, but now it is finished, and I send it to The Progressive Thinker. B. R. ANDERSON.

"Our Bible: Who Wrote It? When? Where? How? Is At Infallible? A Voice from The Higher Criticism. A few thoughts on other Bibles." By Moses Hull. Of especial value and interest to Spiritualists. For sale at this office. Price \$1.

25 cents. Big Bible Stories, cloth 50 cents.

"The Mysteries of the Formation of the Earth, the Rising and Sinking of Continents, the Introduction of Man, and His Destiny Revealed in God's Own Way and Time." A work of deep interest, given through the mediumship of Mrs. M. T. Longley, by an advanced band of ancient spirits, Price \$1. For sale at this office.

"Astral Worship." By J. H. Hill, M., D. For sale at this office. Price, \$1.

IN THE FIELD.

Notes of Interest from C. H. Brooks.

It has been a long time since I have above subject by R. B. Span, in issue | sent any word of my work to the many of May 12, is all true-so far as the ex- friends and readers of The Progressive from the golden locks of childhood to perience of the psychometer is con- Thinker. It has been impossible for me cerned. But is it all true what the psy- to write, owing to my being so very busy. I have never had a busier sea-Facts warrant us to believe that psy- son than the one just passed, and yet chometry is an exact science. If that my engagements were only in two Wis. I was in Pittsburg October, Nople, reincarnation, or the prehistoric vehimber and December; in Milwaukee, past? Psychometers say they know and January, February, March, April and been more than pleasant, not a discord cept that which comforts with our spe- to jar the harmony of the engagement. I have been with the Milwaukee so-The writer of this has passed through | ciety six years in succession, much of the whole gamut of psychometric sen- the time a long engagement—last year sations, emotions, sights, flights, con- six months, this year five. I feel more volutions, etc., and has been generally at home there than in any other city, correct in his delineations—relatively and to me Milwaukee is one of the speaking, if not absolutely-but is as | finest cities on the globe, and I can see

> It is not the easiest city, in one sense, ences as ever. Yet many will accept to sustain a spiritual gathering, largely est in the work, a very good attendance at the meetings and socials, and the Does his dislike of immortality make | Unity Spiritual Society stands to-day as well as any organized body in the city. Materialism proves to its satisfaction | The press treats us with courtesy, often giving synopsis of the lecture, and granting every favor they can. Such A non-sensitive cannot conceive of the | was not the case six years ago. Many possibility of inspiration. It has no ex- other things I might mention, but it is istence for him, and he therefore does | needless to do so. Unity Society is very much alive, and will resume its labors Some mediums have keener sensibil- again in the fall.

ity than others. May not some, there- I am open for engagements after Nofore, have higher revelations than oth- vember. October and November I go ers, and through it know that reincar- to Pittsburg again; beyond that I have nation is true, as they positively know | nothing. I am resting up at my home, that they possess mediumship or the preparatory to my work at Lily Dale as gift of inspiration? If it is true our dis- | chairman again. While I am at home belief will not efface it. Spirits assert it, | will respond to calls for funerals. Send but that is not every medium's gauge, all mail and telegrams to my home ad-All experienced mediums analyze their dress, 114 President street, Wheaton, inspirations by a still higher gift. Some Ill. I have done a good deal of misterm it psychometry, others intuition, sionary work besides my regular work, some soul-knowledge-an individual have visited a good many places in Wisperception beyond that which is im- consin, attended two mass meetings-in Chicago and Stevens Point, Wis., and We are not endeavoring to prove re- everywhere I have been I have been incarnation true, but questioning how well received. More than all I have or govern the form. much of medial effects can be accepted found a great interest in the subject, and a class of people attracted to the méetings who have never attended spiritual meetings before.

> I feel there is a great upliftment in the work, and there is more of a constructiveness than ever before that, instead of tearing down there is a building up. Thus it must ever be if we expect to reach the people. G. H. BROOKS. Wheaton, Ill.

A Psychic Novel, by Lida B. Browne.

To the Editor:-Perhaps some of your readers may be interested to learn that a psychic novel from my pen is now being published and will be ready for sale in a few weeks.

The scenes of this realistic story are laid in England and America, and the characters are depicted in a way that makes you feel acquainted with them at once and enter into their joys and sorrows as you would those of an intimate friend. The title gives one a clue to the plot—that of angry words which burn deep into the soul until forgiveness is sought and obtained.

The speaker of these words is Sir William Percival, a haughty nobleman, who disinherited his daughter for marrying an American 'gentleman whom she loved. His son was also cast off for opposing his wishes and crossing the ocean to visit his sister. When alone and helpless in his elegant mansion, with no one but servants to wait on him, Sir William regretted his actions, but pride kept him from writing to his children. Death claimed him, but his spirit could not progress until forgiveness was obtained. His experiences in the spirit life are vividly narrated.

This nobleman's son has a romance of his own which takes him to the far and Denver are realistically described, and the reader is taken in the story to the top of Pike's Peak and down into a mine. There is also depicted a storm at

The book has a high moral tone; the family fireside is exalted, and experiences are told which are both instructive and entertaining. Some of the latest inventions and discoveries, as well as the new thought of the day are woven into the story. It is thoroughly conterpret their presence as meaning that house were passing through the road the spirit world. What makes you ask structive and antagonizes no system of

> It is printed in large type on excellent paper, is cloth bound, and has my portrait and autograph in as frontispiece. It is a large 12mo, and has fifty chapters. The book may be ordered through me. The retail price is \$1.50, but those who will send me \$1 now before it is out of the hands of the binder. I will mail them the book promptly when it is out. Remit by postoffice or express money order to

LIDA BRIGGS BROWNE. 34 Columbia street, Utica, N. Y.

Emma Rood Tuttle—Her New Volume of Poems.

Since the publication of "From Soul to Soul," by Emma Rood Tuttle, there has been constant inquiry for another volume of her poems which was promised. When the prospectus of that volof those who wished to subscribe, nearly 1,000 were at once received and three editions have been called for. This this new volume will be issued in the same manner. By it the cost of publi- Pequest and Delaware rivers, along time to those desiring the book it is fur- interest to artists and all lovers of the nished at much less cost.

