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A War=Cloud Rising!

No Blood, However, Will Be Shed.

Theodore J. Mayer, Treasurer of the N. S. A., Frankly Expresses His Opinion—Having Done More for Spiritualism in a Financial Way than Any Other Man Living, He Is Entitled to a Hearing.

To the Editor:—Kindly afford me a place in your valuable paper for the expression of some opinions concerning the good of our cause, and the work of the N. S. A., for I feel that it is time to make a change in the chief office of the National Association. Mr. Barrett has held his position for eight successive years, and now, let us give some one else a chance. Let us give the N. S. A. an opportunity to see what can be accomplished under a new president. Brother Barrett has done well in the past; take it all in all, he has done better than anyone else could have done in the position up to date, no far, he was the best timber we could find, or he would not have been re-elected year after year, but I am now most strongly impressed that we need a change. We have in our ranks men who can now do the N. S. A. more good as its president; men who are stronger and more forceful than only the present president; men who are absolutely independent, not being editors of Spiritual papers. We can see that an editor of a paper should not be the president of the N. S. A.; the fact that Mr. B. has been, and is the editor of a Spiritual paper, has caused a great deal of adverse comment, and friction—and often, with just cause. As president of the N. S. A., it gave him many advantages which the other editors of our papers did not have, and which may have been used to their disadvantage, since, with his work in the N. S. A. as an editor could reach many people which he could not do. In many ways, my experience has taught me it is bad policy to have the editor of a Spiritual paper at the head of the N. S. A. As a politician, Mr. Barrett has been bitterly opposed to the Republican administration of this nation, and has spread no time or pains to ventiliate his views in his paper; now, while I have no objection to any man holding his own opinion upon political matters, I do object to his giving vent to the same in a spiritual paper, which is taken and read by intelligent persons of all parties with views of their own. In reading a paper that I take for the spiritual matter it contains, I do not want obnoxious opinions of its editor thrust upon me, for when I am in search of political matter and opinions, I go to the newspapers that will give me what I need; and I contend that a Spiritual paper has no right to show the animus of partisanship in political utterances, to the disgust of a large majority of its readers. I subscribe to the Banner of Light because it is the oldest Spiritual paper in the world, because it contains good Spiritual matter, and I wish to encourage it, but I submit that it has no right to thrust upon me what to me is a lot of political trash, and which but expresses the opinions of one class of its readers. Many of his friends

have, time and time again, warned him against this, and many, myself included, would have stopped taking the paper, had we not wished to strengthen the good old Banner of Light. To prove my assertion that the editor is rabid in his views, I need go back no further than the Banner of Sept. 14, where, in the editorial column, under the heading of "Tolerance," page 4, in the last six lines of the article, he says: "In our judgment, no man is less fitted for the post than he"—meaning Theodore Roosevelt, for the post of President of the United States, the position of any man who can fit him for it. Just think of it; at this time, when the whole nation is plunged into grief by the murder of one of the best men that ever occupied the Presidential chair—in fact, that ever lived, one beloved by all—and the president of the N. S. A. editorially using such unbecomingly coarse language concerning the successor of that great man, President Roosevelt, in assuming the executive office of the nation should have the sympathy and kindly feeling of every loyal citizen; he comes to the office under the most trying conditions; great responsibilities rest upon him; he has shown himself a soldier, a brave man, and a gentleman, and yet, our N. S. A. president says of him, that no man is less fitted to fill the office than he—such sweeping statement includes that of all the vile criminals, the lunatics and the demagogues, are no less fitted to fill the office of executive of this country than its present incumbent. In such a statement, he who utters it falsifies himself; he knows it is not true, it is worthy only the vilest of anarchists, and is written during the darkest days of the world, to foster the sentiments of anarchy in an inflammable breast. To-day, men of brain should do all they can to uphold and encourage a political administration that is making for the prosperity of the country—or say and do nothing against it, and it is most imprudent for the editor of a Spiritual paper to do otherwise. Yes, we need a change in the presidency of the N. S. A. Mr. Dimmick and Mr. Woodbury each had their day as secretary, to be followed by that noble little woman, Mrs. M. T. Loukey; she is a fearless and untiring little worker, and we might hunt the whole world over and not find a better secretary. Mr. Barrett has done well in the past, but we have men in our ranks who can do better for us in the future. It is these acts of suppression that give free thinkers just cause for resenting the oft-repeated question, "What have infidels ever done to benefit humanity?" Let us cease to merit the title, "A nation of ingrates."

INEZ C. PIATT

CHURCH AND WOMAN.

The New York Journal Controverted.

To W. R. Hearst, Editor New York Journal:—Dear Sir:—In your issue of August 11, in the closing paragraphs of an editorial entitled, "True Religion is Common Sense," you say: "The man who denies the existence of God or the power of religion is a fool, and the woman who denies it is foolish." You also state that "Every step of her (woman's) upward journey has been made possible by religion." Let us see: The essential subordinate position of women was continually maintained. He also states that "Women were driven into marriage or into convents because of the contempt in which unmarried women were held." Behel (Woman, Past, Present and Future) says: "Women are held in greater contempt by church law and dogma than in any of the older systems." Pike (Hist. of Crime in England) says: "Distinctions of class appear most prominently in all laws for which the clergy are responsible. For the men of low estate, for the slave and women, the greatest atrocities were reserved." He also states that "Nothing was considered but the market value of the woman, and these laws were enacted and enforced by all the dread power of the church." Noble tells us that in

sonary, and who is decidedly my choice for president of the N. S. A. for the coming year. Mr. and Mrs. Sprague, as our special missionaries have worked early and late for the good of the cause, and for the N. S. A.; they have traveled day and night, held meetings at all times and places; given the philosophy and the phenomena together, and upheld mediumship with the teachings of the philosophy; they have organized twenty-six societies, and given the cause a new start wherever they have been, and because of the record he has made, I nominate Mr. W. Sprague as candidate for N. S. A. president. Of course he has an advantage—he was not an editor of a paper nor a stockholder in the N. S. A.; he gave us his entire time and attention, working early and late Sunday and week days, lived most economically, and ever had the thought of the N. S. A. in his mind; and he would do no less in being honored with the position mentioned. Mr. Editor, I have no axe to grind; I do not ask for a position; I am at present treasurer of the N. S. A., and will be glad if some one else will take it; it does not pay me a penny, but it stands a great deal of my valuable time. I therefore speak independent of any man. I have only the good of the N. S. A. at heart—the institution which, under the management of its then existing board of directors when the convention met three years ago, was bankrupt, and was worth \$1,000 less than nothing. Through my gift to the N. S. A. of its home, and by the liberality of thousands of Spiritualists, and with the able management of the directors, we walked out of the last convention with in real estate and cash in hand, about twenty-five thousand dollars. Therefore I can prove I have no axe to grind, but that I am working for the Spiritual cause and for the N. S. A. I ask the delegates to make Mr. Sprague our next president; he is a clean man, and a grand worker, with an iron constitution that can stand the attacks from the mortal as well as from the orthodox, or any evilly inclined from the other side, and I feel that he will help to build up the N. S. A. financially and in every other way. I have always been Mr. Barrett's friend, I am his friend still, but I will tell the truth as I see it. I shall send copies of this letter to the Spiritual papers, The Progressive Thinker, Banner of Light, Light of Truth, Religio-Philosophical Journal, Sundowner, and Lichtstrahlen, and if the readers of any of these journals see my views, it will be no fault of mine. Fraternally and Loyally, THEODORE J. MAYER. Washington, D. C.

Russia wife-beating was enjoined as a religious duty, and another 17th century Russian says: "As Eve did wrong the whole race of women became sinful and the cause of evil." Hence we have not far to seek for the causes of the degradation of women as recorded by the historians named above. It is founded in Bible teaching. The Genesis creation makes her man's subject; the commandments recognize her only as piece of property; Saint Paul taught that she was unclean and celibacy was a virtue; the church fathers followed in his steps and only tolerated women that the race might not perish, and the bishops, priests and laity of the church still refuse to permit women to sit in their synods and councils. Sir Henry Maine says: "Canon (church) law has deeply injured civilization." "No society which preserves any tincture of Christian institutions is likely to restore to married women the personal liberty conferred on them by middle Roman law." Space does not permit me to enumerate any of the Canons which for centuries perpetuated woman's degrading position, but when we have only to read the current reports of the traffic in girls for foreign countries by Christian England and Germany, the latter "enjoying the reputation of stock" the woman market for half the world," thereby sanctioning the superiority of man to woman, we conclude that the Christian religion has not "made possible every step of her onward journey," but that it has been the mill-stone which has dragged her down during the centuries of its domination. Woman does not owe her progress to the Christian religion, but to the individual effort of brave, justice-loving men and women all along the line—heretics who have de-throned the Jehovah of the Bible, demanded the release of the state from the grasp of the church, and helped to ameliorate the conditions of the inferiority of women and to a certain extent. To say that "women who reject the teaching of the Christian religion are foolish," attests the spirit of the teaching. "Whoever believeth not shall be damned," a sentiment which the Rev. Not, who inspired your editorial, doubtless takes pleasure in promulgating. HARRIET M. CLOZB. Webster City, Iowa.

A great man quotes bravely, and will not draw on his invention when his memory serves him with a word as good.—Emerson. More helpful than all wisdom or counsel is the draught of simple human piety that will not forsake us.—George Eliot.

FREE MORAL AGENCY,

The Wreck of Reason and Science.

It is a universal belief of all mankind that nature is constituted in a system of harmony, and that her departments of the mineral, vegetable, and animal kingdoms are in perfect order and relation, under fixed laws, to their respective places in nature, and that this is equally true of man physically and intellectually, but that a phenomenal exception exists in respect to man's moral relations. Wherein he becomes a chaos of disorder, and digs a pit into the ether world—or constructs a ladder of faith by which he scales the bartlements of the celestial zones, and takes captive the angel home. This boasted antipodes of the moral poles of being is based upon free moral agency in its function, and thereby he becomes an independent sovereign artist, and sculpts his destiny in beautiful conditions of golden love and peace, or in the gloom and darkness of shadows, hues and dark shades of hate and infamy. This "free will" of human destiny is the cornerstone upon which the priesthood has constructed the dark temple of superstition in the valley of gloom, and chained their devotees to the car of ignorance and lashed them into harness with the servile yoke of remorse. They unroll the dark veil of the Adamic fall and human depravity between man and universal life, and thus separate man from the inviting sky of love and unfoldment.

If all nature is permeated with an intelligence that does not err—and that shapes the atom to its uses, the species to its place in nature, and the human entity to its unfoldment and destiny, equally our lot, and every creature, yield the supremacy of its all-present control to man's "free will," to render abortive his purpose, and check the fixed laws of development by conflict of "human will" in rebellious degeneracy? The constitution of nature from the nebulae to the formed planet, from the birth of a solar system to its extinction, from an atom to a man, bears the stamp of design, and such a reverence and awe of the white robes of faith, and unalterable by universal law and relation from which it can not deviate nor vary. Every spirit entity has its path of development, and experiences of unfoldment fixed and assigned from birth to death, and nature knows no accidents, nor permits any aberrations. No room is left in the universal harmony of the cosmos, evolving under fixed laws and relations, as a panorama of such such reverent awe, and in associated series of events, for human option. Whether our sky is painted in divine love, and health and wealth are our environments, or dark clouds of gloom hang upon our horizon, and disease and want invade our path, it is equally our lot, and every creature, to sweet and bitter, to form our experiences, and shape our psychic entity to its place in the universal spiritual temple of the invisible and endless beyond whether the device gives the child of her love to the waters of Burmese, to atone her wrongs—and reinstate the beneficence of favor, or the Christian kisses the cross in vicarious redemption of the white robes of faith, and purifies the brow in the holy waters of Mass, or the unfortunate Hotentot bows to his idol, they one and all alike receive the same law of experiences in the events of life, and there is an intelligence that shapes their destiny, color it as they may. The premature acidity of vice may be a developing state of character. Before the mellow stage of mature development ripens into virtue and intelligence, yet this is a warning of a developing state of character. Before the mellow stage of mature development ripens into virtue and intelligence, yet this is a warning of a developing state of character. Before the mellow stage of mature development ripens into virtue and intelligence, yet this is a warning of a developing state of character.

