

Like many other virtues, hospital
is practiced, in its perfection, by the
poor.—Mrs. Kirkland.

Fame to the ambitious, is like
water to the thirsty—the more one
the more he wants.—Ebers.

LIFE AND EXPERIENCE IN SPIRIT LAND

A Series of Letters from the Spirit of a Well Known Lady, Given through the Mediumship of Carlyle Petersilea.

LETTER NUMBER TWO.—Continued.

All creatures attract, hold and make use of the germs belonging to their own species or kind. An animal cannot hold and make use of the germs of human beings. Each attracts and holds its own kind. A germ which forms a grain of wheat cannot form corn, or maize; that is why things do not get mixed up more than they do. The old idea of pollen is nearly obsolete, for it has been found that things blossom and form seed without it, and it never was the real cause of fecundity, and even if it were they would be but germs clothed with a little matter. Most botanists and florists do not now accept that idea as being the true theory of the formation of seed, for so many things have seeds that do not form pollen. What kind of a germ is that which forms a mulatto? If the father is a negro he holds the germs which develop negroes. If the mother is white the matter with which she clothes the child is white, but the original germ is black, consequently a mulatto is the result. If the mother is black and the father white, the germ is white, but the mother clothes it with her black blood, consequently a mulatto results.

There is a great truth at the bottom of the old legend of Adam and Eve. "God formed Adam out of the dust of the ground," and if one could know the original meaning of, and language used by those ancient philosophers, it would not be far from the truth; for man's body is formed of material substance, while life resides within the atmosphere, and his nostrils breathe it in.

Now I hope I have made it clear that reincarnation cannot be true, and yet when I was with you I was a blind leader of the blind. But why persist in blindness when you discover that it is possible to see?

Most truly yours, MADAME

LETTER NUMBER THREE.

In my last letter I wrote of soul-germs, and I told you the truth, no matter that many of you think to the contrary; and, as you see, reincarnation cannot be true. Now, I want to write you how it is with me here. I long to tell you, for many of you loved and trusted me when I was with you in the flesh, many of you remember and love me still, and many of you will be very glad to hear from me; but if I write to you, I must write as it is, regardless of your prejudices. When I first arrived here I was in much perplexity and trouble. It was not at all as I thought it would be, and it was a long time before I could see my way clear. Many Adepts and Mahatmas met me and shook me by the hand; then, a great many people met me, and were very glad to see me, and they said: "Now Madame is here. Come and talk to us," and I made reply: "I think it would be more appropriate that you should talk to me. What have you to tell me? You who have been here a good while," for I saw many that I had known years before, and some that I had known in my early days, even the days of my girlhood.

I looked at them all and was bewildered; but the Adepts and Mahatmas were uneasy and appeared to me rather sorrowful and crestfallen.

"Come, Madame," said they, "and talk to us, that our souls may revive with hope." Then they brought me to a large hall and it was filled with people. Of course I mean spirit people, for they were all out of the flesh as I was, and there were many on the platform who were going to talk to the people, and they seated me on the platform with the others, and I was more bewildered and dazed than before.

Then a Mahatma began to talk, and he asked how many of them had tried to rehabilitate themselves in the flesh, for the great law of reincarnation must be obeyed? And every spirit there raised a hand.

"You have all tried, then?"
A sighing chorus of assent was the response.
"And all have failed?"
Another assent more sorrowful than the last.
"Have you exercised your will power to the very utmost?"

Another deep-breathed assent.
"Let the person who has been here longer than any other, come forward and speak."

A tottering old man slowly made his way to the platform.
"How long have you been here?" asked the Mahatma.
"A long and wearisome time," answered the old man; "but I cannot say just how many years."

"When on earth you dwelt in India—you were a Hindoo?"
"Yes."
"And during all these years you have daily, almost hourly, tried your utmost to reincarnate yourself within the body of an infant of earth, that you might be young once more, that you might again be a child, a youth, a young man strong and vigorous?"

"Yes."
"And yet you have not succeeded and are still here?"
"As you see," dejectedly answered the old man. "I have spent all the time at my command, these many years, and yet here I am."
"And you have tried in all countries and among all peoples?"

"I have," answered the old man, wearily.
"Tell us somewhat about it, that we may discover where the trouble may be, the hindrance or bar to success."

"Well," said the old man, "at first I was full of hope and expectation. On earth I was poor and unfortunate, but not wilfully sinful, so I thought that in justice I ought now to be reborn into a family of high rank, consequently I sought out family after family where the birth of an infant was soon expected, and did my best to enter, or will myself to enter, its yet unborn body; but I found that each child, even then, had an individual spirit and soul of its own, exactly corresponding to the growth of its little fleshy body, and it was impossible for me, an old and sorrowful man ten—yes, even many more—to crowd myself into the little, tender, budding body and soul of an unborn baby; the spirit and soul of the babe filled its own body entirely."

"Well, I did not get discouraged for many a weary year, for I reasoned that, perhaps another spirit had already taken the body for its own. Yes, for a long time I thought thus, then I tried many and many a babe at the very moment of birth, thinking I would enter its body with its first cry; but the child was its own self and I was another and distinct individual."

"I felt more like taking the little wailing creature in my arms and comforting it, and I always went away balked and ashamed of myself. What had I, an old and experienced man, to do with a budding infant? I had been an infant once myself and did not need another experience in that direction; but, during all my earthly life I had been taught and fully believed in reincarnation; and each time I failed I concluded that I had not yet discovered the right one—and thus my time has been spent."

Tears rolled down the cheeks of the sorrowful old man.
"I have now made my last attempt," he added more brightly. "I have ceased to desire to live another life on earth. I do not need another fleshy body. I am done with the flesh and I am confident that I should not now stand before you a dejected and withered old man if I had listened to the voice of reason within my own soul and spent my time in acquiring wisdom here in this spirit realm. Yes, I have seen many, who have been here a much shorter period of time than myself, grow youthful, bright and beautiful, and they said: 'Come with us.' Re-

incarnation is all a fable. It is not true.' But I remained firm in my conviction and they passed on and left me."

"Would to God I had gone with them," groaned the old man. He then turned to me and extended his hand. "I am very glad that you are now here with us," he said, "but I fear we are in error."

"In order to be wise and happy," I said, "in order to reach Nirvana, you need a great many varied earthly experiences."

"Well, I thought so, too, but I am sorry to say I can no longer believe it. The power of my own soul begins to assert itself and I need not return into the flesh to gain knowledge or happiness. If I want to know anything I have but to put myself in rapport with one who does know, that which I desire to know and the knowledge is at once imparted to me." He sighed. "Oh, how much I have lost in time—in time in which I might have been gaining wisdom and happiness. 'Madam,' he continued, 'take my advice and lose no valuable time trying to reincarnate yourself.'"

But I was not yet ready to take the old man's advice, and he, soon after, left the hall. I turned to the Mahatma. "Have you been long here?" I asked.

"Yes, for some time," he replied.

"I should like to hear what you have been doing," I said.

"You shall," he answered, with a low bow. "I have not endeavored as yet to reincarnate myself. The fact is, although I firmly believe in the truth of it, I still have a secret repugnance to the flesh. I really don't want to live again in it or on the earth. You ask me how I have spent my time? Well, Madame, I have been working wonders for the Yogis of earth. I have been trying my power as a spirit to the utmost, and when I tired of the Yogis of India, I went to England and America. Ah, you shall praise me, Madame! My time has been well spent. I have been showing them what spirits can do."

"Well, what have you accomplished?" for he interested and pleased me far more than the old man had. This man appeared to be in the prime of life and very powerful, yet there was a sinister expression about his face that I did not wholly like.

"Well," said he, "I have materialized, as they call it, and made myself visible to many people. I have been performing wonders and miracles; playing musical instruments, ringing bells, rapping on furniture, lifting inanimate objects in the air, also people; tipping tables, controlling various media in various ways; carrying various things from place to place. Oh, Madame, my time has been well spent; besides, I have delivered long lectures through many sensitive persons whom I could control, and you may be sure I have preached and taught the truths of our grand religion enough to satisfy even you," and he bowed low once more; "besides, I lecture here to the spirits as often as I find time."

I did not then know why, but I felt uneasy.
"But have you gained nothing new?" I asked, "nothing beyond all this?"

He shook his head. "Nothing except that I have become very powerful—an Adept in all this work."

"Do you find great pleasure in it? Does it satisfy the great hunger of the soul?" My own soul was feeling quite hungry about this time. He looked thoughtful and somewhat dejected, I thought.

"Well, I have the satisfaction of proving immortality to the people of earth," he said. "That, surely, is of great importance."

"Yes," and I sighed also.

"I am doing a good work. My time has not been spent in vain, like the old man's time, who has just left us."

Yet this Adept did not satisfy my mind or even please me, and I could not discover much that was noble about him.

"When you have done with all this," I said, "what then?"

"Oh, the future must take care of itself. I cannot bother my mind about it. But you must come with me, sometime, Madame, and watch, and also help me with my tricks."

Tricks! The word grated harshly on my ear.

"Why call them tricks?" I asked. "You really do these things through the aid of an earthly medium."

"Some of them," he answered. "Yes, all of them, occasionally; but I must tell you the truth, Madame. When I cannot find all the conditions favorable, I control, or induce by suggestion, the medium to do them himself or herself and, of course, when this is discovered the people call it trickery, fraud, and this makes me unhappy as well as the person whom I control."

The spirits present were all listening to us eagerly.

"Well," I said, "in that case, the medium is not altogether to blame. There is a great truth, then, in hypnotic suggestion?"

"Nothing can be more true," he replied.

"Do you know, positively, of any spirit who has been able to reincarnate?" I asked.

"I am sorry to say, dear Madame, that I do not; although I fully believe in the truth of it."

"Then why do not you go, at once, and prove the truth of it?"

"Because the idea fills me with horror. I do not want to," and he shuddered. "Madam, with all my power, knowledge and attainments, I will not, if I can help it, become a drooping infant once more, to wearily and sorrowfully plod up through the flesh again—no not even to be a king, prince, or a multimillionaire. Madame, Madame! I hope I can be saved from such a fate."

"Are you satisfied, then, to go on as you are, simply performing tricks and controlling media to preach that which you do not positively know to be true?"

He shrugged his shoulders, and a murmur of dissatisfaction ran through the assembly.

"Perhaps," I said, as a thought struck me, "your former lives have not been as worthy as they might have been. It may be that you must take a lower position than that of a human being. It may be that you have thought too well of yourselves, all of you here assembled. Have any of you tried to incarnate yourselves within the animal kingdom?"

"Madam!" he cried aghast. "I have not tried, and I never will try, not even if I am never reincarnated again. My mind is, even now, trembling on the brink of despair. To simply perform wonders through a medium, Adept, or a Yogi, does not satisfy my soul; and you, also, Madame, will soon find yourself as unhappy as I am, or as the old man is. Not one of these people here has been able to reincarnate, and we know of no one who has been able to do so, and they all begin to have grave doubts about the truth of the matter, although they strive to keep up their faith and hope; still, I cannot now see wherein we should be at all benefited. Very few here remain long in the faith, however, and my own soul is trembling on the brink of doubt."

"Well," I said indignantly, "I know that reincarnation is a truth, and I am determined to be rehabilitated as quickly as possible."

Most truly yours, MADAM

(To be continued.)

I want it said of me by those who know me best that I have always plucked a thistle and planted a flower in its place wherever a flower would grow.—Lincoln.

Through zeal knowledge is gotten, through lack of zeal knowledge is lost; let a man who knows this double path of gain and loss thus place himself that knowledge may grow.—Buddha.

When bad men combine, the good must associate; else they will fall one by one by an unpitied sacrifice in a contemptible struggle.—Edmund Burke.

Learning without thought is labor lost; thought without labor is perilous.—Confucius.

Choose always the way that seems the best, however rough it may be. Custom will render it easy and agreeable.—Pythagoras.

NOT A GOD'S DESIGN.

Human Being the Image of the Divine.

ALL SIN, SORROW, SUFFERING ARE THE RESULT OF MAN'S IGNORANCE AND UNCONTROLLED SELISH DESIRES AND PASSIONS.

In The Progressive Thinker of date of March 30, Mr. Venning in his rejoinder to my criticism, has so thoroughly misrepresented my ideas of Being, of human nature, of law, and the values of human life, that I wish to make some statements which possibly may represent me truly, if any readers care to know.

First, I thoroughly believe that the Divine image, i. e., the higher qualities of being we reckon good, loving, unselfish (or altruistic) and noble, are innate in human constitution. Man is also an animal and subject, till the higher nature dominates, to the desires and passions which are uncontrolled and un-directed by his higher nature, make him the author of all sin, sorrow, and suffering.

I don't think any "God" designs and directs the strife, selfishness, oppression and sin that bring misery into human life. Mr. Venning says, "One would imagine from what she says that Mrs. Chandler regards God's government of the universe as a tyranny."