The new volume will be in the same style as "From Soul to Soul," will contain over 300 pages, beautifully bound, with embossed cover, will contain engraved portrait of the author, and subreaders of The Progressive Thinker and the spiritual press by the many poems she has contributed, and her spiritual songs. The present volume will con-The Commandments Analyzed, price fore published. The price will be \$1; to subscribers, 75 cents. It will be published as soon as the number of subscribers warrant.

Please send names at once-money not desired. HUDSON TUTTLE. Berlin Heights, Ohio.

Price, 25 cents.

"A Plea for the New Woman." By May Collins. An address delivered before the Ohio Liberal Society. For sale at this office. Price 10 cents. "Love-Sex-Immortality." By Dr. W. P. Phelon. For sale at this office.



Personal Magnetism

Hypnotism, Will Power, Nerve Force -- Call It What You Will

is the intangible power that controls human destiny. It is the key to all business and social success. All truly great menand women are magnetic, they know how to win and hold people. This power does not come by chance, but it is an art, a science, depending upon certain fixed laws which everyone should understand. By our new system you can learn in a few days at your own home and not only achieve success yourself, but you can induence the minds, health and actions of others. We guarantee it. Our profusely illustrated treatise tells exactly how to acquire these marvelous powers. It is the most expensive and most comprehensive work of the kind ever published. It is from the pens of the world's most famous scientists. This wonderful book has been the means of bringing success, happiness and health to thousands of persons. A postal card will bring it, It's Free. Head the following convincing testimony, and write to-day.

Rev. Paul Weller, Box 200, Gorman, N. Y., says: "Your instructions have given me a power and a force of character I did not dream it was possible for me to acquire."

G. S. Lincoln, M. D., 101 Crutchfield Street, Dallas, Tex., writes: "The book was a revela-

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What Materialism Means.

Everywhere it seems to be the mission of spirit to formulate: that is, to govern matter and live in harmony with t; and because of this harmonious association we have symmetrical forms. beauty and fragrance throughout nature. Discord entering, death and disintegration follow; death meaning inability of the spirit longer to maintain

social spirit has to do with material things and forms; but never yet has society adopted the perfect or harmonious form, and never will until we exalt the social spirit and subjugate material things and considerations to the spirit, In no sense is this a plea for selfdenial or abnegation. Quite the contrary, it is simply a suggestion that matter be made thoroughly subject to spirit, and if Spiritualists cannot do this, who can? Certainly not those who believe that spirit is subject to environment, which is to say, to matter. The case as it stands is not so compli-

cated as might at first appear. To live on this plane of life the spirit must things are parts, is the spirit of labor, which is the spirit of love or God. The its aid, and as a means or developing mediumship. entire universe labors solely to produce symmetrical, harmonious forms; which means in our case, honest men and women. Paul saw this when he de- The Psychograph is an invaluable assistant. clared the golden rule the all-sufficient form of law, for the golden rule is the Formation of Circles and Cultivation simplest law of honesty, or balance.

what will. If the wages are not to be had at home, we enter into wars of conzation and "benevolent assimilation," and the missionary and soldier seem to be the advance agents in this nefarious work. Apparently property is God.

The only way I can live without working is to live on the wages of property. west. Scenes in and around Chicago | Can any one point out another way, except I steal, inherit, or become the object of charity?

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THE PSYCHOGRAPH

This instrument is substantially the same as that have an income or wages; let the wages take what form they please. Not only so, spirit is all that should enjoy wages, for the universal spirit, of which all chette, and all other instruments which have been before the Planchester. brought out in imitation, both in regard to certainty and correcteess of the communications received by Do you wish to investigate Spiritualism? 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 in-The supply of matter is always several weeks ahead 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

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

Q. When were lucifer matches first introduced?

A. Matches were invented by Isaac Holden, and introduced about 1833. Before that time if a fire had to be kindled resort was had to flint and steel, the spark produced by striking them to sether being carefully received on tinder, and touching the burning tinder with a sulphur match. It is to be remarked that we cannot appreciate the convenience, and even necessity of the match, are constront with the control of the set of the se match, so common we give it no

Mrs. N. S.: Having endeavored for so long a time and faithfully to develop your mediumship, without gaining desired results, there is no encouragement to proceed further under the same conditions. If possible, arrange to have some one sit with you, or better, a circle of several members.

R. L. Talcott: Q. Is it not strange that Spiritualists and Freethinkers so often employ ministers of the gospel on funeral occasions, when a little effort would secure speakers of their own be-

A. It may not be of least significance to the dead, but it is a satisfaction to the living to have the life and motives of departed friends set before the pub lic in a true light. The spirit is sup-posed to be conscious of passing events and to know the thoughts of friends, and what the speaker says, it cannot be and all it regarded of spiritual value denounced, and the doctrines of Jesus and his atoning blood made the all in

At a recent funeral of a man who had

been a Spiritualist for thirty years, and a medium of remarkable power, the Congregational minister employed by his wife, who was a member of that church, began his discourse by briefly alluding to the life of the deceased. He said, he was "informed that the departed was an upright citizen, a kind father, longed to the church. What his state now was in the future life was not for the dead, but warn the living." He ther showed that Christ was the way and the life, and that belief in him was absolutely essential to salvation. I thought that the weeping wife and children would receive slight consolation from a logic that consigned the departed to perdition.

At another funeral of an aged ploneer, a good and unselfish man, though somewhat rough and uncouth, who had been in early life a Universalist, but for later years had been what is characteristically styled a "Nothingarian," the Methodist preacher seized the opportunity to hold him up as a warning before the world. He began by reading the hymn for congregational sing-

"Behold the aged sinner goes, Laden with heavy sins and woes, Down to the regions of the dead, With heavy curses on his head.'

His sermon was in the same style, and tive hearer frantic.

The abused spirit would have been justified in materializing to express his scorn.

