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

CHICAGO, ILLINOIS, SATURDAY, JULY 21, 1900.

SOME EXGELLENT THOUGHTS.

They Are Brilliant and Glowing with Divine Spirituality.

Spiritualists Can Cather Pearls of Wisdom Therefrom, and Extract Lessons Laden with for a few minutes made as near a blank as possible. Con-That Which Enriches the Soul.

in process of formation in this city by some followers of Prentice Mulford, for their master's doctrine was that self is capable of ruling absolutely the body and spiritthat self is the spirit, and may of itself shape its own career—that the body is fair or ugly, well or sick according as the spirit is pure or impure. This, of course, makes the body a mere instrument, which in Mulford's contention is not more the man than the hammer is the smith or the carpenter. Self-power, if this doctrine be true, is all sufficient to both the bodily and the spiritual well being of every man and woman who embraces it. The Greek prefix "auto," which the English language has borrowed and made extensive use of, in its new usage means just that; the Auto Club has for its members men and women who believe in educating the temperament, and by so doing overcome the evil and correct the non-success of each individual life.

The new movement starts in Chicago. So far there is but one Auto Club, but it is an incorporated body, with the principle of expansion in its constitution and by-laws. The one existing—the mother club—already has 200 members, who are mostly young men, but there are also young women among them. It has not yet a fixed place of meeting, but meets around in the different offices and stores or houses of individual members. But they have a location somewhere in the central part of the town. Then it is expected there will be formed one or more auxiliary clubs in each of the three divisions of the city, and their members will be extended the privilege of visiting daily, if they so choose, the central or mother club. There is to be a kitchen set up and a competent chef employed, who has been specially educated and will be required to produce meals composed of the best and freshest materials that can be found in the market. Inciden-They think that by accepting the teachings of Prentice Mulford, and by conforming their lives to those teachwomen in whatever is lovely and of good report.

They hold, too, that it is only by associating together in clubs that the full benefit of the new doctrines can be appropriated by the individuals respectively. Hence a merous Auto Clubs in this city for the purpose mainly of minded with Prentice Mulford. And if the projectors of these clubs in this city are overconfident the movement is benefit you." destined to spread until the whole country is covered by

SUGGESTED BY MULFORD'S WRITINGS.

There are many parts in Mulford's teachings-in one place he seems to be a Christian Scientist, in another a quietist, in still another a Spiritualist, and now and then he almost declares himself a Theosophist. He evidently believes in spirit walking and thought transference. But he avoids committing himself wholly to any one of these doctrines. He was an honest thinker, though many will musical notes are living things. Mr. Mulford in one of call him a self-deluded man, and no doubt he sought to his most ingenious essays says something similar to this. create a new philosophy of life out of materials old and Thoughts are things, he declares. "Every thought, new, though some will think the newness in this case spoken or unspoken, is a thing, a substance, as real, imagination in the human race.

or the reverse they may be, no doubt he entertained the much as air or any other unseen element of which chemhope that posterity would regard him as the founder of a listry makes us aware. It is of many and varying degrees sect. To this end he suggested the policy of association of strength." It is the spirit, he says, that thinks and it for his followers and indicated what he considered a true is the spirit and not the body that overexertion makes way to escape from social and spiritual ills. The thing to tired. So many thoughts which are things go out of the do is to get out of and forever keep distant from "the spirit in a single busy day that the spirit is tired at night." inferior thought current." It becomes important, then, to know where this inferior thought current most obtains. This he indicates as follows:

Every low place of resort, every saloon filled with hangers-on more or less under the influence of-stimulant, spirit has during the day been sent in 1,000, perhaps every and any place of deceit, of trickery in trade, is an actual spring of low thought. This thought flows from Every thought represents an outlay of force. So sending it. as real, though unseen, as water from a spring. In any great city all these are as so many thousands of springs of filthy thought-elements near together: It is not a live, body therefore falls into the condition of insensibility we rapid current. It is more like a slowly moving bed of call sleep. The spirit collects its scattered forces, its filthy ooze, in which you are mixed and slowly borne thoughts, which have been sent out far and wide; it regroup of people is an additional spring of such thought. So is every family where disorder, sour looks, cross words so many scattered rills of water trickling in many direcand peevishness and petulance reign. Good society, as tions. Put all these things together in a single volume well as that called inferior in the social scale, can contribute this inferior thought current. The purest spirit you call all your spirit at once to its center and so collect cannot live in this thought current without being unfavorably affected by it. It requires continual outlay of in as many minutes as it now takes hours to rest you." force to resist it. You become mixed and intangled in it, blinded by its obscurity, weighed down by the burden it

ONE WAY OF ESCAPE.

as to love to meet is of a value you cannot overestimate.

FOLLOWERS OF PRENTICE MULFORD FORM A is, according to Mulford, to go into a better physical ensured things far from you, being all drawn back and massed in a focus, is a help to do this; because whatso you imagine much of inordinate desire you are freed from on getting in the open country, far beyond the city limits. Mounting your mind is a spiritual reality. That is, what you image you are actually in spirit and by spirit doing."

The argument from this is that we should think only the country and this he enforces on his fol-MENT WITH 200 MEMBERS—BELIEVE IN SUPREMACY OF MIND OVER MATERIAL THINGS OF LIFE—BELIEVE PURE THOUGHT which conforms to the law of gravitation. Low thought LEADS TO BETTER THINGS, HEALTH AND runs to the lowest places, as does anything heavy, crude and coarse. Trade, commerce and manufacture unfortunately demand cities to be built on low levels, either As set forth in an admirable manner by the Chicago at the seaside or river bank. In the coming higher civil Chronicle, hardly a shorter, and certainly no better name izations the making of the most perfect men and women and the discovery and making of real and permanent pleasure will be the chief pursuit. Cities will then be built on hills and mountains, so that all the cruder ema

nations, seen and unseen, shall readily drain away,"

But while the world is waiting for cities builded on hills much can be accomplished by forming superior thought currents, and the way to form these is to organize men and women with high ideals in groups and clubs. With so much of this injurious, unseen element about us, he says, there is an additional necessity for this. he says, there is an additional necessity for this. A quotation will make his reasons plain.

"There is necessity for forming groups of people who are naturally aspiring and more pure, who shall frequently come together and by conversation and silent communion generate a current of pure thought. The more of this they make through such co-operation, the power is given each individual of the group to keep him-self, whether in the body by day out of it by night from being unfavorably affected and perhaps overwhelmed by these prevailing destructive tides. You are then forming a chain of connection with the higher, purer and more powerful region of thought. The more you earnestly seek to form such connection the stronger will be the chain. You do not realize the strength of these powers of darkness all about you or the odds against you in trying to stem this dark tide alone.

WILL LEAD TO BETTER-LIFE.

"The thought brought to and made by a few persons who so meet in concert and who are so alive to its benefits It is the more powerful thought. It is part the thought and with the thought the force of wise, powerful and beneficent spirits who will be attached to your group and who come with every desire to aid you. It will clear your brain, make stronger your body, drive out disease and tally it is one of the teachings of Mulford that purity of food is a prime help in the work of fashioning beautifully the human spirit. But it would be a mistake to impute from success and on a lower level of life through unconnot in any sense visionaries or cranks, but, on the con- others. You may so absorb inertia and lack of courage. trary, claim to be quite level and practical. Certainly Your periods of lack of confidence and indecision may be some among them are practical enough. John Walgren, results of absorption of this lower element. You may a young attorney, who has the reputation of being devoted not know how blind you are and what a different man or to his profession, is one of the leaders, and others are woman you might be did you see more clearly what could earnest and successful in various commercial pursuits. injure and what could benefit you. Your generation of the more powerful thought, though meeting in a concert of pure motive, inquiry for truth and desire to benefit ings, they may become better and stronger men and others as well as yourselves would clear your intellect, increase your energy, lead you away from errors and stumbling blocks, improve your health and build you up in a force which would bring to you every material good thing. It is a way for 'seeking first the kingdom of God, when all great and persistent effort will be made to organize nu- these things shall be added unto you.' They are added because the force you create in yourself through these bringing about good fellowship of all such as are like meetings as a family and fraternity will be as an actual magnet, attracting all things which your wisdom says will

Thus did Prentice Mulford outline a scheme for forming his followers into groups or clubs, but though this outline has been before the world now for twenty years, no such club or group was formed until last month, when John Walgren and associates, being provided with a charter from the State, organized the Auto Club in this city.

SAYS THOUGHTS ARE THINGS.

A very great man, Cardinal Newman, has in one of his

books a wonderful passage, in which he declares that

is only a new statement of things that are as old as though visible, as water or metal; every thought, though nagination in the human race.

But, whatever his doctrines are or howsoever valuable which it is placed." Again: "Thought is a substance as

"The spirit is weak at night, because its forces have in thought been sent in so many different directions during the day that it cannot call them together. Every thought is one of these forces and a part of your spirit. Your 10,000 different directions. When you think, you work. out force for sixteen or eighteen hours, there is not at night sufficient left in or near the body to use it. The Every tattling, gossiping, scandal-mongering turns, with its powers so contracted, to the body and again possesses it with its full strength. It is when scattered as and you have the power that turns the mill wheel. Could its widely scattered forces, you could be fresh and strong

> One duty, therefore of the Auto Club will be to cultivate in its members the faculty for taking rest. This will be done by readings from Mulford's works. He says that the power to take perfect rest can be acquired by all

complete rest as possible; stopping all involuntary physical motions, such as the swinging of limbs, tapping with the foot or drumning with the fingers. All such involuntary movements waste your force, and, worse, train you unconsciously to a habit hard to break, of wasting ing of thought in every direction—toward persons, ing of thought in every direction—toward persons, applied can habit the fingers. The involuntary working of the mind, the straying of thought in every direction—toward persons, applied can habit the fingers. The involuntary working of the mind, the straying of thought in every direction—toward persons, applied can habit the findividual spirit to drive out disease." He was a Christian Scientist, but did not object to the employment of material remedies. He says: "That is a spiritual gift which finds out healing properties in plants, roots and herbs. All nature expressed in substance, seen by the physical eye, is an expression also of mind or force; and every plant has its pression also of mind or force; and every plant has its pression also of mind or force, and this, when You Sleep," "How Thoughts Are Born," "The Law of Success," "The ties is to indicate the nature of these essays. "You Travel When You Sleep," "How Thoughts Are Born," "The Law of Success," "The pression also of mind or force; and every plant has its pression also of mind or force; and every plant has its pression also of mind or force; and every plant has its pression also of mind or force; and every plant has its pression also of mind or force; and every plant has its pression also of mind or force; and every plant has its pression also of mind or force; and every plant has its pression also of mind or force; and every plant has its pression also of mind or force; and every plant has its pression also of mind or force; and every plant has its pression also of mind or force; and every plant has its pression also of mind or force; and every plant has its pression also of mind or force; and every plant has its pression also of ing of thought in every direction—toward persons, things, plans, projects—the useless frettings over cares great and small—must be similarly stopped and the mind centration of thought on the word 'indrawing,' or 'drawing into self,' or the mand picture of your spirit with its

WHAT HAPPENS IN SLEEP.

Mr. Mulford's views of sleep and of what the spirit is in the state called sleep. The real 'you' is not your body; it is an unseen organization—your spirit. It has senses like those of the body, but far superior. It can see forms and hear voices miles away from the body. Your spirit is not in your body. It is never wholly in it; it acts on it and uses it as an instrument. It is a power and abounding in good will to others. * * Your own

which makes itself felt miles from your body."

In this way he accounts for telepathy, transference of thought, and apparitions. He says: "Your spirit can, and does frequently, go from your body to other places during sleep. It is then still connected with it by a thread of exceedingly fine element. This can be drawn out to a great distance. It is an expanding or contracting wire connecting your spirit with the instrument if wire, connecting your spirit with the instrument it operates, your body. This power of the spirit so to leave the body accounts for the phenomenon of persons being seen in two places at the same time. It is the spirit that is seen by the clair oyant eye. It is the 'double,' the 'doppel ganger' of the Germans, the 'wraith' of the Scotch. The spirit may even be far from the body just previous to the body's death. It is only the feeble supply of life sent to it through the connecting thread which causes the involuntary threes (so-called) of dissolution. These are not as painful as they seem. The real self, the spirit, even then may be unaware of the death-bed scene. It may go to some person, possibly at a distance, to whom the apparitions, seen by distant friends, of persons whose heard of until months after."

day existence, but will discuss the things of the spirit, out that cane and trying from time to time to walk withthe human spirit. But it would be a mistake to impute from success and on a lower level of life through unconto the Mulfordites the doctrines of the pure food adsciously absorbing and being swayed or partly blinded or always refreshing sleep, if they obey their master. But caused by some kind of trouble of the mind—either grief could have chosen the manner of his

SLEEPLESSNESS AND ITS CURE.

Mr. Mulford says the spirit may remain scattered all night and may never be able to bring its forces together at any time. But it is often out on frivolous or harmful errands. The spirit when it frets sends out force to the things fretted about. These states of mind, acts of thought, and useless waste of force become at last so confirmed a habit that the spirit may lose all power of bringing all its strength together. In this state it gathers no strength by night or day. This, he says, is sleeplessness. He enlarges on the definition: "Sleeplessness comes of the difficulty of the spirit to bring itself to a center and of the spirit to focus its thoughts. The permanent cure for sleeplessness must commence in the daytime. You must drill your mind to put its whole thought on the act you are now doing. If you tie your shoe, think shoe and nothing else. Then you bring yourself to a center and collect your forces. If you tie your shoe and think of what you are going to buy, the next hour you are sending needlessly half of your force from yourself. You are in reality trying to do two things at once. You do neither well. You are scattering your spirit on as many things as you think of while tring to shoe. You are cultivating the bad habit of scattering four force will such habit becomes involuntary. To have making it more and more difficult for your spirit to collect itself together. By so doing you make it more difficult for the spirit to return with strength to its body in the morning, or to leave it at night. You can get no healthy sleep at night unless your spirit does withdrawifrom its body.

"Sleeplessness means simply that your spirit cannot leave its body. If you fall into the dangerous habit of fretting, your spirit may fret as much on going from its body at night as when using it in the daytime.

This is good doctrine, but it is not new. Something like it is in the Bible in the injunction 'let not the sun go down on your wrath." As Mr. Mulford interprets this injunction, it is having in mind just before the body's eyes close in sleep, the recollection of the persons you dislike, and be then engaged in sending hating thought to them. The spirit will keep up the process after it leaves the body. To hate is simply to expend forces in tearing yourself, your spirit, to pieces. Hate is a destructive force. Good will to all is constructive-it builds you up stronger and stronger. Hate tears you down. Good will to all draws to you healthy and constructive elements from all with whom you come in contact. As he prettily puts it: "Could you see the actual elements as they flow from them to you, in their liking for you, you would see them as fine rills of life feeding you. Could you see the contrary elements of hatred which you may excite in others, you would see them flowing toward you as dark rills of dangerous, poisonous substance. * * * Selfinterest should prompt people to hate none. It weakens the body and causes disease. You never saw a healthy cynic, growler, or grumbler. Their soured thought poisons them. Their bodily disease originates in their minds. Their spirits are sick. That makes the body

DISEASE AND ITS CURE.

Next come a few sentences that make one think Mr. Mulford was a Christian Scientist. "All disease originates in this way. Cure the spirit, change the state of the

applied, can help the individual spirit to drive out disease. But all seen things are expressions of the lower or relatively cruder form of mind or spirit, and therefore have a limited power; and, when any material remedy is applied, the main dependence should not be on the remedy, but on the power of mind, and, above all things, one's own mind or force, to put the body above the reach of disease. I apply clothing to my body as an external application of wool or cotton to protect that body from cold. But I believe in the power of mind to resist cold and be comfortable, with much less clothing than the average wearer. good and pure thought, and this he enforces on his followers in a dozen different and striking ways. If, he in one place says, one think hateful thoughts and fall asleep thinking them, no rest is had.

Your spirit can by degrees attain such power. That is no reason why I should lessen the amount of clothing in cold weather before I have grown to or gathered that amount of force which shall so resist cold. If I think a medicine will aid what force I have to cure the body, or, in other words, to add to its peculiar spiritual strength my own spiritual strength, to act on the body, I think it better to does during sleep correspond very nearly to some of the views of the Spiritualists. "You travel when your body a stimulant at the first sign of pain or weakness, but turn a stimulant at the first sign of pain or weakness, but turn on my first spiritual or mental force, and in any case rely first and last on that.

"The gift of thought healing is a spiritual gift. It belongs to all in proportion as their permanent flow of thought is pure, cheerful, determined, vigorous, decided healthy thought, aided by the healthy thought of others, is real substance, and has the power to build up any organ which is sore or inflamed, and wasting away through lack of some element necessary to it."

Now it is seen how the Auto Clubs are to be of benefit Now it is seen how the Auto Clubs are to be of benefit to the health of their members. A better kind of sympathy is to exist between the members. There is to be nothing but good will in those clubs. The rule there will denser of news. I filled that position pathy is to exist between the members. There is to be be that of spirit, and what lovely spirits will there not be among the Autos in time if Mr. Mulford's doctrines prove in practice what they are in theory.

The the that of spirit, and what lovely spirits will there not be among the Autos in time if Mr. Mulford's doctrines prove in practice what they are in theory.

The thick there will dense of news. I meet that position there is a spirit, and what lovely spirits will there not be among the Autos in time if Mr. Mulford's doctrines prove in practice what they are in theory.

DON'T TAKE TO SPECTACLES.

If there is an oculist in the Auto Club he will not like one thing in Mulford's teaching. The oculist will say every time, "Let me prescribe spectacles for you." But Mulford says if your eyesight is weak make up your mind firmly that it must be as good as ever it was. "In taking les down into a small mess that I wantimmediately to spectacles," he says, "thousands unconsciously make up their mind that because the natural it may be attracted, and thereby is solved the mystery of sight has failed it has failed for the remainder of their lives. When you take to glasses you take to crutches for deaths at or about the time of such appearances were not the eye. Then of course you use eye crutches for the rest eard of until months after."

of your life. You do not reason or act in this way with a strained leg or foot. If you do seek the help of a crutch They will not only inquire into the problems of work-a- or cane you are continually in mind wishing to do withpresent or temporarily absent, and the profound mystery out crutch or cane. The eye can be made weak by some yocates, who are otherwise known as vegetarians. The leaders in the new movement say and insist that they are accept false views of life. You may absorb timidity from stations. an overtaxed stomach to recuperate itself. Rest enables an overtaxed muscle or limb to become as strong as ever. Why should not rest restore an overtaxed eye? It is the same unseen force that gives strength to all the body organs. You do not rest the eye in wearing glasses. You do overstimulate it through putting on artificial lenses for concentrating the light to make you see, which the natural lens has failed to do."

The ear doctor also gets a scoring. "If you have slight deafness, keep your thought always against deafness. Can your mind, you ask, throw out an obstruction in the car, an accumulation of the secretion peculiar to collect its forces. Insanity comes of the total inability the ear? Your force or spirit throws off in time the outer covering or scab of a sore. It throws off continually the dead outer skin. When the mind can no longer use the body, or the body, as we say, dies, there is no longer such casting off of dead matter from different portions and organs. If you are educated to think a disease must increase it will increase, because then your mind is working its force not to help its body, but to encourage the idea that the body is falling to pieces. Your mind then

AUTO CLUB A CONFESSIONAL.

The Auto Club a kind of confessional, is it? Prentice Mulford in one place says: "It is very injurious both to mind and body to live with the knowledge of our sins, or rather our immature tendencies, confided to no one and locked up in our own breasts. These thoughts (or things) if not talked out to some trusted friend, in full sympathy with us and in our vein of thought, will remain and generate more evil. The mind then fastens itself steadily upon them. We might say that it endeavors to draw nutriment from a food which it has eaten over and over again. This will eventually bring some form of disease.

"The real food for both spirit and body is new ideas, new and newer conceptions of life, new and newer interpretations and meanings for all material things about us. We shall see things with a new eye every day. The thought, the plan, the opinion, the view we had yesterday are to be succeeded the next by newer thought, plan, opinion. When the mind grows to this state it is receiving its 'daily bread' of life, and this is new life for the body also. This constantly changing mental condition is constantly changing for the better the character and quality of the elements composing the body, and will prolong indefinitely the life of the body."

New ideas are to be found by associating with genial and sympathetic spirits. Such persons are to tell the mental and heart experiences to one another—they are to confess. This is for the groups and clubs, for Mr. Mulford says: "The only persons who can talk safely with each other and serve as mutual confessors each to the other must be in the same current of thought. They must see things with the same eye. They must understand each other. They must divine or interpret each other's motives and character through that intuition or unspoken communion which always exists between kindred minds and by which a few words tell more than can be explained in an hour of spoken conversation."

PRENTICE MULFORD'S CAREER.

It will be seen from the foregoing that Prentice Mulford had a singular turn of mind for things both philosophical and practical. Besides, he was something One way of escaping from this inferior thought current through a certain training.

The lad little in his thought that was new, to love to meet is of a value you cannot overestimate.

The lad little in his thought that was new, by that of making them feel agreeably, and you are on the loub her combined a number of mental and spiritual things

few of the titles is to indicate the nature of these essays. "You Travel When You Sleep," "How Thoughts Are Born," "The Law of Success," "The Slavery of Fear," "Profit and Loss in Associates," "What Are Spiritual Gifts," "Mental Medicine," "Cultivate Repose," "The Power of Honesty," "Woman's Real Power," etc., etc. All of Mr. Mulford's writing is good, His doctrines cannot possibly harm and his doctrines cannot possibly harm and his literary style many find admirable He began writing on a newspaper pub-lished near a great mining camp in Calboth gold mining and a country news-paper he went to San Francisco and took a position on the leading literary weekly paper there. It was many years ago, when the present San Fran-cisco Chronicle was called the Demo-cratic Chronicle, and when Bret Harte, Mark Twain, Charles Warren Stoddard, Ralph Keeler and other men who later became famous were making copy for any who would buy, and found it hard enough to live. Mr. Mulford, in a way, held his own with them. But after a time he removed to Stockton and edited a paper there. Next he was sent by some rich men of San Francisco to England "to advocate by writing and talking the good and glory of California." While abroad he served also as correspondent for a number of papers in the United States. He returned in 1873 and became connected editorially with the New York Graphic. In another year or two he was back again on the other side of the Atlantic, and after reporting the Paris Fair of 1878 for the San Francisco Bulletin, he tired of forchronicling in short meter day after day the eternal round of murders, scandals, events which people deem it indispensfast. I became so thoroughly saturated tion as to feel some mornings after I had stewed the preceding day's misered to go for a dose of arsenic or paris green myself." Soon he retired from that position and built with his own hands a ramshackle shanty in a New Jersey wilderness, seventeen miles from New York. "It cost \$40," he told a friend, "and was not an elegant piece of architecture. But it filled the bill. There I commenced writing my 'White Cross Library' Series."

He lived seven years after that and continued to write and lecture. In 1891, he died. One who knew him well has said of the event: "If Prentice Mulford his boat on a Long Island bay, wafted sweet, green, restful sea."

THE LAND OF SILENCE.

There's a restful land called Silence, Where our souls for peace may go, Where the faces that meet us and

Are bright, unshadowed by woe. And the valleys and hills are cradled In images of beauty and love, That the Gods of our fathers have

fabled And pictured in visions above.

Sweet are the dreams that there gather, As the taper of day burns low,
And breaths of beauty and pleasure,
Unmingled with sorrow and week

There the domes and pllasters are

In rays of the brightness of gold, And the star-beams of heaven imprinted In beautiful colors untold. And there are the loved ones of days, The playmates of youth's brief hour, They meet us with the same glad ways

Awakened from death's grim power, They glide to our side with caresses As fond and gentle as of old, With the incense of their love that

And warm arms our spirits infold. And the sad days of our loss and sor

With its sombre pall and death,
Is rich in the light that we borrow
Of God's soul-kindling breath.
PISHOP A REALS BISHOP A. BEALS. Summerland, Cal.

Bankson Lake, Mich.

Bankson Lake Camp commenced June 3 and closed June 17, Mrs. Jennie Hagan-Brown, of Fort Worth, Texas. being the first speaker after the address of welcome by the Chair, Mrs. Lucy J. Williams, of Paw Paw. Mrs. Brown's lectures were good and poems expressive. She stayed with us until Friday, the 8th, Mrs. Amanda Conman, of Grand Rapids, then occupied the rostrum, and in her sweet way lec-tured, and gave descriptions after each June 12, and remained until the close of camp. In her usual interesting way she held the audience spellbound, and with the aid of her genial husband many descriptions were given which were recognized. Mrs. Kinny of Grand Rapids, and Mrs. Worthington of Texas, Miss O'Dell of Paw Paw, and Miss Bernice Quick of Paw Paw, assisted in the way of music. Our earnest and much loved Sister Mattle Woodbury, of Lansing, was there during the entire camp, and many availed them-selves of her clear-cut mediumship, many of his inspirational poems. It is hoped much good was accomplished. Oertainly all enjoyed the spiritual feasta-and also the shady grove and the lake, with hopes to meet there again.

MRS. LUCY J. WILLIAMS.

LIFE AND EXPERIENCE IN SPIRIT LAND

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

LETTER NUMBER THIRTY-ONE.

"Talmage! Talmage! Brother Talmage! Will you put on the gloves, my gentle brother, and take a friendly bout with me? and if we get too furious, Herr Franz here will throw up the sponge.

"Brother, you told your congregation, some time ago, that when you became a spirit, you would visit them. You said: When I get to heaven—as by the grace of God I am destined to go to that place—I will come and see you all. Yes, I will come to all the people to whom I have administered the gospel, and to millions of souls to whom through the kindness of the printing press, I am permitted to preach every week to the uttermost parts of the earth. I will visit them all. I give you fair notice. Our departed friends of the ministry are now engaged in that delectable entertainment and undertaking.

"There, I believe I have fairly quoted your words. You will come to them all, my brother, all those to whom you have preached the gospel, either by word of mouth or through the printing press?

