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

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ARRANT NONSENSE. Atheists Versus Anarchists.

It is noticeable that a considerable number of our clergymen, since the as-sassination of our much loved president, have availed themselves of the oconsion, in pulpit and press, to attribute the loathsome doctrines of anarchists the nontribune Why do they indulge in buth false and slanderous accusations? Simply to frighten the feeble-minded. Maybe they have to do so in fulfillment of the prophecy of old Jeremiah, who, speaking for the Almighty, proclaimed:
"A wonderful and horrible thing is

committed in the land. The prophets prophecy falsely, and my people love to have it so."

What is an atheist? He is simply one who does not believe in the God of the thenf threw out the "recognition signs" blimself into three pieces, each one as large and powerful as himself and which can act separately or in combination, as circumstances may require, The world and "the stars also," were created by this strange combination in six days, including the first human pair. A few days afterward, because Adam and Eve ate some forbidden fruit which he himself had planted in their garden, he cursed the human race forever and constructed a brimstonic abode for the whole outfit, with a competent forked-tail superintendent promote its population and keep up the fires. As their Creator had promised the first pair, in regard to that fruit, that "In the day that thou eatest thereof, thou shalt surely die," why did he not keep his word, kill them off, and the serpent also, pull the dangerous tree up by the roots, and start a new pair? Dust and ribs were as abundant as before. This is one of the "mysteries of goddiness."

Our race increased and multiplied exceedingly. The begetting business was prosperous, but people grew worse and worse until "God repented him that he had made man." He concluded to drown them all, but finally decided to save seven specimens-Noah and his family-for seed. Soon after they got ashore he discovered that he had made another mistake, for "Noah drank of the wine, and was drunken," and made a beastly exhibition of himself. How much better it would have been to have chosen a prohibitionist! Noah and his sons and their descendants continued the begetting business for a long time Some of them "went west to grow up with the country," and settled on the plains of Shinar. Here they started to build a skyscraping tower. Fearing that from this those enterprising fellows would be able to climb into heaven, God went down and confounded their tongues so they could not underanother. They were obliged to gult the job. This is the divine origin of all the jaw-breaking languages, one of the greatest curses which has erzbarrassed mankind.

Still the people multiplied and grew worse instead of better. God wished to devise some method for warding off his ering his supreme intelligence and power he proved a bad inventor. He detached a third member of the Trinity who descended upon a Jewish maider She gave birth to Jesus, the third member of the Trinity, a sort of divine and human marmalade, as it were. grew up and became a preacher. He was "without honor in his own country, among his own kin, and in his own house." He spent forty days on a high mountain with the Devil and accompanied him to the top of the temple in Jerusalem. Why he did not assassi nate the Devil, during those familiar visits, is not stated. He proceeded, atterward, to perform a multitude of miracles, among which was one where he filled two thousand hogs with the devils cast out of one bad man He became unpopular with the Jews, who caused him to be crucified. After burial he was resurrected in the flesh, spent a month or so in wandering about the country, eating fish and talking with his friends, and then ascended in a cloud to heaven, where, joining the other two-thirds, the combination became perfect again. The divine purpose of all this immaculate birth, death and resurrection was to introduce into heaven a mediator and advocate, who, by his influence with the majority, could mitigate the wrath of God towards men and enable the salvation of men from the awful sin of Adam and Eve. Everybody who believed in that tripartite God and in all the incredible yarns relating to them could thus be saved. If not, they would still be relegated to that satanic department where the worm dieth not, and the fire Is not quenched." This way to heaven is so narrow that "few there be that

While still alive among men he gave the following divine recipe for Christian dinner parties:

"When thou makest a dinner or supper, call not thy friends, nor thy brethren, neither thy klusman, nor thy rich neighbors, lest they also bid thee again and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind, and thou shalt be blessed, for they cannot recompense thee. For thou cannot recompense thee. shalt be recompensed at the resurrection of the just.

The banquets here prescribed have become so common among true believers as to no longer attract attention They certaly do not incite anarchy But if unbelievers continue to invite their friends, their brothren, their kinsmen and their rich neighbors to dimer men and their rich neighbors to dimer parties, and the like, as it is said they sometimes do, who knows but what, in the instearch of such windly banquets, shirlis may become excited, even to the shooting of greatdenist.

No really thoughful person, not employed and paid for limburging.

ployed and paid for humbugging, the people with such nonsense, or possessing an overload of superstition, believes any of it. Not half the elergymen even have any confidence in any such God or in the yarns spun in his behalf. But they dare not say so, lest they be accused of heresy, atheism, and the like.

PRAYER SCIENTIFIC.

a Substantial Advantage.

The articles of Moses Hull, Addle Ballou and others in favor of prayer were grand and inspiring. They did ny soul good I am glad to recognize those who have attained the higher planes of spiritual development. The deal Spiritualist is one who has evoluted out of the bogs and fogs and miasms of materialism and narrow prejudice and bigotry, who has climbed the rugged mountain side of truth and eached the higher altitudes and pure atmosphere of the heavenly kingdom so to speak, where his field of vision is broad and inspiring.

I was rejoiced to see that some of Bible, that supreme being who can split blunself into three pieces, each one as unfoldment and spiritual illumination and proved themselves adepts of the brotherhood of divine science and occult philosophy. I too believe in pray er. It is so elevating, so uplifting. It ennobles the aspirations and exalts the conceptions of those who have recourse to it. It renews and refreshes the inner nature, the diviner man.

Prayer is communion with the Infinite. It is the heart and hand clasp, the blending of the finite soul with the great, pulsating, loving soul of the uni verse. The truest prayer is where never a word is spoken or a thought expressed. The divinest and most rapturous realization of love is silent embrace. Prayer is an attitude or relation of soul to the universal parent, the one "great spirit" of the cosmos. It is remedial. It unifies us with "the great physician." If emanating from the depths of the soul it dissipates abnormal conditions and restores an equilib rium. There is a great clock at Wash ington that every morning at eleven instantly sets right by-wire thousands of clocks all over the land. In many cities the rule prevails of telephone "central" calling each phone every morning with a cheery salutation to see if they are "en rapport." So may we daily or hourly call the great Central of the uni verse and taus maintain normal and sympathetic relations. At the World's Fair at Chicago I noticed that the electric boats when grown weary and weak would seek the fountain of power and receive a new influx of life and

Prayer is scientific, philosophical and rational. It is a function of the soul and the more it is used the stronger it grows. The man who at the center of his being daily or oftener feels the electric thrill of connection with the great dynamo of the universe is surely blest above those who do not. If his utilization of prayer gives him ly advantages in this world it will make itself manifest in time in the race of life under the law of the survival of the fit. Evolution itself evolutes. First the survival of the physically fit, now the survival of the mentally fit, next the survival of the spiritually fit. Those who develop the psychic or other sense and live in communion with the life-giving fountain of divine energy, in which "union there is strength," will assuredly fulfill the scientific and rational prediction that the righteous shall inherit the earth

Leavenworth, Kans.

Scores of them have admitted this to me in confidence. Yet all those who do not believe in this ridiculous and com plicated divinity, which is here briefly sketched, are atheists. It is useless to deny it. They may invent and worship, is most of them do, an ideal god. " power not ours that makes for righte-cousness," "The absolute," "The uncaused cause," "The great first cause least understood," and be happy. In But there is no such God as that in th Bible. There is in it a deal of beautiful poetry, psalmody and high-toned nonsense, but the God there estab lished, whether in severalty or in combination, is too thin for intelligent be llef or worship. Nine-tenths of schol-arly men repudiate such a character, but only one in a hundred dare publicly admit it. Does the opinion of such men tend to anarchy? Let every honest

reader answer for himself. Atheists have no God to forgive theh ransgressions. They must proceed, and commonly do, upon principles of personal integrity. With delsts it is different, for "while the lamp holds out to burn, the vilest sinner may return." They can do all sorts of iniquity, if they only repent in time. An anarchist has but to repent on the scaffold and will then go to heaven in great glory. For we are told by the socalled Master: "I say unto you likewise Joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." What sort of a God is

Henry Ward Beecher, the eminent clergyman, sald that "the Bible God is a moral monstrosity." A distinguished Milwankee clergyman said that "Jesus was the greatest novelist in literature. with his finger, in the sand, on a pe culiar occasion, the minister evidently means that the stories told by him are pure fiction, surpassing even Don Quixote, Captain Marryatt's tales, Bar-on-Munchausen or David Harum. And on Munchausen or David Harum. And one of our Jearned Madison dergymen says, that the idea of a revelation from God to man is an impossibility. For no two men could understand alike and that the idea that Jesus died to save gipners is rapidly passing away." Are those amiliant man inclining to an hose eminent men inclining to anarchy? If so, they are going in good company. The idea that atheism tends to stimulate anarchy is arrant not sense. D. K. TENNEY.

One solitary philosopher may be great, virtuous and happy in the midst of poverty but not a whole nation,-

WHAT IS CONCEIT?

It is Rational, Remedial, and It is Detected by its Vibra- The Burlington Clipper is Of the N. S. A. Missionaries. . tions.

"There goes a concelted specimen of humanity," remarked a friend one morning, pointing to a fellow mortal. "What is conceit?" I inquired. "Why, perverted reason!"
"By what conclusion?"

"Well, reason is a natural attribute of humanity. Through it he acquires knowledge. Pope says 'a little knowledge is a dangerous thing,' and it is here where conceit often begins, but as ong as it confines itself to the mere delight of having acquired something, it is neither dangerous nor unbecomingneither injurious to the possessor nor offensive to the witness. But when a man insists that his knowledge or understanding of a fact is superior to that of other fellow-beings, he makes himself liable to censure; and when he insists upon our accepting his version as

-selfish, to to say."
Finding no objections to his argunent so far, I asked him to proceed.
"Now did you notice that selfishness per se, when discovered, always irri-

the only true one, he becomes offensive

"Yes." "Well, that is the vibration that atends a selfish impulse, and if observant, you can always detect selfishness underlying a motive emanating from an intelligent or a self-conscious being. Self-love is the primitive manifestation of selfishness as a characteristic; and when a man believes himself supe rlor-to others in knowledge or under standing, it is generally to be attributed to this primitive casualty. Of course, if he is right, his insistance will not be based on belief or self-love, but on higher principles, which carry an en tire different vibration in its wake. Where there is no selfishness there is no irritation-no discordant vibration in the thought or impulse-and thus you will be either convinced by the higher influence, which his thought or argument conveys, or left in doubt, if you happen to disagree with him. It is all in the vibration that touches us, by which we can judge thoughts and im-pulses. I judge my man by that exclusively. His insistence ires me, and thus I have reason to believe that his opinions are based on too much love for

As my friend's argument did not irritate me, I concluded that he was either right or honest in his convictions. At least, there was no conceit manifested in his delivery according to his philosophy of detecting it. But as to the perverted reason, I was not yet clear, and requested him to explain. "Well, if he had no reason, he would

not be conceited, for it is not an ani-

ils own greatuess."

mal characteristic to manifest conceltthus a human proclivity only. It is certainly a perversion of reason to misuse it for carnal purposes; then why not when exercised selfishly? And what is self-love but an antithetical impulse to love for others? The man who loves himself most is out of harmony with nature, which represents universal love, in that it only gives out-never takes anything to itself. Reason and love are man's inheritances from nature, to be used lawfully; namely, to acquire, knowledge and power-the first-named through experience and the the will, which love and reason conjunctively impart-one thus depending on the other for proper use-and a misuse of either is a perversion of the same. As self-love is a perversion of love, so is concelt a perversion of reason, and a dogmatic enforcing of one's opinions is a perversion of both love and reason in one impulse. When it reaches the latter, the possessor be comes an autocrat. Such action provokes or angers—a higher vibration stration of detecting the true inwardness of a thought or an impulse. When you sense that in a man's action, it is concelt run riot-gone to seed-and he becomes a menace to society. Reason should be consistent-in harmony with love-and exercised with consideration for others; not for self only. The self-sufficient man is he who becomes irritated himself when opposed; and the self righteous individual he who be lieves himself wronged when opposed -one an effect of haughtiness or false pride in connection with conceit, and the other an effect of prejudice in conthe same old concelt, and shows to what extent the first or primitive, and often, innocent form, can develop, if permitted to take root, or not guided hito right channels-hamely, by adding more knowledge to it and freeing it from its dangerous element of believing without knowing., Pope should have sald: "Faith without knowledge is a dangerous thing," and mental progress would have been more universal to day. ARTHUR F. MILTON.

NOT TO-DAY.

Not to-day-but bye and bye, I will sing of sober things; Now the hours so quickly fly. Like summer bird on fleetest wing. Not to day I cannot spare (The well I know they cannot last,) From out my life these flowers fair That now about my feet are cast.

Norto-day—I fain would hold,
Life's rosy dream circle to my heart,
Ere it must fade—and sale and cold,
Forever from my sight dopart.
Then let me quaff life's spatisling wine,
Nortaste the dregs deep in the cup;
To-day I hold these loys mine.

Oh, not to-day-the human cry-Of human weakness; not to d But "let this bitter cup pass by O shrinking soull why fear to drain In ignorance we pray. Each cup, though bitter some may be? "Tis through the alchemy of pain," We suffer to be free.

MARY WEBB-BAKER.

Spartansburg, Pa.

TO THE POINT.

Rather Sharp. IT POINTS OUT WITH A TREN-

CHANT PEN SOME PREVAILING ERRORS.

To the Editor:-Vermont has an Oasis where sharp and trenchant thoughts grow to great luxuriance, The following from the Clipper, speaks with no uncertain sound: THE CASE OF MISS STONE, MIS-SIONARY.

About one-half of the sum demanded y the Bulgarian brigands, who have Miss Ellen M. Stone, missionary, in captivity, has been raised. The larger part of this sum, \$00,000, was contributed in Boston.

The American Board of Foreign Missions has done nothing in the way of contributing the ransom demanded to relieve Miss Stone of her captivity. Rev. Charles C. Creegan, a district secretary for the board, says the board has never guaranteed to its missionaries immunity from danger and can-not do so now. In the next breath the Rev. Creegan appeals to the American people to come to the rescue of the board's captivated missionary. The reverend gentleman is not consistent. The organization of which he is a member and which at the same time is responsible for placing people in danger

in times of need. There are no more whole-sopled people than the American. The raising of the sum of \$60,000 in less, time than a' week to relieve a woman of her sad plight in a foreign land demonstrates

ous places is in no position to aid them

The American Board is responsible for saying that if it should pay Miss Stone's ransom other evangelists scat-tered all over the Tunkish empire would be kidnapped.

Which leads one to the opinion that he American board receives all offered it, but gives up nothing not even to save the life of one of its missionaries. There is one way out of future predleaments of this kind. Keep the missionaries at home. There's plenty of work for them on their native soil. Let the people of other countries, believe the religious of their rathers, unmolested by American, phissionaries whose institution can offer them not a dollar's worth of protection.

THE EDUCATING OF CHILDREN TO KILL.

Now, don't throw yourself into a fit at what follows. In explanation before proceeding let it be understood that this paper is in favor of all legifimate means of disseminating religion, love and affection, and it is ever ready to ald a deserving cause...

But there are some things taking place in this deep green commonwealth in the name of religion that a snarling. shaggy, blear-eyed purp would not think of doing.

In a recent mail there came to this office a four-page circular from the secretary of the Vermont Bible Societythe Rev. L. H. Elliott, of Insanityville once known as Waterbuck, which may in a measure account for the idiotic methods resorted to by the same Rev. Elliott.

Viewed by the circular, the reverend gentleman of Insanityville cares little how or by what method money is secured and forwarded to him, for in creasing the circulation of the Bible. He tells you he has received many letters from children the past year, and to show what these little ones have resorted to that they may carry out the wishes of the sanctified resident of Insaultyville a few are here given. One

little one writes: "I got my money catching rats." And this to assist the Rey. Elliott to spread the gospel. Another juvenile writes:

"Earned my money killing flies. My grandfather said he would give me nine cents if I would kill ninety flies." Ten flies for a cent. Arduous duty for the recompense and all to help the Rev. Elliott in his Bible distributing. say nothing of the sacrifice on the part of the poor fly!

Here's another: "I am a little girl, six years old, and earned my money picking up stone for papa. I got a cent a pile.'

The papa of this six-year-old deserves a cowhiding, and the Rev.s Elliott should be incarcerated, in the florent ward of the institution in his town for accepting the money. Another child earned ten cents catch

ing mice to help out the Waterbury What a beautiful picture, this raising of children to slaughter insects and animals to further the work of Rev.

Doubtless the alleged Ansanityville benefactor of the hungal race (in his own mind) would spurit a idenation from a man, who rades horses or a newspaper which does not approve of his barbaric methods to spread the gospel, but if he will quite the taking of funds from six-year-olds what work in the broking sun gathering stone at a cent a pile or killing the or parts for a price a microscope objetion that, the editor of this panetavit give up a week's salary to build amout his

reform.

The Buddhist teaches ove, reverence and respect to his offspring. He would not have his little ones full the like innocent—it revolts him it from whence But here in Vermonts to the lands we send our missionalist to win overv. we send our missionalies to the lands of older religions than our own, every-thing goes—even thing goes—even the singhter of files

THE SUNDAY OF HAPPINESS." For a week or two back certain ones of the Vermont press have had more or less to say regarding the desceration of

FIELD WORK.

The N. S. A. has engaged President H. D. Barrett, George H. Brooks, Mrs. Carrie E. S. Twing, E. W. Sprague and Wife, Mrs. Kates and myself as special missionaries for the ensuing year. Sep-arate territory will be assigned to each, but the entire country is to be com-

passed if possible.

It might be a good suggestion for lo calities desiring meetings and are able to help arrange for the same, to address at once the secretary, Mrs. M. T. Longley, 600 Pennsylvania avenue, S. E., Washington, D. C. She will refer your application to the missionary most likely to reach your section. Each one of the missionaries desires to work in harmony with and help to each other. The alm of each is to help our cause. Personal desires will be sunk into the general good. All we each ask is to be kept busy every day.

We desire to organize local societies wherever possible. Also to visit organized societies and strengthen them. We will hope for financial aid, as the N. S. A. cannot assume all of the great ex-pense to keep these persons in the field. The N. S. A. has some extensive prospects for public enterprises that will demand every dollar the Spiritualists can devote to the cause. The financial demands upon the N. S. A. are greatgreater than I have previously estimated; and greater than ever before assumed by this splendid organization. Its officers are alert to the needs of our Cause. Great results for good will be achieved during the present fiscal year. The same will place the N. S. A. more positively than ever before as a national effort to protect every interest of our public cause and to assist every so-clety, medium or person in their rights and efforts. The more useful life of the N. S. A. is dawning. All persons who ald it, will ald themselves and their posterity. Let us labor for the good of all. Your contributions to ald the missionary work should be sent in at once and thus prevent any possibillty of faxing the treasury, the funds of which will soon be needed for most worthy public enterprises in which we

Spiritualists who shall rollow this gen-eration. Let us be humanitarian! Send in your freely given contributions and feel assured that good will result. The best relations and interests of the State and local societies will be protected. We have learned of the needs of these bodies, and as a result of our discussion of this, good will come to all. Let me advise our State Associations to labor for that strength that will enable them to obtain the full co-operation of the local societies. In he meantime aid the N. S. A. to organize the localities and thus

are all interested and in aid of the

of the States with strong local support The States are yet in the minority and are young in organized life. Press forward, friends, and with resolute will do all you can to gain the great co-operation so much to be de-

needed strength in each place of every

State to make a complete organization

sired, and sure to result in a few years of earnest effort. Mrs. Kates and self desire to correspond at once with localities in New Jersey, Pennsylvania, West Virginia, Kentucky, Arkansas, Texas, Missouri, Kansas and Iowa, for our missionary service and for work in organized societies where our services can be utilized for good results to each lo-

callty and to the N. S. A.
Please address us at once. Send us names to address in each of these States. We want to arrange for meetings every day for a year to come; but the places and dates must be en route. If you want us, now is the time to ap ply. Address us as follows during November: 1744 Natrona street, Philadelphia, Pa. Or any time at the N. S. A. office, 600 Pennsylvania aveune, S. E.

Washington, D. C. GEO. W. KATES AND WIFE.

depends wholly upon what we as individuals define as desecration. Apparently, some of the persons of the Vermont press who have double somersaulted themselves into the subject are of the opinion that to breathe more frequently than they did on Saturday would be sinful, and, therefore a desecration of the alleged holy day. Others, not quite so hide-bound in their orthodoxy, appear to be growing round-shouldered by freighting the idea that only those who attend church, look

solemn and endeavor to sing the

steenth Psalm are observing with propriety the Sabbath day. There may be some truth in the lives of these people who set up their ideals of the Sabbath and endeavor to sway the rest of humanity their way, but the chances are they are one thing in pub-lic and deucedly different at home. There are thousands and thousands of people who have but Sunday for

recreation and pleasure. To the minds of these Vermont idealists it is dese crating the Sabbath to enjoy a sall on that direction to go picnicking, to visit that direction to do anything in fact except what they have set down as the proper thing. proper thing. Now, all this is selfish!

Now, all this is selfish!

The writer cares little how his neighbor carries himself on Sunday. He may pick his cherries, his blackberries, or dig his potatoes, and he will never be interfered with by Hays of Essex Junction, and Hays of Essex Junction simply, impages when his neighbor the simply imposes upon his neighbor the same obligations he grants to him.

There is nothing prefiler—no picture was ever encased in brighter gold was ever encased in brighter gold-than to see people happy, and Sunday or no Sunday, happiness is what we should all aim for, not only for onrselves but for those about us. We have Bred through too many sombre ages, It's time we forgot the solemnity of our fathers, and it's time that we were

the Sabbath—all off which has been very interesting, but set to any perceptible degree enlightening.