Though caged for a time in a frozen clime, the swan will find its home in the summer-land. That nature uses a beautiful system of adjustment and compensation, where one suffers for another's errors, vice meets the sting of remorse, and loving service for such reverses, which are devoted; but vice and virtue both become wise lessons in the school of our daily experience, for one finds a penitential grief, as nature's disapproval, and the other the sweet grace of peace is happy bowers of blushing flowers. In wisdom all our steps are ordered, whether in the high path of honor—or in the strata of the slums. The seep of free will, as the birth of human life, is not bequeathed to man except in orthodox dogma, to overrule order. That there is an all-present divine energy that measures out our time and events of life cannot be gainsaid; but that man is an exception to the universal order of nature, and has de-throned the power that be, through his free will—and caused years of repentance in that he had made man—a woman, such such reverses, which are devoted; but vice and virtue both become wise lessons in the school of our daily experience, for one finds a penitential grief, as nature's disapproval, and the other the sweet grace of peace is happy bowers of blushing flowers. In wisdom all our steps are ordered, whether in the high path of honor—or in the strata of the slums. The seep of free will, as the birth of human life, is not bequeathed to man except in orthodox dogma, to overrule order. 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# RAMBLING REMINISCENCES.

From the Pen of the Veteran Moses Hull.

It has not been because of a lack of interest either in our newspapers, or in the public, that my pen has so long remained in its sheath. The fact is I have more often worked over twelve hours per day than I have fallen short of that number. Even then each day has seen more duties left undone than its predecessor. To lift myself out of this trouble I was persuaded to employ a stenographer and typewriter for just one day, on trial. "That," said I to myself, "will help me to catch up." Well, she worked one day and took fully three hours of my time. At the close of the day she had two pages written. I gave her a dinner and supper and one dollar. The next morning I tried to fix her two pages so they could be used; I failed, and went and put them into the fire, and pulled off my coat and rolled up my sleeves and went to work as in former days. I had the 30th of April left over from home to go to our other home in Lily Dale. May 1st the family followed me, and we were soon in active preparation for our school, which opened May 14. I returned to Buffalo every Sunday during May and June to talk to the little flock of Bilson salts.

Taking it all in all, our Training School was the best this year it has ever been. Our teachers and students got down to more and better work than ever before. There was perfect harmony among all the pupils, also between teachers and pupils. All regretted when the time came to close the school. The school lasted just long enough so that the students had fairly begun to learn how to learn. Nearly every student promised to return next year and bring one or two others.

Some people are beginning to learn that there is no royal road to knowledge—that the sure way to get knowledge is to dig for it. Those who promise to "develop," or even lecture people into a proper education for public work, at so much a head, will always disappoint both their victims and themselves. I say "victims" advisedly, for those who are to be thus operated upon are in no sense students. The fact is always one with the idea of getting rid of hard study.

A large number of campers came in time to attend our "commencement exercises." Many of them were thoroughly astonished at the work our students had accomplished. Several of them said, "Count me in for a student next year."

**NEW YORK STATE ASSOCIATION.**

This body of working Spiritualists held its annual convention in Buffalo the last week in May. Being scarce of presidential timber they elected me to fill that office. I have as yet done very little for the Association in New York. Now I am ready to go to work for the State Association; we will see what can be done.

While on this point, I see by The Progressive Thinker, and also by private letters, that I am in no danger of being heard of. I told them, and repeat it now; the office is well filled at present. I doubt whether any one could fill it better. I know of no one who could. If the Association shall in its wisdom decide that for any reason there should be a change, and if they were to decide that I was the one to undertake to guide its work for a year, I would not refuse the work. I am in Spiritualism for life, and to work where I am most needed. If a better man or woman can be selected, I shall be glad. I would not accept of any other office, however, than to have some one selected whose "strength is," as Jeremiah said, "to sit still." I would rather fill the office than to see some one else who would run the Spiritualism of America in the interest of frauds and cliques. Neither must Spiritualism be run for the "loaves and fishes."

Spiritualism is with me a religion. And whether I work as an officer in the Association, or in the ranks as a private, as I always have, or whether I work independent of all Associations, I shall strive to ever keep the religious idea of Spiritualism well to the front. It is no necessary part of Spiritualism to denounce gods and religions. We have a building-up work to do. Let us do it.

When the time comes to vote for officers of the Association I shall vote for those who I think will work the hardest and the most, and the most intelligently for our cause. I want to see leaders to whom the world can look up. No matter who is elected, I shall put my shoulder to the wheel and assist in every good work.

**OUR MASS MEETING.**

On July 5, 6 and 7, the State of New York Association held its first mass meeting under the new management. The meetings were held at Glen Park, Watertown. Although the meeting immediately followed the Fourth of July celebration in the park, and although the weather was the worst I have seen in New York this year, for it rained every day, the meeting drew hundreds to thinking and more than paid its way. All of the workers except one cut down their prices to just a little above expenses. The result was we had a small sum of money to put into the State Association's treasury. Many of the Watertown Spiritualists took hold and worked like beavers for the success of the meeting. I almost felt to call other names than that of Dr. Burdman and his good wife, for fear I will, from want of knowledge, omit the very names that deserve the most particular mention.

I will say that Mrs. Maggie Walte, the test medium, and Mrs. Carrie E. S. Tving, a former president of the Association, and now its first vice-president, accompanied me to Watertown. When we got there we found Mrs. Tillie U. Reynolds, the second vice-president, there and at work. She had preceded us nearly a week, and had, in every sense of the word, done good work. Certainly, if our State Association does not succeed, the fault will not be with either of our vice-presidents, nor yet with the secretary or treasurer. A president never had better helpers than I have had in these four individuals.

**LILY DALE.**

The Lily Dale camp opened as per program. I think it was in every way as successful as any camp in the United States; perhaps more so. In one thing at least it has taken the lead of all others; it has resolved itself at least partially into a kind of an institute. Instead of the haphazard way of lecturing commonly adopted at camps, it employed William Lockwood, and J. Clegg Wright to lecture to it every forenoon; thus it has linked one lecture in with another, and those who attend have a system laid before them. Besides that, they have their regular lec-

tures every afternoon from such speakers as they can employ for a few lectures. The evenings are generally reserved for the Thought Exchange, and for sciences. Mrs. Hull and I both delivered lectures both at the picnic and at the camp.

**THE HULL-JAMIESON DEBATE.**

The management of the Lily Dale Camp, always progressive, and always looking out for the interest of the campers, secured W. B. Jamieson to come there and hold an eight-session debate or symposium with the writer of this.

Mrs. Jamieson has a commanding presence on the platform, is a good orator, not easily excited, and is perfectly at home in public discussion. Besides that, he is everywhere and every such a gentleman. I like to debate with such a man. Jamieson's arguments were well, I will say nothing about them. Mr. Francis is to place them all before the public in a short time. I will only say that the debate pleased everybody. I think everybody liked Mr. Jamieson as a man, though his arguments looked to a majority of his audience, as the colored gentleman said, "powerful weak."

I cannot cease remarking about the debate without saying that Mr. Jamieson was perfectly willing that Miss Margaret Gaulle should hold three sances in the debate. That is, we would give a twenty to thirty minutes intermission between the first and second round, for her to see what she could see and hear what she could catch from the spirit world for the benefit of those who wanted the arguments clinched by such phenomena as could not be disputed. Jamieson was always willing to work for the public, and is always accommodating to her fellow workers, willingly gave from a half dozen to a dozen tests on each of these occasions. Her tests were, I think, every one recognized. Even Mr. Jamieson acknowledged that the tests were straight and clear-cut, yet his hard-headed infidelity would not allow him to believe that what he saw and heard came from the spirit world. When asked what did it, his Agnosticism, ever at the front, and ever ready with its only answer, true to itself, said, "I don't know." He kindly informed the audience that there were many things that he did not know. That was a point I could not conscientiously dispute.

**THE FREEVILLE CAMP.**

From July 29 to and including August 4, I attended and worked at the Freeville Camp. The camp was very small, but there are few more vigorous camps than this. Dr. Robinson, of McLean, a veteran in the cause, and who has grown gray in the service, has been until the last election, the president of this camp. The Doctor is a worker, as was his father, and as is his family. His home is a kind of a magnet, where Spiritualists love to congregate. When out there he always stayed two nights. The magnetism, the visit and the soul and body rest was glorious beyond description. The Doctor's wife and daughters are with him in the work, hand, heart and soul.

A. C. Stone, of Freeville, is and has been from the first secretary of the camp. In that position he has always done his whole duty. Mrs. Lizzie Brewster calls herself "infant" in the cause, and she is like some of our "infant industries," she has grown beyond all calculation. As a Spiritualist she is less than five years old. A more earnest worker does not live; and one more intelligently devoted to the cause in all its phases could not be found. She is one of the most studious, and therefore one of our healthiest and growing "infants" in the ranks. In my opinion she will yet be much better and more favorably known.

Dr. J. C. Beckwith-Bell was on the grounds each Sunday while I was there, to give messages from the unseen side of life. I think nearly all of his tests were recognized; and I personally know that some of his answers to questions were marvelously correct. After Mr. E. L. Benson, Thomas Grimshaw, Mary Ellen Lense and J. C. F. Grumble were the speakers.

While I was there, one day was devoted to the interests of the N. S. A. President Harrison D. Barrett was in the line of his arrival, but he got there in time to deliver a speech in which he eloquently and logically showed the necessity of the N. S. A., as well as the work it is doing.

One day was also devoted to the interest of the N. Y. S. A. of S. This meeting helped the treasury of the State Association a little over thirty dollars, besides greatly increasing the interest in the organization.

It seems almost wicked to leave the Freeville Camp without saying a few words about the George Junior Republic, located at that place. I can only say it is a Republic within a Republic, and really the greatest and best thing for boys and girls who have no homes that I know anything about. It is "worth making a pilgrimage across the continent to see."

**CLINTON CAMP.**

My next journey was nearly or quite one thousand miles across the country to Clinton, Iowa, to attend the Mount Pleasant Camp Meeting. I was indeed glad to get there. I was there during the whole of its camping season, the first six years of its existence. Certainly, if our State Association does not succeed, the fault will not be with either of our vice-presidents, nor yet with the secretary or treasurer. A president never had better helpers than I have had in these four individuals.

In the exact words of the arisen Jesus, "I am she that was dead, and behold I am alive forevermore." Dr. Mosier was scientifically dead four days and nights. She was pronounced so by three of Cleveland's eminent physicians; but she was not dead; her body was "dry docked" for repairs, and it was thoroughly repaired too. While these repairs were going on she was resting, making excursions in the spirit world and visiting with friends whom we call dead. Since her resurrection, her flesh, like that of Naaman the leper, has come on new like that of a child. Death did a great deal for her. She was thoroughly made over by it. Also I might say there was a new link taken in her mediumship. We have many good mediums, but hers really seems to transcend them all, or nearly all. At least it can be said that her mediumship equals the best of the rest.

My stay at Clinton, as at the other camps, was too short. At the end of one week I had to pack my trunk and pull out for Lake Pleasant, over one thousand miles distant. My reflections on the way can never be shadowed on paper. Memory would work. I was the first to speak of the organization of the New England Camp-Meeting Association. At my suggestion a few friends met at Dr. Gardner's camp-meeting, at Lake Pleasant, in 1898 to formulate such an organization. The Spiritualists had never had a camp-meeting but what had been an individual affair. I believed that camps should be in every sense of the word democratic—that the public should shoulder the responsibility, pay the expenses and enjoy the benefits of such a meeting.

The meeting was called and the foundation laid for the Lake Pleasant camp-meeting. I was nearly thirty years younger then than I am now. I had more zeal than knowledge. I was going to reform the whole world, and do it all at once.

Mrs. Woodhull was being persecuted, many Spiritualists, including one paper, joined in that persecution. I determined to bring on a crisis or die in the attempt; the result was, I published what was in some respects a very foolish letter, the letter was more foolish still by passing through certain editorial hands which took certain redeeming sentences out of it. People read and, it seemed to me, purposely misunderstood the letter, and misjudged me. I thought the misjudging was purposely and maliciously done, and so I never strove to set the matter right.

From Maine to California the Spiritualist societies split; I had at least been one of the causes.

I went to Lake Pleasant Camp the first year; I went with no idea of making a speech. I had hundreds of friends there. In a conference I was called on for a few words; at first I refused, because I knew there were some there who I thought would prefer that I would not speak. Against that thought they will carry less than a year ago, so I will occupy a few moments. They called for me again and again, and I arose to speak. At that instant the president arose and signaled to the band to play and I arose and spoke; that was the signal for storm to break outside; I think more than half the camp followed me with chairs, stools and benches. On one occasion they took an organ out to the woods, and we had a regular jubilee in the woods. Other things combined to widen the breach, and it was years before the people on either side began to come to their senses. These reflections all passed through my mind. Now I am invited back to Lake Pleasant, and by the authorities which had driven me away. I wondered what my reception would be. Mrs. Hull joined me at Dunkirk, and I visited and recounted the past almost the whole way to Lake Pleasant.