"When you made the foregoing remarks, did you ask the people how they would receive you? Did you tell them in what manner you would come? I think you intimated that you would come as one of God's soldiers. suppose you forgot all about that 'still small voice.' Did you mean one of God's soldiers, or one of Christ's soldiers? But as you believe God and Christ are one and the same, and as you pretend to be a follower of the meek and lowly Jesus, I take it that you meant a soldier belonging to his regiment-or, did you mean to imply that God was the general of the armies in heaven, said armies being reviewed by the Holy Ghost, while Jesus was, or would be, the captain of your particular company? You did not inform your hearers, if I make no mistake, whether you were to be a private, sergeant, or lieutenant, but as you are supposed to feed the people, I think that you really, cannot rightfully take the place of a fighting soldier. I greatly fear, my brother, that you are placing yourself a little too high in the list. You cannot be a fighting soldier in the ranks and feed the army at the same time. I have been a soldier and know whereof I speak. I have been a soldier, and they called me Colonel, Colonel Bob, Colonel Robert, Colonel Ingersoll, and so forth, and the regulations do not admit the one who feeds the army, or a regiment, into the ranks as a fighting sol-

"If you claim Jesus as your captain, he said, feed my lambs.' What are you giving them, my brother? How are you feeding them? Are you giving them good, wholesome food, or embalmed beef?

"You say you have administered unto the people the gospel. You feed them upon gospel according to your own words, and you will come as a spirit to those whom you have fed upon the gospel.

"Well, now we really ought to analyze gospel and find out what it is-whether it is good for the people or not The regulations for the army say, that the men shall be fed on good, nourishing food. Now, as you feed the mind instead of the body—that is, we will say that you feed the spirit, mind, and soul, instead of the body, you certainly are expected to furnish good, wholesome, nourishing food to the spirit, mind and soul of man. You feed them gospel-the gospel of Christ Jesus. You feed the people gospel.

"Gospel is good news; consequently you feed the good Now instead of a fighting soldier, you are the bearer of good news—the messenger bringing good news.
"Gospel is not bad news, but good news. Nothing in the gospel has any reference to bad news. You are to feed your people on good news, and I take it that good news is of the kind which makes everybody happy, otherwise it would be bad news, not good for the mind, spirit,

"Good news, good news! I fear, Brother Talmage, you are making a greater mistake than I did. I was mistaken, I admit. Are you sure that you are quite right?

"Brother, be sure that your news is all correct. Don't let any blunders or mistakes creep in. The gospel food must be as pure and unadulterated as truth can possibly make it; then, as I understand it, the gospel means good news, pure and truthful, not a single lie or misrepresentation must be in it-pure as clear, spring water, Brother Talmage

"The gospel of Jesus the Christ, or anointed one, that is the good news, the truthful news that Christ gave to the people. Well, what was the news that Christ had for the

"Do unto others as you would have them do unto you. If thy brother offend thee forgive him seventy times seven times. Bear not false witness against thy neighbor.' Bless them that curse you.' Now this is just a little bit of the good news that Jesus had to bring to the world, and you are one supposed to be called by the meek and lowly Jesus to give of his good news to the people.

"I suppose, Brother Talmage, you admit, as Jesus did, that all men are brothers and consequently even a spirithas a spirit—and a man who believes he has a spirit is a Spiritualist, otherwise a Spiritualist is one who believes he has an immortal soul.

"Anything wrong about that, Brother Talmage? and the man who thus believes—the Spiritualist—is your brother. Now all Spiritualists believe they have an immortal spirit, consequently all Spiritualists are your brothers. Have you been careful in your bearing of the good news, to do unto the Spiritualist as you would have the Spiritualist do unto you? Have you forgiven what you suppose to be his mistakes 'seventy times seven times? Have you been exceedingly careful not to bear false witness against your brothers? Have you blessed and not cursed them? I ask these pertinent questions, that you may reflect whether or no you have not been making a few mistakes—that the good news you bring from Christ is purely that which he commanded you to give? Are you bringing the good news directly from God or Christ? If you say from God direct, I reply, that God, as you believe, never commanded any man to give gospel direct from him except his only begotten son, Jesus, the Christ. You must fight me on that ground or none. It is Christ or nothing. If, as you say, Christ is the only begotten son of God, then you are not the son of God and can only know or see God through Christ. So it is with Christ and Christ only you have to deal, and it is his commands, and his only, that you are expected to

"Did Christ say anything about such a heaven as you talk of? He is supposed to have said, In my father's house are many mansions. If it were not so, I would have told you. I go to prepare a place for you, that where I am, there ye may be also; and he is supposed to have said to the thief on the cross, "This day shalt thou be with me in paradise.' He never said a word about an army, never mentioned the name of a general, captain or colonel, but he said, In my father's house are many mansions. If it were not so I would have told you.' Mansions! very many mansions-and the father's house must he the place where the spirits of men dwell.

"Brother Talmage, where do the spirits of men dwell? Where are the many mansions that Christ spoke of? Do you know? Can you tell me? If you cannot and your Spiritualist brother can, why he must be nearer to Christ than you are. Why, you must be a very poor commissariat, to allow your Spiritualist brother to take your business out of your hands on account of your incompetence. You are engaged to feed the people with good news, true news, unadulterated food, direct from the fountain head, Christ; and you can't even tell them where the father's variety of sentiments there should not be some fixed point house is situated. Do not hate your brother because he on which all men ought to unite. Zoroaster.

"If I go to my father or to the place where the spirits of men dwell-I will come again.' He was going to the father's house, or to the place where the spirits of men dwell—to the place where they had a great many mansions—he was going as a spirit freed from his body and he would come again.

"Did he keep his word, Brother Talmage? You believe that he did. He first appeared to Mary Magdalene and she ran directly and told the good news to others. "What a crazy, debauched Spiritualist she must have been. You also think she was an immoral woman. don't know that we can settle that question now, and really it may be quite unimportant whether she was a perfectly pure woman or not, but your captain thought her good enough to give the good news to the people; and if he thought so, what right have you to differ from him?

"We have no record that Christ said to her, 'Mary, you are a magdalen, consequently I forbid you to tell the people, and my disciples, that you have seen me. No; you must keep perfectly silent about having seen me, while I will go and find a pure, moral, upright, wise and good man--like Brother Talmage, of course--who will tell the people that I have kept my word and have come again.' No; he didn't say anything of the kind that we know about, but he said, Mary, it is I. Be not afraid. Go and tell the people, and my disciples, that you have

"Now, Brother Talmage, you have dwelt largely on that seance that King Saul had with the woman of Endor -a seance which took place, probably, thousands of years before Christ, your Captain, lived in the lower world. Your captain never had a word to say about that seance, that I know of. What right have you to talk of that which your captain ignored? Why don't you tell us about that seance in that upper chamber, where the doors were all shut and the spirit of Jesus stood in their of minds. It reminds one of nothing so tial is the realization of the inherent

"Now this seance had nothing so awful about it. Why don't you give good, pleasant news to the people? 'and the doors being shut, Jesus stood in their midst,' Were these men nice, rich, fashionable? Tell us, brother, were they? No; they were poor, common, illiterate fishermen, not altogether good either, for Judas betrayed his master, Simon Peter denied that he knew him, and Thomas doubted that it was he. So we have among the disciples a betrayer who sold his master for silver. Do you ever sell the truth for silver, Brother Talmage? If you do not, then the Rev. Mr. ---, of Hornsy Rise, London, must bear false witness against you, for he said that you would not even enter a pulpit to give the hungering, poor people of a parish, the good news until you had received five hundred dollars in advance.

"That was really more than Judas received for betraying his master, and that master distinctly commanded, 'Go, give the gospel-or the good news-to the people, without money and without price."

"You ought to be court-martialed for disobedience and insubordination! But to return to that seance in that upper chamber, with those closed doors-and the book says that Jesus appeared to the eleven. Simon Peter had already denied his master, being ashamed to own him; probably he thought he might be laughed at; and Thomas would not believe that it was Jesus. He, no doubt, thought it a fraudulent materialization, and so he had to take hold of Jesus and feel the wounds in his hands, feet, and side, before he would believe his own eyes.

"Now Jesus did not stop to ask whether they had all been good boys or not; fact is, he knew very well that they were not all good, but, he commanded: 'Go, preach to the world the glad tidings of great joy, that you have seen me-that I still live and have kept my word and come again. Although you thought me dead, Lo, I still live!' and many believed and were glad.

"Now at this seance nothing was said about Jesus coming up through the floor; but, 'the doors being shut he appeared in their midst.' We are not even told that they were immoral, insane, cadayerous, nervous, clammy, exhausted, sepulchral, weak, epileptic or cataleptic; but, simply, that 'Jesus stood in their midst,' and that it was an incident to inspire joy and gladness, and they were to publish it to the world as such. "Gospel! Good news! Jesus still lives; and if Jesus still lives, we also shall live. This is evidence to our material senses. It is positive evidence, for we have seen him, had hold of him, and heard him talk. Now he is in that place where spirits dwell, and there are many mansions there. If he can come again, we also can come again. Go, tell the good newshe good news!

"Brother Talmage, why didn't you tell the people about that seance instead of the other? Or, if you must tell about the other, tell about both of them.

"Now you say that you are coming back from that place where the spirits dwell-you call it heaven-your captain called it the father's house—you have faith to believe that you can come back-you say you will visit millions of people. Now, just here is the rub. Are you the only spirit who will be permitted?

"You have told your hearers and readers that the seance room is the door of hell, or of all that is vile, debauched, immoral, licentious, cadaverous, nervous, weak, sepulchral; you have warned them away from it as from a horrible pit of darkness and depravity, and held up the mediums or sensitives, as abhorrent wretches. I am really anxious about you, my brother, for I sincerely hope you will be able to visit those millions of people.-

"Brother, having shut all the doors against yourself. and thrown the keys into the abyss, will you climb up some other way-some way especially designed for Talmage? Even your master must use the medium, Mary Magdalene, and that upper chamber, with the closed doors, for a seance room, and a circle composed of the

"Your captain can't speak a word to the world to-day without mouth-pieces, or mediums. You pretend to be a mouth-piece, or medium, for Christ to manifest through to-day; in fact, you say that you are a medium for God himself to manifest through, you do not even stop at Christ. Then you are a sorcerer of all sorcerers, and a few hundred years back would have been burned at the stake. Are you insane, immoral, licentious, weak, nervous, cadaverous, epileptic, cataleptic, and a moral leper generally?

"Fie, fie! my brother. Aren't you ashamed of yourself? Your captain commanded you to love your brother, bless him and forgive him seventy times seven times. I am a spirit here in the father's house, or the place where spirits dwell, and I have reported you to your captain. We have talked about your disobedience and insubordination together—yet he knew of it all along. Have you forgotten the Golden Rule-Do unto others as you would have others do unto you? Thou shalt not bear false witness. Now this command interests me fully as much, or more, than any other, for the simple reason that when with you in the form of perishable substance, I was much engaged in the courts of so-called Justice, and had much to do with witnesses; and I love the old calling still; and intend to engage in it whenever I find an opportunity. You, also, hope to be engaged in the delectable entertainment and undertaking of carrying good news to the people; but, if you bear false witness, I will subpoena you to appear before the courts of heaven to answer to the charges of defamation of character, public slanderous utterances, and malicious falsehoods; and, if you cannot prove your innocence, you will certainly be obliged to suffer the penalty for such crimes.

(To be continued.)

There are two times in a man's life when he should not speculate—when he can't afford it, and when he can. -Mark Twain.

Hate not each other because you differ in opinionrather love each other; for it is impossible that in such a

can give them better news than you can, for the gospel is IMPORTANT MATTER FROM good news, not bad. OUR FOREIGN EXCHANGES

LIGHT, LONDON, ENG.

SPIRITUALISM-CATHOLICISM. The "Revue du Monde Invisible" is one of the Roman Catholic organs which has the temerity to publish and discuss Spiritualistic phenomena. It

journal worth recording. It goes without saying that the editor is opposed to Spiritualism; he could not be otherwise and yet hold the position of a Roman Catholic bishop. He is, however, an opponent who deserves respect, and moreover, he affords an interesting psychological study. We find in his expressions of opinion the result of a cross between two opposite tendencies. His personal tendency seems to be that of a candid and bold inquirer, inclined to investigate strange facts, and to acknowledge them frankly when strongly affect all minds brought up God. from earliest days with the firm belief that all facts ought to be under the lock and key of an autocratic authority, and can only be interpreted by its infallible

much as the chemical test of a laboratory. When minds first come into contate is at once formed, and with experience it would soon be almost as possible to know what precipitate to extate is a vivid manifestation of the

There are two articles in the April communication with some spirit whose messages had been either unorthodox or morally bad; but we found nothing to indicate this. He had been discussing with a Roman Catholic professor the subject of magnetism, and had maintained that there was hardly a case of phenomena which he did not think would be explained by the science of the twentieth century. He had then carried out successfully an experiment in mental suggestion with which he intended to confront the professor as an instance in proof of his contention. That night he was awakened by violent raps, which continued for days whenever he wanted to rest; and at last he was compelled to ask himself: "Was it

"to be in connection with the wicked enemy of God and of my soul, that I did not like to tisk the question till

"Not the the third night did I ask aloud: 'If you are a soul in trouble, knock three times.' No response. "'If you are ba demon, knock three times.' 'Ara second's silonce, then shower of raps. IThat was too many; I

had only asked for three. "Tell me my age, by giving as many raps as I have years.' No response. "At last on the seventh day, after a mass had been offered that I might obtain an answer which would determine the nature of this noise. I repeated my two questions. At the first, no result. After the second: 'If you are a spirit, but so vital a subject as the influence in the name of Jesus Christ and of the of the planets upon mundane affairs Holy Mother rap three times.' I heard was bound to receive separate condistinctly and forcibly the three raps I

.This statement is followed by the fer- Rishis or sages; but honest professors vently expressed hope that others will of the science are in modern days few learn from his experience to avoid a and far between, since astrology has position so humiliating and distressing; been degraded into a profession in Inthough where the humiliation comes in

The editor subjoins a note to the effect that some theologians have held that souls in purgatory do sometimes make known their desire for the pray-

ers of the living by raps. The other article is one published originally in "La Lumiere," from which journal M. Elie Meric says that he has borrowed it, adding of course that he does not share the views of the writer, who is evidently a convinced Spiritualist. The latter, who signs himself "Rouxel," states that the Royal Academy of Moral and Political Science at | Chaldeans were the most advanced members, M. Pasquale Turiello, to de- Middle Ages, the pagan characteristics liver an address on the subject of of the science disappeared and the good "Italian Spiritism and Science," and that the Academy has decided to in-

corporate it in its memoirs. In this address M. Turiello reviews the past history of Spiritism, the low estimation in which it was held by scientists and religious teachers, and the later experiences and changed attitude of investigators. He then touches upon the various theories by which it is attempted to explain the facts. With reference to the hypothesis that the phenomena are due to the evil one (which is seemingly that which the editor of the "Revue" favors), M. Turiello points out that the spirits constantly things; yet there remained believers urge the love of God and man, prayer, and the pardon of injuries, and that many atheists have been brought back to faith and good works, though not to faith in the Roman religion.

All the scientific theories are touched upon, and, M. Tirriello concludes by stating that in his opinion the Spiritists are on the road which leads to the advancement of physical science. And he quotes a saying of Kant, to the effect that the human soul is, even in this life, indissolubly associated with all the beings of the spiritual world, and that they mutually impress one another, although man in his normal health is not ordinarily conscious of the fact.

TOLUME 1 of the Encyclopedia of Death and Life in the Spirit World treats of the "Mythical Origin of Death;" "A Magdalen's Passage to Spirit Life;" "Impress-Communications from the Spirit Side of Life;" "Death Considered by the Spirit Lucretius;" "Oddities in Reference to the Dead;" "Death front a Vibratory Force;" "The Day After Death Beautifully Illustrated;"
"Sensations of the Dying;" "A Birth
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HARBINGER OF LIGHT, MEL-BOURNE, AUSTRALIA.

MAN IS A SPIRIT.

It is one of the fundamental affirmations of Spiritualism that man is a spirit, the physical body being the inhas interested us to note the attitude it strument through which he cognizes takes with regard to these facts, and we and operates upon the condition of matthink readers of "Light" will be simi- ter by which he is environed. The malarly interested if from time to time we jority of mankind, however, do not insert a brief notice of anything in the realize this fact, but look upon the physical body as the man himself, They have some justification for doing so in the fact that the actions of the external man denote to a great extent the character of the internal one; but a more thorough realization of the supremacy of spirit and the influence of the mind over matter would materially enhance the soul powers, bringing the functions of the body under the control of the spirit, and thus ensuring har-monious action, and maintaining the healthy condition essential to the development of the indwelling spirit, by faced; but he is also under the bias of which it is brought into harmony with another teddency, one which must nature, and mediately with nature's That the Divine mind must be the

source of all vitality, energy and evolu-

tion will be apparent to all spiritual thinkers; and in the ratio in which we approach harmonial conditions do we It is extremely interesting to see how realize our kinship to the divinity and this subject of Spiritualism, with all our power to do the Father's will. But the facts and conclusions to which it harmonial conditions are not to be atleads, acts upon all sorts and conditions | tained at a bound; the primary essensupremacy of spirit before alluded to, and the focalization of the will (which tact with this subject a mental precipilis the executive of the spirit) to the subjection of all discords in the body or mind; to the control of all selfish propensities, and the practical expression pect in a given case as it is for a of brotherly love in daily life. The chemical student; the mental precipi- mere affirmative-I am all spirit, I am all good, I am God! which some of our composition of the personality, not only well-meaning metaphysical writers give mentally but morally also, and that in us as a formula for the attainment of harmony and spiritual power, may temporarily exalt the individual and lift number of this Review of particular in- him off his feet for awhile, but cannot terest. One is the confession of a peni- permanently sustain him; nothing of tent sent with the permission of his any real value is to be obtained without to suppose that the narrator had been in | to the top of the mountain in a balloonthe wind does not blow that way. Mental science and metaphysical teachings, which are attracting considerable attention just now, are hopeful signs of spiritual awakening. They appeal to the spiritual side of man and impress him with the idea of the supremacy of the mind, 'or spirit; but the tendency of many of the writers is to affirm, or promise, too much; to make the road appear too easy, and thus dishearten those who fail to reach the goal by leans and bounds.

The seeker after Divine wisdom should always remember that he is a terrestrial as well as a spiritual being, and whilst climbing heavenward never lose touch of the earth, but preserve both his physical and mental equilib-"I find to be stable, " he writes, rium. His position will then be stable, and his influence on his fellow mortals far more definite than that of those who live and move and have their being in the ideal. The ideal will be our reality by and by, when we reach the spiritual plane, but meantime mundane things impress their reality upon us, and the true philosopher will endeavor to realize both, and preserve the equilibrium between them.

THE DAWN, CALCUTTA, INDIA

ASTROLOGY. No one needs to be told that astrology

is an ancient system. Originally it in

cluded what is now called astronomy,

sideration. India boasts of a large number of astrological works by the ancient dia. Charlatans have abounded and no steps have been devised for protecting reputable astrologers and preventing pseudo-astrologers from palming of their worthless predictions upon a guileless public. The most recent astrological work in India is Hora Vijnana Rahasyam (or the Secrets of the Starry Science) in Bengali by Pandit Narayanachandra Jyotirbhushan. It is really a great and useful work, although it is not original, being a most elaborate and systematic compilation from some thirty original and authoritative works. From India to Chaldea, we find the Naples has agreed to allow one of its astrologers of the day. But during the churchmen did not hesitate to patronize its professors. Cicero was a skeptic in his day and would not believe in the deities of the sky; but that pious monarch, Louis XI. of France, who went to mass as readily as to murder, had the celebrated astrologer Galeotti in his train. Indeed, astrology flourished about as freely just before the Reformation as it had done centuries before in Babylon, although perhaps its predictions were not always fulfilled so conspicuously as in Belshazzar's case. The Reformation helped to destroy faith in this science as in some other even among Protestants-Melancthon, for example. Dryden had his children's nativities reckoned. Fludd and Lilly published "Almanacks" that foretold the plague, the fire of London, and the

execution of Charles I. The hieroglyphic of the great plague in 1665 was published by W. Lilly in the year 1651, and that of the great fire of London, which occurred in 1666, was similarly foretold by William Lilly fourteen years before it happened After the fire was over, Lilly's prediction (in hieroglyphic) was, thought of such sufficient interest and importance by the House of Commons itself, that he was invited by that body by summons to help the "Committee appointed to inquire after the cases of the late

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RELIGION.

The Sole Cause of All Wars, Orthodoxy of Churches and And the Failure of Its Ful-Crimes, Etc.

To the Editor:-It is my purpose in writing this article to prove by holy writ, and other historical accounts, that religion has been and is now the whole cause of all the wars, all the bloodshed, all the crimes, 'all the suffering, and nearly all the insanity that humanity exception. is helr to.

"And they warred against the Midian-

woman that hath known man."

And Moses and Eleazar the priest did as the Lord commanded Moses. And the children of Israel, took by the direct command of their God all the women of Midian captives, and their little ones, and took the spolls of all their cattle, and all their flocks, and all their goods.

According to the Jewish history it was one continuous warfare from the doxy of the individual. There is as yet beginning of time up to the end of their them up as a nation and they have scattered to all parts of the earth. By holding tenaclously to their religion, the Jews fought themselves out of power, and for nearly two thousand years are lost to the world as a nation.

The Romans started out to conquer the world, and to subdue them in the interest of their religion. After many years of continuous warfare, one Egyptian queen came to the rescue, and through her beauty and the charms she possessed, was the main cause of the downfall of the Roman Empire. For more than one hundred years the Romans fought the Carthagenians before they subdued them in the interest of their religion.

When Jesus was born a new religion came into existence. It was an innovation and took the world by surprise. That surprise has not yet ended, and judging from present appearances will not end for many generations to come. They have carried the war into East India, into Africa, and into China. The whole of Europe and America is involved in the crushing events of this Christian missionary controversy.

Oh religion (Christian religion) to what extent will you not go to conquer the world in the interest of your God large ships and load them down with war material and send them to the farthest ends of the earth to compel its inhabitants to become Christians. India, Africa and China, if left to themselves, would work out a plan of religion best suited to their present conditions, which the outside world has no business to interfere with. It will be time enough for the Christians of Europe and America to send their missionaries abroad into the Oriental kingdoms, to instruct them in the different creeds, after they have instructed themselves which among the different church denominations is the real church of God. When this is accomplished. we will have a heaven right here among

The brotherhood of man with all the Gods left out would be a far better religion for the world to enjoy, than any we know of that the orthodox Christians are engaged in at the present time. Let us have more and greater light upon this all-important subject of religion before we go abroad to teach others that have had more experience in religious matters than we have. A religion enforced by gunpowder and other explosives. If the Christians would live up to the teachings of Jesus and the examples he gave them, they would be better prepared to teach the people of the old world how to live in this in order to enjoy the greatest happiness in the next life. To those who have learned that life is immortal, and to those that believe in eternal progress, to them the Christian religion is a back number that they have lain aside as being no longer of any use to

Evolution evolves a principle of higher life that is not really comprehended in the earth time of our existence. It takes all eternity to fill up the measure of individual progress that will never come to an ending. It behooves humanity to make the most of life while they have the opportunity to do so. A well spent life in the interest of humanity removes that selfish desire to grab all that comes within our reach and prepares us for the grand entrance into that world of cause of which this earthis only its effects. The soul of man is a part of the soul of God, and it behooves every human being to be as Godlike as it is possible for him to be.

Christian warfare should have been outgrown a thousand years ago. Had the Pope of Rome known that the world evolved and that he was not God's vicegerent on the earth, humanity would have been farther advanced in morals and religious principles.

Modern science has advanced a part of the human family into the knowledge of eternal life, and the people of the upper world are doing all in their power to instruct the other part that the real life of every human being commences as soon as the breath leaves the human form.

If every Christian could realize the fact that he or she must atone for all the sins they commit and that they must atone to those they have wronged. whether they live on the earth or in the spirit world it makes no difference: happiness must be deferred until the pardon is obtained. Jesus taught this principle, and why do not the Christians do the same? Surely Jesus made it plain enough, when he said, do as you would like to be done by. To do as one would like to be done by, is religion enough to make every man, woman and child co-equal with the angels and dearly beloved by the father of all life. Truth must prevail though the heavens fall. There is no change to be made after we have entered the spirit world. Better take the changes of right living while we are in the body.

The decrees of heaven are surrounding us on all sides. Do as you would like to be done by.

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MOTE AND BEAM.

Spiritualists.

thodoxy of its own. Spiritualism is no There are some points of difference, however. The churches have, usually the Lord commanded Moses; after some bitter contention among themselves, agreed upon an orthodoxy which should be binding upon all their among the little ones, and kill every members. They have each adopted a Miller's prophecy; but his followers as creed or profession of faith. He who should refuse to accept any article of this was to be regarded as heterodox. Each new creed discarded something belonging to those of more ancient date. But so far as it went it was mainly positive. Its essential character was ex-

Orthodox Spiritualism is the orthono common agreement as to what conrule as a nation. The Romans broke stitutes it, nor does any such agreement appear to be in sight. Each Spir-Itualist makes a definition of Spiritualism for himself. Having made it to his own taste he considers those who agree with him to be of the right brand and would exclude all others regardless of what claim they may make for them-

pressed in the words "I believe."

And orthodox Spiritualism is chiefly negative. Its profession is not so much conveyed in the declaration "I believe"

as in "I know it is not so." Admitting these differences it is still orthodoxy of the true blue kind. For orthodoxy is nothing else than refusing to examine a new thought because it does not tally with the ideas on which we have already taken our stand. This orthodoxy we have right in our own ranks. It would be well if we looked after it a little, instead of wasting all our ammunition on the orthodoxy of our

There was a time when Christian orthodoxy presented some front to our attacks. Except in the Catholic church it has shrunk to a very small mote. We need a powerful microscope to find it in almost anyone's eye, Better pluck out the beam in our own.

We have been too long satisfied with observing phenomena and talking of a and the many dogmatic creeds that you | philosophy which has had no existence. possess. It is not enough for you to Let any one attempt to penetrate into disturb the Western World with your the causes of the phenomena and the dogmatic creeds, but you must build | question arises, "Is this Spiritualism?" "Is he a Spiritualist?" These are questions which should never be asked. If he has discovered a truth we want it and we want him. If by searching he scripture, than is this. The Adventhas struck a new line of thought and so opened the way for the discovery of truth in the future, we need to investigate along that line and we need him to aid us in the investigation.

Perhaps some one has proved to his own satisfaction that some teaching given outside the close communion of Spiritualism is true. Then there is a ery, "This is Theosophy, or Christian Science or some other heresy. We will have none of it."