Imagination could hardly conceive a greater error of interpretation of my views. The universe is, to my conception, a demonstration of law, and this law is eternally operating to produce harmony, equilibrium. It is also a demonstration of the beneficence and the unstinted outpouring of love. Life is so profuse, so limitless in expression that millions, countless formless are brought forth, as it seems to our limited knowledge only by the ceaseless operation of creative energy. The countless blossoms of the apple tree which fall and perish, speak to me of the abundance of the marvelous mystery of life. There must be use and beneficence in this operation of energy. So, too, in the animal kingdom the same profuse expression of creative energy brings forth forms that fall of fruition. This does not prove that a "God" is engaged in destroying life.

A man cannot comprehend. But the Infinite Being, that all-pervading, all-sustaining life equally incomprehensible, of which every form that exists, and every human from lowest to highest grade of development is a part, an infinitesimal atom, appeals to my reason. This Infinite Being is, Principle, Life, Spirit, Love, Intelligence, Reason. Human being in process of development holds all these qualities. To know this I do not recognize responsibilities and obey its requirements is the true progressive life, not "obedience to those above us."

Till reason, knowledge, love of truth and right are, sufficiently unfolded, man's ignorance will bring sin and suffering. Till he realizes that doing what causes misery to others must make him miserable, sooner or later, he will continue to oppress, enslave and slaughter fellow-beings, he will continue to sin and sorrow and suffering will abound.

The law, "God," as we now call it, can intervene between cause and effect. There is no "God," and no law of being that exempts human beings from responsibility, or from the consequences of ignorance and transgression of the laws of the higher nature of man. The Eternal Godness is the Supreme power dominating and overruling even the errors of human ignorance.

The government of the universe a tyranny! The government on operation of the universe is the order and harmony of science. Man, feeble, ignorant man is by the government of the universe endowed with the liberty of choice. When he knows, is perfectly aware there is right, and justice, and loving kindness in one course, and injustice, unkindness and untruth in another, there is no power in the universe, and no "God" compels him. He takes the course he chooses. No, there is no tyranny in the government of the universe, but eternal goodness allows no escape from the consequences of man's choice, no development of science. Man, feeble, ignorant man is by the government of the universe endowed with the liberty of choice. When he knows, is perfectly aware there is right, and justice, and loving kindness in one course, and injustice, unkindness and untruth in another, there is no power in the universe, and no "God" compels him. He takes the course he chooses. 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SATURDAY, APRIL 27, 1901.

The Jesuit Hardouin.

One of our oldest patrons writes inquiringly of Hardouin. He wishes to know when and where he lived, and what he taught, and where his works can be obtained.

Jean Hardouin was a native of Brittany, born in 1644, and died in Paris in 1729. He became a Jesuit, and finished his classical studies at the French capital. He prepared Pliny's Natural History in five volumes for publication. In a work on Chronology and Numismatics, published in 1693-7, he maintained that of all the ancient classics none are genuine but Homer, Herodotus, Cicero, Pliny the Elder, the Georgics of Virgil, and the Satires and Epistles of Horace. He claimed the monks of the 13th century had fabricated all the others, and reconstructed ancient history. He rejected as spurious all the reputed remains of ancient art, together with the inscriptions and coins which are attributed to classical times.

Hardouin maintained with great earnestness that the Septuagint version of the Old Testament, and even the Greek text of the New Testament, were fraudulent. The latter he insisted was originally written in Latin, and that the Greek was an impure translation. Chambers says: "The erudition of Pere Hardouin was beyond dispute, and most of his works are of great historical and critical value. His edition of Pliny, five volumes, is a prodigy of learning and industry. His great 'Collectio Conciliorum,' 12 volumes folio, is a work of great learning and utility."

Dupin, the eminent French statesman and lawyer, said of Hardouin: "He is among the very first scholars of his learned brotherhood—the Jesuits." It is claimed by churchmen that Hardouin was compelled to recant his opinions, but he reproduced them in subsequent works.

We learn as we write that Williams & Northgate, of London, will possibly be pressed at an early day in an English translation of Hardouin with copious notes. If so it will be the first time it has appeared in our native tongue, and its sale will be immense; for every library, every preacher, and every independent thinker, will need a copy. We don't know of but one copy of Hardouin's works in the United States, and that is in the Congressional Library at Washington.

Our sources of information for this article are the Encyclopedias.

A King Within a Kingdom or Republic.

Bishop Hoadly, an English ecclesiastic, preaching before George I, asserted the supreme authority of Jesus as king, in his own kingdom, and over his own subjects. He denied that Jesus had delegated his authority to any one, and claimed all Christians were subjects of the church, of which Christ is the head, and was amenable to no other authority.

This is substantially the position assumed by Christian missionaries in China. They induced the treaty-making powers to recognize and engrave this feature, in their treaties with the Chinese government. The missionaries claimed all the members of the Christian churches, without regard to sect or nationality, were excepted out of and were no way responsible to the constituted authorities.

The effect was to clothe the missionaries, as representatives of King Jesus, with exclusive control over all native and foreign Christians. They were not amenable to civil power, and however great their crimes only the Christian missionaries, the vicegerent of King Jesus, could take cognizance of their acts.

This, it is claimed, was really the base of the Boxer uprising. They could not submit to such a flagrant outrage on their government.

Now this is just exactly what "God, Jesus Christ and the Bible" in the American Constitution would mean. It is declared that the Bible is law, superior to all earthly laws or constitutions, and exempt churchmen from the effects of civil law.

Defeated time and again they "bob up serenely," bill in hand on the floors of Congress, and demand the recognition of their king.

Should the agitators at any time succeed in their crimes only the Christian missionaries, the vicegerent of King Jesus, could take cognizance of their acts.

The Wall of Despair.

Rev. Dr. Wm. V. Kelley, in a late number of the Methodist Review, his eyes evidently overflowing with tears, and his future black with apprehension of approaching direful evil, discoursing on the higher criticism, let himself loose in the following mournful strain:

"The extreme ideas preached by many of the higher critics, have, as a rule, paralyzed spiritual growth and retarded the revival of religion. Wherever such views have obtained a firm foothold not only conversions have ceased to be numerous, but even church attendance has greatly fallen off, reverence for the Bible as the inspired word of God has manifestly decreased, and the belief in prayer has been weakened; in fact, the prayer meeting itself has been either directly discontinued or changed into a semi-social gathering. The cardinal doctrines of Christianity, as held by those who have been famous as evangelists and soul winners, are no longer favorite themes for sermons. Sin, as an awful crime against God, and something deserving punishment, is rarely dwelt upon. Calvary has been relegated to the background. There is an awful indifference to what was held by the fathers as some of the most important doctrines of Christianity."

The editor of the Northwestern Christian Advocate, in commenting on the words of Rev. Kelley, says they are just what has been in the hearts, and on the lips of many ministers and laymen of all churches for a long time. But let us quote the reverend editor:

"We are compelled by what seems to us positive evidence, to agree with Dr. Kelley that the discussion of the themes of the higher criticism has brought a chill upon the evangelical life of our churches, and that while this is not the only cause for the decline in revivals of religion it has been one of the leading causes. Every intelligent Christian recognizes the value and importance of the most critical investigation of the integrity of the Scripture record, but much of the Biblical criticism has been so presented as to make the impression that the Bible is no longer the word of God, and that its utterances may be accepted as those of any other book. Some ministers not only have failed to maintain the eternal truths which they once believed they were called upon to preach, but they have made the mistake of discussing such themes before congregations of people who were unprepared to grasp their full meaning, and most of whom not only cared nothing for them but desired to be fed upon spiritual food."

Gentlemen, as we have begged you so often: Amend your barbarous creeds, concede your inerrant Bible is the very imperfect work of very erring men, and that God had no more to do with it than with any other book; in short "tell the truth," and though you can never regain your lost vantage-ground, yet if you build anew along common sense lines, using the teachings of Nature as guide, you may, for social purposes, preserve your churches for a score or more of years. If the Devil you have preached into your church structures can be driven out by fumigations, they may be useful for school purposes, so don't wholly despond.

Advice That Is Always Good.

Some years ago there was a lady contributor to a Liberal journal whose special delight it was to criticize, in severest terms she was capable, every correspondent who chanced to differ in opinion from her. With good command of language she made it absolutely hot for every one who wrote along lines of thought she did not approve.

A pleasant personal correspondence for a long period had passed between the belligerent lady and the writer, so we ventured to suggest as a journalist of long experience, that she would do the cause she had so earnestly at heart far better service were she to assail the great errors which control the religious world, and which we all hope to see corrected, and leave the trivial faults of correspondents alone. "Even if they do entertain mistaken opinions of what we deem history, or think some hero of the past a bigger man than we do, it will be better to correct those errors by presenting facts, instead of a personal assault on the mistaken writer, denouncing him as an ignoramus, a drunkard, a libertine, or other obvious designation."

The good lady replied that she had won all her laurels as a writer for the press, by her ability to make her opponent look ridiculous in the eyes of her readers; that she possessed special ability in that direction, and never enjoyed herself more than when her victim was writhing under the torture of her pen.

Again we replied: "That journalist did himself and his patrons a grievous wrong in giving place to your communications. You enlighten no one, but are the instrument of discord, vexation and unhappiness."

More than twenty years have passed during all which time we have not heard nor seen one word from her. She may have joined the "immortal caravan" that people "the silent halls of Death" for aught we know; but we are quite sure her hysterical pen has been allowed from some cause, to repose, and her squirming victims have escaped the torture she knew so well how to afflict with her unwisely directed trenchant pen.

With no particular person in view, yet we would repeat the advice given Mrs. Hoadly, whether editor or correspondent. Assail wrong and falsehood with all the ability and energy at your command. Make vice appear hideous as it is, and falsehood despicable; expose the errors of the past or the present; exalt Truth and enshrine it with the divine; but leave persons, their mistakes and their foibles alone, yet show them by example and simple correction of their faults the real truth, preeminently at the same time, that the matter of history, whether secular or religious, the wisest may be deceived, and they who pose as scholars are liable to be misled, and accept for truth that which is egregiously false.

Inquiry of the Eastern Traveler.

"Who occupies that beautiful mansion embowered in verdure I see on the elevation yonder? He must be very wealthy."

"That is the residence of the missionary, a contribution from the church. He gained one convert, an intelligent little native woman who has kept house for him, during the last three years, and that some of enchantment, with annual contributions to sustain it, is his generous reward."

A Retort on the Cleric.

Talmage says, "trouble was sent upon earth that we may be reconciled to leave it and go to heaven." The Truth-seeker says: "On the same theory doubtless Talmage was given us that we may have less prejudice against meeting the Devil."

Legal Quackery.

The medical profession, like orthodox churches, is continually laboring to hedge itself against all outside competition and criticism. With each session of a State Legislature it manages to have bills presented, with severe penalties attached, shutting out those from medical practice who are not in the guild. Professing a great desire to protect the people from quackery, the doctors' zeal show their ambition is to monopolize the healing art, and keep all but the favored few from practicing it.

We are very willing to concede the invaluable services of the educated medical practitioner. The world has been greatly aided in its advances because of his labors, and it could not get along but for the skill of the Doctors; but they claim too much, are unwilling to accept a remedy not of their school, and they practice "fads" prejudicial to the public welfare.

A lady patron wrote some weeks ago that she was threatened with appendicitis. We wrote immediately: "Tell the Doctor to cut your throat if he will, but don't on any consideration submit to a surgical operation, for it is not only useless but the chances are two to one you will never recover from the operation." Since then the following from the Cincinnati Enquirer, quoting a letter from a prominent physician of Mansfield, Ohio, has come to hand. Read it, and while doing so please remember, this appendicitis fad is only one of scores, which are harped upon to frighten the gullible into surgical operations to aid in the expansion of depleted purses:

"From the record of deaths that have followed the operation for appendicitis it ought to be made a crime for a surgeon to perform it. There is not a case on record where it can be positively shown that appendicitis, without an operation, ever caused death. Autopsies have shown discolored intestines, it is true, but I defy the fraternity to show an instance where the inflammation or suppurated of an appendix disclosed by an autopsy is creditably recorded as the cause of the death. Every death on record directly accredited to appendicitis is where an operation was performed, and 60 per cent. of those operated on died. In every record, where death followed the operation the patient is reported to have had appendicitis. What an appalling record of a murderous fad confronts us when we look up its history!"

"The vermiform appendix has the least vitality of any part of the whole viscera, yet the ignorant and dangerous novice with a knife is trying to tell the world that it is so dangerous that at the first suspicion of its inflamed condition, the patient should submit himself to an operation under which 60 per cent. die."

