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AN APPARITION.

True Story of a Friend's Return from Spirit Land.

They say the sorrows of youth are trivial, not to be compared with those of later years, but I hold another opinion. When I look back upon the sweet companionship and the true friendship of Louise, and think of the dear days while we were in school together—those years of constant and close friendship, occupying the same room—I wonder how I bore the loss. Our friendship had always seemed to me one made for heaven rather than earth, and was a marvel to everyone.

We were extreme opposites in outward appearance. I was a tall, whole-some-looking girl, full of dash and nerve, fond of dancing and fun, in excellent health, had a plenty of beaux, and was ready to have a good time. She was a tiny little of a girl, almost a dwarf, dark and anything but pretty, and reticent even to a fault. No one seemed to understand her, excepting myself, so she made few friends. To me she was natural and sweet (therefore spiritual) and I realized she possessed a wonderful mind. Our evenings were so often spent at study, working problems to her, so easy.

She was richly endowed, and when our work was done came our delightful, long and interesting talks, often late into the night. She never had a sweet-heart and I really believe she did not miss them, for her mind was above earthly matters. But we understood each other, thoroughly, and were as one soul. We were much interested in many things outside of school, and talked on many subjects in that day beyond man's sphere. Among our favorite topics were politics, and we talked often along the line of Spiritualism, wishing we might know more. We felt the time was coming in the evolution of social progress when this one subject would be of vital importance to the world.

One day there was to be a rousing political meeting; the Lieutenant Governor was to address the people. It was a presidential campaign and we were wild to hear something about the questions then before the people. We knew it meant sure disgrace to be seen in that gathering of men, as women were supposed to keep themselves out of sight at such times. Oh, how we wanted to go. From our window we could see the speaker's stand. We knew that we could get to the window of a schoolmate we could hear the speech without being seen, but between us was a stream that was running very swiftly, and when Louise asserted positively she was going to hear that speech, I naturally inquired, "how?" She answered, she would "waite." As she could not attempt such a thing without me, we made ourselves ready and started.

It was hard work and she carried out her feet twice, but in my strength I held on to her and we reached our friend's house in safety and heard the speech, sitting there in our wet clothes, thoroughly enjoying all that was said. We returned the same way and in the evening enjoyed another long talk.

The consequence was a severe sickness for myself, and for her the beginning of the end.

The sword of Damocles forever hangs over the head of humanity, from the cradle to the grave. It seems and looms when the mistakes are common to human nature being painful results, but it is necessary to struggle long to develop newer and higher faculties.

We soon began to realize slowly, mumbly, that she was drifting into a stupor, and that she must leave us. We finished school and as we lived in adjoining counties we saw each other often. Our long talks were not far between and I could not but realize how great was the quality of her spirit. Her favorite position was to sit upon my lap, and we grew to a perfect understanding that if it were a possible thing for one person to revisit another from the spirit world, she would come to me, for we realized she could not stay with us much longer.

In the meantime I was married and had gone to housekeeping. I could have heard her near me days at one time, and as I saw her drifting away slowly but surely my mental attitude toward death began to change. Nevertheless my heart ached, to see her fading, and at the last I was with her constantly in her mother's home. The day she died, she grew so restless, as I could easily carry her on my arms, I was constantly having to change her position. At last, having placed her on a cot near the open window, she looked at me smiling, saying, "Now, it is all right," and died.

Looking at her, I felt that since the world was born, nothing sweeter, nothing purer to the earth was ever given and I missed her more and more.

I could not have been more desolate, and as days, weeks, and even months passed by, I began to think it was an impossibility for her to come back to me. Time flew swiftly by, many changes coming to me. My father was buried; also my baby. I never ceased thinking of Louise, and often at night I would lie awake wishing that by some magic she would come to me.

One evening, while waiting for my husband to come home for supper, in the early twilight, I went into the sitting-room to rest while waiting. I had been sitting there only a few moments when I saw the door, leading from a small library into the sitting-room, slowly swing open. Just for an instant I thought it must be a neighbor, yet I knew there was no one in the house. I looked up and there, standing in the doorway, was Louise, at last, looking like her old self. Strange though I realized the presence to be, it produced no feeling of fear, indeed I felt delighted. An electric current seemed to pass through me and I felt that she came and stood by me, resting her hand on my shoulder. I put out my hand, yet felt nothing tangible; yet in some way I knew she was there and sat upon my lap in the old favorite position.

When I have read of spiritual manifestations it has seemed absurd that a

ADMITS HIS ERROR.

And Talks Plainly About It.

D. Edson Smith: "What fools we mortals be." I was once an honest medium, but failing to make a respectable living I was induced to help the spirits on the plea that some people were easier converted from fraud than the genuine, but I have since found these do not make as spiritual people as the one convinced from his reasoning or because his spiritual nature is appealed to. Mediums soon learn that Spiritualists demand more than the spirits can give, and so to vie with one another, they try to compete in getting the most information on the mortal side, and learning the most new ways through intricate devices. Not being quick at sleight-of-hand even after much practice, I decided to drop the matter and am now canvassing.

This \$1,000 I ask that you forfeit to a Spiritualist paper and thus I will have atoned for my error while practicing fraud in being the means of helping the true side. I leave you to your choice of one of the four principal papers.

Take a medium's cambric needle which is fastened in coat sleeve and easily pulled out and shoved between slats. The end of the needle has a thin slate pencil on it the desired color to be used. In your case six different needles were used. You made it easier for the medium to write on different parts of the slate by turning the slates over and around. Of course it could have been written were the slates held in one position, but not so handily. You just enclosed a two-cent stamp to Ralph E. Sylvester & Co., 25 Ashland boulevard, Chicago, Ill., for his catalogue of Spiritualistic Effects, before making another offer on any physical phenomena, as these things are explained in this catalogue. The paraphernalia, together with a full description of this wonderful slate-writing, can be had of this firm for \$1.00. If you are really in earnest and wish to know the truth and are not so prejudiced and bigoted as the orthodox, that you will not investigate, just send a two-cent stamp.

I have known of persons writing "ads" for a medium and so telling of the wonderful things, and have also known mediums to write the "ads" themselves, sending fictitious names and addresses. Let every one be posted how the fraudulent work is done, then is he prepared to accept the truth without being deceived thereby.

Our brother is entirely mistaken in his estimate of the ability of this man Sylvester. He cannot imitate by any means of subtle trickery the genuine manifestations given through mediums. That is the conclusion of every Spiritualist here who has investigated his methods. His clumsy trickery is plain at once.

Editor.

voice should be attributed to a spirit form, and I wondered if she would speak. Yes, she did, and each word fell upon my mind so clearly:

"No," I answered, "I want to talk with you."

She told me many things, and when I asked her why she had been so long in coming, she said she could tell me in an allegory; and this is what she said:

"Deep down in the water of a brook, near the edge, there lay two worms, in the chrysalis form. They had been together a long time and had grown very fond of each other, and were so happy. They had been taught that some day they should leave this form, or state, and turn into beautiful butterflies. They talked of the change and wondered, but agreed that if one should go before the other she would come back and tell her companion, of this butterfly world. So one day one of the worms developed wings and took her flight for realms unknown, leaving her friend lonely but full of hope, that she would soon come back in a more beautiful form to comfort her and tell of the wondrous world to which she had gone. But time passed and no form came, and the lonely chrysalis in the water gave up hope and only waited for time to change her situation also. Finally, one day a dreadful storm came up, and so disturbed the water that the chrysalis became loosened and floated to the top of the water. In a little while what should it see but a beautiful butterfly hovering very near. At last, it was the old companion, fulfilling the promise of long ago. When the worm asked the butterfly why she had not come before she answered, 'I have been back many times, but could not reach you in the water. I could see you and tried so hard to make you hear me, but failed, and so have waited until conditions changed.'"

"They talked of the lovely things the butterfly had seen, and telling her friend not to grieve, they would soon be together in a happier state, more alive than ever, a finer, more exalted life, she left her."

When Louise had finished this allegory, I began to realize why she had come to me.

To hold communion with friends in the life beyond, one must lift himself to that life, and through sorrow the conditions of my life had changed and I had become more spiritual. So it rests with us, not them.

I wanted to ask her many things but she said, "Your husband is coming and I must go. I do not know when I can come again, for already I have passed through many changes, and I know not what lies before me, but our friendship is not ended—it is only begun."

She left me, and I wonder when I shall meet her again, in the spirit land, or will she have advanced until I must still wait until we both reach that perfection which places us at last, before our Maker?

It is nature to communicate one's self; it is culture to receive what is communicated as it is given.—Goethe.

The instinctive feeling of a great people is often wiser than the wisest man.—Rassuth.

AN INCIDENT.

An Experience in the Occult.

This is an era of occult and psychical wonders. While those of a mystic turn of mind, and psychologic societies composed of intelligent deep-thinking people all over the world, are studying and recording the many strange phenomena they come in contact with from time to time, those who are almost daily meeting these strange experiences cease to wonder at them. Frequency of occurrence and familiarity robs them of their charms, and yet to such they may perhaps still remain just as mysterious and unaccountable as when first encountered, for with all theories formed to account for them they still remain almost beyond the realm of the known.

"Forasmuch as many have taken in hand to set forth in order a declaration of these things," which border on the marvelous, it seems good to us also to write down some observations in these fields of psychic experiences.

We shall not attempt to give any explanation or theory regarding these phenomena, but will content ourselves with recounting the simple facts as they occurred and leave others—deeper thinkers and abler pens—to theorize and explain, only reiterating that every incident herein related actually occurred exactly as I have stated it, and to which I will willingly be qualified under pains and penalties of perjury.

And now since I have decided to give the public some of our experiences, the query arises, what selection shall I give from the almost unlimited number we have in store for I might here state Mrs. Hayden has been a public medium for almost every phase of mediumship for over twenty years, giving much of her time to the public in private reading and also by mail, for which she usually charges a nominal fee for services, time, etc., and it is from one of these readings I will relate an incident.

While living in the city of Indianapolis some three years ago, one morning the mail carrier called at the door and delivered a letter addressed to Mrs. H. and not marked at a town somewhere in Missouri. Mrs. H. on opening it found the following, as near verbatim as I can give it: "Dear Mrs. Hayden, Edd is gone away from home and we don't know where he is, but think he went to Iowa. We see in the paper that a man has been killed by the train up there, and we are afraid it is Edd. Will you please look and see if it is him, and let us know by return mail, for we are awfully anxious about him." This peculiar letter was signed by the name of a lady of whom we had never heard, consequently a total stranger.

Mrs. H. read the letter and handed it to me, remarking as she did so, "I shall pay no attention to it, as she has not even enclosed a stamp for return postage, let alone a dollar to pay me for bursting my brains out to hunt him up. How do I know who to look for? I don't know who Edd is."

After reading the letter I returned it to its envelope and dropped it on the center table, where it remained unnoticed until the following day in the afternoon, when a lady called in for a private reading. Now comes the sequel. Just as Mrs. H. passed into that condition which renders her perfectly oblivious to her physical environment, she seemed to be conscious of passing out of the house and away through the air at a high rate of speed, when in a comparatively short time she found herself in Iowa standing in the presence of the body of a man who had been killed by the train. He appeared to be a middle-aged man, dressed in dark clothes, whiskers sprinkled with gray, and a showing of gray on the temples, possibly 40 years of age. Then she seemed to realize, "No, that is not Edd; it is too old for him. This man is at least 20 years older than Edd is not more than about 20."