Another aged pioneer became alarmed at the prospects of such untruths being repeated at his death, said to a lecturer: "I want you to pledge yourself to speak at my funeral, for I don't want any minister lying over me when I have no chance to talk back." To be as-sured, he made a clause in his will setting aside a certain amount to meet the expenses. He had escaped the old belief himself, but he had not succeeded in taking his wife with him and his

children had been allowed to attend Sunday-school and the church, and he was alone. When he died, his wellknown wishes were disregarded, and the family preacher called in to officiate and save the lost soul by prayer. While the funeral should not be made the occasion to exploit any belief or faith, as it so often is by gospel minis-

ters, the politic speaker may do a wonderful missionary work by presenting the only consistent view of the life to come; a halm for the wounded hearts a strong staff on which the sorrowing may lean, in the assurance that they who are mourned as dead, live in a higher life unchanged in affection.

After all it is not so very strange that children disregard the expressed wishes of their parents, when the parents have allowed the children to grow up under domination of the Sunday-school and the church, and make no persistent effort to educate them in their own be-lief. It is, however, strange that Spiritualists make so little effort to inculcate in their children the views of life and death, which are so priceless to

Dr. Geo. W. Lusk: Q. I have for 30 years been healing, and now exhausted, no one seems able to return the favor. What shall I do to regain my strength

A. Healing by magnetic or spiritual methods, if the operator is not careful to guard himself, is exhaustive of vital force. In some cases there is an interhe symptoms of the sul Often the demand is recuperation, or most unwisely thinks that he has not, and thus by attempting to heal too many patients. do

them by false claims, and is unjust to himself.

Once vitally depleted, the restoration is not easily gained. The healer is of that temperament which gives and does not readily receive. He must look mainly to hygienic methods for recovery. First carefully guard against every drain of vital force. A chaste life is the foundation of restoration. At least eight hours of sleep in a room thoroughly ventilated, pure water, and wholesome food are the essential con-

Wheatlet, oatmeal, bread in various forms, with fruits, form the best diet. Exercise not to reach weariness, and rest as long as the feeling of exhaustion and lassitude remains. It is far easier and more desirable to keep vitality normal, than to restore it after it is lost.

T. P., Passadena: Q. At a late meeting in this city, the medium gave tests and George Washington, Thomas Paine, Robt. G. Ingersoll and General Sterling Price claimed to be present. I see from the papers that it is very common for Ingersoll to be at all the seances in the country, at a dozen or a hundred at the same time. He like other "great names," seems omnipres-ent. How shall we explain the coming of such great spirits, and the incongru ity of the puerility of their communications?

A. With due allowance for the difficulties in the way of perfect expression through the medium, and influence of the circle, a spirit communication ought to bear with itself evidences of its source. If the medium is ignorant, and rude of speech, a reflection) of these should be expected, and neither incriminate the medium nor invalidate the claim made for the communication as to its source. Yet there should be expected at least a suggestion of the method of thought of the spirit claiming to communicate. The probability is always against the coming of such distinguished spirits. They have as busy lives as when in earth-life. There are multitudes ready to influence mediums, on every occasion, and take advantage by every means available to attract attention. Hence the name, the continuous presentation of high claims is not the least proof of genuineness. Eliminating possible sources of error, there must remain a portion characteristic of the purporting spirit.

Ingersoll who cared so little for the extension of what he thought was true, that he never appeared in public unless

exorbitantly paid for it, who held his books up to the full market price, has not probably so changed that he has given himself to the work of distributing himself in a score of places at the same time, and speaking to a few ple gathered in parlors, or even indulging in speeches from the rostrum. If to this improbability be added puerility, incoherence, and sterility of thought. the conclusion may be safely reached that the eloquent Robert has not interfered.

If the members of circles, and mediums would be content with the ordinary names, the coming of such spirits as would visit them when on earth, their own relatives or friends, the results would be much more satisfactory. The probability of George Washington visiting a circle in some obscure neighbor-hood, is less than such a visit would be were he in earth life; but if the members are anxious for and demand "great names," and think an ordinary friendly spirit unworthy of mention, they will receive "great names," and place themselves in connection with those who are misleading and irrespon-

THROUGH THE MIST.

Through the mists of life, we mortals · peer, Striving hard to make the shadowy clear,

Seeking ever for the meaning true, Seeking ever for the nearer view.

Why is that, and why, we ask, is this, him to say. He was not there to judge | Some know naught but sorrow, some but bliss,

> Some are rich, and many more are Is there, then, no justice that is sure? Thus we strive to find some sovereign That shall solve the problem of life's

school. Through the mists we grope, and grop ing grow

Puzzled more, with what we do not Shadows hold us—shadows fold

round. By their fleeting falsehoods we are bound.

Subtle tricksters seem the shades that All about us, mocking in their glance. Years are passing-age will soon be

shall we never make life's questions clear? Whence came we, and whither shall we

Who can answer-who can truly know? Listen to the "still small voice" within, Put away the outer strife and din;

Hold thou, then, sweet converse with thy soul, Till life's inner pages do unroll—

Thou shalt see the darkest shadows

kissed. Thou shalt see the rainbow, through

On life's upper billows, let thy boat Sail along—serenely let it float, Till all doubt and question disappear, In the pure and truth-filled atmosphere. Put them by-the earthly cares that For success shalt crown thine efforts

Thou shalt see thy life's illumined list. That is shining just beyond the mist. Glorious colors gild the bending sky, Changing beauties ever passing by, To the soul, that seeing, does insist, That God's love outreaches through the

ELLA DARE. Austin Station, Chicago.

The new song-book, The Golden Echoes, by S. W. Tucker, has found its way into many homes, and its beautiful songs have cheered many sorrowing hearts, which they are sure to do when heard and sung. They should be heard in every home in the land. For sale at this office. Price, 15 cents; \$1.50 per

Rending the Vall: This volume is a compilation by J. W. Nixon, of psychic literature, most given by spirits through and by means of full form visible materializations, at seances of a certain Psychic Research Society, known as the Aber Intellectual Circle. the medium being William W. Aber. 507 pp. octavo. For sale at the office of The Progressive Thinker. Price \$2.

"Nature Cure." By Drs. M. E. and Rosa C. Conger. Excellent for every family. Cloth, \$1.50 and \$2.
"Cultivation of Personal Magnetism. A Treatise on Human Culture." By Leroy Berrier. For sale at this office. THE CAMP-MEETINGS.



Ashley Camp. O. This camp begins July 29, and ends August 19, 1900. For programmes ad dress H. Baxter, Ashley, Ohio.