"It is no less than deliberate murder. It has only been within the last 25 or 30 years that the world ever heard of appendicitis. Then all at once it was discovered that grape seeds were the cause of it. Then the butchers commenced to sharpen their knives. Some man or woman of sedentary life would neglect their bowels. A fullness and a pain would appear in the abdominal region. A quart of warm water, a little soap and a syringe would have cured it in ten minutes. But they call the surgeon; then they call the undertaker. He died of that awful malady appendicitis. He had gone the grape seed route. It would have been more humane to have cut his throat. Death was equally certain, and would have been quicker and much less painful."

"Legislatures will never do their duty until they stop the murderous practice by making it a felony punishable by imprisonment in the penitentiary. The fad will go as it came."

Facts, and a Lesson Therefrom.

The following valuable facts were gleaned from the annual report of the American Bible Society, just made public:

There were in all 183 Protestant missionaries, women and children, massacred in the Boxer uprising in China, while it is claimed 40,000 native converts were slaughtered.

The most mournful loss, if judged by the space occupied in telling it, was the destruction of 100,000 volumes of the Holy Scriptures, of which "The actual loss to the society will not be less than 8,000 or 10,000 gold dollars, including the necessary expense of getting workers to places of safety and back again to their homes."

The report failed to tell the cost to the allied powers, aggregating many hundreds of millions, incidental to the effort to Christianize China; neither did it tell of the millions of unfortunate heathen, who perished by violence, disease and famine, nor of the vast wealth wasted by them in a futile attempt to preserve the integrity of the oldest and most populous empire on the globe. And this, probably, because "Pagans have no rights Christians are bound to respect."

Had those slaughtered missionaries and their assistants carried out in practice that Golden Rule they borrowed from Pagans, taught in China some 500 years before the alleged birth of Jesus, they would not have entered on their proselyting tour to a distant country; but would have labored to suppress the vice which is rampant in all Christian countries. Following the direction of their Master, they would cast out the beam from their own eyes before attempting to pull the mote from the eyes of others.

Transubstantiation.

The Council of Trent, at its 13th session, chap. 4, declared:

"By the consecration of the bread and wine the whole substance of the bread is changed into the substance of the body of Christ, and the whole substance of the wine into the substance of his blood, which change is properly and truly called Transubstantiation by the Holy Catholic Church."

During the reign of Henry VIII, what is known as the "Bloody Statute, or Law of the Six Articles," was enacted, which punished with death all persons who should deny the doctrine of transubstantiation.

Laws of a like character, enforced with imprecations and the most painful of deaths, made the horrible features in the present creeds, now so revolting, which the independent and thoughtful clergy are of late repulsing in such large numbers, and they made the church a place of terror to the people, and the most obnoxious of those laws from time to time, or the failure in new States to re-enact them, has allowed men to think and express their views to others, without danger of torture, confiscation of estate and death, hence the present age is what it is. When reason shall gain entire ascendancy very little of church teaching will remain to curse the world.

Romanism Greed and Gull.

Mr. W. E. Curtis, the special correspondent of the Chicago Record-Herald, states that "on the 30th of June next, in obedience to an act of Congress, all government aid to sectarian schools for the Indians or religious missions among them will be terminated, but assurances have been given by the boards of management of the different denominations that their work will continue without interruption and at their own expense. In former years large sums of money were paid to the various religious denominations for sectarian schools, but since 1894 most of the appropriations have been cut off. The Presbyterians and Congregationalists declined to receive government appropriations that year. The Methodists, Friends, Lutherans and Unitarians withdrew in 1895, the Episcopalians in 1896 and during the last four years no denomination except the Catholics has been accepting government money."

Last year the appropriation for the Catholics was reduced to about \$60,000, where in 1895 it amounted to more than \$400,000. The total amount of money paid by the government toward the support of church schools among the Indians since 1890 has been over \$5,003,708, of which the Roman Catholics have received \$3,959,648. The Baptists are the only large denomination that have always conducted their Indian schools with their own money and have refused all government aid."

While the Protestant sects, one after another, have become ashamed of this system of robbery of the people, the Roman church would, without doubt, continue to take the people's money, "world without end," to carry forward the purely sectarian purposes of the church. Not one of the ecclesiastics of that church, whether of high or low degree, would harbor any qualms of conscience in accepting and thus using the money of the people's money. In their way of thinking, it is "the church's" right to take and keep all they can get, for the furtherance of the church's work. Nearly four million dollars since 1880, largely, or mostly, money from the tax-paying Protestants and non-Romanists of all classes and kinds; and it is all right and proper from Rome's point of view.

But it is simply robbery, after all, and it is well and just that our government should no longer allow the system to be continued.

In further exemplification of Romanism greed and greed, a convention of delegates from Catholic colleges, during the session just held in Chicago, reiterated the "demand" for state aid to parochial schools, the only excuse for the existence of which schools is that children may not be Catholics. As for other education, it is admitted that public or common schools are superior to the parochial schools.

But Rome wants to educate children to be Catholics, above all else and all other education, and for this purpose is willing, ready and anxious to reach its avaricious hands into the public treasury and filch other millions of the people's money, to build up Romanism at the public expense.

A quart of warm water, a little soap and a syringe would have cured it in ten minutes. But they call the surgeon; then they call the undertaker. He died of that awful malady appendicitis. He had gone the grape seed route. It would have been more humane to have cut his throat. Death was equally certain, and would have been quicker and much less painful.

"Legislatures will never do their duty until they stop the murderous practice by making it a felony punishable by imprisonment in the penitentiary. The fad will go as it came."

The true Catholic believes that the earth belongs of right to the Catholic Church, and that the state is secondary and merely a tool to carry forward Rome's behests.

Resolutions were passed by the Convention deploring the tendency toward absolute state control in education. Absolute church control of education is the only control that will satisfy the Roman church.

A New Why for the Wherefore.

Rev. Dr. Donald Sage Mackay, in College Church, Fifth avenue, New York, two Sundays ago, is reported by the press as saying:

"I venture the assertion there never was a time when shame was a more controlling influence of restraint in matters of religious conviction than now. It is shame, not fear, not belief, that lies at the roots of our religious indifference. Men are ashamed to be Christians. They are not skeptics or unbelievers, they are simply ashamed. Men are ashamed of the criticisms and contempt which they may incur from their associates or friends."

That is "the kindest cut of all." Is it possible a religion which lately dominated the globe; whose subjects were the special pets of heaven; whose prayers were reputed to reverse the laws of Nature; who rewarded believers with the joys of heaven, and tortured skeptics with Almighty wrath, came pantoned with Devils; have fallen into their Master's hands, and are now ashamed to be seen in Christian company? That is just what the preacher said, in substance, and we hope he does not lie. If the statement is true it is in harmony with a multitude of other evidences, and shows the end of superstition is near. Bless God.

Laborious Toil of the Missionary.

Mrs. Evans' writing from Germany to the Truthseeker, gives us an idea of the missionary seen in his field of labor, as told by Frank J. Bullen, whom she quotes:

"I shall never forget going ashore at a place not distant from the one just described, one Sunday morning to visit the mission station. It was a church mission, and a very handsome building the church was. By the side of it stood a two-story glass and iron building, containing a perfect paradise of tropical flowers. The somewhat intricate service was conducted and the sermon preached entirely by natives—very creditably, too. After service I strolled into the parsonage to see the reverend gentleman in charge, whom I found supporting his back on a long chair, with a glass of brandy and soda within easy reach, a fine cigar between his lips, and a late volume of Ouida's in his hand. All very pleasant and harmless, no doubt, but hardly reconcilable with the ideal held up in missionary magazines."

Mansell's Almanac for 1901, is now ready for delivery. It is certainly very valuable. Price 25 cents.

THE FINAL DECREE

Of Judge Stein, in the Case of the Illinois State Spiritualists Association.

At a term of the Superior Court, held in and for the County of Cook, in the State of Illinois, at the Court House in Chicago, the fourth day of March in the year 1901.

Present: The Honorable Philip Stein, Judge, etc.

George B. Warne, James Freeman, Ella M. Johnson, Ervin A. Rice, Orrin Merritt, Hiram Eddy, and M. W. Packard, vs. In Chancery and at Law.

Elliott N. Geer, D. Stearns White, David Gilmour, D. W. Shoudy, Mrs. M. E. Shoudy, Mary O'Connors, John W. Smith, Mary Lyons, Robert H. Smith and Laura G. Fiken.

A controversy having arisen between George B. Warne, James Freeman, Ella M. Johnson, Ervin A. Rice, Orrin Merritt, Hiram Eddy and M. W. Packard of the one part, and Elliott N. Geer, D. Stearns White, David Gilmour, D. W. Shoudy, Mrs. M. E. Shoudy, Mary O'Connors, John W. Smith, Mary Lyons, Robert H. Smith and Laura G. Fiken of the other part, respecting the right in law and equity to the occupancy, possession, control, user, title, offices, franchises, name and franchises of the Illinois State Spiritualists Association heretofore duly incorporated under the laws of the State of Illinois by certificate and articles of incorporation.

Recorded by the Illinois State Spiritualists Association, on the 16th day of July, 1890, to G. L. S. Jenifer, D. S. Hill, D. S. White, George F. Perkins, George V. Cording, George B. Warne, and David Gilmour, which said certificate and articles of incorporation were duly filed for record in the Recorder's office of Cook County, and recorded upon the 14th day of September, 1890, in book 77 of Corporation Records, at page 882; and said matter in controversy respecting the said right in law and equity to the occupancy, possession, control, user, title, offices, franchises, name and franchises of the Illinois State Spiritualists Association, and none other, having been by said parties duly submitted to arbitration to the Honorable Philip Stein, one of the Judges of said Superior Court of Cook County, orally and without formal pleadings; and said matter in controversy having been referred to the said Arbitration to Arbitration herein, and the evidence documentary and oral taken and heard in said matter, and having been argued by counsel for the respective parties, and the Court having duly considered the same doth find that it has jurisdiction of the parties and of the subject-matter of said matter in controversy.

The Court further finds that the said George B. Warne, James Freeman, Ella M. Johnson, Ervin A. Rice, Orrin Merritt, Hiram Eddy and M. W. Packard are in law and equity the duly and regularly authorized and constituted officers and directors of the Illinois State Spiritualists Association, and that they and their successors in office are entitled in law and equity to represent, perform and exercise the corporate functions, offices and franchises of said Illinois State Spiritualists Association, and to bear, possess and use the corporate name Illinois State Spiritualists Association.

The Court further finds that the said Elliott N. Geer, D. Stearns White, David Gilmour, D. W. Shoudy, Mrs. M. E. Shoudy, Mary O'Connors, John W. Smith, Mary Lyons, Robert H. Smith and Laura G. Fiken are not entitled in law or equity to represent, or to be, or to exercise or perform the corporate functions, offices and franchises of said Illinois State Spiritualists Association, and to bear, possess and use the corporate name Illinois State Spiritualists Association.

The Court further finds that the said Elliott N. Geer, D. Stearns White, David Gilmour, D. W. Shoudy, Mrs. M. E. Shoudy, Mary O'Connors, John W. Smith, Mary Lyons, Robert H. Smith and Laura G. Fiken, their associates or predecessors did on or about November, 1893, unlawfully claim, pretend, advertise and hold themselves out to the public to be the duly elected and qualified officers and directors of the said Illinois State Spiritualists Association, and did unlawfully claim, pretend and undertake to exercise the functions, offices and franchises of said Illinois State Spiritualists Association, and did unlawfully bear, use, possess and assume the corporate name, Illinois State Spiritualists Association, and did from and after said November, 1893, hitherto unlawfully claim, pretend, advertise and hold themselves out to the public to represent and to be the Illinois State Spiritualists Association, and did hitherto so unlawfully bear, use, possess and assume the corporate name, Illinois State Spiritualists Association.

It is therefore ordered, adjudged and decreed that the said Elliott N. Geer, D. Stearns White, David Gilmour, D. W. Shoudy, Mrs. M. E. Shoudy, Mary O'Connors, John W. Smith, Mary Lyons, Robert H. Smith and Laura G. Fiken, and each of them, his or her or their successors, agents, and representatives be perpetually enjoined and restrained from exercising, performing or undertaking to exercise or perform any and all the offices, functions or franchises of the Illinois State Spiritualists Association, and that they and each of them, his or her or their successors, agents, and representatives be perpetually enjoined and restrained from holding themselves out to the public by means of advertising by circulars, writings, or printing, or in any other manner or form whatsoever, to be or to represent the Illinois State Spiritualists Association, or to be the officers, directors or managers thereof, and that they and each of them, his or her or their successors, agents and representatives be perpetually enjoined and restrained from using or employing the name, designation or title Illinois State Spiritualists Association, or any other name, designation or title so like and similar thereto as to be liable to be taken and understood by the public as and for the Illinois State Spiritualists Association; and it is ordered that a writ of injunction be issued by the clerk of said court in accordance with the findings, orders and decree of the court herein.