At Lake Pleasant we were grandly received and royally entertained. The past was all forgotten, or if remembered it was only remembered as one remembers his childhood scraps. On Sunday when the time came for me to speak, Judge Dalley, the president, signalled the band to stop playing for me to preach, as the former president had signalled to play so that I should not speak. Twenty-seven years had run their rounds, the cycle had been made; now we started as we had stopped.

It is needless to say that Mrs. Hull and I enjoyed ourselves. She met her girl friends and old schoolmates, and I met many old acquaintances of over thirty years in the past. Beside we met many new friends whom we were glad to see.

A more earnest hand of working reformers cannot be met than those who meet at Lake Pleasant. Judge Dalley, the presiding officer, is a man amongst men. He is not only intelligent and educated, but he lives to make the world better. His heart is in sympathy with every movement for the benefit of humanity.

Secretary, of clerk, Albert Blinn, is a young man of much ability, especially for that kind of work. He is a speaker he gives promise of being fully able to take the place of some of the older ones who "have finished their course." Mrs. Waterhouse is, I believe, the first vice-president. She is indeed a Mother in the Spiritualist Israel. Her friendship for both Mrs. Hull and myself dates back into the 60's. In all our trials she stood by and defended us. Mrs. May Pepper was the medium who was doing public work at that camp. I must say of her, as I did of Mrs. Mosier, she absolutely has no superiors.

From Lake Pleasant I took a twelve-hundred-mile journey to Woonowoc, Wis. This was the first year of the existence of this camp, and I believe the first Spiritualist camp held in Wisconsin. It seemed more like a camp-meeting than anything I had attended in several years. The only cottage there was one built as a kind of platform for speakers, singers, organ, etc.

Mrs. Clara L. Stewart, the president of the State Association, was the main spoke in the wheel of the Wisconsin camp. Mrs. Baker, the testary, was on the ground at the opening of the camp, but she was wrestling with an illness to which she was compelled, to succumb. Mrs. Stewart not only had the general management of the camp, and the meetings, but she helped pitch the tents, made beds, carried cots and managed, and in fact did every kind of manual labor that came in her way. As an inveterate worker she is actually, if possible, worse than my own wife. This camp was not as large as some others, but it was as harmonious and as good a camp as I ever attended. It was located on the bluff directly above the town. Teams could get there by driving around a little over a mile; foot men could reach the camp by ascending one hundred and twenty-five wooden and stone steps, and then climbing about as much farther; when the grounds were reached they were found

to be nearly as level as a billiard table, and covered with pine and oak. All regarded it as one of the most delightful and beautiful spots in the state. Mrs. Dr. Mosier, Mr. and Mrs. Buchanan, of Clinton, Iowa, and myself were the only ones who were not employed from out the state. Mrs. Mosier almost converted the whole town to Spiritualism. As for the Buchanans, well, their work cannot be described. In broad daylight, with one or two hundred people present and with from five to fifteen people looking under the table all the time, besides the slate-writing, there were thirty-nine sheets of paper closely written over on both sides, with thirty-five personal communications, all done in nine minutes. I doubt whether any expert writer could copy them in fifteen hours. Such things as this were several times repeated.

Wisconsin is well off in local workers, many of whom did good work in this camp. Besides Mrs. Stewart, and Mrs. Baker, already mentioned, as working at this camp, there is Mr. Will J. Brwood, of LaCrosse, of whom the world will hear more. Mr. Brwood is pastor of a local society in LaCrosse, and as such is a success.

Mrs. Wheeler, of Madison, is an excellent test and platform medium, and a good speaker. I think her tests were right to the point, and every one of them was correct. Mr. McFarlin, of Milwaukee, who I think now resides in Milwaukee, also gave many tests and readings, besides that she is a good speaker, one who should be kept at work.

There are many other good workers who deserve notice, but this article is far too long already. We are already anticipating the Wisconsin camp on the same grounds next year.

**MOSES HULL.**

## SPIRITUALISM APPLIED.

Second Paper—The Circle Home.

Allusion was made in a preceding article (No. 612) to the Circle Home, characterizing it as a new social unit, "missing link" in the chain of society evolution leading from disorderly anarchy and brutal savagery to the serene control of the higher nature, and thereby to the ideal of interior self-regulation, and the universal practical recognition of human brotherhood.

It was declared to be necessary in order to the harmonization of society and the unification of man, that a new society unit, "associative familism," should be introduced to stand between the individual family and the political fabric, or government; thereby radically changing the aspect and methods of our daily life from unfriendly competitive individualism to fraternal co-operative association; and finally relieving civil government entirely of its military features, while enlarging its functions as an industrial agent of the people.

To state definitely what is meant by Circle Home, associative familism and the group system is now in order. What was the first constructive visible development resulting from the advent of Modern Spiritualism? I answer, the circle. This has remained a permanent feature of the movement wherever the movement has extended, and it will so continue. It is a scientific, though spontaneous, method of gathering, compounding, concentrating and intensifying the nerveaura and magnetic forces of an assembly, and thus rendering invaluable aid to the operating intelligences of the beyond in their efforts to manifest; also promoting the personal unfoldment or "development" of those composing the circle on the mortal side.

Note that the circumference of a circle is a continuous uniform curve—without points, corners, angles, to break the current and allow or cause an escape of the "energy"—and consequently conserves and promotes the force of a current established, and forms the best possible arrangement of individuals desiring a combined or associated communion, and secures best results attainable.

The curve is thus a harmonizer, and as such most appropriate to the affectional relations existing and manifesting between the "two worlds."

In strict scientific accord with the above principle, and with universal nature in her organic forms, the geometrical basis of our associative fraternal peace-home should present or represent (in the curve; that is to say, the topography and architecture should not be square or octagon, but circular or cognate shape). Twenty-seven years ago the socialistic "busy-bee" The grounds and buildings should be so laid out, placed and planned as to secure the most readily and fully the manifold advantages, conveniences, comforts and economies of a scientific feasible system of co-operative life, and the profound happiness and delight of spiritual, educational, social and industrial daily association with kindred souls; without in any manner or degree interfering with or invading (but on the contrary greatly promoting) the privacy of domestic life and the sacred law of individuality.

The spirit-circle extended and developed in such manner and degree as to embrace all the practical interests and external affairs of everyday life, and cover its members, each and every one, with the mantle and shield of celestial guidance and protection—such is the Circle Home, presented for the consideration of advanced Spiritualists everywhere, as the first received from Spirit Charles Tourner in 1868 and important discovery in social science and the ethics of society evolution—as a new social unit, a beacon light, a rainbow of promise to suffering humanity, weary from its long and toilsome journey up the slippery steep, and over the shifting sands, of Time.

The (or a) Circle Home is a social partnership, comprising six families. Its spiritual ideal is to promote the mutual welfare, advancement and happiness of each and all its members; to evolve a pure, noble and progressive manhood and womanhood upon the earth; to demonstrate in miniature the entire feasibility of social combination on a basis of mutuality and friendship; and to form and establish the nucleus of a harmonious, progressive and satisfactory social state—a just, orderly and peaceful civilization.

To attain this exalted end it will be essential that the members of the work shall be devoted Spiritualists and susceptible to a high and pure spirit inspiration; (2) that they habitually and gladly abstain from the use of animal flesh as food, subsisting wholly upon a pure and innocent diet, procured without wilful murder of helpless fellow creatures [for full statement of the obligations to flesh-eating see my work, "Figs or Figs, Fruit or Butte?"]; and (3) that they, as individuals, are free from all exclusive personal control. These three conditions are essential. No "officers," having arbitrary authority to "rule" can be required or permitted; all matters affecting the welfare of the Union being considered and decided by the entire membership in council assembled, at which all stand upon an equality. The few domestic family life be harmonious. The private dwellings of the six fam-

## That Wonderful Book It Was Only Borrowed, but Did Missionary Work for The Progressive Thinker and Spiritualism.

To the Editor:—Through the indulgence of one of your patrons it has been my privilege to read that wonderful book, "A Wanderer in the Spirit Lands." I say wonderful, because I believe that no book given to the public upon a similar theme, has ever reached so high an altitude of instruction. It holds the cast of the "Soul of Lilith," by Corille; has all the allegorical vividness of "Bunyan's Pilgrim's Progress," and almost the majesty and sublimity of Dante's "Inferno," while its purpose is infinitely superior to the latter, that being but the avenging outpouring of an outraged soul. But this book with its Godward tendency, making for righteousness, while supporting that highest of all ideals, a pure woman. How it should be appreciated! I would that every living woman might read it, thereby being aroused to the realization that one sincere prayer from a pure heart, will do more to redeem this sin-stricken world than all the tinsel adornment of body or even culture of intellect, if devoid of soul purpose. Now I am told, for \$1.25 you will send your paper accompanied by the book. Please, therefore, find enclosed this sum, and deliver the paper and book, "A Wanderer in the Spirit Lands" to Mrs. Mary Bradshaw, 375 Lincoln avenue, Chicago, Ill., and oblige,  
**MRS. I. Z. H. FRAZER, Peoria, Ill.**

files are placed in a circle, and should be not less than two hundred feet apart. At the center of this circle is a public house, or "so-called," used by the group for preparing and partaking of food; social interchange visitation and enjoyment; literary and educational work; spiritual culture and mediumistic unfoldment, business conference, etc.—combining in one building the functions of a restaurant (of which the patrons are the proprietors); hotel parlor, laundry, school room and kindergarten, library and reading room, concert hall, house, "chapel" or circle-room. The public house should preferably be circular, the dwellings hexagonal. For cuts and fuller descriptions see my work entitled "Basic Elements."

The land occupied by a group will be held jointly; each family (wife and husband) holding one undivided sixth part of the whole tract. Buildings and other public improvements will be included under the same title; but the private dwellings and premises will be held also under perpetual lease, or exclusive occupancy title, by the various families using them, and the special title to the family home holds good so long as membership continues. Cession of membership cancels all titles, both real and "personal"; and no title can be sold, transferred, or relinquished except to the "Union," from which it was derived.

The support of the Circle Home in its various departments may be secured as follows: The chief source of expense, after land and building, being good "hotel," the supply of provisions will be obtained by means of a public garden, orchard, vineyard, grain fields, of sufficient size, surrounding the circle. (In the absence of stockraising the amount of land required will be small.) The labor necessary will be performed by members only, and accredited to the individuals who perform it. The credit certificates must be given in terms of hours and minutes, not dollars and cents.

Mechanical industries may also be jointly considered, upon the same principle and plan. All surplus products, above and beyond the needs of the Home, and any such other goods or articles as may be produced by the Home but not needed for use there, may be sold outside for "money" (or exchange) and used as needed. The money thus obtained may be used partly for procuring any goods needed but not produced by the Home; another portion may be held in reserve for special improvements, etc.; and the remainder may be distributed periodically among the members, to each in proportion to the amount of labor he or she has contributed to the Home since the last distribution.

The labor is shared equally pro rata (special arrangements being made for children); the labor cost being paid with labor certificates and any money cost made good in money. (Note carefully that labor accounts and money accounts must always be kept separate and distinct; between productive industry and dollars-and-cents no uniform natural relation, no mutual basis of interchangeability, no common denominator, can possibly exist.)

Goods procured outside by the Union for money may be purchased with money by individual members at the "Depository," or "Exchange," upon the basis of the cost principle. Goods produced by the Union may be procured individually at the Exchange, using labor certificates in payment—cost being always the basis and the limit of price.

Products of purely private industry (for profit) may be deposited at the "Exchange" and received for, but cannot be sold for money to individual members. In transactions between members money cannot be used.

Products of purely private effort, such as correspondence, literary and musical productions, inventions, etc., are recognized as immediate personal effects, to which the individual producer has the natural, inalienable right of exclusive personal control. These furniture and appearances, etc., are family effects.

No "officers," having arbitrary authority to "rule" can be required or permitted; all matters affecting the welfare of the Union being considered and decided by the entire membership in council assembled, at which all stand upon an equality. The few domestic family life be harmonious. The private dwellings of the six fam-

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## AN EVIL SPIRIT HAS POSSESSION OF HER.

DOZENS OF MEN AND WOMEN AVER THAT THEY CONVERSE WITH THE SOUL OF FRIEND WHEN THE MAID DISPLAYS SUPERHUMAN STRENGTH AND LOSES CONSCIOUSNESS.

Sacramento, Sept. 8.—"Little Marie Corrie is possessed of an evil spirit." This statement was made to a call special correspondent by many of the Portuguese ranchers who live in the Lisbon district of Yolo county, and down the Sacramento river, its center being opposite the pretty village of Freepoint, situated nine miles from the Capital City.