We started out, as others before us, to claim liberty of thought. Let us continue to claim it for ourselves, and unlike others before us, be free to give it. If any other class of thinkers discover a truth let us not reject it because they found it first. If the discovery is made in our own ranks let us rejoice that we are not all turned into pillars of salt for looking back to the days of '48. And if some philosophical theory of to-day does not altogether harmonize with the ideas we have previously entertained let us frankly admit that while what is new to us is not necessarily right, it is just possible that some ideas we have long entertained may happen to be

Let us pluck this beam out of our own eye and leave the mote in the Christian eye to work itself out in due season. E. J. BOWTELL.

Practical Exemplification of Its Uses.

I will give some of my own experiences in the Home Circle. It is with the greatest of pleasure that I do so in the interest of communion with our departed friends. About four years ago we commenced holding family circles for manifestations from the spirit side of life. I have spirit controls that have told me many wonderful things. and showed me beautiful spirit scenes. seem to be carried along by the spirit guide through the air above the house tops, over villages and cities, above everything. As we glide along quietly and gently, my guide will show me beautiful scenes on the spirit side of life. Language cannot express their beauty. I feel happy and secure in my guide's presence. I can see spirits, and they send sweet messages of love to their earth friends. I have been shown some of the dark spheres of spirit life. and permit me to say that it is a dread ful darkness: I mean anguish of soulsoul torment! Oh! what sorrow is written upon the countenances of some of those poor unfortunates who were steeped in crime in their earth lives. They must stay in darkness until they can progress out of that condition. They must all answer for what they have done. I have seen spirits come into our circle on their hands and knees, and ask for help from us, that they may be able to get out of those conditions. How dreadful to pass into the spirit life with such a state of the soul. I am impressed to speak of these things for the sake of suffering humanity, that some one may profit thereby and seek the true way while they

are in the mortal life. When I receive these truths, I must become very passive and open wide the doorway for spirits to enter. They are more willing to give to us than we are

to receive. I have seen many of my spirit friends; and those of others. We have had some very devoted Spiritualists sit in our circle, and that has made good conditions Spirit friends have shown us beautiful wrenths of flowers, and the little spirit children come to us. They seem happy

and free. Friends. I know there is life beyond the so-called death-death of the body,

and freedom for the spirit. My only sister was taken to spirit life last August. I informed her of the spirit life as it was revealed to me. She did not believe me; she believed in faith to carry her safely on. She was a church-member, strong in her belief. She came back a short time ago. She No more we turn our longing eyes. looked sad. I guess she did not find it as she expected. Had she heeded the message while here in the earth life, then she would have known something of the beyond. Her companion passed from earth scenes a few days ago, and they are reunited again in the spirit world, and they must journey along together and 'gain spiritual knowledge. How much better to prepare for the Series 1, 2, and 3, each complete in it- change here; then will we go on pro-

Cortland, N. Y.

MILLER'S PROPHECY.

fillment.

History truly repeats itself. Every William Miller, a preacher, and religious sect in existence or that ever close student of Bible prophecies, prehad existence originated in a protest dicted the second coming of Christ, the against the orthodoxy of its predecesend of the world, and a general judgsors and straightway constructed an orment, which was all to occur in the year 1844. I was at that time a boy attending school, and well remember that the day was set for this wonderful event to take place. However I was not much alarmed, and went to school as usual, for my mother was a Methodist, and we failed to take stock in Mr. the time drew near made due preparation to receive the king of glory, and to receive places of honor in his kingdom which he was about to establish upon the earth; for which they were worthy because of their faithfulness in waiting for his coming, and the part they had taken in helping to carry on his work during his absence. Many of them had rid themselves of

their earthly possessions, having no more use for this world in its present condition, but would again take an interest in its affairs after the sinners were burned up, and it was purified with fire. But their hopes were doomed to disappointment; for the predicted day came and went, and their expected king failed to materialize.

It was discovered later on by Mr. Miller that he was mistaken in his calculation in regard to the time required for the cleansing of the sanctuary (see the book of Daniel, 8th chapter, 14th verse). So he figured again, corrected the mistake, and set another day. But again there was a disappointment, for we have arrived at the year 1900 and the end is not yet. Although the prophecies of Mr. Miller failed of fulfillment, he did not fail to form a sect, and this is the rise of the Millerites or Adventists. And strange as it may appear, these people are still looking for the coming of Christ and the end of the world.

I want to say right here that when people take the Scriptures literally; and also when they make predictions and found them on the visions of the prophet Daniel, and John the revelator, they are liable to make mistakes. The Adventists are no more mistaken in reters to the Thessalonians, and also by ion that there is no doctrine of the church that is better substantiated by ists are yet expecting this great event to occur, and why should they not? Are we not to hear of wars, and rumors of wars? Are not the nations at war? Then if all these Scripture prophecies are correct, what is to prevent his coming at any moment? It is wonderful how the old dogmas of the church are adhered to. It is encouraging, however, that the day is beginning to break; some are totally blind, others begin to "see men as trees walking," and some are enjoying the fuller light.

T. H. SKETCHLEY.

Columbus Camp, O.

After a great deal of work in preparing the ground for our camp, we at last have the meeting started in good shape. Our camp is situated just east of the village of Worthington, Franklin county, Ohio, at the junction of the Big Four and C. S. & H. Railroads, thus making it accessible to all points in the State and United States.

Sunday, July 1, the camp was dedicated to the cause of Spiritualism, in a manner very suitable to the occasion. At 10:30 the meeting began in the large tent-covered auditorium, with an address of welcome on behalf of the citizens of Columbus, by Assistant Director of Law Marshall, who represented Mayor Schwartz of that city. Justice Pinney represented the Mayor of Worthington in the address of welcome for that village.

Lyman C. Howe then lectured, and to hear him was a treat we were not by the eloquent talk he gave us, which was a masterplece in oratory, depth of performed while the instrument was in thought and logical reasoning.

The afternoon meeting was much the same as the forenoon. Mrs. Cora B. dium must be attuned to its proper Noyes, at the close of this meeting gave | work in order to obtain its best resome fine spirit tests, music being fur- | suits. hished for these meetings by the Columbus City Band, Mr. Sands, leader. Wednesday, July 4, was flag-raising day, and Chaplain W. F. Parsons, late of the United States Army, delivered the flag address. We then adjourned to the auditorium, where Lyman C. Howe delivered the Fourth of July oration, which excelled anything we have ever heard in that line. In the evening the benches were removed from the auuntil a late hour.

On Sunday, July 8, Dr. W. D. Noyes, of Columbus, lecturer, and Mrs. Maggie Stewart, of Piqua, medium, were the entertainers. To bear them once only creates a desire to hear them again. Mrs. Shauss, of Toledo, also gave a short talk.

Our camp is rapidly filling with friends anxious to have an outing in such a beautiful grove, free from the heat of the city. There are mediums upon the ground, and all kinds of refreshments, making it a lovely spot to spend the sultry days.

Conference meetings are held every afternoon, and Wednesday evenings musical and literary programs will be rendered. Friday evenings there will be dancing.

All are cordially invited to attend these meetings and entertainments, and if convenient to spend a few weeks with us. ASSISTANT SEC'Y:

HOPE'S FRUITION.

Mankind is waking up, methinks, On better things to dare and do Than shaping Superstition's links To bind our weary limbs anew.

Henceforth the anvil and the steel, That welded fetters in the past, Will ring a world-redeeming peal Upon the broken gyves at last. The brawny arm no longer strains

Its muscle making claymore blades-Submissive now to better brains, It hammers out good garden spades. Too long we plodded on content To live for ancient prayer and praise; A better faith has Heaven sent-

To temples dim with hoary age-But all around the star-gemmed skles We learn to read Great Nature's page.

A truer faith for future days.

We need no Bible, priest or rod To make the new religion clear; For Nature tenches us that God ... Is just the same from year to year.

His word we read in Nature's laws-Truth grand, eternal and sublime-Effects following their cause; Throughout all space, throughout all

J. MARION GALE.

MEDIUMS.

There are many phases of mediumship, and many mediums who are adapted to the work, and among so many claiming the power it would be very strange if there were not a few counterfeits. Sensitives are seldom appreclated to the extent that they should be by those with whom they come in contact. They are supposed to be able to hold converse with those who have passed over the mystic river, and are held accountable for the messages received, which if they do not satisfy fully the recipient are looked upon with suspicion as to their genuineness. We mortals are too apt to think that because our friends have passed to the great beyond they are of necessity far in advance of those they have left behind them, and we consequently expect that whatever purports to come from them must be truthful, and we even expect to find them vastly improved in all things, and are disposed to believe all they tell us, whether consistent with reason or not. There are many mediums who are, or at least who think they are, bearers of messages from our spirit friends, and yet how few can really give us satisfactory proof of the genu-

I have attended a great many seances and have had many very satisfactory tests. I may say that they always were unexpected, so much so that I can say positively that I know that we do have communication with our departed friends. But are we not expecting too much

from our sensitives? The most of them

ineness of the messages so received.

are very negative and are easily controlled, and the more negative they are the more easily they are influenced. We expect that our dear ones will come to us if the conditions are right, and give us proof of their nearness to us. but we are often sadly pained at the frivolous communications we get. Now we want to bear in mind that not all our loved ones were saints while in the earthly form, and they are just the same there that they were here; if honest and truthful while here they will be the same over there, and if dishonest and untruthful while here we may look for a continuance on the other side, at gard to the second coming of Christ | least until they have progressed beyond than was the Apostolic church. This their earthly habits. Now let us underchapter of Matthew, by Paul in his let- ly honest and truthful and believe that all they receive while under control Peter in his epistles. I am of the opin- comes by and through the spirit who is controlling the medium. Now why are there so many different phases of mediumship? And why are mediums acted on so differently? Is it not a fact that the organism of the medium has much to do with the result? And is it not likely that the brain of the medium being in an active state and not entirely controlled may add its own quota to that received through the controlling influence and thereby seriously affect the communication so received. and so raise the question of its being genuine, while the medium may be and is generally perfectly innocent of any wrong doing? I am impressed with the truth of this theory from an incident that happened in my own experience about twenty-five or more years ago. I had a sitting with Dr. Slade in this city, and among other very remarkable manifestations, he took an accordeon, holding it by the bellows end in his right hand with his left hand on the table he sitting at the end of the table on my left, the accordeon being between us, both my hands being on the table, and the keys of the accordeon being in plain sight, the time 10 a. m., of a sun-shiny day; the keys of the instrument were manipulated and several tunes were played. I asked him if they would play if I held the instrument? He said they sometimes did so. I took the instrument in my right hand and held it by the bellows end as he had done, the keys were opened and closed and the bellows was worked smartly but not a note of music could I get. I asked him the reason; He said he could not tell. I told him I thought I could tell, and that the reason was that the control got no music from me as I could not whistle expecting. We were amply repaid for or sing a tune, while the medium was our trouble in getting the camp started, | an adept in music. You will see that all the mechanical moves were as well

> Is it not also a fact that little or no care is taken in the proper development of mediums? After a few sittings in a circle and some slight indications of an attempt at control, especially if they should get an acknowledged test, they seem to think that they know all that is worth knowing and they start out as full-fledged mediums and require nothing more, while they have not yet acquired the a b c of mediumship, with ranted all they get through their In dian or other controls is gospel truth. W. W. PARSELLS.

my hands as in those of Dr. Slade.

showing me that the brain of each me-

Rochester, N. Y.

Briggs Park, Mich.

It takes more than a damp day to scare a Grand Rapids audience. Although yesterday was a rainy, disagreeable day, more than 500 persons turned out to greet Dr. Spinney, Mrs. Ferris and Mrs. Barton at Briggs Park. They were well paid for their trouble. I don't think the lectures of the Doctor could be improved, and I am sure the descriptive work could not. In the morning Frank T Ripley was

the instrument, at 3:30, Mrs. Ferris, while in the evening, Mrs. Barton followed herself with descriptions. Our music is of the highest order. Our chairman, Mr. Carpenter, is all we could desire, and harmony reigns su-

preme. The mother of Mrs. Blake one of our valued workers, passed to the higher life last week. The services were conducted by Mr. Ripley and Mrs. Carpenter of Detroit. The camp and campers remembered her in the form of a beautiful spray of roses as a token of their esteem, both for Mrs.- Blake and her

The mediums on the grounds at present are Frank N. Foster, Frank T. Ripley, Mrs. Carpenter, Mrs. Barton, Mrs. C. H. Mullins, Mrs. Sears, Mrs. Coff-man, Mrs. Payne, Mrs. Ferris, Mrs. Horton, Mr. Horton, Samuel Smith, Ed Cain, Meredith, the boy medium, and Mrs. Schumn. Mr. Tisdale arrives tomorrow to be with us the coming week. Next Sunday we have Mrs. Carpenter. THOS J. HAYNES.

"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 the medium being William W. Aber. Cure. Paper cover, 15 cents. For sale | 507 pp. octavo. For sale at the office of at this office.

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NOT MATERIALIZED.

Views Concerning the True The Spirit Left Wig and What Has Become of Hell?

Sheet.

I am a firm believer in materialization; but I also believe after a long and varied investigation, that at least ninetenths of the present-day materializations are the rankest fraud. If you grab the spirit, you will generally not only have the medium, but the wigs and other paraphernalia of modern make, used to carry on the deception. Those attending such seances, as a rule, are not honest with themselves, or they would thoroughly investigate the garb of the spirit. It is well known that a genuine spirit materialization dissolves at once under a strong light, excitement or great agitation. If the dress is a materialization, any small piece you cut off will dissolve when brought to the light, like a snowflake before the scorching sun. Re honest with yourselves, investigators, under whatever test conditions are presented, or under whatever test may be given you. I am led to these remarks by an article taken from the Pittsburg Dispatch, as follows: "The faith of local Spiritualists has been badly shaken by an expose which occurred at a seance given in Avalon by an Allegheny medium. Avalon has long been a center for Spiritualists and frequent seances have been held in the borough attended by many believers from the North Side and Pittsburg.

"One of the principal figures in Spiritualist circles in the two cities is an Allegheny woman who claims to possess remarkable powers of healing. She has impressed the belief upon the minds of the credulous, mostly of her own sex, that she was able to make the lame walk and the blind see. "A child of Harry Taylor, a well-

known Avalon blacksmith, is crippled, and after considerable persuasion relatives agreed to permit the medium to use her healing power upon the child. A seance was arranged at the Taylor home, and at the appointed time a large crowd of Spiritualists were gathered to witness the performance of the miracle. "The spectators were seated in a circle in a large sitting room that connects with a bedroom. The father of

the little cripple, incredulous and disbelieving, was present, awaiting developments. "The room was darkened and the medium announced that she would materialize a spirit which would appear before the audience in visible form and perform the miracle by washing and

rubbing the crippled limbs of the child. When all was in readiness the circle was formed and someone struck up a hymn. Then the medium disappeared into the adjoining bedroom. Several miuntes elapsed, and the bedroom door noiselessly opened and the 'spirit' made its appearance. It was enveloped in white drapery, and a shiver ran through the audience as the ghostly figure stepped into the middle of the room. Taylor had been watching the movements of the 'spirit' closely, and suddenly, startled the spectators by taking a sudden leap toward the 'spirit' and embracing it in his arms.

"The 'spirit' made a desperate struggle to escape, but Taylor held fast. When he loosened his hold he held a wig and a long sheet in his hand. The medium ran back into the bedroom, grabbed her valise and made a hurried exit from the house. This ended the seance and the audience dispersed."

I will say, however, that I am not inclined in any way whatever to interfere with those who believe in the "genuineness" of such manifestations that occurred at Avalon. They seem to derive great consolation from these fraudulent materializing circles, and desire to be protected in the privilege of patronizing them. Let the people have their fill of fraud, and sometime they will learn an important lesson, and then they will pity their lack of common sense. They will not accept of good advice or an admonition, but will go it SPIRITUALIST.

Pittsburg, Pa.

Mrs. Armstrong Among the Old Soldiers.

In this place has been organized and them into confessions of faith, to comestablished "The First National Home | pel them to keener interest in the Spiritual Church," with Mrs. S. Au- | church, or press them into the ranks of gusta Armstrong as pastor, who holds the lovers of Jehovah. regular services in assembly ball, every first day of the week, and often at other times, giving interesting lectures and spiritual phenomena. Her lectures are always appropriate and well appreclated; they come from a thoughtful

... In this place all these old men had mothers, wives and sisters, but here they are walking in the lonely path leads to life's west window. Uncle Sam has been a "Lord" to them all. He has taken them up, clothed them, fed them and set them down to rest, and Mrs. Armstrong kindly tells them she knows that just over the hill all those dear friends are waiting to reditorium and dancing was indulged in little or no experience, but taking for receive them; that the tents are all up

and peace is declared. The old soldiers have built a home in Sawtell and donated it to this good woman, who would gather us old chickens all under her spiritual wing. I am very favorably impressed with this new society. There is no hell in

it. There is no cross in the church and the pastor is not cross. She says: "Believe what you please, and do right." There is no better temperance lecturer | nicely printed, neatly and substantially than this lady. She tells the boys not to take too much intoxicating drink for their mother is watching them. The old soldiers from every nation and state have donated this little home to their | us, and the three volumes, when or-"mother," as they call Mrs. Armstrong. Here they meet in a circle of love. scription to The Progressive Thinker, They dream they see their loved ones and hear them talk. It is a nice exercise, and it does them good whether it be real or imaginary, and is a pleasant | At this price, these three books ought to pastime for the old soldier whose bat- be in every Spiritualist family. tle of life is nearly ended. It is generally believed that a soldier

has a spirit, and chaplains have been paid by the government to look a them. One minister is supposed to look after a thousand souls, and find his own clothes. Mrs. Armstrong boards herself, finds her own clothes, and lectures every Sunday, and gets the best of help from Los Angeles, San Francisco and the spirit land, for twenty-five cents a month from all who wish to help. She is a great worker; a mother to us all, and says she is proud of her children. To do good is her motto. This noble, self-sacrificing little woman in Sawtell is the materialization of 1,400 mothers in 32 states of this union. God bless S. NIXON. Soldiers Home, Cal.

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 Progressive Thinker. Price \$2. "The Spiritualism of Nature." By Prof. W. M. Lockwood. Price 15 cents. For sale at this office.

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Why, if the soul can fling the dust aside, And naked on the air of heaven ride, Wer't not a shame-wer't not a shame for him

In this clay carcass crippled to abide? -Omar Khayyam. "In the well-born soul

Intelligence ne'er lingers till due seasons roll." -Corneille.

As civilization progressed slowly with the barbarlan, so it is again with the effort to educate the human social civilization into the higher development of the divine attributes lying dormant, unexplored, unused in the consciousness of mankind.

About every so often a wail is heard for the ministers of the gospel to settle the question as to the truth of the doctrine of a hell in which to punish wicked people's souls; and also that the doctrine of such a place was necessary to-scare-crow fashion-drive the human masses into churches, into good behavior generally. "Come, let us reason together; though your sins (mistakes) be as scarlet they

shall be made as white as snow." Ha the fear of an abyss of burning ever made a noble, a loving shepherd for the manifold flocks of Christian denomination? Find one, search his record from childhood; tell us if he was drawn by hands of fear or love. Did he search the inspired word through fear or because that magnetic chord of love to God and man drew him? Has the sense of fear driven men to become great lawyers, great statesmen (great in the sense of benefiting all mankind)? Did fear have anything to exercise itself with in the life of Abraham Lin-

coln? We shall have more Abraham Lincolns when men are drawn by the invisible chord of man's humanity to man. Did the giant Fear have aught to immortalize itself with in the lives HUDSON TUTTLE. and fruits of the lives of Raphael, Da Vinci, Murillo, Bach, Beethoven, and many unnamed ones? Is there one A LIBRARY OF SPIRITUAL child living to-day that is a success as a dutiful child because it was forced through fear to be dutiful? If "the kingdom of heaven cometh not by observation, for verily it is within you,' then why not look for heaven's great opposite, hell, within you also? It has been proved by many (to self-satisfaction) that the law of God cannot be the prophet that, "I make peace and I create evil." Certainly enlightened man ought to know that if he makes a hell for himself he may enjoy it or change it into a heaven for himself, and not be continually trying to cram other people into his mental abode.

Why not change the point of view and in the language of Omar Khayyam "fling such dust aside?" And naked of charging God with making hell to burn his own beloved sons in. On the air of a heaven ride, that owns not to the abiding in a crippled careass; crippled by searching for hells when heavens lie so near. If there is a decline of keen interest

in the church, might there not be a finer reason than the absence of fear? Perhaps it is on account of the absence of love-pure. Christly love. The love the world deals in largely is not that deep diapason of love-warming heart firethat vibrates when Jesus Carist rules the man from center to circumference. Love is the born fruit of the spirit-holy spirit of Christ, of God-and worketh no evil. Paul says, "If ye be led of the spirit ye are not under the law." Christ came to save us, not by bodily force, not by dire threatenings of suffering, not by philosophical reasonings, but by and through his great love, his great wisdom-not man made, but God inspired—his free-will offering of himself as God in man. This is the fire that shall never be quenched. It is the fire of God's love-God's love in man-God once, God forever. Jesus Christ comes to win through love, and if the soul of man once has its prison doors unbarred such floods of light, such leadings of love, will be revealed that the church need never more grasp to regain the weapon of fear to brandish over the heads of the masses in order to force

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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 | Do you want a self-sustaining society, founded on 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 NO SPECIAL INSTRUCTOR REQUIRED. as valuable information in regard to Death as you will have presented to you in these three volumes. They are bound, and are an ornament to any library. Volume 3 is furnished at 25 cents, much less than the actual cost to dered in connection with a yearly subonly cost \$1.10. The aggregate cost of the three books to the trade is \$4.50.

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SATURDAY, JULY 21, 1900.

"A Hell of a Fellow."

The political papers of fifty years ago related in substance the following story of Henry Clay:

eloquence, had just concluded one of his great speeches on the state of the country. An Alabamian, standing over six feet in his boots, clothed in a suit of butternut-colored jeans, and wearing a broad-brimmed slouch hat, had listened to Mr. Clay's oratory from the gallery, and was charmed with it. Meeting the great statesman with extended palm, hat in hand, as he emerged from the Senate chamber, he addressed him with:

"How do you do, Hank, how do you known by everybody. I always attend horse races, bet largely on results and very generally win. A horse race not patronized by me is always a failure. You, Hank, are a statesman, and a leading politician. All the country listens to your nicely rounded periods, and cheer them to the echo. On the hustings you have no equal. Greatness belongs to you and to me; to you as a statesman, a brave defender of the right, the champion of universal liberty; I am distinguished in my State as you are in the Nation. I as a jockey, a horse jockey, Hank, winning laurels, and applause, and wealth at every race. I love great men, and I always liked you, Hank, and I voted for you several times and am d-d sorry we did not succeed in making you President.

"Now, Hank, what is the use in being a fellow unless you are a hell of a fellow?

Near a year ago we listened to a young clergyman all the way from Colorado, to an assemblage of some 800 Methodist preachers in general Conference, the purpose of the orator to prove the Bible and science harmonize. The six days of Creation he magnified into six periods of indefinite duration, each of probably millions of years. He exhibited a wonderful aptitude for distorting facts, and making the worse appear the better argument; and he knew all about the designs of God in his formation of the world. Many scraps of forged literature bearing upon the supposed beginning of Christianity were cited and received with applause by the clerical audience. Each point was punctuated and made emphatic by the speaker raising his right foot as high as he was capable, then bringing it down with terrible force like a catapult on the rostrum, jarring the whole church structure, bringing forth hand clappings, loud applause, and knowing looks at the writer, as much as to say: 'We've got you now.' As we watched his monkey shines, and listened to his false renderings of geology, and even ecclesiastical history, we could not from the Alabamian: "What is the use in being a fellow if you are not a hell

of a fellow?" Is not the self-imagined great Rev. De Witt Talmage governed in his action by Old Russell's interrogatory? And the Rev. Sam Jones: Does not the same inspiring question give shape and force to his drollery? We think so.

The Chinese at School.

There is a school in New York, with

some 600 children, made up of 15 different nationalities. Among this polyglot of kids, all wishing to learn the English language, are several Chinese boys and girls. At one time there were 21. Rev. A. K. Sanford, the assistant superintendent of the school, in a late report, said: "The Chinese pupils speak English without a foreign accent and as fluently as do the American children. Their English vocabulary is not quite as large they speak Chinese also, their vocabulary in the two languages is considerably larger than that of the white chilequally good in all their English studies and never fail to pass their written examinations. Three of the Chinese boys are in the highest class in the school, and study English grammar, geography, arithmetic, reading, spelling, and writing. They are as quick of perception and as intelligent as the other pupils, and far more patient and plodding. They study tirelessly till they learn the lesson in hand, and learn it thoroughly. On the playground they show their high spirits and a frolicsome disposition; but they never make any mischief in the school. They are more obedient than the other pupils. This is perhaps due to the fact that respect for elders is ingrained in the Chi-

their own country and teach true the time of the crucifixion and appear

knowledge to those now ignorant of it? All accounts agree that China is ambitlous to become acquainted with the Western civilization, but they do not want its religion. They are naturally too learned to believe in human-born

Missionaries in China.

There are only 2,335 Americans in China. This includes missionaries and merchants. It is to be hoped that they can be got out in safety and will not serve as a reason for sending in four or five times their number in soldiers to

This Chinese affair will bring up the question of how far a secular government is responsible for missionaries in a country where their presence is unwelcome. They do not go as a representative of their government. The civil authorities in this country are not very ready to interfere to protect either side to a religious controversy. Suppose that Mormon missionaries should go to China, or elsewhere abroad, and get treated as they are down South. where they are unwelcome? What would the other religious denominations say if this government should interfere? Such an issue would test the question. The Mormons have as much right to send missionaries as any other denomination, and as much right to pro tection. But all missionaries go abroad on their own responsibility. Their

errand is of necessity in opposition to the government to which they go. Their proselyting is, in a large measure, a process of turning the people against their own civil and political institutions. This feature of the missionary situation seems but little understood Still it, seems that in China it is the cause of all the trouble. The German missionaries there exasperated and provoked the natives until they attacked the missionary compound. The attack served the Kaiser as a pretext for the seizure of Kiaochau and the planting of the imperial eagles on Chinese soil. For years exasperation of that sort has gone on, and no reasonable person can expect anything but that which has hanpened. The foreigners are not always wise nor respectful of the rights of the natives, nor good judges of human nature. They appear without invitation The Kentucky Senator, famed for his | and remain often regardless of any real good they do. We are firm in the belief that it will be better for the morals and peace of the world when secular governments have it understood as a principle that missionaries who go abroad on their own responsibility need expect nothing from their government The history of Hawaii and the Philippines has given a sordid cast to the whole missionary business. In both archipelagoes the mission parties have issued from their soul-saving adventure owners of the land and property, and the natives find themselves excluded and do?" He then introduced himself and aliens in their own country. Missionsaid: "Down there in Alabama I am aries should let politics alone, and if they cannot outwardly respect the civil institutions of a country they should be left to take the consequences. We are far from unmindful that these views will be intensely unpopular among those who have ideas about the evangelizing of the world. But our reason for this position is found in such results as are now visible in China, and in the further fact that every country

> to go abroad with the Pentecost. The above from the San Francisco Call expresses a grand truth. The hundreds of conflicting sects-each one giving the lie to all the rest-trying to "evangelize" China, presents one of the sorriest spectacles of the 20th century. The whole thing is ludicrous in the extreme.

that sends out missionaries needs them

far more at home than they are needed

abroad. In every city in this country

are thousands of people as pagan as

any that burn punk before a joss in far

Cathay. There are thousands as need-

ful of medicine, letters, light and lead-

ing as any that can be found in the

Dark Continent. When all of these

to the stars, and keep their faces clean.

and when mercy and pity have gone

among them to soothe sorrows, nurse in

sickness and comfort in death, and

have let shine into their darkened lives

the spirit of that message, "He who

hath done it unto the least of these

hath done it unto me," it will be time

thousands are taught to turn their faces

What Became of Jesus' Body?