Apparently having satisfied herself this was not Edd she appeared to again glide away to another locality where she found herself in the presence of a young man of about 20 years of age, and although never having seen him or heard of him except in the letter she instinctively seemed to know it was Edd. She seemed to be looking for him, having left home and his mother as he had, without letting her know where he was. Told him his mother was worrying over him and that she must write her or go home at once. Seemingly he acknowledged he had left home in a huff, was sorry for it and would return home at once. So soon as she received this promise from him she seemed to immediately glide back towards home and at that moment awoke to consciousness of her physical surroundings and found her lady friend sitting there in amazement.

Her apparent dream was so vivid she felt sure the lady had got nothing, but on the contrary the lady declared "it was the most remarkable and satisfactory reading she had ever experienced," that many of her departed relatives and friends had contacted and given their names in full, together with many incidents, and identifying tests, that utterly destroyed all doubts, which rendered it a perfect reunion and love feast to her, for which she felt overjoyed and filled with thankfulness to Mrs. H. for the glorious privilege enjoyed.

As soon as the lady left Mrs. Hayden related to me her peculiar experiences during the reading, saying to me, "Write it all down and we will send it to the woman and request her to answer and tell us how much of it all is true—for we still enjoy verifying these strange experiences."

I wrote to the lady telling her it was not her son Edd that was dead, but that he was all right and would soon be home, possibly by the time our letter would reach her, recounted most of the experience and requested the lady to let us know if it proved correct.

In the course of a week we received a letter from the lady in which she stated everything was given perfectly correct. They had got a description of the dead man in Iowa and he was a middle-aged man, while Edd was only 20 years old, was her son, and was now at home and well. That he got home the same day our letter was received.

TRUTH.

The Twelve Divine Virtues.

Truth is a divine virtue. Of those divine virtues there are twelve. Justice comes first. Truth is the tenth in the order of progression. Spiritualism is our foundation, progress the ladder. This ladder contains twelve rounds. We must first prepare our foundation. This is done by spiritualizing ourselves with principles. Principles support spirit, science, etc., are supported by principle. Thus Spiritualism must be supported with principle. People without principle are not Spiritualists. Such may receive facts. For instance: I saw a spirit, talked with a spirit; saw the cars thrown from the track, etc. That might be a fact but not a Truth and yet be true. The cars thrown from the track is but an incident and passes away or is only retained in the memory; the angel in the window, however, is what we are; how am I; who am I? Here comes the opportunity for each and all to analyze themselves and seek to know and learn the truth.

"The vegetable kingdom is a duality, consisting of spirit and matter. Its constructors are dual. They are the principles of matter, and spirit principles. Life is first observed in the vegetable kingdom; next in the bird kingdom, then in the animal, and last the human kingdom. The three last kingdoms are a trinity. They contain the duality of the vegetable with the accompanying principles. What is the third addition that makes you a trinity? Read no farther until you have pondered over this query. The third proposition is virtue. Matter and spirit are both of the singular number; virtue is plural."

Remember our ladder contains twelve rounds. And again, I ask this question, What supports those rounds? More plainly speaking, of what does the sides of the ladder consist that supports and holds those rounds secure? Stop, kind reader, and again I judge in a little thinking. The rounds in the ladder correspond to the twelve divine virtues and their support are the principles of eternity. Of those wonderful principles and those beautiful virtues you cannot know until you begin the work of spiritualization of yourself. You can know of them in a way, so to speak, by learning from others, but if you would verify them as problems and become children of Virtue, then must you have a spiritual foundation and that foundation is Spiritualism.

You are an effect; eventually you become a cause. As an effect your parents were the cause. They gave you matter and spirit. Your soul is created out of virtue; hence your soul contains of every virtue; and you to become the possessor of that soul and become immortal must grow your spirit self to that soul. You must grow virtuous spirit and become a perfect personality. Thus you will know Truth. All spiritual principles are alike, the same to all. It is not mathematical; see the multiplication table, the same? Is there any inharmonious or warring over the proposition that twelve times twelve make one hundred and forty-four?

Your soul contains that divine virtue truth, and yet how many people are aware of that divine truth being so near. Reason is (or should be) the leading faculty of the spirit. Intuition is the faculty of the soul. Through this faculty the soul takes reason and guides it. Reader, do you ever expect to be the possessor of a good share of reason and intuition, so long as you adhere to the teachings of a vicious religious and medical preceptor? Do you indulge the hope of ever knowing truth; divine truth, from which springs liberty? Truth is a substance divine and eternal. Your soul knows truth if you have faith, and faith is not false. Faith is united to virtue. All the virtues have their forms: Can you not realize that virtue is more than life?

Reader, let the medical and religious priests with their allies (whether of the Philadelphia Press or from any other source) fabricate, rant and rave, they only besmirch themselves and by their lack of virtue expose their beastly forms. Godliness is better than gold, and the accumulation of wisdom is only in ratio to the amount of truth and the preceding virtues in your possession. To support, practice and love justice is the beginning of virtue. In this short article we have given you of divine truth; your soul will aid you to assimilate.

THE ETHEREAL BODY.

The Missing Link of Science.

Nature has a place for an ethereal body in her general constitution; and forces and elements for its construction if it be a fact. We will briefly examine the forces of the cosmos and their chemical combinations, and thus see if there is a scientific basis for an ethereal body, and the law and cause of its production; also if physiology and pathology of the nerve system does not demand the supply of this "missing link" to become a comprehensive science.

The forces of the cosmos are three in occult quality—spirit, psychism and vitality. These correlated one with the other, in graded chemical relations.

The imperponderable forces of the material are three—ether, electricity, and caloric. These correlate in graded series. The atomic elements are three—oxygen, hydrogen, and nitrogen. These correlate in all chemical compounds.

The atomic elements are constructed from the "unit" atom. The atom is bipolar, and forms a substratum for the ethereal force to act upon. This action is attraction of gravity—cohesion, and chemical affinity; it is the most universal of the forces, and fills all space. It is the tie between the occult and material spheres, or correlates with the vital force above, and the electric force below. It binds atom to atom, planet to sun, and sun to constellation. The affinity of any atomic compound for this force is the measure of gravity. The affinity of the solar electric force in vibratory action with this all-pervading ether forms the universal light carrier. The affinity of the virtue force in the organic world for this ether as a correlate, and as a form builder gives organic expression in every cell. Its vibratory sphere is the unit cell, which is bipolar in muscular tissue, and contracts from this structure relation. It is vibratory in nerve structure and functions from force action. The oxygen of air, solids, and liquids of food are the physical substratum of this ether force, which becomes liberated in digestion of food, and oxygen of lung, and in the blood, then to the vital force as the first covering to build the ethereal body.

This ethereal organism is an exact duplicate and counterpart of the physical, cell to cell, organ to organ, and form to form, possessing brain, nerve system, and circulation. Without this ether force the vital force could have no chemical tie for form and expression, nor could the physical cell find construction in electrical action by which it assimilates and functions for the ether. The electrical correlate below and the vital above, and its absence would render the organic world an impossibility, whereas its presence and place in nature builds the physical organism as a chemical substratum, and the ethereal as a vital chemical counterpart.

This dual organism is built simultaneously, by dual chemical action. The physical assimilating the physical elements; the ethereal, the sublimated etheric. The physical cell is subject to waste and repair, which follows from its temporary tie to the etheric cell—but the ethereal cell is not subject to this changeable variation, from its close affinity to the vital and psychic forces. This ethereal system is known in physiology as the nerve force, the cause of locomotion, function, and cerebration. It is known in pathology as the cause of all complex nerve diseases as resulting conditions from the inharmonious and abnormal chemical vibratory relations between the ethereal and physical nerve systems.

In the transmission of a sense impression of the physical nerve system, to a psychic impression of ideality, this physical assimilating the physical elements; the ethereal, the sublimated etheric. The physical cell is subject to waste and repair, which follows from its temporary tie to the etheric cell—but the ethereal cell is not subject to this changeable variation, from its close affinity to the vital and psychic forces. This ethereal system is known in physiology as the nerve force, the cause of locomotion, function, and cerebration. It is known in pathology as the cause of all complex nerve diseases as resulting conditions from the inharmonious and abnormal chemical vibratory relations between the ethereal and physical nerve systems.

For instance, the eye receives an image reflected upon the retina. This image is conveyed by luminous ether and becomes a physical impression upon the brain, and finds a nerve deposit to answer to it—as a physiological action, but does not become a psychic fact and finally useless sense impression sets up a correlated etheric vibration, transferring it from the physical brain to the ethereal brain; and thus enters the psychic consciousness as an idea—or etheric unit—a corresponding duplicate of the physical.

Hearing by aerial vibration of the tympanum is not psychic tone until the etheric vibration is set up by the physical and enters the psychic realm by correlated transition. So with all the senses. This is abundantly proven in many ways—especially by the fact that the physical sense impression is not transferred to the ethereal when the psychic attention is otherwise directed; for it does not in that case receive it—also by the fact that when the ethereal relation is impaired the transfer is not effected, even when the physical organ is intact and whole. The sensory nerve brings the impression from without, but it must enter the ethereal system to become a psychic unit of ideality—which it becomes in the cerebrum, it must then enter the cerebellum to form "intent" in will force before it can become reflection of mature power. Thus the physical sensory impression must enter the ethereal nerve system—thence the impression from without, but it must enter the ethereal system to become a psychic unit of ideality—which it becomes in the cerebrum, it must then enter the cerebellum to form "intent" in will force before it can become reflection of mature power. Thus the physical sensory impression must enter the ethereal nerve system—thence the impression from without, but it must enter the ethereal system to become a psychic unit of ideality—which it becomes in the cerebrum, it must then enter the cerebellum to form "intent" in will force before it can become reflection of mature power. Thus the physical sensory impression must enter the ethereal nerve system—thence the impression from without, but it must enter the ethereal system to become a psychic unit of ideality—which it becomes in the cerebrum, it must then enter the cerebellum to form "intent" in will force before it can become reflection of mature power. 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A FAST BY JESUS, AND OTHER FASTS

Their Spiritual and Physical Significance.

To the Editor:—Jesus fasted—so it is said—for forty days and nights. For a long time his exploit was considered miraculous—only a God, as it were, could do it. Now, fasting is not only a common thing, but its "sacred" character has vanished—forever. As set forth in the Herald of this city, a Chicago doctor has put a number of prominent people through periods of starvation, and the treatment now threatens to become the latest fad. Obesity it certainly cures, and why shouldn't it.

A Chicago physician, however, reports a case of fasting for eighty days. He has had many other patients fast from twenty to forty days under his care. The physician in question is Dr. R. C. Fisher, formerly of Washington, D. C., but in practice in Chicago for several years past.

Interest in feasts of fasting has been revived by recent newspaper reports. A dispatch from New Bedford, Mass., stated that F. H. Butterfield, music teacher in the schools of that city, had gone without food for four weeks in an effort to cure dyspepsia. Publicity was given recently to the experience of Dr. L. A. Melze, of Chicago, who subjected himself to two fasts, one of ten days and the second of eight days, as a result of which he lost 106 pounds in weight and apparently became a sound man after being at death's door.