It is further ordered, adjudged and decreed that the said George B. Warne, James Freeman, Ella M. Johnson, Ervin A. Rice, Orrin Merritt, Hiram Eddy and M. W. Packard for the use of the Illinois State Spiritualists Association, have and recover of and from the said Elliott N. Geer, D. Stearns White, David Gilmour, D. W. Shoudy, Mrs. M. E. Shoudy, Mary O'Connors, John W. Smith, Mary Lyons, Robert H. Smith and Laura G. Fiken, jointly and severally, the costs of this proceeding and that they have execution therefor.

FOREWARNED BY ADVENT OF A BIRD

Six weeks before his accidental death, says the Denver (Col.) Post, Roy Kendall, son of A. M. Kendall, a miner of Colorado City, knew he was to die, knew how he was to die, and knew many of the circumstances to be associated with his death. Moreover, what is more marvelous, he told of a strange bird that was to come to him at the time of his death. As a matter of fact, he did come to the home of the Kendalls two hours before the death of Roy Kendall. These events happened over two years ago. Last week, on April 4, another bird came to the Kendall home, tapping on the window pane as did the visitor two years ago. The last bird was a carrier pigeon, much buffeted by the wind, and is now in the possession of the Kendalls.

Why has the visit of a little bronze and dun colored carrier pigeon, seemingly so frail that the pressure of two hands can crush it, brought about terror to the family of A. M. Kendall, of Colorado City?

That is a question for wise men. Mrs. Kendall cannot say, although she pales and shudders when she remembers how on the night of April 4, when the snow was flying before a high wind, a gentle tapping and a brush of wings came to the window of her little home.

Was the pigeon a bird of ill omen? Will it bring calamity to the home of the Kendalls? That is what Mrs. Kendall fears, and because? Because just two years and six months ago, to the same window, a similar visitor came tapping and brushing against the pane and two hours later 13-year-old Roy Kendall, her only son, lay bleeding and crushed, in a helpless mass, under the feet of a horse.

The arrival of the pigeon last week at the Kendall home was during a fierce snow storm. Mrs. Kendall went to the window in response to the continuous tapping and beheld a bird trying to gain admittance. The visit of a bird was a messenger of death and because his visit was predicted for six months by Roy Kendall.

More, Roy Kendall told to his friends even the details, the circumstances, that were to be connected with his death. He told his mother, his father, his married sister, on numerous occasions too often and with too much vividness was about to happen. Two years after the affair, when rational explanations are sought for by unprejudiced investigators.

This is why Mrs. Kendall fears that the visit of a pigeon may mean the death of another member of her family.

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The story of the death of Roy Kendall on October 20, 1898, and of the circumstances leading up to it, is one so full of the mysterious, the weird, the inexplicable, that even Prof. Thomson Jay Hudson and his scientific demonstration of a future life, would find difficulty in giving an explanation satisfactory to the skeptical.

So powerful is the influence of the events connected with the boy's death upon the members of his family, that shortly after it happened a complete record in writing was made of every circumstance.

This record was given to a friend of the family for publication. But, as if some fatality followed even the possessors of the record, the friend died before she was able to have it published.

In company with his father and his dog "Rags," Roy Kendall was hunting rabbits. A burrow had been discovered under a huge rocky ledge in a canon known as Red Rock, about one-half a mile from the Kendall home. While examining the burrow a heavy mass of the ledge broke loose and fell upon the boy. Roy Kendall was killed and the dog so badly injured on the head that it was two months before he was fully recovered, one of his eyes remaining all that period sunken far back in his head. Roy Kendall knew he was to die, knew he was to be crushed under the ledge, knew that "Rags" was to be with him, was to be injured but was not to die. And when he told of these things he also told of the bird that was to come to him when he died.

The premonition came to the boy as a dream, first vague and unreal but gathering vividness and detail with repetition as the time approached. After the accident his sister, Mrs. Hattie V. Metcalf, reduced all his statements to writing.

"It was the same story," said Mrs. Kendall, "the same story almost every day."

"Oh, mamma, I had, oh, the rock, the rock! It won't hurt you, will it, mamma? It mustn't fall on you, too. Oh, such a dream. I went away somewhere with paps or Rags, I don't know which one it was, and all at once a dark came over me and I couldn't breathe. I can't breathe now, mamma, it was so awful. Then a great bird came and said it would take me out of the place and give me a pair of wings, and it did, too. Oh, we were away ever so far, where the music was."

"Yes, Ragsie, it was you who was with me; now I remember. It buried you, too, only you didn't go away with me, did you, Ragsie?"

"Then," continued Mrs. Kendall, "my boy would become

Some Very Practical Thoughts by Sar'gis.

To the Editor:—During a recent call on The Progressive Thinker, you asked why Sar'gis had stopped writing, and insisted he should begin again. Writing for the newspaper is of two kinds—when you are obliged to, and when you have something you want to say. As the last governs in this case, the fact answers your question. And even now when endeavoring to comply with your request a topic is not readily found.

But in looking over back numbers of The Progressive Thinker, some articles on Mediumship attracted attention and afford a subject for some remarks. In one of the articles such mediums as Home, the Eddys, the Davenports, Slade, Colchester, Charles Foster, Harvey Mott, Harry Bastian, and others were mentioned, and also the singular story of the medium Richard Gell, of the "stone hand." The mention and recollection of such mediums and those days have made the atmosphere not only reminiscent, but full of the spirit of then and now.

What a zeal there was then in the ranks. People would go miles to a meeting, and hundreds and thousands of miles to a medium. For example, the writer went hundreds of miles to Memphis, Missouri, a small country town, to see Mott. People were there from Philadelphia and Boston, San Francisco, England and the Sandwich Islands, staying days and weeks to attend Mott's seances. Mott was a plain, country-raised Missouri boy—and a recently discharged cavalry soldier in a Missouri regiment. No one but a fool, a bigot or a pharisee who ever saw him, ever thought of questioning the manifestations through his mediumship. Yet these and those who never saw him proclaimed him "a fraud," and subjected him to all those "scientific tests" we hear so much about. He was handcuffed like a criminal, laid on his back and fastened with chains to the floor, gagged and subjected to every disability a "respectable public" could invent. Even a prominent member of the Spiritualist press connived at syringing him with aniline dyes to impeach his good name. Yet, now that he is dead, his name is invoked by this same class to by contrast throw discredit on others. Mott was a fraud when in life—canonized as a wonderful medium now, and extolled for his truth when it serves the purpose to decry the living.

And what was said of him was in kind meted out to the whole list of those mentioned.

There is a phase or freak of human nature that helps to this condition of things: A story told of an empty tomb, a couple of days after a man had been laid in it, the foundation of the Christian faith in the immortality of the soul. If it was an occurrence of to-day a search-warrant would be sworn out for the nearest medical college, or an arrest of some fellow on a charge of body-snatching, or of the magdalen as an accessory after the fact. So it is with some people now-a-days—they can believe almost anything they cannot see, but doubt everything that appeals to their own senses. Perhaps this is a wise provision of nature—in some cases.

Of akin to this is the habit of some Spiritualists and even of some connected with the press. If a medium appears in Europe, as a manifestation in Germany, or before some noble or nobility, it is paraded and exploited, though really inferior in power and clearness to almost daily occurrences in our own country. This has been notably so recently in regard to spirit photography.

And here is a case that can be given without the indecency of personal mention, as every intelligent reader will recognize the facts at once: The press spiritual has for a year or two been generously filled with rightful eulogy of the work, experiences and convincing proofs of Prof. Paul Gibier, "from the Pasteur Institute of Paris." For two or three years this eminent scientific man was engaged with a well-known medium in his experimental studies. And this same medium had been denounced and "exposed" as

a "fraud" from San Francisco to Boston. Yet, though the work of Gibier is extolled as a triumphant scientific testimony to the truth of spirit and its phenomena, they have no word as to the medium through which it came. The odium cast upon her for a score of years is still there—so far as they are concerned. Every word of this, Mr. Editor, is true, and it is to the friends of The Progressive Thinker a source of glad congratulation that this injustice does not lie at its door.

This incident is introduced, not for unpleasant comment, but as a sort of pointer to what is now absorbing so much attention, "the decline of local societies." Or in other words the unresponsive condition, temper or attitude of the mass of Spiritualists to the demands of our so-called leaders. It is the same complaint we hear from the pulpit as to the decline in church attendance. Both come from the same cause—the mental food furnished does not supply the wants of the people. In the one case it is said there is an indifference to the truths of the gospel. In the other that people prefer phenomena to the higher teachings of the platform. Both are true and both are untrue. True, that what is given is not satisfying; untrue, that they do not desire the higher, if it was given them.

In the churches the world has outgrown the fall of man, total depravity, original sin, the blood atonement, hell and all the logical results of such dogmas—along with a never brood of absurdities, immaculate conception, miraculous generation and birth, or the new chemistry by which wine is given red and white living corpuscles, and roller-made flour and lard changed into a meat ration, essential to immortal health. These have been set aside by the common schools that have brought the tools of thinking into general use. When people can sit at home after six days of active labor and employment, and read in the morning paper or magazine, filled with the activities of the world, science, art, discovery, philosophy and progress, they will not go to the trouble of putting on club-clothes and sitting for a couple of hours listening to these antiquated tales that cannot be rationally thought about, let alone believed. When hell was abolished by the raps, and the Devil's funeral over, the world no longer attended church through dread or duty.

And in this direction is one reason or cause for the complained of "decline in local societies." Just in degree as the society imitates the church in its methods and ministrations, will the same result be seen and the same complaint heard.

It is simply ignoring the evident to overlook the fact that a portion of Spiritualists, those in the self-created positions of leadership and assume the role of the church clergy, are working for organization on ecclesiastical models. Already they have "churches," their speakers with the "Rev." prefix to their names, and even tailor-made costumes for public occasions. And they belabor the rank and file with all the sanctified airs of shepherds of the priestly orders. But the rank and file, recently escaped from this sacerdotal dictation, will never submit to it again. Nothing can ever coerce them to countenance it. And when they refer to the early spirit and zeal for contrast with the now, they overlook the fact that it was this very sense of emancipation from the dictation of superior orders that inspired their enthusiasm. Then every one stood on his own feet, mediums on their own phase, and fraud got no advertising. The spirit of those days was iconoclastic and apostolic. Our presidents, editors and speakers did not scold, beg for money as a business, denounce their hearers and friends as stingy, nor did they measure sincerity by the size of the contribution. Neither did the dissemination of its truths assume the form of official position or the color of an industry. The church whose forms and methods we are belabored to

assume is primarily and concretely an organized industry, bed, board and clothing in return for talking to us about things one man may know as well as another. That is not the objective of Modern Spiritualism. It was this very abuse of the messages of spirits in the centuries preceding the revelation at Hydesville. Professional religionists kept the true interpretation from the masses for ages. Common schools and the rendering of the alphabet in sound by Morse, whereby people distant from and invisible to each other could converse, made the mission of Modern Spiritualism an intelligible and practical thing of itself, by itself and without any other interpreter than itself. Let us keep it there. The only patent or diploma of a teacher is the ability to talk sensibly from these simple facts. Mediumship is the one practicable channel of knowledge—for it affords the spirit the chance to speak for itself. Take a thousand Spiritualists anywhere, and nine hundred and ninety-nine were made so by phenomena demonstration. And in the very nature of things it will be so forever. Then why this sneering and this suspicion of our only proof, by poisoning the minds of people against phenomena through the in season and out of season jeremiads about fraud.

One of the most potent influences in the decline of local societies is this very attitude of suspicion engendered in the minds of Spiritualists by the incessant ringing of the fraud changes. Any one at all in touch with the rank and file sees and senses this fact. It was not so once, and is so now only because our own literature is tainted by it. It may seem like courteship to say it here, but The Progressive Thinker should be congratulated on its freedom from this begging mood followed by scolding and even abuse at the want or size of contributions. It is not the purpose or wish to censure here, but it is a dull perception that cannot see that this chronic habit of the official press is one of the influences in the very decline complained of. No newspaper, no speaker, no missionary, no leader, no medium has any warrant to demand support or complain of its want. The favor of the public or of the individual is a favor dependent on how their wants are met. The clergy for centuries have demanded support because of their office, and now complain because their own shortcoming in meeting the demand of the pews is leaving them empty. Spiritualist leaders, teachers, editors, must profit by this example or meet the like results. The old time meetings met the popular demand, hence the zeal and fervor so much emphasized by the want of to-day.

The Gibier illustration is used not to quarrel or rebuke, but to illustrate. Not a ten-years' Spiritualist of any general knowledge of things but will recognize the fact, and there are many more in kind. Because they do not rush into print and criticize and complain is no reason they do not observe and think. And so knowing and thinking, they do not feel like taking teaching from those open to such shortcomings.