Advices from Germany show the great religious questions which are convulsing the churches of America are agitating those where the Protestant reformation had root. A Rev. Weingart, in his Easter sermon. discoursing on the resurrection of Jesus, said:

"The tired body of Christ remained in

the tomb, dust to dust." The Reverend conceded the spirit had ascended, but the body was mortal, and its fate was that of all the dead. Such teaching does not harmonize with the avoid the mental exclamation borrowed | old Egyptian doctrine, the resurrection of the body, because in case of "our Savior" it was claimed the Egyptian suspension of life of 3,000 years was abridged to three days.

> Rev. Weingart, for this unorthodox teaching was expelled from the ministry, and now abideth in outer dark-

This expulsion of the offending cleric, because he could not believe in an ultimate reanimation of dead and decayed matter, either in the person of Jesus, or anyone else, aroused a very animated discussion among Germans. One of

them maintained: "Such a thing as is described in the account of the resurrection of Jesus never really took place as an objective reality. This must be claimed not because the reports of the affair are contradictory to the experience of mankind and to the scientific teachings of as that of the American pupils, but as | the day. It is the product of the wonder and miracle-loving world of the ancients. Neither as one really arisen, nor as a body of light did Christ appear dren of the same age. They seem to be | to his disciples, but, as in the case with all mortals, his body returned to dust. Christians have been accustomed to lay too much stress on the resurrection."

> Another German scholar says: "The belief in the bodily resurrection of Jesus Christ, in violation of all the laws of the physical world, is an insult to the scientific spirit and scholarship of the age, and an insult to all true religionists.

They who delfied Jesus were not content to let their hero rest in his grave until the end of all things, and the general resurrection, so they brought him forth on the morning of the third day, after he had toured through hades, and nese people. From their cradles the preached to the spirits in prison, as set Chinese children are taught reverence | forth in the Apostle's creed. To make for their parents and implicit obedience. | Jesus' death noteworthy, Matthew What nobler task than teaching youth | 27:52, 53, made the graves open and ignorant of our language, literature | many bodies of the saints who slept, and science, enabling them to return to come forth and go up to the holy city at

to many; but, like a careless romancer, the historian neglected to tell whether they went back to their deserted graves, or solourned forty days in the city, then escorted the crucified and lately dead God in his heavenly flight. A very unfortunate omission, for all want to know what became of those who participated in that corpored resurrection.

The Chinese Monarchy Virgin-Born.

Late and pending wars make us acquainted with distant regions of which the world had before little knowledge. More is now known of Cuba, Porto Rico, and the Philippine Islands, and their people, as also of the Transvaal and Orange Free States, than would have been acquired in a century of peaceful times.

It is possible the curtain that has always shut China from sight of Western nations, is about to be lifted. If the great war still in embryo shall become general, and shall be prolonged, every page of her past history will be scrutinized with zealous care. The accounts of travelers, few as they are, will be searched; her own voluminous records, concealed in strange characters, will be deciphered, and their most hidden secrets will become the property of the world. We hope the important facts following will not be overlooked in writing up a popular history for

Christian readers. So late, as the year 1620, the Manachoo Tartars invaded China from the north. They triumphed over all opposition, and in three years their leader gained the Chinese throne. This monarch had a very remarkable parentage, in some respects almost identical with that of "our Lord." Says the account, which we quote:

"In remote ages three heaven-born virgins dwelt beneath the shadow of the great White Mountains. While they were bathing in a lake which reflected in its bosom the snow-clad peaks which towered above, a magpie dropped a blood-red fruit on the clothes of the youngest. This the maiden instinctively devoured. Forthwith she conceived and in due time bore a son, whose name they called Ai-sin Ghloro - English. Golden Family Stem."

This is the name of the reigning family at this time, and such is its reputed origin.

the night time on the house top, and ago, 'fore d' was much o' that kind o' 500 the previous year. seeing the beautiful Bath-sheba at her | business, 'specially bootblack stands, the church, sent messengers for her, and that in obedience to his command | modation to lots o' people that was wilshe solourned with him all night. Is not this told with full particulars. which Anthony Comstock would seriously object to, if published elsewhere than in the inspired Word of God? See 2 Sam., 11:2 to close of chapter. Also same book, 12:24.

Turning to Matthew 1, we learn with astonishment that this liaison of David and Bath-sheba, which led to the murder of Uriah by the king of Israel, and gave birth to Solomon, an after product. through whom is traced the lineage of Jesus, the Son of God, and joint occuis in truth that very Father himself. was an essential event leading up to the birth of Jesus, without which incident he could not have been, else would necessarily have come through other

It will be further noticed that in this Chinese narrative several important factors in the Jewish and in the Christian story are omitted, not to the discredit of the Chinese romancer. The lecherous David, the "man after God's own heart," disappears entirely in the Chinese story. Solomon, the wisest of men, who built temples to heathen delties, even worshiped the shameful Ashtoreth, and sacrificed babies to Moloch, does not figure as an ancestor of the Chinese emperors, though the lineage of the blessed Jesus, the only Son of God, is traced through this Solomon, and his father David and the beautiful but rather indiscreet Bathsheba, a name meaning, when rendered into English, "The daughter of satiety," that is, satiated or glutted .- Those Hebrew names generally tell their own story, like the American Indian "Theman-afraid-of-his-shadow."

Again: No jealous Joseph figures in the Chinese legend, neither is it confirmed by a dream, as in the history of our Saviot. In the latter case it may have been necessary to authenticate the parentage of a God by a dream, but unnecessary when a mortal hero was generated.

The great heroes of antiquity were very generally sired by Gods, but few were virgin-born. That was a distinction peculiar to the minor gods. In this the Chinese have superiority in their present hen-pecked monarch, if not murdered as alleged.

Spirit Life Illustrated. The Boston Post says: "I never say three children in all my life that were happier or played so nicely together as did my three darlings. And yet neither of them were really mine, for I was just a lonely old maid who had been "aunty" to them all their lives. Cyril Blake was the oldest of the three, a tall, blue-eved, brown-haired lad, who had never in all his life done a mean act. He was the son of my old school friend, Marcia Holmes, who had married Lawyer Blake and been left a widow when her boy was still very young. My other boy was Gordon Gray. He was the handsomest boy I ever saw. He had deep, blue eyes, and his head was covered with a perfect mass of tiny golden curls, and it was just the same when he grew up. No barber had ever been able to spoil that handsome head. "Gordon was the child of wealthy parents. His father, Colonel Gray, had married late in life, a lovely English girl, who died when Gordon was a tiny little fellow. I had been his governess until he was old enough to go to school. "Then I had taken a position as teacher in a young ladies' finishing

school which my other child attended. "This one was little Elsie Rainford. the village doctor's daughter. She was a dark little thing, with big, brown eyes and dark brown hair. She had tiny hands and feet, and was a dainty little lady, but she was only moderately pretty, and I often wondered why both my boys and I loved her so, and when they all grew up, and Elsie was 19, and Gordon 22, and Cyril 23, I wondered which it would be which my girlie

"But Elsie always cried: 'Oh auntie, how can I tell? I love them both alike! and I believed her, for so did I. "The day Elsie graduated she got flowers from both. Gordon sent hot-

would marry.

house roses, as he could afford to, while Cyril sent lilies of the valley from his mother's garden. And which did Elsie wear? Both-on her breast lay Gordon's roses, in her hand Cyril's Illies."

Here was a lovely old maid with all the love in her soul for children that is manifested in spirit life, Love, pure and simple, is what can finally redeem HUMAN KINDNESS. It Tends to Spirituality, AND UPLIFTS MANKIND.

A Friend to Humanity. The New York Sun shows that one

exists even in that city:

Standing on the platform by the driver of a Third avenue car, New York City, one day, was a middle-aged, benevolent looking fat man. The fat man was plainly dressed, but there was an unmistakable air of prosperity and independence of the world floating about him. He talked pleasantly with the driver, laughed at the driver's jokes, and treated him generally with a generous and familiar recognition that seemed odd in a man of his evident superiority and importance. In front of a well-known financial institution in the Bowery the driver stopped the car. The fat man slipped a coin into the driver's hand, gaye him a cheery "good day," and alighted. As the driver put noticed that it was a silver dollar.

"Rather a profitable and pleasant passenger, that," the reporter said to the driver, as the car started. "Bet!" replied the driver. "Whitest

be no fly duck goin' to Canady wid a burden. boodle from that bank. He knows any o' dat man's cashers or tellers? Naw! Not much! D'ye s'pose der's ferences be continued. any fly gals a dressin' in silks an' a an' ye mustn't forgit it. "Why wot a ye t'ink he does, an' wot

he's been a doin' for twenty years? You chaps, but would be a bang up 'comout ducks dat is lookin' for somethin' to do, an' wot hain't got no money nor nothin' to do it with, an' he lends 'em | August 1.' the money, or fixes up stands for 'em, an' sets 'em to boot blackin' or sellin' papers, or any decent thing that de pubo' de chaps he set up has got well off, and daughters. and shines around big with wives and children. That hain't all, boss. Many a poor duffer dat was way down on his luck, an" just waitin' for an openin' to start in as a pickpocket, or a burglar, or a ward heeler, has been took in hand by my friend." He's just braced dem ducks up by showin' 'em dat he had confidence in 'em, and d' hain't one of 'em that ever went back on him or demselves. I can p'int you out more den a dozen o' such chaps dat's as square an' gittin'-along fellers as d' is on de Bowery. An' he don't only help fellers out o' holes an' set 'em goin' right an' honest, but he's done de same trick by many a gal as was bein' pushed to goin' wrong by startin' her in a payin' biz, an' she a gittin' a bully home an' lots o' friends the first t'ing she knowed. Dat's

The one who is a friend of humanity, is also a friend of God. He may never pray; he may never go to church; he may not believe even in the Bible, or in Spiritualism, yet if he is honest and a friend of humanity, he is as near to God and the angel world as possible for a mortal to get. That Spiritualist who doesn't to some extent live for the world at large is no friend of humanity; is not near to God, and cannot enter, if he should die to-day, the higher spheres of spirit life. He would gravitate to the plane where self is uppermost, and the scenery would not be very enchanting. To-day the world would be a paradise, and suffering and want unknown, if each one in the past had contributed something definite for a common humanity. While selfishness is the prominent factor of life, nothing diverging therefrom to aid those less fortunate than self, no progress whatever can be made in advancing to a higher plane.

de whitest old man in dis town, cully,

an' you can tell 'em I say so."

Everyone should read the first page of The Progressive Thinker this week: not only read it but carefully study it. It alone is worth a year's subscription to The Progressive Thinker, to say nothing of the many other equally important articles. Everyone, after reading this week's paper, should go to work and try to induce others to subscribe, and thus aid in the good work. Nora Batchelor, prominent as a contributor to various Spiritualist journals, says: "The Progressive Thinker is far the best of our Spiritualist journals." 10 7

):17.

The Star of the Magi. The Star of the Magi, published at 617 LaSalle avenue, Chicago, Ill., is a monthly journal (\$1 per year) of Occult Science, edited and published by Dr. N. E. Wood. Those who are specially interested in occult subjects will find in its columns much that will interest and instruct them. Willis F. Whitehead. who is constantly delving deeply into occult lore, lendsothe brilliancy of his thoughts occasionally to enrich its col-

"Who Are These Spiritualists and What Is Spiritualism?" A pamphlet of 40 pages by Dr. J. M. Peebles, the wellknown author. Price 15 cents. For sale at this office.

"Human Culture and Cure. Part First. The Philosophy of Cure. cluding Methods and Instruments)." By E. D. Babbitt, M. D., LL. D. A very instructive and valuable work. It should have a wide circulation, as it well fulfills the promise of its title. For sale at this office. Price 75 cents.

"Spiritual Songs for the Use of Circles, Camp-meetings and Other Spiritualistic Gatherings." By Mattle E. Hull. For sale at this office. Price 10

WAR ON CRUELTY. Spiritualists Should Enlist. IT TENDS TO SPIRITUALIZATION

The annual meeting of the Illinois Humane Society was held lately at the society building, 560 Wabash avenue. In his annual address President

Shortall laid particular emphasis on the determination of the society to push prosecutions against all classes of offenders by a rigid enforcement of the laws. Specifically he attacked the proposition to increase the time between feeding of live stock in transit from twenty-eight to forty hours.

"Awaken the country to this bill," he said, "and there would be one common protest from the people that would put this amendment to shame."

The president expressed satisfaction with the results of a case where a special agent at Kankakee had a man arrested and fined for "docking" a horse. He announced that the society would the coin into his pocket the reporter present a bill to the next Legislature asking that the owner of a mutilated horse be put under the burden of proof in-case of a society investigation.

Inculcating humane principles in children was urged as a necessity of the man in this town. He has rode with times, and a committee was suggested me for years, and never got off my car to present some method of extending without slippin' me all the way from a teachings to the schools. As to chilquarter to a dollar. He's the president | dren as a society care, the speaker reo' that bank where he got off, back ferred to the new juvenile court as rethere, and you can bet der won't never | lieving the society of nearly all that

Especially did the speaker dwell on wot's goin' on every minute in the day, the dispersing of the child beggars, who an' he makes it wut the while of evry had given the society so much trouble feller dat's lucky enough to handle his before the founding of the juvenile funds to be up an' up an' honest. D'ye court. The child-saving conference of s'pose der's any faro skins a collerin' last winter was congratulated on its work, and it was urged that these con-

The President referred to the conduct wearin' di'mons dat's been paid for of the dog pounds for 1899, and anwith money swiped from my friend's | nounced that the society would conduct bank? If ye do yer way off, cully. My it again this year if proper premises friend knows wot he's a doin', he does, and machinery are supplied by the city. Of last year's work the president said: "Strict orders were given that only

dogs running at large and without tags see all dem bootblack stands, an' paper should be impounded. The consestands, an' lots o' other stands on de quence was that in no instance was it corners, in cellars, an' any place where shown that any dog was captured exdey can stick one in an' 'commodate | cept those that were legally entitled to It is not probable the parent of that | the public? Well, wot does my friend | be taken. During 8899 41,000 dog listory ever heard of David walking in | git in his long head an' big heart, years | censes were issued, as compared to 39,-

"Experiments in the use of coal and bath. Neither did they know that this but that such things wouldn't only be illuminating gas to kill dogs have been David, the great favorite of God and a helpin' to lots o' waydown young made with satisfactory results, and should no better means be found this agent may be tried this year. A new lin' to pay for usin' 'em. So he finds | building for the purpose is about to be erected in Twenty-sixth street, on bridewell land, but will not be finished until

There is nothing that tends to a greater extent in elevating and spiritualizing mankind than extreme kindlie was a'achin' fer. He just takes dem | ness. It should become an integral part fellers' notes fer de money, or wot de part of human nature. From earliest cost was, an' gives 'em time to pay. | childhood it should be taught to chil-An' he tells me that out o' I ferget how | dren while awake and asleep. While a many dozen o" wot most folks 'd a | boy is asleep wonderful impressions t'ought was de wust kind o' no-'count | can be made on the plastic brain by the duffs he 'has started in trade he hasn't | parent tenderly talking to him. Try it, pant of the throne with the Father, and | never lost one dollar by 'em yet! Some | fathers; try it, mothers, on your sons

Home Circle Extension.

In our present issue will be found some brief notes of experiences in a home circle. There are widely varied results in home circles, including many distinct phases of mediumistic gifts and spirit power. The manifestations range from the simple raps and other physical manifestations, to the finer degrees of spiritual illumination, including in-

spiration and clairvoyance. We would be pleased to have others of our friends and readers write us of their experience. There can be no doubt that many of them can thus convey rich lessons which others may read and be profited thereby.

Such experiences will encourage others to institute circles within their own homes, and thus shall new avenues of communication between the spheres be developed and made to serve beneficial purposes in the hands of the spirit world.

It would be a most excellent and beneficial service to our cause and to humanity, were thousands of home circles to be formed in the homes of Spiritualist families. The multiplication of evidences of spirit continuity and return. thus induced, in manner free from all mercenary incentives to fraud and deception, would assuredly strengthen and firmly establish Spiritualism in a multitude of minds, and in outward results of accession to our ranks, as well as in inner spiritual growth of individual souls, the consequence would be to impart numerical strength and spirituality to a degree unknown before in the history of our Cause,

extension.

Muscular Christianity.

"By their fruits ye shall know them," said the Master. Using this touchstone as a sure guide to knowledge, here is an interesting article bearing upon the subject, in a press telegram of the 3rd inst., from Port Jervis, N. Y., near the scene of the incident:

Henry Gotte, a farmer, living near Greeley, Pike county, Pa., wished to pray, and, being balked, stabbed his wife and daughter because they objected to his saying grace before meat. He is in the Milford jail. Gotte, wife and daughter seated them-

"We will now return thanks for all the good things we are about to receive." said Gotte, devoutly.

selves at the dinner-table a few days

"Oh, what's the use of praying?" interrupted Miss Gotte, who is 17 years old. "You'll be only quarreling and fighting and cursing afterward. Her prayerful father threw a plate at

"I say we will pray," he insisted.

You're a thankless-"The child is right,' broke in Mrs. Gotte, jumping up and striking her husband on the nose. "We want peace and quiet here, not prayers." Gotte stabbed his wife in the arm with the carving-fork.

"We'll pray," he yelled, "or there'll "Let mother alone," screamed the daughter, springing at her father. Gotte, the devout, stabbed his daughter with the fork, too. Mother and

daughter ran shricking to a neighbor's

house. Gotte pursued, crying at every

"You won't pray, eh? Just let me catch you!" The neighbor sheltered Mrs. and Miss Gotte, who went to Milford next day

good Gotte's arrest.

Erroneous zeal will make you do evil W. P. Phelon. For sale at this office. with double violence.-R. Baxter,

YOU WILL DO IT.

Make Your Own Heaven or Hell. YOU ARE DOING IT NOW.

An author has well said that "man-

kind see the future life through their

habits and likes of this life. The

Eskimo pictures heaven as a place of

eternal warmth: the inhabitant of the

where everlasting shade abounds; the

American Indian sees it as a happy hunting ground. The ancient Jews, absorbed in acquiring wealth, described the New Jerusalem as paved with gold. A German beer drinker probably dreams of heaven as a vast beer garden -merous and well known of wholesale with angels in the shape of fat waiters forever bringing him mugs of beer, the is usually frank about it. He declares floor payed with sawdust, and the aroma, not of Araby the blest, but of out of young men than from old men. Limburger cheese, bologna sausage and | He is in business to make money and sauer kraut. A man's heaven will be not from philanthropic motives. Hence very much what he is himself. A man he purposes to get the most work for of impure thoughts and foul words the least money whenever he can would certainly be unfitted for the so- That is the business view of it. He clety of the pure and holy. He would | does not desire to mix charity with be in hell though put in the nicest place in heaven. There are people who talk about God sending people to hell or taking them to heaven. If he does this directly it is because they are best fitted for the place. Is it too strong an expression to say that God will not make a man wicked or impure, or that he cannot make a man pure and save him, unless the man himself is willing? God is almighty, and so is man, as far as his salvation or damnation is concerned. 'As a man thinketh in his heart, so is he,' and we might add 'now and for-"ever.' Every man is the architect of

that alone you shall reap, is one of the fairest expressions of justice in any ordinance of Divine Providence. It is a simple as well as comprehensive arrangement, and dispenses with a judge, jury or officers of any kind whatever. No trial is required to find your exact status, whether a philosopher, scientist, orthodox Christian, Catholic or Spiritualist. If you are gross, licentious, a liar, backbiter, or thief, etc. they alone determine your exact status. when the final transition comes. If. prehensive meaning of that term, that, too, establishes your status in the higher spheres of spirit life, and a grand career opens up before you. We are glad that each one makes his own heaven and hell. If somebody else did that, mistakes would be made and justice would in many respects prove a dismal failure. All should thank "Divine Providence" for this arrangement, for no one can misjudge himself; by no mistake can the wicked ascend to the high heavens or the righteous descend into the regions of the lowest hell when life on earth ends.

his own fortune, and also of his heaven

Why not? The law, what you sow.

and his hell."

A Missionary's Statement. A Christian missionary who visited

China, to redeem that people from heathenism, made in substance the following statement on his return to civilization. To gain admission inland he disguised himself as a trader, carrying with him, for purpose of deception, a small stock of Western goods. Reaching his destination, the field for future operations, he employed several servants to aid him in business, and to teach him the native language. He assumed the costume of the country, and shaved his head, retaining the usual scalp lock. Thus disguised, he practically entered on his mission. He was repulsed at every point. The people had no need of a secondary God. They repudiated his teaching that the Creator of worlds had demeaned himself and seduced a Jewish maiden, and had a son by her. They had their Confucius and their Buddha, whom they did not claim to be other than men. He labored zealously to make converts; but save those in his employ, none of them wanted his religion. He became satisfied these professed converts adopted it merely to hold their positions, not because of conviction or sympathy for the

Those our trader-missionary proselyted plied him with questions he could not answer. They laughed hilariously at his Bible stories. They said Catholics and Protestants each claimed to have the true religion; but they were always quarreling and trying to destroy the opposite party. Even the various Protestant sects did not agree in their religious views. They advised him to go back to his own country, harmonize the divisions among Christians, then he could return to them. If on comparing as follows: the harmonized faith with their own, For the good of our Cause, let there | and if they shall find it a more peaceful be a strong movement for home circle | religion, with less vice among its mem- from the Spiritualist press. Spiritualbers, and better adapted to make men ism has given the world a voluminous good, and faithful to each other, then, possibly, they will adopt it in place of all Art Magic stands unapproachable the one they now have. They said they wanted no religion that leads to wars and conquests, and gave evidence that their religion was specially adapted to their needs. They declared with great

emphasis, "Whilst your religion desolated all the regions in which it originated, leaving great cities destitute of inhabitants, and nothing but ruins to mark their site,-not in Palestine only but throughout Asia Minor, Egypt, Greece, and the islands of the Great Sea,-China, with its Paganism, as you call it, has the most dense population on the globe, and the antiquity of our great cities ante-date your boasted civilization. is a representative work, and one claim of peace, entered our country; then came war and the vices of the West."

Devil. Children laughed at him and with the populace, and hated by the mandarin for his gross ignorance, he thought it advisable to return to his own country, and abandon the missionary business forever. Because of his wise action in this regard he escaped the general slaughter and he is glad of it, and so are we.

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

"Love-Sex-Immortality." By Dr. Price, 25 cents.

Shall They Be Asphyxiated? THE SPIRITUAL STANDPOINT.

Another great railway corporation has pronounced against old men-not such very old men, either, for the inhibition extends to men over 40. The man who has reached that age may not torrid zone thinks it a place of coolness, be newly employed in any capacity. The company will not, however, discharge him if he is already in its employ. Thus much concession to old and faith-

ful servants. But other corporations and firms are not so considerate. Instances are nudischarges of old men. The employer that he can get more and better work

business. The trouble is that if the prejudice against old men continues to grow-if the matter continues to be regarded purely from a business standpoint-the demands of charity will become so exacting that there may be doubts as to the business value of the proposition to eliminate old men. For old men like young men must live, and if they have no work they will become dependent upon charity, and thus it may eventually happen that the strictly business man may find it cheaper to keep the old men at work rather than maintain them in idleness in the poorhouse. This supposing we are still to have poor-

It is a singular business altogetherthis end of the century depreciation of men no longer in the vigor of early manhood. It is a complete reversal of time-honored traditions, and it extends not only to men engaged in occupations requiring manual dexterity and bodils strength, but to the learned professions

It used to be conceded that years implied wisdom, and the deduction seemed warranted, for wisdom is the result of experience, and the oldest man is likely to have the most experience. But that conclusion is no longer accepted.

Nowadays it is the young lawyer who is sought for by the big corporation. The young doctor is sent for because he is supposed to be up in all the newfangled medical ologies. The old preacher is looked upon as a fogy because he preaches doctrinal sermons instead of essays upon Shakespeare and the musical glasses. It is not so very long since Mr. John Watson, better known as "Ian Maclaren"-and himself a clergyman-seriously proposed that all preachers should be "turned out to grass," as he expressed it, upon reaching the age of 60 years.

One would almost be tempted to think that the inspired psalmist made a mistake in allotting to man a span of threescore years and ten. According to the modern idea it is at least thirty years longer than nature intended.

A Chicago philosopher of some reputation once declared, after profound reflection, that every man who reaches the age of 40 should be taken out and killed, but he based his conclusion not upon the uselessness of such men, but upon the theory that at the age of twoscore "men become satisfied with the status quo and are consequently clogs upon the charlot wheels of progress." But whether the philosopher was right or wrong there is some reason to anticipate that we may eventually have to adopt his programme. It would be cruel to allow the veterans of 40 and over to starve to death and it is likely to be a heavy charge to feed them. The obvious expedient is to put them out of the way as dogs are dispatched by the poundkeeper.

For business is business. The survival of the fittest means the fittest up to 39 years old. The others are out of it. The above from the Chicago Chronicle illustrates the status of certain affairs from a worldly, selfish standpoint, and is calculated to petrify every exalted Spiritual impulse. The selfish tendency of the present time is to look upon the man who is over 40 as useless rubbish in the world of activity, whereas he may be just entering on a field of greater usefulness. With age often comes greater wisdom, providing the physical organism is not impaired with disease. Everyone—from the helpless infant to extreme old age—is entitled to a great degree of tender care and consideration, and to treat them otherwise would finally result in the human race relapsing into barbarism again.