Dr. Melze is a well-known dentist and club man of Chicago, and for sixteen years practiced medicine. He explains that he fasted under direction of Dr. Fisher, and inquiry reveals the fact that many famous men and women of America and Europe have undergone the experience of long fasts under the treatment of this physician. Indeed, so numerous are these cases that fasts of fasting for periods of ten to forty days, far from being extraordinary, are quite common. The public has not heard of them because the doctor in the case, being of a regular school, has not advertised them.

It would appear from these cases that a person could fast for an incredible length of time without being annoyed by the pangs of hunger. In some instances the patients almost claim to have experienced pleasure from what ordinarily proves exceedingly distressing, one subject speaking of a feeling of "exhilaration." Of course, none of them will go quite so far as to say starvation is a pleasant death, but their accounts of the ease with which hunger can be conquered lead one to class their feasts with the miracles.

To be told that William E. Chandler, late United States Senator from New Hampshire, once fasted for twenty days is astounding. Mr. Chandler is short on flesh and long on impatience, but for twenty days he turned his back on the tempting sea food and the aromatic chicken à la Maryland of Washington and confined himself to a diet of distilled water. Perhaps the example of his wife enabled the peppery statesman to hold out, for Mrs. Chandler also fasted for twenty days.

Senator and Mrs. William Stewart, of Nevada, are another couple in official life at Washington that submitted to this heroic treatment. The Senator managed to stay away from Chamberlain's for eighteen long days, during which he took no food, while Mrs. Stewart fasted for thirty days. The next time she went to her dressmaker's she proved a great puzzle to the latter.

"Your measure is twelve inches smaller than it used to be," said the mystified dressmaker. "It's amazing, for I surely couldn't have made such a mistake in your measure when you were here before. Can it be possible you have made such a difference by changing your under-clothing?"

Mrs. Stewart, who is quite a character in her way, enjoyed the dressmaker's confusion hugely, and then relieved her by telling of her fast.

Miss Eleanor Spofford, daughter of Senator Spofford, of Louisiana, had the most remarkable experience in fasting, for she abstained from food for eighty days. She was an invalid, unable to walk, and was taken into the house of the physician, where she was completely under his control and unable to get a morsel of food without his knowledge. Far from being exhausted by this remarkable abstinence from food, on the seventy-ninth day of her fast she went out for a promenade and walked several blocks. Miss Spofford, who, by the way, was once queen of the Mardi Gras at New Orleans, weighed 320 pounds at the beginning of her fast. She was in the physician's home under treatment for a year, and at the end of that period weighed 137 pounds.

Mrs. Russell R. Dorr, of St. Paul, was a faster of an opposite type. She weighed only seventy-five pounds at the beginning of a twenty-day fast, and she lost ten pounds. She was visiting in Washington during the treatment, but did not let the fasting interfere with her sight-seeing. She was active every day, visiting the capital and bustling about here and there, as though living under normal conditions.

Miss Kate Smith was another well-known Washingtonian who underwent a long fast. She was known at the national capital as the "Queen of the Census," from the fact that she was the chief of a bureau in the census work of 1890, being the only woman ever thus honored.

Senator James K. Jones, of Arkansas, is also on the list, and there is no telling what would have happened to the Democratic party in the election of 1900 if he had not closed his lips to all solid food for ten days. It will be recalled that as the Presidential campaign approached Senator Jones became seriously ill, and for a time it was thought he would be compelled to relinquish his position as chairman of the Democratic National Committee. The Senator, however, took a treatment which included a ten-day fast, and he was able to continue in command of the Democratic forces. In a letter to a friend a few days ago Senator Jones said he was in splendid health and sleeping as soundly as a boy.

Mrs. L. C. Smith, of Washington, has a record of fasting forty days, during which her weight was reduced from 220 pounds to 117. Ann Eliza Young, the nineteenth-century wife of Brigham Young, afterward celebrated as a lecturer on Mormonism, submitted to a fast of forty days without difficulty. Mrs. Stuart Robson, the actress, then known as May Waldron, also had the experience of a protracted absence from food.

Among the foreigners who have gone without eating for long periods under instructions from the American specialist is the Marquis d'Angles, of France, who fasted thirty days. The Count and Countess Resse, of Italy, abstained from food for twenty days. The Countess Wachtmeister, of Germany, underwent a similar experience.

Coming nearer home, there is the case of Father E. J. Vattman, the army chaplain stationed at Fort Sheridan for many years. He fasted for a period of thirty days. J. E. Hardy, a veteran tailor of Chicago, has fasted repeatedly for periods of five to seven days, apparently without difficulty or distress. Lieutenant Governor W. A. Northcott also has a long fast to his credit. This list might be lengthened indefinitely with the names of persons not so well known.

All of these cases of fasting have occurred, like that of Dr. Melze, in the course of treatment by Dr. Fisher. Reports on several of them have crept into the papers, and the doctor has been annoyed by the incorrect statements and mistaken conclusions. The fast and the consequent loss in weight are only incidents in the course of treatment, but they are the things which appeal to popular imagination and to the newspaper hunger for sensation. The commonest conclusion is that the patient fasted simply to reduce his weight, but the fact is that obesity cases are rather the exception to the doctor. To correct some misunderstandings he consented to make a brief statement:

"It gives a false impression to say my patients fast. While they are required to abstain from food for con-

siderable periods they do not fast in the popular sense of the word. The patient takes a teaspoonful dose of nutrient three times a day. The action of the nutrient is to control the nerves of the stomach and prevent a nervous collapse. There is no nourishment in the nutrient, but one of its effects on the nerves is to relieve the patient of the sufferings of hunger, the craving for food commonly known as the pangs of hunger. This abstinence from food is only preparatory and incidental to the general treatment, and without that explanation thoughtful persons might be led by incomplete newspaper reports to undergo fasting under conditions likely to harm them. The nerves, after the administration of the nutrient, fail to report the absence of food to the brain, which is the seat of sensation, and the patient is able to go without eating for a considerable period. While the system is thus resting the medical treatment is carried on by administering specific remedies. As is well known, the human system can live for some time on the materials stored up in its tissues. How long life can be sustained in that way I will not attempt to say. The term of abstinence from food is a matter of judgment to be determined individually in each case. I have fasted probably fifty times for periods varying from five to twenty-six days, and members of my family have submitted to similar experiments without injury."

"How does starvation feel?"

Mr. Hardy says he suffered no distress after taking the physician's nutrient. He felt a slight exhilaration and had no particular desire for food. Other fasters make somewhat similar statements. One United States Senator who fasted for forty days sat at his table every day carving and serving for his family. Dr. Melze has a somewhat different report to make, and his experience is interesting enough to be stated at some length.

"How does it feel to starve?" repeated the dentist. "Well, for the first three days I suffered the tortures of the damned. After that I had no trouble whatever. At the end of my ten-day fast I had no particular craving for food, and I am confident I could have fasted twenty days or even more without difficulty."

"I began fasting April 15. For twelve days and nights I had been sitting in a chair gasping for breath and unable to sleep except for a few winks at a time. My case had been diagnosed as Bright's disease. My son sent the doctor to see me, and after hearing of his system of fasting I rather ungraciously called him a crank to his face, though I had to gasp it out word by word. The doctor took it good-naturedly, and after making inquiries told me that I had good chances of recovery and that I could be made to sleep in four days. I said I would do anything to be relieved from the torture of sleeplessness, and I began immediately to fast, although luncheon was on the table."

"I weighed 278 pounds and had been in the habit of eating four meals a day, the heaviest at midnight. The doctor prescribed his nutrient, which had a pleasant taste. I judged wine was used in its composition. The latter part of the first day I suffered considerably from hunger. The second day the distress became intense, and the third day the agony was almost unbearable. I slept some the second night, and I enjoyed an uninterrupted sleep the third night."

"The fourth day brought a happy release from all distress. I smelt the odors of food which I had been exceedingly fond, but I was surprised to discover I had no desire for it. On the fifth day I had no hunger at all, and a hundred dollars wouldn't have tempted me to eat. I had been permitted to drink distilled water freely with lemon juice squeezed into it, and during the first three days I must have drunk thirty to forty glasses each day. On the sixth day I had no desire to drink water, and forgot it until reminded by the nurse."

"From that time on I felt exceedingly comfortable. One day my daughter invited me to partake of some soup of which I was fond, telling me the doctor had given his permission. I thought only nine days had passed, and so little did the food tempt me that I refused to eat until thoroughly convinced that the ten days were up. I am sure I could have fasted another ten days without difficulty."

"I lost thirty-three pounds in weight during the ten days. I felt first rate and could sleep like a child. The doctor had directed me to eat but one meal a day. For my first meal there were asparagus soup, two baked apples and an unlimited supply of Boston brown bread. Yet I was satisfied after taking my soup, one of the apples and two slices of bread. After dieting on baked apples and brown bread for two weeks I was permitted to eat meat."

"But I didn't follow the doctor's instructions. I soon began to eat two meals, and occasionally I got in a third. The tissues began to fill up with fat again and breathing became labored. I was sent to Lookout Mountain, but had a relapse. Although under treatment by a specialist of the locality I grew worse and had unconscious spells. One day I thought there was no further hope for me, and I instructed my nurse not to give me any more food under any circumstances. The next day I breathed easier and slept some. The third day I was climbing about the mountain, and the sixth day I was as well as I had been after my first fast. I continued my fast eight days, and during the last four days lost twenty-one pounds. The sensation of hunger was gone on the third day, and the next two days I sat at the table with friends, although I ate nothing."

"I came home four weeks ago, and I feel like a young man of 30. I haven't an ache or a pain, and I can go upstairs on a jump. I used to snore in my sleep, but now it is as quiet and sound as a child's. I am going to stick to one meal a day for a year, as directed. The doctor permits me to smoke two cigars a day, but I take advantage of him by buying cigars about twice as long as regulation. I feel hungry sometimes in the evening after an active day, but I go to bed and in fifteen minutes am asleep."

"I lost 106 pounds, but have gained six pounds during the last three weeks. My trousers have been taken in nine inches. I wear a 17 collar instead of a 19 or 19½. Instead of a ½ hat I take a ¾, and a full size has been knocked off my gloves. My pulse was reduced from 120 to 85. For the first time in twenty-five years I can cross my legs. I have been sitting up nights answering letters asking for information, but the burden has become too great. If inquirers will call at my home or office I will cheerfully answer their questions. Of course the fasting was only a part of the treatment given me, and I would not advise anyone to fast except under the direction of a physician."

George P. Cooley, a commercial traveler living at 203 West Madison street, claims to have fasted for thirty days, beginning July 15. He asserts he took nothing but distilled water, and felt equal to conducting the fast for another month, but his friends, fearing death, insisted on his eating. He fasted for rheumatism and claims to have felt no hunger after the fourth day. A. H. Bliss, a Board of Trade man, was recently reported to have sustained a long fast.

There is no special spiritual significance attached to fasting. It is true, however, that many times it is an excellent tonic, assisting in developing clairvoyance and bringing out certain phases of mediumship. I would never advise any person to fast for that special purpose, there is too much danger connected therewith. Fasting never rendered any one more spiritual,—that is, better in those respects that makes a person a superior being and more acceptable in the sight of angels. Modern fasting has accomplished one excellent thing—it has relegated to the ranks of superstition the "sacred" character of the Savior's fast, and makes him a very common person.