Spiritualism has outgrown leading strings, and the sooner this is understood the better. The men and women who conceived and inaugurated our national movement, whose zeal and self-sacrifice gave it its initial impulse, are almost unknown to its catalogues and unseen in its assemblies—and rarely even in the local societies. And why? From like causes that lead the churches to complain of empty pews. These things are as familiar to Spiritualists of ten years' standing as any public fact connected with the movement. A money crusade and a revenue propaganda has sapped the fountain of inspiration and depleted the audiences. Spasmodic efforts, mass assemblages and the appliances of political campaigning are like church revivals, temporary, and like tidal waves recede as far as they advance.

Even in a mere money revenue sense the policy is shortsighted. If the ranks were enthused by meeting all demands, the societies would grow and dollars be freely

offered where dimes are now secured by methods almost akin to distraint.

Modern Spiritualism has the one supreme mission—to convince mankind of the continuity of life. There is only one way to do this—by the testimony of dead people. No belief, no faith, no credence in any tradition or claimed revelation can do that. Belief is not evidence, faith is not proof. We can only know by facts transmitted to the mind through the avenues nature has provided. If you, Mr. Editor, have ever met a Spiritualist who was not made so by such evidence, you have met a husus naturae. No Methodist was ever converted without "the power." No Spiritualist ever became such without "the proof." This fact is as patent to-day as ever. It may become an old story to you and to me, but it is new to some one every day, and none come into the fold by any other door.

Now, do not mistake: It is not here insisted on apothecizing phenomena—for though the writer has no more mediumistic power than the pencil here used, yet the right of speech, discussion, judgment and deciding is as essential as to any other more endowed. Scores of mediums have been met who would not be accepted as counselors or teachers. There is no holiness in mediumship—but it is fact—and by it and alone through it can the continuity of life be proved. That is the essential point.

And again: Mediumship is not alone in raps, table-moving, trance, materialization or writing by slate or automatically. It is as varied as human temperament and physiological organization. But remember always: As the proof can only come through the nature-provided channels of the senses, the manifestation must conform to that fact and use a method in accord with that condition—hence the phases of phenomenal mediumship.

The platform lecturer may be and often is a medium, and of the very highest degree. They have their use, and that use is before the public on the rostrum where they meet the people en masse. But they are not there to decry the methods by which their audiences are primarily moved as individuals to be rallied as congregations. And just here is where one friction comes that affects the local societies.

Let all be in harmony—each one do their work in the form of mediumship with which nature has endowed them, and permitted to do the work for which they are best fitted—leaving results to the logic of events, and they will be all that conditions warrant or the public can utilize. Any other course produces friction and discord.

A newspaper can be a medium also, and is often so. It may be a power for good, or it may not be. It all depends on the "control." The Progressive Thinker has been the medium of much good, and if it keeps along the line so far followed its power and its beneficence will grow.

As there are three things that seem to be peculiar to it, they may properly be referred to: (1) Its miscellaneous department, where the news, so to speak, of the spiritual field and its occurring phenomena is given, and the views of writers printed with great liberality and with rarely criticism or comment. (2) The editorial page, and (3) Hudson Tuttle's department. Nowhere else can such uniform ability and instruction be had, from week to week—and they have given it a character possessed by no other publication in the Spiritualist field. But this summary would not be complete without some reference to the "Divine Plan." Of course this is a publishing inspiration—as the phrase goes, it is business. But it is as wonderful as it is unique and liberal, and gives to our favorite paper the full complement of mediumistic powers and gifts. May it always insist on a free Spiritualism, elemental and all-embracing—with all in perfect harmony and nobody scolded. SARGIS.

Laws of Attainment. = = By Uriel Buchanan.

There is a buried existence beneath the brain, as real as the human form, more subtle than electricity, and finer than light. It has no weight or measure, and is unlike anything we can see, or touch or analyze. The microscope does not reveal it. Deepest thought and purest reason fail to discover its origin, its nature and destiny. Yet it is there, substantial and luminous. The body changes, thoughts come and go, our relations to the great world at large are altered. Hopes and loves are born in the heart, live, desire and perish, and others come in their place in endless succession; yet through all the shifting scenes in the visible world, there is something within which remains steadfast and true, shedding its mysterious lustre through the enchanted realms of mind.

In the solitude of some peaceful hour when something within you whispers a magic word which touches the spark of resolve and fans it into a flame that fills your being with light, it is then that you have caught the first gleam of the awakening power; and at such times you feel that nothing can daunt you—no suffering or sorrow, no loss and misfortune, can swerve you from the royal path you have chosen. It is the glimpse of a nobler existence, the first faint rays of the glorious dawn of a perfect day, the outshining of that hidden self, which, if faithfully and persistently encouraged, will come forth in its full orb of brightness and dispel the grewsome shadows of the errorful past.

This ideal self is nearer to you than the heart or brain, nearer than the breath you draw. You may say of the different organs, these are my feet, my hands, my lungs; yet they are not you; they are but the instruments of that self which is invisibly enthroned, and directs with remarkable precision the movements of every part, controlling the breath and the heart's ceaseless beating, and giving impulse to every feeling and thought. It is the divine soul, the subliminal self, so little understood, and so often choked by the demon of man's brutal instincts, which thrive like weeds in a garden. Yet the bud is not made to be blighted, nor the divine self to be crushed by the rank growth of materialism.

Resolve to persevere in the cultivation of all that is true and beautiful; be active and energetic, and direct your forces in a straight line toward the attainment of your object or wish, never forgetting the privileges of others, and being honest and sincere in all your dealings with man. Be clean of body; be pure in heart; control passion, banish evil thoughts and guard well the tongue. Cultivate the spirit of love, and let it guide you in every act. Love flowers and music, and all that is beautiful in nature and art. Love others as you would have them love you, and fear not to let them feel and see the warmth and sunlight you hold for them. Remember that thousands are crushed and discouraged because of the world's indifference and coldness, needing but a word, spoken by a friend in tones of love, to fire them with renewed strength to push forward and win.

As soon as the discords are silenced, the mind and body come into tune with the spirit of harmony, which is the controlling attribute of the higher self. The blue of the sky, the colors of the rainbow, and the blending of shades where the air and the sunshine kiss waving grass and graceful foliage, are but visible expressions of the law of harmony as manifested through nature. Likewise, the glow of the cheek, the brightness of the eye, the quick step and graceful bearing reveal the divine self expressing its harmonies through the most wonderful instrument of a supreme creation.

Another step to the evolution of the self is the possession of faith. With the consciousness of power, the deep

love for high attainments and the unwavering resolve, there must be faith in the harmony and goodness of the laws and forces you invoke to your aid. If you remain true to the motions of the soul, and are not led astray by the counter influences which constantly appear, if your love for the attainment of the highest is greater than your love for all that is unworthy, you will bring to your aid the host of invisible powers which work on the human plane for the upliftment of man. In countless ways you will have unmistakable evidence of help from unseen forces, which will strengthen your faith in the divine leadings and give renewed courage to reach up and attain.

Goodness alone will not bring to your hands the treasures of earth; neither will it bring knowledge and power. But if the spirit of goodness dwells not in the heart, it would avail little, though you possessed the treasures which the earth contains or sea hides; for true happiness, which is sought by all men, will not abide with one whose heart is depraved and whose thoughts are ignoble. On the contrary, you may possess little, your life may be humble, your habits simple, yet if your thought be pure, your dealings with others honest, and the present untouched by the shadows of a clouded past, you can look steadfastly into the eyes of all, and give to worthy comrades the handclasp of fellowship. You will feel your power; and keeping yourself harmoniously adjusted, at peace with all living things and in sympathetic touch with the pulsating forces of nature, you will make yourself master of circumstances and open the way to unlimited possibilities.

Recognizing these laws, let us cultivate a keener perception of our glorious possibilities and hasten our progress on the upward path that leads to the attainment of the highest happiness which is the rightful heritage of our earthly existence. Nowhere in all the universe can there be a place more appropriate for our expression and advancement than is to be found on the planet of our present abode. For it is here we are placed by the creative power which brings into existence all creatures in accordance with the divine plan—the supreme law of design—which fills the vast void with shining stars, sends them whirling through trackless space in orderly and rhythmic movements, and with mathematical precision and artistic touch gives perfect form and beauty of coloring to the numberless things that spring brightly to being on the galaxy of worlds.

Dearer to us than all else should be the viewless image of that hour when the spirit of love touched two united hearts and lighted the sacred flame that gave us being. Through the past ages, from a period which is lost in the remoteness of time, the invisible and tireless forces of a divine alchemy were at work transmuting the clashing elements of nature and preparing the way for our birth and existence. It was no chance coming; but by the decree of a supreme power which keeps faith with us through all the turmoil of the fleeting years.

There is a presence which broods in eternal silence upon the white snow of frozen summits, over the fertile valleys and upon the face of the deep. It breathes the power of its spirit in the wind and the lightning and the rushing waters; in the fair groves and gardens and mossed fountains. And in the vast deserts, where a solitude dwells that brings madness, men feel this power and take courage. Like the tide of a fathomless sea whose shores are planets and suns, it flows forever over the hills and wastes of earth and floods the stricken hearts of the human race with the balm and benediction of its love. We cannot fathom the mystery of this light and this guidance. Yet nearer than the brain-throb and the heart-pulse, in the

inmost sanctuary where consciousness itself is enthroned, broods that mystical power which pervades and enfolds us; and those who willingly abide in its tranquil presence place themselves under the sheltering care of the Almighty. Silently as the approach of dawn the Great Spirit draws near to the soul that is watchful, and breathes softly the message of gladness and peace. In wordless communion question the oracles of life, and measure, if you can, the potentialities of your being. In the hush of that peaceful hour, brought face to face with the silent guardian which keeps faithful account of your wanderings, the touch of a divine fire will quicken the dull brain, and the sluggish heart will become responsive to an energy which lifts man out of the confines of the physical and draws him close to the heart of Being.

Those who know not of the overshadowing presence, or knowing, pause not to take heed of its promptings, find themselves surrounded by influences which lead into the roar and rush of strife where they become deaf to the voice and blind to the vision, and wander farther and farther from the home of the soul. Their environment is like the darkness of the night without the moon and stars. With their hearts hardened and their ears shut against the cries of the oppressed and unfortunate, they feel not the enkindling sympathies and hear not the voice of gratitude, but rush impetuously through life's wilderness, regardless of the wants and woes of the innocent and helpless who toil and weep by the wayside.

It may be that as you look back over the winding pathway of former years you will see where the cloud and the storm have oftentimes degenerated, with scarcely a ray of hope or of love to herald the light which afterwards illumined the horizon and thrilled your being with a deep serenity and unwavering faith. And how soon we forget the lessons our experiences should teach us, when we find the light again waning and feel that our efforts are failing. We know not why we should be held by environments so contrary to the soul's deep yearnings, and to feel that countless invisible foes are closing around us; to be compelled to stand helpless and watch the retreating of ideals and dreams we had cherished since the days of our youth. We say to ourselves, can it be that this is the end of the noble ambitions we have so patiently nurtured and toiled for through all the years? Can it be that in vain we have sacrificed the sunlight and joy of life's springtime in the hopeless quest of unattainable things?

Looking back to the days of our childhood, we recall the visions we had of this wonderful world, so beautiful and strange, which thrilled our being with indescribable rapture; visions of the sublimity of the nights, the glittering stars and the deep silence before the dawn. A nameless presence, pervading nature, gave fantastic shapes to the moonbeams and shadows, and oftentimes moved the air softly and stirred the leaves to mysterious whisperings, speaking to the heart a secret language which none can interpret save youth and innocence and those who live close to the heart of Being.

Driven by duties and cares and held back from the goal of our ambition by numerous obstacles which spring up in our pathway, the shadow of fear and mistrust steals in and takes from us much of the strength and repose we had gained from the inspirations of youth.

Yet we should have faith in the harmony, the love and the goodness of the immutable laws which govern life and destiny and change. Though there are times when we ignore the motions of the higher self and grope in the darkness where we hear but a faint echo of the voice of truth and catch only a gleam of the light, if we look more deeply and listen intently there will come up to our vision

a glimpse of the beckoning ideal and a foregleam of nobler achievements. In the most trivial occurrences of daily existence there will come to those who have faith a whispering of the voice which calls out in the wilderness and leads through life's turmoil to the soul's final awakening and deliverance.

When deep sorrow steals away the smiles and sunshine of youth, and life's frail bark is tossed on the great surging tide of affliction, resigned to the sweep of its mighty billows, he who listens with ears attuned to the higher harmonies will hear the unworried message which is felt in the soul. Above the tempest and storm, like the whisper of a truth's brightest messenger bidding us keep strength and hope, will be heard the wordless voice which woos the sad heart to hush its troubles and beat on in peace.

Though the unwelcome duties of the hour may cause unrest, and the barren outlook of the future may discourage, have faith in your power to finally triumph over all things which would wrest from your grasp the heavenly heritage. The road of experience may be hard, and the lessons to be learned severe, yet every step brings you nearer to the celestial highway, gradually opening into vistas of security and peace; from darkness to light, from toil to repose.