Art Magic-Spiritism.

Willis F. Whitehead, who is connected with that excellent occult monthly, Star of the Magi, writes of Art Magid

"This truly remarkable volume is the

most notable occult work ever issued and varied literature, but among them and supreme. At a time when Davis. Denton, Randolph, Owen and others are all but forgotten, this cap-sheaf of spiritual and recondite thought still presents its assuring motto-"God Understands"-to every seeker of the "Mysteries" and all who have traced the steps of Isis among the sand-covered civilizations of antiquity. Such a reputation among mystics and occultists everywhere has Art Magic made for itself that it would be idle to attempt any review of its contents. It deals with the various branches of the occult from the standpoint of the "Spiritual Philosophy," and, on that account, Seldom was there strife among us until | therefore, that cannot be overlooked by your missionaries, with their deceptive the student, who desires an impartial view of the occult field. The author's name is unknown, we believe, but that he was an indefatigable student and With these terrible truths ringing in | was exceedingly well informed on many his ears the poor man struggled on for of the most abstruse and arcane points a time, fate ever seeming against him. of occult research is beyond dispute. His disguise did not change his com- One citation alone will show this: "The plexion, oblique his eyes, nor blacken day will come when the Magic of the his hair. His walk, his every move- ancients will be the scence of the modment, his voice, betrayed a Foreign erns, and in that morning light the Great Pyramid of Cheops will be made mirth of his virgin-born God. His known for what it really is—the alphastock of goods depleted, the prospects | bet which spells out the signification of of building up a trade by exchanging the divine Drama of Existence." (Page his wares for native products, gone, all | 207.) This work was first issued by his visions of wealth and fame van- Emma Hardinge Britten, and later by ished, each day growing less in favor John R. Francis, as a premium to his paper, and from whom it can still be obtained. Copies of the first edition are very rare and difficult to procure, but this latter edition of over 350 pages, tastefully and substantially bound in cloth, can be procured for \$1.50, which price includes a year's subscription to The Progressive Thinker, the representative Spiritualist paper of the world, edited and published weekly by John R. Francis, at 40 Loomis street. Chi-

cago, Ill." "Cultivation of Personal Magnetism, A Treatise on Human Culture." By Leroy Berrier. For sale at this office.

Price \$1.

THE EVIL MEN DO. THE REALMOFMUSIC GOOD SUGGESTIONS. Harm Done by the Good People **IEXCELLENT ILLUSTRATIONS.**

Has it occurred to you that about all the serious harm ever done in this cool world has been done by the Good People? It is the historic fact, as set forth by Charles F. Lummis in Land of Sunshine.

Not the little, ephemeral personali ties like sneak-thieving, murder and the benevolent assimilation of a neighbor's wife. Acts harm the actors. These poor fools harm society no more than a madman kills it when he cuts his own The criminal is absolutely powerless as a factor in evolution. We kuow him, if only late; and he knows himself. Whether we ever catch him and hang him, counts little. His punishment and his futility are in him and on him, anyhow,

wrongs; all the ignorance and bigotry and oppression in human history-all these have been committed by the Good People.

Who blocked the new message of the Nazarene? The rabble? No, the orthodox, Whom does Christ cursethe brute Roman soldlery? Nay, the Good People. Rabbles do not adjudicate systems of religion-such things are approved or rejected by the religious.

Who stood in the path of Luther's Reformation-the slums? No, the Church. Who silenced Galileo-the dunces? No, the scientists. Who made the Spanish Inquisition a byword for cruelty-the bad people? Oh, no! The most plous, orthodox, God-fearing people in Spain. Who hanged witches and Quakers in New England-the riffraff? Not at all; the most virtuous of our Puritan forefathers. The unregenerate do not care enough what another man believes to roast or rack him into orthodoxy; to be so cruel needs men who would die for the faith themselves. Even in our modern version of the Inquisition-church heresy trials-it is not the backsliders who play inquisitor.

Who kept pegro slavery alive in this country? Not the Legrees (who were few) but the ministers of the gospel who preached and prayed for the "divine institution" of slavery, and proved by the Bible the righteousness of slave-holding; and the orthodox congregations which kept that kind of ministers to do their conscience. Who maintained the War of the Rebellion four years and more? The camp followers and "hard cases?" Never! Scoundrels and scrubs are as small a drop in the bucket below Mason and Dixon's line as above it—and it is an Abolition Yankee who admits this. That war lived because the sober, home-loving, law-abiding, God-fearing people of the South believed in it. They fought as scrubs never will fight-and they made the scrubs fight, who would | Or race of youthful and unhandled have run away as soon as the brute excitement wore off. Only, all these Good People were mistaken. It is needless to continue the parallel.

All history runs the same way. It means something. And the first thing it means is that men can't wholesale their duty. It is a retail business. It | Or any air of music touch their ears, means that a majority of the people in any country "mean well;" that they generally start wrong and wind up Their savage eyes turned to a modest, that they immediately recovered. about right. And their itinerary is so invariably of one method that the student of history knows what to expect. When you see a stolid multitude of Good People; and here and there among them a Good Man arising, with brains in the upper end of him and disagreeing with the crowd at his proper cost; and the Word spreads, and persecution spreads with it-why, then you may reasonably figure that in a year or five years or a generation the crowd will agree with the man who wouldn't agree with the crowd. It works that waywhether it be one golden-rule carpenter against Mosaic Palestine; or one protesting monk against Catholic Europe; or one Puritan against a United States half slave-holding and half consenting to slavery. It doesn't mean that every man who protests is right, any more than that every crowd is right by conforming. But when men with heads and hearts begin to break out for conscience sake; when they brave their own party, their own social peerswhy, then the crowd that thinks by platoons might as well make up its mind to right-about face. For it is going to have to.

"John Brown's body lies a-mouldering in the grave,

But his soul goes marching on."

Who was John Brown? Why, he was a fool! Also a rude, half-educated backwoods "copperhead" and "traitor." He was against the government of the United States-which then officially sanctioned and protected human slavery. He was so blasphemous as to think God as big as the President. He was against the State governments which desired to extend slavery. He was an impolite person. He did not ask anybody if he please might think. The implied permission God gave him, by giving him a brain to think with, was warrant enough for John Brown.

Do you chance to remember the name of anyone of the eminently respectable persons—bankers, ministers, professors, deacons, merchants, who were scandalized by John Brown, and balked his crusade so that he died a martyr without seeing the dawn? Remember who the Governor was that hung John Brown? Know the name or rank of the patriotic regular army officer who conquered him? Ever hear any songs about them? Or about the President of the United States that year-if you should chance to remember who he was?

But maybe you have heard ten thousand men, in a roar that shook high heaven, sing about the man of Ossawottamie. And felt it, as I have, in your feet; and opened your lungs with it, and felt something crinkle in your blood. Why?

"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 For sale at this office. Price ten cents.

"The Molecular Hypothesis of Na-By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized as one of | nating voice suddenly left her never to | art passes by, and promises glory and the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstracing a scientific basis of Spiritualism. The book is commended to a bird singing in the garden acted as an all who love to study and think. For inspiration upon her, and induced her to sale at this office. Price, 25 cents.

"Origin of Life, or Where Man Comes From." "The Evolution of the Spirit from Matter Through Organia Processes, or How the Spirit Body Grows." By Michael Faraday. Price 10 cents. For sale at this office.

Music, Medicine, Inspiration, INTERESTING INCIDENTS.

From the time when medical knowledge was first embodied in rules of practice, says the London Lancet, and probably from a much earlier period, music held a recognized place in the treatment of disease. In no class of disease, however, are we likely to derive so much benefit from the use of so pleasant a remedy as in those affecting the mind itself. In melancholia and allied states of depression its value is generally admitted in our own day. Ancient practitioners were also cognizant of its usefulness in this respect. We must have all felt how suitable is its infinite variety and facility of expression to the changing moods of the same, and it is therefore the less difficult to understand how straying minds But all the great long, deep, generic | are pleased and settled by its charm. Certain it is that its beneficial effect is in this case considerable, and our readers, though possibly unable to acquire a knowledge of the art, should at least possess, and if needful assert in practice, a sense of its therapeutic value.

> That music is often beneficial in cases of sickness, no one at the present time, in this progressive age, can consistently deny. The idea is generally entertained that all objects, great or small, have what is called a fundamental note, and when with a violin, piano, harp or from some source be a response. If organization is struck, there will occur therein rhythmic vibrations that are often attended with most excellent results. If the fundamental note of your physical organization is interfered with by asthmatic, feverish or painful vibrations, the tendency is when that note is | doubt that the condition of mentality sounded to restore the body to its normal state. The statement "That the able by partaking of such foods as are morning stars sang together," is only a capable of, being elaborated into norsimple allusion to the rhythmic motion | mally constituted blood, but preventthroughout all parts of God's vast uni- able by abstaining from such innutriverse. Says the poet:

All matter is God's tongue, And from its motions God's thought are sung.

The realms of space are the octave bars, And the musical notes The suns and stars.

of Venice:"

that animals of the same species vary | sis and demonstrated by microscopic expoints. Some animals are very fond of most valuable brain-sustaining proper. | years ago, when he was in Boston, a find, not only an enormous increase in music and greatly affected by it, while | ties are resident in all skins of cereais, | reception which was given to himself | the tendency to disease at this time, but others are insensible or quite averse to fruits and vegetables, and as an init; of the former the horse has already | stance of the great difference to the in remote antiquity been mentioned for health resultant from partaking or redell Holmes, the author of, "The Autoits joy at the sound of the trumpet, as jecting the skins, I will give here an increase of the Breakfast Table," was presin remote antiquity been mentioned for | health resultant from partaking or rewe read in the book of Job (xxxix, 25). | cident that occurred in India as told by | ent, and during the evening he kad said | tion I know not, but I believe it is true Shakespeare also says in his "Merchant | an Indian officer.

"For do but note a wild and wanton the country where grapes were the

Fetching mad bounds, bellowing, and neighing loud. Which is the hot condition of their

blood; If they but hear perchance a trumpet sound.

You shall perceive them make a mutual stand

gaze, By the sweet power of music."

A touching proof of this old truth was given in the late Franco-German war when, in the evening after the battle of Gravelotte, on the trumpet signal for the roll call of the Life Guards, more than three hundred riderless horses some of them wounded and hobbling on three legs, answered the well-known sounds and mustered with the remnant of their regiment. Of the nightingale it is said that in spring the males perch on the tree opposite the hens and sing their best one after another; whereupon the hens select their mates and fly off

with them. The New York Mail and Express relates a curious incident in connection with Sullivan's "Lost Chord."

Though Sir Arthur Sullivan's long compositions have won for him a more ample fame, it is his short piece, "The Lost Chord," which has done more than anything else to augment his popularity. The circumstances of the writing of this famous composition were as follows:

For the Norwich musicale of 1866 Sir Arthur Sullivan had been asked to write an overture. He had accepted the commission, but falling to hit upon an appropriate idea, he neglected the work until the date had approached danger-

ously near. At length he decided to give up his commission. His father, however, persuaded him not to relinquish it. "Some thing is sure to occur to you," he urged. after this Sullivan's beloved father of the wine, in the skins of all fruits were like the dreams and visions of and possessing the power of propaga- out, like his boots. If such were the died. The blow fell upon the young musician with terrible effect. He sat for hours as one dazed.

Finally, on the night of the funeral he seized a pen and began writing. By the next morning the score for the Norwich festival had been finished. In producing this work Sullivan seemed to act almost witnout his own volition, and vet the Norwich score is considered one of the finest he has ever produced. It led almost directly to the production of

"The Lost Chord." The death of his father, to whom he was passionately attached, filled the composer with a profound melancholy, which was intensified a few week afterward by the desperate illness of his brother. For weeks Sullivan sat at the bedside, while the life of another whom he loved trembled in the balance. One night, as the invalid passed off into a quiet sleep, and a respite seemed | musical scale, easily increased to two to have occurred in the battle between | and a half; but it sometimes reaches life and death. Sullivan quietly, almost stealthily, took a piece of paper from the table in front of him and, in a burst it is frequently confined to one. of divine inspiration, began writing music to the words which had been running so long in his head. When he astonished everyone who heard her, had completed his work "The Lost Chord' had sprung into harmonious prodigy. Suppleness and intensity may

story of Miss Susan Strong, the American singer who is now appearing at Covent Garden, is most remarkable: more fortunate than that of Cornelia Falcon, a distinguished singer in the child endowed with this charm warbles Tis life of which our nerves are scant, early years of the century, whose fasci- like a bird for amusement; a lover of More life and fuller that we want return. In the present instance Miss fortune to the lark to whom he has lis-Strong was suffering from an illness some years ago, and her voice was en- a case in point. tirely gone,-greatly to her sorrow, for she expected never to regain it. A considerable length of time elapsed, when try to imitate his trills, and much to her wonder and delight she succeeded, and the long-lost voice reasserted itself: [Voice from The Higher Criticism. A est in the subject.

be a form of restriction of the vocal

By Professor Herbert W. Hart. She Writes trom London. Eng., BRAIN STARVATION.

Taking into consideration, says the Chicago Tribune, the great number of suicides that are taking place of persons of all ages and in all positions of life. in some cases mere children some of which suicides it has been found impossible to trace to a cause, and considering that insanity is greatly on the increase, according to the statistics of a most reliable authority, it being shown that "while the population of America has increased 100 per cent, insanity has increased 600 per cent." This being the case there must be a large percentage of those who are on the verge of insanity, another larger percentage still nearer the verge, and yet a larger percentage undergoing that state of transition from sanity to the first stage of incipient insanity. If this be so, then there must be some cause, and this cause can be traced immediately to a lack of brain nutrition, and primarily to the systemphosphates from the flour of which the daily bread in fashionable use is made, irrespective of the removal by sifting and dressing of other most valuable nutritious properties which reduce what was once the original "staff of life," the of the scriptures was responsible for mainstay of man for over 5,000 years, little better than starch, a carbonaceous | how to swear," he said. But so long as trumpet that note is struck, there must | compound or heat producer, containing | sin lasts, so long must punishment last. "not a trace of phosphate," as proved the fundamental note of your physical by Dr. Grace Calvert, the eminent an- spoke earnestly of the continuity of

alytical chemist. This being so, I consider the press cannot do a greater servive to humanity than by making these facts known, as it can be further proved beyond all that leads to insanity is not only curtlous starch and other carbonaceous socalled foods as do not contain the necessary brain nutrition, such as rice. macaroni, tapioca, and the starch of potatoes when eaten without the skin. string beans, lettuce, spinnach, and other green vegetables are so wholesome is that the skins are not rejected:

The Popular Science Monthly says | It has been proved by chemical analy-

A regiment was stationed in a part of chief article of food. The officers, one after another, became so sick as to be invalided as unfit for service, but it being considered remarkable that the troops were all well, a commission of inquiry was instituted, when it was found that while every trooper in eating the grapes swallowed the skins, the officers followed the fashionable habit of re- ism was really very great. In the first jecting them. It was then ordered that | place Spiritualism had rehabilitated the | the officers should also swallow the skins, which was done, with the result

The building up of a strong physical and mental organism is within the pow- his ministry, he had been extremely er of all who will conform to the natu- | sanguine about getting rid of the miraral, fundamental laws of life.

A reform school of cooking on a scientific basis is one of the first essential steps to increased brain nutrition. Several prominent men in New York have ished person could be capable of so did not want to explain them away, berash an act.

I am of the opinion that nothing tends | with the experiences of human nature It liable to become unbalanced than lack of suitable nourishment. The brain can no more act with vigor without suitable nourishment than can a watch keep time without being wound | element ran through the records of the up, and if properly wound up it requires no further stimulant to make it India abounded with it. So there was advanced life. The woman, on the go correctly. If, as Savarin says, "the | no object in getting rid of it out of the destiny of nations depends on their Bible, because you had to grapple with food." then the destiny, whether a it everywhere else. He did not say they live beyond 40 or 45 has no racial influ- spring, and all who do not leave offhealthy, long life, or insanity or sul- | should believe in all the miracles recide, of every unit of the United States | corded in the Bible or elsewhere. Everydepends on how he or she is fed.

If the breed so much depends upon But if they could not explain the mirafood, why should not every person ca- | cles naturally, he did not want explanapable of normal thought seek to procure such food as best sustains his or on his credulity. The astonishing exher normality. Brain starvation, through the lack of suitable brain and nerve nourishment in our daily food, is the miracles themselves. the sole cause of the craving for stimulants to supply, as they do, artificially | go through all the examples of miracles and improperly, what nature has provided in a natural form, in the skin of of cereals, how comes it that stimulating properties are extracted from them -as the inner kernel, the starch, is devoid of anything other than a heat-

giver? It is generally admitted that preven. | Moses, or of Francis d'Assissi. tion is better than cure, but unfortunately the human family of the present a new philosophical basis for immorprevalent among our ancestors (thanks | death. We find Spiritualism is not opto be called common, so that hundreds of millions of dollars are spent for curatives, correctives, and ameliorative not all ministering spirits, sent forth agencies, including the useless endeavors to arrest intemperance, while socalled food, such as bread, crackers, has finally taken away from us the and pie, is provided wholesale, regard. | capricious, fanciful, irrational kind of less of its lack of real nutrition.

the exceptional range of three or three and a half, and when the voice is "lost'

Thus, at the commencement of the century Catalani's wonderful range and she was regarded as a sort of be acquired by practice, as has been As stated by the London Leader, the proved in the case of many singers; the policy can never alter, because he can voice of Marie Garcia was harsh, but it became at last the delicious one of Mme. Malibran. In general the natural gitt is manifested without culture: the "'Tis life, not death, for which we pant: tened in surprise. Rubini's triumph is galaxy of ministering spirits, the

> The potency of music is beginning to earth to heaven and upon which the be understood. There seems to be no angels of God are ascending and delimit to its wonderful efficacy. As a reformatory agent it cannot be excelled.

Where? How? Is It Infallible? A Loss of the singing voice appears to few thoughts on other Bibles." By Moses Hull. Of especial value and inchords; the ordinary limits of the voice | terest to Spiritualists. For sale at this comprehend about two octaves of the office. Price \$1.

"Our Bible: Who Wrote It? When?

FORBID TO MARRY. Spiritual Aspect of the Case.

DR. HARRY CAMPBELL'S VIEWS.

LILIAN WHITING.

GIVING THINGS SPIRITUAL.

on to assert that man is "surrounded,

enwrapped, ensphered" by God's love.

It is a characteristic of Canon Wilber-

force to emphasize his meaning by this

scathingly of the unspeakable falsity of

holding that God would punish any

man eternally. "Such a doctrine would

make God a failure," he said, and added

that such a horrible misinterpretation

great wrong and wickedness. "A mis-

It is the remedial power. The canon

character. The event of death has no

miraculous power to change. As a man

leaves this world so does he enter the

next. But he comes then into a fuller

awakening. He sees where he has

erred; he comes into the larger intuitive

grasp of realities. The sermon was one

of the utmost power and fervor and of

the highest spirituality. Canon Wilber

force is preaching the gospel of Christ

in its highest and noblest application to

daily life. He sees life in its wholeness.

death as merely an event in it, and he

teaches the truth that we are surround-

ed by spiritual forces companioned by

The Rev. H. R. Hawels, who is the

special preacher at Westminster Abbey.

and to Dean Farrar, a joint reception

at a big hotel. His friend, Oliver Wen-

there? Well, he is a bishop, and a very

good fellow, too-for a bishop." So he

(the speaker) thought the value of his

The indebtedness of the clergy-if

they knew their business—to Spiritual-

believe in Spiritualism because of the

cles out of the Bible. He thought it

great ingenuity, a little shiftiness, some

inventiveness, and some new views of

cause he found that they hung together

nothing by getting rid of the Bible

Sir William Crookes, Flammarion, or

tions that made even greater demands

planations of miracles, sometimes of-

It was needless in that assembly to

the prophets heard were like those

which came to Joan of Arc or Sweden-

borg: whether the levitations of St.

Philip or Elijah, or even Jesus, were

to minister unto such as shall be heirs

of salvation? I say that Spiritualism

God who is supposed to judge his crea-

tures in a way that would be a dis-

grace to a common magistrate, without

intelligence, pity, sympathy, or knowl-

edge; such a God as has revolted so

many sensible religious people, and

Spiritualism has done away with him.

Spiritualism has pointed us to one who

change, who is the same yesterday, to-

all, bringing him back by slow degrees,

back to the diviner life, to the realiza-

tion of his diviner self! one whose

LILIAN WHITING.

"Astral Worship." By J. H. Hill. M.

D. For sale at this office. Price, \$1.

us to life, not death, for

back our God."

judges righteously, one who does not

Bible. Many years ago, when he began

spiritual friends.

Church of England.

she says:

Wilberforce Rejects the Idea of Hell. As a physician I am seeing every day Lilian Whiting is in England, and she of my life people whom I am compelled to class among nature's failures-peowrites from London to the Inter Ocean giving many incidents of great interest. makes life worth living, people who in Speaking of a meeting she attended, virtue of their unfitness suffer more than they enjoy. When, therefore, I Wilberforce took for his theme two texts-that "Dives lifted up his eyes in see and share in the vain struggle to torment," and "God is love." These two texts said Canon Wilberforce, might at elaborate systems on treatment, I ask first seem incompatible, but, on the conmyself: Why not look facts sternly in trary, they are mutually supporting. the face and strike at the root of the so vile that it is a crime against the evil by conforming to the supreme and Dives lifted up his eyes in torment beinexorable law? I am convinced that cause God is love. Because when a man has lived the life of selfishness and some day this will be done, and that the have been imprisoned in this country of materiality, God's love gives him a wilful begetting of inefficient humans will be looked upon as scarcely less segreat remedial school, a spiritual hospital, where great forces are at work rious than the destruction of those to purify his soul. The preacher went | already launched into being.

I make these observations because it

is needful for my argument to insist upon the importance of this factor of occurring before the end of reproductive life are, racially considered, deaths cially on the race by limiting the proever to inherit his unfitness; if he dies during this period he has an opportunity, increasing with every year of survival, of leaving unfit offspring; while if he dies after the procreative period he has had the opportunity of leaving his full complement of such offspring. Hence, so far as the racial effect of death from unfitness is concerned, it is greatest when it occurs before the reproductive period, becomes less and less as it occurs later and later in this period, and ceases altogether when it takes place after it. The purifying action of elimination varying thus at different ages, we find the tendency to grave disorder is least before procreative life, steadily increases during The reason why asparagus, cabbage, rector of St. James', Martlebone, and a it, and rises enormously at its termination. Inasmuch as post-procreative life of the order, but quote more modern recently delivered an address on Spirit- | comes not at all under the corrective in- | authors, as herein lies the proof that | ualism and Christianity, in which he | fluence of elimination, I should expect | said that he could not conceive how any | to find the organism manifesting many | an individual merely, but to the whole | Christian could object to call himself a | defects directly this period is entered | a tendency for all organisms, vegetable as well as animal, to die soon after the cessation of reproductive life. How far this conclusion is borne out by observato Mr. Haweis, "Do you see that man of man.

> This line of thought renders it important to determine the average limit of the procreative period in man. The utterances would not, perhaps, be on most vigorous specimens of the human account of their intrinsic merits, but | male certainly retain procreative power | because they might be considered as beyond the allotted age of the Psalmgood enough for a clergyman of the list; and we owe it, I believe, to this able to reach or even to live beyond this limit. Had no man during the last could be done, although it would require must have always formed a small proportion of the total number of children born. Nevertheless, they have, I conat work from the time of the ape-like | ply that of impropriety." miracles when you could not get rid of man. The ability to live into the sixtles Alfred Russel Wallace. The miraculous and seventies, or even longer, we owe past; the literature of Egypt, Syria, and | who retains his procreative power into | getting unfit offspring and choosing to portunity of leaving offspring to inherit it.

thing had to be judged on its merits. Now in civilized communities the tenones, for the man who lives to a vigor- mit to voluntary elimination and to abthe average man is not great. The mafered, were far harder to accept than jority of men among the civilized have | diminish the tendency to cancor and a husband. The effect of this is to reduce in the Bible which were paralleled by the age limit of reproduction in the man of life almost indefinitely. I have elsesimilar phenomena in latter times; to to that of the woman. A man, therefore, where shown that a man does not grow the grape, which contains the best part | consider whether the visions of Jacob | marrying a woman about his own age, | old, as is so often assumed, by wearing and vegetables, and if not in the skins | many saints; whether the voices that | tion into advanced life, leaves no more | case he would begin to wear out from children to inherit his superior deathresisting powers than the inferior man who dies at 45. Monogamy in such a case reduces the superior man to the like the levitations of Home, Stainton reproductive level of the inferior man, and robs the race of a number of in-Mr. Haweis continued: "We have had | dividuals whose birth would diminish day lacks that sense which was once so | tality after that shock of atoms we call | later years and increase the racial span | of life. The effect of monogamy, in to the normal food they partook of), as | posed to the atonement, not opposed to | fact, is to increase the racial tendency

the doctrine of the dead, not opposed to to disease after middle life and to the communion of saints. 'Are they shorten the vital span. Among the diseases one would expect to be increased by the monogamous limitation of procreative life is cancer. Reckoning for the sake of argument 40 years (which is indeed below the mark) as the average age limit to procreation among monogamous people, we must lead a strictly honest, moral life thereregard cancer as especially a disease of lafter. Much can be accomplished post-procreative life and one on which elimination has little or no racial effect. Before the individual with a tendency to this disease develops it he has had abundant opportunity of leaving children to inherit the morbid tendency. Nothing hinders his contribution to the reproached her for the disagreeable day, and forever, loving man through species being as great as that of the in- practice. In three nights she comdividual possessing the minimum tendency to malignant disease. Thus monogamy tends to increase the percentage of cancerously disposed individuals.

never alter. Spiritualism has told us of this remedial world beyond. It points While, however, monogamy is thus exercising an injurious influence on our race, polygamy is a sociological impossibility, and happily we have at our disposal a much more efficacious means than is afforded by it of securing to the "Yes, it leads us to the center and fittest the largest number of offspringsource of life; it reveals to us the bright of giving full play to that searching process of elimination which alone can Jacob's ladder which reaches from sustain a high level of racial fitness. merciless one: she unceremoniously sacscending. Spiritualism has given us rifices the individual for the benefit of back our immortality and given us the race-so careful of the type is she, so careless of the single life. The sole The address has been discussed wideobject of individual elimination, racially ly and has increased the general interconsidered, is to prevent the unfit individual from leaving offspring to inherit his unfitness, and Nature in her

JESUIT THEOLOGY. Its Immoral Tendency Given.