The desceration of the Sabbath, or of Sunday, or of Monday, or of Thursday,

Burlington, Vt. permitted to make of Sunday what our ideal pictures to us, above thoughts are to the point,

COLOR STIRS THE SOUL.

Unique Theory of Its Effect Notes of the Great Exposion Body and Mind.

During his rest in Los Angeles, Rev. Robert McIntyre, of Chicago, will watch the success of "The Modern Apollos," his first novel, just published. Whether or not it shall be his last novel, its success will decide.

"I have a pet theory," he said to-day, "that for years I have looked for suggestions and an opportunity to develop on an individual line. This is the the ory of color in its relation to mind and body and spirit. The possibilities of the thought have recurred to me so re-peatedly and with such force that I cannot help believing there is a future

for it.
"The three primary colors-red, blue and yellow-are the colors each of the and minaret, spire and the grand body, the mind and the spirit, and respond each to its own,

"Red belongs to the body, and the animal instincts of every being re-sponds to it. It has lately been discovered that it is the color, not the odor of blood, that arouses the thirst for it in the wild animal. It is the color of blood instead of the smell that changes | turned to the Temple of Music to listen the tame tiger into a wild one and restores its old nature. The well-known bert's magnificent orchestra of stringed instance of the passion of the bull, instruments of sixty musicians, and when it catches sight of a red rag, is a good Illustration.

"When a boy I used to fish for bull frogs with a bit of red flannel. It is the best kind of balt, and all of us boys caught more frogs that way than any other. No end of instances and animal peculiarities carry out the same idea. "Blue is the color of the mind. The color is restful to it, and refreshes after

long thought. A sight of a blue sky when the sun is not too bright is responsive and suggestive to the thought thing else. Some people who have un-derstood the idea partially have put blue rooms in their homes and have taken care that the library especially should have a blue tint. "The most difficult part of my theory,

wonderful, is the response of the inner spirit, or the soul's mind, to yellow. An experience of my own has always been a marvel to me, and I have never found anyone who could explain. "I was driving one day in the country glone. It was summertime, and the

but by far the most fascinating and

whole country was growing wild with great yellow, old-fashioned 'nigger-"As I turned a bend in the road I came upon a perfect ocean of them, a solid yellow ocean. The wind and the sun's rays were going across them in opposite directions, the wind cuffing them into waves, the sun gleaming sideways across, tipping

with a brilliant shine. My horse

stopped. "All of a sudden such a wave of feelng came over me that I lost control and broke into sobs and tears. I wept aloud, and then became bysterical and went into laughter. Every time I raised my eyes to the field I lost control ngain, and it was several minutes be fore I gained self-possession enough to make the horse go on. The sight of yellow has always since had the effect of sending through me a strange thrill."-Record-Herald.

Some of the daily papers, as is their wont and weakness, have taken to ridicule of these views. But the idea of color influencing body and mind is not wholly new, nor without experimental evidence to support it. Some of these editors who are free with their ridicule, might add to their stock of knowledge by a careful study of Dr. E. D. Babbitt's "Principles of Light and Color," "Human Culture and

office of The Progressive Thinker. AN' DE SHIP AM SAFE AT LAST.

Cure," etc., which are on sale at the

Oh, de N. S. A. haint stranded, For dev's gittlu' lot's ob dough, n' dey sweeps along full-handed Spite ob ebery win' dat blow. Dey make all dem grumblers wonder Dat am shoutin' for a change, An' dey sweeps 'em all from under

When de 'lections dey arrange, From de top down to de bottom. Jes' as if to stay dev meant, Most all de ole crowd's got 'em,

Clean up to president.

Dey hab foun' de folks dey wunted, An' dey won't look any mo'; Dey hab ketched de ones dey hunted An' dey nebber let em go.

Say, what'll dey do for timbah When dese officials ain dead; When de bodies all git limbah An' de las' farewells am said? Will dey 'leet de bones an' shadder

For to run de N. S. A., Or jes' jine 'emselves togadder For to let de off cos lay? Oh, de jobs am all so pleasant.

An' so full ob glory, too.
Dat it makes 'em feel at present Lak dey keep a hanging' to. Oh, Ise glad de worl' hab foun' 'em,

An' hab gib 'em all a place,
An' hab built a wall aroun' 'em
To protect 'em from disgrace, Oh, Ise glad de people trust em, An' hab closed de outer do', So de wicked worl' kaint bust 'em, An' de growlers hab no show. De good ole cause hab drifted Widout captains in de past, -But de win' hab sho'ly shifted,

UNCLE RAS. In the study of science there is least

An' de ship am safe at last.

wrangling, least tyranny, least bigotry, no persecution; it teaches charity, it teaches a well-ordered life, it teaches the world to be more kind. It is the great new path of knowledge into the l'future.-James Lane Allen.

PAN-AMERICAN.

The readers of The Progressive Thinker may be interested in a brief account of my experiences here at the Pan-American Exposition, and I have collected a few thoughts and place them before your readers. Yesterday I made my tenth visit to the wonderful enchanted grounds and listened to a perfect treat of music. I heard the wonderful organ recital given by Prof. Eddy, of New York, in the Temple of Music, and when he closed I did not leave my sent but remained to listen to the concert given by Innes' splendid band, then after witnessing the illumination of the grounds, flashing from ten thousand jets of lights from dome electric tower, presenting a spectacle the most brilliant the eye of man ever

beheld.

Feasting my soul upon the scenes of the Exposition, I was at last admonished that the inner man must replenished, and entering one of the many cafes I refreshed myself and reto the glorious strains of Victor Herborne to dreams wherein the music of heavenly spheres blent strangely intermingled with bars from the immortal Chopin, Mendelssohn, Beethoven and Wagner. New that this incomparable Exposition must soon be a matter of history, or beautiful vision of the memory, I asked myself what must be its lesson to the many thousands of delighted visitors. The answer is apparent. The object of great expositions lke the present one is, first to show to the commercial world its prosperity and advancement, to show to the mul-titude the material side of our progress, to let them know by the actual demonstration through sight and sound and touch the wonderful inventions which have curbed the mighty Niagara, and of lightening the labors of man and given him dominion over the earth and potencies of matter. Such it seems to one is the lesson of this Exposition, which cannot fail to exert a beneficial influence upon the most indifferent ob-

When the glory of the Electric Tower shall have become a cherished memory to be woven in the dreams of falryland, when the grounds now covered with beautiful buildings as grand as those of ancient Venice and Rome, shall have returned to their pristine condition, when the roar of Niagara shall be drowned in the ceaseless murmur of the mighty city which shall ex-tend from the blue waters of Erie to American Exposition shall be apparent on the children and the unborn millions of this our Republic, and the time of its duration be regarded as an epoch in the world's history.

The first Sunday in October I atended the Spiritual meeting in the Spiritual Temple here, to hear Mrs. Carrie Twing, that ever interesting and sympathetic speaker, whose present engagement commenced with the first Sunday of October. When I reached the temple the congregation was singing the first hymn, and on entering I was very unexpectedly met by the Rev. Moses Hull and his wife Mattie Hull, and led to the rostrum to occupy a sent there in the presence of all the assema bly. After a soulful invocation from Mrs. Mattic Hull, and a very interest ing talk from the speaker, Mrs. Twing, the speaker called for Brother Hull to speak, and he gave an interesting talk, and the subject of prayer was taken up and occupied the time, each expressing themselves briefly on the subject, your correspondent included. there should be a dissenting voice on such a subject when the very force that ushered modern Spiritualism into existence and heralded the glad tidings of man's immortality came with a prayer like the first wail of the new orn infant, heralding its advent into life, the mastery over the enthrallment of time and death. If Spiritual science cannot settle this momentous question now, mental science may when the intellect and spirit are wedded and the two, soul and body, spirit and mind, become one united body.

BISHOP A. BEALS.

BELLE BUSH FUND.

An Earnest Appeal, for a Most Worthy Object. This noble and carnest worker for

the cause of Spiritualism, and teacher of Spiritualists' children for many years in her seminary at Belvidere, N. J., has lost her home and property, and is now homeless in the world, without any visible prospects for support. She made an appeal to the late convention of the N. S. A., held in Washington, D. C., for help. The undersigned were appointed as a committee to solicit funds to Drovide a Weekly io provide a weekly support for Miss Bush. We propose to provide for her for one year at least-but will forward the money periodically and not in bulk. We will assume her board bill, and want donations in eash or installments.

At the N. S. A. convention we received a liberal donation to this fund, and will in a few days furnish the names and amounts to this paper, and will acknowledge all donations that may be sent to either member of the committee. We are authorized to have charge of this fund for the present fiscal year, and will make a full report at the 1902 convention of the N. S. A.

Please help us, friends of humanity, to assist this aged worker and educator. Address the committee: Mrs. Z. cator. Address the committee. Phila-B. Kaics, 1744 Natrona street, Phila-B. Kaics, Mrs. Clara L. Stewart, delphia, Care of Will J. Erwood, La Crosse, Wis.; Mrs. Ella Royal Williams, 516 E. street, S. E., Washington, D. C.

TO BE, OR NOT TO BE?

"Do You Believe You Will Live cient to convince me positively) that that they are restrained by polite con-After You Die ?"

That was the enquiry replied to by twenty-four practical and intelligent member of his family, answered by their fears they possess a little hope gentlemen and gentlewomen in the city of Sturgis, Michigan. The answers prove there is work still, in this world, | dark! What is the use of living, here for spirits, mediums and. "Reverends"

Disbelieving the truth of the often repeated statement that nearly all the immortality is a fact, I resolved to put [will live." the matter to the test in our own city how the world at large stands on that, the most important question before humanity to-day. It is generally conceded that a person of my age may take certain liberties with comparative strangers, which a younger man could not, without giving offence. So I approached the persons referred to below with the question: "Do you believe you will live after you die?" and I-have faithfully recorded the replies, as nearly as possible in their own words. Spiritualistic lecturers may gather valuable information from those answers as to what the objections are and how to meet them in their addresses to the public, and thus vanquish the skeptic

on his own ground. I have not asked the question of a Spiritualist, because I know what the answer would be; and I have put it to but few church members (one only from each of the four leading churches, viz., Presbyterian, Methodist, Baptist and Roman Catholic) but have confined myself, with that exception, to other reliable, respectable and representative people who are untrammeled by sectarian or other restraints and are known to be valuable citizens, who judge for themselves and express their

are so many orthodox churches, ever the public mind-one of which is immortality-might be supposed to be more on the affirmative side of the question than some others; and when judging of the entire civilized world asked. from this "Specimen," we must leave a. wide margin for the influences imparted by the Free Church during the the way you look at it?" past 45 years, because, life continued after the death of the body has been persistently, almost invariably, taught to differ very materially." there. This town and city of Sturgis ers than others of its size and popula-Spiritualistic literature has been very limited here during the past twenty years, and it is not improbable that the absence of the Spiritualist weekly pasuggestions of skepticism. But why in the world is it so? I know doubters even are more than willing to read Spiritual papers. In order to get a just and fair public

response I have endeavored to obtain "spokesman" for every condition of society, that all might be heard from and each have the opportunity to express its cogitations and conclusions on the ever-important question, "Is there a future life? or 'Does death end all.' as the materialist asserts?" And the answers prove, at least, two things: First, that a great interest is being felt in the subject by the public; and, second, that most intelligent people feelthe need of information upon it. 'I' know from experience that a gift of a Spiritual weekly is gratefully accepted by orthodox and heterodox alike; that the numbers I give away are read and passed from hand to hand.

1. The first person I approached was a graduate veterinary surgeon. I said: "Doc, do you believe you will live after

"No. I don't," he replied. "I see birth, growth, sickness, death and decay everywhere, but immortality nowhere. And the reports of cures effected by Christian Scientists, Dowlettes and so forth are all lies; no one was ever cured in any such way; it is all humbug."

2. The next was a lawyer in good practice and a graduate of the Uni versity of Michigan, whom I met alone in his office. He became at once interested, and wheeling around in his swivel chair spoke as follows:

"I believe in spirit and that spirit cant't die; but I don't believe in mediums; every man is his own medium, I believe that this earthly existence, socalled, is comparatively a condition of death-the spiritual is one life. We live only by spirit and that cannot die. A dead body may be perfect in all its parts. What has gone from it? Simply the vital spark. Death is the departure of life. Suppose you drop dead bere now and I examine your body with a microscope; I miss nothing from it, all the organs are perfect. It is only the spirit-God-which has left. When I cannot, because you don't believe yourselves, what you profess. Now I am no Spiritualist, but if you take all the fess to believe your Bible and reject Spiritualism.' I believe in Spirituality.' he added, "but not in mediums." 3. The next I enquired of was an old

and wealthy gentleman. He said: "No, I do not. When I die I will be put in the ground and I will return to dust and the spirit now in me will be dissipated. No, no! I shall go to the grave where my poor wife went many years ago." The old gentleman's eyes filled with tears and as I saw one trickling down his cheek, I could not restrain myself but clasped him in my arms, saving, "Dear brother, you may believe that you and she will meet again. Don't doubt any more." 4. The next was a prominent mem-

ber of the Baptist church. "Mr. T.," I said, "please don't answer the question I am about to ask you, from your church or Bible standpoint; but as a man. Do you really believe you will said: live after you die?" He answered, "I believe I will."

5. A railroad official who was rather beyond middle age (a superintendent or overseer of road) was the next I enquired of. He promptly replied, "Yes,

I do: don't you?" 6. A gentleman who is a traveling agent for a Chicago house was the

next. "Well," said he, "I can't say that I am dead sure of it, but I incline to that belief. I have no evidence, such as some people say they have, but I pose one fourth of the population of testimony on hell, On this dark and enough, while the plaits of the lady's by Dr. Istrati, on the occasion of the think it probable." 7. The proprietor of a bakery and above than below the mark, we have

restaurant, beyond middle age, replied the sad fact remaining, that, three and his testimony the most relevant to the question as follows: "Well, sir L. fourths of our population do not know am not an educated man-only spent'n' that a future life awaits them after the few weeks at school when I was young, Liolls and sufferings of this. They know but I look upon that in this way: I not but their children, parents, wives have a mind, soul or spirit—call it what for husbands, brothers, sisters, or fayou may that spirit can in a momenta miliar friends, who have passed away, of time travel a thousand miles east are not blotted out forever. Truly this and visit again, the old scenes; then it less a sad consideration. There is much the next moment, can go a thousand work yet to be done by those who miles west and do the same. Now, my know the fruth in regard to it. Shall body can't do that, therefore I conclude | we to this work-pay or no pay-by inthat my spirit or soul is supprior to my structure, the ignorant and circulating glene and Health Culture. By twenty his wife and two children. He was that exists in, erention, in relation to body-it possesses powers all qualities lis "reliable" literature? which my body does not possess. Now Ah! no, the world is not yet con- Albert Turner." Of especial interest which was a great disaster to a family verse. They will reduce themselves to cret of How to Keep Young." By J. M. Judson's literary works. 'Price, clother at death it is my body that diss. I can- vinced of immortality. The great ma and value, For sale at this office, already in impoverished circumstances, a steady tendency of the individual to- Peebles, M, D., M. A., Ph. D. Price \$1. \$1; paper, 75 cents. For sale at this not believe that my soul, which pos- jority of people seem to have a vague, Price, \$1.

worthy, who recently lost a very dear ly or entirely lost. In the midst of saying: "I don't know! I don't know! Everything in that direction is dark, their fears. Some told me they or there? What becomes of us anyway? What is 'it all for? It is dark, haps" into their answers, but no one dark!"

9. Two sisters, both bright, intelligent women of near middle age, were civilized world is now convinced that wext. The elder said: "I think my soul

10. The younger said: "I believe my and thus become better able to judge | soul or spirit will survive the death of my body, but I don't know anything for certain about it." 11. A respectable operative who is

accumulating property by manly in-dustry said: "I have thought a great deal on that subject, but have not found anything conclusive."

12. An elderly gentleman, a very prominent Presbyterlan and elder of the church, replied: "I believe the soul of man will always exist-how or in what condition of happiness or its opposite-well, well," he said, smiling, 'that depends."

13. Another well known citizen said: "I must say I am not clear on that point."

.14. A Justice of the Peace, who is almost always in office of some kind, when I asked him said: "I believe my Bible."

"Yes," said I, "but what is your individual opinion?" "What the Bible says is my opinion,"

he replied. "Ah! yes, of course," said I. "but intellectually speaking, you know." "Well, the Bible says so," he retorted,

"and I believe it is so." 15. A leading member of the M. E. Church, of whom I next enquired, spoke in this way: "I confidently ex-This little city of Sturgis where there | pect my soul will live-now understand me-I don't expect this body will live, seeking to implant their doctrines in but I expect I will possess all the intelligence and so forth which I now possess and a great deal more." "Is that your religious faith, or your

Intellectual and independent belief?" I

"It is my positive belief and opinion," he replied, and added: "Isn't that about

"Oh!" said I, "if we were to compare | squared on earth. Many good people notes, I don't think we would 10. Another middle-aged lady re-

ought therefore to include more believ- | plied: "I hope to live in the future, but Lam not certain of it. I expect when tion. It is true that the circulation of my body dies that imperfections of mind and body will die with it. I don't expect to be as happy and elevated as those who are better, wiser and more intelligent than myself; but I expect to pers left the public mind open to the arise purer and better than I am now, If I live at all. If there is a future it will be an advance to each of us."

17. An old but intelligent German said: "I don't know for certain, but was brought up that way. I tell you! Something rules us, we don't rule our-

18. Captain B., late of the United States Army, answered: "I don't believe I will live in the future as I do now; it is the spirit alone that can survive." This gentleman "died" in a few days after our interview.

19. Dr. F., an M. D. and surgeon, graduate of several colleges, replied: "No; I do not; the law that acts upon that tree or that animal acts just the different degrees of punishment to consame on me."

20. The next enquired of is a gentleman who has been Mayor of the city, served in the Legislature, and filled other important offices, and, in fact, might be in office all the time were it not that his business requires his undivided attention, and he has declined to serve in any public capacity. "Mr. A.," said I, "do you believe you

will live after you die?" "I am very uncertain about it." he replied. "If I sit down, dismissing all prejudice, all superstition, all romance, fears, and calmly try to reason it out. I cannot believe it. If man lives in the future, why shouldn't every other organized creature live there? I tell you there is a pile of people in this world who do not believe it."

21. Under this number I give the answer of a wealthy and influential gentleman, a bank director and so forth.

"No, sir, I cannot believe it. Nor can I believe in a personal God L believe in the eternity of mutter and its laws. Immortality cannot be proved to be a fact. Even if you do prove there is a life heroafter that does not necessarily imply unending existence. I believe that wrong-doing, injustice, false pretense, dishonesty and so forth bring their punishments according to nature's laws. There is no salvation from all the laws both physical and spiritual. 'sin,' so-called, nor danger of being de- which he had violated, and which had prived of the happiness which follows not already been suffered on earth. He was asked to join a Church, I said. 'I from right doing. We are all the sub- is a thoroughly competent witness to jects of nature's laws which are eternal and unchangeable."

22. An ex-Justice of the Peace re- witnesses who report through The Pro-Spiritualism from the Bible, you will plied by exclaiming: "Man dieth and gressive Thinker, their experiences in have little-of value left; yet you pro- giveth up the ghost! and where is he? | spirit land. His testimony is relevant.

I don't know nor care.' 23. An ex-Captain of the Engineer Corps of the United States Army, and now practicing the profession of civil misrepresented. He not only deengineer, who is a pillar of the Roman scribes the various forms and degrees Catholic Church of Sturgis, answered simply "Yes." When I remarked that the replies I had received to the question were various and interesting, he light. And then reports a wonderful said: "Your question will show what infernal fools people make of themselves when they step off the path God Almighty had appointed." Note, by the him the deeper hells, and more terrible writer: The "path" is, of course, the punishments to which greater sinners "way" of the Catholic Church and the "infernal fools" are the Protestants | Many of their punishments though psyand Spiritualists.

24. The last of the two dozen answers is from a lady of culture and refinement, She seemed deeply interested in the subject, to which, doubtless, she had given much thought. She

"What are our earthly experiences for. If not to prepare and fit us for a future or continued life? If existence begins and ends here, it is of but little value. This is a period of unrest."

4 + + + Of the above 24 answers, but four are from church people and none from Spiritualists. Three positively reject only accepts: Now, if we say that the

sesses such superior powers, dies when undefinable sort of hope or belief that my body dies. Besides, the Bible says there is a future, but very few know it there is immortality for man. It is true to be a fact, while some would sucer at I have no personal knowledge (suffi- the very suggestion of it, were it not there is a future life, but I think it siderations. Some imagine that their spirits live in some mysterious, in-8. A Mr. J., well known and trust- definable condition, with identity nearand their bright hopes are chilled by "hoped," and some that they "believed," and some introduced a "persaid "I know." No, not even the church people themselves, with all their professions of belief in the "Word of God" and "The Son of Man," could unequivo-

> cally say "I know." The writer believes, and wishes the world to believe; he has received undeniable proofs unsought, and it is to him a melancholy reflection that so many good people are denied the evidences which force conviction of this greatest of all: truths.

He does not believe in making a trade of religion or imparting heaven's blesssix for five dollars. He believes in sincerity and self-sacrifice, such as those of the man of Nazareth, and thinks that the little whitewashed meetinghouse where a few "friends" sit together in silence is more suggestive of the spirit of Christ, than the gorgeous church with its worshipers ornamented with lewelry and feathers.

Sturgis, Mich. THOS. HARDING,

A WONDERFUL WITNESS

"A Wanderer in the Spirit Lands."