A. FASTER.

IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

LIGHT, LONDON, ENGLAND.

THE FEEBLE-MINDED.

Spiritualists, of course, regard the physical brain, not as the cause of consciousness and intelligence, but as the instrument by which these are externally manifested, and our readers therefore will not be surprised to find the concurrent view of the faculty expressed by an distinguished medical man. We learn from the Eastern Daily Press that on the 9th inst., at Norwich, at the annual meeting of the Eastern Counties Asylum for Idiots, the Duke of Norfolk presiding, Sir Frederic Bateson, the consulting physician to the institution, made an eloquent appeal to his hearers for a practical sympathy with the feeble-minded.

There had, Sir Frederic said, been several definitions of an idiot. He had spent a great deal of time in the investigation of abstruse points of cerebral pathology, and the question of the idiot had not escaped his attention. He submitted the following definition: An idiot is a human being who possesses the tripartite nature of man, namely, a body, a mind, and a soul, but who is devoid of an infinity, consisting anatomically of a defective organization and want of development of the brain, resulting in an inability, more or less complete, for the exercise of the moral, intellectual and sensitive faculties. It would be observed that he had described an idiot as a human being. "There was when this would have been challenged. A great theologian of the sixteenth century, on being asked by a father what he should do with his idiot son, replied, 'Drown him, he possesses no soul.' Times were happily changed. We did not drown idiots in these days, but taught them to swim against the adverse currents to which they were exposed; we buoyed them up on the temporary waves of life; we plotted them through the rocks and shoals of their ill-starred careers (ill their chequered race was run, and they were safely landed into the haven of everlasting rest. Philosophers of even a later date than the sixteenth century had questioned the idiot's place in creation, and had gone so far as to pronounce him a mere accident of the world. The idiot was so far removed from the human type as to constitute him a connecting link between man and the anthropoid apes. He admitted that all animals of the vertebrate type were constituted on a similar plan; and that man was an animal, but he maintained that the brain after all was merely an instrument by which the high psychological faculties became externally manifested. These philosophers had fallen into the common error of confounding mind, thought, and consciousness with the material instrument by which these attributes became externally manifested."

A reference to music would illustrate his meaning. The music could not be said to be in the instrument, but in the soul of the performer. If the instrument were perfect, the music would be perfect. A Thiberg, or a Liszt would become apparent, but if the instrument were damaged, nothing but discordant strains would be produced, although the musical faculty of the performer remained the same. Idioty might be considered as a disease of the instrument rather than of the performer. The idiot's brain was damaged, and he became incapable of producing the outward manifestation of the power of his mind, but the lowest idiot possessed the germ of intellectual activity and of moral responsibility, and within his malconstructed organism there lay concealed, in its fragile fleshy casing, a precious jewel of immortality—an imperishable essence that was destined to live on forever and for aye, through countless aeons of time, when the dregs of the gross had been cast away like streaks of morning cloud into the infinite azure of the past."

In old books on medical nomenclature idiotcy was classed amongst the varieties of insanity, and idiots would be seen skulking in the corner of the lunatic asylum courtyard, chained to a staple and lying on a litter of straw. Now and then a more moderate form of insanity, the distinction between the idiot and the insane was clear and marked. The madman suffered from an abnormal development of the brain, the idiot from an ill-developed brain. The mind of the madman was not in proper balance; in the idiot it was not in proper power. The idiot was alone in the world, isolated, as it were, from the rest of Nature; he saw, but did not see; he heard, but did not hear; he understood, but did not understand; he might be perfect and yet useless; the impressions formed upon the optic and auditory nerves were duly transmitted to the sensorium, but no idea was there excited; he cared for nothing; he was indifferent to the grandeur and beauties of nature; he stood unmoved at the thunderclap, the roar of the mighty ocean; he heeded not the hum of the insect world, or the song of the early lark, that winged chorister of the air; the star-bedecked canopy of heaven; the mountain landscape lighted up with all the purple splendor of the setting sun—all these were nothing to him. He was a soul shut up in imperfect organs. Idiotcy, therefore, was not a disease, but a defect of the organs of sight and hearing might be perfect and yet useless; the impressions formed upon the optic and auditory nerves were duly transmitted to the sensorium, but no idea was there excited; he cared for nothing; he was indifferent to the grandeur and beauties of nature; he stood unmoved at the thunderclap, the roar of the mighty ocean; he heeded not the hum of the insect world, or the song of the early lark, that winged chorister of the air; the star-bedecked canopy of heaven; the mountain landscape lighted up with all the purple splendor of the setting sun—all these were nothing to him. He was a soul shut up in imperfect organs. 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.. GENERAL SURVEY..

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

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements made. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WHITE PLAINLY.—We would like to impress upon the minds of our correspondents that the language of the survey is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will all cases be judged on their merits. The editor will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require. Every item sent to us for publication, should contain full name and address of the writer. We desire to know the source of every item that appears. This rule will be strictly adhered to.

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

Bear in mind that all notices for this page are cut down to suit the space we have to occupy when received.

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

The Bloomington (Ill.) Pantagraph says: "There is a prominent lawyer here who has a spirit photograph of himself. He does not believe in Spiritualism, either. The way it happened was like this: 'He had his picture taken. Later the photographer mixed his plates and exposed the one upon which was the image of the attorney, while a beautiful young lady was sitting next to him. The result was startling. The face of the disciple of Blackstone was there all right. Projected from it were the shadow outlines of a woman's countenance. Around the man's head was a halo of fluffy, wavy hair, done up in the latest coiffure of fashion. This alone was a revelation, but the rest was astounding. Instead of having on the conventional garb of man the lawyer was attired in a décolleté gown which exposed a pair of hands, bare shoulders and a beautifully rounded neck. The negative was started. When the barometer said it was to be a fine day, the man behind the camera pressed the bulb. After an explanation, however, he decided not to order any of the pictures.'"

Henry H. Warner writes that his permanent address is Haslett, Mich., and he is open for engagements to lecture, and follow himself or any other lecturer with messages and descriptions. Spiritualists in Michigan will take notice and govern themselves accordingly.

The Chicago Chronicle has the following from Shamokin, Pa.: "Jacob Schuck was imprisoned to-day for practicing the 'black art.' Nicholas S. Adams brought suit. The case will be tried at the September sessions of the circuit court. A daughter of Adams grew ill some time ago, and after several physicians failed to cure her Schuck's services were enlisted. He said she was bewitched and agreed to cure her for \$8.50. He was paid the money, whereupon he ran his fingers through the girl's hair, stroked her face and tickled her ears. She showed no sign of improvement after a week's treatment, whereupon Adams demanded the return of his money. The case was referred to the sheriff to arrest the defendant. On taking fees in return for trying to remove alleged witches' spells from cows in order that the latter would yield more milk."

C. V. Day writes: "You are doing a great work, and may you be spared to us a long time to continue it, is my prayer."

Word comes from Alto Paso, Ill., as follows: "The power to move inanimate objects by sheer force of will is generally discredited by people who have not seen the performance with their own eyes. Viggo Leiche is a Dane, 25 years old. He arrived here recently from Copenhagen, to visit his uncle, Jessen, a fruit package manufacturer. Leiche had been here only a short time when his weird mental powers began to astonish the natives. He first performed in a drug store downtown. His uncle heard of it and scouted the idea of its reality. A few evenings later he repeated his 'show' in his uncle's home and completely routed that worthy man's skepticism regarding his power. In performing at his uncle's home he used an iron poker several feet long and quite heavy. Standing it against the wall at an angle of about 45 degrees, he focused himself a few feet distant, focused his eyes on the top of the poker and within a few seconds it began trembling, then gradually rose to a perpendicular position. After standing still a moment it moved toward him in short jumps. He can affect any wood or metal object, as umbrellas, chairs, etc., in the same way. A short time before going to bed is the only time he can be induced to practice his strange power, as he says it makes him deathly sick unless he can go to sleep a short time afterward."

Dr. D. C. Carter writes: "We are all sorry to see the end of those communications from 'Madam,' the well-known lady. All communications from the other side are more or less interesting. Those letters were superlative."

Susanah Tyack writes: "I think our paper—yes, it is our paper—every Spiritualist ought to be proud of it; it stands for the right with a firm foot on the rocks."

Thomas Grubbs, an engineer on the Baltimore and Ohio railroad, has been converted to Spiritualism and lately appeared at the Spiritualist camp at Chesapeake and related the remarkable story which led to his conversion. He said he was taking out a special night and was driving his engine ahead of the train of fifty miles an hour. While traveling a sharp curve in the road he

saw a figure standing upon the track and distinctly recognized his mother, who had been dead for twenty years. He rubbed his eyes and looked again and the features of the apparition were more distinct than before. As he gazed at the figure it waved a red light across the track three or four times and then disappeared as suddenly as it came. Grubbs called the attention of his fireman to the apparition as he reversed his engine, but the fireman had seen nothing and was greatly surprised when he saw Grubbs apply the emergency brakes. A few seconds later the train came to a standstill and just ahead of his engine a bridge had been swept away. Grubbs says there can be no doubt that it was the spirit of his mother that waved the danger signal and saved the train and he is now a confirmed believer in Spiritualism.

At the annual business meeting of the Mississippi Valley Spiritualist Association the following officers were elected: President, Prof. W. F. Peck, St. Louis; vice-president, Mrs. Emma J. Knowles, Clinton; secretary, Stella A. Clark, Keosauqua; treasurer, Mrs. M. S. Ottumwa; trustees, D. S. Canton, New Sharon; Mrs. R. B. Dowantree, Clinton. The secretary's report showed that the association is in excellent condition with no debt.

C. Jackson, of Thorpe, Tenn., may find in the 31st chapter of Numbers an account of the matter concerning which he inquires. It is a peculiar piece of sacred, inspired history.

J. M. White will answer calls to lecture and give tests. He would like an engagement in Iowa.

The citizens of Camden, Mich., are excited over an apparition that appeared on the window of a home owned and occupied by C. S. Blair, at the little town of Montgomery. It is said that Blair's first wife said to the woman who is his second wife that after death she would haunt him. The face appears to be in the glass, and is a perfect likeness of the first Mrs. Blair. All attempts to rid the window of the face have been fruitless. Many people have witnessed it.

Mrs. S. A. Walters holds test seances Tuesday and Friday evenings, Sunday evening lecture and psychometric readings, at 911 Sixteenth street, Denver, Col. The address of John P. Thorn-dyke is wanted by me at once.

Correspondent writes: "G. W. Kates and wife held successful meetings in Chesaning, Mich., August 28 and 29. The Congregational Church was used, and the audience packed the auditorium. The lectures and messages were well received and made a deep impression. On Monday, August 30 and September 1 these workers were greeted by large and enthusiastic audiences. We need such missionaries as Mr. and Mrs. Kates in our State, and there is a strong request for them to give us several months of their service."

Dr. George W. Carey, of San Francisco, Cal., will start on a lecture tour of the States September 10. He will lecture on "The Chemistry of Life and the Science of Being." Dr. Carey is an ordained Spiritualist minister. He will start on his tour at St. Louis, Mo., and will visit to meet him there will address him in care of 1543 Singleton street, for definite time and place of meeting.