As set forth by the Citizen, of Boston, Mass., a Jesuit priest named Gasson, of Boston College (Jesuit), was reported ple who fall short of the standard which in the Boston Globe a few days ago as saying in a lecture that there was nothgood morals or out of harmony with a cade or two ago. pure Christianity. He was "talking to patch up such failures, and when I read | the galleries," without doubt, for every well-informed reader knows that the standard books of Jesuit theology are United States laws to print and circulate them in English. In fact, men

morals."

"The dangerous tendency of the Order of Jesus was proved, in as far as elimination in keeping down the ten- it affected the whole society of manatic extraction of brain sustaining multiplication of words. He spoke dency to disease. In my work on "The kind, the Jesuit writings came to be Causation of Disease" I lay it down as | zealously looked into, and in them was an axiom that all non-accidental deaths | now discovered what had previously been held to be quite impossible—a moral doctrine was taught that was of the unfit, such deaths acting benefi- purely immoral. Indeed, on this account the Parliament of Paris caused a duction of unfit offspring. If the unfit | number of the most prominent Jesuitibefore the Christian era and since, to directed theology has taught the world individual dies before the productive cal writings to be officially investigated,

That great book of Theodor Grei

singer, the German scholar, ("History

of the Jesuits") says (pages 479-482):

period he can leave no offspring what- and the result was a unanimous resolution that the moral writings of the Jesuits Emanuel Sa, Martin Anton Delrio, Robert Person, S. Bridgavater, Robert Bellarmin, Ludyig Molina, Alphonso Salmeron, Gregor de Valentia Clarus Bonarscius, Johann Lorin, Leon ard Less, Francis Tolet, Adam Tanner, Martin Becan, Edmund Pirot, Anton de Escobar, Jacob Tirin, Jacob Gretser, and Hermann Busenbaum, should be torn up and burnt by the public executioner at the foot of the great staircase of the Palace of Parliament, on account of their highly pernicious tendency and their horrible contents, which were entirely subversive of Christian morality In order to give the reader a more exact idea of what the Sons of Loyola taught in their writings and colleges, I will serve up a little specimen of their

doctrines. I will not, however, confine

myself to the so-called head matadore

society as such, not being altered by in their musical gift, as they do in other periments made by myself that the Spiritualist. He remembered some upon. I should, indeed, be prepared to the lapse of time. Let us see, first of all, how the Sons of Loyola give their judgment as to the crime of unchastity and adultery. "He," says Father Francis Zaver Fegeli (in his Practical Questions regarding the Functions of Father Confessor, Augsburg, 1750, p. 248). "who leads astray a young maiden with her own consent, is not guilty of sin, fied and dreams unfulfilled, passes out because she is mistress of her own person, and can dispense her favors according as she wishes." Father Escobar affirms precisely the same in his Moral Theology, which he caused to be | the loss; but when the diseased, the inprinted in Lyons, in folio, in the year 1655, and also Father Moullet expressed very circumstance that many of us are | himself in a similar manner in his Compendium of Morals. "But," the latter adds, further on, "whoever through 100,000 years got offspring after the age | force, threats, or cunning, causes a girl of fifty, we should all probably tend to leave the path of virtue, without Bible. People now believed in the Bible | die of old age about that time. There | having promised her marriage, is because of Spiritualism; they did not has, however, been no such limit to re- bound to compensate the young maiden | ure or distraction which we indulged in production. In primitive communities, and her relatives for all damage which e. g., the man who by his great physical | has been occasioned to her, giving her, superiority becomes the warrior chief | when he cannot otherwise compensate or king may continue to get children her, a dowry in order that she may find until well on in years, and may thus one who may marry her if he does not leave many more children than the | himself espouse her. If, nevertheless, average man. Now children thus got, his transgression should remain comfemale as well as male, tend by the law | pletely secret, she is not, according to | cess of Wales with a card containing historical criticism. Still be thought it of heredity, to live as long as their the inward laws of conscience, entitled the fourth verse of the following poem. recently expressed their opinion that all | could be done, and whenever he found | father, to resist deadly disease as long | to any compensation." This Father | The London newspapers credited Her suicides are insane. Of this there can a miracle that could be explained away as he. It is true that children got by Moullet further teaches: "If anyone cn- Royal Highness with the authorship of be no question. No sane, properly nour. It made him quite happy. But now he fathers who procreate into old age ters into a guilty relationship with a the lines. The poem, however, was woman, not on account of her being written more than ten years ago by married, but on account of her being | Mrs. Ella Wheeler Wilcox and was rebeautiful, the sin of adultery is not printed for the first time in the Chicago more to weaken the brain and render | running through all history. You gained | tend, exercised a leavening influence on | chargeable in such a case, even | American. the race, an influence which has been although she may be married, but sim-

> to the vigorous man of fine physique however, by the unfit abstaining from join the ever-increasing army of the other hand, has played no part in the non-marrying. Elimination from the evolution of this power; her ability to racial standpoint means not having offence, since it does not increase her op- | spring are racially eliminated—unrepresented in posterity.

> The best way, therefore-indeed, the only way-effectually to raise the dency, observed in the more primitive | racial standard is for the unfit to subous old age to leave more children than | stain from getting unfit variations. Not only would it be possible in this way to children by one wife only, and she is host of other fell diseases, but it would generally about the same age as the also be possible, though some may think it undesirable, to extend the span the very beginning of his existence, whereas it is precisely in the years of developmental life when most energy is expended that there is least evidence of wearing out, the organism, on the contrary, steadily advancing in efficiency. The period of senility is as much a part the racial tendency to disease in the of the physiological vital cycle as that of development itself.

The spiritual aspect of the case is this: Everyone is entitled to have the right conditions for healthy, vigorous mental and physical qualities when first ushered into the world. Humanity, however, can only approximately reach that point, as perfection does not enter into any of the details of mortal life. We believe that every child, if rightly tutored up to the age of seven, will through suggestion while a child is asleep. A mother had tried in vain to prevent her little girl from sucking her thumb. She then tried "suggestion." While her little girl was sound asleep. she sat quietly beside her, and gently pletely eradicated the habit. If children are not born right, the principle of "suggestion" should be brought into requisition. It is wonderfully potent.

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ent issue of The Progressive Thinker. as printed at the top of the first page, | everywhere. It should be circulated by right hand corner. If this number cor | the millions among all classes of Spiritresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew Nature's method of elimination is a your subscription. This number at the knowledge on Spiritual and Occult subright hand corner of the first page is ad- | jects. You should have them on the vanced each week, showing the number | shelves of your library where you can of Progressive Thinkers issued up to have access to them at any time. Read date. Keep watch of the number on camfully our premium announcement. the tag of your wrapper.

"Mind and Body: Suggestions and Hypnotism Applied in Medicine and rough-and-ready way achieves this ob- Education." By A. C. Halphide. Presject by simply wiping him out of ex- ident Chicago Society of Anthropology. FUNERALS.

Ella Wheeler Wilcox Gives He VIEWS ON THE SUBJECT.

THE FACTS OF HISTORY. The world is getting slowly wiser in many ways, says Ella Wheeler Wilcox in the New York Journal.

Funerals are no longer the barbarous exhibitions of death and sorrow to a ing in Jesuit theology subversive of gaping public which they were a de-

Yet they are still capable of further improvement along the lines of delicacy. and common decency.

The apparel of the bereaved is oppressive and depressing. Yet it can be pardoned when the loss is one which has stricken the light out of life for its

and in England for circulating "Jesuit It is a protection against thoughtless inquirles and farring levity.

But what is more inconsistent than the sight of a laughing, merry face swathed in the deepest folds of inky crepe? It is inconceivable to me-the attitude taken in these matters by sensible people, who claim a deeply religious belief.

A young woman of my acquaintance passed through the awful tragedy of having her father confined in an asylum during several years, hopelessly insane. His insanity was at times a raging, murderous mania, and always melancholy. He was never blessed with any happy delusions to temper the horror of his situation. His life was a tragedy, and the family purse was depleted to pay for his physical care. Shortly after he passed out of his liv-

ing tomb into the spiritual life. I met the young woman, and said to her: "I am so glad for your poor father and for you that he has been called home. What a relief it must be to you!" She gazed at me reproachfully from

her crepe, and said: "I feel terribly, over the loss of my father; he was very dear to me." I may be lacking in the finer senti-

ments of affection, but I cannot understand a grief of this kind. It it is genuine, it strikes me as unutterably senseless and selfish. It is absolutely inconsistent with real

religion. No one who believes in a life beyond

the grave can mourn the passing away of a soul from an insane body. I can understand how a mother who

has the care of a crippled or diseased the principles alluded to belong not to child, or a wife of a husband, may feel the loneliness of the empty room and bed, even while thanking God the sufferer is out of misery; yet to shadow the lives of those about us with crepe and gloom because fashion demands it -and for fear people will "talk" if we do not-actuates many of us to do what common sense tells us is not necessary.

When a human being in the full power of life, and with ambitions ungratiof the world, it is always sad. When the useful, the happy, the loving and the loved go away from us, it requires all of a deep religious faith to support sane, the unhappy, the imbecile pass on to the freedom they long for-and to the health, happiness and sanity-we believe in waiting for them. Why should we go about in mourning garments or with mourning faces? Why should we change our methods of life, or deprive ourselves or our families of any pleaswhile these unfortunate beings were suffering on earth?

THE BEYOND.

Among the floral offerings at the funeral of the late Mrs. William E Gladstone was a wreath from the Prin-

It seemeth such a little way to me, Across to that strange country, the

beyond. And yet not strange, for it has grown to

The home of those of whom I am so It makes it seem familiar and most

As journeying friends bring distant re-

gions near. So close it lies that when my sight is

I think I almost see the gleaming strand I know I feel those who have gone from Come close enough sometimes to

touch my hand. often think but for our veiled eyes We should find heaven right round about us here.

cannot make it seem a day to dread When from this dear earth I shall To that still dearer country of the

And join the lost ones for long dreams about. love this world, yet I shall love to go To meet the friends who wait for me I know.

l never stand above a bier and see The seal of death set on some well beloved face But that I think one more to welcome

When I shall cross the intervening

Between this land and that one over One more to make the strange "Beyond" seem fair.

And so for me there is no sting to death. And so the grave has lost its victory. It is but crossing with abated breath, And with set face a little strip of sea

To find the loved ones waiting on the More beautiful, more precious than be-

TTE call special attention to The Next World Interviewed, one of our special premiums. We are enabled to furnish it to our readers at the price announced in our premium list, from the simple fact that Mr. Horn donated the plates of the book to us. We have sent out thousands of copies of this book, and it has been well received ualists. The seven books that we are offering to Spiritualists as premiums contain a large storehouse of useful

"From Soul to Soul," By Emma Rood Tuttle. Lovers of poetry will find gems of thought in poetic diction in this handsome volume, wherewith to sweeten hours of leisure and enfoyment Price \$1. For sale at this office.

The above is the number of the pres-

istence. The same end can be attained. For sale at this office. Price \$1.

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

CONTRIBUTORS.—Each contributor | is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the giving the full name and address of the sentiments uttered in an article may be writer. The items of those who do not diametrically opposed to his belief, yet | comply with this request will be cast 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 to do so. That must account for the 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 paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will all cases be 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 lines to two lines, as occasion may recation, should contain the full name and address of the writer. We desire to know the source of every item that ap-

The Milwaukee Sentinel says: "The moon still shines if the dogs do bark," said the Rev. George B. Hopkins, of Chicago, who lectured before Milwaukee Spiritualists at Fraternity hall last night. "The fact that Lutherans said that Spiritualism was witchcraft does not affect us at all and we never reply to such attacks in our meetings. No one that knows anything about Spiritualism will say such things, for the world knows that there is truth in the doctrine. If any of these people challenge us to a public debate we accept, but we never take up any such action in our meetings, for the truth will

The Grand Rapids (Mich.) Herald speaks of the evening service at the camp as follows: "The evening service was, however, the most enlightening and interesting. Frank T. Ripley, of Boston, a-well-known medium, arrived unexpectedly on the scene and spoke, and Mrs. Blake again acted as the intermediary between the material and the spiritual. Some of her revelations which followed Mr. Ripley's talk were remarkable, viewed even from a Spiritunlistic standpoint."

A Spiritualistic camp-meeting and Chautauqua has opened in "Canon camp" in South Boulder canon, Colo. All the Spiritualists of the middle West will be represented or there in person and between the lectures by noted speakers, the seances and various other Spiritualistic manifestations, the session will be a very interesting one. It will conform in general to the one held at the same place last year, when something like 300 people attended every association, and Secretary George Taylor will be in charge of the camp-meeting, which will continue for three months. The site of the meeting is twenty-seven miles from Denver, near the mouth of South Boulder canon. It is a tract of eighty acres, belonging to viting scenery, is just within the mouth of the canon. A fine little stream flows down, dropping 364 feet in a few miles and having six waterplace is ideally situated for camping. Every facility desired is at hand and the surroundings and atmosphere conduce to high thinking and pleasant liv-

geles. Cal.: "I wish that every Spiritual- | time with the friends in these respecist would send The Progressive Thinker | tive localities as well as at Rockford, to a brother or sister." This is what Ill. From Columbus he goes to Lake Mr. Mathis has done, and what he Brady for one week, and thence to Delwishes others to do. The suggestion is phos, Kan., for the camping season. He a good one.

in the Spirit World. She says: "I have the three volumes; also Ghost Land and Art Magle."

Rev. Harry J. Moore conducted services

President Barrett says: "In the transition of Dr. Gibier. Spiritualism has lost one of its truest friends-in fact. one of its main props. Science loses one of its leading lights, and the literary world one of its brightest minds. He has done a noble work during his 49 years of earth-life, and has left a shining mark upon the pages of history.

That animals are entitled to their

rights is the theme of an article by H. S. Salt in the International Journal of Ethics. He contends that all talk about the difference between men and animals as if between persons and mere things is thoroughly wrong and mistaken, whether in ethics or in science. Even the expression, "man and animals," is an absurdity, and "man and the other animals" would be better. Darwin says the senses and intuitions | Thinker should be in need of music for are found among animals. The trend of i any occasion, such as socials, concerts, investigation shows at least the germ | balls, parties or weddings. I would be of every human faculty does exist in pleased to render my services. I can some species. Evidence of reasoning furnish an orchestra of two musicians. power is overwhelming for the upper ranks of the animal kingdom, and yearly are extended downwards as knowledge of the habits of the animals. increases. Spiritualists, above all others, should take a kindly interest in

dogs' pictures, author of stories about dogs, and lover of these intelligent animals, is a firm believer in the theory that they have souls, says the New York Mail and Express. "Yes, that is my conception," said Mrs. Chandler. "If dogs live up to the best canine ethics they will go to heaven just as we. if we live up to human ethics, will go to and human beings are too close friends here to be separated hereafter." Mrs. | and encourage her noble work." Chandler had a pet St. Bernard named Rex that died a few years ago and left a void in the world for her. "Heaven is a state in which we shall all be content," continued Mrs. Chandler, "and I should never be satisfied unless I met Rex there, and I know he would not be content to follow another angel around. The Indian is sure that the first object he will see when he goes to the happy hunting ground will be his dog. And why should he not. If he was a good dog that lived according to his light?"

到来自创新的企业主义。 第1

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without

G. W. Kates and wife will serve during August at the Mantua, Ohio, Grand Ledge, Haslett Park and Island Lake, Mich., camps. Address them at 560 Seventh avenue, North, Minneapolis, Mr. Henry Frank, of the Independent

Thinker, says: "There is doubtless much truth in Spiritualism, and I am inclined to believe that, after all the chaff and dirt are winnowed out of it, it will present the data for the science of the future."

What town in Michigan wants a speaker and psychometric test medium to locate in their midst to do a home work? Interested persons are requested to correspond with Mrs. Jennie Martin, 110 Kerr street S., Lansing, Mich.

Chester H. Parker writes from Asheville, N. C.: "I want to state to you and the readers of your paper, that I never visited a medium in my life who gave me the satisfaction that I derived from item is cut down to ten lines, and ten a sitting with this gifted man. Ernest Orvis. I consider him all a medium quire. Every item sent to us for publi- | should be-honest, pure in thought and unassuming in appearance. In my sittings with him, I simply sat before him while he told me all I wanted to know. pears. This rule will be strictly ad- It was no guess work, but genuine mediumship. I told him he would make his fortune in larger cities. His reply was characteristic of the man. He passed to a window, and calling me to his side, asked, pointing to the mountains in the distance: 'Could any man who loved Nature and her handiwork the very existence of which is to be hand-shakes and words of congratula- We held our Freedom meeting here in teachings. He returns, he says, a true leave this expression of Infinite Intelli- strenuously denied. The self-styled tion, The night meeting was made in our rooms yesterday, twenty of the pa- believer. He also returns with wealth gence for the strife, dust and turmoil of healers never heal except for hire, teresting by short addresses by Mr. tients attending, some of whom had in prospect. Mr. Davis told his story in a large city, where vice and immorality They are cynically frank in placing a and Mrs. Kates, with spirit descriptions never heard of our truth, and others the presence of several fellow passengers and conditions run riot? money value on their services, and they are distributed by the large city, where vice and immorality is a large city is a large city in the large city in the large city is a large city in the large city in the large city is a large city in the large city in the large city is a large city in the large city in the large city in the large city is a large city in the large city i No, I shall remain here.' Then smiling contentedly he resumed his seat and began telling of other things. I can safely recommend him to all investigators of truth as a medium worthy of one's confidence."

The Indianapolis (Ind.) News says: "The directory of the State Spiritualist | the poor." Association instructed A. D. Kock and wife, mediums, to vacate, and refrain from giving seances in the camp at Chesterfield, Ind. Mr. Kock holds a ninety-nine-year lease, which places no restrictions on his profession, and he has informed the association that he can only be removed by legal process. As a number of mediums own camp leases, they will resist any attempt at dispossession on the part of the directory. It is thought that the new order, regulating mediums, will be inoperative as applied to leases, and that it cannot be enforced."

O. M. Ambler, of Vermont, writes: "You may set me down as a life-long subscriber to The Progressive Thinker, the best Spiritual paper published in the United States. Long may you be spared to show up the immoralities and hellishness of the Christian Bible and Christian teachings and the pretensions of Christians in general—the most damday. Mrs. May Taylor, president of the | nable of all the great religions of the world. In this week's Progressinve Thinker (July 7) was a communication from Julia H. Johnson in regard to cremation, which is all very sensible. Among other things, she says: 'Why do people with a belief in the immortal life follow the fashion of mourning-drapthe association and is in one of the ing the dead form in black, hanging most beautiful spots in the Rockies. The | crape about the house, and even garbfertile vailey, with green fields and in- | ing themselves in the same sombre bue? There ought to be whiteness and brightness all about.' I subscribe to that in every particular. The couch of death should be surrounded by all that is falls of great beauty to the eye. The | cheerful, pleasant and beautiful-nothing to suggest death and decay.'

Will C. Hodge paid The Progressive Thinker office a call while on his way to the Columbus, Ohlo, Camp. He reports excellent meetings at Brodhead, Brook-Joseph Mathis writes from Los An- lyn and Bellville, Wis., and a fine social is open for engagements in any locality Mrs. S. Snyder thanks us for Vol. 3 after September. For terms and dates of the Encyclopedia of Death, and Life | address 40 Loomis street, Chicago, Ill. At a recent dinner given to Professor

Hudson at St. Andrew's Hotel, N. Y., Prof. W. M. Lockwood was invited to is making engagements with Spiritual- music, spirit tests, etc." T. S. Russell writes: "Sunday, July 15, | reply to him upon his theories of | ist societies. Mr. Wood follows his lec-"objective and subjective mind" in hyp- | ture with phrenological life readings. | cuse, N. Y.: "I wish you could have atfor the Englewood Spiritual Union, nosis. The Professor's reply elicited These readings are really complete life | tended our May convention. I think with Mrs. Alice Gehring as test me considerable comment, and several of readings, and are much appreciated by there was more real vital life than any the prominent physicians who were the public. At the close of each lecture we have ever had. Spiritualism is getpresent said he had annihilated the he is kept busy giving readings, which | ting down to bottom facts, and is bephysiological basis upon which Prof. H. | are free to all. The readings also in- | ginning to want the practical knowlbuilds his pet theories. Prof. Lockwood | clude phase of mediumship, and how | edge from the spirits of how to make is now at Lily Dale.

> ing meetings in Phillis Hall, Onset, large experience. He is the son of the the Light of Truth, has few equals as Mass. Mrs. Kenyon's tests have at- late Mary Macomber Wood, one of the an orator and a logical reasoner. He tracted many to attend who do not pioneer trance lecturers, who will be hits from the shoulder and annihilates usually do so. At a late evening meet- remembered by old time Spiritualists frauds with telling blows for truth. ing a large number of tests were given. all over the Union as one of the best For over an hour she held the au- lecturers the Spiritualists have ever dience's closest attention, calling people | had. Societies desiring the services of by name and giving names of spirit Mr. Wood should address all letters to friends and a great variety of other facts that carry conviction of truth to her hearers. Mrs. Kenyon can be addressed for dates as speaker and test medium, at Onset, Mass., Box 166.

Farney S. Hendricks writes: "If at any time the readers of The Progressive to as many as desired, at moderate terms. Address me at 5441 Fifth avenue, Chicago, Ill."

Mrs. Bettie Fleming writes from Louisville, Ky.: "As I am so deeply interested and so dearly love the beautiful truth of Spiritualism, I wish to let Mrs. Izora C. Chandler, painter of the outside world know how we are all the phenomena of hypnosis, which progressing in this 'Sleepy Hollow' of in his estimation are more largely due ours. Mrs. Mary Ganett Shearon has to the action of an intelligent secondary just closed a very successful engagement of seven weeks at the Church of Spirit Communion, and the people would gladly have retained her for even seven months, but her previous engage- dipsomania that the first and strongest ments would not permit. She made element must be the patient's willingmany converts in her untiring energy. heaven. And I think that their heaven | Being a lady of an extremely charitable and our heaven are the same. Dogs and pleasing disposition, she will always have crowded houses to witness

> Commenting on the recently expressed determination of the Knights Perhaps it would lessen the number of of Denver, who was interested in the whenever he felt the spirit of wanderof Honor to admit to membership no "Christian Scientists" or other "faith it pursued this course with members of young. He was born in 1871, on No- read the post card to nip the attack in cure" votaries, the Philadelphia Medi- their families—telling them of the first vember 21, but he is interesting and has the bud. On one occasion, however, he cal Journal says: "We are glad to see that at last the insurance societies are beginning to realize the evident fact of the heightening of the risk of applicants who crazily ignore the work of scientific But it is a well-known fact that these | service on the plains with Kit Carson, and his wanderings took him further medicine in saving and lengthening life. sufferers will rarely communicate to Buffalo Bill and Texas Charley. The afield than usual. The police traced We would suggest that the list be ex- anyone, unless it be a medical adviser | younger Mansfield began preaching at | him and lodged him in prison for theft.

is unjust that same people who use com- ment, and with this understood the mon sense in the care of their lives necessity for an attendant who is papay the inevitable losses accruing from his experiences with treating dipso- two held very successful revival meetand semi-insane." The New York Times | who give any thought to the power of says: "The point here made illustrates suggestion and a thousand times more anew the fact which we have so often so to any who have a personal knowlstated—that belief in one of the many | edge of cases similar to them. false philosophies of healing is not a | G. W. Kates and wife dedicated private and personal matter, concerning | Spiritual Temple in Wheaton, Minn. the believer alone, and therefore be- | Sunday afternoon, July 8. This temple youd the interference of non-believers is the first one in the State, amongst the and the law. On the contrary, each of auxiliaries of the State Association, and the silly cults is a direct and serious | we believe the only one specially deditures persistently, and distributes in- a local society of Spiritualists. The dustriously, infection of many kinds, | Wheaton friends, last fall, could not obfuddists drain the pockets of those

hand side. Admission free. Mediums and friends cordially invited to be present."

The New York Times says: "In discussing Christian Science as a 'psychopathic epidemic,' Dr. J. B. Huber showed all of the real scientist's moderation of language, and yet he demondelusion with a dozen more that had almost forgotten. A striking passage in | ship and zeal. Mrs. Kates, under spirit | his address, perhaps the most striking, control, named the edifice "The Temple, City, Mich.: "The Spiritualist Freedom to the Doctor's lay hearers, was that in of Truth," and dedicated it to "The God Society held its last meeting for the Light. that every one of the so-called churches the God of Peace." She sprinkled tie B. Sears and the writer left the city were, he said quietly, no missions by waste no time in preaching their doctrines among people whose conversion does not mean an increment of revenue. Money, it seems, is not a 'mortal thought.' 'Christian Science' books are expensive, and so are 'Christian Science' ministrations. They are not for

Geo. Hanson writes: "G. N. Kinkead, the trumpet medium, is dangerously ill at his home. Anyone knowing the address of Flora Kinkend, his wife, who is a public medium, will confer a favor by writing or telegraphing me immediately. Direct to me at No. 2112 State street, Chicago, Ill."

Mrs. E. Schauss writes: "On Sunday.

July 1, a beautiful park situated eight miles north of Columbus, Ohio, was formally opened and dedicated to the cause of Spiritualism. Several hundred people from various parts of the State enjoyed a rare treat in the beautiful dedicatory sermon delivered by Lyman C. Howe, of Fredonia, N. Y., after and phrenological readings, and once more gave proof and testimony of the accomplishments of Spiritual unfoldment. Altogether the day was a most enjoyable as well as instructive one, and the camp bids fair to become one of the most popular in this part of the State. The Fourth of July oration was appeared." delivered by Brother Howe. A flag raising with speech by Rev. Parsons, of Worthington, and national hymns beauture, and another good day was passed. Groves, of Columbus; Mr. and Mrs. Noyes, of Columbus; Mr. Ketenhauser, of Grogan; Mrs. Stewart, of Piqua, and Mrs. E. Schauss, of Toledo. More are expected daily. Will C. Hodge, of Chi- own fault."

cago, will be here and deliver the lec-

tures at the services on Sunday, July

15, and Dr. Nellie Mosier will give the

port in word and deed and thus help

us a free people." DeLoss Wood, journalist and lecturer, DeLoss Wood, Box 199, Danielson, Ct.