Since the preachers have determined to "whoop up hell" again, it is well to inquire into the matter and ascertain what hell is. Of course, intelligent people know that both heaven and hell, in their primary sense, refer to states and not to places. Heaven is harmony, and hell, unhappiness resulting from violation of law and the failure to discharge duty. We enjoy the one, or suffer the other here on earth, according to the manner in which we conform to the laws of our being. But both experience and observation teach us that the accounts are not fully and many bad ones do not receive full punishment on earth for their evil deeds. Hence the reciprocity of a heaven and hell in the next state of existence, where the accounts of human life can be balanced. To meet this long felt want the priests invented the orthodox hell of fire and brimstone into which the honest moralist is cast, along with the worst criminals, to be burned

When human reason revolted at this monstrous doctrine, the free thinkers went to the other extreme and taught the people that there is no hell. One extreme begets another.

Swedenborg made many tours of exploration into the spirit world, and reported not one, but many hells. He discovered spiritual prisons where transgressors are held in darkness and isolation, until they repent of fheir evil deeds, and seek reformation; when anstruggle up to a land of light and liberty. Swedenborg found that there are form to different degrees of crime and sin; and hence the necessity of a multitude of hells, or spirit prisons. His revelation is entitled to the same credit as Bible revelations, outside of the state; ments of Jesus; but his great mind was

his religious views. Then came that great psychic witness, A. J. Davis, in some respects superior to Swedenborg, because his mind was not warped by-orthodoxy. But the guides of Mr. Davis, had once been also let their theories and opinions

Besides, both Davis and Swedenborg were of over average character and therefore did not go into the worst part of the spirit world, nor were they permitted to explore the deeper hells.

sometimes warp their testimony.

competent witness who has been through it. That we have in the "Wanderer in the Spirit Lands." Mr. Franchezzo seems to be not only a man of fine intellect, but of educational opportunities and a varied experience, as a thorough-going sinner on earth. 'In the Hells of the psychic realm he necessarily had to suffer the full penalties of corroborate and supplement Swedenborg and Davis, and the many other and to the point; and throws a world of light on this dark subject, which orthodoxy has for centuries befogged and of punishment he had to pass through, but states the great fact of his reformation and restoration to the realms of tour of exploration and observation, under the guidance of a wise guardian angel who showed and explained to than Franchezzo were being subjected. chic and ethereal in character, present

orthodox hell. But that medium and minor sinners, and moral and just people outside the church are subjected to this terrible as is the doctrine that sinners cannot state. · "

This book contains the valuable testispace forbids that I should in this archezzo as the most convetent witness. and convincing that I have read.

Let me in conclusion suggest, that all who wish to inform themselves on this vital subject, should read this wonderful book. It is one of the valuable Paris, Texas. F. L. DOHONEY.

"The Attainment of Womatily Beauty

IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

"BOURNE, AUSTRALIA.

DRESIDENT BARRETT.

cult, Theosophy, have lost all their nov- tive is authentic," adds our German elty, and in doing so have lost all their contemporary. attractiveness." Then, taking detached sentences from Mr. Barrett's article, he draws inferences that a permanent alleged statement of facts, into which decadence of Spiritualism has set in the element of the marvelous enters so Calling attention to this article, the ed-largely, should be substantiated by ings to others at a dollar a blessing, or | itor of The Progressive Thinker invited |solid and credible testimony.) the criticism of leading Spiritualists THE RELIGIOUS RENOVATION upon it, and in response no less than forty-eight of them responded, filling as many columns in the issue of July 6. been just published in Paris, where it whilst mostly admitting the

DECADENCE OF SPIRITUAL SO-CIETIES, -

is declining, and give adequate reasons appears in the Revue Spirite, occupying | surroundings, as to disquiet and intimi for the decadence and lack of vitality nearly twelve pages, shows that it conin the societies connected with the tains much to startle the orthodox, and movement, which accord very closely much that will cause those in whom to the opinion expressed by us last there is any spiritual life, to examine | air; that walls and doors no longer obmonth.

The influx of individualism and selfishness, too much of the formal and sensational, and too little of the spiritual and elevating character in connecthis: it

MUST HAVE THE CORN. but nu

INSTRUMENT OR MEDIUM gel guides and teachers assist them to for higher powers to convey to the mul- remission of sins without personal titude the light of truth, which is more reparation; no more impossible reredundant on higher planes. If he demption by the blood of an innocent practices what he preaches he becomes person, 'unjustly sacrificed-an ina magnetic sentre to hold together and Jurious and blasphemous conception uplift this audience, and measurably for a God of justice and love." impart to them all the qualities he may Is it not an impressive sign of the possess which they are deficient in, and times when an abbe of the Church of this without depleting himself; for Rome, is found speaking like this; and love, which is the central quality of when his words are being read by thousomewhat warped by his theology, and such a nature, is inexhaustible, and sands of intelligent men and women in he unconsciously distorted facts to fit they are minor springs fed by the great France? Is it not encouraging in the fount of love which vivifies and illumes extreme to find a priest who does not the universe. Spiritualism cannot die; hesitate to speak in this wise of reit has its summer and winter, its period ligion?:-"It does not consist in exof fruition and repose; but with each ternal forms, because it is entirely inrecurring summer the evidences of terior. We have put God and his Christ growth and expansion are more mani- far away from us. A little incense, all sentiment, all Bible, all hopes and men (and as it is human to err). they fest, whilst in the winter period the some ceremonials, a string of verbal roots are spreading and taking deeper prayers, behold what we accord to hold. This is perhaps a "winter" time them! And instead of fully opening in the great country where the modern our hearts to them, we have chosen manifestations had their birth, but it human directors, as feeble and ignorwill be seen from some quotations, ant as ourselves, and we have attribwhich appear in another page, from uted to them prerogatives which they those who, have been intimately con-certainly do not possess. O God! when Observation is beneficial; but we nected with the movement for many will there appear those men for whom some desire to an unknown Deity? Is why you are getting these intensely really learn nothing well that we do vears and who see beneath the surface, the universe is waiting, and whom not experience. Hence we needed a that there is no decay of the tree, only thou hast already designated under the supplemental report from hell, by a some dead leaves falling away to make name of the apostles of the latter

> the spring time, which is not far off. [comprehend that thou hast had enough] In England, the spiritual spring is on, of material rites, and that the time has Lecturers are in demand, and both arrived when thou must be worshiped aspirations, never allowing them to associations and lyceums are flourish- in spirit and in truth?" ing; and in Australia and New Zealand, though there is no public excitement or cannot but thank this good iconoclast manifestation of enthusiasm in con- for having applied a red-hot iron to the nection with the subject, there is much sores which an interested class are private investigation, inquiry and striving to conceal from the rising genstudy, presaging the coming of a larger eration." measure of spiritual light, which cometh whenever it is earnestly sought. It is only the faint-hearted, the "dwellers on the threshold," who Scientifique et Morale du Spiritisme, which I clothed in rhyme.

temple and realized its BEAUTY AND STABILITY

scientific foundation, and reason, phil- is under great obligations to that genly into its superstructure; its architects India to the Planet Mars,' he has, in some of the most enlightened men and the cause than all the pleaders in its women of the past and present century. favor." And some time before the ap-INSTANTANEOUS SPIRIT PHO-· TOGRAPHY.

(Vaucluse), writing to the editor of Le ment who will be made to advance the Progres Spirite, mentions that during truth." This prediction is being ex- Voiced through a natural tone, a recent visit to his son, in Avignon, he actly fulfilled, as I know by experience, called upon a friend, M. Grimaud, an and through having heard in many the appearance of physical flames and amateur, photographer, who had just quarters, that the theories of the Genesmoke, and the punishments to which taken a portrait of Mme. Vernet, and vese savant do not satisfy people. Side the unrepentant have subjected them, was much appoyed by the appearance by side with maladroit praises which selves, are equal to the horrors of the of four hands upon it. He was about occasion him more irritation than sat- So interwoven are these answers we to destioy it, but was dissuaded from Isfaction, criticisms have been raining so doing, by M. Napoleon, who ex- upon the eminent professor as thick as plained to him, the frequent interven- hail. They compare the "spiritual hy- For the beast of prey when hunger tion of the invisible world in these pothesis," as he calls it, with that of punishment, is an orthodox falsehood; affairs. Upon examination, the two the subliminal self, and this last is not | Feasts upon a victim this to satisfysupplementary hands were found to be always uppermost in the minds of imrepent and reform in this intermediate those of a child, with a portion of the partial thinkers. Courage, then! The arms clearly defined. They came from strife is grand! An invisible phalanx behind the sitter, and were laid loving- seems to lead us onward more than mony of a competent witness, on many ly on each side of her neck, in a kind ever before." things pertaining to the spirit world; of embrace. The child appeared to be SCIENCE Spiritualists. Three positively reject and deals in facts and philosophy of a standing, while Mme. Vernet was the belief in a future existence, and one lofty character on "pinny planes; but seated. The bulletin of the Society of the Scieleven yours of age, and the hands ences, at Bucharest, the capital of Rouchurch members and Spiritualists com- ticle, refer to more than the wonderful were, small, and delicate. Curiously manta, publishes an address delivered this city, and I think that is rather damning subject. I regard Mr. Fran- corsage are covered by the hands in first meeting of the society in the new some places, they are visible through century, in which he takes a hopeful them in others. M. Napoleon states view of the future, as witness the folthat he has shown the plate to a pro- lowing passage: "The religions of the fessional photographer, who declares it day, so human at their bases, and often to be absolutely impossible to produce so maleficent in consequence, whether

A PROMISH FULFILLED

Some days before the death of R-, wards his spiritual elevation, by the For sale at this office.

HARBINGER OF LIGHT, MEL- his wife, who was enclente at the time, weeping bitterly, besought her husband, if there should be a life beyond the grave, to take with him their future infant, which he promised to do. Six weeks after her confinement, the In our last we commented unon President Barrett's article on the decadence mother was seated by the side of her of Spiritualistic societies in America, child's cradle, singing it to sleep. All as published in the Banner of Light, of a sudden, the infant opened its eves, This article is reviewed by an influen-tial American paper, the Philadelphia mother, "Mamma, do you see papa?" Press, of May 7, the editor of which The poor woman remained like one petinterprets it broadly as an admission rifled. The second morning after this of the decline of Spiritualism, and as- incident, she found the child dead in serts that "Spiritualism and its sister its cradle. "The source of this narra-

> (We should not feel justified in impugning it; but at the same time, an

This is the title of a book which has These, with very few exceptions, has already reached a second edition; and cannot fail to produce a great sensation, because it has been written by empt from pain, especially when they a priest, who avows himself to be a Spiritualist, A review of the work, compat the assertion that Spiritualism from the pen of M. E. Grimard, which the foundations of their faith, and to contrast the puerlities taught and believed in by the church, with a religion which has science for a basis, verified facts for its evidence, and truth for its | they can displace themselves at will. tion with the services; and the lack of form of a dialogue between an ancient confidence and aplomb. They are like pabulum to feed the hungry spirit seek- hermit, who has consecrated the whole infants beginning to walk. They come tion can live and prosper without of his life to the study of religious phil- into collision, not with material obosophy; a well educated and sincerely stacles, but with influences they cannot price never offered before by any plous admiral, whose mind is open to account for. They are unable to peneconviction; and an ultra-orthodox abbe, | trate, in certain directions, without the husks will not satisfy. Churches a stubborn upholder of dogma and traheld together by their creeds and dition, who is finally vanquished by articles of faith may remain stationary the unanswerable arguments of the your mortal language, but it nearly refor a length of time, but a spiritual hermit. Their conversations are held association has no such ties, it is on an on the shores of the beautiful bay of upward plane, and if the attractive Mount St. Michael, in Normandy; and live current. Antipathy and sympathy power is weakened, disintegration and are conducted with great animation make their power felt here. It is the power is weakened, disintegration and are conducted with great animation retrogression follow. Mankind are so and ability upon the part of each of immutable laws, which constitutes the immutable laws, which constitutes the accustomed to a spiritual leader, an in- the three interlocutors. We must con- immutable laws, which constitutes the termediate as it were between them- tent ourselves with translating the obstacle. The spirit, that form of etheselves and the spiritual world, a mouth- passage in which the abbe speaks of | real matter-for, subtle as it is, a fluid piece to formulate and transmit to Spiritualism: "This, which has been so is matter-is governed by the eternal them those ideas and truths that are much abused, may be regarded, apart law of development. There is, strictly essential to the cultivation of the moral from its regrettable practices, as one of and religious sentiments, that few of the modes of communication with pure of body, which is effected without pain them have the energy and application spirits, so that those persons who oc- and without spasms. * * For those to pursue the upward path unaided; cupy themselves with the subject in a who are dominated by an evil and enthe stimulation of the more or less in- serious manner, will not be slow to en- thralling passion, the sensation is apspired speaker, or the encouragement ter into daily relation, with a kinsman, palling; to find themselves all of a sudof their follows traveling the same a friend, or a personage who lived in den entirely alone, and without any road, seems resential to most of us, and bygone ages, and has been constituted doubtless will be for the majority for his or her spiritual guide. Thus it is mixing with other entities. And this sometime to come. Not that we would for the manifestation of the wonders encourage dependence upon others; of the spiritual world, that God permits each should strive to go alone, but the these apparitions, which may be cheering words of one a little above us counted by hundreds, in ancient hiswhilst we are not yet clear of the tory and in our own days, and even mists) is helpful and legitimate. The those strange materializations, which speaker or the writer on subjects per- are described by learned experimental- of discerning other forms; and this, it taining to the spiritual side of life is | izers like Crookes, M. A. Oxon, Mitchiner, Aksakof and so many others. No more hell; no more eternal punishments; no more indulgences; no more

way for the new and brighter lines in days? When will thy people begin to

As M. Grimard justly remarks: "We

PRIENDLY ENEMIES.

M. H. Cuendet, writing to the Revue fear, those who have entered into the observes: M. Albin Valabrique, who was present at one of the sittings of the Eoclety for Psychic Studies, in Geneva, made this spirituel remark with pearance of that book, Miss Smith received from her guide the following communication: "He (Flournoy) will M. Leon Napoleon, of Carpentras be, through his own disdain, the instru- Prayer, as has gone out from the From sunny climes to the frigid zone-That holds in compass all desire:

SCIENCE AND SPIRITUALISM.

such a phenomenon by any means it be from the want of culture or the known to those who practice his art. spirit of caste among the clergy, will make way for a pure and elevated belief in the great truths which emanate We find the following in the Zeit- from infinity in space and time, in mass schrift fur Sphiltismus, of the 10th of and energy; from the perpetual order of Form and Features. The Cultiva- May last: Fifty years ago there lived everywhere apparent; from the contion of Personal Beauty, Based on Hy- at Petrinja, a furrier named R-, with stant evolution of beings; and from all physicians and specialists. Edited by suddenly selzed with h serious lilness, ourselves who are so small in this uni-

constant practice of those ideas which more particularly constitute the startlug point of the sublime religion of Christ. He will be the high priest, but all will officiate. The church will be everywhere in reallty, because it will be within our souls. By the researches of Spiritualism, it will have a scientific foundation." Bucharest is a city containing a population of a quarter of a million, and is the Paris of the Danubian principalities, Evidently it is immeasurably in advance of our own Intellectual freedom and progress. Imagine anyone having the moral courage to get up and speak words like these in the hall of our Victorian Royal Society!

THE AFTER LIFE.

In reply to a mental question formu-

lated by Dr. Harting in a private circle in Paris, with respect to the future life. the following answer was received. It so exactly tallies with at least fifty others on the same subject, obtained from a great number of controls, by the present writer, during the last seven years, more particularly that he feels great pleasure in translating it: "The passage from the life terrestrial to spirit life is very strange for those who have no idea, or very vague ideas of the beyond. At first they feel themselves in a foreign country; and then delighted by their new condition, exhave suffered severe agony. Nevertheless, the place in which they find themselves is so different to their earthly date them. Suppose the law of gravitation to have suddenly ceased to exist for you; that you could rise into the structed your movements, would you not be full of fear and hesitation at first? Well, this is the sensation of the newly discarnate. They believe that comprehending what prevents them. I cannot clearly explain this to you in Read This Carefully Before Resembles an electric current which has been arrested by another non-conducmeans of intercommunication, and of may last for a very long time." This | for that cannot be afforded for less than solitude has been described to the present writer as perfectly awful, because the perl-spirit surrounding the unhappy sufferer is absolutely opaque; so that while he hears voices, he is incapable is explained, is the meaning of the remarkable words in the New Testament. "They shall be cast into outer darkness;" the darkness enveloping, i. e., being outside of, the evil doer,

Prayer.

Prayer is the expression of the soul's desire. And no soul can express only that of its own. Therefore each one is dependent upon his own. One cannot pray for another unless their aspirations are in perfect accord, which is rarely the case.

Public prayers are admired by a great many, especially from one who is fluent in speech, flowery in expression, and eloquent in portrayal. It is admired more for the "language used" than the "object sought." But few in an audience could quote the shortest sentence in a prayer five minutes later. They know it was grand; it excited their admiration, and that was where it ended.

Each one must do his own praying. Pray in a spirit of uplifting.

One sald, "Pray without ceasing." The Christian people have a wrong conception of the meaning of "ceaseless prayer." He meant to convey the idea that we should unceasingly have our ing to mankind. Noble, lofty, sublime drift into the filth and slime of materiality. That is the true definition of prayer. And when the world sees it in its true light, no sane or impartial being can object to prayer.

D. D. GLASS.

To the Editor:-while reading the contents of the last issue of your valued paper, a thought came my way

PRAYER.

atom up to man. have no fear of its decadence; it has a respect to Dr. Flournoy: "Spiritualism | There never was a time "nor cannot be" when this we cannot scan. osophy, and the beatitudes enter large- fleman. In publishing his book, 'From | The atom's prayer is answered when mosphere of exalted spiritual truth. A' atoms join its course: are exalted spirits, and its builders spite of himself, done more to promote Revolving worlds are answered through nature's granted force.

> From center to circumference (the Infinite to finite) through dark or light.

> throbbing brain Has formed a nucleus upon a plane-

And cools a brain aset with fire. scarce can tell If it is right or wrong the thing befell.

gnaws its core -and more. Thus the raven of the woodland's cry | printed and bound: Price \$1. for food

Is heard and granted for its yearning brood. But the soul as it advances shrinks

from cruelty, And would that other ways and means could claim more liberty. It would that nature's bounteous store

could all our wants supply, lives be heard the plaintive cry-Which in itself's a prayer that should when heard

Receive an answer not to be deferred. Take not that which you cannot give, but spare it Miller M. Will he at To do its work, and prove to you a benefit.

Chicago, Ill. S. V. H. G. GLASS.

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THE OCCULT.

Herbert L. Flint Discusses the Nature of Hypnotism.

Mr. and Mrs. H. L. Flint, the bypnotists, have been in the city for several days, and during that time have found a number of pleasant acquaintances. While hundreds of Decatur people had the pleasure of witnessing the work of the Flints some years ago, but few met them personally. They genial, hospitable couple, and suite of rooms at the Decatur presents a homelike appearance. The dressing tables are covered with little triffes and ornaments found in every well-appointed home, and the walls are graced with photographs and pictures that relleve the barrenness of the average hotel room. There are photographs of the Flints and their theatrical friends, of various points of interest which they visited, and the nooks in which their short vacations are spent. As the doctor expressed it, they must take their comfort in life as they go along, for they never stop at home to take it.

Neither Mr. nor Mrs. Flint look a all "professional" or mysterious. Mr. Flint is a great big, jolly fellow, weighing 300 pounds, and wearing thick side whiskers. His eyes are black and piercwhiskers. The has a determined way of talking to one that makes one feel that a charming little woman, also with piercing black eyes. Both were exhe means what he says. Mrs. Plint is tremely pleasant conversationalists, and didn't talk shop all the time. THE REQUIREMENTS.

"So you want to know about hypnotists?" said Mr. Flint, when a Herald man had announced the object of his visit. "Well, suppose I tell you what kind of a person makes a good hypnotist. In the first place he should be a person with a good deal of human magnetism, a man who has warm exeremities, and he should have black eyes and hair. These are not necessary adjuncts to the art, but people of this kind make They all, declare it is natural and enthe best operators. He must be able to concentrate his gaze, and to think steadly on one subject. He must keep his head about him and know what he

A COMMON ERROR.

"The best subjects are also those who of concentration It is an erroneous idea that weak-minded people are the only kind that can be hypnotized, and it is also erroneous to think that being hypnotized harms the subject. On the other hand, only people who are capable of receiving and holding a suggestion can and they speedily became known as be used as subjects, and as to it harmling them, it has an opposite effect. In
being hypnotized, the subject is taught
how to keep his thoughts on one subhow to keep his thoughts on one subfect, is taught concentration and determination. He must still further ex-

eyes are turned upon him. This gives him a certain amount of self-possession and self-assertiveness that nothing else in the world would give him. It intensifies the individuality of the man and after he has been hypnotized he be-comes much more positive and much more assertive than before. Mr. Flint does not throw superstition about the subject of hypnotism, and to make it are two schools of psychology, one of perfectly plain calls it suggestion which I may call the school of pure rather than hypnotism. He says the psychology, which confines itself to the same thing practiced by hypnotists is philosophers, and the other which may seen every day in the church and in be known as the school of physiological politics. He says a church revival psychology, which confines itself to the throws out suggestions that find sub-physical action of the brain and other jects, and before the subject is really aware of it he becomes a convert in the revival; the same idea is seen almost friends say not; and I am in their revival; the same idea is seen almost every day in the Salvation Army, and to a certain extent a newspaper moulds public opinion to such an extent in fa vor of one political candidate that the public receives the suggestion from a upon it.

THE CATALEPTIC STATE.

Concerning the cataleptic feature of the science it is the condition bringing out all the reserve strength a person possesses. An apparently weak man physically becomes a giant of strength kills the consciousness in the subject as made pecuniary advances to her are much as possible.