Listen to the voice of destiny which is being uttered in subdued tones by the divine monitor within. Develop an independent judgment; study yourself, your hopes and aims, your relation to environment and the possibilities that are yours. Look deep into your being and receive from the inward source the revelations of life. With steadfast eye on the highest goal, maintain your allegiance to truth, and resolve that no power shall direct you, save the commands issued from the throne of that invisible kingdom which is yours by every law.

Lift yourself above the shadow of pessimism and despair, and bask in the sunlight of freedom and progress. The gift of a liberal and progressive individuality, independent, determined and sincere, is the noblest heritage of man. Its culture and growth lead to the emancipation of the mind and will from the rule of others. There are infinite capacities within the self which simply await our loving recognition to bud and blossom into tangible realities. The deep inward yearning is the progressive spirit of life which impels humanity onward; it is the mute pleading of the aspiring self in search of the destined goal of its mission.

Being endowed with glorious possibilities which patiently await their discovery, as an instrument awaits the magic touch of dextrous fingers to call forth divinest strains, arise, therefore, to a sense of your dignity as a denizen of the universe and heir of the ages. Awaken to a keener perception of that which slumbers within. Go forth in the majesty of your strength and the dignity of your knowledge and win for yourself a place commensurate to the gifts which are yours to command.

Being a component part of that energy which controls and directs the world and all the suns and planets of the myriads that revolve in the infinitude of space, ever impelled by the undying spirit of progression, let us press onward to the final goal of an infinite perfection.

URIEL BUCHANAN.

Be loving and you will never want for love; be humble and you will never want for guiding.—D. M. Mulock.

Hate not each other because you differ in opinion—rather love each other, for it is impossible that in such a variety of sentiments there should not be some fixed point on which all men ought to unite.—Zoroaster.

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A VERY IMPORTANT WORK.

The Spiritual Significance is by Lillian Whiting, author of "The World Beautiful," "After Her Death," "Kate Field, A Record," "A Study of Elizabeth Barrett Browning." Cloth, \$1.00.
Miss Whiting finds the use of her new book in these lines from "Aurora Leigh":

"If a man could feel
Not one, but every day, feast, fast, and working-day,
The spiritual significance burn through
The hieroglyphic of material shows,
Henceforward he would paint the
globe with wings."

The aim of this book is to reveal the curiously close correspondence between the developments of modern science and spiritual laws; to note that new forces, as discovered and applied in wireless telegraphy, are simple laws of an unseen realm into which humanity is rapidly advancing and thus gaining a new environment. From this evolutionary progress, as illustrated by physical science the author of "The World Beautiful" continues the same argument presented in those volumes in a plea that the future life is the continuation and development of our present life in all its faculties and powers, and that the present may be ennobled by the constant sense of the Divine Presence, and a truer knowledge of the nature of man and his relations to God tend to a higher morality and increasing happiness. The book is characterized by the same essential style and qualities that have insured for "The World Beautiful" volumes an almost world-wide popularity.

OTHER BOOKS BY LILLIAN WHITING:

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BY W. J. COLVILLE.

Reports of twenty-four distinct lectures, recently delivered in New York, Brooklyn, Boston, Philadelphia, and other prominent cities of the United States, have contributed the basis of this volume. The chief aim throughout the volume has been to arouse increased interest in the study of the possibilities of a theory of human nature, thoroughly scientific and rational, which would be in harmony with the facts of life. As several chapters are devoted to improved methods of education, the writer confidently expects that many parents and teachers will find in this book a new order of the morality weak and mentally afflicted, will derive some help from the doctrines herewith promulgated.

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HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

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 sacrificed to this forced brevity. Proofs have to be submitted, and the style becomes thereby terse, 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 favor.

NOTICE.—No attention will be given to anonymous letters. Full names and addresses 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.

L. S. Blair: Q. Are the laws of matter distinct and independent of matter? A. The laws of nature are the paths which causes run to effects. There is great confusion of thought by the loose way in which the term "law" is used, and the constant intimation that it is a cause, or that it is a self-impelling force, or yet greater by holding it analogous to human laws, to which there is no similarity. The laws of nature, that is the directions followed by matter depends on the attributes and forces of matter. Matter and force are co-existent and co-eternal. Without matter there would be no "law of nature," any more than there could be law without a vibrating body. The old idea of "dead matter," vivified by a living force outside of and foreign to itself is obsolete.

L. S. Taylor, Washington: Q. We are having a dispute over Thanksgiving day. Has it been celebrated since the first settlement of this country? A. The Plymouth colony first observed the day in 1621, and it was ever afterwards celebrated by the New England states. The pioneers of the Northern and Middle States, being mostly from New England, carried the observance of this day with them. Not, however, until 1863, was it made a national holiday, by a proclamation of the president.

L. S. B.: Q. When a man in his full strength is stricken down, and suddenly, or in a brief time departs, does he regret the change and mourn the loss as does his family or friends, and does it take time with him as with them to heal the wound?

A. It follows as a direct conclusion from the fundamental principles of Spiritualism, that the next life is a continuance of this, that a person suddenly removed from the spirit realm, would as deeply regret the change, as though seized and transported to a foreign country. To-day he would have far-reaching plans, great ambition and determination to win worldly goods, honor, position and emoluments; to give his family superior advantages, and realize his high dreams of success, and to-morrow he finds himself a spirit, with every scheme he valued at an end, and powerless to assist or even make his presence known to those for whom he was putting forth every energy. Perhaps his life upheld all his business, and with his going, all vanished, leaving his wife and children penniless and destitute.

Can anyone doubt he will have regrets? If he is narrowed in thought by his devotion to business, yet more intense will be his feelings, for he will not be able to arise to a broad plane when he can understand that success in this life is not all, and that events in the future years may bring results, as the spiritual world regard it of more value than the grand life of this plane.

When he becomes persuaded that he has entered a higher sphere, where perfection of character counts for all, the pursuits which absorbed him in earth-life will become as toys which interest children and are foolishness to mature men. His affections will be drawn toward his family, but when he finds that he cannot assist them, he will submit to the inevitable, knowing that it is only for a brief time, before they will come to him. Herein he has the advantage. He knows that he is in a higher existence, and can overlook those in a lower, watching their onward steps to join him, while they plod on under the clouds which conceal him from them.

Whenever they are susceptible to spirit influence; whenever it is possible for the spirit to communicate with the minds thus left, would he not regret the joy, the lifting of the burden of regret, the ecstasy of the communion. There are instances, many instances, where this desire to be restored to the earth-life, to assist dear ones left dependent, becomes overwhelming, and the situation of the spirit most deplorable. There is consolation for such individuals, in coming into the presence of their friends, into their company, when if they are not recognized, they are able to receive on their side. Their condition is made most wretched when they find their friends, disbelieving in the possibility of their coming, or existence, and sneering at the belief that they can, or possibly may communicate.

At a home circle recently, the medium being young, and this his first experience under control, a spirit came, who had departed this life in a foreign land. His sister lived in an adjoining town, and his one wish was to communicate with her. He had wronged her, he thought, and had left property he wanted her to have.

"Oh, my sister! my sister!" he cried, with tears running down the medium's cheeks, "will you not tell her to come to the next seance and talk with me?" I knew this sister as one who was a narrow, uneducated, and hence bigoted church-member, who hated Spiritualism, and I hesitated, while he urged.

"Yes," I replied, "will do this for you, but she will not come."

It was a disagreeable task, but I pleasantly approached his sister, and told her of the seance and the urgency of her brother, and that she would be welcome to come to the next seance, which would be expressly given for her benefit.

She replied with rude indignation, that her brother was an idiot, and did not want to refresh her memory with any more experiences. "Anybody claiming to be her brother

AGENTS WANTED.

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was the devil," and she thought folks had better be in better business than chasing to raise the dead.

I thought perhaps her greed might overcome her bigotry, and I mentioned the property claim. I was mistaken. She did not want a cent of it. He had not anything to leave, she well knew, and she would not say another word on the disreputable subject.

At the next seance, this spirit brother again communicated. He knew before he came that his sister would not come. He had gained control of himself, and though the expressions of his grief were not so violent, their depth called out greater sympathy.

"She will not come," he said; "I cannot approach her, for the dense spirit keeps me away from her. I thank you for what you have done for me, though it is useless."

"If she does not desire the money you left, is it not better you let it go? It is of little consequence, as she has enough, and it surely is not wise, or for your good to have it weigh down your spirit and fetter it to the life it should now be freed from."

"It is true," he replied, "I will not be a slave, even to my sister."

Are there not others ready to assist you?" I asked.

"Oh, yes, there are many, ready to take my hand, but I have not felt strength enough to go with them. This chain has bound me to earth."

The chain is so weak it will break with a thought. Go with them who are ready to instruct you, and leave those who will not open their eyes for fear they will lose it."

Six months passed, and he came to me writing automatically: "Do you recall the wretched person who made you so much trouble? Well, my sister does not fill my whole mind as then. A thousand thanks for your advice. I have friends now more than sister or brother, and the paltry sum I left, oh, I laugh when I think how large it appeared then to my earth-inclined ideas. I have found that we can overcome regret by having a higher object, and now I have so changed that my chief trouble is that this sister is so spiritually stupid and blind."

REFLECTIONS

On the Sublimity of the Soul of Man.

Is there any subject more lofty to contemplate or of more importance to the human family? Every soul that has ever existed still lives, and is a conscious entity throughout all eternity. When the God of Nature was, the soul of man existed. Equal with God he had no beginning, and will never have an ending; ten million changes may occur but the same intellectual soul still exists. When are we to expect bliss, or even perfect happiness? The soul of man is constituted that rest or inaction would destroy its usefulness, and man would become less than a god. Fortunately for man, he lives forever, and evolution keeps him forever moving. Darwin's theory of evolution has been demonstrated a thousand times over, and the more we study it the better our understanding we have of the soul of man.

When time ceases with man his soul moves on just the same. When the body has performed its mission, the soul has its freedom with the spirit, when it displays greater activity and strives for higher aims. The strength of character of each individual is known by the energy he possesses in this or the higher life. Higher motives should be the object of all humanity. We are the more quickly they can be used for the benefit of all the world.

The best way to praise God is to serve humanity, and the only way to forgive sins is to pardon those that have sinned against us. It is far better to commence doing good in the earth life, it will give us a better start in the spirit life.

If God is everywhere, our souls are eternally with him and we are a part of all life, subject to all the changes that humanity is heir to.

Following up the principles of evolution we may expect even greater changes in the near future. Wireless telegraphing or soul projecting will be in use before very long. We have a right to expect it, for these long wires and unsightly poles are becoming a nuisance and should be removed. Something better is being talked of and as long as we have the principle why not put it in force.

The benefits of life are to be had by experimenting. Thoughts are things produced, and the more brilliant they are the more quickly they can be used for the benefit of all the world.

Selfishness should be laid aside, for a new dispensation is on the eve of being projected. The greed principle has nearly destroyed the happiness of all the world. Nations fight other nations almost wholly for gain. The wealth of the laboring man is surely falling into the hands of the few. Christianity has been tested and found wanting, and now, I ask, is it not about time that evolution bring about something that will serve the poor for a little while and do no harm to the wealthy?

In a short time we of to-day will meet again on the other shore of eternity. Who will be the richest there? Let us compromise and rich hands on the earth plane, and with brotherly love march on to the new dispensation which is near at hand. The angels will call down greater blessings upon us and the world will be the better for our having lived in it.

DR. W. M. O'LEVLAND, Minneapolis, Minn.

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She replied with rude indignation, that her brother was an idiot, and did not want to refresh her memory with any more experiences. "Anybody claiming to be her brother

KINGDOM OF HEAVEN.

Showing in What It Consists.

One hears so much about the "Kingdom of Heaven" that he becomes curious to know what is meant by the expression. The church contents itself and those who look to it for light by saying the kingdom of heaven is one of those many things which may be apprehended but not comprehended. It is just possible, however, that the church shrouds this and many other things in mystery for purposes of its own and because it insists on giving them a special supernaturalism. We say "special," for all things are both natural and supernatural. The Kingdom of Heaven is no more supernatural and no less natural than is anything else. Yet the church for reasons of its own may object to a natural explanation of what is meant by the expression Kingdom of Heaven. Nevertheless we have the temerity to attempt it.

The idea in Kingdom, the first term in the proposition, is government; government by a King whose will is the law or rule of conduct, and whose authority is co-extensive with his kingdom, or the Kingdom of Heaven. We say "special," for all things are both natural and supernatural. The Kingdom of Heaven is no more supernatural and no less natural than is anything else. Yet the church for reasons of its own may object to a natural explanation of what is meant by the expression Kingdom of Heaven. Nevertheless we have the temerity to attempt it.

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uists, and of heaven and hell by the church, as something way out yonder, perhaps at the center of infinity that has neither center nor circumference. It takes a long time, however, to break up a habit.

E. J. RIPLEY, Afton, Tenn.

SEARCHING FOR TRUTH.