T. S. Russell writes: "Last Sunday Mrs. Claman closed her engagement We can say for this lady that our very

her guides have done for us." The Boston Transcript says that the Society for the Study of Inebriety has been considering the treatment of dipsomania by hypnotism. Dr. J. Milne Bramwell furnishes a learned and carethe exponent, that neither mental concentration nor suggestion can explain self which he terms the subliminal consciousness. Dr. Bramwell has found that in all cases where hypnotism has been used successfully in the cure of ness to be cured. From the time the hypnotic treatment begins Dr. Bramwell has some trustworthy person in constant attendance on the patient to lowing: "Prominent among the leaders | a post card ordering him to fall asleep whom he can confide his temptations of the Spiritualistic religion at Canon as soon as he read it. Durand, still unand turn for aid in overcoming them. Camp, will be the Rev. W.-E. Mansfield. der the influence, obeyed. After that cases of dipsomania if those afflicted by meeting last year. Mr. Mansfield is ing coming over him he had only to intimation that the appetite was to a history. His ancestors, too, have a unluckily left this safeguard at home, assert itself, calling in a second will to history. His father was one of Colo and after having placed a sum of money combat the desire or to attract the mind | rado's first settlers, and old scout and | in his pocket belonging to his employer, of the dipsomaniac from his cravings. Indian fighter. The elder Mansfield saw an irrepressible roying fit overtook him,

and in more than a few ways besides | tain a satisfactory hall to hold meetings raising the cost of life insurance do the for Mr. and Mrs. Kates to tell the good news. They resolved at once to obtain | nise Jeffries, Topeka, Kan., and Mrs. whom the Medical Journal calls sane their own meeting-place. They suc- S. Karah, Mrs. K. B. Kevan, Mrs. Mor-C. A. Wickland writes: "The Spirit- frame school buildings, which had been of Denver." ualist Fraternal Society will hold a supplanted by a brick edifice. This they picnic Sunday afternoon, July 22, at the removed to a lot donated by Miss grove near Irving Park boulevard, on Leaser and converted it into a Spiritual jum volumes of The Progressive Think-Lincoln avenue car to Irving Park boul- lower room is the hall for meetings, grateful thanks for such a set of spleuriver, but don't cross it. Grove on right lyceum, library and social purposes. matter. I feel I owe a deep debt of Lizzie Doten's poem on "Guardian duly reached my two friends whose substrated clearly the identity of this new Angels" and "Jubilate." He spoke scriptions I enclosed with mine. They earnestly to the members and showed are as delighted as myself with the their brief day in the past and are now | them the duties and needs of fellow- same." which he called attention to the fact of Truth, the God of Knowledge, and present in Chicago, June 27. Mrs. Hatof the sect in this city is situated among | flower leaves as the symbol of purity, | July 4, via lake, for Grand Rapids, the residences of the well-to-do. There Joy and immortality. Then followed an where we spent a very pleasant time at Depot. Albert Davis is a Blue Mounaddress upon Spiritualism as the true Briggs Park, coming here Monday tain prospector, bound for his old home which the vaunted blessings of Eddy- religion of life. There were excellent evening to Dr. Spinney's Home for the in the village of Arkwright, N. Y. Not ism could be disseminated among the flower decorations, and the choir ren- Friendless, as he calls it, and indeed it far from his home is Cassadaga Lake, poor. This is the case everywhere dered songs of good cheer and angel is true. The Doctor has a noble heart, the assembly grounds of the Spiritual-Question a Christian Scientist on the blessings. After the benediction the and is working night and day to care ist cult, and from association with the subject, and the reply will be that pov- members and speakers gave each an for suffering humanity, and I'm sure Spiritualists, Mr. Davis became in time erty, like disease, is a 'mortal thought,' expression of fellowship by mutual many will arise and call him blessed. a sort of lukewarm believer in their

jects, but to the action of the subject's greetings to the Chicago friends." mind. Dr. Abercromby tells us of one | Frank T. Ripley is at Briggs Park When meeting a friend in the street he | Grand Rapids, Mich. could not be sure whether the appear-Wilkie Collins. Sir Walter Scott relates | in the cause of Spiritualism." that soon after the death of Lord Byron he read an account of the deceased poet. On stepping into the hall immewhich Mrs. Noyes gave spirit messages | diately aften he saw right before him, in a standing posture, the exact representation of his departed friend, whose recollection had been so strongly brought to his imagination. After stopping a moment to note the extraordinary resemblance he advanced toward it and the figure gradually dis-

Mrs. Henrietta Straub writes: "This morning I heard my spirit son say to me: 'Mother, I go for a trip to Africa tifully sung by the choir, made the day | and China.' Toward noon he anmost profitable. Sunday, July 8, lecture | nounced his return, and taking 'Psycho' by Mr. Noves, of Columbus, and tests | this message was spelled out-to me: by Mrs. Stewart, of Piqua, constituted In South Africa I saw heaps of the afternoon service. In the evening | wounded and dying, not distinguishable Mrs. Noyes assisted by giving tests as to nationality, the uniforms being so The flame continues its march along the from the sound of the voice, and all | much alike, on account of the climate. were recognized. Mrs. Schauss de- As to China, there is sure information il it is finally lost in another vineyard. livered a short but soul-inspiring lec- that most of the United States soldiers, as well as ministers, etc., etc., have ing from different directions, which The mediums on the ground are: Mrs. been slain. This will precipitate the war, that is unavoidable anyhow, as old rotten China is a blot on creation and must be wiped out as a nation. It was bent on mischief, and so perishes by its

The Ohio State Journal, Columbus, Ohio, says: "The camp of the Association of Spiritualists at Worthington is spirit messages and tests. Every Spirit- proving very successful and many from ualist should give the camps hearty sup- | the city are in attendance. The camp | and no gale is sufficient to extinguish is located just east of the town, in a its light or to diminish its brightness. to promote the purity of purpose can- beautiful grove, and the army of white It only makes one course a night, which tained in the beautiful teachings of | tents, with the auditorium in the cen-Spiritualism, which eventully will make | ter, makes quite an imposing appearance. The meetings are held in the auditorium, and consist of addresses,

E. F. Butterfield writes from Syrabest to develop it. Mr. Wood is said to the best use of the wisdom they are Mr. and Mrs. J. W. Kenyon are hold- be a hypnotist of unusual power and teaching us. Brother Willard Hull, of Townsend and Barrett, of the Banner, gave us wonderful discourses from the spiritual and physical side of life."

The Indianapolis (Ind.) News has the following: "The Supreme-Court to-day affirmed the judgment setting aside a series of conveyances and assignments with the Englewood Spiritual Union for by which Amelia H. Luther, of Munthe present, and departs for the camps, cie, gave all her property to Lydia Mark, just before her death, in the fall best thought goes with her, and we only of 1897. The complaint in the case wish our work was always as fully, alleged that Mrs. Luther had been an freely, and intelligently presented as ardent believer in Spiritualism for twenty-five years, during which time she traveled over the country lecturing and giving exhibitions of her power and skill as a medium. After her mind had become enfeebled by age and sickness, it was alleged, Mrs. Marks represented ful paper on this subject, and abides by to her that a spirit whom she called the theory of which Frederick Myers is | Naomi had revealed the fact that Mrs. Luther was subject to bad influences at the home of her granddaughter, where she was living, and ought to remove to Mrs. Mark's home for safety. After she had taken this advice, it is further stated, she began to report the advice of Naomi as to what should be done by Mrs. Luther with her property, and by this means she induced the old woman to transfer it all to her. The appeal was chiefly devoted to an attack on the complaint, but the Supreme Court held it to be sufficient."

tended to esteopathists and all the the information that the desire for 10 To was almost foreordered to be At his examination the counsel, at his

should have their premiums raised be- tient and not easily discouraged is clear. a brother of P. P. Bilhorn, the famous cause the companies are compelled to The account Dr. Bramwell gives of singer. During the World's Fair the the unnecessary deaths of the foolish | maniacs will be worth studying by all | ings. It was soon after the great Chicago exposition that the young evangelist began to study the doctrines of the Spiritualists. Its philosophy and truths appealed to him and he renounced his former faith to become a Spiritualist. He has held meetings in Denver for the past three years. Mr. Mansfield, as a young and aggressive worker will be intimately associated in the camp meeting work in South Boulder Canon. danger to us all, because it manufac- cated to Spiritualism and owned by Among the prominent lecturers and medlums who will be present are D. W. Hull, Norton, Kan.; R. C. Mason, of Omaha; E. L. Dohoney, Paris, Texas; Velma MacManus, Chicago; Mrs. Goceeded in purchasing one of the large ris Rubican and Mrs. Ellen Shustrum

> Alfred Kitson, of England, writes: ' am happy to inform you that the premknowledge of possessing a home. Mr. America would overwhelm you with Mrs. C. H. Mullins writes from Reed

appropriate image or scene, though the of August open for lectures and plat-

ance was his friend or a spectral illu- ing the Arcana of Spiritualism, and find | particularly of the mine and gave desion till he had tried to touch it and had | it up to date, just the kind of a book | tailed descriptions of its situation, until heard the voice. Goethe saw an exact that I want for my neighbors to read, Mr. Davis became so deeply interested counterpart of himself advancing to for it is clean-cut and sharp, and I think ward him, an experience repeated by will take the attention of new recruits | Two years ago he came to Colorado,

> occupying themselves with a curious phenomenon, which for some years ian village. Nearly every night is seen in a certain locality a little wandering flame, usually white, sometimes colored. The flame is first perceived at a certain place on the road. It moves to a spot where two roads cross, and there seems to be transformed into a sort of pale cloud, perfectly visible even by moonlight. This cloud penetrates into a vineyard before the parsonage of the village, where it rests some time in obscurity, afterwards retaking the road. As it issues from the vines, it assumes a remarkable size, sometimes to the height of three feet, and resembles a magnesium light of light blue color. road, frequently changing its color, un-Occasionally are seen three flames, rismeet among the vines, and form a large luminous globe. This flame flies from man. It suffices to approach it to se it fly rapidly away. Its movements are erratic. Sometimes it scrapes along the ground with a mad rush, then it will stop suddenly. Again it will hide behind the trunk of a tree. Winds have no effect upon it. It marches against the wind to follow its particular course,

lasts several hours. We are inclined to believe that the figures were much more accurate than is generally supposed. There are now only 650 Spiritualistic meetings held every Sunday in the United States and Canada, and less than one half of them | ance of his generosity as one of our pubare regularly organized societies. Even lic workers has done, expressing the there would be very little difference. The attendance at these meetings feel as many another has expressed, ranges from twenty-five to four hundred persons. A generous average that sanctifies the work it will perwould be two hundred each. Of these form, and that the giver as well as the two hundred, half of them may be recipient is spiritually enriched a thouavowed Spiritualists, but no well informed person would declare that such was the case. This estimate would make the number of avowed Spiritualists in America only 65,000. We have frequently asserted that we believe there are 150,000 persons in America who are brave enough to say they are Spiritualists.—Banner of Light.

from Geneva: "There has come to light a remarkable case of what the-doctors | We hope that we will not have to make call 'automatic ambulation.' The name | another call, but the public knows that of the victim is Louis Durand. An excellent member of society until a few vears ago. M. Durand suddenly developed symptoms of a nervous disease, taking a form of mania. Without warning he would be impelled to leave his occupation and start off on interminable walks. He would tramp aimlessly about the streets or wander miles into the country until exhausted. He seemed quite unconscious during these movements. Several specialists treated him usuccessfully for nervous diseases. Finally he went to Berlin and sought the aid of a nerve specialist and believer in hypnotism. The doctor, after getting the patient - under the influence, 'suggested' to him that henceforth his wanderings must cease. Durand went home and for months seemed quite cured. But after a time his roaming tendency re-asserted itself and he resumed his ambulatory practices. His friends notified the doctor of his re-The Denver (Col.) Post has the fol- lapse. The physician at once sent him

horde of anti-medical cranks, and that drink is showing itself. More than a minister. The Rev. John Coates and wits' end to persuade the magistrate of all life insurance companies draw the lonce, Dr. Bramwell says, patients who Dr. M. J. Scott, of Denver, were pas- his client's irresponsibility, bethough line as has the Knights of Honor. It altimately do well relapse during treat- toral tutors of the young man. Mr. him of the magic post card. It was Mansfield was first an evangelist. He | brought and given to the prisoner to worked in Chicago with John Bilhorn, | read, who immediately fell asleep. Experts were called, who declared that Durand was not shamming, and the astonished magistrate was obliged to ad- Falling Eyesight, Cataracis or mit that the man was a genuine automatic ambulator. Naturally, he was given his freedom, and the money, still intact, restored to his employer."

The eighth Annual National Spiritual

ists' Convention will be held in the Chamber of Commerce Hall, Cleveland Ohio, October 16, 17, 18, and 19 prox. Reduced rates on all railroads throughout the country upon the certificate plan (one and one-third fare for the round trip); will without doubt be secured, hence there is no reason why there should not be a large attendance upon this occasion. Business of great importance will occupy the attention of the delegates from the opening until the closing session. It is expected that several amendments to the Constitution will be brought forward from last year's Convention, and that a number of new ones will also be offered. As these may change the working mathe east side of Chicago River. Take temple. It is a two-story building—the er have duly arrived. Accept my most chinery of the National Spiritualist Association to some extent, it is importevard and then walk west to near the | whilst the upper one is to be used for | did books, all full of deeply interesting | ant that every State and local society connected with the N. S. A. should be The friends have cheerfully met the re- gratitude to you for this most excellent | represented by a full quota of delesponsibility and are enthused with the gift. I am sure the Spiritualists of gates. A full board of officers for the year next ensuing will also be chosen at Kates spoke upon "The Use of a Tem- subscriptions for The Progressive this gathering. This and all other items ple," after reading the Beatitudes as Thinker could they but realize the of business should receive the thoughtrecorded in Matthew, as a portion of worth of your premiums. I am also ful attention of all Spiritualists who bethe Sermon on the Mount. He also read happy to say that the premiums have lieve in co-operation from this time until the opening of the Convention. The low rates of travel, the work of the Convention, and the exceptionally fine evening programs, should attract the

Spiritualists in large numbers to the

"Forest City" in October.-Banner of

The Denver Republican says: "There

was something uncanny in the story

that Albert Davis told at the Union no Spiritualist society here, but Sunday | this: Three years ago his only son died. The Westminster Review says: we hold forth in a hall. Dr. Spinney The father was all but heartbroken; he "There is no doubt that a person may has arranged for meetings. He will would not be comforted by the promises apparently see objects and hear words open Saturday night, and we will fol- of his Spiritualist friends that the which another person close by cannot low Sungay at 3 p. m. The guides have young man would come back to him. see and hear. Such impressions are to found the way, and we are willing But one night the boy did come, and be referred not to actual existing ob- workers in the cause. We send kindly again and again. After several of these nocturnal visits, the son told of acquaintances he had made in the spirit patient who could; by directing his at- Spiritual camp-meeting, Grand Rapids, world, among them, he said, being one tention to an idea, call up to sight the and he has the Sundays and week days whose name was John Fremont. This spirit told of his wonderful life in the thing called up were an object he had form tests. Address all letters to West, and among other tales, one of a never seen but had merely imagined. Briggs Park Spiritual Camp-meeting, rich mine that he had discovered, but which never had been found by others A. Crocker writes: "I have been read- | On subsequent visits the son told more that he resolved to go in search of it. and after a long search found the range The psychological journals are now of mountains that had been described to him. They were the Blue Mountains, near the Utah line, but his search was past has happened at Berbenno, an Ital- | not completed. Weeks and months were spent in prospecting and hunting for the marks on the surface that would disclose the hiding place of the treasure. He was on the point of giving up, and also of losing faith in the spirits, when one evening he came onto the very spot that he was searching for. He knew it, he said, as well as if he had been there before. Mr. Davis lost no time in making a mineral location, and is now returning to his old home to get money, when he will return to Colorado to develop the mine to which the spirit directed him. He has not yet found ore. but he expressed a firm belief that it

FROM THE N. S. A.

Again I have good news to report of the Mayer fund, as I have just received an additional check for eight hundred dollars from the same generous and venerable Spiritualist of Massachusetts. who gave the former one thousand. With the money comes good and highly prized words, and we feel that they emanate from a soul that is ripe for the highest kingdom of happiness and light. It is indeed refreshing to find one, who, having saved his little fortune by labor and frugality, is now ready and willing to share it with a worthy cause, for the dissemination of truth and spiritual light. "Would that we had more of such in our ranks, they are surely on the road to the regions of the blest. No one can fall to admire such characters, though few will look upon the acceptthought that it is almost a crime to take the money thus earned; rather do we that such a gift brings a holy blessing,

sand fold. We have now to secure a thousand dollars-twelve hundred will cover any possible loss in the failure to receive the payment of pledges. There seems to be no reason why this sum should not be gained in a few weeks; those who have as yet given nothing—waiting to see if the fund is to be a success, can safely Julia Purucker, the foreign corresend their donations now, and if they be dimes or dollars they will be wellspondent of the Chicago Tribune, writes | be dimes or dollars they will be welcome and gratefully acknowledged. I gave warning some months ago, that I should continue to beg, in spite of my dislike to it, till the fund is filled. With love and good wishes for all,

Cordially, MARY T. LONGLEY. Secretary N. S. A. 600 Penna Ave. S. E., Washington, D. C.

TE are trying our best to establish libraries in every Spirithave been sold for \$10,75. A single one has sold as high as \$25. The first edition of Art Magic sold for \$5 percopy. As high as \$15 has been paid for a single copy of Ghost Land; yet we furnish these seven books to our subscribers for \$2.35, when ordered in connection with a year's subscription to The Progressive Thinker. Read our premium announcement carefully.

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NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks 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 expected. HUDSON TUTTLE.

Dr. G. F. Dougherty: Q. How can spirits manifest to us in our normal

A. The mediumistic or sensitive state, is strictly normal, and is possessed because man is a spiritual being, clad in a physical body, and is not changed by severance therefrom. The same fundamental spiritual laws control him in one sphere and the other. Back of this question, however, is the belief that the reception of spirit communications depends on an abnormai state in the recipient. If this correspondent takes that view, then communion with spirits in the normal state would be impossible, for there must be conditions of receptivity or mediumship. As all possess this in greater or less degree, it is very difficult to draw the line between what would be considered the normal and the abnormal state. Trance, clairvoyance, impressibility, depend on the independence of the spirit of physical life, and are as normal as seeing or hearing through the eye and ear.

Fair Play: Q. In your charges against Christianity you must admit that it has elevated the condition of woman from that of a slave and made her the equal

A. Most decidedly I do not admit this statement. The direct contrary is the truth, Before Christianity strangled the glorious civilization of the Augustan Age, woman was man's equal and helper. The women of Greece modeled their lives after that of Ceres, the Mother Goddess, who was the highest ideal of excellence. Women of Rome sat in the portico of philosophy, ministered in the sacred preclucts of the temple, and sat on the throne of the

It was the myth of the creation; the fall of man and bringing thereby sin into the world by her temptation, that became the prollic cause of woman's degradation. From her high place where she received the reverence and respect of man, she became the hated paramour of the serpent-devil and as such received the abuse heaped upon her as just punishment.

The earliest church writers began this despicable tirade, which only brutes crazed by religion would have indulged in, and woman has ever since, until the dawn of modern liberal thought, been a helpless martyr.

The sanctified St. Bernard wrote "Woman is the organ of the devil," and the oft-quoted Father Tertullian: "Woman the devil's gateway, the unsealer of the forbidden tree, the first deserter of divine law, and destroyer of God's image in man." St. Chrysostom wrote "Woman is a necessary evil, a natural temptation, a desirable calamity, a domestic peril of dreadfully fascinating character and a painted mischief." But St. John of Damascus is most severe. He says: "Woman is the daughter of falsehood, a sentinel of hell, the enemy of peace and through her Adam

Any number of quotations of like character might be made, all showing the hatred the Christian theology fostered against woman. The dreadful myth came from the Jews and it had so perverted their minds, that woman, the most of her life was so unclean that man was defiled by her touch. Some zenious theologians denied that she had a soul. During the sixth century, fifty-six bishops met in France to decide this question, whether she had or had not a soul. They admitted that the evidence was against, but they retained, amid the blighting clouds of their superstition enough manliness to refrain from voting.

Under the rule of the church, she was a slave owned by her husband, who had a legal right to chastise her with horsewhip or ox-goad if he so pleased.

When chloroform was first introduced, and it was stated in its favor, that it would be a blessing to woman, relieving her of the dreaded pains of the curse of motherhood, to such a depth of unfeeling and shameless depravity had the church doctrines reduced its preachers, that they stood up in their pulpits and denounced the blessed anesthetic as of the devil. Woman's pain was the just punishment inflicted by God for her tempting Adam, and it was opposing God's will to seek to avert his vengeance.

The equal! After a long and persistent struggle, the Methodists, most liberal of the sects, only at their last conference, voted for woman's equality! How many times the saying of Paul has been quoted, and thrown as a club at every woman who cherished a

thought beyond and above her sevenby-nine husband! Yet Paul's command is the same, the

Bible the same, the creeds the same as they were fifty years ago. What has wrought the mighty change in ideas and sentiments, made it a crime for a husband even to abuse, not to mention horsewhipping his wife, opened the colleges, the professions, and all avenues of preferment to women? Not Christianity. It has been in the face of Christianity; in direct-opposition and with constant battle. It is the result of the propagation of liberal thought, of the scientific methods of thought as opposed to the theological. Eve in the myth, was the first illustration of that spirit. She did not accept by faith.

mother! the first martyr to science! Truly the object and the results were worth the sacrifice, for after all, what a life it would have been to have passed eternally in that garden, eating fruit and lying in the shade, with no aspiration except to gaze on the glowing apples on the tree of life, and wonder what the result would be if one was eaten! True to the brutal instinct with which his descendants have ever treated the subservient woman, instead of defending her, Adam sought his peace with God, by despicable cowardice, be-

traying her. That theology has made a thorny path for woman for two thousand years, but now with the breaking of the light of knowledge, the acceptance of true views of nature, the purposes of life, and destinles of man, she is escaping from the bondage of religion which has held her as its slave, and by her degradation brutalized man.

Noble men are not born of slavemothers, and the development of a nation, the perfection and success of civilization, depends on the intellectual and moral attainments of its women.

J. H. Lucas: Q. What is meant by

A. In a theological sense eternal life is a gift from God to those who accept the Christian scheme of salvation. It means one-ness with God. Primarily dress H. Baxter, Ashley, Ohio. the word eternity and its derivatives imply infinite duration in the past as well as future, but in the common use of the word it relates only to the future. The word when used by Spiritualists has no such signification. It simply means the spirit life, which is and programme, enclose stamp and adregarded as everlasting. It must be dress Lucy King, corresponding secreever held in mind that all words which | tary, Mantua, Ohio. attempt to express eternity of time, infinitude of space, are limited by the narrow bounds of human understanding. If life or time is prolonged beyond our horizon we say it is eternal. If space extends beyond our conception of distance we say it is infinite. We might as correctly say that a bird that flies into the horizon beyond our sight has started on an eternal flight.

Yet there are evidences beyond that of the senses, that of the life of a spirit, conclusions are not to be drawn from the limitations of the human mind. Thus if two lines extend into space at converging angles at however slight degree, we know that they somewhere meet, but if they go out diverging, then is it demonstratedly impossible. The spirit is evolved and goes forward in increasing individuality and energy corresponding to the diverging lines. and hence more than a comparative eternity may be predicated for its du-

"Subscriber": Q. Can you inform me where I can procure a book entitled "Our Eternal Homes," by a Bible Student? and what is its character?

A. This book is not catalogued, and we presume is out of print. It was written and published in London, Eng., and republished by Carter & Son, Boston, in 1867. Although a Spiritualist can read between the lines that the author was of that belief, the book draws its evidences from the Bible, and presents the best support that book can give of spirit existence.

BOOK REVIEWS.

Arcana of Spiritualism: A Manual of Spiritual Science and Philosophy. By Hudson Tuttle.

This volume, of which a beautiful edition has recently been published, will take rank as a classic of Spiritualism. It is a thorough text-book pertaining to the underlying philosophy and the basic facts of the great Spirit- ther information address Jeannette ualist movement. It is fairly encyclo- Fraser, Manager, Vicksburg, Kalamapedic in the amount of information con- zoo county, Mich. cerning important questions of decided interest to Spiritualists and honest investigators. It answers a thousandand-one queries that arise in the minds of thoughtful students of the phenomena and philosophy of Spiritualism. One who thoroughly studies this book will be well equipped in spiritual lore and so well grounded in the knowledge of spiritual facts and principles that he will be largely prepared to instruct others in the truth.

The subjects treated in this book include: Evidences of Spiritualism; Matter and Force: Their Relation to Spirit; Spiritual Atmosphere of the Universe; Animal Magnetism, Hypnotism, Mesmerism; Spirit-Its Phenomena and Laws; Philosophy of Death; Mediumship-Its Phenomena, Laws and Cultivation; Mediumship During Sleep; Park, Clinton, Iowa. Heaven and Hell, the Supposed Abodes of the Departed; The Spirit's Home; A General Survey of Spiritualism; The Old Religion of Pain; Spiritualism the Religion of Joy.

spired thought will find answers to a ter, secretary, Wellsville, Kans. multitude of the ever-recurring questions that arise in a thoughtful, careful investigator's mind during his researches. The reader will not find it B. L. Robinson, president, Freeville, tiresome or tedious; it is written in en- N. Y. tertaining style, eminently readable even in its most abstruse discussions. As a spiritual vade mecum, a manual of reference, for the convenience of the ininvaluable, and every one who desires to be well instructed in these matters should possess it, because of its full and

rich fund of information. The book contains 320 pages, is handsomely bound in scarlet and gold Price \$1.50. For safe at the office of The Progressive Thinker.

THE MAN ON THE SEAT.

"The rich," he cried, "are heaping on The loads we have to bear; We starve-our fairest hopes are gone, But, curse them! They don't care!"

And then he climbed upon his load His poor old horses drew; The long lash of his ugly goad Out at their bruised ears flew.

They struggled onward, weary-eyed, O'erloaded, galled and spare-He sat up on his seat and plied The lash, and didn't care. -S. E. Kiser.