Anaesthesia is another form of the science. In many instances the subject as about your novel?"

science. In many instances the subject induces the hypnotic condition himself A person can accept suggestion from any one. Mr. and Mrs. Flint are ma-terial hypnotists and believe in verbal

"Is it possible for a man to hypnotize another and make him commit a crime?" asked the Herald man.

"I should say unconditionally, no," said Dr. Flint, who, by the way, is a graduate physician, and known to the courts in the West as an expert wimess in alleged hypnotic cases. "No. When under the hypnotic influence, the subthan in the normal stage, and it often happens that he cannot be made to commit little peccadillos of which he would think nothing when normal. I have been present at several tests on this question, given by the most famous hypnotists of the world. A hypnotized subject was told to take a kyling the stage of the world. gestion being given that it was a bitter product of this phenomenon, He deenemy. In every case the subject clined to discuss his case. He said that would start to do the deed, and then to detail his escape would necessarily would start to do the deed, and then to detail his escape would necessarily stop at the instant of stabbing, and embarrass the friends who had assisted drop the khife. No test of that kind him.-Philadelphia American. has ever succeeded. It is correct to say that no man will do anything while hypnotized that he will not do at other times, so far as his moral sense is con-

DEFINES HYPNOTISM.

"My definition of hypnotism is this: A conscious or unconscious suggestion on the part of one person, accepted in a conscious or unconscious manner on the part of mother. In our entertainment, we use the conscious acceptance "The Kingship of Self-Control" the part of another. In our entertainment, we use the conscious acceptance on the part of the subject. Mrs. Flint is the one who does this part of the crimes of the tongue, the Red Tapework, and some of the performances duty, the supreme charity of the world, she produces are better than a good the revelation of reserve power, etc. many first-class plays you see here. We Price 30 cents. For sale at this office, carry a lot of fine costumes and elecirleal effects which we use on the sub- vidual Problems and Possibilities." By friend effects which we use on the subject Wm. George Jordan. Another valuable suggestion that he is a Spanish little work. Price 30 cents. For sale at dancer. He dresses in the costume and this office.

does the dance, and we invite criticism from the audience as to the quality of the work. Unless a subject has n untural talent for acting he can't act when hypnotized, but if he has we can develop the talent to the stage in five minutes that would take ten years in the ordinary way. We make them do cakewalks, and sing songs, and we have a circus and a balloon ascension, and our performance is purely origi-religious thought and reasoning.

A PSYCHIC BOOK.

Amelia Rives' Former Husband Says He Is Inspired by Some Strange Force.

Charlottesville, Va., Sept 29 .- John Armstrong Chanler, whose sanity is shortly to be tested by the Virginia courts, is engaged in writing an historical romance by "graphic automatism" at the home of his friends Dr. F. C. Beecher, near Charlottesville. He explained this to-day in the first interview he has given to a newspaper since his incarceration and escape last year from Bloomingdale Asylum, White Plains, N. Y.

Chanler's real self has nothing to do with the work, which is now well advanced and deals with Italy in the 15th century. All he does, he declares, is to sit at a table, a pencil poised over a blank sheet of paper, and his mind en-tirely subjective.
Suddenly some welrd psychological

power within him causes the pencil to begin the formation of letters rapidly across the surface of the paper before him. It may work for an hour or only a few minutes, but at the conclusion it is found to have added a grammatical, legible and logical sequence to the subject matter written before.

This rendly divides itself into chapters and books, and is so nearly correct that very little revising or correction is required. His friends all know of hi work, and experts have examined into it with more than professional interest. tirely sane.

STUDENT OF PSYCHOLOGY.

Chanler's work-is the outcome of his close study of psychology.

When he and his wife, who was Amelie Rives, and is now the Princess Troubetzkoy, were living in Paris the winter preceding the divorce, both became greatly interested in psychology Everything else was dropped for the fascination of the strange study. They talked of nothing else, their names ap peared as patron and patroness of all lectures and meetings on the subject,

ride over the mountain roads, received a newspaper man cordially. He firmly ercise his will by thinking of the sug- and promptly declined to speak of his gestion and the suggestion only that is case in detail, but when the subject of presented to him. At all times it is psychology was mentioned he spoke within the control of the person being freely.
"My friends and counsel, J. M. Tay

Mr. Flint claims that it is a benefit to lor, Joseph Jastrow and H. C. Wood, hypnotized rather than a detriment. be hypnotized rather than a detriment. discussed my psychological experi-A subject stands on the platform in his ments in the papers sworn to by them normal condition knowing hundreds of attesting my sanity," he said. "These eyes are turned upon him. This gives papers are now on file in the Louisiana Courthouse. Each ofthem declare that my experiments are not the result of the vagaries of an unsound mind, and while they are full, yet they are not as comprehensive as I would like them.

TWO DIFFERENT SCHOOLS. "This arises from the fact that there functions. I would like to go at length

hands." When asked about the report that his alleged insanity was due to the shock occasioned by his wife securing a divorce, he laughingly said: "That is abpaper and becomes intensified and acts surd. There was no shock. I approved and knew of every step taken, and if you remember I was the first person to make the fact of our separation

known."
"Then you were not oppressed or made melancholy by the separation?" "No! I have never regretted it for a minute. I care no more for the Prinif taken insane, and it requires several cess Troubetzkoy than for any other men to hold him. His reserve strength man's wife. I wish her well as I do is centralized. In placing a person in any other acquaintance. Here I may a cataleptic condition, the reserve add, that I have never had any corstrength is brought into use to make respondence with her since we went the body rigid, and then the operator our ways, and the report that I have

"GRAPHIC AUTOMATISM." "A year after the divorce I was making some notes one day. Stopping for reflection I was astounded to observe that the pencil in my hand continued to write for itself, unguided by me. Strangest of all, the words were intelligible, connected, alld the subject matter wholly coherent. But this was entirely foreign to the matter I had been previously writing.

"My pencil continued to write in this way for an hour. This phenomenon is spoken of by Dr. Jastrow in his paper, and is called 'graphic automatism.' I call it an X-ray faculty. It has been termed the 'sub-liminal consciousness.' It enters into the dally life of every hu

man being and creates our dreams at night."

Chanler said that since his first exmous hypnotists of the world. A hypnotists of the world. A hypnotized subject was told to take a knife gone through with hundreds of similar and stab the man before him, the sug-

BRILLIANT.

Don't miss the brilliant debate be-Don't miss the brilliant debute between Moses Hull and W. F. Jamieson, soon to begin in this paper. Put your name on our list and the names of a dozen of your friends. The good will

"The Majesty of Calmness, or Indi-

Are Atoms Real Entities?

At the opening of the 71st annual session of the British Association for the Advancement of Science, which met in Glasgow last September, President Rucker, of the University of London, devoted his address to an interesting liscussion of the present atomic theory of the constitution of matter. Through the century just ended, a century of wonderful progress in chemical and physical knowledge, three grand conceptions have dominated the so-called hysical sciences as distinct from the

biological:

1. That matter is made up of separate particles—Dalton's fruifful and comprehensive theory of the existence of atoms; 2, that heat is due to movement among these particles, and, 3, that there is an all-pervading subtle medium called ether. While these conceptions have grown in strength with each succeeding decade, they have not been blindly accepted without question. Especially during recent years have yolces been raised against their universal acceptance, and the opinion has been expressed that the atomic theory and the theory of the existence of ether have served their purpose. It may be freely admitted that the view that matter is constituted by aggregations of separate particles has been useful in helping us to get some sort of understanding of the properties of matter in the past, but we are urged not to for-get that these units are simply specu-lative and not objective and real. The terms "atoms" and "ether," useful and convenient fictions, answer the purpose of working drawings which though different from material reality yet help us to gain an insight into its arrangement and its properties, and to codify observed facts and laws. But the working model is probably very much unlike

At the present time chemistry teaches he existence of about 100 different elemental forms of matter. Their weightrelationships to one another are, however, suggestively near multiples of the same number, and this resemblance in relative weight coincides with other rescapblances, so that chemistry is per-vaded by an indistinct belief that there s a common element which is the substratum of all kinds of matter. This dream that matter of all kinds will some day prove to be fundamentally the same has survived many shocks. Atmospheric air, carbonic dioxid and other mixtures and compounds may be broken up into several distinct, tangible entities, and the question is, can these gases be broken up further into nolecules and atoms whose very moion we may be able to trace by actual, tangible proof? Of course, matter in bulk appears continuous, but how are we to explain the phenomena of diffu sion and expansion and heat if all substances are perfectly uniform in all their parts. Air diffuses into water, water penetrates into air, and the ther apparently exist.

the real thing.

Rucker cites a recent classical experiment by Sir W. Roberts Austen, who placed pieces of gold and lead in contact at a temperature of 18C. "After four years the gold had traveled into the lead to such an extent that not only were the two metals united, but, on analysis, appreciable quantities of the sold were detected even at a distance of more than 5 millimeters from the common surface, while within a distance of three-quarters of a millimeter from the surface gold had penetrated into the lend to the extent of 103, 6 dwt per ton." A simple, satisfactory explanation of such phenomena is found in the conception that matter consists of separate particles in motion, "which can penetrate into the spaces between the corresponding parts of surrounding to be no limit to the expansion of matter, such as gas, but it is certainly inconceivable that a continuous material present in every part of a space can also be present in every part of a space a million times as reat. Different kinds of light all travel at the same speed in inter-planetary space, but at different rates in maftera fact also explained by the coarse-grainedness of matter.

Being forced to accept the particulate nature of matter, what if anything do we know of the properties of these particles? What we do know of the propertles of matter we have learned through the forces acting on our organism. These properties are of the aggregate of particles composing matter, and as long as we are unable to detach a molecule or an atom we are not able to learn anything of its properties in Isolation. Emerson has said in his essay on farming that "you cannot detach an atom from its holdings, or strip off from it the electricity, gravitation, chemic affinity, or the relation to heat and light, and leave the atom bare." and such seems to be the case even

The question of the existence of molecules and atoms may be regarded as settled, the outstanding difficulties relating wholly to the nature and conn of the granules. It has been said that every great advance in chemistry in the last ninety years finds its interpretation in Dalton's theory of atoms, and Rucker emphasizes strongly the fact that the atomic theory imparts a unity to all physical science. He likens a crowd of molecules to a fog and recounts the experiments of Wilson and J. J. Thomson in causing vapor to condense upon the molecules of highly rarefied gas until they become magnified into a visible mist. Fine dust facilitates greatly the production of fog, and these investigators show that electrified particles may act in a similar manner as nuclei for the condensation of vapor. Such electrified particles result from the breaking up of molecules into ions. Indeed, the atomic the ory has received strong support from the recent studies of electrolytic dissociation. J. J. Thomson's recent work on cathode-ray phenomena has led him to results that indicate even the divisibillty of atoms into negatively electrified corpuscles."

I have thus reproduced the foregoing very interesting editorial on the atomic theory, because it reflects considerable light upon the subject of "materializa-tion," and because our "Christiau Science" friends are moving heaven and earth to demolish the atomic idea, and do away with matter altogether. The Scientific Statement of Being" as ordained to be read in the Christian Science churches immediately before the benediction is:-

benediction is:—
"There is no life, truth, intelligence
"There is no life, truth, intelligence
in substance in matter. All is infinite
mind and its infinite manifestation for
God is all in all. Spirit is immortal truth; matter is mortal error, spirit is the real and eternal; matter is the unreal and temporal. Spirit is God, and man is his image and likeness hence man is spiritual and not material," In the language of Engene Wood:

this, I will quote another statement of Mother Eddy's which is so constructed sale at this office.

that it is just as true backwards as it la forwards:

(1) "God is All in all."
(2) "God is God is Mind. W
(3) "God, Spirit being all, nothing is matter.

(4) "Life, God, Omnipotent Good deny death, evil, sin, disease. Disease, sin, evil, death deny Good Omipotent God, Life,"

"Quite clear now? It may seem to sound a little like riding to a fire, but you must remember that to make a backwards as forwards is a tolerable severe test to put literature to."
H. V. SWEBINGEN.

THE SYMPOSIUM.

The Value and Use of Phenomena.

To the Editor:—I wish to congratulate you on No. 621, I consider it the most remarkable, unique and interesting paper I have ever read. I doubt if its equal was ever issued from any press in the world, I feel that your 'Symposium on Prayer" has never been excelled, or equaled by any religious publication of any or all religious organizations extant. The tree, hon-est expression of convictions on the subject of prayer by so many different public speakers and writers, makes th matter of intense interest to all think-ers, whatever may be their religious beliefs, especially among the workers and speakers interested in the cause of Spiritualism I feel this utterance of private con-

victions concerning the use and efficacy of prayer, most timely and helpful. The whole people, and the so-called Christian world, need no longer be in loubt as to the belief of the leading workers in the cause of Spiritualism concerning the value and service of prayer, either in public or private; either oral or silent.

The printed word has gone out over their signatures, telling the world signatures, telling the world where they stand. Your valuable pa-

per will be the medium by which, and through which, the present and coming generations will learn what was the consensus of opinions held by prominent Spiritualists concerning prayer at the opening of the twentieth century. I have enjoyed every one of the con-tributions. I have found something

pelpful in them all. I wish it were pos

sible for me to thank them individually for their response to your request. But I would like to accent more especially the article over the signature of Andrew B. Spinney, M. D., Reed City, Mich. I believe he sounds the key-note f Spiritualism in what he says about the value and place of phenomena Where to-day would be found one solety, one meeting body, had it not been for the manifestations at Hydesville? Who wonders, with the demonstrations of spirit life and communion left out or off, our societies dwindle and die, and that the liberal and emancipated in their religious thought drift back, or into, the liberal churches? Why not? when our leading men in the N. S. A., through the press, and on the platform, subordinate the manifestations, the demonstration of the continuity of life,

to the spoken word?
Our liberal churches to-day preach well, talk well, write well concerning immortality and spirit existence, and ander exceptional conditions, communion. We have prominent workers who would to-day place our Sunday meetngs and all society organizations on the same footing, and after the same methods of the Unitarian denomination and association. Spiritualism is not the outcome, the child of any church or religious denomination; can and will live without any of its ear-marks.

Mr. Editor, let us have another symposlum on the use and value of phepomena, its time and place. Give, please, the same contributors another chance, and oblige a fellow-reader and student. EDWIN WILDER.

Hingham, Mass.

SPIRITUALISM.

It Is a Science-Not Ethics.

Spiritualism is a system of facts, for mulated into the rigid law of science. Chemistry is her sacred and infallible book, universal nature her extensive domain and arena of all experiences, the arcane treasure of all energy, substance, and entity forms. The universe is her temple, evolution her process of structure, inexorable law her trowel and compass, chemical relations her ever present Divinity. From the brotherhood of the atoms, to the sublimated aura of an angel, from the solidity of the rock to the plastic beauty of an aural sphere, Spiritualism, as an exponent of science, knows naught but the progressive action of the law of cause and effect. Her philosophy is inductive, her method scientific, her con-clusions logical, her demonstrations acceptable, her inspiration the light of the world. She offers to the world the only key to nature, and lifts the vail of nature's finer self, and enthrones chemstry, rather than faith; she unites the visible and invisible into a beautiful whole, beyond the ken of a Newton and Bacon who beheld not the dazzling light of her sky-covered dome.

Spiritualism mounts the charlot of fire and rides triumphantly beyond the physical forces, and enthrones law and science in the mystic realms. She dehrones the Gods of superstition, as dols of man's childhood, and entombed the Juggernaut of Theology in the dust of oblivion; she plants her aspirations in acts of human life, and enters the portals of life without the credentials of faith; she implores no huminized Divinity, fears no malignant antipode, but knowing that nature is the materialization of all that is—moved by law that is never repealed or evoked, she stands awed with the stibiline beauty manifested and rejoices that me. is manifested and rejoices that min is part of all, and the God within himself the highest expression of creative energy. Then let not Spiritualism tie her bright steeds of light to the effete carcass of a dead theology, nor bow her head in invocation to a greater energy and intelligence than the nobility of humanity, which places its pedestal in the physical elements of the organic, and ifts its head in the glorification of the cloud-coped aroma of the ethereal, Deified as the grand man of universal nature, the blossom and fruit of histure's grand and beautiful efforts. er, my brother, no echo ever returns in human terms, from the distant shores of invoked benevolence, but the hand-writing on the wall is ever "law, the course of order." PROF. W. A. JONES. Hot Springs, Ark.

"Woman, Church and State." A hisorical account of the status of woman through the Christian ages; with reminiscences of the Matriarchate. By Matilda Joslyn Gage. An important work Now, in case you do not quite grasp | for all women, students of history, etc. Paper, 75 cents. Cloth, gilt, \$1.50. For

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THE RAINBOW.

A Recitation by Arzelia C. Clay.

sometimes have thought in my lone liest hours, That lie on my heart like the dew or Of a ramble I took one bright after-

When my heart was as light as a blossom in June; The green earth was moist with late fallen showers, breeze fluttered down and blew open the flowers, While a single white cloud, to its haven

of rest the white wings of Peace, floated off in the west.

As I threw back my tresses to catch the cool breeze That scattered the rain drops and

dimpled the seas, up the blue sky a fair rainbow up. Its soft-tinted pinions of purple and

Twas born in a moment, yet, quick as its birth. It had stretched to the uttermost ends of the earth, And fair as an angel it floated as free

With a wing on the earth and a wing on the sea. How calm was the ocean! how gentle its swell!

Like a woman's soft bosom it rose and It fell While its light sparkling waves, stealing laughingly o'er,
When they saw the fair rainbow, knelt

of prayer, I felt that the spirit of worship was there, And bent my young head in devotion and love

There are moments, I think, when the

spirit receives Whole volumes of thought on its unwritten leaves, When the folds of the heart in a moment unclose Like the innermost leaves from the heart of the rose.

And thus, when the rainbow had

passed from the sky, The thoughts it awoke were too deep to pass by: It left my full soul, like the wing of a All fluttering with pleasure and fluttering with love.

I know that each moment of rapture or pain But shortens the links in life's mystical I know that my form, like that bow from the wave, Must pass from the earth and lie cold in the grave;

Yet, 0h! when Death's shadows my bosom encloud, when I shrink at the thought of the coffin and shroud, May Hope, like the rainbow, my spirit enfold In her beautiful pinions of purple and gold.

RECRETS.

You will have deep regrets for a long long time if you miss the grand debate between Moses Hull and W. F. Jamleson, soon to begin in our columns. You may expect something rich and pro-found, a veritable treat to the soul in this debate. Don't depend upon borrowing from your neighbor. Subscribe for the paper yourself.

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The Scientific Ghost and the Problem of the Human

No sweet hymn ascended, no murmur THE GOSPEL OF NATURE, of prayer,

IT IS A MOST EXCEL-LENT WORK!

'Neath the form of the angel that floated above.

How wide was the sweep of his beautiful wings!

How boundless its circle, how radiant its rings!

If I looked on the sky 'twas suspended in air;

If I looked on the ocean the rainbow was there;

Thus forming a girdle as brilliant and whole

As the thoughts of the rainbow that circled my soul;

Like the wing of the Deity, calmly unfurled.

It bent from the cloud and encircled the world.

There are moments, I think, when the

THE RELIGION OF SCIENCE. By Dr. Paul Carus. Very thoughtful and interesting

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BY LOUIS FIGUIER. TRANSLATED FROM THE FRENCH BY S. R. CROCKEE.

A VERY-FASCINATING WORK. A VERY-FASCINATING WORK.

This fine rolume might well have been entitled spiritualism Demonstrated by Science. It is written in that peculiar interesting style in which French writers excel when they would popularise estending subjects in adaptation to the needs of the general reader. The author is not a Spiritualist—he even mentions Spiritualist as "devotees of a new supersition", sto., etc., in which he manifests the usual annus of the "scientific class," yet he says again: "Thore is a true and respectable idea in Spiritualism, and regards as proved "the fact of communication between superhumans and the inabilitates of Earthing and he goes on to relate instances of fact in evidence and he goes on to relate instances of fact in evidence in the science and arrange the pros and cons, and out of the select and arrange the pros and cons, and out of the select and arrange the pros and cons, and out of the select and arrange the pros and cons, and out of the select and arrange the pros and cons, and out of the select and arrange the pros and cons, and out of the select and arrange the pros and cons, and out of the select and arrange the pros and cons, and out of the select and arrange the pros and cons, and out of the select and arrange the pros and cons, and out of the select and arrange the pros and cons, and out of the select and arrange the pros and cons, and out of the select and arrange the pros and cons, and out of the select and arrange the pros and cons, and out of the select and arrange the pros and cons, and out of the select and arrange the pros and cons, and out of the select and arrange the pros and cons, and out of the select and arrange the pros and cons, and th

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son. The debate throughout scintillates and glows with the friction of thought, and will prove an attractive feature of The Progressive Thinker during the Fall and Winter months. This debate alone will be worth more than a year's subscription to The Progressive Thinker. It will go down in history as an important mile-post in the cause of Spiritualism. Get your neighbor to send in 25 cents for the paper for three months, as a starter. This is a little less than two cents a week. There will be many other attractions besides the debate. In fact The Progressive Thinker will scintillate as never before during the Fall and Winter months.

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They Come as the Waves Come.

It would be supposed from the multievery shade of opinion, each one voictheir end is reached. Not so, however, and is thrust on a sect-cursed world The latest we have noticed is an offshoot of Methodism, and has its rise in Chicago, its paternal founder being Duke M. Farson, known as the Banker With holiness as its motto and rallying cry, it is proposed to organize a sect which will become worldwide, and whose members shall be so holy they cannot sin.

Now it is difficult to distinguish ner. Indeed we have sometimes thought the saints were using the church as a cloak to disguise their wickedness, and from the frequency ofcriminal prosecutions, ab, and convictions, too, of the clergy, we are sustained in our convictions.

If secturians would show by noble lives they were worthy of imitation. different would be their ac tion from the hypocrite whose rever ence for sacred days, ritualistic practices, and prefensions to superior goodness makes him the target for universal ridicule.