Suggestive Thoughts for Inquirers.

To the Editor:—In the perusal of your invaluable paper, what a chain of seemingly disconnected ideas pervades my vocabulary of thought.

It is a fact that should be more commonly understood, that man through the laws of comparison only, is enabled to make use of his faculty of reason; and that throughout all the many and varied ramifications of nature, the antithesis is always to be found. It is not the part of wisdom to expect anything to be superior to the material of which it is composed, and the material we have the same inherent rights as the builders, because it is all natural. Man is not indebted to the laws of harmony for his advancement, but more to the laws of discord, friction and agitation. Polish is only obtained through friction, and all the liberties which man to-day enjoys, have been gained from both chaos and state, by a struggle through this same law of comparison.

The chaff is separated from the wheat only through agitation, and mankind have gained their liberties from their oppressors through this unceasing law of conflict and opposition. Only for wrong, there would be no appreciation for right. Only for falsehood, there would be no appreciation for truth, and only for those who are in the opposition to those noble workers who all by the way in their zealous endeavor for the propagation of the spiritual truths.

Some fifty-five years ago my young eyes first in wonderment, viewed a locomotive, and while my child mind was unable to comprehend the mechanism of the huge thing which seemed to have the pulsation of life, my eyes were attracted to the driver, and I saw the large chunk of iron just opposite to the crank, and as the machine moved, my eye would follow the ungainly chunk in its revolutions with the wheel. It certainly spoiled the symmetry of the wheel, and on the first opportunity I examined and could not even find a sand hole in the thing. In the middle of the night I would frequently have an hour to ponder over the problem. I at last made up my mind that I would expose my ignorance and gain the knowledge, and in taking a position close to the object, when the engineer came that way in going the machine, I said, "Mr., will you please tell me what that chunk of iron is in there for?"

Coming close to my side, and laying his large, kind hand on my shoulder, he said, "My boy, that is a mechanical balance, a counter-balance to the connecting rod which conveys the power to the wheels which move the machine, and without that balance, the utility of the machine would be destroyed."

Which was only in compliance to one of the simple laws of nature. I say simple, because there is no complexity in nature's laws. Following the channel of the least resistance, "molasses" all complex features, and leave the burden upon our own shoulders. In not comprehending the simple facts which are all around us, and in place of getting as close to nature as possible, and picking up those shining, unchangeable laws of God, we religiously cling without reasoning to a hypothetical die of ego, sub-conscious self, suggestion, subjective, self, telepathy, thought transference, and kindred subjects, all beautifully coated over with the impregnable armor of science.

Without a fear of an intelligent contradiction, I will affirm that not one in fifty of the young M. Ds. nor Ds. in the land, but feel competent to (in their mind) fully elucidate the fact of thought transference, telepathy—why, yes, those things have been scientifically demonstrated, and the explanation of those effects or phenomena, how produced is exactly on the same line of many of our well-informed teachers in the spiritual philosophy to-day.

Such twaddle reminds me of the story of an old lady who at an auction sale purchased an old dictionary, with the admonition from the salesman, "Grandma, you take that book home with you, and read it clear through; you will be a great deal better off, and the good old soul innocently complied, and when she had spelled the last word, Zymotic, laying down the book and taking a long breath, remarked, "Well, I saw, that is splendid language, but for the life of me, I can't somehow just git hold of the right end of the story."

After reading a part of Mr. Darwin's able effort, I say, as I wish to be frank and honest, and to give you the facts of my own life, I like in my childhood days, wondered what it was there for, what was the purpose, could the hypochondria of facts bring a man that popular ecid that so many of the human kind admire; and before I had time to form an opinion agreeable to myself, the masterly effort produced the effect, in the comprehensive criticism of Sargis.

But, what has that to do with telepathy? Well, here is a little of the knowledge gained by humbling my ignorance and delving for facts.

The first is when I conceived the thought, the two mediums only acting as the instruments.

I was residing in Marion, Ind., and J. G. Hinderer, a trumpet medium, was stopping one night with us, and at Alexandria, some forty miles south, Mr. Jessup, another trumpet medium, resided. They had previously held seances together. Hinderer had an engagement at Jonesboro, and wished Jessup, as the circle would be large, to be with him, and as the time made it doubtful in reaching him by letter, I suggested to send word by his control. All right; Hinderer held the trumpet and I sent the word. Speaking to his control, I asked, "Can you go to Alexandria and tell Mr. Jessup that your medium requests him to take the 11 o'clock train and meet him in Jonesboro to hold a seance there, to-night?" The answer was, I will try. Holding the trumpet in his hand, the large end near the floor, soon the tap, tap, tap on the lower end of the trumpet.

Putting the trumpet to my ear I received this word: "Mr. Jessup will comply with your request, and will be on the lounge and I tapped on his trumpet, and then I told him. Jessup soon afterwards told me, it was something entirely new to him, and that the intelligence told him where Hinderer was staying, and answered all questions, fully as well as though he had been in earth life.

Now those two mediums being developed to that extent that their vocal or-

gans could be used, the message, was conveyed through the power of speech, whereas if the message had been conveyed by impression, it would have been a fair case of telepathy or thought transference as understood.

And again, Mrs. Dr. Hillgoss wrote me a letter, and desired an answer by return mail. I was down the street when this letter was delivered, and uncertain as to time of return.

Mrs. M. opened the letter and seeing the necessity of immediate attention, for the next mail south, requested a spirit friend, if possible, to impress me to come home. I was in a barber shop, and as I was going out of the shop, with no thought of returning home for several hours, a feeling or desire came over me to go home, and as we generally are controlled by our desires, I went. My wife laughingly told me what she had done, and there was a full-fledged case of thought transference, only for the sequel. A few nights after this I was at a trumpet seance, and talking with a spirit friend, I requested, "Tell me about that letter business?" The answer was, "Oh, that is all right, I caught you coming out of the barber shop," and a theory of years was destroyed by one little fact.

Now I wish to ask, in either of these two cases, where the sub-conscious, suggestion, vibration comes in? It is well understood that certain conditions must exist before telepathy or thought transference is possible, and that condition is all that is necessary to enable the spirit messenger to approach and impress the receiver with the thought or desire of the sender.

This is thought transference simplified, and if I am wrong and there is any other comprehensible way, I wish to know it; but for the sake of those who are seeking truth in the most simple manner, don't I implore you, set your sights too high for our mental caliber.

One more little fact and I am through. I have felt somewhat partial to the medical or healing phase of mediumship, and take delight in the diagnosis, especially when the patient is at a distance from the medium.

A Dr. Barnes, of Marion, Ind., who diagnosed through the psychic law, and through whom I had witnessed fine phenomena in that line, was one day discussing the matter, as to what part he individually played, in the diagnosis of a case at a distance. He frankly admitted that he did not know, but it seemed to him as if he went to the patient, which hypothesis I could not accept, as he could not be in two places at once. I agreed to ascertain the fact and report to him.

There was a few of us holding developing circles, and the attractive party was J. M. Schellhouse, of the medical phase, and now professor, and while in trance, we through his organism received some of the grandest lessons, and as intelligent answers to all questions we might ask as we could wish. His controls seemed to delight in schooling us in everything we could comprehend.

I therefore asked him the question referred to, and mark the answer, with no sub-conscious ego, but a plain comprehensible answer: All mediums have a hand of helpers, of this phase the hand consists of those who took much pride in their profession in earth life, (his attracts like). Soon as the power of the medium is laid upon, one of the hand first to the patient, diagnoses the disease, and returns; if the medium is well developed we hold the diseased parts up to his clairvoyant vision, if not we throw the condition, the symptoms of the disease upon him, and impress him with the nature of the treatment.

Now that does seem to be comprehensible to the common mind, and seems to be a tangible truth. We are all creatures of circumstances and education to a greater extent than we are able to comprehend. We blame our brothers for things they cannot help, and commit equal if not more grievous errors ourselves. If a man is so constituted that he must ride a hobby, by all means allow him the pleasure, so long as he does not harm others, he will dismount in due time; and if his brother desires to harbor and cherish a hypothesis in place of giving place to a little fact, he has the privilege. But I wish the fact.

D. C. MONTGOMERY, Akron, Ohio.

ANNIVERSARY POEM.

Backward through the flight of ages, Turn we now our mortal view, And there greets us from its pages, Wrong and sorrow—ever new.

Ignorance and selfish pleasure, With no thought of others' good, Leave their record without measure, In our hearts 'tis understood.

Once we thought 'twas God had planned it, And would glory in our pain; Now we know 'twas but our lesson And must ever bring us gain.

This the spirits come to teach us, Come to bring us hope and love, Tell us that our selfish passions Cannot bring us peace or love.

When they first had opened the portal, And the light came pouring through, How our hearts were thrilled with rapture.

For we found that God was true, Now the years have passed and left us, Still our lessons coming o'er, And we've learned that we are spirits Here upon this earthly shore.

Would we be bright, happy spirits, Would we ever dwell in bliss, We must live the life more perfect, Be more generous, just, in this.

Fifty years and three they've taught us Lessons from the higher life; Let us give their lessons voices, Let us live them through the strife.

SARAH STONE ROCKHILL, Alliance, Ohio.

Vaccination a Curse.

In the exhaustive work of Dr. Peebles upon compulsory vaccination, and the small-pox, he proves—conclusively—that the principle of vaccination rests upon no scientific foundation.

That calf-lymph is an animal pus-pus. That it very frequently produces present injury and sometimes kills. That it does not prevent small-pox. That epidemics usually commence with and rage the most fiercely among the vaccinated.

That some of the courts have decided against the legality of compulsory vaccination.

That countries, cities, towns, the most thoroughly vaccinated, have suffered the most severely from small-pox.

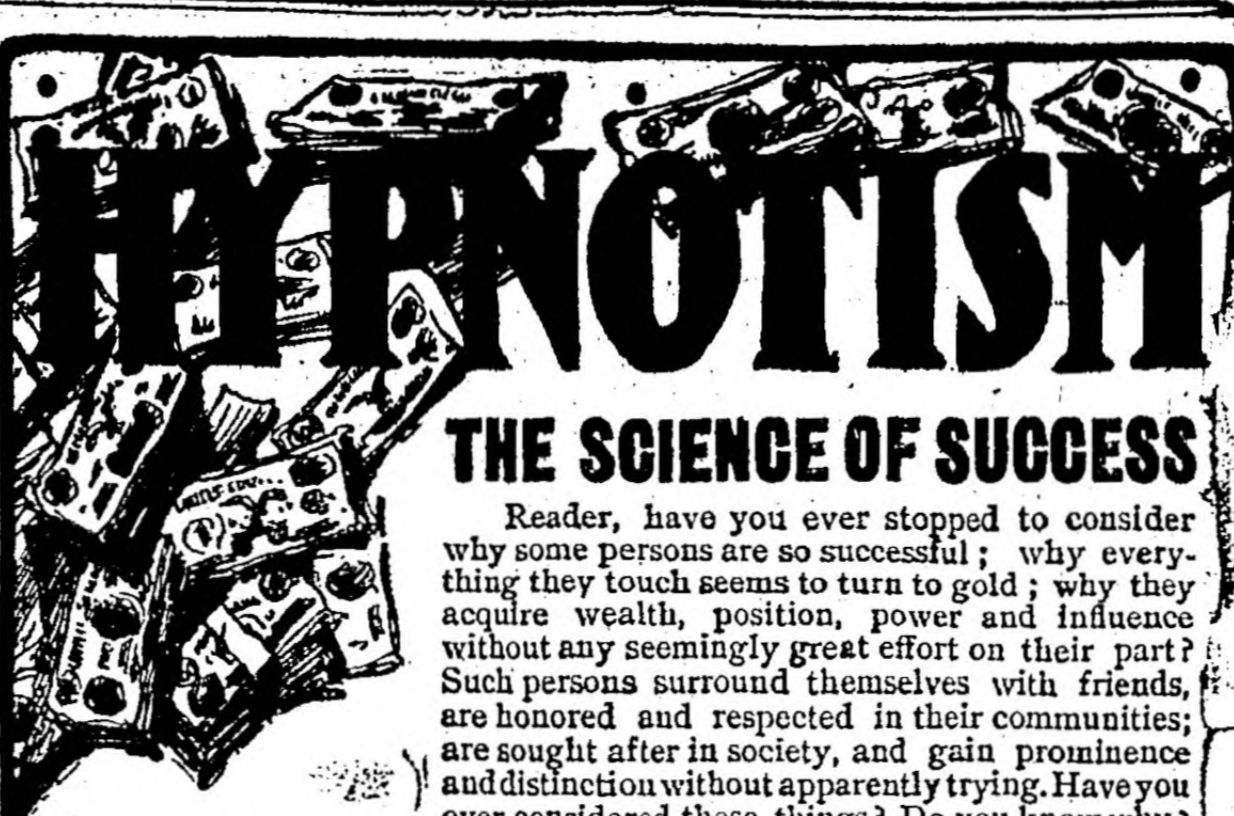
That vaccine lymph opens the way for eczema, erysipelas, tumors, cancers and consumption.