One month ago rumors spread in Sacramento that a young Portuguese girl, recently arrived from her birthplace in Europe, had been taken suddenly ill, and that wonderful tales were being told by the Portuguese ranchers as to the evil spirit that had taken up its abode in the girl's body.

Manuel Corrie is a stockman rancher, who left his country home in the village of Plaque, Portugal, eleven years ago to seek his fortunes in the New World. Wearied of the toll that barely gave to him and his a sordid existence, he set bravely forth to the Pacific slopes of the great American republic.

His friends had written to him that California was a fair land and that under the lava every man was free to pursue his calling in life. Thus it was that Manuel Corrie, full of ambition, located in the Lisbon district of Yolo county.

His fellow countrymen gave him a helping hand, and he toiled early and late in the fields. It was not long ere Manuel Corrie set to Portugal for his younger brother, Juan, and the two brothers, by hard work, soon acquired possession of a number of acres.

It was mainly due to the success in life of their uncle, Manuel Fernandez, that the Corrie brothers located in Yolo county. Fernandez had lived in the district for many years and is one of the wealthy ranchers of the Portuguese settlement.

FATHER NEGLECTS HIS FAMILY. Manuel and Juan Corrie when their father's labor was finished often talked of the old home in far away Portugal. There lived the aged mother and father and their sister Marie. According to statements made by the Corrie brothers yesterday their father had neglected his family, leaving his sons and his wife to earn a living while he sought oblivion in his early duties by frequenting the wine shops of the little village of Plaque.

Four months ago Manuel Corrie and his brother Juan sent enough money to their mother to bring her and their sister Marie from Portugal to this country. The mother and daughter journeyed from their home in the village of Plaque to Lisbon, and there secured passage for New York.

Marie Corrie is a trifle over 18 years old. She is slight in stature, a demure little miss of a most lovable disposition. She soon settled down to the rural life on her brother's ranches and in the evenings would sing while her aged mother and brothers listened with delight.

The weeks slipped quickly along and there was not a cloud to mar the happiness of the Corrie family until one month ago. In the middle of the day Marie Corrie suddenly rushed upon her brother Manuel and sought to strike him. There was a fierce expression on her face and when the powerful rancher sought to restrain his little sister he found that his strength was not sufficient. Calling his brother Juan to his aid the two strong men overpowered Marie, who seemed to be endowed with superhuman strength.

The aged mother came to the assistance of her sons and in an hour they were engaged in beating Marie from harming herself or those around her.

BODY IS ABNORMALLY SWOLLEN. Strange sounds proceeded from her throat. Her lips did not move, but the sounds were similar in every respect to those made by a ventriloquist. Marie's body, from the abdomen to the throat, swelled to abnormal size and her arms and legs became almost rigid. Her hands were tightly clenched and the strength of her brothers could not relax the firm grip.

As suddenly as the spell began so it ended and Marie Corrie looked into the faces about her with a smile. She was entirely unconscious of what had taken place and in reply to questions simply said that she had a severe pain in her chest.

From the day, one month ago, when Marie Corrie was seized with the first strange spell, she has suffered a number of similar attacks in rapid succession. Ranchers far and wide in the Lisbon district heard of the strange doings in the household of the Corrie family and many came from their homes to verify what others had told them.

Men and women of mature years, youths and maidens, all join in stating that they have spoken for more than an hour, at various times, with the evil spirit that they claim, with all sincerity, is living in the body of the unfortunate Marie Corrie.

Dozens of the Portuguese ranchers living in the Lisbon district have been interviewed by a call correspondent and all adhere to the story that an evil spirit has taken up its abode in the body of the young Portuguese girl.

From mouth to mouth the story has been passed along, and while many of the Portuguese families told what they had heard from others it was an easy matter to find men and women who had stood by the side of Marie Corrie and who claimed they had held long conversations with the evil spirit within her body.

The story told by these people was recounted with absolute sincerity. There was no attempt at deception, and many volunteered the statement that they had never before believed what they had heard from others, but that satisfied themselves that an evil spirit was in their midst.

"The assertion is so fully accepted that even to speak to one of the Portuguese ranchers or their families of the condition of Marie Corrie causes their faces to pale with terror, while their lips move silently in prayer, their hands stealing to their bosom in order to clutch the rosaries or other sacred emblems they carry on their breasts.

BELIEVE EVIL SPIRIT PRESENT. Two days spent in the Lisbon district by the call correspondent showed that the people fully believe that the evil

spirit inhabiting the body of Marie Corrie is one of pronounced malignity.

Those who have stood by the girl's side when she has been in one of her spells state that the evil spirit has fully answered all questions put to it. They assert that it has informed them that the spirit of a man who has committed three murders, stolen countless sums of money and brought many young girls to shame.

Doctors from Sacramento have examined the girl and the priest of the Lisbon settlement, Father Soares, has joined with the medical men in trying to calm the fears of the ranchers and their families, but with no success.

Some of the friends of the Corrie family sought the services of priests in Sacramento and the gentle fathers readily came to the side of the young Portuguese girl. To the statements of the priests that no evil spirit was in the body of Marie Corrie the ranchers and their families turned a deaf ear.

"The evil spirit is too powerful for these priests," is the explanation made yesterday by many of the Portuguese. "Doctors can do no good," they said. "It will take one of the greatest of priests to drive the spirit from the body of Marie Corrie."

In the little cluster of houses facing the Freepoint ferry the condition of Marie Corrie and the fears of the Portuguese ranchers are daily discussed. The wayside inn of Freepoint is kept by P. J. Rhiel, who is assisted in his business by W. Arenz. They are Americans of a sturdy type and are possessed of good common sense. While the call correspondent was talking to Rhiel and Arenz the wife of the latter joined the group.

"I went over to see Marie Corrie," said Mrs. Arenz, "and there is something very peculiar about the spell she has. I cannot talk Portuguese, but I heard the people talking to the girl in that language. They told me that they were conversing with the evil spirit in the girl's body and that it answered them. We Americans think that it is only the superstitious fears of the Portuguese that make them say what they do."

TELLS OF GIRL'S AFFLICTION. Joe Prial, who ferries travelers and wagons across the Sacramento River at Freepoint, said:

"Ah, the poor little Marie Corrie is afflicted by God. It was a month ago that the evil spirit went into the girl's body. He was a bad spirit, for he says he has killed three men, stolen lots of money and ruined girls. Sometimes he leaves her body for a few days and then he comes back. Last night he was there and he carried on in a wicked manner. We pray to the good Madonna to help poor Marie Corrie. She is such a child, so gentle, so kind. She has made us all love her, but we can only help her with our prayers. Doctors can do no good, help must come from God and the good priests."

On the Yolo side of the ferry the county road runs up and down the river. A few yards from the house of Father Soares, both wife and husband have lived in the Lisbon district for many years and are highly respected by all who know them.

"It is superstition," said Father Soares. "The girl is sick, but because she has spoken the names of a few American cities, the people think that it is a spirit within her. It is nothing, I assure you."

At a sad look on the face of Father Soares as he ushered his visitor from his humble home. It was that of a man who felt the magnitude of a difficult task and problem. Father Soares' task is to eradicate the fears that possess the men and women who look to him for spiritual guidance.

Mrs. Frank Gouverneur, the middle-aged wife of Jose Gouverneur, resides a few yards from the house of Father Soares. Both wife and husband have lived in the Lisbon district for many years and are highly respected by all who know them.

SAYS SHE SPOKE TO THE SPIRIT. "I spoke to the evil spirit in Marie Corrie," said Mrs. Gouverneur, "not once, but many times. I spoke to it one evening for more than an hour. It told me of three murders it had committed, of many robberies and of ruin brought to young girls. It said it could speak in many languages, and when I spoke to it in English it answered me in Portuguese. It shouted at times, but Marie's lips never moved. It was awful to see how her body swelled up when the evil spirit was there."

Manuel Corrie, a young rancher, born in this State; Antoine Dutra, another American-born citizen; Enis Rosa, one of the prominent residents in Lisbon district; Mrs. Antoine Varenz, wife of a well-to-do rancher; Manuel Fernandez, uncle of Marie Corrie, who is one of the wealthy ranchers of Yolo county; Marie Fernandez and Manuel Fernandez, cousins of Marie Corrie, all lived for some five years at the public schools, all told stories yesterday of how they had conversed with the evil spirit in the body of Marie Corrie.

Mrs. J. Sarameno and Miss Fernandez declare that the spirit spoke to them in two languages and shouted loudly in reply to their questions.

When the call correspondent reached the home of Manuel Corrie yesterday the entire family was about to partake of dinner. Marie Corrie sat on the knee of her brother Manuel while he talked to his interviewer.

Suddenly the girl's body commenced to quiver and with a scream she struck at her brother's face. Juan Corrie, Mrs. Corrie and Manuel Corrie all tried to work to restrain the girl. She struggled violently and almost succeeded in breaking from the grasp of her powerful brothers. Her pulse rapidly increased and her eyes assumed a dull glaze. No word passed her lips, but a peculiar sound seemed to come from her throat.

To some questions put to her by her brothers, who claimed they were speaking to the spirit within her body, she shook or nodded her head. Her limbs became perfectly rigid and her hands were clenched fast. Perspiration rolled from the brows of the Corrie brothers, as the powerfully built men struggled to hold their little sister in their iron grasp.

HESITATE TO TELL FEARS TO SISTER. The condition of the girl lasted for twenty minutes and then it passed away as quickly as it began. She sat upright on her brother's knee and smiled upon him. Her pulse was again normal and, in reply to questions from her brothers, stated that she had been sitting in the

same position all the time. Manuel and Juan Corrie fear to tell their sister that they believe an evil spirit inhabits her body and guarded questions as to whether she knows of anything strange happening elicited a negative response. When asked if she felt any pain she complained of a peculiar sensation in her chest.

In the space of an hour yesterday the girl was attacked three times, the spells lasting ten to fifteen minutes. The girl's body swelled from the abdomen up to the throat, and it is this peculiar swelling that makes her relatives and friends think that an evil spirit is within her.

No inducement would lead any of the Portuguese residents of the Lisbon district to pass the home of the Corrie family before sunrise or after sunset. The unfortunate Marie wanders in her mind why those who so kindly greeted her when she arrived in Yolo county now shun her and pass hurriedly away, with a prayer on their lips and their hands grasping their rosaries.—San Francisco Call.

## IN THE OCCULT.

### An Admiral Saw His Son's Apparition.

I know of a distinguished admiral, who was reading the paper one day, when he suddenly exclaimed: "I have just seen," naming his son, who was the lieutenant of a ship on the West African station. "He is on shore, being carried by sailors. He is very ill or dying, and he is wearing a marine's cap." It was afterward shown that his son, who was on some expedition on shore, had been suddenly struck down with fever and at the time in question was being carried by sailors, and what was more strange, he had some time before lost his own cap and was wearing such a cap as his father had seen, which he had borrowed from a marine.

Of these stories, there are a great many. One of the best authenticated is the incident in which Capt. Sherbrooke, and Lieut. George Wynward, afterward Gen. Sir John Cope Sherbrooke, the same regiment were concerned. One afternoon in 1875, when they were with the regiment in Canada, they were both sitting in Wynward's quarters. It was about 4 o'clock. They had both dined, but neither had taken wine. The room they sat in had two doors, one opening into a passage, the other into Wynward's bedroom.

The only way into the sitting-room was by the door, the passage and the only way to the bedroom was through the sitting-room. The two officers were reading some military subject together, having left mess early to pursue their studies. Sherbrooke, happening to look up from his book, observed a tall youth of about twenty years of age, whose appearance was that of extreme emaciation. Struck with the appearance of a perfect stranger, he turned to his friend and directed his attention to the guest who had broken into their studies. As soon as Wynward saw the mysterious stranger he became very agitated. "I never," Sir John Sherbrooke used to say in telling the story afterward, "saw a living face assume the appearance of a corpse, except Wynward's at that moment." "God!" Wynward exclaimed, "it is my brother."

The stranger went to the door, and the two followed him and found that there was no one there. They took note of the hour and day. When the call came out from home there was a letter to Sherbrooke from a mutual friend asking him to break to Wynward the news that his favorite brother was dead. He had died on the day and at the very hour on which Wynward and his friend had witnessed his spirit pass through the apartment.