The Macedonian Cry.

The Chicago Presbytery, late in sesslon at Gardner, Ill., deplored the great decrease in candidates for the ministry. They voted, say the press reports, to stop this falling off in theological students. "A concerted appeal will be sent out to colleges and other educational institutions asking young men to enter the ministry."

Paul told his readers: "In the last days perflous times shall come." Verily, are they not here? The old cry of "Come over into Macedonia and help us," was never more loud or insistent than now; neither was there more need of help, if the institution is to survive. Not Presbyterianism alone is in the hot libroes of dissolution, but the whole system from Catholicism down to the alike from the calamity of unbelief. It is in the air. It is everywhere that men think. No fall of man no endless men think. No fall of man, no encless death, no prison of torture for souls, no redemption, no virgin-born God, no sacrifice of such a God to atone for a conand woof, is a priestly device to gain

"Lics, Nothing but Lies."

The Cincinnati Enquirer, in a late issue, stated that Leo Taxil, the arch liar of the age, is dying in Paris, worth places in business life; but the fitting and, if needs be, to remind others that several millions of francs, all made juggling with truth. He was a modern qualifies him to play the drone, and who had no idea of the vastness of the Munchausen, more successful than our palm off on a disgusted world the silly universe or the magnitude of nature's Munchausen, more successful than our late Mullmtton.

Taxil showed up Masonry's connection with the Devil. He invented the least to the happiness and pros-whom any violation of the course of Luciferianism and Satanism; the cult perity of the body corporate, there is nature seemed a small and natural of Diabolism, the Black Mass; the insane ceremonies of Cagliostro; Diana Vaughan, the devil's bride; and numerous other wild, blood-curdling stories which were accepted by many as instead of being conserved by them, truths, and caused the Pope to make frequently find in the preacher their

open war on Masonry. On April 1, 1897, All-Fools' Day, Taxil called a meeting of his admirers, and made this brilliant little speech to

"Ladles and gentlemen, don't be augry with me. I have fooled you all these years. The stories of Masonry, and devil-cult, and devil-brides, etc., which I pawned off on you in a hundred books, pamphlets and lectures, were all stuff and nonsense. They were les, iles, and nothing but lies, invented for the purpose of testing credulity."

Notwithstanding that public confession the Pope and the vatical Council sion the Pope and his Vatican Council are still acting upon those lies, and are fulminating their anathemas against Masonry. Suppose Taxil had died without making an exposure of his own decelt, his fabrications so ingeniously told

would-have been accepted as truths, and passed into listory as such.

How many a fiction of the Middle 'Ages, or even antedating that credulous era, has been accepted as real, and becomes us, however, to be constantly of themselves and their successors.

he teachings of science. An eon is a which may be of eternal duration; or pplied; an age or dispensation. The Hebrew word rendered day in

our English translation, means a period of twenty-four hours, one revolution of the earth, and nothing more. It would be a gross literary outrage to so render the Hebrew, besides being an affront to "Divine inspiration" which no selfrespecting God should brook.

If the Bible is to be made over to agree with modern knowledge the changes will be so great no one will be able to see any connection between it and the original. It certainly would reverse the order of things, and make a sun before it produced light or vegetation. It would not make animals with eyes before the earth was illuminated; and it would find some other way to produce rain than to open the windows hrough which water could be thrown

And while making a God, with modern knowledge he would appear more dignified than mousing around "in the garden in the cool of the day," shout-ing "Where art thou, Adam;" drowning all the world to get rid of his own-botch work; tumbling down towers to prevent his creatures scaling heaven and usurping his throne. And, contude of Christian sects, representing fidentially, good reader, the wrestling match with Jacob, and the shameful ing the teachings of the Master, that formination would needs be very materially amended. Instead of an ugly ladder, the foot on earth, the top in not the k heaven, with "the angels of God it to be." heaven, with "the angels of God ascending and descending on it," see Gen. 28:12, is it not probable an electric

elevator would be substituted?
But these are only slight indications of the thousands of changes that is required to bring the book up to modern knowledge. We don't believe it well to reconstruct the old book. Let us have a new one, from title-page to finish, constructed along modern lines, to harnonize with modern science, containthought of all the ages; telling what is known; dispensing with the guesses ignorance, and the myths of the childhood of the race. Let its morals conform with modern experience, and not declare an act good, or another evil, because some old barbaric prince or patriarch so declared thousands of ears ago, and credited the act to some heathen god of whom they were as ignorant as they were of science, or of

Impoverished Clerics.

The Bishop of London, he of the established church, with a handsome annual stipend paid by the government. quently impoverished tax payers, thus recently discoursed on the poverty of those engaged in the soul-saving occu-

"It may surprise some of you to hear that the bishops share the poverty of the clergy. There is no greater fraud in the world than the so-called 'opulence of bishops'-and I am confronted by the most appalling financial crisis that I have ever faced in my life through my elevation to the see of Lon-don. Dr. Creighton was oppressed by the same incubus; his entrance into the diocese having absorbed all his past sayings and the proceeds of his literary Work With enormous rents and taxes

quate to meet the costs.' If Bishops in the Church of England thus complain of poverty and financial humblest Christian organization suffer ruin, what must be the fate of the humble curate, or even the rector?

o support clerics, the average pulpiteer is little better than a mendicant. Unless by superior talent and tact he can dition that never existed. And then gain a position in some of the large the conclusion: The whole fabric, warp cities a life of destitution is before him. This, probably, is the principal reason support from the toiler without labor in this country why educated young above us, in the vast sweep of nature's

> of a candidate for the ministry only teachings of the childhood of the race. Of all the helpless, worthless members of society, they who contribute and moon moved around it and to not one who renders so little compensation for the cost of living as the preacher; neither is there one whose retirement from the profession would greatest for.

Sun's Day Not Lord's Day.

The declaration of a government official of England recently, that the commandment to observe the Lord's Day, was one of the Ten Commandments given by the Lord to Moses, shows he was not well posted. That official should know that Sunday, the "Lord's Day," was unknown to Moses, or even to Jesus, or to any other man, until the year 321, and then it was or-dered by a heathen emperor, and was made sacred, not to the Lord, but to

To-Morrow Will Come. We are pained to learn that the Bel videre Seminary for young ladies, at Belvidere, N. J., under the management of the Misses Elizabeth and Belle Bush, is financially embarrassed. It is reported the church element brought a played its part in the great drama of life, we have no means of knowing. It great force to bear upon the school because the sisters were well known Spiron guard, and make sure we are not itualists. Would it not be practical to victims of the guiles of other tricksters remove their institution to some out- tion to laymen, and provides for the who would make us playthings for lying Chicago town, where sectarian their amusement, and compel us to influence has less control? Bigotry may contribute the means for the support be rampant today, but to-morrow will right such wrongs.

Some party ambitious to avoid the A patron sends us from Rockford,

idiculous story of creation in six days, Ill., the Morning Star, of that city, conas told in Genesis, proposes Bible pub- taining a sermon delivered by Rev. lishers substitute the Greek con in P. M. Snyder, at the Second Congregaplace of day, the better to agree with tional Church of Rockford, on September 30. Rev. Snyder is esteemed ortho ong and indefinite period of time dox, and is said to stand, socially and theologically, very high among the the lifetime of the object to which it is ciercal profession of all faiths. We can only make room for a few salient points which we separate from their connections to show the drift he has made towards the truth.

Rev. Snyder's subject was "The Old Book in the New Century." Read the extracts, you Spiritualists who think The Progressive Thinker is too severe fully sustained, not only by Rev. Snyder, but by every scholarly clergyman who has the bravery to express his own honest views on the subjects involved. Of course there are those who their ideas and have never thought their way out, just as old teamsters would allow their burdened wheels to continue in the same deep track, because they apprehended they had reached a firm bottom.

Rev. Snyder inquired: "How shall we use the Old Bible ourselves, and how shall we teach it to the children, in the

light of recent study, the results of modern investigation? "It is a fact the new century finds the Old Book in many re-spects a New Book. In the words of Washington Gladden, 'We do not take the same view of the Bible itself that once we took; it is impossible that we should. We have studied it more carefully, we have gone to the Bible itself to find out what kind of a book it is and the Bible has plainly told us it is not the kind of a book we once thought

That was a good beginning. Let us follow the lead: "We have learned a great deal about

the origin of the individual books. We have found that books like Genesis were not written off hand by a single author, but were put together from difstyles and with different religious purposes, and this fact has given us a new conception of the process by which the as we did not once that the Bible gives us the sacred literature of Israel for more than 1,500 years with all their different stages of intellectual and religious development, and that some of these stages were very immature. We find crude and child-like conceptions of God, as where he is represented before the flood as being sorry he had created men, and a little later as going down to the tower of Babel to see what men were doing, being afraid they would become too powerful for him. We find low standards of morals. • * that, seemed characteristic of the Old Testament heroes. We have learned to appreclate the fact that the stories of the Bible were written by men who thought this world was flat and was the center of the universe, who knew nothing of the laws and processes of nature, and we see this affects their scientific descriptions and sometimes religious ideas. For stance, in the first chapter of Genesis the firmament is represented as a solid

earth. are very primitive, and belong to a people whose notions of God and his re-lations to the world were in some re-spects exceedingly crude. * It is impossible for us to take the Bible, especially the Old Testament, in the same literal way in which our fathers took it a century, or even half a century ago.

dome holding up the waters above the

One of the surest ways of making infidels of children, is to teach them views of the scripture which will seem false if not ridiculous when they are a little older.

"The scriptures are a growth through many long centuries and they represent very diverse stages of religious and sci-

entific development. * "God reveals himself through the laws and forces of nature just as a thousand different ways, in the rocks of which the earth is built, in the stars men avoid the ministry as they would a pestilence.

The large was they would forces God is telling us how he works and he is not deceiving us. And when the state of the large was the state of the large works and he is not deceiving us. a pestilence.

The lawyer sees the principal public offices replenished from his ranks. His education fits him for teacher, a journalist, or for the most remunerative world, then we are bound to remember such passages were written by men laws and forces, by men who thought the earth stood still and that the sun

> "When the theory of evolution was first propounded some of us thought it must detract from the dignity of man to have him in any way associated with the lower forms of life. We wanted men made of dust at first hand 1910? and some men act as if they were: and some men act as it is only an "The flight of Egypt." Volumes I and To-day we realize that it is only an "The flight of Egypt." Volumes I and To-day we realize that it is only an "The flight of Egypt." Volumes I and To-day we realize that it is only an of esoteric knowledge as taught have tolled together through countless lower forms of life to make this mortal framework ready to be the tenement of a human spirit."
>
> That is advanced thought from an

unexpected quarter. Of course Rev. Snyder said much we could not indorse, but the excerpts show he is naking good progress, and vinately reach the whole truth.

Startling Facts.

Two millions of dollars are said to be spent annually in these United States for Bibles, half a million dollars for hymn books, and sixty thousand dollars for prayer books. Every dollar thus expended is wrung from the giver under the representation that the Bible with its errors, misrepresentations and falsities, is the uperring Word of God.

Bless God.

The Rock River Methodist Conference, late in session in Evanston, by a vote of 138 to 25, adopted a new constitution, which gives equal representaadmission of women in the latter capacity. "Bless God" for the slight display of practical good sense in doing a little justice to the sister.



to the N. S. A. convention contains views are corroborated by many others. So far as we have heard from the various western delegates, they denumerous vital points, too numerous to mention: A clear-headed, far-seeing delegate from the East writes:

"Spiritualism is in bard lines, and the S. A. impotent to help the situation; in fact, it is a quertion whether the N death." Nothing could be more detrimental to

the best interest of Spiritualism, than the continual re-election of one man to stand at the head of the N. S. A., and thus putting the stamp of inferiority on all the other old and tried workers, and light on the Figure-Head at Washington. This continually putting one man at the head of National affairs, is against the spirit of our institutions, against the spirit of the age, and against the spirit of ordinary sound business sense. There is absolutely nothing to recommend it, yet see the result! That the N. S. A. has received a "black eye," and that caused by itself, is much to be deplored. The election of any one of the various candidates named in place of Mr. Barrett however capable and upright he may be, would have been balled by the great our cause, for they do not like to see the stamp of inferiority on so many of our old and tried workers.

During the past eight years of the ex same has been almost entirely suppressed by the various Spiritualist pa pers, under the plea, "the good of the cause!" This is not a healthy cond! tion, and is one to be deeply deplored. Any one can readily see that harmony in our ranks can not be maintained by electing Moses Hull, E. W. Sprague, Dr. Splnney, Willard J. Hull, Dr. Warne, or Mr. Kates (or any other man) for nine years in succession, as don of one of them for two or ever three years in succession would prove no doubt, wonderfully beneficial. The influence of any one man in such a working as a discordant element after man differentiates-he sees new points, see all of the political maneuvering. solves new problems, follows new lines not only an insult to common-sense business principles, but it dampens the enthusiasm of ardent Spiritualists, and is a direct imputation against the honesty, integrity and intelligence of many prominent workers. Notwithstanding that these irrefutable facts were pre like automatons' they voted to continu the one-man power, and thus invite on all sides adverse criticism and luharmony. This is not a personal matter most fatal wound from the hands of its sand and five hundred dollars. purported friends. It will, however, survive the shock, and be nursed back

heart. 1910." By Yarmo Ved this office. Price \$1.50. Vedra. For sale at

oook of esoteric knowledge as taught by Adepts of Hermetic Philosophy.
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SOME OF THE LIGHTS AND SHADES OF OUR LATE NATIONAL CONVENTION

the artist who was to paint his picture, "Paint me as I am, wrinkles and all."

The reader is assured that if I chose to use my talent in in connection with this convention. In fact there are very few conventions where wrinkles are not found. It is human to err, and conventions are terribly human.

We Spiritualists are not yet all of us angels; nor are we above political wire-pulling. Political wire-pulling seems to be a necessary part of nearly all conventions. The fact is, all come to conventions with their plans of operation. We are all selfish enough to want everything the office long enough," etc. Beside all that, we had to come our way, and if we can by any political twist bring it about we are liable to think that is the thing to temas Ward's regiment made up of colonels, our ranks do. The twisters and those twisted are liable to look at were filled with possible presidents; all would be good ex-

matters from different points of view. The religious councils of old, even the Nicean Council, held in the year 325,-the council which gave us the four Gospels which we deem so important a part of our Bible, was no exception. A body of nervous, quarreling and dates, the others declined as soon as their names were set fighting bishops met; each had his ax to grind-each was before the audience by what would have been an informal determined to carry his point through at, no matter what ballot, had not some, in violation of the informal ballot expense. The result was a few bishops were killed by rule, advised their friends how to vote. their brother bishops. Very few of them got what they wanted; our four Gospels were trotted out as "dark the association was invited to cast the unanimous vote of horses," and a miracle or two fastened them upon all fu- the convention for Harrison D. Barrett. There was not

ture generations as "the inspired word of God." As in the Council of Nice, it was in this convocation, the East against the West; and as in that Council every point was gained by political maneuvering, so in this convention the East was winner in every battle except one. It would surely have gained that battle had it not advisers. His cabinet, the Board of Trustees, is as good seen that it would have rendered the political wire-pulling so transparent that it had better let the West have a smell of some of the good things, of which it had a great ular secretary. I think no word of complaint has ever abundance.

The East had two very decided advantages; the convention was so near that it cost but little for it to ship in all provement over the present status of the delegates it wanted. Another was its system of repless than four delegates to the West's one, even though the West had more Spiritualists than the East. Its State its executive board. Associations were entitled to representation the same as istence of the N. S. A., criticism of the those of the West, beside that its local societies not being good work. The reports were all interesting. Brother connected with the State Associations were entitled to and Sister Sprague's missionary report showed them to be their delegates. Thus one person can belong to the State Association and be represented by its delegates, then he adapted to missionary work. Missionaries, like poets are can belong to a small local association and be represented by its delegates; he then can belong to the Veteran Spiritualists' Union, and be represented by its representatives; he can then belong to a chartered lyceum and have another representative. Others by the use of proxies can societies where they could not be sustained. For one I represent even the far West. One of these delegates told me that she held three proxies. From the first some of Indiana during the last year can meet and form a State ns saw the necessity of giving up and allowing the East to run the convention after its own fashion. Bro. Kates whether there is sustaining power enough to keep half of and a few others tried to get some thoroughly just amendments to the constitution, but they learned that found that if I wanted the fire to do its work I should Thomas Paine's query, "when was a tyrant ever known to never fire more than from three to five heaps a day. I let go his hold on his victim?" was to the point. Would have fired fifteen to thirty in a day. They generally had the whole nation, becomes decidedly these sixty delegates, who voted as they were bidden, give to be fired again, and it was double the work to burn them

stale, unprofitable, and even damaging, up their advantage? They were too sharp for that. too many years of service, while a new | the West, I had a point of observation from which I could

Last year those living in the West listened to the plea of action, discovers new possibilities, to allow the convention to come to Washington this year. and awakens new zeal. Take our post- This was done under the positive pledge that certain deloffice here as an example. Every new egates from the East would work for it to go to Mil- State Spiritualist Associations. The convention kept us man to fill the position, whether Demo- wankee this year. But what are pledges when such a all so bisy that the attendance was not large; yet a good crat or Republican, makes a decided fight is on? No pipestem was ever more easily broken. work was done, and a fine start was made toward co-oper-improvement in some one (or more) These pledges, like Rip Van Winkle's drinks, did not ative work among State Associations. This will eventuparticular branch of the service. Any count. The convention was carried to Boston. It is ally be carried out. Better and more consecutive work one with ordinary common-sense dis- hard for States west of the Mississippi to get there, but is in the future, to be the order of the day. cernment will realize this fact. For they can send their proxies, and request New England to this reason the continual re-election of fill them out. Thus a Maine or Massachusetts man, who gation of Spiritualism during the present year struck the any one man to occupy the position of never saw Omaha, or San Francisco, can under its proxics convention, but it only lasted a little over an hour. That president of the N. S. A., can not work vote anything upon the West it may choose. The West was long enough to raise about twenty-five hundred dolanything but injury to the cause. It is will be quite as well off if it keeps out of the convention lars. That was good work for the Spiritualists; in a next year, and authorizes New England to run the Na- Methodist church or a Catholic church it would have tional Convention. For one I am in favor of adopting been but little. It was enough, however, to make some that policy; it will save hundreds, yes, thousands of dol- of us begin to think that Spiritualists were going to settle

lars of traveling expenses, and the result will be exactly the same. So far as money matters were concerned the heavy donations came from Washington, Indiana and Nebraska. The convention was, however, all of it very liberal. I think the poor were quite as liberal in proportion to their West contributed according to their means, to help the live work than they have ever done in the past. with us in any sense of the word-it is cause along. Our people are fast learning that the truths

The Pratt offer of a college was read to the convention, and was accepted, and a committee appointed to go and finally into vigorous life by those who see Mr. Pratt and the building he offers for a college. have the best interests of the cause at There the matter was left until after the close of the convention, then the Board of Trustees took the matter up and discussed it at length. The trustees see very clearly "Hellocentric Astrology or Essentials of Astronomy and Solar Mentality, with Tables of Ephemeris from 1830 to if we are to compete with the churches it is to be by sophical religion. putting men and women of talent and education on the

All About the Holy Ghost.

over the pages of BibHcal Literature.

Bible Dictionary, and various other au-

thorities who ought to have enlightened

their readers in regard to this associate

God, but they are as slient as the

Sphinx in regard to him. He is credited

with being in attendance at revival

meetings, and made a brilliant display

otherwise, divided tongues like fire.

"Every nation under heaven," we are

told, was there, and each man heard

what was said in his own native lan-

I promised a short article about our National Conven- and Universalist colleges to get an education; when there tion just closed. I hardly know how to write it; there, they were persuaded to enter the ministry of those deare many good things to say about it; and some things not nominations. Not only is this true, but many of as good so good. I believe it was Oliver Cromwell, who said to Spiritualists as there are in the world are leaving us and going into the more liberal churches. They have become tired of the lack of logic and education among those who call themselves Spiritualist preachers. Our preachthat direction I could find not a few "wrinkles" to paint ers must become teachers—they must leave their audiences wiser than they found them, or they must give place to others. It is the old, old doctrine of the survival of the fittest.

At the opening of the convention, to have heard the multitude talk, one would have thought that Mr. Barrett could never have been elected president of the N. S. A. again. "He was not the medium's friend;" "he had held such a superabundance of presidential timber. Like Arcept the one who should happen to be elected. When the time came to vote the prospective candidates had all dematerialized but one or two who thought it premature to decline to run before they had been invited to be candi-

When the time came for the final vote, the secretary of one to be found who had ever had any opposition to him. I doubt whether there is in the ranks of Spiritualism one who can fill the office of president as well as the man who has filled it so long; and as for the work to be done outside of the convention, Mr. Barrett is wise enough to trust his and wise a board as could be selected.

Mrs. Longley has from the start been a deservedly popbeen heard against her. As for Treasurer Mayer-well, no one ever thinks of any one else taking his place.

The only fight New England did not gain was its fight against George W. Kates going on the Board of Trustees. resentation would allow it, if it chose to claim them, not Brother Kates is an intelligent man, a good business man and his friends will all rejoice that he occupies a place on

The convention was largely attended, and did much as carnest workers as can be found. They are eminently

born, not made. If Mr. and Mrs. Sprague have made any mistake it has been in organizing too many societies. The cause has been injured in New York and elsewhere by organizing will surely be glad if the over thirty societies organized in Association. I am no pessimist, but I greatly doubt them alive. When burning log-heaps, when a boy, I that it would have been had I done my duty by them in

must learn by experience. If I had not been chairman of the committee on resolutions, I would say many good and pointed resolutions

A call was made for a meeting of the various officers of

The epidemic of raising money to be used in the propa down to business; and that the spiritual business was to be done on business principles.