Geo. P. Colby was in the city last week, on his way to all engagements at Minneapolis, Spokane, North Yakima and British Columbia. Mr. Colby is a great favorite in the West.

Harriet M. Closs, of Webster City, Ia., addressed the Liberal Society of Newton, Ia., on Aug. 25. Her subject was, "Woman, and Her Relation to the Church," following the line of the restrictions of Canon Law. The gathering was an annual affair, and well attended.

Harry J. Moore has a month's engagement at Alexandria, Ind., beginning Sept. 8. What next? He will answer calls for week-evening lectures. J. Madison Allen attended the Free Thought Convention at Ottawa.

Ira Wade writes from Lincoln, Neb.: "I know Spiritualism is true, and I also know that we are losing ground through fakism, because people with bright minds are sooner or later going to discover the fraud. Had no fraud in our ranks ever existed, the world as a whole would have been forced to accept this truth, because it is demonstrable, but when fraud is found it makes an investigator doubt the whole."

J. M. Hodson writes from Oddville, Ky.: "Can there be any greater ill-feeling between mankind than to be at swords' point toward one another? Peace and good will never cease to begeth and overcome the enemy. Let us have peace. Better have the good will of a bad dog than the ill will of a brother."

The Redwood Reville, Minn., has the following: "Sunday baseball has been on trial in the city of Redwood Falls during the past few days. A game was played last Sunday and the clergy of the city visited the game and protested against Sunday ball. The manager declined to desist and the preachers called on the sheriff to arrest the players. Warrants were made out in blank and after the game the manager and three players were arrested. The manager and five of the spectators on the charge of Sabbath breaking. The case came on for trial in the municipal court Wednesday morning, and on motion of the county attorney was dismissed on the ground that the warrants were defective. This in brief is the case as it stands to date."

Mrs. N. L. Pierce writes: "I have just returned from a five weeks' month needed rest. I was at the home of Mrs. Dale several days and found it as delightful a place as usual, but as I left the city for rest I did not do any spiritual work. Then I spent a few days at the Pan-American, and then rested on the banks of the beautiful Chautauque, at Lakewood and Jamestown, N. Y., and now I wish to inform my friends and patrons that I am in the harness again, and will pursue my spiritual work with renewed energy. Circles every Tuesday and Friday evening at 115 South Paulina street."

Physicians are puzzled over the strange case of Michael Rice, who was struck by lightning at Morgantown, W. Va. The same bolt which struck him killed his daughter, 16 years old. For nearly five days he lay unconscious and it was thought he would not recover, but yesterday he regained consciousness. The remarkable thing about his case is that his memory is gone. His mind is blank as a child's. He seems to recognize his old friends as they come to see him, but cannot call their names or recall anything connected with their lives. He is now being treated by Dr. B. F. Slater, of Grand Rapids, Mich., and his memory may be gradually restored. He is 65 years old and a

veteran of the Union army.—Chicago Chronicle.

Mrs. O. H. Soule writes from Haslett Park: "On August 20, afternoon, I had an address by Mrs. Kates on 'Love for Humanity.' It was excellent. Wednesday was Pioneer Day, and at the call of the bell we congregated at the hall. In the absence of our worthy president, Mr. Kates opened with a few remarks. Brother Warner gave some grand ideas. Our vice-president related some of the findings of the past year. Mrs. Kates gave a history of some of their work the past year, and some burdens they had borne. She gave some good descriptions of spirits, after which we proceeded to the election of officers. On Thursday Mr. Kates spoke to the friends. Friday brought us Mrs. Coffman, of Grand Rapids. She entered into the spirit of the good work. On Saturday the women of the society met for their talks. Mrs. Kates addressed them. Sunday was a day of feasting and love. Mrs. Coffman and Mrs. Kates gave the highest proof of the life beyond, with the going out of the spirit, and the happy reunion in the world beyond. Mr. and Mrs. Kates leave us tomorrow, and our love goes out with them."

Spiritual services are held every Sunday afternoon at 2:30 and 7:30, also Wednesday evening at 7:30, at the third floor, Athenaeum Building, in parlors 320 to 324. Sunday admission, 10 cents. Take elevator. Wm. Fitch Ruffe, speaker.

The Wichita (Kans.) Beacon has the following from Alva, O. T.: "A report came to County Attorney Maunell by telephone that Mrs. Jessup, living east near Cherokee, had just died. No particulars were given except that hypnosis had been used, but in what manner was not stated. Mr. Maunell telephoned the coroner at Carville, who proceeded to the scene at once."

Mrs. Sarah Bromwell is still looking for the Chicago, that was sunk several years ago in Lake Michigan. She declares the steamer foundered less than five miles from the mouth of the harbor at St. Joseph, Mich. Mrs. Bromwell has employed a diver, who will arrive from Chicago in the near future. She has hooks, rope and tackle, to grapple the hull of the boat, when located.

The Indianapolis Journal says: "Mrs. Catherine N. Cariveau died at her home, 128 Cayuga street, St. Paul, Sunday morning from a nervous shock caused by an apparition. Mrs. Cariveau had been ill for several months with heart disease and consumption. She had been in the care of a nurse, and she saw the ghost of her sister-in-law just outside the bedroom window. She was dressed in white, she said, and had wings, which flapped against the window. The nervous shock which followed caused her death. Miss Cariveau was indeed very ill at the time Mrs. Cariveau claimed to have seen the ghost, and her life is now dispaired of."

The Lansing State Republican (Mich.) of late date says: "The State Republican, feeling that the item of Monday, concerning the name of George W. Kates with an alleged fraud at a Spiritualist meeting in Grand Ledge, and the explanations which followed have not been understood, desires to state positively that Mr. Kates was not in Grand Ledge when the incident was of took place; that he was at Haslett Park, and that Mr. Kates is a minister of the Spiritualist denomination in good standing. The Republican regrets that the inaccurate of a correspondent should have caused it to fall into the error mentioned, and takes this opportunity to express its regret for the publication, and to say that the facts above stated are based upon conclusive evidence. Laura Matlock, secretary of the association at Grand Ledge, states in a letter to the Republican that Mr. Kates was not there on the evening mentioned in the first article, and states the furtherance of Mr. Kates' relation and good standing. His testimony is given by Charles J. Harris, manager of the Haslett Park association, and by the president of the Grand Ledge association. Mr. Kates held no seances at Grand Ledge, and in fact, the Republican understands he does not claim to be a medium. His position is that of an authorized and endorsed public exponent of the National Association and of the state associations of New York and Massachusetts, all being Spiritualist organizations. The Republican is printing the story, took every reasonable precaution to verify the first story written, having the word of a reputable correspondent who regularly serves the State Republican. That he was mistaken, however, there can be no question. It will be remembered that the collapse at Grand Ledge of a pretended spirit hand which was really an inflated rubber bag. This much of the story has not been denied. The error was in connecting Mr. Kates with it. Of course every Spiritualist knows that G. W. Kates, who has been lecturing in Minnesota during the past year, is perfectly honest in all respects, and an able exponent of our cause. But who was connected with the 'Rubber Hand'? Let us know."

W. P. Phelon writes: "A Wanderer in the Spirit Lands has reached this coast. Allow me to thank you for directing the stranger hither. The exterior appearance is neat and appropriate, and I have no doubt the closer acquaintance will be equally satisfactory."

Wanted correspondence with a good test medium who can give full names, to travel and follow scientific lectures. Gentlemen or ladies, G. P. Kitt, redress, 142 Caledonia street, Lockport, N. Y. Satisfactory appointments made with inland societies. Secretaries address as above.

Mina Page writes: "I am much interested in the beautiful poems in 'The Progressive Thinker.' I would not be without the paper for ten times the price of it. I like the articles written by our Moses, Dr. Peebles, Dr. Watkins, Hudson Tuttle, Mrs. Cora L. V. Richmond and others too numerous to mention. I wish everybody in the world could read the grand 'Progressive Thinker.' Then wars and blood, and mankind would become united as one great brotherhood. No one would try to tear another down to erect a mansion on their ruins. The devil, which is ignorance, would surely be too dead to ever be resurrected again."

Carrie F. Weatherford writes from Ft. Worth, Texas: "I lectured at the Temple, Sunday evening, Aug. 25, and though but a day, the attendance was good. Through the self-sacrificing effort of devoted Spiritualists this society has a really beautiful temple, substantially built of brick, with handsome interior decorations and is surrounded by a well-kept lawn. First-class music is also an added attraction at the services."

D. L. Haines writes: "I have all the premium books you have sent out. I have never missed a number of the paper since its first issue, and hope to continue my subscription so long as I remain in the flesh."

J. D. Kearney writes from Orchard, Iowa: "The undersigned is acting as amanuensis for Mr. and Mrs. Elsie Crawford (subscribers for your paper), who are prevented by the infirmities of extreme age from addressing you personally. May that 'The Progressive Thinker' be as helpful to them as it has been to me. Although she has not been able to write to you, she has had all but two of your books offered in conjunction with the whole world of friends brought under the sway of reason."

E. W. Sprague and wife, missionaries of the N. S. A., are again working in the state of Indiana. They will soon turn their steps toward Washington, D. C., where they will attend the N. S. A. convention, which will convene October 15 and close October 18. Parties wishing their names in Indiana and West Virginia and Pennsylvania, where there is a prospect of organizing societies will please write them at once. Address Rochester, Ind. Home address 618 Newland avenue, Jamestown, N. Y.

Correspondent writes: "Maple Dell park was never more beautiful than at this time, and I feel the vibrations of most beautiful, uplifting inspirations as they roll down the fragrant summer air from the altars of earnest loving hearts, kindled by the sweet breath of angelic ministers. I know that a better era is about to dawn; never before were the two worlds so nearly one; never were so many hearts opening side doors to let the good angels come in. Many of the best workers are still here doing their work with earnestness and devotion. The classes have been a complete success. The teachers have devoted much time and the best of attention has been the result. The lectures and tests given by Dr. D. M. King, H. C. Andrews and D. D. Clark have given good satisfaction, and they are among the best workers in the field to-day. Other mediums have done most excellent work at our camp."

The Chicago Daily News says: "Justice John A. Mahoney, of Sheffield avenue police court, dreamed a dream, and as a result has decided to devote his life to the cause of justice. He has not been occupied in dispensing justice in behalf of 'the people' to the study of occult science—thought suggestion, thought transmission and the like. Eleven years ago Justice Mahoney drew a will for one Bridget Healey and put the document for safe keeping in the safe of a friend, for his practice at that time did not warrant him in owning a safe of his own. Several years later he had occasion to call on his friend, and he found the envelope in his safe with Mahoney's name upon it, while Mahoney had forgotten the existence of the will. When the document was returned to him he had lost track of the testatrix and tossed it into the drawer of an old and unused desk, and again forgot its existence. One night last week he dreamed that Mrs. Healey was dying and calling for him. He went to her and found her dead. He had the fact that he had drawn a will for her, which had never been called for. When he arrived at his office in the morning he instructed his clerk to look up the ancient document, and an hour later when he was standing in his office reading the will Attorney P. T. Kiley entered his office and asked him if he remembered ever drawing a will for Bridget Healey, and if so, what was done with the will. 'I have the will in my hand now and was just reading it,' said Kiley. 'What of it?' asked Mahoney. 'It was a will for a woman named Bridget Healey, and she was very ill and the night previous in her delirium had talked about the will being drawn for her eleven years ago,' and a few minutes later had died." So Mahoney believes that Mrs. Healey in her last moments projected her thoughts to him and caused her to remember the paper he had drawn up so many years before, and he decided to deliver into the depths of occult science and see what there is in it."