That in small-pox epidemics, more of the vaccinated than the unvaccinated are killed.

That vaccination is good only for doctors' "scars" and doctors' fees.

That isolation, sanitation, pure air and hygienic foods are the proper remedies and preventatives against small-pox.

This large volume of 328 pages, illustrated and handsomely bound, is for sale at the office of The Progressive Thinker.



THE SCIENCE OF SUCCESS

Reader, have you ever stopped to consider why some persons are so successful? why they acquire wealth, position, power and influence without any seemingly great effort on their part? Such persons surround themselves with friends, are honored and respected in their communities; are sought after in society, and gain prominence and distinction without apparently trying. Have you ever considered these things? Do you know why

NOTICE.

NO MORE PATIENTS

Can be healed by us for at least one month. No new cases taken until after May 15. We can do justice to only so many patients. Can't cure by the wholesale. We must study each case.

DR. G. E. WATKINS,
71 Gainsboro st., Boston, Mass.

THE THOUGHT HABIT.

The Press of the Twentieth Century.

The press is the unrivaled educator of the people—the unparalleled instructor of the age.

What I mean by the press includes all newspapers, magazines, journals, periodicals, pamphlets and the current literature in art, science, history, fiction and poetry.

The most important factor in this grand aggregation is the daily newspaper. Its strongly felt and widely distributed influence as a beneficial factor comes from the fact of its cheapness and universality, and the ease and facility with which it reaches all classes of the people.

While its tone may not in all cases be of that high character which the more advanced classes might desire, yet, on the whole, as general influence must be admitted as being beneficial and uplifting.

In placing the press at the head as the great teacher and leader of our race and times, I would by no means offer any disparagement to our institutions of learning. Our free common schools unquestionably stand next to the press as its most important coadjutor and auxiliary. They prepare the grounds for the sower's seeds, while our higher institutions of learning develop the writers and managers of the press.

Next to the daily newspaper comes the magazine, and their beneficial influence is being the more strongly felt and diffused as their cheapness advances.

The fine art, musical, medical, industrial, agricultural, scientific and religious journals follow closely in the wake of the magazine. And last, but not necessarily least, comes current history, fiction and poetry.

By means of the daily newspaper every advance made in the sciences and arts; every new invention; every practical idea for the amelioration and uplifting of our common humanity, as well as those works of skill, genius and imagination that lead the fancy of the people to higher ideals—into the realms of esthetics and the beautiful—are scattered broadcast, like the wholesome benediction of an April shower. Every new idea passes through the crucible of the daily press and comes out winged for flight or falls into the waste-basket of non-utility.

With such facts apparent to society, what is its plain and proximate duty but to furnish to every household and to each member of its constituency, who has arrived at the years of accountability, irrespective of condition or culture, one or more daily newspapers of the most improved and highest artistic merit, whose editorial, literary and news departments alone, coupled with the best gems of thought and the daily news from all parts of the world.

In these daily newspapers each member of society should be allowed to have his or her say when couched in language not calculated to work harm to others. Such a daily paper should be furnished, as aforesaid, free of charge, as the great instructor of the people and as an auxiliary to the police regulations of the state, by the state.

They could be managed under some such a system as our free schools are now conducted, and in my judgment would be far more beneficial.

They should be so managed as not to be subsidized or corrupted by party lash or individual bribery.

Their editors and managers should be raised above politics by life or good-character positions, and receive salaries commensurate with their ability and responsibility.

Before the onward and outward march of free knowledge, illiteracy would disappear and crime withdraw to the covers of darkness. A few decades of the free distribution of such a daily newspaper would result in the saving to the now overburdened tax-payers of the state. Are the public aware that the criminal classes stand in greater fear of the daily newspaper than of the officers, courts and prisons?

Those who cannot now read would soon acquire the knowledge and it is a habit that once learned becomes permanent and profitable.

The postal service of the nation should be called into requisition for their free delivery.

That the supplying of the people with daily newspapers by the state will become a feature of the advancing civilization of the twentieth century, I have no doubt.

The mount of progress leath near ahead, Strain every nerve to reach its crowning light; The past holds only darkness and the dead; The future glows with God's eternal light.

I have not spoken of the church for the reason that I cannot bring my mind to the conclusion that it is beneficial to teach false as truth, and to instruct our children that they can unload their sins upon the back of a crucified savior, thereby avoiding that just and necessary retribution that must inevitably follow the infraction of physical and moral laws. If it would make Christ a guide to avoid and not a forger of wrong, and reject the false and mythology of ancient freemasonry, as contrary to God's grand revelations in nature, it might be classed high on the list of beneficial instructors. I recognize the fact that the time was, notwithstanding its opposition to thinking and advancing minds, when the church nourished and sustained learning through its long night of sickness and feebleness. But that night has passed never to return, while its sickness and feebleness has fallen upon the nurse. The church needs a new Christ to rouse it from its lethargy and stupor. The Christ of the Jews taught a new dispensation to them and was rejected. And the Christ of Spiritualism is teaching a new dispensation to the church; will they follow the example of the Jew and continue to crucify? B. F. SLITER.

Grand Rapids, Mich.

"Harmonies of Evolution. The Philosophy of Individual Life. Based Upon Natural Science as Taught by Modern Masters of the Law." By Florence Huntley. A work of deep thought, carrying the principles of evolution into new fields. Cloth, \$2. For sale at this office.

THE WAGES OF SIN.

"Faithful Are the Rebukes of a Friend."

In the perusal of Brother Hull's article "The Wages of Sin is Death," I am impressed to give a few thoughts on that line which have haunted my mental vision for some time. I am glad to see the trend in many walks of life, to reach to the higher and better while in the form. We can see that advanced thought is bringing to the front leaders in the medical profession, religions of all cults, as well as those who accept the Spiritual philosophy. If those who have accepted the hanks of the past, and up to this time have tried to be fed therewith, are beginning to move out and are looking the progressive horizon over, and are asking for light, more light, what is the duty of Spiritualists toward those in search of the path that will open the way for them to make progress themselves toward the knowledge of truth? Will you, for we believe in a Savior who can take upon himself all our sins and let us go free.

Spiritualists know all these grand truths of right and justice, and still what rubbish clings to our ranks. Those who claim to have daily communion with spirits, and can talk so well of love, right-doing and progress in spirit enlightenment, can and do give the lie to what they tell us, if they lie, steal, slander, cheat, or in any way wrong.

We don't wonder that there is more or less rubbish in the churches, because of the teaching that tells them that they will be forgiven of the darkest crimes if they only ask it; but for those who claim to be well versed in the teaching of Spiritualism to commit all the sins in the catalogue of crime is something fearful to contemplate. I feel there is no greater sin than that which looks upon the practice of false and bogus mediums, posing as the open door for the angel friends to come through to the heart-broken mortals of this lower sphere. Our ranks are full of such, those who for a little filthy lure will stoop to such demoralizing work for a livelihood. It is no better than stealing, which it is. What is to be done to cleanse our ranks of this which causes the world generally to make us a hiss and a byword? It is with Spiritualists as a body, as with an individual; we must purify ourselves. Every camp, society, or association, should see to it that no fakes get a footing in their precincts, or we will receive the result and wages of sin, "Death," which is one great cause of the slow progress we are making when the harvest is ready for the reapers, when the piteous appeals are heard all along the line: Tell me, where are my loved ones. But they come in contact with some fraud, and then a set-back, and it may be the last time they will try to let their angel friends speak to them.

Grand opportunities have we for the development of the highest and grandest within us spiritually. We have naught in the way to hinder, everything to encourage us to go on and up. Happier will be our stay in this life, with length of days and prospects of a glorious entrance to the home we are making over there. No deception will avail us anything in this life or the future. Let us keep before our minds that the "wages of sin is death."

MRS. C. C. BACON.

PASSED TO SPIRIT LIFE.

[Obituary to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of 10 cents per line per line about seven words constitute one line.]

Passed to spirit life, April 2, Mrs. E. A. Whiting, a Spiritualist for 30 years. Funeral services were held at Ennis, Texas, her old home, by the writer, Mr. and Mrs. W. W. Aber, her daughter and son-in-law, were with her, on a visit at the time. CARRIE M. HINSDALE, Fort Worth, Texas.

Passed to the higher life, April 13, 1901, Amos Thompson, aged 43 years. He came from Maine to the state of Illinois in 1817. He lived in St. Clair county, Ill., more than 80 years. The last few years of his life were spent with his youngest son, Charles T. Thompson, in Portland, Oregon, where he deceased. His remains will be taken back to Belleville, St. Clair county, Illinois, for interment.

Passed to spirit life, at his home near Breckenridge, Mich., April 3, 1901, George T. Champion, second son of A. J. Champion, aged 34 years, 10 months and 17 days, of pneumonia. He was familiar with the philosophy and moral ethics of Spiritualism from childhood. He leaves a loving and dutiful wife, three children, many relatives and hosts of friends to lament his loss. The funeral services were held in his home church at Breckenridge, and his body put away in the village cemetery. Martha E. Root, of Bay City, conducted the funeral services. A. J. CHAMPION.

Passed to spirit life, March 1, Mrs. Eleanor Woodruff. The last years of her life were spent in Homer, Mich., where she died, although a former resident of Albion, Mich. She was stricken with paralysis, remaining unconscious for four days, when she quietly passed away at the age of 81 years. A. W. W.

Venus Palmer passed to spirit life, at 11:15 a. m., April 9, 1901, from the home of her sister, Mrs. W. R. McGuffin, at 104 Jefferson street, Joliet, Ill. Sister Venus had made her home with Marsie and the Doctor for the past thirteen years, and was a true believer in the beautiful truths of Spiritualism. Besides these two a brother is also left, W. A. Aylsworth, to mourn the loss and absence of the loved and familiar physical form, but are comforted by the thought that there is now another on the further shore to welcome us when our turn comes to make this journey silent and alone.

"Religion as Revealed by the Material and Spiritual Universe." By E. D. Babbitt, M. D., LL. D. A compact and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data needed by every student and especially by every spiritualist. One of the very best books on the subject. Price, reduced to \$1.00; paper 50 cents. For sale at this office.

"Longley's Beautiful Songs." Fourteen beautiful, soul-inspiring songs, with music, by C. Payson Longley. Price by mail, 15 cents. For sale at this office.

CURED BY PSYCHIC POWER

Any and All Diseases Cured by a Combination Originated by DR. J. M. PEEBLES, the Grand Old Man, of Battle Creek, Michigan.

The Sick Who Write Him Receive Absolutely FREE

Diagnosis and Full Instructions.

The phenomenal cures made by Dr. J. M. Peebles, the Grand Old Man, of Battle Creek, Mich., have astonished physicians and scientists throughout the world for in a very simple manner he DISPELLED ALL DISEASES and gave permanent health, vitality and strength to all who desire it. His work is indeed blessed and wonderful. It is a cure from the fact that he has discovered the secret of the soul, which is termed PSYCHIC; this he combines with magnetic medicines prepared in his own laboratory, making the strongest healing combination known to the world. He has cured all classes of people, for (1) ANXIETIES, (2) NERVOUSNESS, (3) HEADACHE, (4) STOMACH DYSPEPSIA, (5) BRUISES, (6) SCALDS, (7) BURNS, (8) WOUNDS, (9) FROSTBITE, (10) RHEUMATISM, (11) GOUT, (12) GRAVEL, (13) CALCULI, (14) STOMACH DYSPEPSIA, (15) BRUISES, (16) SCALDS, (17) BURNS, (18) WOUNDS, (19) FROSTBITE, (20) RHEUMATISM, (21) GOUT, (22) GRAVEL, (23) CALCULI, (24) STOMACH DYSPEPSIA, (25) BRUISES, (26) SCALDS, (27) BURNS, (28) WOUNDS, (29) FROSTBITE, (30) RHEUMATISM, (31) GOUT, (32) GRAVEL, (33) CALCULI, (34) STOMACH DYSPEPSIA, (35) BRUISES, (36) SCALDS, (37) BURNS, (38) WOUNDS, (39) FROSTBITE, (40) RHEUMATISM, (41) GOUT, (42) GRAVEL, (43) CALCULI, (44) STOMACH DYSPEPSIA, (45) BRUISES, (46) SCALDS, (47) BURNS, (48) WOUNDS, (49) FROSTBITE, (50) RHEUMATISM, (51) GOUT, (52) GRAVEL, (53) CALCULI, (54) STOMACH DYSPEPSIA, (55) BRUISES, (56) SCALDS, (57) BURNS, (58) WOUNDS, (59) FROSTBITE, (60) RHEUMATISM, (61) GOUT, (62) GRAVEL, (63) CALCULI, (64) STOMACH DYSPEPSIA, (65) BRUISES, 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