The decision was made to hold the next annual convention of Spiritualists in Boston. At the present writing the most of the delegates have

left Washington. All, so far as I know, have gone home wealth as the rich. Noble men and women East and with a greater determination to do a grand and progress-

As other religious bodies have visited Presidents of the a matter of principle touching the wel- we have come to advocate will not go of their own accord. United States, our government thought it would send a fare of Spiritualism. It seems too bad They require some pushing power behind them. In committee to visit President Roosevelt. President Barthat the N. S. A. should receive an all about two hours the convention- raised about two thou- rett, Brother Mayer and myself were that committee. The President received us very graciously and wished us and our cause well. He mentioned one or two of his friends who were Spiritualists. They happened to be persons with whom Mr. Barrett was acquainted.

The convention is now over; it is hoped that all the guns which were brought to bear against each other in the convention will be uthized in the warfare against suthat the curiosity phase of Spiritualism is at an end; that perstition, and in the building up of a sound and philo-

I have only time to say that the dedication of the

platform. Many young men and women who ought now Mayer Spiritualists' Home was an impressive ceremony.

Moses Hull.

Somebody should place the thinking Those of us who have watched the

antics of several mesmeric subjects. each doing his best to execute the will shy on this distinguished personage in of the master operator, were not far the orthodox Godhead. We have turned Wrong when we associate these two displays of a subtle influence the best of us can but poorly comprehend with each other. If it was the doings of one branch of the godhead in the first case, how much did it fall short of it in the

We have sometimes queried whether it is not possible in the long ago, when hypnotism, and the art of producing of his power on the Pentecostal occa- now, it was mistaken, when exerted by sion, described in the 2d chapter of good men, and for good purposes for Acts, wherein the large collection of the action of Divine power. And is it people from all the world were literally was employed by bad men, for ovil "filled with the Holy Ghost," producing purposes it was mistaken for the do-

If the Devil and the Holy Ghost had their parentage in an influence which baffled scientists to account for the understood, then these myths may be phy of Spiritualism. For sale at this eliminated from the creeds. Drop out office. Price 25 cents,

guage. Onlookers mistook this display at the same time the idea, borrowed from Grecian and Roman mythology, that a Jewish malden ever gave birth to a son sired by the Eternal God, then Infinite Intelligence only remains, with whom another generation may combat if they will. Enough for us of the present era if we can get rid of the other delusions, which have so long tyrannized over the race, and made us slaves

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they utterly fail,

CHAPTER TEN.

Ignorance Plays the Doctor.

comes from somewhere.

It would be foolish to deny that we are daily witness-

The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is ad-

vanced each week, showing the number of Progressive Thickers issued up to date. Keep watch of the number on the tag of your wrapper.

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The hieroglyphic of material shows, Henceforward he would paint the

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

popularity. OTHER BOOKS BY LILIAN WIIIT-

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for his patient. And, as we all know, they sometimes answer his purpose, more or less efficiently, and again

It is certain the patient can only be helped by power. The doctor knows full well that his physical strength

ing cures of human infirmities and diseases not only with, cannot be utilized to help his patient. He does not know out the use of drugs, but often without any skilled treat- that his aura can blend with the aura of the sufferer a ment whatever. Such cures necessarily have a cause, and thousandfold more beneficially than the aura of the drug. every cause is material. Even thought itself is now seen He is ignorant that his aura constitutes a "field" far more to be an expression of intelligence by energetic vibration potent for cure than that of any battery with which sciof substance. Every disease has a cause. Its cure must ence experiments. . also have a cause. With the cause of the disease we are Herein is the secret. Man, as we have seen, is of a size

not now concerned, but we perceive that its cure demands vastly larger than his mortal sense can grasp. Energy is the use of sufficient energy to change the vibrations wielded by intelligence to his utmost bound, and can be, throughout the form of the sufferer from those of sick- when needed, concentrated, more or less effectively, at ness to those of health. The application of energy, by any desired point. There is no line at which the energy directing it into a special channel, is what we call power. must stop from passing in either direction. The aura is This power necessarily has its own head quarters. It but attenuated form. The form is but concentrated aura. It is precisely the same intelligence, energy and substance We have already asserted that there is a store of unused in both alike. Nature has but the threshold manifesta-

energy in every human form, just as there is unused en-ergy in every pound of coal. We now add that just as To the physician's eye his patient lies exhau To the physician's eye his patient lies exhausted and the coal is reduced to ashes without any manifestation to perishing for want of energy, which he terms vital force, mortal sense of its unused energy, so the human form With all the means alluded to he has failed to revitalize may disintegrate without the slightest demonstration of the dying form. At this point we perceive a most imits stored-up energies. But those energies have been portant distinction between the unused energy of the physician and that of the patient. Each wields his own We have all witnessed scenes of unusual excitement power to the extent of his knowledge. Neither can wield when the mortal exhibits strength far beyond the nor- that of the other. And there is no necessity he should. mal. Where does that strength come from? The ma- There is a vast supply of unused energy possessed by both niac, or the sufferer in frenzied delirium, evolves a power the dying man and the doctor. The patient may, all unthat sometimes requires that of several attendants to master and overcome. Since it is energy from the form, exphysician. The doctor may, in his ignorance, by his hibited by the form, we may at once realize that it was a thought of coming death, still further depress that of the flash from the unused reservoir. Herein we have the patient. His smile and his pleasant talk are utterly source of the abnormal power exhibited by the fanatic without effect. Yet it is thought which alone can wield and the enthusiast the world over. By a certain process, the hidden energy. Both need education in the use of ervoir of unutilized energy, and are thus able to exhibit is no time for a pupil to commence his studies. And if portion of a man's individuality. Much less are such a power, in some directions, that is called invariational the commence his studies. which they do not understand, they have tapped this res- their own superabundant energy. The hour of sickness a power, in some directions, that is called inspirational, the sick man know nothing of his own size and his own and counted as proof that Divinity is at work. Ignorant power, the educated physician must perforce work on man is always afraid of the abnormal. In the discovery

without him. We assume that this philosophic doctor understands the nature of aura, and the power of its intelligence and energy. He sees this power unused by his patient. He knows yet further that while form cannot blend with form, yet aura can measurably blend with aura. Let us remember that the intelligence in the aura of the sick If that/temperature be fiercely increased we call it fever; man lacks experience of its own power over form. It remains quiescent because of its ignorance. The doctor who stands by the bedside of his patient may not himself mands an application of power, whether to arrest the tur-sense aura, but his own outreaching personality, his own bulent vibrations that menace destruction, or to supple- intelligence in his own aura is perfectly well aware of it. ment the feebleness that would permit the form to drop That physician now calls upon his own hidden forces. carefully this remarkable exhibition of power of which gence acting within the aura of his patient.

power in those around him, such power being unknown powers in compelling the vibrations of his form to resume possessed of an inexhaustible and omnipotent power. as well as unused. The physician has tried every kind of their normal movements." It is a matter of instruction

there, and in answer, as he supposed, to his prayer, but really because such powers were always part of himself, waiting only to be invoked by an appeal to the inner life.

We must here note that, as such powers inhere to humanity, the physician possesses them as much as any of these lay curers of disease, and can, if he will, supplement them by scientific knowledge and experience uppossessed voice will be silent, and the outer voice will continue to by his rivals. ..

The man who cannot swim calls upon God to help him, and he drowns. If he has acquired the art, he swims ashore without making any appeal to anybody. That is a step physicially gained. He has acquired confidence in his own powers. The sick man who is mentally unable to use his own inner energies for his own cure calls on God and the doctor to save him. If he is cured by either of the twain it will be because cure is suggested to him, which is all God and the doctor can do. If he has pre-viously acquired the use of his own inner energies, even to the most trifling extent, he is encouraged to suggest his own cure, and usually succeeds-but not always. -

The woeful mistake of the ignorant enthusiast is to over-estimate the effect he can produce on other men He ignores the fact that he cannot reach any fellow mortal unless that morfal can outreach to meet him, and blend aura with aura. The great mass of mankind is not yet sufficiently advanced to realize that aura is the larger men and women ready to learn to wield its powers. The life-long sufferer, the victim of a chronic disease, is always more likely to be in touch with his inner life, and is therefore more likely to be most easily "suggested" into the vigorous use of his wasting energies. To such invalids cure often comes as a miraculous evidence of some inner power, which they either call God, or attribute to some healer. They not only loudly proclaim their own cure, but soon gather in enthusiastic flocks, and proceed to build churches and temples to the glory of the power which healed them.

The trained physician looks on somewhat woe-begotten, for he knows full well that cure of disease can never be a matter of chance. He, however, smiles when he listens to the claims of these enthusiasts that the power prophet to enable him to wield it to his own benefit, and apart. That power must come either from within or He does this by mind power, and auto-suggestion. The they can individually and collectively gather from the inwithout, unless it be a mingling of both. So, in order to intelligence within his brain invokes the intelligence ex- ner life will not merely banish disease, but raise the beunderstand the cure of disease, we must study somewhat ternal to his brain, calling upon it to instruct the intelli- liever above the confficient in which disease is possible.

both hot and cold; the colored ray, the magnetic and elec- power, the effort will be unsuccessful. But if, on the exhausted, and a fixed limit reached as before. These direct cause of inharmony has been removed. tric battery have been prescribed; each and all because contrary, he has ever opened communication with his enthusiasts have discovered a tonic, a stimulant, which

they seemed to possess power which he hoped to utilize own Ego; even unconsciously to mortal sense, he can at invigorates a suffering mortal. But it has its rigid limits, once commence the most rational treatment of disease and so their attempted cures are often miserable failures, ever discovered, and one reducible to an exact scientific leaving the poor patient more helpless than before.

When they claim to reduce fractions and the leaving the poor patient more helpless than before. When they claim to reduce fractures; set broken bones, This truth seems 49 have been grasped by many of the and perform surgical operations by this inner power, unlaity; and, in the very front are lay women who found aided by physical science, they are demonstrating their that religious zeal opened to them somewhat of their own lown ignorance of both the extent and the limit of the inner forces. Every worker of miraculous cures, through- power they are wielding. And when some of them go out the ages, has unconsciously wielded this same power, and very much in the same way. He has called upon (lod; that is to lar, he has turned to the invisible, evoking powers the mortal sense could not grasp. Lo! they were world. Let us mark the limit they cannot pass. Here is a

shricking babe. Its nurse is helpless as it lies upon her knee. The healer-one or many-may suggest peace and quietness to his heart's content. Aura may blend with aura, but until the pin is removed, and the cruel wound made by the careless nurse has healed, the inner shriek. Instead of a pin it may be a dislocated joint, or a broken bone; there may be a rupture or an aneurism; or the patient may be convulsed by poison just swallowed. In all such cases mere mental treatment, or any other than physical force, becomes ignorance playing with hu man life, The skilled physician finds his turn has come, and rightly denounces the bigots who prefer to let their patient die rather than to seek his service. In a recent case the writer saw a dear friend suffering

the tortures of the damned from a cruel cancer. She had been a firm believer in so-called Christian Science, and sought the aid of its most experienced healers. Three times a day they invoked the inner power, and she as earnestly sought to help them. But the pain continued, and the disease triumphed. At last humanity demanded that something effective under these conditions be done. An enemy had built his fortress, and hoisted his flag. He was in possession, and could not be driven out by either God or man. Then for humanity's sake let the pain be smothered, and the sufferer allowed to pass peacefully from her-disintegrating form. The physician is at last summoned—the pain is smothered—and presently the spirit gains its freedom from all other possible sufferings at its physical center.

Such was a case where there was a blind groping after more of the power inhering to manhood; just as there is to-day a blind groping after the unused power in every pound of coal. It seems as if the masses can only reach heir own inner energies by the crooked path of religious frenzy; or by worshiping some human leader who prepares a course of very illogical and non-understandable lessons, as a means of personal wealth. But the student who once masters the mighty power of suggestion, finds therein the open door to this power of the inner life; and needs neither the name of God nor the teaching of a to the blessing of others.

When he has grasped the fact of his own aura, and of the consequent dual centers of manifestation of his own They claim to grow strong upon indigestible food; they intelligence, he begins to realize that he is utilizing but a omo did not know he was possessed.
We perceive unused power in the sufferer, and unused this form that he is entitled to use and utilize his utmost at hygiene. They go still further; they fancy they are suggestive force he can clasp hands with the Ego of his own inner life, and wield every power possible to his man-It is as if the world had suddenly discovered how to get hood of to-day. He yet further realizes that educated power he could sense to attain the desired end. He has only. The doctor cannot compel. If the patient has ten per cent more power out of its coal. However start- experience is as important as ever; and even this mighty used the drug both crude and refined; has tested water, been trained to reject and disbelieve that he has any such ling the first results, even that ten per cent would soon be energy is impotent before many a physical ill, or until the

(To be Continued.)

DID JESUS TEACH THE IMMORTALITY OF THE SOUL?

of this great reservoir of energy, embedded in human form, we have the key to many of the mysteries of human

Disease manifests itself by changed vibrations. We

may safely assume that any one whose temperature re-

mains strictly normal has not much the matter with him.

or, on the other hand, by increasing feebleness we know

that energy is escaping unused. In either case cure de-

life, and particularly to the cure of disease.

Homo did not know he was possessed.

By W. H. Lamaster, Indianapolis, Ind.

Whatever may have been Jesus the Nazarene's belief immortality. Neither did he say that man would live which may modify all his bodily functions. again. What he taught, if he indeed taught anything regarding man's future existence, was that he was of the realm outside of his present earthly confines.

body after death may be true, and still any such belief as another sphere of existence. that could be of little or no weight whatever in establishing his belief in the immortality of the soul. There was the righteous. Neither the Jews nineteen centuries ago, a common belief among many of the Jews, even when nor did Jesus understand the words "everlasting" and Jesus lived, of the resurrection of the dead, and it would "eternal" as having any other meaning than a long duranot have been at all surprising if he, himself a Jew, had tion of time. Such phrases as "everlasting hills," "an also become strongly imbued with the doctrine. And everlasting possession," "an everlasting priesthood," yet we have no evidence that any of the Jews in his day "eternal power" and "an eternal inheritance," were combelieved in a life for man forever.

The Jews had a vague notion of a hereafter, and even them without any fixed or definite understanding whatbelieved more or less in the doctrine of future rewards ever. The Apostle Paul in his letter to the Hebrews they came in contact with by reason of commercial re- are used.

cerning their dead, and Jesus himself being a Jew, and ing life as we now understand it. The Greeks, of all the accepting as he did much if not all the Jewish religious ancients, seem to have had a more comprehensive underheaven of bliss for the good and in a hell of torment for dations for many of our modern ideas of it. He denied

In all of Jesus' teachings he never once intimated that of forms and organisms only. And not only did Plato there was to be a separation even after death of body and but also Socrates and Aristotle have some reasonably well life or in the resurrection was the one with both a body for it when apart from the body. What the Christian and a soul. Hence such an idea of a disembodied spirit doctrine is to-day regarding the soul and of its existence was never entertained by him.

ing future life, he at the same time offered no positive Platonic doctrine revived in Christian dogma. evidence whatever of there being one for man. All his The Jews being but a very illiterate and ignorant peoutterances whether to public assemblies or to his disciples ple, and knowing nothing whatever of any kind of philregarding a future state were but in the abstract. When osophy, much less of one concerning the soul, it was not huge wings, and rose, soaring into the sky. upon one occasion it is related that he told his disciples to be expected of them to have any well defined ideas that he was about to go and prepare a place for them, one about it, neither should we suppose Jesus, an unlearned mortal body! The resemblance was seen in remote ages, of them said, "Lord, we know not whither thou art going; man, to have been able as were some others, to have had and great races of mankind founded their religion there.

Thing like a rational conception of what it really was. on, and this early belief is the foundation of Christianity.

down from the courts of heaven and with a desire to point the way to a "house not made with hands, eternal There was nothing in anything Jesus ever said to indiin the heavens," for the souls of men, he would have been cate his belief in the separation at death of the immortal our ancestors entertained for ten thousand generations. able to have told those at least who were his bosom comfrom the mortal. Neither did Christians until years after Our spirits are caged by our environments, at least so it panions all about it. And yet as to where this house was the death of Jesus come to believe in a future existence seems in our despondency, and like the eagle we cease to

dead, either for the just or the unjust, must therefore be eign origin and unknown to any of the first Christians. accepted without any further argument. Theology has The future state of man which Jesus believed in, if any,

Jesus though had no other conception of it than as that witness to his resurrection.

Jesus never taught the doctrine of a life everlasting for mon among the Jews and appear to have been used by

and punishments, but that they believed in a heaven and a hell outside of this earthly sphere, any such ideas were never dreamed of by them. They believed that there ever." Of Canaan we also read that it was given to the were certain places allotted for both the good and the bad Israelites for "an everlasting possession." And even now after death—the one a heaven and the other hades—and in some of the States of our Union deeds are made to for their dead from the Babylonians during the time of relative or conventional terms and may have various their Babylonish captivity, and also from other nations meanings owing to the age or times in which they

Hence it is to be easily seen that neither did Jesus nor This all then being true as to the Jewish belief con- any others of his race believe in the doctrine of everlastits creation and maintained the doctrine of the beginning To his mind what constituted a man either in this defined ideas of the soul and of an everlasting habitation after the death of the body as a distinct entity separate form. - He had been so long confined he had almost for

of them said, "Lord, we know not whither thou art going; and how can we know the way?" His reply was, "I am the way." These words could have had but little or no meaning to the minds of his hearers.

His words also concerning his Father's house and its having "many mansions" were very vague and indefinite. Certainly if Jesus had been indeed an embassador sent certainly if Jesus had been indeed an embassador sent certainly if Jesus had been indeed an embassador sent certainly in the courts of heaven and with a desire to the minds of his hearers.

In fact Jesus was not a man who advanced ment in the cage of fiesh, and should feel like a conqueror when the courts of heaven and with a desire to in the minds of his hearers.

or what its many enticing glories were, he was as silent as for the soul and not that of the body. Hence of the resist and tamely acquiesce in the misfortune of fate.

the tomb.

Too often we cease when the restraint is all of o That Jesus was ignorant of any future place for the apart from the one of the body, was a doctrine of a for-

bad which was foreign to any of his thoughts. higher and a grander sphere of life, and no more.

Jesus being no philosopher, but only a plain preacher Why, it may be well to ask, if Jesus "knew all things," age. Did a dangeon hold the spirit of Galileo? Did not in Israel, it was not to be expected of him that he was godid he not reveal to the world, what if any, was to be the the hemlock free the spirit of Socrates? Did not the

ing to advance any new ideas as to the future state of | character of matr's future life? Why should he have kept | fagot's flames illuminate the spirit of Bruno? In lesser men's souls. Unlike some of the Greeks, he had if any, even his chosen disciples in such darkness as he seems to spheres of action has not the spirits of countless men and but a distorted notion of the soul even as a life-moving have done concerning a future state of existence, if he women triumphed over pathways where their feet were principle. Socrates, contrary to anything Jesus ever indeed knew all about it? Not one of them ever thought bruised by flint and flesh torn by thorns? And these rethought or said, maintained for the soul an independent that Jesus was going to rise from the dead. We read that pined not in their toil, nor excused dereliction of duty by reality and one capable of maintaining its own individual he rose from the grave and appeared to many, but who opposing conditions, but did their best, as they underand sentient existence separate and apart from the body. were they? We have not the testimony of a single eye- stood what their best should be. And while they toiled

spiritual something in man which not only gives him a Might we not also enquire, if Jesus had any very great touching the soul, he had none so far as we know, of its perception of himself, but also that of a living principle desire to establish the doctrine of a future life in the less ambition. We have determined on certain lines of minds of men, why did he not appear after his resurrec- effort, and if we succeed not in these we feel the limita-Jesus knew nothing whatever of what is now regarded tion from the grave-if he did indeed cut loose the bands tions of the conditions which bind us as by opposing desby some as the mortal and the immortal parts of man. of death—in Jerusalem and say to those who had cruci-tiny. Yet may these failures, while showing us our weakearth, earthy, and without the least hope of ever taking To his mind the death of the body was also the death of fied him, "Here I am again alive, I have risen from the ness in one direction, call attention to our strength in his flight either in a bodily or a spiritual form to another the soul. He never imagined that/while one might dis- grave, and will soon ascend to the bosom of my Father others, and become the steps by which we escape the integrate and return at death to dust, the other was to in heaven." But no, if he appeared at all after death it fetters of environment. That Jesus believed in the literal resurrection of the take its flight as a still living and sentient entity to was in the most secret of places and not before the world as the crucified and risen Christ.

Indianapolis, Ind.

THE GAPTIVE EAGLE

A Spiritual Lecturette, by Hudson Tuttle.