Wm. W. Aber, of Spring Hill, Kansas, writes: "I am located in Minneapolis, Minn., for a short time only. Persons desiring to investigate my phase of mediumship, materialization, can find me at No. 6, Thirteenth street South. I go south for the winter and will stop for a few days at any place on my way where they desire the services of a medium of my phase."

Will C. Hodge has returned from the Pan American trip. Lily Dade and the Pan American, and he is open for engagements in any locality and on very reasonable terms. Will answer all calls for funerals for Liberalists or Spiritualists. Address him in care of 40 Loomis street, Chicago, Ill.

KEEP TRYING.

Although the route be strange and long.
Keep trying;
With manly purpose keen and strong,
Keep trying;
Push the obstacles you meet;
Remove on with no reluctant feet;
As hardships make the soul complete,
Keep trying.

Pause not to idle on the way—
Keep trying;
Say nothing that you would unsay—
Keep trying;
Have Love, and Brotherhood in sight;
Make every blow tell for the right;
Disperse old errors by your light—
Keep trying.

Move with a calm and purposed tread,
Keep trying;
Unpassioned let your thoughts be sped;
Keep trying;
"A constant dropping wears the stone";
Whatever be the work you own,
Bear on without a sigh or moan—
Keep trying.

No fear or doubt must bar the road—
Keep trying;
While sorrow's lash may sometimes goad—
Keep trying;
Treat all alike, or friend or foe,
And scatter kindness as you go,
And smiles instead of frowns bestow—
Keep trying.

Though dark the night, the day will dawn—
Keep trying;
And dusk and doubt, while he is gone—
Keep trying;
The goal you seek shall leave in sight,
He wins at length who strikes for right,
Truth brings to aid the arm of Might—
Keep trying.

Though skeptics criticize your plan—
Keep trying;
Your constant aim—uplifting man—
Keep trying;
God has not purposed things in vain,
And sacrifice, and toil, and pain,
Are trifles to the grace you gain—
Keep trying.

"Nature Cure." By Drs. M. E. and Rosa C. Conger. "Excellent for every family. Cloth, \$1.50 and \$2. For sale at this office."

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

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COMRADES.

Address by Emma Rood Tuttle
at Lake Brady Camp,
August 25.

Work in the dewy morning hours of life is full of hope, full of extravagant rainbow-hued expectations, full of conscious narrow-eyed aimlessness. All we deem necessary to great achievements is that we find an opportunity. We do not see far enough beyond ourselves to know what there is to be done. We look at the enormous ahead of us as the British did when they were when they entered upon it. The lion would only have to growl, and a stroke or two of his huge paw would end it. They should have the mines and the country. But experience taught them a lesson. They have not finished their work yet, and when they are done, if ever, the great black wrong of having exterminated an industrious home-loving nation will forever shadow the pages of English history which record the horrible war which was expected to be only a military amusement.

So it is with reforms. There is so much more to do than we calculated there would be. Human brains are not so quick in deciding which army to join: the good against the evil, or the evil against the good, as we thought they would be.

Why should they not see at once and fall in line with the "drawn forces of morning"? We thought they would, but they stalked away and joined the anti-progress army. It takes so long to learn which is the best thing. It does take so long to graduate in common sense. It is one of the most difficult studies in the curriculum of the School of Life.

One would think that our country, which is in the progressive way of nations—full of brainy thinkers—would ere now have arrived at better results concerning many vital questions, among them woman suffrage. A ridiculous illustration of the situation happened recently. Miss Josephine Griffin, of Alabama, in an address before the Constitutional Convention of that State, in favor of the ballot for educated and tax-paying women, said, after advocating the franchise for women on general grounds:

"I have not discussed the color question because for a long time the darkeys and we stood by each other."

"You know there was a time when criminals, liars, people, traitors, idlers, and vagabonds, constitutions of suns and planets, deep in the faithless bosom of the immeasurable universe, throbs the heart of all life. This heart is God." He also calls it "the Holy Residence of Creative Power." (Perhaps it is the New Jerusalem.) No one of common mind can comprehend this location; nevertheless it is location, and so the God is located.

We observe in Davis' statement that he reveals certain attributes of his God, such as "He—Himself—Father of All," thus indicating personality of the first, second and third persons, and of the male gender. This is something more than "consciousness, purpose and will." Can you conceive of a father without personality? The person of the God in question must somehow resemble a father.

Moreover, A. J. Davis identifies the said God, beyond a reasonable doubt. He says it is "the God of Jesus, of Paul, of Swedenborg, of Fourier and others." That settles it. It is the mythical Jehovah of the Jews and Christians, without the shadow of doubt—the Father of an "Only Son," according to the bible.

Now, in view of these facts, I respectfully ask Brother Peebles to modify or retract his avowal that Davis had no reference to locality nor personality, other than "consciousness, purpose and will." Can these exist without a person?

I can agree with the Doctor that the God in question has no avatars. A myth has no weight, and in fact, no reality or existence. I also agree that A. J. Davis is independent—so much so that he says about anything that comes into his mind, whether true or not. But I do not believe anybody ever did or ever can understand his badly mixed conceptions of a God; and I regret to hear that such a man as Dr. J. M. Peebles can lead into such myopic blindness. In this brief extract of half a column Davis applies to his deity a dozen different names, and boldly avers that it is "the one and only true God." How selfish! how bigoted! exclusive! intolerant! dogmatic! That is just what all god-worshippers affirm of their particular Gods; but Davis does not give them the shadow of a chance. They cannot all be right. We prefer to think they are all wrong and that all gods are false.

Here are the closing words of the extract: "The mind cannot think without admitting causes into its thoughts; it must, of necessity, have a fixed foundation upon which to base its contemplations and reasonings. And this foundation must be an unqualified admission of the existence and personality of the Great First Cause."

Can anybody understand that? I would like to have it explained. It looks like forcing upon the acknowledgment or admission of his deity, whether we will or not. Does he mean that by the mere act of thinking we concede or admit the existence and personality of his god First Great Cause? Well, then, suppose we think and say his god is a myth, a phantom and a fraud; is that conceding its existence and personality? Suppose the mind should not be thinking of causes at all, but of effects and other things far away from causes; would that be admitting causes into its thoughts? If "the mind must, of necessity, have a fixed foundation upon which to base its thoughts," and if it should then go to work thinking imaginary thoughts—unreal, false, mythical, fabulous thoughts, (as some folks do), what kind of a foundation would it have to rest upon? Can you find a foundation for that class of thoughts?

We give it up—we cannot understand this bunch of incomprehensible nonsense. We have observed that when men undertake to propagate an error they generally adduce additional errors to sustain the first. We get more truth in one of M. Blavatsky's letters through the medium of Peterless, than all Davis ever wrote on the God subject.

We have received a vast amount of reliable evidence from the spirit world, from intelligent minds and people who have been in spirit life long time, to sustain and confirm our disbelief in gods. Can we accept their testimony on this as well as other subjects? They tell us plainly that no mortal or spirit ever discovered a god—that no such person, thing, being or spirit has existence.

Just as plainly and truthfully as they have said there is no salvation by faith, no death, no devil, no hell, so have they said there is no God.

H. NICHOLAS.
Summerland, Cal.

"Mind and Body: Suggestions and Hypnotism Applied in Medicine and Education." By A. C. Halphide. President Chicago Society of Anthropology. For sale at this office. Price \$1.

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There are crimes so dark and gory, that we may not tell their story, And the victims cry for saviors: to the rescue, comrades true!

Working in the narrow by-ways, stung by nettles, torn by thorns; Helping on our crippled fellows with a soul which never sleeps Any effort for advancement, rational enhancement, Toward a more complete existence, such as widens and adorns. By and by the angel buglers, who have never failed to play the music of the spheres, In the shadows of the twilight, how'er burden-fraught the day, Will call in the Comrades scattered, some in velvets and some tattered, For a gathering in the Homeland, sweeter than the old-time May!

A MOOTED QUESTION.

Andrew Jackson Davis' Conceptions of a God.

In The Progressive Thinker of August 17, Dr. J. M. Peebles gives us a quotation from the "Inspired teachings" of A. J. Davis, "the seer, the prophet, the inspired philosopher," to prove the existence of a God. He wrote it in his superior state, and Mr. Peebles considers it good evidence, and gives it its endorsement. We want to analyze this alleged evidence a little, to learn what we can from it, and we will not be deterred by what he says of those who think differently: "The sophistries of the senile, the nascent manderings of neophytes and the swelling polysyllabic words of pseudo-scientists." In the matter of evidence, we will let the readers form their own judgment. The "mandersings of neophytes" may not be so nascent as they seem—they have been growing a long time and are able to stand on their merits.

Dr. Peebles says: "When A. J. Davis speaks of Infinite Intelligence and the personality of God he bases that personality on consciousness, purpose and will—and not on shape or avatars." He did not mean form or location. We do not understand personality to consist of "consciousness, purpose and will." These are only attributes of a person. Personality is the individual or the living mortal body or spirit body of a man or woman, with its faculties, functions and attributes.

Brother Peebles does not seem to understand Davis. In his statement Davis does locate his God, "Far away beyond space, constitutions of suns and planets, deep in the faithless bosom of the immeasurable universe, throbs the heart of all life. This heart is God." He also calls it "the Holy Residence of Creative Power." (Perhaps it is the New Jerusalem.) No one of common mind can comprehend this location; nevertheless it is location, and so the God is located.

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QUESTIONS AND ANSWERS.

This department is under the management of

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 perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby as terse, which all things to be depressed. 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 queries. Full name and address must be given, and 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.

N. Markham: Q. Is it possible to bring rain by explosions, or to scatter hail-storms and hurricanes?

O. G. Richards, Kansas: Q. It has been claimed that the cause of the drought we have just passed through, is planetary or solar, while others have claimed that it is on account of the land growing weary and taking a Sunday rest. As under Jewish law said to be made by the great Creator himself, the land was allowed to rest every seventh year. As the owners will not allow the land to rest, God makes the weather act as administrator and compels a year's rest. How do you regard these theories?

A. Of the planetary and solar explanation they have been recently answered in this department; the theological explanation is outside the pale of consideration. It calls in the direct intervention of God, forces the acceptance of His miraculous interference, which is not for a moment to be entertained. Under the stiffest culture of the barbarous children of Israel, the land was depleted and should have rested much more than one year in seven. Under the skillful culture of the present the most wasteful and sterilizing thing to do is to turn it fallow for a year. Unless land is growing some form of plant, it is becoming poorer, for the rains wash out the soluble portions which the roots of plants take up and store. If a field is turned out the rest, with cover, with corn, or clover, covers it with weeds as the next best remedy against barrenness. The most productive fields I ever saw, were those in cultivation for at least 150 years, in unbroken succession, and that for the past generation in most extensive garden vegetables.