Bankson Lake, Mich. Bankson Lake (Mich.) Camp-meeting commences June 3 and closes June 13. Nearest railroad station is Lawton. For full particulars address S. T. Beam Lawton, Mich.

The National Spiritual and Religious Camp Association will hold its twelfth annual session, commencing July 22, ending September. For full particulars and programme, enclose stamp and ad dress Lucy King, corresponding secre tary, Mantua, Ohio.

Maple Dell Camp, O,

Arkansas Valley Camp. The Arkansas Valley Spiritual Association will hold its 7th annual campciation will hold its 714 at Winfield, meeting in Island Park, at Winfield, Kansas, commencing July 7, and ending July 17, 1000. For full particulars address Chas. O. Bethel, Winfield, Kans.

Lake Pleasant Camp, Mass. This camp opens July 29. The circu lars are now ready and can be had upor application. In writing for them please enclose stamp for return postage. Address Albert P. Blinn, Clerk, 603 Tremont street, Boston, Mass.

Columbus Camp, O. This camp will open July 1, and close August 27. Send for programmes to Dr. W. D. Noyes, secretary, 189, N. Cleveland avenue, Columbus, Ohio.

Pon-she-wa-ing, Mich. Spiritualist camp-meeting will be held at Pon-she-wa-ing, Mich., commencing June 15 and closing July 9. For full particulars address N. M. Kellam, manager, Oden, Mich.

Chesterfield Camp, Ind. The camp-meeting of the Indiana Association of Spiritualists will open at Chesterfield, Ind., July 19, and close August 26, 1900. For programmes and further information address Plora Hardin, secretary, Anderson, Indiana.

New Era Camp, Oregon. Its next annual gathering will be held beginning June 23 and ending July 16, hus including four Sundays. Full particulars may be had by addressing E W. Penman, secretary, Canby, Oregon, or Mrs. Kate Obrock, vice-president, 309 Shaver street, Portland, Oregon.

Delphos Camp.

The twenty-second annual camp-meeting of the First Society of State Spiritualists and Liberals will be held at Delphos, Kans., from August 10 to August 26 inclusive. For further particulars or information write to President J. N. Blanchard, Delphos, Kansas; Glasco, Kansas.

Cassadaga Camp, N. Y. This favorite place of resort offers an attractive programme the coming season. The camp opens July 13 and closes August 26. Write to the secretary, A. E. Gaston, Meadville, Pa., for

programmes. Onset Camp-Meeting.

Commences July 15, and closes August 20, 1900. For further particulars address Secretary, Onset, Mass. Vicksburg Camp.

The seventeenth annual camp-meeting of Vicksburg, Mich., will be held in Fraser's Grove, commencing August 3, and closing August 26, 1000. For further information address Jeannette Fraser, Manager, Vicksburg, Kalama-zoo county, Mich.

Lake Brady.

The camp grounds will be open for picnics June 1, extending through the summer. The camp-meeting opens July 1, closing September 1. Anyone wishing a Lake Brady program will please write Geo. N. Abbott, Lake Brady, via write Geo. R. Kidd, Canton, Ohio. Kent. Ohio, or E. R. Kidd, Canton, Inc. Mount Pleasant Park, Ia.

The eighteenth annual camp-meeting of the Mississippi Valley Spiritualists' Association will be held at Mt. Pleasant Park, Clinton, Iowa, from July 29 to August 26, 1900. All wishing circulars should write to the secretary, Stella A. Elsk, 18 N. 11th street, Keokuk, Iowa. Those wishing to rent tents, etc., should write to John Nelson, Mt. Pleasant Park, Clinton, Iowa. The Ottawa Camp.

The Ottawa, Kansas, Spiritualist camp-meeting, from August 8 to August 13 inclusive. H. W. Henderson, president, Lawrence, Kans.; Ezra Carpenter, secretary, Wellsville, Kans.

Freeville Camp. N. Y. Opens July 29 and closes August 12. Speakers: J. C. F. Grumbine and Dr. J. M. Peebles. Dr. Nellie C. Mosier, platform test medium. Mr. Grumbine will conduct a class July 30, 31 and Aug. 1. B. L. Robinson, president, Freeville, N. Y.

Grand Ledge, Mich. Grand Ledge Spiritualist Camp-Meeting commences July 29 and closes August 26. For further particulars and full programmes, write to M. F. Phares or Geo. H. Sheets, Grand Ledge, Mich.

Briggs Park, Mich. Briggs Park Camp opens July 1 and closes August 19, 1900, at Grand Rapids. Mich. Program cheerfully mailed to any address received on postal card o Thos J. Haynes, secretary, 389 Western avenue, Muskegon, Mich.

Camp-Meeting at Deep Lake. The Illinois State Spiritualist Camp-meeting opens its second season at Deep Lake, 1½ miles from Lake Villa, Ill., on Wisconsin Central railroad, comencing July 10 and closing September Those who intend to camp with us please let us know in time so that we can make preparations for you. Address G. V. Cordingley, President, 8300 Wabash avenue Chicago, Ill.

Island Lake Camp, Island Lake, Mich-Island Lake Camp, Island Lake, Michigan, commences Thursday, July 19, and closes September 8. Nellie 8. Baade will be presiding officer during camp session. Other speakers and workers are Mrs. A. E. Sheets, Er. J. M. Peebles, Rev. B. F. Austin, Lyman C. Howe, D. P. Dewey, Mr. and, Mrs. G. W. Kates, Carrie E. S. Twing, M. St. Omer Briggs, Dr. J. W. Briggs; Sadio E. Cronk, Prances Buddick, R. Parris, I. Cronk, Frances Ruddick, R. Ferris, J. D. Boyle (the greatest prophesier of the age), Madame Julienne de Leamont. Mrs. Agnes Tuttle, of Berlin Heights, Ohio., will have charge of entertainments. P. O. Hudson, musical director. urer and writer, and a thorough Spirit-For further information address the secretary, Ella B. Brown, 266 Twentyfirst street. Detroit, Mich.

The Southern Cassadaga Camp, Lake Helen, Florida, will open the first Sunday, in February, 1901. Emma J. Huff, corresponding secretary.

· Lake Helen, Fla.