There is one point that occurs to one on reading this story. Did the young man die in England at 4 o'clock in the afternoon on the day in question or did he die at the hour that the clock would have pointed to in England, when it was 4 p. m. in Canada? In a good many of these stories the difference of time at different parts of the world seems to be ignored. The story, however, seems to have plenty of evidence to rest on. It was published in 1823 by Mr. Jarvis in his "Credited Ghost Stories," and there is a note to the effect that a relation of Wynward's had read it, and stated that in all important circumstances it was strictly true. The author says that Sir John Sherbrooke often told the story, and Sir John lived for some five years after the book was published. In a discussion in "Notes and Queries," a writer, who seems to have known the family, bears witness to the correctness of the story. One important point is that after the apparition had been seen and before the news had come out Wynward and Sherbrooke spoke freely to their brother officers of what they had seen.—Columbus (O.) Post.

### Island Lake Camp, Mich.

I wish to speak of the closing of camp. In point of order, cleanliness, good fare and entertainment, the program was never better. The speakers were all very good, as were the platform tests.

The chairman, Mr. Geo. B. Wame, was the right man in his place. He conducted the meeting in all its different phases very pleasantly, in a dignified manner. His speech was a model of emergency, making friends of all camps. He was a left a pleasing record.

Who should walk in upon us at the eleventh hour but our old friend and camper, Mrs. Nellie S. Baude. Owing to a severe cold she was unable to take a part.

The last Sunday looked like a disappointment, many of the campers had left, the season of seven Sundays was longer than they could stay. The morning session was found to be the most present, many coming from the surrounding country. The platform was beautifully and artistically arranged. The harmony of the day was complete.

Mrs. Maggie LaGange, of Detroit, under the influence of her guides delivered an able discourse, followed by descriptions satisfactory to those that received them.

In the afternoon there was a still larger audience. Our chairman, Mr. Wame, giving the closing address, spoke with spiritual thought and instruction. Mrs. LaGange followed with descriptions. Closing with music by Prof. Hudson and orchestra, all feeling it was good to have been there, bidding each other adieu and farewell, hoping to be there another year. We look for better facilities and railroad connections next year, and larger attendance. The same board of trustees was re-elected.

### A FRIEND.

"The Attainment of Womanly Beauty of Form and Features. The Cultivation of Personal Beauty, Based on Hygiene and Health Culture. By twenty physicians and specialists. Edited by Albert Turner." Of especial interest and value. For sale at this office, Price, \$1.

## IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

### HARBINGER OF LIGHT, MELBOURNE, AUSTRALIA.

THE LIGHT STILL SPREADS. We have received, from Zagreb, which is the Croatian name, for Agram, the capital of the province of that name in Hungary, the first number of a Spiritual publication, to be issued monthly, edited by Dr. H. Hinkovic, and devoted to the exposition of psychic phenomena, under the title of "Novo Sunce," which we take to be "The New Sun." The epithet appears to be borrowed from a poem on Spiritualism by a Croatian poet named Peradovic. We have not the good fortune to be acquainted with the Slavonic languages; but the fact that our contemporary at Agram invites us to exchange with him, is a significant proof that the Harbinger finds its way into the unexpected corners of Europe. Zagreb is a city upon the banks of the Save, peopled by upwards of 20,000 inhabitants. It is the seat of the provisional legislature, and the residence of the Ban, or Lieut.-Governor of Croatia. It contains a fine cathedral, an Episcopal palace, a celebrated university, an academy of sciences, and an academy of music which produces some fine opera singers; and the Croatian language is said to be little less harmonious than the Italian; abounding as it does in vowels, and to hear it spoken, it is said, is like listening to a melodious recitation. We are delighted to hear that Spiritualism is making its voice heard in a city so historically famous as Zagreb, and we augur for the same success among the more sympathetic, sensitive and impressionable of the Croats as it has met with under similar conditions elsewhere. We offer our sincere congratulations and best wishes to Dr. Hinkovic, and have every little doubt that he will become a center of spiritual illumination to his compatriots in Croatia.

A FATAL DREAM. In the house of Herr Roemer, a rich manufacturer, writes the Zeitschrift fur Spiritismus, a fete was held to celebrate the anniversary of the birth of his daughter, and a large number of invited guests had been invited to the preparations made. The mother of the young lady had caused a beautiful pink dress to be prepared for her, but as soon as her daughter saw it, she turned pale and trembled. She explained her emotion by relating a dream she had. She had seen herself, in this vision of the night, arrayed in pink on the celebration of her birthday, and struck by a flash of lightning. Her parents did all they could to relieve her mind of these gloomy apprehensions, and she went to bed, but the dream was so real, that she could not do so. The sunshiny was radiant and the house overflooded with enjoyment. At night the garden was illuminated. Suddenly a storm rose up from the horizon, and very soon burst overhead. Peals of thunder succeeded, and the young girl remained as one petrified. Her father led her into a small apartment, and the guests hastily departed. All a sudden lightning struck the house. A search was made for the young lady, who was found dead by the side of her father, who had only swooned. Her dream had been realized. We must here repeat what has been so often said before—the dream was a warning; if it was disregarded, and if the conditions were favorable to its accomplishment, it was brought to pass.

### SPIRITUALISM AND THE PRESS.

Some of the Belgian papers, as we learn from Le Messager, of Liege, are greatly exercised by the avowal of a prominent member of the legal profession, M. Horion, of Villiers aux Touz, that he has become a Spiritualist, convinced by the testimony of facts. He has just published a small volume of 95 pages entitled "Mon Evolution Spiritualiste," in which he tells us that he was brought up to a Catholic, but became—as so many Catholics do—a free thinker, a skeptic, and almost a materialist; but after reading Flammarion's "God in Nature," the doctrines of Allan Kardec opened his inner vision, and he says he became a Spiritualist, because he writes, "It appears to me to be the simplest, the clearest, the truest, the most beautiful and consoling of all religions. It satisfies, at the same time, the reason and the heart, and I thank Providence for having sent me this moral support on the threshold of old age; for one cannot live happily by believing in annihilation. It is after the maturest reflection that I have decided upon making this profession of faith, holding it to be a duty to disseminate the truth."

Le Solr, an evening paper in Brussels, having advertised in its book, M. Horion replied in such a way as not to leave his critic a leg to stand upon; and all he could say, in reply, was "Give us some experimental demonstrations." But as M. Horion rejoined, that these could not be produced at will like a chemical reaction, or a physical operation, brought about by substances and apparatus, and that he himself was not and never will be of their own. "You cannot serve up a spiritual phenomenon, in which invisible intelligences co-operate, hot or cold, as you would a dish or a drink at a restaurant. In fact, spiritual facts have the same right to be accepted as such, on the testimony of men of the highest probity and veracity, just as physical facts are. How few of us have seen Marconi's wireless telegraphy at work, but we treat it as a fraud or a delusion, because certain wonderful results are brought about by an invisible agency? No, we accept it as an actuality on the faith of others who have seen it; and yet this is precisely what scientists refuse to do, when the evidence is offered by Sir William Crookes, Professor Lodge, A. R. Wallace, the late Professor Zollner, Flammarion, Dr. G. B. de Rochas, Akasoff, Lombroso, and a hundred other men of equal eminence and veracity?"

MORE MATERIALIZATIONS. Mr. George Larsen, a Swedish gentleman, at present residing in Berlin, writes to M. Hermann Gronov, editor of the Swedish journal "Enkelt," a letter descriptive of various seances, at which the Princess Karadjia, the Comtesse de M. Frisk, of Stockholm, and two of the medium (Madame Abend's) relatives were present. He says: "That which I believed to be impossible has happened. Here in Berlin, in the presence of several witnesses, I have seen my deceased wife; I have seen her four times under conditions which excluded all possibility of fraud or hallucination. The thing now seems to me so natural that I am astonished at my past skepticism."

After describing all the preliminary and all the precautions suggested by his determination not to be imposed upon, he goes on to relate the appearance of his wife, enveloped in a white veil just as she was when standing at the altar twelve years before; and exactly like the portrait of her automatically drawn by the Princess Karadjia, who had never seen her, a year previously. "Some one present prompted him to ask for a bit of her hair, and he promptly took down a lock of hair and a yard wide was given

to him. Mr. Larsen writes, in concluding his narrative: "I now believe as firmly in the progress of Spiritualism as I believe in the incessant struggle to arrive at the truth. There are scarcely any limits to the human mind. Nature has always some new secret to unveil to us; the horizon expands continually. Light will be shed upon all questions; Life, Death, the Infinite. But we must wait."

### A RAIN OF FLOWERS.

The Revue Spirituelle for June publishes a letter from M. G. Bera, giving an account of some remarkable phenomena, which occurred in the house of Mme. Ruffin Noeggerath, authoress of La Survie, in Paris, through the medium, Mme. Anna Rothe, an aged woman, without any intellectual culture. The Princess Wladzicka, Princess Karadjia, Professor Sella, M. Hugo d'Aleci, and others were present. The room was brilliantly illuminated by five lamps. The hands of the medium were held by the two Princesses. In the first instance a book fell, as if from the ceiling, close to M. Bera. It proved to be Les Grands horizons de la Vie, by M. d'Albert de la Beaulieu. There next fell two bunches of white and red carnations; and, after this, flowers fell upon the head or in the lap of every person present; even the waiting maid receiving a pretty bouquet of lilies of the valley. All the flowers were literally sparkling with moisture, as if they had just been sprinkled; and the stems appeared to have been cut with a knife when detached from the plant. Among them was a handsome cluster of carnations, roses and lilies, which were presented to the Princess Wladzicka, by the spirit of her son, accompanied by such loving words as brought tears into her eyes. At the close of the sitting, a photograph in a metallic frame, was brought by invisible hands from the mantel piece of Mme. Noeggerath's bed chamber, and deposited in the room. Some of the controls spoke in verse, others sang, and the voice of one was recognized by Professor Sella as that of a former assistant of his. Phenomena of this kind, attested by two Princesses, are likely to produce a great effect upon the minds of those skeptical scientists, who are likewise snobs; as the more superfluous and supercilious the generally are, so long as two of the most powerful social standing were the chief believers in Spiritualism, "Society" could afford to sneer at it; as the same classes in Jerusalem did at Christ, because "the common people heard him gladly." But when ladies of title avow themselves to be Spiritualists, "Society" will probably offer to patronize Psychic Science, because it has received the hall-mark of respectability. It may even become fashionable!

### SPIRIT DRAWINGS.

"All Paris" is puzzled. Here is an artist, M. Fernand Desmoullins, who without any knowledge of drawing, is making designs, under the direction of spirit controls, which give the names of all the students of the Ecole des Beaux-Arts. "As started," "a schoolmaster," and "Thy Old Master," without effort and with amazing rapidity; while they can be produced in the dark with the same facility as in daylight. They are being publicly exhibited; and the magnates of science, the hypnotic doctors, and the materialists in general observe a discreet silence concerning them; although here and there one puts forth some objection to account for them, which are too ridiculous to receive serious attention. The good faith of the artist is acknowledged to be above suspicion; and no unprejudiced mind can fail to perceive that upon no other hypothesis, than that of the intervention of spiritual impressions, can the production of these drawings be rationally explained.

The other day, Le Figaro, one of the Parisian daily papers, sent a member of its staff, Mlle. Jeanne Bremonter, to interview M. Desmoullins, who related to her with the utmost frankness, how he accidentally discovered his possession of the strange power which he exercises, or rather is exercised through his instrumentality, about a year ago; how it grew upon him; and how he himself was surprised by the extraordinary solemnity with which his hand is controlled for the execution of a picture which is completed in about seven minutes. Each of his guides has a different method or, in other words, exhibits an individual style; and many of the designs are in colors; blue, red and yellow being the crayons which are employed; the yellow most sparingly. "And do you know," said M. Desmoullins, to his visitor, "that I have the faculty of transmitting my mediumistic faculty to others? Will you try?" Mlle. Bremonter, being skeptical, was somewhat reluctant to do so; but on consenting, was astonished that the phenomenon was absolutely real; and that her hand was being controlled by a power outside of herself, acting quite independently of her own will. She concludes her narrative of her interview with M. Desmoullins by the following sensible remarks, which may be recommended to the notice of those supremely clever persons who regard psychic phenomena as immeasurably beneath the notice of their high and mighty selves: "I am profoundly disturbed and inexplicable thing surely deserves something more than an ironical smile and a shrug of the shoulders; for it is perhaps the starting point, obscure, and all the more attractive, of a new conception of life. In any case, it is a wonderful field of experiments for those savants who are perfectly sure of the solidity of their brains."

### Camp Cassadaga.

The passing days are full of the varying expressions of nature—sunshine and rain following each other in rapid succession, and the patter of "the rain upon the roof" is a soothing prelude to the dreams of many a sleeper. September has been capricious, and all of her promises have not been fulfilled; however, as the trees begin to take on their autumnal tints, and a suspicion of frost comes into the air, we can but wish September, even though capricious, might linger long, ere the destroying hand touches her loveliness and paints her beautiful verdure with the hue of decay.