The drought has no correlation with needs of the land, or theological speculations. Whenever God's direct intervention is called in to explain phenomena, argument, knowledge and reason are inadmissible. The prattle of children is wisdom to such theories.

The amount of rainfall depends on the great air currents, and the changing of these by causes we do not understand, produces the wet seasons and the dry. The prayers of all the persons and church members in the Union cannot divert these currents, or hasten the coming of the seasons.

It has been repeatedly urged that droughts might be broken and rain brought by a series of explosions, but experiments have not been satisfactory, and if the conditions on which rain depends are considered it is difficult to comprehend why explosions should change the atmospheric currents sufficiently.

As to warding off hail by discharging cannon, the story of their doing so in France, has been confessed to have been written by a reporter out of his imagination. Hail-storms and hurricanes appear so quickly and move so rapidly, that were cannon of service, these would have to be placed in great numbers, and careful watch kept, so that they might be fired at the right moment. In practice this would be found to be impossible. Where it has been tried, not the least effect has been observed. The government a few years ago listened to the rain-makers' clamor, and experiments were made on a scale that ought to have been rewarded with success. The result was a discomfiture to the enthusiastic rain-makers.

There may be some time when man will control the elements, but he is far from doing so at present.

Mrs. Wm. Holland: Q. How does Spiritualism interpret symbols? Q. Symbols are often used in communications of spirits, because if the plain presentation were attempted the medium would become excited and thus prevent further impressions being received. Especially is this the case in the sensitive state which stimulates sleep, and gives what are called dreams. The symbols are passively received and on awakening, interpreted.

Inquirer. — N. Y.: Q. I note Col. Olcott says he believes in fairies. Is there any evidence of their existence? A. The beautiful and pleasing myths of the fairies, which almost universally entertained by the races of mankind in their childhood, and is the most interesting to children, who represent the thoughts of man at that period of advancement.

Like the giants, and giant-killers, gnomes and dragons they are a part of the folk-lore, coming from prehistoric time, and creations of the fancy.

There is no evidence of their existence to support Col. Olcott's assertion. Perhaps it does not. "Rapid-fire Guffin," the negro, who ran a back-and-forth of "adepts," thus reviving the stale prophecies of the mountebanks of a past age. The audacity of the fakir has lingered to our age, but the credulity to receive has been lessened by education.

Bible Spiritualist: Q. If the miracles were the intervention of spirits, why not admit them as evidence of Christianity? A. A miracle is a transgression of a law of nature by God to compass some

particular end, and the value attached thereto depends on this overriding of law. The evidence has no weight if it be proved that the result was the necessary order of events, and the interposition of spirits would be sufficient cause. If what are called miracles are effects of higher and unknown laws, then they are not miracles in any sense of the word.

The miracles of Jesus rest on historical evidence alone. The conclusions of reason are against all miracles. If they prove their genuineness it must be by historical evidence. This they by no means produce. The first three gospels are their only evidence, and these are not written by eye witnesses, and centuries after the events. The three contradict each other, themselves, and known historical facts. It is singular that Paul with his love for the marvelous did not mention miracles. The evidence in their favor amounts to nothing. It is not a title of wonder might be gathered of modern wonder-workers, and even the one entertained a moment in a court of law.

The error lies in resting Christianity on miracles instead of truth. If Jesus performed all the works ascribed to him, and a thousand greater it would prove him a wonder-worker and nothing more. It does not affect what he said, making it true or false, or weigh an atom in evidence proving his mission divine. The ideal Jesus is to be estimated by the truth he taught. He is to be judged like other men. He did not atone for the sins of the world by his death any more than Socrates or Plato by theirs. His mission was similar to that of all teachers. He is an example, an ideal, as are all great and good men.

If a God-man, he is not an example for us, however good a model he may be for other God-men. If an incarnate divinity he is utterly beyond our imitation. His example is useless unless he was a mortal like ourselves.

The same evidence by miracle which proves the divine character of Christ, more strongly proves that of Christna and Buddha. Admitting the possibility in one case, we must in all, and become lost in an impenetrable fog of myths and fables.

There is no evidence of the events narrated in the Gospels, except what they themselves furnish, and this would not be accepted if applied to any other subject.

Laughing in Heaven.

You have seen, maybe, as I have, some dear soul, forced by the stress of life, to leave the body in youth, or middle life, before its purposes have been realized, or the objects of earthly embodiment accomplished. When it is known, past hope, that this must be so, and the pain to loving friends known, have you seen the smiling cheerfulness with which the departure is taken?

A dear friend of mine went thus, although life was full of sweetness and promise. She left her mortal shell when March was blustering out; so unlike the month.

KATE.

I think you are laughing in heaven, Kate.

And finding the brightest things; For you ever looked for the silky flowers.

And not for the thorn which stings.

The last thing you did on earth, Kate, you smiled in the flower-filled room, Which now provides for the body left In the stillness of the tomb.

You laughed when your pale lips told us, Kate.

You surely were going away.

You knew by the way you felt, dear, You shouldn't have long to stay.

You smiled when you said, so brightly, Kate:

"But I'm not afraid to die; For things will go on in some pleasant way."

And nobody ought to cry."

You smiled, but we only could whisper, Kate,

"O, look at the light in her eyes! The great white mystery shadows her; Her soul is glowing to rise!"

So I know you are laughing in heaven, Kate.

You smiled on that saddest day You left us—Kate, if you smiled that day.

When wouldn't you smile, I pray? EMMA ROOD TUTTLE.

Lake Brady Camp, O.

This beautiful camp closed for the season last Sunday, after a month of most harmonious and enjoyable meetings. The attendance was large, and all were in good spirits and pleased with the month's results.

Mr. D. A. Herrick has been chairman of the camp, and as well as directing spirit of the entire meeting, and a more noble, honest and reliable gentleman and speaker could not have been chosen for the position. He has given entire satisfaction and won the admiration of all who have been present at the resort. His wife has had charge of the music and shares in the same sentiments felt for her husband. She and Mrs. Hahn have been ever on duty offering sweet music which was most inspiring and elevating. Her solos were much enjoyed. Mrs. Anna Lunn, an accomplished pianist, also assisted.

A profusion of flowers constantly glowed on the rostrum, and on Sunday, Mrs. Merrill added a decoration of white lilies which made one dream of heaven.

Hudson Tuttle and myself had the honor to speak from the platform and should have been glad to have listened to some of our talented co-laborers present. EMMA ROOD TUTTLE.

Mt. Pleasant Park, Ia.

The Mt. Pleasant Park Camp closed its session last evening with mutual good feelings. Miss Harlow, of Massachusetts, delivered a masterly lecture yesterday on the Evolution of Gods, and President Peck, who is still working in the laboratory of the god factory, made a great effort to construct a small one, and set him up to please the people, and many were pleased, and thought he had succeeded remarkably. Many others thought it an utter failure, and his God was inferior to Jehovah. So we all know just as much about God as we did before and no more.

Miss Harlow's last lecture was "The Relation of Spiritualism to Socialism." She is a wonderful speaker, ranking with the great ones of the age, and President Peck, who is still working in the laboratory of the god factory, made a great effort to construct a small one, and set him up to please the people, and many were pleased, and thought he had succeeded remarkably. Many others thought it an utter failure, and his God was inferior to Jehovah. So we all know just as much about God as we did before and no more.

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"Wedding Chimes." By Delpha Pearl Hughes. A tasty, beautiful and appropriate wedding souvenir. Contains marriage ceremony, marriage certificate, etc., with choice matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberal ministry. Price 75 cents. For sale at this office.

SOME POINTERS IN LIFE-EVOLUTION.

Anti-Creator, Anti-Millennium, Anti-Soul, Hence Anti-Reincarnation. By Van Willits, New-Boston, Ill.

LESSON NUMBER TWO.

The reader must not mistake either co-operation or coalescence for absorption. There is no such thing as absorbing the chemical identity of a life unit. The infinitesimal speck of energy loses none of its chemical identity in coalescing as a factor in the molecule organism. The molecule loses none of its acquired chemical properties in coalescing as a factor in the monad organism.

The monad loses none of its augmented chemical properties by coalescing as a factor in the human organism. Nor do mortals lose any individual force by affilating in mortal organizations; in fact they gain individual potency by every new development. The monad gains its mysteries and their social and co-operative affiliations. It is this indelibility of infinitesimal identity, that preserves the differentiates, and holds functional gangs to their predestined line of co-operation. For instance: The functional gangs of molecules which inherited the faculty of manipulating the sap in vegetable and forest growth, become the predominant factors in the monad gangs who manipulate the blood. The infinitesimal specks of energy which help paint the lightning-flash, predominate in the molecule gangs who paint, tip and tint the rose. And this same class of molecules become the dominant factors in the monad gangs who manipulate the brain of our mortal artists. The molecules which form and taint the rancid dog-fennel blossom, which when inhaled, are responsible for the brain of infant damnation advocates. The molecules which now paint the lily hold more art potency than when they sketched the toad-stool on the rotten log. The monads which are now manipulating the brain and hand of the true statesman, hold more intellectual potency than when they manipulated the brain and claw of the criminal.

Now let us compare this delicate, complex thinking machine, with some of our crude man-made phenomena. See this music box. The cylinder is studded with tiny spikes, arranged in sections; either section may be shifted into rapport with those dormant harp-tongues; now arrange the switch, and revolution will pick off the desired tune. But note, the cylinder is not a mental device, studded with emotional monad-harps, incidence adjusts the switch, heart-beats revolve the cylinder, and away she goes on strains of joy or grief, love or hate, wisdom or folly, until some other incident shifts the switch.

See yonder dog jumping and frisking with delight at meeting his master! Now one tiny lightning-flash could disperse and disband the more than six hundred thousand monads which animate that dog case, in much less time than any calamity could disband your colony of bees, who cause their hive to vibrate with their happy hum of co-operative industry. And should calamity befall both, the careless observer would scarce detect desertion of animals; but careful inspection would reveal the fact that both had been the abode of art and intelligence.

PREDESTINATION.

Is a fixed law in nature. Heredity is simply predestination more or less diluted. Every farmer knows that a pure bred grain of corn will reproduce its parent stock and ear. They also know that the hatch from quail eggs will be fac-similes of the parent bird. This is inalterably so, by virtue of the chemical properties of the life-germ, and of the corn substance of the grain, and their inviting affinity extended to their peculiar class of home-seeking molecules. The laws governing the quail's hatch are identical, except of a higher order, extending their invitation to monads, instead of to molecules.

Of course, we will realize the fact of our inheritance of the life-giving species, and races; but even there we find that each foreign factor holds indelible loyalty to its old ancestral line.

MATERIALIZATION.

Is the most potent factor in the material realm. Materialization is responsible for all that mortal eye beholds. Furthermore, all general materialization comes through identical the same code of cause and effect. Could mortals banish the false idea that a mortal was one independent individualized whole; and then catch the truth that each mortal is a co-operative institution represented by billions of individualized life entities, classified and detailed in functional gangs, each gang responsible for its own materialization, and manipulation of the special physical or mental functions to which nature's formative forces assign them. Thus provided with the right end of the string, mortals could unravel many of the mysteries that now envelop us.