Niantic Camp. The Connecticut Spiritualist Camp-Meeting Association, at Niantic camp-grounds, Niantic, Conn; season of 1900, commencing June 25 and continuing un-til September 8, inclusive. For pro-grammes address Mary A. Hatch, secretary, South Windham, Conn.

NOT A SPIRITUALIST. Yet Expresses His Views

Freely.

I am not a Spiritualist, but I am a reader of your paper. In the last issue I read two articles, both coming from Spiritualists, concerning the Christ, which are so much at variance that I am prompted to write a few thoughts on the subject.

The first article I take notice of is one entitled "Another View Concerning Jesus of Nazareth." The author of this article gives the two opinions of him; one that he was a man, the other that he was God in the guise of a man. I agree with the writer when he says that he does not believe Jesus was, as is claimed, superior to natural law, for I believe that everything that was done by him and accounted miracles was done by the action of law which he understood; but when the author says that he should have been a married man in order to have rounded out his life, and thus have become a better exemplar of things pertaining to human life, I do not agree with him.

And right here comes the great con-

And right here comes the great con-trast between the two articles of which I spoke. The other article is headed, "Before Abraham was I am," an inspirational lecture delivered by the guides of Mrs. Jennie Hagan Brown. This article gives the truest idea of the real Christ of anything that I have ever seen in print. It takes away from the historical man desus the great superstitious belief in him as a God, or more properly speaking as God, and gives to the spirit which animated him, which is the real Christ, the glory that has so long been given to Jesus by the orthodox church as the son of God and savior of the world through a special plan for the redemption of the human race whereby he was required to give up his life to appeare the wrath of an angry father who was willing to accept the sacrifice of his only son, and thus make him a scapegoat for the rest of humanity. I believe that Jesus was just what he claimed to be the Son of God, but he never laid claim to being the only son of God; he spoke of his Father as being our Father too. He says: "Before Abraham was I am." This is plain that he did not mean himself as a man of fiesh and blood, but that he meant that the spirit of love and willing sacrifice in order to benefit and save the race, which was his inner and real self, made him truly the son M. J. Main, vice-president, Simpson, of God, and I believe it is possible for Kansas. or E. S. Bishop, secretary, others to attain the same power of the spirit that he did by the same means that he used. He preached the truth, but it was not received then, and has been received only in a very small degree since, and the orthodox church, which claims to be the church of Christ, has so bound up and hidden the true Christ in the swaddling clothes of form, that instead of being the church of the true and living Christ, it is in reality the church of the historical man Jesus in part; I say, in part, because it has not even kept his teachings concerning the material life intact, but has added things which if he were here now

he would disown. I do not know enough about Spiritualism to make any comments, but there must be without doubt a great deal of truth in it, and if I may make so bold as to venture a little idea of my own to Spiritualists, for their consideration, I would say that the spirit of belittling the Christ which I see from so many does not do justice to the truth. Such as saying: "He was a very ordinary kind of a fellow, and should have been "He was a very ordinary married to make his life full and rounded out," does no good, I am sure; it seems to me to show in the writers of such articles a narrow mind, which is not willing to accept anything because it is professedly orthodox. Why should Spiritualists care from what quarter the evidence comes, as I understand that Spiritualists are the people who want the truth, are the true seekers after truth. These efforts to belittle the Christ would seem out of place in ped ple who earnestly desire the truth and nothing but the truth, because, say what you will, the teaching of Jesus of Nazareth show forth the finest gems of wisdom that have ever been uttered by any man of whom there is any record. Even Spiritualists unconsciously quote from the wisdom that he intered. It will be admitted by all that the wisdom of his teachings has never, been surpassed, and until it is surpassed why try to belittle him and his teachings? It seems to me that the time for the truth to be made manifesti is coming nearer and nearer, and that the dissensions now going on in the churches

over the inhuman andfungodlike creeds and confessions of Laith is the time when people who have the truth can give it to others. Butflet us keep down the bars of bigotry, and accept truth from whatever source it comes. "Before Abraham was, I-am." I am

means I am, and your are, and according to the amount of the spirit of "I am' that is imbibed by us, so shall our use fulness be measured. The order of Melchisedek and the spirit of the living Christ (not the historical man Jesus) and Truth are one and the same thing and before Abraham was "I am" and will continue to be. God is the highest pinnacle of good;

the acme of all things good, the highest wisdom and the greatest power, and man is the highest in the order of material manifestation, and I believe in the Divinity of Jesus the Christ, and because of that I believe in the Divinity of man. "I am in the Father and the Father is in me." "I and the Father are one." "The Father is greater than I." In the sense that Jesus was the one to open up the way and show to others the way to escape from sensuality, was he not indeed the savior of the world? Irvington, Neb. W. C. BUSKIRK

New Light on Swami Vivekananda.

FROM DR. J. M. PEEBLES, OF BAT-TLE CREEK-THE SPIRITUALIST AND GLOBE TROTTER WHO HAS WRITTEN SEVERAL BOOKS-THE YOGI PHILOSOPHY-SOME ASCETIC SEANCES. Dr. J. M. Peebles, noted traveler, lec-

ualist in belief, has recently permanently located in Battle Creek, Mich., says the Detroit News-Tribune. Forty years ago he was pastor of the Battle Creek Independent Church. Since that time he has traveled the world over, making one of his greatest aims the investigation in foreign lands of Spiritualism.

Much of the knowledge gained Dr.

Peebles has put into his book, entitled "Three Journeys Around the World; or Travels in the Pacific Islands, New Zealand, Australia, Ceylon, India, Egypt and other Oriental Countries." This work is one volume of over 450 pages, is unique from the fact that the narrative of his travels is thickly spiced with spiritualistic incidents gathered in many lands. Dr. Peebles here touches upon spirit intercourse among the Chinese, the Hawaiians, the Filis, the Russians, the East Indians, the Australians and almost every other race under the

sun.
It will doubtless be of interest to Michigan people to know what Dr. Peebles has to say of the Hindoo Swami Vivekananda, who has several times ourneyed through this State lecturing o large and cultivated audiences. Of this erstwhile popular swami he writes: "It greatly amused the Theosophists, and the cultured Brahmins of India, as well as interested myself to see how Unitarians, Universalists, Freethinkers and some Spiritualists got wild over this swami, 'the great Hindoo Brahmin who by the way is not a Brahmin; and, further, cannot become a Brahmin except through death and rebirth into a Brahmin family. His real name is Norendra Nath Dutt. His father is a Norendra Nath Dutt. This Swami Vivelawyer in Calcutta.

kananda, otherwise the sensational Mr. Nath Dutt, was educated at the Church of Scotland Institution, and studied law. He attended the Brahmo churches and acted woon the stage. MR. DUTT NO ASCETIC.