A few of the summer guests of the camp still linger on. Among them are Prof. Wm. Lockwood and wife, Pierre Keeler and family, Dr. Warren, of Washington, D. C., Dr. Pierce and family, and many whose names I do not recall.

Among the recent departures we may mention Mrs. Margaret Cowan, of Syracuse, N. Y.; Miss Kate O. Pente, of Greenville, Penn.; Mrs. Maggie White and her daughter, of Grimsbury, who goes to join her husband at St. Louis, Mo.; Mary Webb-Baker, of Spartansburg, Penn., where she may be addressed permanently.

Improvements are going on over the grounds, and plans are being laid for an early commencement of operations in the coming spring of 1902, and the signs are that another summer will show great attractions than even at Camp Cassadaga.

### THE REAL ISSUE.

By MOSES HUNZ. A compound of two pamphlets, "The Irrepressible Conflict," and "Your Answer to the Question of the Future of the Race." This book contains a statistical, facts and documents, on the subject of the future of the race. For sale at this office.

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By Daniel K. Tenney,  
Madison, Wis.

**They Are Absolutely Ignorant.**

No fathers, mothers, systems, were responsible for me.  
A little sleeping seed I woke, I did indeed,  
A million years before the blooming sun.  
I woke because it seemed the time had come,  
And everywhere I found myself at home,  
Because I always went according to the laws,  
And in whatever shape, of mollusk or of ape,  
I always chose to be the thing I was.

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unconscious life of matter; it can find anything grander than that quick Eden cry of the awakened soul to be equal with Its God, It would be inspiring to know what it is, And if it can tell us further who that serpent really was that first told man the level truth about the way to the gods some of us would like to make his acquaintance. Consider the exactness of the truth he uttered and its strange confirmation from the lips of the Most High. "And the serpent said unto the woman, 'yea and hath God said ye may not eat of the tree, for God doth know that in the day ye eat thereof then your eyes shall be opened and ye shall be as gods, knowing good and evil.' " • • • "And behold

THE A. SAFFORD.

**IMPORTANT.**

**Convention at**  
**San Antonio, Texas.**

A Spiritualist convention, San Antonio, Texas, from October 1st to 10th, 1906. The objects of the convention are to call as many friends of Spiritualism as possible, to discuss subjects relating to the great era of Spiritualism.

The convention will be under the auspices of the Dallas Progressive Society. Fred Tatum, of Dallas, Tex., lecturer for the society, will take an active part in the convention. Mrs. Carrie B. Weatherford is also in Dallas, and will be in attendance and assist in the work.

There will be two services each day—afternoon and night. Lectures followed by tests and materializations.

All persons that can are requested to attend and to contribute in every way they can to make a success of our convention. Those wanting information, address with stamp for reply.

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President Dallas Progressive Society,  
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seen from the spirit side. For sale at office  
Progressive Thinker.



# QUESTIONS AND ANSWERS.

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**HUDSON TUTTLE.**  
Address him at Berlin Heights, Ohio.

**NOTE.**—The Questions and Answers have called forth such a host of correspondence 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 of all things is to be deplored. 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 anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence will be published as it comes, and will be as full as possible. 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.**

Levi Wood: Q. It is asserted that the trance is detrimental and dangerous to the eyes, destroying the sight; is this true?

A. It is entirely untrue. There is nothing in the trance or sensitive condition which affects the physical senses, on the contrary it gives them rest similar to normal sleep.

It may be added, however, that the means of inducing trance, or the hypnotic state, by gazing steadily at bright light, if constantly practiced, would be injurious to the sight.

Nick Becker: Q. I am a great sufferer from hay fever. Is there a remedy?

Hay fever, which is caused by germs in the atmosphere, can be prevented by going to places where they do not exist, or by bringing the system up to that perfect health which resists their attack. A vegetarian diet as exclusive of meats as possible, with exercise in the open air, loose clothing, and well ventilated sleeping apartments are the foundation of such health. The breathing of heated air, to which vapor of turpentine or some balsam is added, will give temporary relief in most cases.

Jas. A. Ball: Q. What is the history of the Seybert Commission?

A. Mr. Henry Seybert, who was an enthusiastic believer in Modern Spiritualism, left the University of Pennsylvania \$50,000 to found a chair of philosophy conditioned upon the university should appoint a commission to investigate "All systems of morals, religion or philosophy which assume to represent the truth, and particularly of Modern Spiritualism."

The University desired the money and the commission was appointed as a matter of form, to comply with legal requirements. It was composed of Dr. Wm. Pepper, Dr. Joseph Ledy, Dr. Geo. A. Koenig, Prof. R. E. Thompson, Prof. Geo. S. Fullerton and Dr. Horace Howland. The members of the commission were added Mr. Coleman Sellers, Dr. J. W. White, Dr. Calvin B. Kerr and Dr. S. W. Mitchell. Dr. Furness was the acting chairman, and Dr. Fullerton secretary. Without disparagement of these men, it must be acknowledged by all fair-minded persons that they were not of such character as the case demanded. They were taken from the available and at hand. In their special walks they were right enough, but in the field proposed for investigation they were incapable by force of training to comprehend the subject.

If a commission were to be appointed to investigate an astronomical subject, common sense would dictate that it should be composed of members who had given at least two months of the study of that science, and not drawn indiscriminately as the names of a jury from a box, the only assurance being their ignorance of the matter to be investigated. Yet this was precisely the manner in which this famous commission was made up, and investigation was entirely secondary to securing the money.

The published report of the commission says:

"The commission is composed of men whose days are already filled with duties which cannot be laid aside, and who are able, therefore, to devote but a small portion of their time to these investigations." This being the case, why did they undertake what they knew they had no time to accomplish?

Dr. Furness appears to be about all there actually was of the commission, the others were like the tail of a kite, only they were not power. The commission brought slight-of-hand performers before them, and gave them preference to the few known and acknowledged mediums, whom they gave slight hearing.

Dr. Furness' method of investigation was peculiar. He was recommended to Coffey, a notorious fraud, often exposed. Instead of having him come before the commission, he bought "magnetized slates and paper" to the extent of "several dollars worth," and held séances by himself.

To show the mocking spirit of the whole report, of the investigation conducted under the name of a "Scientific Investigation," I will make a brief quotation: "With these precious slates I sat every night at the same hour in darkness. I allowed nothing to interfere with this duty; no call of family or friends was heeded. At the end of three weeks I searched every molecule of the slate for the indication of a zig-zag line, but the surface was unscathed and a blank monotony returned stare for stare. Still hopeful and trustful I continued day by day and week by week. The six weeks expired, not a zig nor a zag. Coffey was kept busy magnetizing paper. I renewed my stock and determined to put in two months (this time) was placed on top of his head. I moved to the country and carried my slates thither wrapped in black muslin. The days and weeks rolled on. Two months passed. The slates were as when they came into my possession. I would go three months. Does not a hen set for three weeks? When a hen gives a week, should I not give a month? Is not a medium more than a chicken?" "Coffey" cried Coffey, who had a new batch of paper. I went to the seashore and my slates went with me. Not a single evening did I break my rule, and so it went on. The three months became four, became five, became six.

and then an end with absolutely virgin slates! I had used enough blotting paper, it seemed to me, to absorb a spot on the sun. I dare not calculate the number of hours I had spent in darkness."

This advice might have been sensible to Dr. Furness and his general commission, but before the commission and gave two séances. Then Dr. Furness assured her that they had concluded that she made the rappings by voluntary or involuntary contraction of the muscles of some part of her body, but if she thought another seance would exonerate her they would allow of her doing so, "in that case the examination would be necessarily of the most searching description."

The intention of this "examination" is revealed in the report: "The difficulty attending the investigation of this mode of Spiritualistic manifestations (rapping) is increased by the fact, familiar to physiologists, that sounds of varying intensity may be produced in almost any portion of the human body by voluntary muscular action. To determine the exact location of this muscular activity is at times a matter of delicacy."

If she was aware that the commission held such a theory when they assured her that any further investigation was to be "searching," she would have been untrue to herself to have consented to such insult.

What physiologist has made the statement that sounds are made by voluntary contraction of the body by muscular contraction? It is an assertion made for the occasion.

Mr. Seybert contemplated investigation of the morals, religion and philosophy as well as phenomena. The initial report is that no genuine manifestations were found, and hence there is no need of investigating the morals, religion, philosophy. Nearly fourteen years have passed, and nothing more has been done by the commission. The letter of the law has been fulfilled and the money added to the treasury of the University. Nothing more was intended and nothing more will be done.

In his mistaken zeal, Mr. Seybert placed his money in the hands of the most bitter enemies of the cause he sought to uphold, and they made good use of the occasion. A more partisan, incompetent body never was convened, never investigated more unscientifically, nor a more undignified, scurrilous report published.

## WHAT THE BROOK SAID TO THE LITTLE GIRL.

I asked a little girl one day  
What the running waters say,  
As they wander on their way.

We were standing by a brook,  
In a green, sequestered nook,  
Where great willows waved and shook,  
Seemingly in their solemn way,  
Half inclined to chide our stay,  
As if truant come to play.

But I loved the rambling brook,  
For it wore to me a look  
Of some ancient story book.

Songs as wild as Runic rhyme—  
Gay in part, in part sublime—  
Seemed to mingle in its chime.

To the blossoms at my feet  
In a language soft and sweet,  
It seemed something to repeat.

And I longed to know the lay  
It was saying night and day,  
Winding through the meadows gay.

Long I watched it in its rout,  
Round the rough rocks in and out,  
Wondering what it talked about.

But no answer came to me;  
Bird and brook and bending tree,  
Nature all seemed mocking me.

Then I asked the little girl  
What she heard the streamlet purr—  
What it said with dance and whirl.

And with merry laugh and shout,  
Putting forward thoughts to rout,  
She responded, "Let me out!"

"Let me out! oh let me out!  
That is what it sings about,  
Round the rough rocks in and out."

Silently I gazed on her,  
Nature's child-interpreter,  
Till amid the hum and stir

Of the water's noisy flow,  
I could hear, in echoes low,  
Her sweet answer come and go.

Years have vanished since that day,  
Stream and child have passed away,  
Yet whenever I chance to stray

By the margin of a brook,  
Or on lake or ocean look,  
I recall that quiet nook.

Hear again the childish shout,  
See the waters toss about,  
Ever singing, "Let me out!"

"Let me out!" the echo rolls,  
Up through fiery thunder scrolls,  
Onward o'er a sea of souls.

Oh I hear it thrill the air,  
Rising like a holy prayer,  
Hymned by Nature everywhere.

"Let us out!" the young birds sing  
From their nests in early spring,  
"Strength we'll gather on the wing."

"Waves in motion wake to song,  
Stagnant pools must fall ere long,  
Struggling souls grow brave and strong."

"Let us out!" say birds and bees,  
Waving, flitting in the breeze,  
"Work is pleasure, pain is ease."

Thus to freedom all things tend—  
Nature hath but one great end—  
It is always to ascend.

BELLE BUSH.  
Seminary, Belvidere, N. J.

## THE ONE WHO WAS UP.

Ere Satan was dung into hell,  
He rejoiced with the angels on high;  
Ere the spirit of wickedness fell  
He was blest and was glad in the sky.

Had the demon of darkness ne'er  
Known  
The joys of the angels above,  
Had he never knelt down at the throne  
And partaken of God's holy love,

The tortures to which he was flung  
In the depths had been easy to bear;  
The black heart would ne'er have been  
Wrung,  
And regret had not gone with him  
There!

O the burdens on him who is low  
And has never descended may gail,  
But he never can suffer or know  
The bitterest sorrow of all!

"Is for him who has been and is not  
That Fate keeps her somberest frown,  
And hardest of all is the lot  
Of the one who was up and is down."  
—S. E. Kiser.

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For sale at this office.

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May Collins. An address delivered be-  
fore the Ohio Liberal Society. For sale  
at this office. Price 10 cents.

## MYTHOLOGY,

### And Its Relation to Religion.

A myth is a fabulous statement. The Norsemen, the Germans, the Romans, the Greeks, the Jews, the Egyptians, the Chaldeans, the Persians, the people of India, the nations of the remote have dealt more or less in creating or perpetuating these ancient tales.

They sometimes relate to the history of a nation, but more generally to religion, philosophy, creation and gods. Modern and Roman mythology were formerly the chief field of consideration, but of late years the North and the East have been found to be intimately connected with them. I therefore quote from Murray's Manual of Mythology as the nearest approach to a fitting point.