An eagle had been captured, confined in a cage and placed on exhibition. For a time he struggled, and with' angry screams smote his wings against the confining bars. With defiant eyes he met the gaze of the curious crowd, and refused the food thrown before him. His keepers were kind, and attentive to all his wants except the one greater than all, his freedom. What were all things else into one or the other were to go their bodies as well as lands to the grantee and "his heirs forever." And so it when the bars kept him from his daring flight over moortheir souls. They no doubt learned of these two abodes is easy to see that eternal, everlasting and forever are but land and mountain; kept him from soaring above the storm clouds and defying the arrows of the lightning; kept him from joining his mate, in the nest in the pine rising out of the crag which caught the light of the morning when night lay in the valley? Was not his cry constantly to break the bars? And as he continued day by day and month by month, he ceased to beat his wings in useless effort, ceased to cry out in angry defiance. His belief and traditions of his time, it may have been that he standing of it than any others. Plato believed in the feathers became ruffled and soiled, his wings drooped and also believed in the resurrection of the dead and in a eternity of matter and seemed to have laid even the foun- the fire which once lit his eyes faded into a pathetic

There came in the passing crowd one who had seen the eagle in the glory of his flight, and was touched by the mute eloquence of his condition. "For shame," he cried, to hold the monarch of birds in bondage," and unfastened the door of the cage. The eagle seeing the opening, cautiously advanced and stepped out on the plat-And while Jesus said nothing to negative an everlast- and apart from the material part of man is but the gotten the use of histfreedom. He slowly drew up his drooping wings, several times he raised himself, and shook out his pinions, Into his dull eyes came a fierce new light, and with a triumphant scream, he extended his

How like the waged eagle is the spirit confined in the

And this feeling comes at times to all. Perhaps it is

Too often we cease when the restraint is all of our fancy, and greater courage would bring us success. Confined the spirit may be, yet it need not wait the coming of pity to break its bars. It is a power unto itself

invented much regarding what Jesus is supposed to have was to be one in this life. It was the ambition of Jesus and superior to its surroundings. It can gather power taught concerning both an abode for the good and the to lift all men up and onto a higher plane of living-to a from adversity, grow strong by resisting the shafts of fate, and rise triumphant from the most crushing bond-

the bars of restraint evanished.

We start out in life with high expectations, and bound-

Our ancestors erred-all religions have erred in their views of the relation of the spirit and body. The latter may be a cage, limiting, holding, fettering, but it is a cage which is, as long as occupied, a part of the spirit. It is the earthly side, the means by which it comes in contact with the physical world, and more, it is the matrix by which it is evolved. When the body is stricken with disease, or worn out

with age, it becomes a burden, and pitying Death breaks the cords which bind thereto the spirit. The body may die, broken into elementary atoms, but the spirit rises from its ruins, an individualization of the forces which

CHRISTIAN RELIGION REDUCED TO VERSE

The God of fJustice, who, when Adam fell, Doomed all his children to an endless hell; Lead us to realize, in thoughts sublime Thy vengeance, throughout never-ending time.

Oh, Mortal, cursed e'en from thy mother's womb, Pray let me warn her of thy impending doom; Imagination cannot picture true, The eternal agony in store for you.

Each grain of sand upon Sahara's plane Counts for a million years of woe and pain, And when these countless sands are run Eternal vengeance will have just begun.

Thy quickening soul more sensitive shall grow, Each pain remain an everlasting woe; Yes, thou shalt welter in a lake of fire, White with heat of God's avenging ire.

He'll laugh at thy complaint and mock thy fear, Thy wail will be but music to his ear, His nostrils shall thy smoke of torment greet As incense, but there'll be no mercy seat.

Mercy for thee? Thou art too late to pray; Depart from me-he will say; Thy shriveled soul shall cower 'neath his wrath Where thorns beset thy never-ending path.

The battlements of heaven above thee frown, Thy sainted mother may be looking down; She'll see thy agony and bless the Lord That he has severed the maternal cord.

The heart-strings which in life had held her boy, Are now relinquished for eternal joy, Her soul with thankfulness will ever thrill, Knowing this is all her maker's will.

Plunged in a gulf of deepest dark despair, The rocks and mountains cannot hide thee there; The worm that dieth not shall haunt thy soul, Thy journey ne'er will end-there'll be no goal.

'And now, poor mortal, e'er thy life hath flown. One remedy is thine and only one; It is that ere you quit this mortal clod. Thou must believe in Christ, that he is God.

-Anonymous.

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

or statements he may make. The editor have a few week nights open for nearallows this freedom of expression, be- by places. Address them at 1744 Nalieving that the cause of truth can be trong street, Philadelphia, Pa. best subserved thereby. Many of the Wm. T. Waugh writes: "A Wanderer sentiments uttered in an article may be in the Spirit Lands has been received. diametrically opposed to his belief, yet I am more than pleased with it. I think suppressed; yet we wish it distinctly every one should read a. You have my that is no reason why they should be understood that our space is inade. thanks for the book." con-appearance of YOUR article.

one side of the paper.

if we have not space to use them.

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

this page must be accompanied by the \$5,000 left them by Byron Boardman. full name and address of the writer. It The Lyceum is small but faithful and I will not do to say that Secretary or Cor- hope to see it grow." into the waste basket.

meet death in this manner.

Mo.: "Kindly put me in correspondence | feet, for hall purposes. with some good mediums for dates in November and February. Good test ent working in Minnesota, and I will mediums preferred. Address me at 801 be glad to receive letters from societies Main street."

South Bend. Ind., Franklin street, care nesota or Iowa, but am open for work of Mrs. P. Clark.

S. L. Rogers writes: "Mr. Dell A. Herrick and Mrs. Nellie Mosier are shaking up the dry bones in the staid old orthodox town of Conneaut, Ohio, on each Sunday afternoon and evening vate residences. Mrs. Whitwell, of St. of October; also giving trumpet seances Paul, was engaged to speak for them each week. Brother H. is a forceful the two last Sundays, and I followed speaker and is doing a good work. Oc- her on October 20. On Tuesday eventober 27, they are going to organize a ing, October 22, I gave a lecture to a society In my long years of experience in matters of a spiritual nature, I want to say that I have never met a medium that could get names (in full) dates, localities and events; in fact, get right down to solid indisputable facts as Nel- friends there are needing a speaker. If lle Mosler can.'

Dr. and Mrs. Fisk, of Keokuk, Iowa, passed through the city on their way home from the N. S. A. They are among the most active and efficient workers in our ranks.

L. writes from Englewood: "The Spiritual Union meetings at Hopkins' Hall, on 63d street, Englewood, are all well attended; there are no less than three meetings each week: The Women's Auxiliary on Thursday afternoons, and the Sunday afternoon conference, and regular discourse in the evening. New faces find their way to these meetings, and never go away disappointed. Steadily there is gain in interest and attendance. At the last Thursday afternoon meeting, the ladies gathered in large numbers to listen to Dr. Juliet H. Severance on 'Health. She answered many difficult questions, and gave a most instructive talk along the lines of radical hygienic reform. At the Sunday conferences, there are liberal and instructive interchanges of views on many topics, while the evening discourses are given by the able speaker, Mr. Will C. Hodge, who is present and active on the platform at all the meetings. His subject for next Sunday will be, "Where Did We Come From, What Are We Doing Here, and Where Are We Going?" This theme,

The Spokane (Wash.) Review says: Jamestown, N. Y. rantry, had a hypnotic experience in a century this town has been the sent of lence of our homes, let the pure aspirations that a Presbyterian college (normals as well caused all kinds of excitement for a short time. He was at first placed under the hypnotic influence by the lady of the team and then brought out of the influence by the male member. After doing their turn the hypnotists started to leave on the evening train for Cheney. Shortly after they left the house Bristow went back under hypnotic influence. As soon as the man's friends discovered this they became frightened and used every imaginable means to awaken him, but without sucsnapped their fingers at him and hammered him upon the eyebalis, but he cided to call into our midst a medium, hall, instead of the former place of scemed to sleep all the more soundly. A hack was dispatched to the depot to was chosen, he giving us at different far from pleasant. Our new home is find the hypnotist, and as the train dates two or three good trumpet se- in the new Masonic Temple, corner happened to be an hour late they sue ances with fine results. This created a Pike and First avenue, and we invite suggestion the subject awoke and desire for some public work and money all Spiritualists, especially speakers, such a thing happen. The only way I making clear the claims of Modern | George Friend writes from Toledo, can explain it is that it was a case of Spiritualism. Such a plea for good liv- Ohio: "The Independent Association of cross-hypnosis. The subject was put ing and good doing was never heard spiritualists hold its meetings in Memto sleep at my wife's suggestion and I before in this place. She was assisted orial Building every Sunday, afternoon nwoke him. There was no real danger, in song by Mrs. D. A. Herrick, Mrs. M. and evening. The association has as however, as he would have come out of the hypnotic state in the morning at his usual awakening hour. Mr. Bristian few words thanked the audience for Mrs. L. F. Prior, of Cleveland, Ohio, their order and interest, and made wide tow said: 'After being brought out of their order and interest, and made wide who is speaking to well-filled houses. the hypnotic influence the first time I open the way to put upon the rostrum | Her dissertations are entertaining and great work of a master mind, and one instructive, and Sunday evening, Octo- whom Spiritualists should delight to down in a chair dozed off."

locate in the West.

was a wealthy capitalist.

CONTRIBUTORS.-Each contributor | G. W. Kates and wife will serve in

quate to publish everything that comes | Lyman C. Howe writes from Norto hand, however much we might desire wich, Ct.: "I find much in this city to to do so. That must account for the make me glad I am here. Mr. and Mrs. Spaulding, with whom I stop, are rep-WRITH PLAINLY .- We would like resentative Spiritualists. He a busy land, fluancier; Mrs. Wm. Hilbert, to impress upon the minds of our corre- man, with the Adams Express Comspondents that The Progressive Thinker pany; she a busy woman in many is set up on a Linotype machine that ways; a medium, giving frequent sitmust make speed equal to about four tings, with apparently fine success, a Warne and Secretary Johnson, the nocent people for the perpetration of having cost over thirty thousand dolcompositors. That means rapid work, psychometrist of extraordinary qualiformer delivering the charge to and the criminal acts. In order to convince his lars. and it is essential that all copy, to in- ties, and a speaker as well, and has ac- latter bestowing the appropriate doubting friend Dr. Vall, having nosure insertion in the paper, all other re- ceptably filled various engagements, badges upon each official. At their ticed the nervous disposition of a girl quirements being favorable, should be served at funerals, and comforted the written plainty with ink on white sorrowing. Besides all of this she cares society, presented Bro. Schwann, retir- put her in a trance and cause her to itualist teachers, mediums and other paper, or with a typewriter, and only on for the household, looks after the sick, ing president, with a handsome sun- follow them without speaking to her. cheers the desolate, and conducts the flower badge. Then followed messages | The experiment succeeded. He fas-ITEMS.—Bear in mind that items for lyceum. Sundays, besides being vice- by Mrs. Dr. Warne and Miss Johnson. the General Survey will all cases be president of the Union and acting as After words of dismissal by Mrs. Hilgenerally have to be abridged more or lest Lake, Ill., (your neighbor), and her | with all present a sense of interest, less; otherwise many items would be husband, a musical educator, has just profit and pleasure. Mrs. Hilbert di-Item is cut down to ten lines, and ten mother proud and happy. What is more one at Janesville, Wis." lines to two lines, as occasion may re- inspiring than a human baby? Some quire. Every item sent to us for publi- women will vote against me, I know, cation, should contain the full name and land give the premium to a dog; but I eddress of the writer. We desire to think such women must belong to the know the source of every item that ap dog kingdom. Perhaps they will be pears. This rule will be strictly ad pupples in their next incarnation! have as yet no further calls for work in Keep copies of your poems sent to New England, and am free to engage this office, for they will not be returned for December and later. The work of this society will go on, though its president and treasurer have both changed worlds since my arrival here, October 5. The Spiritualist Union owns a nice church (called Spiritual Academy), is Take due notice, that all items for out of debt, and has the interest of

giving the full name and address of the Bluff's, Iown: "At the Spiritualist meetwriter. The items of those who do not ing here Sunday afternoon, about fifty | held every Sunday in Kenwood Hall, comply with this request will be cast persons were present, including a number of mediums. Precious communica-Asa Cockran, a Louisville & Nash- tions from the unseen land were ob- toyable box social was held, and later ville brakeman, fell from a moving tained. A dozen or more of the attendtrain at Howell, Ind., and was killed in- ants were from Omaha. These meetstantly. His wife dreamed a few ings are held each Sunday afternoon nights ago that her husband would and Thursday evening, at Twentieth street and Avenue B. A citizen there T. G. Sorter writes from St. Joseph, offers to donate a town lot 25 by 100

W. E. Bonney writes: "I am at presor individuals who may desire a Henry H. Warner's address will be speaker. I prefer engagements in Minelsewhere, if my services are needed. I spoke last Sunday at a meeting of the Progressive Spiritualists' Society of Minneapolis, a newly organized soclety, which at present meets in prigood audience in the Socialist Hall, 125 Nicolet avenue; subject 'The Sins of Society.' I am engaged to speak at Princeton, Minn., next Sunday, and would like to go to Fergus Falls, as the other points in that vicinity can make dates for me it will reduce the railroad expenses, and make it an object for me to go there. Please address me at once at Princeton, Minn."

Prof. and Mrs. E. C. Getsinger lately arrived in Chicago from an extensive trip in the Orient. The Professor has | throughout the state, so that I may ara world-wide reputation, his theories of creation having excited great interest among thinking minds. He left Chi- We also expect to have two other miscago last Thursday for New York.

following: "Recently there is said to lies will be provided with a speaker have been a great increase in the num- the most of the time. Our object is to ber of mediums in this city. A number | organize new societies and stimulate of these are pronounced by believers in the old. Will the secretaries of the the tenets of Spiritualism as frauds of | chartered societies please send me their the most barefaced order. It is stated | address as you have elected new offithat a determined effort will be made | cers since last report. Address me at to drive the impostors out of town. A | 123 Indiana avenue, Toledo, Ohio." member of the church called at the office of License Inspector Remelius this | Spiritual Society, of Elwood, Ind., commorning for the purpose of ascertain- menced its fall work in September, ing if the newcomers could not be com- holding services every Sunday evening pelled to pay license as fortune tellers, in the old Council Chambers. The but as the inspector happened to be out he was compelled to go away unsatis-

E. W. Sprague and wife have been since the opening, and shall remain re-engaged by the N. S. A., and will some time with the society. October work in the missionary field another 24 I lecture at Economy, and on the year. They wish to hear from parties | 25th, at Williamsburg, Ind. The interwishing to organize Spiritualist socie- est in Spiritualism still continues, nothe said, was suggested by Warren ties in Indiana, Ohio, and other states withstanding all reports to the contraof the Union. Address Rochester, Ind. Irv. The people want truth, and I find Home address, 618 Newland avenue, that wherever it is given, and the re-

"George A. Bristow, a soldier belong- Correspondent writes from Hudson, ing to G Company, Twenty-eighth In- Ohio: "For nearly three-quarters of a Let the good work go on, and in the sicall it a preacher factory), the influ- may be as a beacon light to the weary ences of which have been adverse to liberal thought, and this; laboring hand in glove with the hirelings in pulpit work, has so hardened the perceptions of the general populace, that instead of it being a community of free thought, derson street, Elwood, Ind. I shall be it has become largely one of freedom from thought. But in nature's plans progression seems to be the order, and even old Hudson can not hide herself, and now her turn has come to experi- | tle, Wash .: "The Seattle Spiritualist Asence a change. A little band of liberal sociation had a very pleasant surprise cess. They threw water in his face, thinkers were drawn together, and af- last Sunday in being invited to assemter careful consideration it was de- ble in a new, spacious and beautiful and D. A. Herrick, of Alliance, Ohio, meeting, which was in many respects was promptly raised and the services | mediums and public workers visiting seemed to be none the worse for his ex- of Mrs. Marion Carpenter, of Detroit, Seattle to meet with us there Sunday perience. 'I have been in this business Mich., secured. Oct, 22, she gave us afternoon and evenings. We have livefor six years, said the hypnotist, and one of her deep and exhaustive lec- ly meetings and the present outlook is this is the first time I have ever had tures, laying bare the old fallacies and very encouraging to the society."

spiring benediction." The Belvidere Seminary, at Belvi- The Prentice Mulford club, an organ- er of Suggestion,' in which she voiced ture's finer forces are here gathered dere, N. J., has censed to exist as an ization of students in the mystic sci- the sentiments of an Oriental guide, and made amenable to the well-being of educational institution. Too bad it ences, has engaged permanent quarters | We are pleased to note the interest could not be sustained. Dr. Clark will in the Auditorium, room 24, Wabash | which is being manifested in these | scientists, general readers and students avenue entrance. Meetings are, held meetings by the cultured young men of occult forces will find instruction of building." By E. D. Babbitt, M. D., William Vickery died in his flour mill every Saturday night, at 8 o'clock. The and women, as well as the older people, at Fort Branch, Ind. Twice during the object of the club is the study of the and also professional and business peolatter part of September, and that the dred works. Every week-day, from mind, very evident that our cause is For sale at this office, Price, postpaid, portant volumes on Health, Social Sci-

ollected, and it is the purpose to keep ary members of the Culcago club.

Psychical Research Society, held under the auspices of the Order of Eden, (incorporated as a religious body, in-Shiengo, Ill., May 25, 1900). Every Sunday at 2:30 and 7:30 p. m., at Lakeana avenue. President, Dr. L. H. nue. This society is devoted to culture. mental and physical unfoldment in all advanced questions of the hour.

gathered at the corner of Burling | vicinity." street and North avenue, Chicago, on the evening of October 23, to witness the installation of the Progressive Spir- | dieted upon the peculiar charge of mesitual Society's new officers: Alfred Cur- merizing a Miss Thorne, an Australian tis, president; Richard Schwann, vice- girl, who was sitting opposite him in an president; Wm. Hilbert, secretary; Wm. Schwandt, treasurer; Fred Gorchaplain. The ceremonies were under riding in the omnibus with another the conduct of the Illinois State Asso- | physician, their conversation turned to ciation, represented by President hypnotism as a means of controlling inconclusion, Dr. Warne, on behalf of the opposite him, wagered that he would

L. de Forrest Writes: "The Band of Harmony euchre party is held at its rooms, 608 Handel Hall Building, corner Wabash and Randolph street, Thursday evening, October 31, at o'clock. A fine supper will be furnished by the ladies, for which will be charged the sum of 25 cents. This includes the score card for the game. Six prizes have been donated. All are invited." H. Green writes: "Last Monday even-

ing a number of people met by invitation at the home of Mr. H. F. Coates, 233 Thirty-second street, at which time a society was perfected to be known as the 'Spiritualistic Social Circle.' It God was lucky to take a rest after the proposes to give a number of pleasant six day's creation, for it looks as entertainments during the winter, the though he has had no time to rest after east rooms on the second floor, and one respondent writes so and so, without J. M. Holaday writes from Council proceeds of which are to benefit the he made mankind, for they have kept room on the third floor, as a home, church organization, services being him on a jump ever since in spite of his | should we desire it, during our lives. | on Cottage Grove avenue. After business matters were settled, a very enall left feeling they had passed the evening profitably and pleasantly."

prised that in the Editorial pages of than that I believe that, The Progressive Thinker that the candidates for the presidency of the N. S. A. were all men-no woman even suggested. It can't be lack of voice, for we have plenty of women whose voices carry sound much farther than the male voice. We have plenty of just as the same time I am of the opinion that now it is time to give woman her located, capable, just, and as Frances Willard used to say, 'Sweet and patient,' a good, wholesome, liberal-minded woman.'

Mrs. Carrie Firth Curran writes: Having been appointed missionary for the Ohio State Spiritualist Association, I wish to hear from every Spiritualist range a circuit to reach as many as possible, and save traveling expenses. sionaries in our field and wish to have The St. Joseph (Mich.) News has the circuit so formed that the local socie-

Emma M. Nutt-Moore writes: "The meetings are very well attended; many times there being standing-room only. I have been the speaker and medium turn of our loved ones demonstrated, we have no trouble in making converts. tarevelers along life's highway. Let it be prayer, thought, desire, I care not. only that we may become as living examples of the glorious truth we represent. My address is 324 1/2 South Anpleased to hear from any society wishing the services of a speaker and me-

dium." Mrs. H. A. Stockey writes from Seat-

felt sick at the stomach and sitting sire. Mrs. Carpenter closed with an in- ber 20, she spake to a large and appre- honor. The result of years of deep clative audience on 'Mind and the Pow- | thought and patient research into Na-

ism and the bigher philosophy of life. the room open constantly. Success circles also are held at the homes of the members. Auxiliary clubs throughout when I say that since the organizathe country are being formed, and the | tion, December 21, 1800, the average reofficers of such clubs are made honor | ceipts have been over one hundred dol lars per month, or about one thousand dollars per year, or season of nine months. The expenditures have been nearly as great as that of the receipts, as there is less themone lundred dollars in the treasury at this writing. It side Hall, corner 31st street and Indi- can be readily seen that this association has acted in no way selfishly, as it is alone responsible for any assertions Philadelphia during November and will Freedman, the Australian psychic has spared no pains in bringing before healer. Residence, 3036 Indiana ave- the people the most available talent, good speakers and mediums at all times, and I wish to say right here that this is a privilege which has heretofore Reporter writes: "A fine audience been denied the people of Toledo and

> The Chicago Chronicle says: "Dr. Vail, of Paris, France, has been inomnibus. The defendant admits his guilt, but pleads scientific interest as his excuse. He says that while he was tened his eyes upon Miss Thorne and she soon gave evidence of being under A. all of this real estate, and give it a followed by the girl, who dogged their own use, on the following terms: mediately. It was then that Dr. Vall it wise to make. roused her from the trance, explained \(\frac{1}{2}\). The Association is to raise, as an went home dazed and afterward was very ill. She told her brother what court has postponed giving judgment in

A Crocker writes: "I think the Bible trying to put the task in his son's" hands."

more than glange at my last paper, this offer will be accepted by the which I see is the 'praying' issue. I am Mrs. Geo. Pooler writes: "I was sur- very glad I have nothing to say further

> Prayer is the burden of a sigh, The falling of a tear, The upward glancing of the eye. When none but God'is near."