"It was in 1889 that Mr. Dutt, with several other Bengalese agreed to become Sannyasis, wandering Hindoo monks. The old original Sannyasi were supposed to abandon all worldly concerns, and to depend upon alms for support. They were ascetics. Some smeared their heads with ashes. Othrs, until the British police interfered, went entirely naked. But Mr. Dutt. be lieving in progression, founded a sort of new order, one more gay and festive. His early asceticism failed to follow him to England and America. His oriental garb of orange, crimson girdle, turbaned head and gorgeous outfit gen-erally, though unauthorized by his or-

der of monkhood, would, with his fluent English, naturally attract crowds in America." Of the swami's book entitled "Rajah Yoga, or Lectures on the Yoga Philosophy," Dr. Peebles says: "The book is chiefly valuable for its omissions of the Yoga practice, the ridiculous Yoga postures, etc." Speaking of the eighty-four postures that the Yogis assume, Dr. Pechles says that one of the most important is as follows: The right foot should be placed on the left thigh, and the left foot on the right thigh; the ands crossed and the two great toes held firmly together; the chin bent down on the chest, and in this posture the eyes should be directed to the tip of the nose. This is called Padmassana, the lotus posture. * * The Yogi state is called Samadhi, and in this state it is said that fire will not burn, water will not drown, nor the deadly cobra bite

Dr. Peebles relates that by such methods the Yogis pretend to develop telepathy, clairvoyance, and other psychic for the Melbourne (Australia) Daily Herald, said that there were 500 Spiritualistic mediums in that city. He then writes of the severity of the conditions imposed by one of these mediums regarding the seance room.

SEANCES NO FUN THERE.

All members of the circles, on the day of the seance must fast from breakfast until the evening seance, always strictly abstaining from tobacco and spirituous liquors. Each person was required to take a bath before entering the seance room. These regulations were "prescribed by the spirits themselves." He then declares that, with this preparation, the materialization of spirits was

rfect. He adds: "Upon one of these interesting occasions, the light in the room slightly sub-dued, I heard the independent voices of Stainton Moses and Frederic W. Evans, the Shaker elder, as natural as though

Dr. Peebles says: "How many seances re held in ill-ventilated rooms, by peowith unbathed bodies, swine-stuffed stomachs, beer-soaked visceras, and to bacco-scented breaths-a very cesspool of physical and moral stench; and then ask the beautiful angels to come with loving messages. Heavens! Why, you come-demons and pretentious spirits, with lying lips and swelling words of flattery. Such seances are hotbeds and purseries of obsession."

It is odd and picturesque to take up his book so well filled with stories of travel, and find it so thickly interspersed with Spiritualism.

KING OF SIAM'S FRIEND.

In personal appearance, Dr. Peebles is venerable, with snowy hair and beard, an intellectual head and face expressive of benevolence and high ideals. He is genuine "Yankee," born in Whittingham, Vt., March 22, 1822. He has been personally identified with reform move ments from their beginning, and acquainted with such men as Wendell Phillips, William Lloyd Garrison and others.
In 1869 Dr. Peebles was appointed by

President Grant, United States Consul to Trebizonde, Asiatic Turkey, where he remained two years. He subsequently made lecturing- tours around the world, and has published several books on Spiritualism. He has conducted a sanitarium in California and one in Texas. He was one of the organizers of the Order of Good Templars, and is a member of many brotherhoods of philosophy, arts and sciences in different countries. During his visit in Siam the king became attracted to him, and they became very good friends. Dr. Peebles is a vegetarian, not having eaten meat in twenty years, and has recently issued a book entitled "Death Defeated; or the Psychic Secret of How to Keep Young." He has also in press a work upon which he has spent much time and study: "The Vaccination Ourse, a Menace to Personal Liberty."

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If you are not sick or any of your friends we then would be pleased to have you order some of our remedies made and put up for us from our PSYCHICAL PRESORIPTION, to have in your home in case of sudden sickness; or, if you feel you do not need a regular treatment, perhaps in our list of special remedies you may find some that will be just what you wish. Write us for our list of special remedies.

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only desires those who are sick to rehas been before the public as a psychic, his last blessing to the boy, to be borne to the tomb. The services, by For sale at this office. and over twelve years as a physician, and he never claims greater powers than others; but we believe he has a and finds what has been going on, and philosophy, yet the impression made Passages of the Old and New Testaright to think he has as great gifts as that Jacob has received the dring those who claim so much. Kindly read the following

TESTIMONIALS:

Dr. Watkins-Dear Sir:-My general health is very much improved. I am better and stronger than I ever thought I should be. You certainly have helped me. Hoping I may keep on improving another month, then I will feel quite young again, I remain, your patient, MRS. M. E. CLARK.

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Dear Doctor:-Mrs. Ober is getting along nicely; she has lost thirty pounds, and can get around better than she could: lots of the neighbors don't believe she has been sick, because they do not see their dear doctor go into the house (yes, and every day). You have done for her what no other physician could do for her. When first taken, she could not walk out to the gate and back without lying down; now she can walk over a fourth of a mile. She thinks she is getting more like herself again. Respectfully, H. E. OBER. Felchville, Vt.

Dear Doctor:-Please send another month's treatment. I am getting along fine this last month; In fact I hardly only will be inserted free. All in excess | Parrish, who seems most bereaved, yet by harmonizing their physical and their can think there is anything the matter of ten lines will be charged at the rate remain. with me. That ugly smothering feel- of fifteen cents per line. About soven ing has almost entirely left me; heart is regular. Hope I will keep on until entirely cured. Yours respectfully, W. C. ALWINE,

Abbottstown, Pa.