HE DIVINE PLAN has been carried out successfully by The Progressive Thinker, one continual current of the profits returning to our subscribers. Volume 3 of the Encyclopedia of Death, and Life in the Spirit World only costs our subscribers 25 cents-far less than its actual cost to us. Its regular price to the trade is \$1.50. This work should be in every family in the United States. It is elegantly and substantially bound, neatly printed and is an ornament to any library One million copies of this work should be distributed throughout the country. The Progressive Thinker one year and this book will be sent

"Woman, Church and State." A historical account of the status of woman spirit. She did not accept by faith. through the Christian ages; with remin-she must be convinced by actual ex-iscences of the Matriarchate. By Maperiment. She must know and by tilda Joslyn Gage. An important work Grove, Los Angeles, Cali, September 2 knowing brought light, knowledge into for all women, students of history, etc. to 20, inclusive. Address Elton T. May Gollins. An address delivered better world. Had we not ought to Paper, 75 cents. Cloth, gilt, \$1.50. For bless her for it? Great and glorious sale at this office.

THE CAMP-MEETINGS.



Ashley Camp. O. This camp begins July 29, and ends August 19, 1900. For programmes ad-

Maple Dell Camp, O.

The National Spiritual and Religious Camp Association will hold its twelfth annual session, commencing July 22, ending September. For full particulars

Lake Pleasant Camp, Mass. This camp opens July 29. The circulars are now ready and can be had upon 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.

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 Flora Hardin, secretary, Anderson, Indiana,

Delphos Camp.

The twenty-second annual campmeeting 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 M. J. Main, vice-president, Simpson, Kansas, or E. S. Bishop, secretary, 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

Onset Camp-Meeting. Commences July 15, and closes August 26, 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 8 and closing August 26, 1900. For fur-

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 Kent, Ohio, or E. R. Kidd, Canton, Ohio.

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. Fisk, 18 N. 11th street, Keokuk, Iowa. Those wishing to rent tents, etc., should write to John Nelson, Mt. Pleasant

The Ottawa Camp.

The Ottawa, Kansas, Spiritualist camp-meeting, from August 8 to August 13 inclusive. H. W. Henderson, pres-The student of this rich work of in- ident, Lawrence, Kans.; Ezra Carpen-

Freeville Camp. N. Y. Opens July 29 and closes August 12.

Grand Ledge, Mich.

Grand Ledge Spiritualist Camp-Meeting commences July 29 and closes Auquirer and student who wishes light on gust 26. For further particulars and any point pertaining to the philosophy | full programmes, write to M. F. Phares of Spiritualism or its data, the work is 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 to Thos J. Haynes, secretary, 389 Western avenue, Muskegon, Mich.

Camp-Meeting at Deep Lake. The Illinois State Spiritualist Campmeeting opens its second season at Deep Lake, 11/2 miles from Lake Villa, Ill., on Wisconsin Central railroad, commencing July 10 and closing September 1. 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, 3300 Wabash avenue, Chicago, Ill.

Island Lake, Mich. Island Lake Camp, Island Lake, Michigan, commences Thursday, July 19, and closes September 3. For further infor-

Brown, 266 Twenty-first street, De-

troit Mich. Verona Park Camp. Opens June 15 and closes August 26. For programmes address Albert F. Smith, president, Bangor, Maine.

Lake Helen, Fla. The Southern Cassadaga Camp, Lake

Helen, Florida, will open the first Sun-

day, in February, 1901. Emma J. Huff,

corresponding secretary. Niantic Camp. The Connecticut Spiritualist Camp- Although we fain would float and Meeting Association, at Niantic campgrounds, Niantic, Conn; season of 1900, commencing June 25 and continuing until September 8, inclusive. For pro-

grammes address Mary A. Hatch, secre-

tary, South Windham, Conn. Los Angeles, Cal., Camp. Arrangements have been made to hold a camp-meeting at Sycamore street, Los Angeles, Cal.

Franklin (Neb.) Camp.

The Northwest Kansas and South-west Nebraska Spiritualist Association will hold their fifth annual camp-meeting at Franklin, Neb., from July 20 to August 6 inclusive. No pains will be spared to make it a success. For announcement, circulars and other information, address the secretary, C. H. Simpson, Franklin, Neb.

Colorado Camp.

Canyon Camp, opens in South Boulder Canyon, July 1, and continues through this new and interesting." movement may be obtained by writing May Taylor, Box 780, Denver, Colo.

Lake Sunapee, N. H.

The twenty-third annual Lake Suna- and liberal clergymen would be delightpee Spiritualist Camp-meeting will be ed to take part. held at Blodgett's Landing, N. H., for four weeks, commencing Sunday, July 29, and closing Sunday, August 26, 1900. For programmes address the secretary, W. H. Wilkins, Claremont, N. H.

Marshalltown, Iowa.

Haslett Park, Mich.

Eighteenth annual assembly of Spiritualists at Haslett Park, Mich, August 2 to September 4, 1900, inclusive. For programmes address J. D. Richmond, secretary, St. Johns, Mich., or G. F. Ottmar, Riley, Mich.

Durrant Was Innocent.

One of the saddest and most atroclous legal murders so far recorded is that of Theodore Durrant, who was hanged in California a few years since, for the murder of Blanche Lamont and Minnie Williams, a most diabolical crime, its very fiendishness hardly having a parallel in the annals of vice, and its perpetrator was sought high and low for several days, the whole world wishing for his capture and punish- Father are one in order that we and ment. In the meantime the so-called astute detectives and police authorities termed evidence, the whole mass of stuff in all probability being manufactured for the purpose of conviction, and all of a circumstantial nature. Durrant stoutly maintained from his arrest up to the moment of his execution that he was innocent of the horrible charge, but forsooth because he could not explain every moment of his presence at certain times he was convicted and hanged, and once more the majesty of law, along with the thick-skulled thevindicated. Now the true sequel. A few days ago, on his death-bed, Rev. Gibson, who at the time was pastor of Emanuel church where one of the murders was committed, confessed that he killed both of the victims." He was an active and important witness at the trial of poor Durrant, the reason of which is now quite plain, and also in view of the fact that suspicion was

The above has appeared in some of the Spiritualist papers. The whole statement is undoubtedly false. Dr. John A. Miller, 1018s Valencia street, San Francisco, Oal., writes:

strongly directed to him at the time .-

Salt Lake Tribune.

"They [the Spiritualist papers] stated that Rev. Geo. J. Gibson had died and confessed that he was the murderer of Blanche Lamont and Minnie Williams. The truth is that Mr. Gibson is very much alive and respected in this community, and resides at 43 Hill street. There is no excuse for publishing to the world such dastardly falsehoods. The Examiner, Chronicle or Call each publish the names and subjects of the preachers, and any one having the least respect for fair play would carefully investigate such an important matter as a man's death-bed confession (declaration) even if he had made one."

Maple Dell Camp and School.

The outlook at Maple Dell is so en-couraging that I would like to have your readers know something of it. Our new school building is about completed, and the prospect for a goodly number of students is very encouraging. The corps of teachers will consist of the ablest and best, and the scientific apparatus at hand will assist the inquiring students to better understand the subjects they are trying to master. We are pretty well up to date in the art of object teaching. Our science laboratories are furnished with fine microscopes and a powerful telescope, and the most perfect and powerful projecting microscope in this country, also the best of calcium light dissolving stereopticons, thus affording our students an extra opportunity in the fields of mod-

The Maple Dell summer school will begin July 15 and continue during the camp session. The dedicatory services of the new school building will take place on this day, also there will be an interesting literary programme pre-sented. The enjoyment of the day will be greatly enhanced by the excellent music of the Troy Cornet Band, which will give an out-door concert from 12:15 to 1:30 p. m. The entire satisfaction given by this company of musicians is guarantee enough for the quality of

their music for this session. The regular camp session opens July 22 and closes on-the 3rd of September. The programme which will be presented by the able teachers, professors, mediums, psychics, etc., will be of the highest order and excellence. The talent engaged for this season is of the ablest, and most experienced character. The variety of information and amusement presented during this session is incomparable.

The school and camp are mutual. They are both under the management of the association, and since we now mation address the secretary, Ella B. | bave the new, commodious school building, there will be no confliction between these two departments.

WM. J. KERSTETTER. LIFE.

The azure of the bending skies: The earth, the sea and wondrous air And every ray of light that dyes, And glorifies this world so fair; And all of nature's wondrous ways Inspires the themes of poets' Jays. Life has been likened to a stream.

Swift is the stream of human time,

And harmonize the world by rhyme 'Tis full of breakers; full of woes

And is portrayed the best in prose. LOUISA B. REED. Garfield, Kans. "Nature Cure." By Drs. M. E. and

Rosa C. Conger. Excellent for every family. Cloth, \$1.50 and \$2. "A Plea for the New Woman." By at this office. Price 10 cents.

A Prominent Hindoo and an Ex-Roman Catholic:

THEY MAKE SOME INTERESTING REMARKS TOUCHING THE PRES-ENT SITUATION.

I think it a great mistake that all liberal meetings and churches have their doors closed during the summer July, August, and possibly September. months, so that in this large metropolis Any information desired in regard to of New York City, there is no liberal service where the stay-at-homes and those whose business compels them to remain in the city can go. How much better to have a union service during the hot months where spiritual lecturers

· Several Sundays back I had the great pleasure of hearing Bahr Protap Chunder Mozoomdar, a priest of the Brahma Somaj of India, who occupied Dr. Savage's pulpit at the Church of the Messiah. To say I was delighted at his discourse would be placing it very mild, The Central Iowa Spiritualist Asso- and after hearing him I could not help clation will hold its annual camp at saying to myself, do these (so-called) Marshalltown, Iowa, September 2 to Christians send misionaries to the coun-September 16 inclusive. Grounds open | try this gentleman comes from, when to campers after August 27. For in- he can teach us more of the real truth formation or programs address W. H. in fifteen minutes than these mission-Wilson, 301 N. Center street, Marshall- aries could in years, of what I call of town, Iowa. the real true religion. I will quote a few remarks of Mr. Mozoomdar for the

> "I do not call myself a Christian, nor am I a Unitarian. I told them in Boston the other day that if Christ were alive to-day I did not believe that he would be a Christian. Christianity is all right, but the Son of God came to establish freedom, though at the same time submission, and to make a balance among mind, motion and conscience. Man's mind was not capable of judging the infinity of the mind and purpose of God. I do not believe that when Christ declared that he and the Father were one that this was meant for himself alone, but that every man was included.

readers of The Progressive Thinker, as

"If Christ and God are one, and we are alien, it would avail us nothing that he came into the world, but he and the "Every religion puts forth some meth-

the Father may be one also. concluded a victim was needed, and od for bridging the immeasurable gulf Durrant proceeded to collect what they | land where there are many gods, many creeds and many scriptures, and I can assure you that every one of these professes to establish a oneness between God and man, a oneness of spirit or a oneness of the soul, or a oneness of emotion. 'All have the same aim. Emotions lead some astray, but this is natural for man. It is of the utmost necessity that God should point our path Hindoo sacred books say that the son is nothing more than the son re-born. He has the father's flesh and the fathory of these police wiseacres, was duly er's form. This is what you call he-

"If you say that a man or woman is God re-born I do not think that you could better define the religion of Christ. But nature is often degenerate and the spirit of God re-born in man becomes debased. The truth of the theory of the transmigration of souls is often substantiated by the serpents found in men. The question is to know how to cultivate the spirit of God in

I considered this address one of the best I have heard from one of our Brahma visitors. The other evening I had the great

pleasure of hearing a priest that has just forsaken the Roman Catholic church. He is a young man of 27 years, of fine personal appearance; his name is Anthony Hanberich, Born in Hesse-Nassau, Germany, known to the Catholic church as Father Alphonsus, he has now severed his connection with the priesthood and the Franciscan Order. and has withdrawn from his work at St. Anthony's church, at Butler, N. J. He gave his discourse at Christ's Mission, 142 West Twenty-first street, this city. I would like to give his address in full, but I know the editor of The Progressive Thinker has not the space to spare, but will give just a few quotations, and if some followers of the Roman Catholic faith had only heard it, it would have opened their eyes. Father Alphonsus discussed freely his change of faith, and while acknowledging that his step is the result of a general disbelief in the doctrines of the Roman Catholic church as a whole, lays particular stress on his objection to the practice

of the confessional. "My reason for rejecting it," he said, "is that it seems ridiculous to me that one sinful man should have the power to forgive the sins of others. I believe in confessing my sins to my God and to

God alone, and not to man." In his letter to his Father Superior in Rome, Father Alphonsus said: "There is much that I could say regarding the policy and administration of, the church in general, and in particular cases, but I will not enter upon details such as came within my personal knowledge in connection with the scandal of the 'Shrine of St. Anthony' in the church at Butler. The payment of money for masses for the living and the dead, and for the administration of sacraments, the traffic in jubilees, pilgrimages, shrines and relics were a scandal to me."

I met Father Alphonsus personally after his lecture and shook hands with him, and I told him I was so glad he had discovered the beacon light ahead. His English was the most perfect I have heard from a platform for some time. He told me it was his intention to ultimately enter the Protestant ministry. He also stated that his relatives were greatly incensed at his change of faith, but I am glad that so young a man can stand so nobly by his convictions, and I shake-his hand with friend-J. OSBORNE LUNT.

"Human Culture and Cure, Marriage. building." By E. D. Babbitt, M. D., LL.D. A most excellent and very valuable work, by the Dean of the College of Fine Forces, and author of other important volumes on Health, Social Science, Religion, etc. Price, cloth, 75 cents. For sale at this office.

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B. Newcomb. Excellent in spiritual suggestiveness. Cloth, \$1.50. For sale at this office. "Death Defeated; or the Psychic Se-

cret of How to Keep Young." By J. M. Peebles, M. D., M. A., Ph. D. Price \$1. For sale at this office. "A Few Words About the Devil, and Other Essays." By Charles Bradlaugh.

"The Infidelity of Ecclesiasticism. Menace to American Civilization. By Prof. W. M. Lockwood, lecturer upon physical, physiological and psychic science. Demonstrator of the molecular or spiritual hypothesis of nature. Scholarly, masterly, trenchant. Price 25 cents. For sale at this office.

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GAMILLE FLAMMARION.

"The Unknown" created a marked cinating as the most fantastic of Poe's sensation in France when first pub- tales. It treats on incredulity, credullished and can scarecly fail to arouse ity, hallucinations, psychic action of one the greatest interest in this country. It mind upon another, transmission of is an eminent scientist's study of the thought, suggestion, the world of phenomena of the spirit world. In dreams, cerebral physiology, psychic touching upon the various physical dreams, distinct sight in dreams, actual manifestations the author cites many facts, premonitory dreams and divingabsolutely authenticated instances, and tion of the future, etc. 487 pages, cloth chapters of his book are as weirdly fas- bound. Price \$2.00.

For Sale at the Office of The Progressive Thinker.

DEATH DEFEATED,

The Psychic Secret of How to Keep Young, BY J. M. PEEBLES, M. D., M. A., Ph. D.

It certainly is just what is needed as here always, they should know how to a book of good suggestions and instruc- live right and enjoy the life that betions along the line of health. He longs to them. This is undoubtedly the treats the subject in his own matter-of- most useful book for the masses the fact style. The book comprises a prac- Doctor has ever published, for it strikes tical subject handled in a practical at the root or cause of disease, and tells manner by a practical man. Even if how to avoid it. 212 pages, cloth people do not wish or expect to live bound. Price, \$1. For sale at this office.

Three Remarkable Books!

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The Divine Pedigree of Man, or the It is scientific throughout. Price \$1.50 Testimony of Evolution and Psychology Dr. Hudson's work on "The Law of to the Fatherhood of God. By Thomson Jay Hudson, LL. D. This is a most stration of the Future Life" should be remarkable work, demonstrating the read by all. Price \$1.50. For sale at

Psychic Phenomena," is also valuable, Price, \$1.50. His "Scientific Demonexistence of the Soul and Future Life. this office.

LIFE BEYOND DEATH

The World's Beliefs on the Subject, a Consideration of Present Conditions of Thought and Feeling,

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worldliness" which it replaced, which lows: was in turn followed by the Spiritual- Primitive Ideas-Ethnic Beliefs-The istic reaction against agnosticism. He Old Testament and Immortality-Paul's points out the doubts concerning the Doctrine of Death and the Other Lifedoctrine of immortality held by the Jesus and Immortality-The Other churches and the weakness of the tra- World and the Middle Ages-Protestant ditional creeds and the loosening of Belief Concerning Death and the Life their hold upon the people. He then Beyond-The Agnostic Reaction-The considers the probabilities of a future Spiritualistic Reaction-The World's life, probabilities which, as he admits. Condition and Needs as to Bellef in Imfall short of demonstration. The vol- mortality-Probabilities Which Fall ume includes a consideration of the Short of Demonstration-The Society. work of the Society for Psychical Re- for Psychical Research and the Immorsearch and also an appendix giving tal Life-Possible Conditions of Anothsome of the author's own personal ex- er Life-Some Hints as to Personal Ex-

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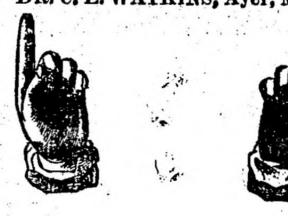
In reality we can do nothing; we can He gives readings private and public. In only remove the opending cause while | Galveston he offered magnetized belts

Nature

Performs the cure, and therefore we woman of refined manners. She gave lay it down as a fundamental maxim in full-form materialization with her cabmedicine that all a Physician can do inet in one room and the sitters in an-

Servant to Nature.

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The only way to find out who is the "Greatest Psychic Physician living" is to read what their patients say.

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He believes that there are hundreds of ena of Spiritualism substantiates the Sunday Spiritualist Meetings in healers who are just as successful as grandest philosophy the world has he is, and he never yet has claimed that ever known; and is far too sacred to he is or was the best psychic, although | deal out promiscuously by the dollar's twenty years before the public as the worth as the merchant does sugar. independent slate-writer with the rec- Galveston, Tex. ord of not one person who ever accused him of fraud, ought to make the public THINK when they compare his claims to other so-called psychics.

DR. C. E. WATKINS

only desires those who are sick to re- of fifteen cents per line. About seven member that for over twenty years he words constitute one line.] has been before the public as a psychic. and over twelve years as a physician. and he never claims greater powers from Waterbury Vt., Mrs. Helen Eddy than others; but we believe he has a Ambler, aged 67 years and 9 months. right to think he has as great gifts as To pleasing manners, personal beauty those who claim so much.

Kindly read the following TESTIMONIALS:

Dear Dr. Watkins:-I received your health prevented her public espousal of ling programme. All are welcome. diagnose, and consider it a very good | the cause she so dearly loved, but in her description of my case. I appreciate own home and among her nearest relaand thank you for the attention you lives and friends, she has for many have given my case. Yours very truly, years been a ministering spirit, and to Rutland, Pa. MRS. IDA FROST. many honest seekers she has brought

My Dear Friend:-Your welcome let- munion. She leaves a husband who ter of recent date is received, and would loved and reverenced her to an unusual like very much to join your Psychic degree, and dear relatives and numer-Circle; am sure it will benefit my ous friends to regret her departure, but health greatly and be a great comfort | their bereaved hearts are solaced by the to me. Kindly yours, LOUISA SMITH.

Day street, Providence, R. I.

Dear Doctor:- I have to report progress and improvement. The catarrhal condition seems to be greatly mitigated; as far as the piles are concerned, there | She was the wife of James R. Sanford is a marked improvement. My appel and the mother of Mabel and Emmatite is good, and my general health ex- lisse Blake, the platform test medium cellent. Very respectfully yours, W. P. WILLIAMS.

Salem, Oregon.

Dear Doctor:-Inclosed find money 1900. The home was beautifully decoorder for another month's treatment. rated with costly flowers brought by Am feeling very good. I know your lodges of which she was a member. The medicine is helping me, and expect to home was packed, and the ground adsee more improvement this month. joining, by members of four different Yours respectfully,

GEORGIA MERRIFIELD. Willimantic, Conn.

Dear Dr. Watkins:-Medicine just recelved. Thanks for same. Doctor, I think your healing influences came with the diagnose, for I have been improving ever since; and I would also like to home in Berlin, O., Mr. Joel Fox in the have the psychic treatments. Yours 86th year of his age. He was born and MRS. N. REID. Schoolcraft, Mich.

Dear Doctor:-Yours of recent date is He lived a quiet, honest life, and was received, and I think your diagnose was thoroughly respected by all in the comcorrect, and I should like very much to munity, although he was outspoken in take your treatment. Truly yours, DAVID WINKLER.

Burlingame, Kans.

Dear Doctor:-I received your letter Saturday evening, and you described my feelings better than I could myself; I will send the money with this letter, side of life, June 21, 1900. She was and superstition. The Temple services The one who gets up the club will be because I want your medicine soon as possible. Well, I will close, hoping to Vermont. At an early age she came to morning at 11 o'clock in Corinthian one year, and Volt 3 of the Encyclopehear from you soon. Avilla, Ind. MRS. ALMA FISK.

Dr. Watkins-Dear Sir:-I received your diagnosis of my case; the explanation is correct in every particular, and it agrees with the one I received recently from a medium in this state. Thanking you very kindly for your information, and wishing you success, I remain CHARLES DUNTON. Boston, Mass.

TESTIMONIAL.

B. F. Poole:-

43 Evanston Ave., Chicago, Ill.: all who would gain a fair conception of Your melted pebble spectacles are Buddhism in its spirit and living princiwonderful. I can see to thread a fine ples. Spiritualist or Christian can needle and can read with comfort, and scarcely read it without spiritual profit. my eyes are getting stronger. Your Price \$1. For sale at this office. clairvoyant system of fitting is perfection. I am, your friend, MRS. L. E. MARTIN. Blairsville, Pa.

- For ten cents we will send by mail, a 4-oz package of my Magnetized Compound, for sore or weak eyes. Once used you will not be without it. Ad-B. F. POOLE & CO..

43 Evanston avenue, Chicago, 111. "Heliocentric Astrology or Essentials Masters of the Law." By Florence hence this remarkable offer. By subof Astronomy and Solar Mentality, Huntley. A work of deep thought, car- scribing for The Progressive Thinker, with Tables of Ephemeris from 1830 to, rying the principles of evolution into you then have the privilege of purchas-Tolo:" By Yarmo Vedra. For sale at new fields. Cloth, \$2. For sale at this ing these books at the premium prices. this office. Price, \$1.50.

AN INQUIRY Regarding Certain "Wan-

Geo, W. Banner and Frederick C. Bran-

dan and Mrs. Emma Banner, wife of

some instances in public. The tests (?)

were known to have been prearranged.

Mrs. E. B. is a quite nice-looking, plump

other, with folding doors between.

mand of the public will be more rea-

but it will not be long if "wandering

mediums" are permitted unmolested to

communicate with departed souls, sell

belts so saturated with magnetism as

to develope mediumship. The phenom-

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines

only will be inserted free. All in excess

of ten lines will be charged at the rate

Entered the higher life, June 18, 1900,

ment were added spiritual gifts. She

was an earnest and devoted Spiritualist

and an excellent medium; delicate

unmistakable proof of spirit com-

memory of her pure life and the blessed

assurance of her_angelic ministrations.

Services were conducted by the writer.

Passed to spirit life, our dear sister,

Sarah M. Sanford, at the age of 58.

of 364 South Division street, Grand

orders of which she was an honored

Departed to a higher life, from his

always remained at the homestead, and

was among the earliest pioneers in the

wilderness of the Western Reserve.

of any kind. The funeral held July 1.

delivering the discourse by special re-

Times. Cal., where she was dearly be-

loved by all connected with the institu-

tion, As a Spiritualist she was one of

the brightest and best I -ever saw.

left its impress on every one with whom

"The Gospel of Buddha, According to

Old Records." Told by Paul Carus,

This book is heartily commended to stu-

dents of the science of religions, and to

"The Priest, the Woman and the Con-

fessional." This book, by the well

known Father Chiniquy, reveals the de-

grading, impure influences and results

of the Romish confessional, as proved

A VAN HANN.

DR. W. O. KNOWLES.

Briggs Park camp, just opened.

Grand Rapids, Mich.

quest of the deceased.

she came in contact.

MRS. EMMA L. PAUL.

This was far from satisfactory.

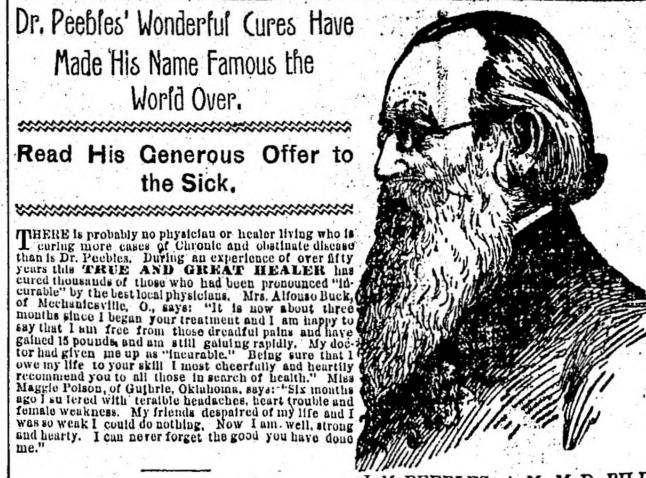
psychic manifestations.

dering Mediums." During the early part of March there Dr. Peebles' Wonderful Cures Have arrived in Galveston, Texas, a trio of 'wandering mediums" from Montreal, Made His Name Famous the Canada, by way of New York-Messrs.

the former and sister of the latter (so they said). G. W. B. is a nice-looking. smooth-faced man, weighing about 200 Read His Generous Offer to pounds, a soft innocent voice, blue eyes the Sick. and a frank, hearty manner. He gives

World Over.

light cabinet seances (materialization of hands, writing on sealed states, pic-THERE is probably no physician or healer living who is tures, etc., on dampened handker-L curing more cases of Chronic and obstinate disease than is Dr. Peebles. During an experience of over fifty years this TRUE AND GREAT HEALER has chiefs) which gave strong evidence of cured thousands of those who had been pronounced "incurable" by the best local physicians. Mrs. Alfouso Buck,
of Mechanicsville, O., says: "It is now about three
months since I began your treatment and I am happy to
say that I am free from those dreadful pains and have
gained is pounds, and am still gaining rapidly. My doctor had given me up as "incurable." Being sure that I
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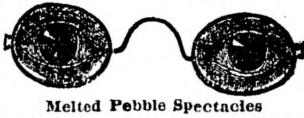


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