"Greek, Latin, Sanscrit, etc., are modifications of a primitive Aryan language. The Sanscrit language is therefore an elder sister of these. So the myths of the Greeks, Latins, Slavonians, Norsemen, old Germans, and Celts, and also Hindus, are derived from one common source."

You will notice Egypt is omitted here, but he says elsewhere, "Egyptian myths are undoubtedly originated and were developed similarly to the myths of all other nations. But the Egyptian religion seems to have reached its abstract or metaphysical stage before the others, and its records belong wholly to that stage."

So the Aryan language and myth is the parental stock for the others. And as the people of the East formed new nations to the West, the difference in temperament and surroundings of the nations made the difference in the development of their religion.

The Greek, says Murray, "was open, joyous, sensuous; the Egyptian and Hindu self-respective, somber, mystical."

The explored ruins of Nineveh revealed books of baked clay, treating upon metaphysics, morals, religion, astronomy, etc. The stars were named and tabulated. The constellations were marked.

But very recent explorations by the French in Persia, still farther east, have revealed a language more ancient than the Aryan. Thus knowledge increases. But "sun myth" was the original starting point. If you will carefully consider the relations and changes you will be forced to the conclusion that all that has been brought down to us, as well as what is now generally held, is from this source.

We go out at night and look at the beautiful constellation of stars called Orion. It was named before the Book of Job was written; and that, no doubt of Egyptian origin, was so long ago that no one knows its author. But centuries before that, even the Aryan shepherds tended their flocks beneath these same stars, saw the same sun make his daily journey, pondered the same heavenly constancy, moon, watched the seasons in their coming and going, thought about them, about themselves and their relations to all things, and tried to get at some explanation of all this.

College professors tell us the first religions originated here. Nature and man was their study. Earth, air and sky were their divisions.

They saw the sun retreat from them and cold come upon them and still the earth and fruit and vegetation. They saw the sun return and earth bloom afresh. In their ignorance, instead of looking upon these things as the result of natural law, they thought they were the caprices of beings like themselves.

Gods were invented and named to preside over these divisions. Or, as they tell us, names, and sometimes images, were used to represent the different manifestations of earth, sky, sun, moon, water, etc. These phenomena were personified. Its after classification was called sun worship.

What, under then existing conditions, could be more natural? They considered the sun the chief source of life. In winter they thought he was offended and went from them. They made gifts to him and thought propitiation caused him to return.

We are further told that this central idea has spread through all nations by the migrations of peoples; that the country, whether mountainous or level, sunny or gloomy, and the peoples, whether commercial or agricultural, simple or imaginative, ignorant or cultivated, have made a wide divergence in the diversification and perfection of these theories. The Greeks had few gods. Other nations had few. The Jews had one, though they sometimes worshipped Adonis, the Phœnix, the sun god. The Christians had three; patterned after the Hindu trinity. But in all countries and languages, no matter what the name of the god or gods, or the method of procedure, one and the same object was in view, praise to the author of all things, and solicitation of favors to come.

Alexander S. Murray, Professor of Greek and Roman Antiquities, British Museum, says, "It is by reason of the discovery of the common origin of the languages referred to that scholars have been enabled to treat mythology scientifically. For example, many names unintelligible in Greek are at once explained by the meaning of their Sanscrit equivalents. Thus the meaning of the chief Greek deity, Zeus, is 'heaven' or 'sky' in itself. But the Greek sky-god Zeus—evidently corresponds to the Hindu sky-god Dyau, and this word is derived from a root *dyu* or *dyu*, meaning 'to shine.' Zeus, then, meant, originally, 'the gleaming ether' and the Sanscrit *dyau*, Greek *theos*, and Latin *deus*, meaning 'god,' are from the same root, and signify 'shining' or 'heavenly.' Also, 'The name of Zeus' wife, Hera, belongs to a Sanscrit root *avar*, and originally meant 'the bright sky,' the goddess, herself being primarily the bright air."

Dyau, Varuna, Indra, Surya, Savitar, Agni, Yama, Ushas, in India; Zeus, Ouranos, Kronos, Pos, Hermes, Heracles, in Greece; Thor in Norway; Jupiter, Mars, Ares, in Italy; all are treated as the same deity; the sky, the air, the light, the rain, the crusher, the sun. Many examples can be given in other departments. All details cannot find room. The main point is sufficiently established.

Osiris was the chief male god, and Isis the chief female god of the Egyptians. Apuleius, one of the Pharaohs, makes her say, 'I am nature, the parent of all the gods, the mistress of all the elements, the beginning of all the ages, sovereign of the gods, queen of the manes (the dead) and the first of the heavenly beings.' Similar statements could be quoted from most of the nations.

The Egyptian myth is the one used by the Moslems. They pass from the east to the south and west in the path of the sun, three times around, representing the three days Osiris lay in the grave, a type, evidently, of the three winter months. "The Vedas," says Murray, were the earliest records of Sanscrit, and the myths presented there were in their simplest form. So we find such expressions as "Zeus rains," and "Dyau rains." These are the change from the simple or natural to the apparent. "Varuna, from *var*, to cover, 'vault of heaven,' and Greek *Ouranos*—the coverer. Spiritually, then, 'the thousand-

eyed (or starred) Varuna, who over-looked all men and things." It was easy from this to step to the loftier conception, all-seeing god or providence, whose spies, or angels, saw all that took place."

It should not be so surprising that we also see here *typos* of the present day. Included, "With the fourth hand holds a rosary." The rosary was used by the Hindus to aid them in contemplation, a bead being dropped on the silent pronunciation of each name of the god, while the devotee murmured on the attribute signified by the name."

Our celebration of Christmas is in honor of the birth of the year so long kept by the ancients. It occurs at the same minute when the days begin to lengthen. Easter is a celebration of the return of spring. It occurs in the reign of the constellation Aries, the ram, afterward called the lamb, and still later Lamb of God. By order of the pope the celebration was changed from a ram to a man.

Every rite we have was copied from the pagans. The moral precepts of the gospels were largely copied from the Egyptian monks, called Essenes. The rituals, or *typos*, of the present day are the same as the *typos* of the past. The moral and well established. Offerings were made to them upon entering upon any business or enterprise. Especially upon engaging in war the gods were consulted.

The information partially set forth in the above sketch has been gathered by the authors from sculpture, painting, poetry, history and religious records.

Solomon of the wisest of teachers and philosophers saw the fallacy of attributing the existence of things, and the transpiring of events to such a source. But seeing the great reliance placed in it by the common people, and feeling the lack of proof of a different solution, an attempt was made to overturn it. Mormonism is a modern myth.

I have traced the Jewish religion as a myth like the others. I see no reason why it should not be, for the accounts of creation given in Exodus—they are two, are as much an unreasonable absurdity as the older legends. In fact, it is only a changed version of the story of Ceylon and India. The New Testament, being founded upon the old, a second chapter, so to speak, must be classed with it. All the moral sentiments in or out of all these records, being an expression of the higher human soul, which is the best exponent yet obtained of the divine, should have the highest preservation and following.

The great consideration is, who makes the best application and the happiest people. Authority is the divine in the human soul.

The Jewish Rabbi Wise laughed at Ingersoll for considering the scriptures as a scientific man for a few centuries have discarded, evaded, amended or denied this mechanical theory of creation. The purely physical class, like Darwin, have tried, after allowing something to set them up with the start of life, to get along with progress only. But they have never found the beginning of life, never have found where one species has passed into another, and it is coming to the consciousness of reasoners that the idea is but a myth, unmeaning and as much as the others should be classed a myth.

Herbert Spencer, after delineating the physical processes of life, makes this remarkable statement: "All this is kept in operation by a ceaseless and eternal energy, unknown and unknowable." Can we act beyond that? Can we comprehend our relation to the universe? A purely physical theory will never do. It is too much opposed to our spiritual inheritance. Life is a spiritual, a primordial element in matter is a necessity. The simple Theist, who says God—person—a designer—really makes no explanation, no advancement, but only moves the question one step backward, for we are confronted with, Who designed God? Who made God? How can he "breathe"? How can he think without an organized mind?

If we say he always existed, as some do, and that we as egos always existed, we are not matter, but always existed likewise, negative and positive, matter and spirit, mother and father? But the secret of the union is there still.

Mystics, Theosophists, Psychologists, etc., of late are reaching back into the realm of spirit and studying this problem, but whether anything more than a return to Brahmanism will result is to be seen.

Materialists can be said to have lifted the veil sufficiently to prove the continued existence of mortals. This is a very great thing. It is a part of the problem. But none of them professes to have seen God. Scripture says "no man hath seen God (logos) at any time." The Methodist Bishop Foster, says, "We do not know but this life is all." Then this leader is infidel, or Agnostic, with Ingersoll, saying "I don't know." The true answer is, the case has ruled out of the facts of a spiritual or psychical character; thus depriving scripture and philosophy of its brightest pages.

There is a universal agreement on several points. It is the source of all life. It is everywhere present. It is impartial.

Some define it as law; but law presupposes substance, and law would be an attribute of something.

Vibration is coming in for much attention, and may result in giving much light. But it is doubtful if it can go farther than to say it is a condition of production.

We know things are, it is possible to say how much will be, but when we try to reach back to the beginning we encounter the unknown.

We now turn to consider the second part of the subject. We commence by asking: Why did any of these things occur? Why did they occur in the various ways in which they have taken place? Why this reaching out by all men and nations after something beyond? The answer is plain to thinking men. It was nature feeling after a natural want. It was the inward motion of a principle growing and expanding according to opportunity, reaching out in the darkness after satisfaction. It was in accordance with the constitution of man. It was because we are religious.

And then, naturally, come the questions: What is religion? What does this constitution you speak of teach? If these things have been referring to the religious, religious of the imagination, or partly so at least, what is true? Where are we? What light and reliance have we? If the world must pass what is the new?

We will give straightforward answers as far as we are able. But first let us stop and look at ourselves and the world surrounding us. It will facilitate our understanding of the world. How came we to know what we do know about the surface of the earth, and its interior, and the worlds surrounding us? We explored, observed, and compared. How came we to know what we do know about color, light, sound, physics, form, and mathematics? We studied, analyzed, experimented, reasoned, and compared. How came we to have our tools, machinery and dwellings? We tested and made them. Where did the knowledge and power to accomplish all this come from? It came from within us. Why do we draw, and

paint, and carve designs? It is because we desire the objects produced, and have the genius to execute. Why do we write poems and histories? Because it gratifies the mind and aids in building character. Why do we marry, build homes, provide sustenance and institute societies?

Because we are impelled thereto by innate desires. Why do we institute equip and maintain schools of learning? It is because we wish to learn, have facilities for learning, and find a necessity for knowledge. Could we be satisfied without it? No; or we should have remained ignorant as at first. Then all we have referred to is in and of us? Yes. Is this all of man? No. What remains? The religious faculties remain. What are they? They are sympathy, kindness, benevolent action, conscience, faith and trust, respect and love, and hope. Are they a part of our constitution like the others? Yes. Do they act naturally like the others? Yes.

Our first questions are ready now to be answered. I have been thus particular because I wished to compel you to think of man as he is. We know what we find out. Development is the law of existence. The soul or life is the source of light. The propensities, emotions, and sentiments call us to action, and the intellect furnishes the light to direct it. Religion is not a thing to be brought to us, but the correct ordering of our lives. Do you deny that light and inspiration can come to us from sources other than ourselves? No; it can come from nature, from other minds or from other spheres. Our reliance is within. That is true which agrees with the higher life and satisfies natural desires. Why is this so? Because we are the representative reflection of the universe. Provided with reason, we are calculated to overcome the mistakes of ignorance. We could not have been an acting intelligence without freedom of choice. Otherwise we would have been a mere machine.

But, say you, there is Confucius, Buddha, Socrates, Paul, the Pope, several other great men, and—Yes, but they all agree in some things—they all agree in doing good, in acting rightly and justly, in love and kindness; do these and let the disagreements pass. Rites, ceremonies, special beliefs, involving our idiosyncrasies and limitations need not worry us. Children of the supreme, we are brethren; let us live the fraternal life. Fear is not a true element. Whatever a God may be, it is something better than we are. Do not receive any slanders about him. Religion should be a source of life, a freedom from worry and want; a filling of the life with joy and hope; the assurance of faith and trust. We wish well to the scientist and the savant, with no harm to ignorant theorists but the mass of busy people, who cannot reach the heights of attainment, need something free from expense and dictation, that will make our lives cheerful and bright, and confirm us in the assurance of happiness for ourselves and ours. This we find from the testimony within, that we are of him and shall go to him. It is plain that from the records of the past a connection between this life and the next has many times manifested itself, and prophecies have been given. But the admixtures of designing men make it difficult to determine the genuine. Quite evident is the fact that the pagans. For thousands of years the Jews were taught that the blood of their offerings took away their sins. Yet Paul, who was supposed to know, said, "For it is impossible for the blood of bulls and goats to take away sin." So, he would introduce the blood of a God as a substitute. This is as vain as the other. We well know that the nature of the soul is such that blood cannot reach it. Though it is life and creates life, we have made a wrong building, either by ignorance or design, the only remedy is to destroy the false and build anew. This also must come through the life.