Dear Doctor Watkins:-Received your medicine: I am feeling very nicely. indeed I have not felt so well for years | May 20. as I do now. I am a great deal stronger, rest splendidly nights; I presume you see it all. If all your patients get along as well as I have you have reason to feel glad, for as you know I feel overjoyed to think I have gained so rapidly. Good-bye. Your patient, MRS. M. A. JOSLYN.

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Dear Dr. Watkins:-I am feeling fine; am getting along lovely. I have got where I can see the beautiful sunshine; but six weeks ago I could not see as much as a star. No one knows any better than myself how grateful I am. I will say to you, that awful ache has left my back, and now I am entirely free from piles, which I have not been for a ness and gas in stomach and bowels are greatly improved. Thanking you for all you have done for me. I remain. yours with respect.

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For ten cents we will send by mail, a 4-oz package of my Magnetized Com- spirit life, May 24, at his new residence ment of facts concerning the efforts of Spiritualists. The volume is tastily pound, for sore or weak eyes. Unce used you will not be without it. Ad-B. F. POOLE & CO., 43 Evanston avenue, Chicago, 111.

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BIBLE ANECDOTES.

Considered in the Light of Reason.

If the story of creation is a true one, there was a mighty sight of work accomplished in those six days, and some of it seems quite unnecessary as well. What could have been the design in making all the wild beasts which roam about over the earth, and the pestiferous vermin in every shape and form? But then, as the story goes the animals were all tame and docile, that it was only after the "fall from grace," they became wild and ferocious.

At the time of the great flood, it must have been a mighty job for Noah to collect two of each kind of every living creature which God had created and get them safely housed in his big ship before the storm descended, and as they had become wild and ungovernable. how could he manage them? And that every kind should be preserved? To think of them marching in, two by twos, from the monster ones down to the hyenas, wild cats, snakes, lizards, toads, and all the various tormenting insects! It's a pity most of them had not been left outside to drown, no more to be reproduced.

There's the account of Sodom and Gomorrah being destroyed by a shower of fire and brimstone sent down by the Creator because of the wickedness of the people—the only righteous ones being Lot and his family, whom God warned to get out before the catastrophe took place, which he did, but his wife, looking back to see once more the place which had been her life-long home was transformed into a pillar of salt. I should think stone would have been better, but possibly it was a peculiar kind of salt, which could not be dissolved under the influence of heavy rains, which doubtless they were sometimes blest with in that country, as we

are not, here in Los Angeles. The story of Jacob stealing the blessing which belonged to his elder brother Esau, was about as cruel as anything contained in the sacred (?) volume. You

When I was young, and believed everything in that book was true, really it used to make me shed tears to think how bad Esau felt, and how he pleaded think of the fraud which Rebecca played, and the lies that she told in order to secure the blessing for her favorite boy was shameful and most cruel. Isaac was totally blind and very aged, and knew that his end was fast approaching, and before it came he wished to bless his elder son Esau, so, to thwart his plans, she sends him out to "hunt venison, that the old man may have a feast." Then she kills a kid and takes the skin and makes gloves for Jacob? that his hands, like Esau's, might be "hairy," then takes him to his father and tells him "here is Esau, your eldest born, come to receive, your blessing." So he takes Jacob by the hand, and says, "is this my very son Esau?" Yes, they tell him, and as Jacob kneels and asks for the blessing, the old man handed down to his children and grandchildren forever. As Esau comes back blessing, he pleads, oh, so piteously, it it. "O my father, hast thou not reserved yet one little blessing for me?" a share, if ever so small, but the father

says Jacob has the blessing, and he been so cruelly duped and lost what mourn with them. property belonged to him, turns away full of sorrow and sadness of utter despair, while his mother is happy at accomplishing, through deceit and barefaced lies, her much desired wishes, Esau was a hairy man, and not liked by his mother, while Jacob, the younger, was her pet.

After Esau's failure of procuring the blessing, he was an outcast, took to the woods, hunted and fed on locusts and wild honey, and become a wild man, companion for the beasts of the forests, while Jacob prospered and became he father of a great nation. JULIA H. JOHNSON.

Los Angeles, Cali.

PASSED TO SPIRIT LIFE.

words constitute one line.]

Passed to spirit life, Mr. Dwight Rathbone, from his home in Ceylon, O. May 27, in the 79th year of his age. He was all his life in the extreme front of reform. Hudson Tuttle was called to officiate at the funeral, which was held

Mrs. Nancy Temple, of Soule, Mich. passed to the higher life from the home of her son, who lived at Traverse City, returned with her remains to her home in Lowell, where she had many friends. The flowers that the friends furnished were very fine. The services, held at Lawyer Nash's residence, were largely attended. Services by Mrs. J. H. Dunham, of Ionia.

Passed to the higher life, June 1, Charles D. Hawes, aged 78 years. Born in England, he came to America long time. That had feeling and full- in 1850. He enlisted in the Civil War in 1863, and served until the close. He friend to all, and respected by all who E. H. BEEBE. knew him.

> Passed to spirit life, May 11, in Mil waukee. Wis., Augusta Brauer, aged 51 years and 8 months. Miss Brauer had been a Spiritualist for many years. sensitive to a marked degree, she not ences of people in this life. The funeral of wide reading. Wit, philosophy and cents. For sale atthis office. was held at Ritter's undertaking par- romance are combined, with the skill of lors, and was largely attended. The a master mind. Price \$1.50. For sale writer offered the consolation of Spirit- at this office. ualism at the funeral.

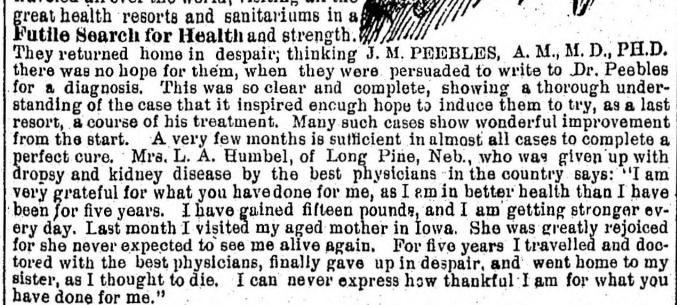
G. H. BROOKS.