But alas! the mortal kingdom, like its near relatives, the vegetable and animal kingdoms, and by virtue of the same immutable laws is divided into materialized and dematerialized species, mentally, intuitively and aspirationally, each mental shade cleaving to its ancestral lines with as much tenacity as do varieties of species, in the vegetable or animal kingdoms.

I don't suppose there is a scientist extant, who would claim that plant or tree growth was attained by their eating material food. Scientists and philosophers of every age have conceded that plants and matter direct from the substance direct from the elements, and the more advanced of every age have accredited molecular life as being the motor-power. But in the face of all these obvious and long conceded facts, our tin-horn band of material scientists, preacher-like, run with their noses so close to the footprints of their ideal predecessors, as to still maintain that beefsteak is the distilled products of corn and grass; and that intellect, with its accompanying emotions of love, sympathy and mirth, of aspiration, intuition and memory, are all merely the distilled products of hog and hominy; never once raising their noses from their ideal's mud-print, to sense the possibility that this civilized food-mash in stomachs only served as a more convenient battery than would a more primitive ground; and that in truth, the assimilation, and resultant emissions from said fermenting food-mash simply maintain the animate battery and its enveloping aura, thereby establishing a working current between the monads occupying animate forms draw their auras' chemical counterpart of mind and matter direct from the elements, the same as molecular organisms draw their auras' counterpart of plant substance, flavor and chemical properties from the elements.

I don't wish to seem dogmatic, but if mortal life can, with the aid of chemically soil-battery, materialize sap, bark, wood, buds, leaves, blossoms and fruit, direct from their auras' chemical counterpart contained in the elements, why not the more primitive monad life, with its carefully replenished stomach-battery, materialize

blood, flesh, bone and mental essence, direct from their auras' chemical counterpart contained in the elements? We realize that the weal or woe of the human race depends upon the chemical properties of their batteries, and that an over-charge of chemicals added to either soil or stomach battery will destroy the equilibrium thereof.

Every half-informed botanist knows that each tiny spear, each plant, shrub or tree, is enveloped in an aura of its own peculiar chemical properties; and that this chemically aura-shroud serves as a solvent and retainer, to attract and detain the plant's chemical counterparts, as well as repulse all intruders. This same phenomena of chemically aura-shroud accompanies each animate form, small or great. Many of us know that a seed-germ could not encase itself in cereal substance while aloft on ether's waves, dominated by ethereal rays, and we also know that the moment they are invited into their rapport blossom's auras they drop under material laws, and hustle to materialize their material code.

No one would expect monad entities to congregate in functional gangs and materialize a horse, while aloft on ether's waves and dominated by ethereal rays; but we all realize that such a natural result, when proper conditions invite to it, and under material law. Again: Diffused molecules and monads, while alternating on ether's waves, must sense a desire (even if it be a chemically instinctive desire) to affiliate in material co-operation, else they would not gravitate to material batteries. So we find DESIRE an important emotion in materialization.

But, heretofore, I hinted at the why; and most of us realize the fact, that within this vast sea of blossoms and flowers there is but one, the dog-fennel blossom, whose aura will admit the seed-germ of the dog-fennel plant. This is approximately true of every shade of life phenomena. Therefore throughout all realms this same rarity of opportunity confronts a desirous human entity in the almost hopeless search for mortal affiliation. But the genuine materializing medium embodies all those rarity chemical properties of battery and aura, admissible to special rapport human entities. Therefore when said desirous rapport human entity is attracted to, and comes in contact with said mediumistic battery, enveloped in rapport circles' material aura, then said entity, by means of its mediumistic, and unobtrusively submerged under material law, to resume their old trade of materializing elements into material substance, and just so long as said entity, or does, by concentrated will force, hold itself exiled from ethereal law, and wholly under material law; just that long each monad, gang can, or rather MUST, materialize, and manipulate their respective organic functions as of yore mortal life. Not by some artificial means, but by the same law, and through the same laws of cause and effect which produce all shades of material phenomena.

Thus from a scientific point of view, we find that the mysteries of a human entity, with monadic functional organism already intact, dropping back under material laws, for a few moments, and resuming their old trade, mortal life, is, in all respects, almost a common event, as compared to the mysteries, as such, of the congregating, and arranging of the billions of tiny strangers in infant functional order, and they materialize a new and perfect human organism; and still no Thomas doubts the possibility of infant materialization.

But alas! so far as I have been able to probe the philosophy of life, I have found that the mortal kingdom, like its near relatives, the vegetable and animal kingdoms, and by virtue of the same immutable laws is divided into materialized and dematerialized species, mentally, intuitively and aspirationally, each mental shade cleaving to its ancestral lines with as much tenacity as do varieties of species, in the vegetable or animal kingdoms.

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THE OCCULT.

Had His Mind Handed Back to Him.

Burton H. Bellinger had his mind handed back to him last evening by Dr. David H. Day through hypnotic process. The doctor just put him to sleep and woke him up again, and lo and behold! Bellinger was himself again. His mind was clear and his actions were as sane as they ever were. He says that his mind has been a perfect blank, and that he remembers nothing that happened from the time he was brought back from the court room after pleading not guilty until last night, when hypnotism restored his mind.

Dr. Day called at the county jail last evening at the request of Detective Troyer to see whether the exercise of the hypnotic power he possesses would avail. Jailor Mahoney brought the prisoner into the jail office and placed him in a chair. Dr. Day then faced him, while the young man gritted his teeth and clinched his hands, his eyes roaming wildly about the room. Altogether he seemed to threaten a return of the "acute mania" with which he started in his demonstration. Dr. Day endeavored to make the prisoner recognize him, but he refused. After making the customary passes Dr. Day informed Bellinger that he was about to put him to sleep, and Bellinger obediently fell into a deep sleep, remaining in that condition for three minutes. Then the hypnotist brought him out of it.

"Why, hello Doc?" Bellinger exclaimed when he awoke. "How did you manage to come up here? Did you come to see me?"

Then he continued, in a dazed and confused manner: "Where am I at? What has happened to me and where have I been?" He was told of his actions during the past ten days, and he professed complete ignorance of everything, including the burning of the padded cell. He said he made a complete blank from the time he returned to his cell after pleading, and said that he did not understand it all. When told that the date he seemed inclined to think he was being trifled with. When he was convinced he said that he has simply lost track of time. He then shook hands with Dr. Day, for whom he used to work, and was taken back to his cell.

Dr. Day said last evening that he was inclined to the belief that Bellinger, whether consciously or unconsciously, was a victim of self-hypnosis, though he was not positive. He said that it was a well-established fact that such a state exists. He said that he had hypnotized Bellinger frequently when he worked for him, and he was a good subject. He said that Bellinger was unusually bright fellow, but a degenerate when it comes to crime.

Bellinger seemed last night to be alarmed at the prospect of a sentence of ten years. He thought two years would be enough, and he did not believe he could stand ten—Duluth Herald.

Vicksburg Camp, Mich.

The eighteenth annual camp-meeting held at Vicksburg, has passed into history, and it may be recorded as one of the most successful efforts of its kind. Perfect harmony prevailed throughout the entire session, and the camp was a model of order and discipline.

The last Sunday was all that could be desired. Old Sol burst forth in all his splendor after the earth had been moistened and the air cooled by recent showers, and fully one thousand people were on the grounds to receive words of wisdom that fell from the lips of Dr. Emma Warner at the morning session, which, aided by the fine music, delivered by the Vicksburg Band, harmonized the atmosphere for the afternoon lecture by Rev. F. Austin.

Mr. Austin delighted the large audience with the forcible manner in which he set forth the belief and mission of a Spiritualist.

The lecture was followed by descriptions by Mrs. Blake and Dr. Emma Warner, all of which were satisfactory to the audience.

At 7:30 o'clock and visitors assembled at the auditorium for the farewell address by Mr. Austin, which was followed by short addresses and a general hand-shaking. The meeting closed with three hearty cheers for Vicksburg camp.

The music this season has been of high order. Mrs. Winstell's songs seemed to burst from the soul, and were sermons in themselves, to inspire us to a nobler purpose in our daily life.

The Alexander family orchestra was ever in readiness to assist at entertainments and camp dances.

Miss Amy Pellett, a talented pianist, was with us again this season and rendered exquisite music.

Mrs. Carrie Kingsbury, also a good pianist, assisted whenever called upon. "The Arena" was played at the opening of each Sunday session.

We also had fine dramatic talent among our numbers. Dr. Emma Warner, Mrs. Emma Abbott, Miss Gladys Olney and Miss Cora Fuller appeared on the program in recitation, pantomime and attitudes at the Saturday evening entertainments.

Dr. Abbott's class in physical culture was well attended to the close. The conference meetings were well attended, interesting and instructive. The last one of the season, held Aug. 24, conducted by Brother Austin, was especially interesting, as nearly every one had something of importance to relate.

Alonso Thompson, of Fullerton, Neb., has been a guest at our camp this season. Mr. Thompson is always ready to respond when called upon to assist at conference or any social function, and last but not least, through his energetic manner and stirring addresses he has not only aroused in others the blessedness of giving, but has himself donated freely to the cause he so earnestly espoused.

Dr. Rosamond Conner, of Chicago, came into our midst for a few days to cheer us with her genial presence. Among the pleasant events of the third week was the dedication of Mr. Powers' cottage with appropriate music, recitation and an address by Mr. Sprague. It was called Nemoka.

A farewell reception was given the workers at the home of Mr. and Mrs. H. H. Small, on Monday afternoon. Supper was served in the Spiritualist hall. So ends our camp for another year.

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

Dr. Peebles' Most

Important Books.

Reduced Prices.

Three Journeys Around the World. A large handsomely bound octavo volume, 600 pages, finely illustrated, describing the Pacific Islands, New Zealand and Australia, India and her magic, Egypt and her pyramids, Persia, Ceylon, Palestine, etc., with the religious manners, customs, laws and habits of all foreign countries. Price, \$1.50.

Immortality.

And the employments of spirits good and evil in the spirit-world. What a hundred spirits say about their dwellings, places, their locomotion, their social relations, infants, idiots, suicides, etc. Price reduced from \$1.50 to \$1. Postage 12 cents. Paper, 50 cents.

Seers of the Ages.

This large volume of 400 pages (9th edition), treats exhaustively of the seers, sages, prophets and inspired men of the past, with records of their visions, trances and intercourse with the spirit world. This is considered a standard work, tracing the history of the human mind, from the earliest times, judgment, demoniac spirits, etc. Price reduced from \$2 to \$1.25. Postage 15 c.

Spiritual Harp.

A book of 300 pages, containing songs, hymns and anthems for Spiritualist societies and circles. The words are afire with progress. It contains the choicest songs and music by James G. Clark and other reformers. Reduced from \$2 to \$1.25.

India and Her Magic.

A lecture delivered by Dr. Peebles before the medical students of the College of Science in San Francisco, January, 1895. Astonishing wonders that he witnessed during his journeys around the world. Price 10 cents.

Who Are These Spiritualists and What Is Spiritualism?

This pamphlet of over 40 pages proves that the greatest and brainiest men in the world to-day, such as Sir Wm. Crookes and hundreds of others are Spiritualists. Price 15 cents.

Did Jesus Christ Exist?

A pamphlet