The old has contained a portion of truth and certainly, with all deficiencies has served a useful purpose. Its form will remain long after its real life has departed. But in this transition age truth should be brought to the consideration of man, so that habit and education should no longer exclude dominion. Natural religion and goodness is even now exercised in a thousand places where the actor supposes it is the mysterious gift of a foreign deity.

Let nature and reason remove these interposed fallacies. Let the deformities of hate and diabolism fade out and give place to the beautiful ideals of love and sympathetic realization. Let the world of hate and evil be replaced by a world of good and love. Let the springs of selfishness dry up. Let the vampire of greed release its hold on the struggling poor. Let a dictating priesthood seek honest labor. Let the bells of lust be blown away as chaff. Let its twin, the saloon, perish from off the earth. Let national councils purge themselves of corruption. Let the human body and the human soul, the higher representative of God, be known to us as regarded as of more consequence than of gold or power. We can accomplish all this and more when we wish to. We are constituted with the law—we are endowed with the power—we can acquire the light to do this. It is simply to let nature live without bonds. The time is just ahead of us when "no man shall say, know the word for all we know and know the least to the greatest." It is on the tables of the heart the law is written, and it only remains for us to say when "righteousness shall cover the face of the earth as the waters cover the face of the mighty deep." G. H. DOTY.

Junata, Neb.

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## History of the CHRISTIAN RELIGION to the Year 200.

BY CHARLES V. WAITE, A. M.



## DR. C. E. WATKINS,

### The Noted Chronist.

Will on October 15, open his new Boston office, at 1087 Boylston street, where he will be pleased to meet all who may call between the hours of 10 a. m. and 2 p. m. The wonderful work in healing the sick that Dr. Watkins is accomplishing is indeed most astounding; his patients live to testify to his wonderful powers as a healer. For the last year his work has been most wonderful. He says himself that his cures this year have been more than ever before in numbers, as he continued himself to only 80 new patients a month. Dr. Watkins attends personally to each case, and therefore he can do better work than if he had a great many assistants; no staff of visible helpers are in his office to annoy and suggest this and that. He knows what is the trouble with each patient, and knows the right specific to give. He prepares and puts up all of his medicine, and has no help in his medical treatments that is visible help. Write him to-day, and by return mail you will receive the diagnosis. No charge made for diagnosing your case. Send age, sex and leading symptom. Write him on October 15, at Ayer, Mass. C. E. WATKINS, M.D.

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## DECLINE OF CHURCH.

### Church Attendance Growing Less.

For a number of years I have noted the unsuccessful efforts on the part of the church people of this harmonious settlement to "make up the minister's salary."

The yearly half dozen ice cream socials and entertainments have come and gone. The begging committee's tramp from house to house is but a memory. And yet, in this prosperous community, whose people are noted for their generosity, with all the socials, all the entertainments and all the begging, the minister's salary is ever and always in arrears.

I notice also, that while the population increases yearly, the attendance at church decreases. This is not a local condition by any means, for a glance at the newspapers, magazines and reports of the ministers' conventions, etc., show a decided lack of interest on the part of the people throughout the length and breadth of the land, as to the church, or church attendance.

A recent number of the Christian Era states that there have been 22,000 more deserters from the Baptist Church than conversions to it within the brief period of five years.

The Watchman and Reflector claims a losing membership.

Zion's Watchman says: "Religion is on the decline in the churches."

A recent number of the English Recorder makes the solemn declaration that there are more people who do not attend church in that one province, and that if arranged in single file they would reach fourteen miles.

The American Christian Commission, which assembled not long since in New York, has made some startling disclosures with respect to the decline of church attendance throughout the country. This body, I believe, represents nearly all the evangelical churches; and is composed principally of clergymen. They report that three-quarters of the citizens of St. Louis never attend church. And in cultured Boston, according to their figures, the proportion of church members and church-goers is still smaller, being only about one-fifth. It is hardly necessary to cite further illustrations. The fact remains.

What is the cause?

It is simply this. The church is fast losing its influence.

A leading writer says: "That the influence of the church, as an organization upon education, politics, commerce, trade, wars and general life of the Christian nations is not what it once was cannot be successfully denied." "The influence of the church to-day is more in the nature of public opinion than in herself as an organization. The politicians consider church members as voters, but they do not consider the church as an authoritative organization. The free man in matters of doctrine or polity, shows that she cannot affect their advertising department, the newspaper's vulnerable point.

In the warm months the people go on Sunday excursions, or lie about reading the Sunday papers, or spend Sunday evening visiting at one another's houses, leaving the minister to preach to empty pews, if the meeting house is not closed.

Some persons blame the ministers for this decline, but that is not the cause. The ministers of to-day are better educated, better preachers, and better all-around men than ever before. They are not responsible for the decline of the church, nor can they be held responsible for the decline of the church. The decline is the result of the decline of the church, and the decline of the church is the result of the decline of the church.

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than God, and every person as much afraid of one as the other; when authority was the arbiter of fate, the church was favored. But just as history supersedes fable, and science modifies theology, and hell passes out of men's minds, where alone it ever existed, and the universe is understood to be the expression of one power, and that a wholly good power, and authority is equally for nothing, and against nothing, the church declines. The environment is unfavorable.

Nor is that decline temporary. It is not possible for the church to adjust herself to the new environment. The Unitarian Church is clinging to its old, but her history shows that persons who leave, or do not join orthodox churches, do not generally become Unitarians. And the sort now making to have the church meet the recreative needs of the people will not stem the tide that is setting against the church, for the reason that society, the theater, clubs, gymnasiums, billiard rooms and similar places of amusement perform this mission better than the church can.

Modern science leads us up to a religious faith broader, deeper, grander than that which the church teaches. We are coming to believe more than the church does, though we cannot define the power in which we believe, further than to proclaim our belief that it is all-powerful, all-wise, all-good, and that it makes no mistakes.

The church is declining, not because the world is growing irreligious, but because it is growing religious. The man or woman who goes to the woods, or fields, or seashore, or river side on Sunday, because he loves them and for what he gets from them, is more religious than those who go to church for fear of God, who is believed to punish Sabbath breakers. "It has been demonstrated that neither persecution, unbefel, laddit, nor atheism can overthrow the church. She has successfully fought the iconoclasts of all ages. But the power she cannot resist is that broad, high, deep faith in the supreme wisdom, power and goodness which lifts men out of organized systems of dogma into the heights, length and breadth of that real religion, whose temple is the universe, whose altars are everywhere, whose creed is kindness, and whose priest is the servant of all." G. COX, Florida, Cal.

### Southern California.

The Spiritualists of Southern California closed their camp-meeting, Sept. 11, at Sycamore Grove. The interest was kept up to the last, and in some respects the last meeting was the best of all. Prof. W. C. Bowman gave a lecture on mediumship, in which he said that he did not believe there was one medium in five hundred who was a conscious and intentional fraud.

Specialists of fact that many of our best mediums had Indians and children as their controls which caused outsiders and occasionally Spiritualists to throw ridicule on the movement, he wondered if the Creator had not made a mistake in creating the Indian and the spirit friends shown a lack of judgment in permitting such humble instrumentalities to confound the wisdom of the worldly wise, and whether the kingdom of heaven was really largely composed of children. The lecture throughout was a valuable contribution to the cause of Spiritualism, and encouraging to the mediums who were privileged to hear him. It was a fitting tribute to that veteran worker, Isa Wilson Kayser, that she was on the platform at the last, giving her convincing messages. The best tribute that can be paid her is that every endeavor will be made to secure her services for next year's camp-meeting.

The crowding word and success of the camp-meeting came last of all, when Mrs. Maude L. Von Freitag gave one of her unique and at times laugh-provoking Bible-reading test sessions. Every one in the audience was requested to write a question on the fly of a square of paper, and the question was answered by a quotation from the Bible. Some rather difficult and in many instances amusing questions were asked, when the medium without any hesitation opened the Bible at random seemingly and immediately answered by reading an appropriate answer from the Bible. Those who had not previously been privileged to be present at one of these sessions, felt repeatedly that the medium was correct, but she got herself out of every dilemma so easily as to convince every one that no one but a spirit could attempt to undertake to bring any such sense to a successful termination. Whenever a question relating to stocks or gambling came up for answer, the answer was invariably the same: "You did not know, but all in the language of scripture. Every one was delighted with the sense and the wonderful knowledge of the Bible displayed by the operator behind the scenes."

MRS. NETTIE HOWELL, Los Angeles, Cal.

"The Spiritual Significance, or Death as an Event in Life." By Lillian Whiting. One of Miss Whiting's most suggestive, intensely interesting, spiritual books. It is laden with rich, thoughtful spirituality. For sale at this office. Price, 25 cents.

"Discovery of a Lost Trail." By Chas. B. Newcomb. Excellent in spiritual suggestions. Cloth, \$1.50. For sale at this office.

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

"The Religion of the Future." By S. Well. This is a work of far more than ordinary power and value by a bold, untrammelled thinker. Spiritualists who love deep, clear thought, reverent for truth alone, will be pleased with it, and well repaid by its personal. For sale at this office. Price, cloth \$1; paper, 50 cents.

"Heliocentric Astrology or Essentials of Astrology and Solar Metaphysics, with Tables of Ephemerides from 1830 to 1910." By Yarnow Yedra. For sale at this office. Price, \$1.50.

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

"Humanity, Its Nature, Powers and Possibilities." A concise, scholarly, presentation of the facts and philosophy of humanity. For sale at this office. Price, 25 cents.

"The Great Roman Anecdotes." By Prof. Geo. F. Rudolph, Ph.D., ex-president of the University of Cleveland, Ohio, and a noted lecturer to the American people. It is good reading, and should be distributed, that people may be enlightened concerning the ways and methods of Rome and its priesthood. Price 15 cents. For sale at this office.

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

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

"Voltaire's Romances." Translated from the French. With numerous illustrations. These lighter works of the brilliant Frenchman, an invincible enemy of the Catholic church, are worthy of wide reading. Wit, philosophy and romance are combined, with the skill of a master mind. Price \$1.50. For sale at this office.

"Religious and Theological Works of Thomas Paine." Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 450 pages. Price \$1. For sale at this office.

"The Spiritualist's Handbook." A practical guide to the study of Spiritualism. For sale at this office. Price, 25 cents.

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## CURED BY A MIGHTY POWER!

All Chronic Diseases Cured by a System of Treatment Originated by Dr. J. M. PEEBLES, the Grand Old Man, of Battle Creek, Michigan.

## PSYCHIC SCIENCE

### In the Cure of Disease.

Dr. Peebles, the grand old man of Battle Creek, in whose brain originated PSYCHIC TREATMENT, has so perfect a method that it has been called the art of healing, and it can almost be said that there are no hope cases or incurable diseases. A system of treatment, has brought thousands upon thousands back to health, after they had been pronounced hopelessly ill by the very best local physicians. His cure has been proclaimed PHENOMENAL by the many thousands who have had a chance to watch the near neighbor, or womanhood, brought back to perfect health by the local doctor, by this eminent doctor and his associates. These wonderful cures are brought about through a system of treatment originated by Dr. Peebles himself, the great authority on Psychic Phenomena, which is a combination of mind magnetic remedies and psychic power, making the strongest force known to man.

From his own knowledge of anyone. Mrs. J. W. Anderson, St. Johns, Wash., suffered for years with pain in the ovaries and uterine weakness; she was treated by the best local doctors, but without success. She writes: "I have been cured by Dr. Peebles' treatment for falling of the womb and general exhaustion. Geo. H. Weeks, of Cleveland, Ohio, sends heartfelt thanks for restorative and excellent health and restful sleep every night. G. D. Young, of Winnetka, Ore., says he now enjoys excellent health and restful sleep every night. I have been cured of my chronic disease of the prostate gland, and I owe this great victory over disease to Dr. Peebles and his corps of assistants." Mrs. Belle B. Iow, of Dunsmuir, N. Y., who was cured of a very few months, writes that she recommends Dr. Peebles' treatment to all her sick friends and relatives, in fact, to all suffering humanity.

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