(occupied only three weeks), overlook- church leaders to get control of the gov- printed and bound. Price \$1. ing the beautiful Hudson, the High ernment. An important work. Paper. lands and Dunderberg mountain, at 25 cents. For sale at this office. Peckskill, N. Y., aged 74. His life was The Molecular Hypothesis of fraught with vicissitudes, but crowned ture." By Prof. Wm. M. Lockwood, tem of science for 1900 is now for sale ing in the mansion, also the four sons cale at this office. Price, 35 cents.

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Remember that Dr. Peebles does not cure by Christian Science, Mesmerism, or any other "ism." but employs mild but potent remedies in connection with his wonderful Psychic Treatment. These Psychic Treatments, say his patients, "seem as a breath of higher life." If you do not fully understand the Psychic "seem as a breath of higher life." If you do not fully understand the Psychic By Andrew Jackson Davis. A highly interesting Science and these Psychic Treatments which are such a wonderful aid in the work. Price 75 cents. Postage 5 cents. For sale at treatment of chronic and obscure case, the Doctor will send you his essay, "The this office. Psychic Science in the Cure of Disease," which will explain to you fully Psychic Diagnosing and Psychic Treatment with other valuable information for the sick. There is no one so capable of writing on this subject as Dr. Peebles, for he has see I take it literally, just as the histo-rians recorded it. investigated it for over a half century, and is a recognized authority on the vari-ous occult sciences in Europe as well as in this country. All of Dr. Pcebles' diagnosing is done by the aid of his psychic gifts. He can read the diseased conditions

All of Dr. Peebles' diagnosing is done by the aid of his psychic gifts. He can read the diseased conditions of the body as accurately as if each organ and tissue were open to his view. Out of many thousands of cases he has diagnosed during the past few years, nine hundred and ninety-nine out of each thousand are willing to testify to the marvelous accuracy of the diagnosis. Do you know your exact condition? Have you suffered for years without getting permanent help? Did the physician who treated you fully understand your case? Why will you be experimented upon by those who do not really understand your case when Dr. Peebles can diagnose your case perfectly and thus administer treatment upon a scientific basis? Why will be experimented for a "text-hook" case, and which at best give only Tempowith his dying blessing and was refused. To range Relief, when you can secure treatment from this EMINENT HEALER that is Especially Prescribed and Suited to your case, at a very little more cost? These are the questions that interest all those suffering from chronic and obscure troubles. Think them over carefully. If you are sike and discouraged don't delay one moment in writing the Doctor for a diagnosis of your case. There is nothing of more important and the contract of th There is nothing of more importance to you than the condition of your health. It will cost you nothing to learn this. The Doctor will send FREE OF COST a complete diagnosis of your case and also his essay "The Psychic Science in the Cure of Disagram" and testimonials learn this. The Doctor will send FILES OF COST a complete disgnosis of your case and testimonials "The Psychic Science in the Cure of Disease" and valuable literature on chronic diseases and testimonials from some of his cured patients, showing the long list of so-called incurable cases which he has cured. No disease is really incurable if perfectly understood. Every effect or diseased condition has its cause and if these are understood they can in almost every case be removed. When this is done permanent recovery is the result. DO NOT DESPARR if you have falled to get permanent help, but write at once. Remember that DR. PEEBLES HAN CURED HUNDREIDS WIRKIE ALL OTHERS HAD FAILED.

Write him an honest letter giving full paper age say and leading symptom in your own handwriting and he Write him an honest letter, giving full name, age, sex and leading symptom in your own handwriting and he will give you a complete and full diagnosis and will also send the literature as mentioned above. Write today.

Address Dr. J. M. Peebles, Battle Creek, Mich.

and three daughters, some living remote, all present, Mrs. Brigham gave rational consolation. TITUS MERRITT.

On the 5th inst., the remains of Mrs. says, "the hands are Esau's, but the Emma E. Alden, wife of Melvin R. Almember that for over twenty years he voice is Jacob's," and then administers | den, of Grand Rapids, Mich., were | Prof. W. M. Lockwood. Price 15 cents. George B. Holmes, were held before an audience of unbelievers in the spiritual ism: or a Concordance of the Principal was favorable to our cause.

is enough to melt anyone's heart to read | many good qualities. Hers was a model | tory of the origin of many of the home, so far as her motherly and wife- important books of the Bible." By PRICE SI. FOR SALE AT THIS OFFICE ly love could make it such. The father Moses Hull. The well-known talented and cries aloud, that he, too, may have and two little boys are left in the now and scholarly author has here embodied saddened home without her. Yet not the results of his many years' study wholly so, for Mr. Alden knows that the of the Bible in its relations to Spiritualshall be blest in his generation, through | dead still live and may return. A ism. As its title denotes, it is a veriall time. So Esau, poor man, having brother and a sister of Mrs. Alden table encyclopedia of information on

> Holmes and a poem, original and ap- Jubilee of Modern Spiritualism, are propriate, was read by Mrs. John Lind- | well worthy of being preserved in this say. The remains were then sadly con- tasty form, in print. Price, 35 cents. veyed to Crawfordsville, Ind., for inter- For sale at this office.

children. These, Mr. Frank Gray, of this office.

Grand Rapids, Mich.

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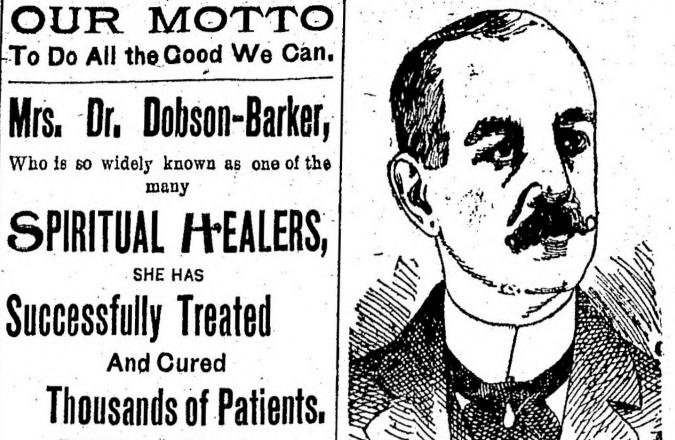
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