More than than, I have a knowledge of a power, or I may say an ability, to good speakers among the women as control the very elements thereby. men, and women are generally better, Now I do not say this boastfully, but scholars and readers, and surely they greatfully, for the good accomplished are just as spiritual. We find six wo- for others' benefit. It was not for self, Second Excursion to Florida. men to one man who are Spiritualists, but for others' good, yet none but God in all our meetings. If the number of was near, or if there were, his ministeryears one has been in the work should ing angels to do his bidding. I thank have precedence, then Mrs. Cora L. V. him for it. I am glad I believe in an my elder brother Jesus. Had our Spir- ers, yellow, white and purple. turn about is fair play. A man has itualist societies here prayed more and been president for eight terms, and quarreled less we would to day have a its winter appearance. Lots are being chance. Let it be some one centrally vacant halls, and only chaff for the er's return. memory to feed upon.' Mrs. Georgia Gladys Cooley is still lecturing at Milwaukee, Wis., where paired it, will be here early in Novem-

she is doing, as usual, a most excellent

Henry Smith, who was until a few days ago a teamster for the Wanskuck mills, Providence, R. I., now wears a sllk hat and gloves and has purchased two spans of horses, trotter and carriages, and a lot of land on which he says he will erect two houses and a barn. Smith says that forty years ago his father, a gold miner, died, leaving money on deposit at Hartname. Later his mother died and transferred her share to him. His uncle and aunt bequeathed him money. All this wealth was in the Hartford National Bank, and a few weeks ago a clairvoyant urged him to look up his wealth, telling him that it was greater than he could spend. Smith says that he went to Hartford, established his identity and proved his right to the money, although the state of Connecticut had claimed it. A settlement has been made on the basis that he was to have \$3,000,587, of which \$50,000 will be deposited to his eredit in the United Na-

Paul Douglas writes from Kentucky: "I have been a subscriber to your valuable paper about five or six years. I cannot do without it. It is a great help to me. I am a divine healer and clairvoyant. I have been very successful. I expect to continue in the good

tional Bank of this city next Tuesday

work as long as I live." Some of the colored residents of Alto Pass, Ill., are frightened, for they believe it is haunted by ghosts. Some of them have moved away. Harry Smith tells of meeting a ghost while riding in the country near town. It first appeared to him near an old graveyard, and, after gliding along ahead of him for about a mile, it disappeared. Others tell of similar experiences near the graveyard. The colored inhabitants of what is known as the drainage district were until recently terrorized by a demented colored youth, who would stealthily enter the sleeping-rooms of women and children at night. Until a short time ago he niways eluded his pursuers, some of whom began to think bim a supernatural being.

Mrs. Alice Genting writes: "I will be at Frankfort, Ind., until the first of November. After that flate I can make arrangements with the people of Milwaukee, also Waukegan, as well as our good Chicago friends, for work, both private and public. L'will answer personally each letter after that date. Address me after November 1, at 6311 by addressing me (enclosing 4 cents in

Parnell avenue, Chicago, Ill." A. M. G. Wheeler holds meetings regularly every Sunday in the K. P. Hall. Masonic Temple, St. Louis, Mo.

"Principles of Light and Color." By E. D. Babbitt, M. D., LL, D. A truly humanity. Medical wen especially, and end would come in the mill. Vickory 12:30 to 1 o'clock, meetings are held for commending itself to a people who in \$5. It is a wonderful work and you ence, Religion, etc. Price, cloth, 75 obstacles around the civilized globe. copy at once. J. R. FRANCIS. concentration work. A library is being former years entirely ignored Spiritual- will be delighted with it.

Morris Pratt and His Wife, Zulema Pratt, to the National Association of Spiritualists.

Dear Friends: Whether we are or are not able to be with you in your annual meeting in Washington, Ocober 15, 16, 17 and 18, 1901, we have determined to submit to you, by the kindness of Moses Hull and Mrs. Clara

L. Stewart, a proposition. We are both veterans in the cause of Spiritualism; we love Spiritualism and its truths more than we love anything else in the world; and we wish our life accumulations to go to assist it in its

We own in Whitewater, Wis., a brick block containing two large halls and numerous smaller rooms. One of these halls is well seated, and contains a fine organ and other such furniture as needed to adapt it for congregations; the other contains three hundred chairs and some other furniture; the whole

This property we wish to have consecrated and devoted to the cause of Spiritualism. We want to see the Spirworkers educated especially for their

We now propose to deed to the N. S.

adjusted to the space we have to occu- chairman at meetings. Besides, her bert, the young people engaged in an mesmeric influence. The physicians bill of sale of the most of the furniture, by, and in order to do that they will daughter Ruth, whose home is at For- informal dance, and the evening left then stopped the omnibus and alighted, feserving what we may wish for our steps a few paces behind. At Dr. Vail's | 1. The N. S. A. is to use this propcrowded out. Sometimes a thirty-line the nicest baby girl that ever made a vides her time between this society and office, in the presence of several physi- erty for educational purposes, along the clans, experiments were conducted lines of Moses Hull and A. J. Weaver's which proved his contention. For ex- Spiritualists' Training School; with ample, when he ordered her, to go stab such alterations in systems of teaching a fruit vender across the street, Miss and curriculum as Moses Hull, A. J. Thorne seized a knife and started im- Weaver and other educators may think

> everything, apologized and even of endowment fund, ten thousand dollars. tered to pay any demand. Miss Thorne | After this amount of endowment has been subscribed we propose to increase the endowment to the extent of our had happened and he, after thrashing ability. This endowment fund to rethe doctor, sued for damages. The main intact, only the interest to be used in paying the expense of the school, and in educating poor but honest young men and women for public

> We reserve the use of the two south-Wishing to see the Spiritualist Training School immediately brought to this Mrs. H. Parker writes from Summer- building and become a chartered colland. Call: "I have not yet had time to lege, we sincerely and earnestly hope

Whether this is accepted or not please give us an immediate answer; as, if this is not accepted, we shall make offers to other parties. Respectfully submitted, in the love of the cause. *

Whitewater, Wis., Sept. 23, 1901.

A friend at Lake Helen writes: Those of our northern friends who only see Florida in her winter garb know noth-Richmond would certainly have a 'Infinite Being,' whom we mortals call ing of the beauty of her fall dress, chance to compete with any of them. God. It has many times been said of when the pine woods are beautiful I have heard all of the candidates men- me that even the elements are subject with the waving wild oats, the perfecttloned speak, and like them all, but at unto me; and why not? They were to ed Golden Rod, and many other flow-

The camp ground is fast putting on better showing for the Master than two | cleaned up in anticipation of their own-Mrs. Francis, who bought the Concannon cottage and thoroughly re-

> Mrs. Philbrook, a summer and winter esident of the camp, expects her friend, Mrs. Still, the last of October. Mrs. Huff, Mrs. Northup, Mrs. Sage, Mrs. Thompson and others from Lily Dale, N. Y., are coming early in November. Mrs.: Thompson and lady friend will take rooms in the Buding-

ton cottage. Mr. Lee Morse and wife are to manage the cooking and dining department ford, Conn., placing it in Henry's of the Hotel, and Mrs. Huff the dormi-

Mr. and Mrs. Hatch, from Indiana, will bring with them a sister of Mrs. Hatch, and Mrs. Van Lleu. President E. W. Bond and wife, of Willoughby, Ohio, intend to come to Florida about December 1. Mrs. Frank Bond is very ill at her

home in DeLand. Miss Lillan Marsh, of Oak Hill, has taken a position in the jewelry store of Mr. Foley, Atlanta, Ga. Mrs. E. A. Marsh, of Oak Hill, has

recovered from her late illness and with her husband may attend the camp this winter. The camp store will probably be un-

der the charge of Ryland & Blane, of DeLand. Mrs. Northup has sold her cottage to

Mrs. Carrie Twing. harvesting his grape crop (40 acres), simple and unvarnished with any inflammable debut will be at Lake Helen in time to attend to his numerous clerical duties. It is expected that two cottages will be built on the hill near the Woodworth cottage.

The Spencer cottage will be altered and fitted up for a boarding house, presided over by Mrs. Spencer. All northern friends should remem-

ber the bazaar and bring articles for it. Mr. Butler, of Brecksville, Ohio, expects to bring quite a delegation to Lake Helen from his locality. All letters of inquiry about the camp at Lake Helen, should be addressed to the corresponding secretary, Mrs. J. D.

Palmer, Willoughby, Ohio. Geo. W. Webster has built an extensive addition to his fine hotel, near the camp grounds.

Those who go by rail from the Mid-

dle West, should write W. C. Rinearson, of the Queen & Crescent route, Cincinnati, Ohio (he is general passenger agent), for tourist rates. The second excursion by water to

Lake Helen and Florida will leave New York City, on Nov. 15. Those who wish to Join the excursion can obtain full information and special low rates stamps for postage on folders, etc.) H. A. BUDINGTON. 01 Sherman street, Springfield, Mass.

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The Hon. Daniel K. Tenney, the author of these books, has been for many years the leading law-yer in one of the most distinguished law firms in Chicago, and there is not a more able writer in the

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at this office. "THE DREAM CHILD,"

is!" says he, wiping his epistolical mouth wid the cuff

of his coat. Paper, 25cts.; cloth, 50 cents. For sale

A Fascinating Romance of Two Worlds. By Florence Buntley. Price, cloth, 75 cents. Books like "The Dream Child" spur humanity on to make more and more demands of this nature, and will open up new heights and depths of spiritual knowledge.—Elia Wheeler Wilcox. Will, I believe, take its place be-side Bulwer's "Zanoni" and the "Seraphita" of Secretary Twing is in the midst of Balzac. -Dally Capital, Topeka, Kansas. Although scriptions, enthralls the mind to the exclusion of

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Capt. D. B. Edwards, Orient, N. Y., writes: "I and communications (by the Psychograph) from many other triends, even from old settlers whose grave-tongs are moss-grown in the old yard. They have ctones are moss grown in the old yard. They have been highly satisfactory, and proved to me that Spiritualism is indeed frue, and the communications have given my heart the greatest comfort in the severest loss I have had of son, daughter, and their mother." name familiar to those interested in psychic matters, writes as follows: "I am much pleased with the Psychograph. It is very simple in principle and construc-tion, and I am sure must be far more sensitive to spirual power than the one now in use. I believe it will Security packed, and sent postage paid from

the mes Macturer, for \$1.00. Address: HUDSON TUTTLE, Berlin Heighta, Chio.

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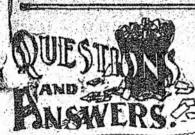
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By A. LEAH UNDERHILL,

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portraits of the celebrated Fox Family, will receive a copy, post paid, at the a full page engraving of the old house GREATLY REDUCED PRICE OF \$1. the fall and winter in The Progressive at Hydesville, which to this day, by Note.—By failure in 1885 to complete the act of its wealthy and respected contract with the author, a large porowner, Artemas Hyde, Esq., bears the tion of the edition was left unbound, inscription. "Here Spiritualism Origi- and so remained for a number of years. when they were rescued and bound at A complete history of the initiation of additional cost, hence this valuable the movement known as Modern Spirit- contribution to the cause of Spiritualualism, from the epochal period which ism was not properly presented to the great value and interest. A large, four- L.L. D. A most excellent and very val- dates from March 31, 1848. Since that Spiritualistic public, and a host of inpound book, strongly bound, and con- uable work, by the Dean of the College day, starting from a small country vil- vestigators have not had the opportumonth he dreamed he would die the writings of Prentice Mulford and kin- ple of the community which is, to my taining beautiful litustrative plates, of Fine Forces, and Author of other im- lage in western New York, Spiritualism nity of securing a copy until the preshas made its way against tremendous ent time. Do not fail to send for a 40 Loomis Street, Chicago, Ill.



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NOTE .- The Questions and Answers the most condensed form, and often friends. The persistency of this spirit sertive, which of all things is to be dep- advocate the theories of "sub-conscious recated. Correspondents often weary self," "thought transference," and all with waiting for the appearance of and every other explanation, and not their questions and write letters of in-quiry. The supply of matter is always several weeks ahead of the space given and hence there is unavoidable delay lation than that an intelligent, inde-pendent spirit, did actually come into the consciousness of the child? Admit-

nonymous letters. Full name and adminate exceptions, invent new theories dress must be given, or the lotters will for conflicting phenomena constantly not be read. If the request be made, arising, and go on pettifogging, contrattle name will not be published. The dicting heralded solutions of one class become excessively large, especially letever information I am able, the ordi- ciple. pary courtesy of correspondents is ex-pected. HUDSON TUTTI.D.

Nora Batchelor: Q. In an article retrue, does it prove that these eminent persons were present, or cannot disembodied spirits manufacture dummies, which may be photographed? Is it frue that "spirit pictures" of living persons have appeared on the plate?

A. If we admit the statement to be

true, this correspondent has followed her questions with the admirable explanation that it is the work of deceiving spirits who manufacture appearances which give back their reflections to the plate in the camera. It is the only admissible explanation, for it is not for a to be entertained, that all these notable characters would come to death. This is self-evident without the coming of Christ, in the form of the pictures usually assigned to him, and

While the possibility of such photographs being taken is not disputed, the ease with which "spirit effects," may be produced, calls for the most careful be as reprehensible, as criminal, as to observation, and as demonstrative evi- withhold from the sick the means of brought forward in proof. Until the edies, to extort large tees, to promise facts are more carefully observed and cures by the nature of things impossi-

orize or explain.

There is Just as much probability of a medical school spirit of Queen Victoria visiting a fiedium in a western city and "having her picture taken," as there would have been of her leaving her throne when in this life and crossing the ocean for that purpose. Undoubtedly with all these "great personages," had they been called for, would have appeared Jack of the bean stalk. Lond made his gourd, Old Mother Hubbard and her

and surround with test conditions. The plates are so highly sensitive that the detected until the picture is developed, subject. may give wonderful results. And by skillful manipulation pictures may be ed world much needless time, money taken over others giving that transparwhile not denying the possibility of digest and assimilate the fact that im-"spirit photography," the phenomena aginary, unverifiable hypotheses are a must be studied far more carefully very unsubstantial foundation for the-

night time I found myself at the bot- mind, the searcher for knowledge will tom of the garden in my nightgown, find slight satisfaction in reading such scratching at a little heap of earth, and books. and, suddenly looking up, I found be can view these onslaughts complacent-

urally related it to my mother, who re-peated it to her friends. These friends, who were of a superstitious nature, tried to induce my father to buy the plot of ground in question, but he it is with pleasure we announce that would not listen to such an absurdity, now our Fall and Winter Campaign is as he was an unbeliever in Spiritual-dsm. Well, some years later the land-lord had occasion to build a lodge at ers in the great Spiritual and Agnostic the bottom of the garden, and while debate between, "Our Moses" and W. F. digging for the foundation a large sum Jamleson. If you can't spare a dollar, of money in copper, silver and gold send in 25 cents for thirteen weeks.

but any knowledge of the place or of Subscribe now.

the bistory of the owners of the said ground, should have such a dream, which turned out true?" A. That a journal of the standing of

the Spectator should publish with tacit endorsement such an article shows the wonderful advancement made by secu lar journalism withlu the pust few ears. Some persons who are not sensitive to spirit impressions while in the waking state, become exceedingly so in what passes for partial sleep.

It is not real sleep, but a condition imposed by the negative influences of the night, and the passivity of the mind, when falling into slumber. Imposed by the real of the passivity of the mind, when falling into slumber.

pressions received at such times are called dreams, and are among the most valuable of psychic manifestations. It pave called forth such a host of re-spondents, that to give all equal hear-ing compels the answers to be made in clearness is perhaps sacrificed to this shows how carnestly it wished to have forced brevity. Proofs have to be omitities information heeded.

ted, and the style becomes thereby as- We commend this fact to those who the consciousness of the child? Admitting this, we have a solution of all psy-NOTICE .- No attention will be given chie phenomena, and do not have to correspondence of this department has of manifestations, with that of another, All psychle phenomena may not be ters of inquiry requesting private au- interpreted by the agency of spiritual swers, and wille I freely give what beings, but here is the unitizing prin-

Hay Fever. Its Cure:-Since the answer as to the cause of hay fever and its cure appeared, three letters have Nora Batchelor: Q. In an article re-tently published, the writer claims to have secured spirit pictures of numer-ous great personages of both the old and now world kings of warms of sections, in which the writers claim to have a formula which will surely cure not only this disease, but all forms of and new world, kings, queens, emper throat and lung trouble, not excepting ors, etc., and even of Christ. If this is consumption. Two of these are to be inhaled with heated air, the other has a patent inhaler. One is a secret com-pound of bassams. All three discover-ers want tunds to place their remark-able remedies before the public. They promise fortunes to those who will assist them. To all these we reply: You believe

slucerely that your remedy will cure the horrible suffering of hay fever, give rhythmic breath to the asthmatic, and heal the lungs of the consumptive; yet knowing this, you will not relieve their distress unless assured of being paid! A few paltry dollars are of greater consideration to you than human welfare." the beck and whim of persons unknown if you have such a remedy and withto them, and this often directly after hold it for any cause, thus allowing all this puin and suffering you could so readily prevent, you are criminal, and means should be taken of bringing you which are known to have been copied to justice. You have no right to traffic after the Greek Apollo, for there were in the sufferings of others. You ought no pictures preserved of Christ, and all representations of him are ideal.

Observe that I can all the secret to the world, that all may be Observe that I say: "If we admit the benefited." If you were asked for food statement, as true," and this is equally by those on the verge of starvation, applicable to all "spirit" photography. and having plenty, you refused to give it unless largely recompensed, you would be held responsible for their agony and deaths, and yet it would not dence, destroys most of the narratives their restoration. To have secret rem to extort large fees, to promise recorded, it is useless to attempt to the ble, is quacker, and marks the quack orize or explain. whether an ignoramus, or a graduate of

BOOK REVIEW.

Fact and Fancy in Spiritualism. The-sophy and Psychical Research. By G. I. Hubbell. The Robert Clarke Co.,

To do justice to the actual merits of dog, the Genil of the lamp, fairles and this volume would require but few hobgoblins. words and scant space. The redoubt-It is claimed that photographs of able Sancho Panza's onslaught on the it is claimed that photographs of "ilving persons" not present have been taken, but until this is demonstrated explanation is uncalled for. The same criticism applies, as to all "spirit photography." Such manifestations are among the most difficult to investigate, whole volume consists of a rehash of Hudson's theories, etc., of no value as an original presentation of views and slightest exposure, such as cannot be facts pertaining to a most important

It would be well, and save an afflictthan they have been, to be convincing orles. Basing theories upon unproved and unverifiable assumptions, is far away from building upon a basis of "Psychic Student," Buffalo, N. Y.: I solid fact. And that sort of thing is send you the following, clipped from what spoils the labored efforts of all send you the following, clipped from what spoils the labourers with an appear-the Spectator, asking if there is any this class of writers. With an appear-theory which can satisfactorly explain ance of great productiv, they exploit gin:

When quite young—I was only 7 problem"—when they have merely years old then—I lived with my parents dodged it and buried themselves in a mass of verbiage.

Unless interested in a psychological right them.

fore me and watching me the sister of the landlord of the villa, an old, haggard woman.

"Having dreamed this so often, I naturally related it to my mother, who repeated it to my mother, who repeated it to be release.

ANNOUNCEMENT.

olns was discovered.
"How is it that a mere boy of 7, with read during the long winter evenings.

"How Shall I Become a Medium," Fully Answered

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COINCIDENTS.

Chapman,

For many years Sanford A. Chapman and his wife, Julia Adelaide Chapman, have been conspicuously identified with the working Spiritualists of the state, and at Norwich, Ct., in particular. Rarely do we find their equals in carnest practical devotion to the cause, in its educational interests, and the sustainment of public meetings. Last March, about the 20th, on a Wednesday, Mrs. Chapman's mother. passed on to the superior world. When I arrived in Norwich for the first time, and appeared before the Spiritual Union, Sunday, Oct. 6, Mr. Chapman greeted me with a heartiness that was an inspiration. He introduced me for the first time to a Norwich audlence. His face glowed with enthuslasm and his voice was full of the spirit that animated his soul. He was president of the Union, and did all the work of a janitor, free, sang for meetings, and kept "the lower lights burning," by his example and speech. In active business in a prominent firm, he found time for spiritual work when his secularilabor was done. For many months Mrs. Chapman has

been a helpless invalid, and her death expected at any time. Yet from her bed of suffering she kept in touch with the Spiritual work and directed the affairs of the Union as really as if present on the scenes of action. Together they labored in mind and heart for the common cause. On Wednesday night, October 9, he was stricken down suddenly, and died within an hour! He looked good for 25 years of earth life, when I took leave of him, Sunday evening after the meeting. This was a evere shock to the Spiritualists and to the business firm, as well as to the whole city. Lizzie Harlow, of Haydenville-a close friend of the familycalled, and the funeral was held in the same room, on the same day of the week, of that of his mother-in-law,

On Saturday we accompanied the body to Somers—their old home—and and left it in care of kind Nature, knowing that the real man is still alive and active.

On Wednesday night, one week later, Mrs. Chapman followed him, breathing her last at 3 a. m., and on Friday again we met in the same room, the relatives attired in pure white as she had directed, and Lizzle Harlow; attired in white, performed the last rite for her in eloquent and fitting words, thrilled with poetry and sentiment, and rich in memorial tributes to the really great woman, whose body slept under a profusion of flowers, where the light of a useful life reflected the tender memories and bright prophecies of her these three-constituting the entire family-all passed on on Wednesday night, with funeral services Friday at 3 p. m., and the bodies were borne to Somers on Saturday for burial, A great hlatus is thus, made in the Spiritual Union, and in the cause in the

state. At the time of his sudden death, Mrs. Chapman was prostrate and helpless, and her transition had been daily anlicipated for weeks. She could pillow; yet her mind was clear to the last. In that condition she at once began to plan for the funeral, and all her directions were carried out to the letter. She then had a lawyer bulled, and was busy until Tuesday settling affairs -which by his sudden death were somewhat complicated, and directed everything with as much system and care as if in full health, and when all was settled, she sank rapidly, and quietly went to sleep, to awake in

Mr. Brewer, president of the business firm to which Mr. Chapman belonged said he had been associated with him in business 23 years, and never found a flaw in his dealings or a shadow of deception. He was truly a man worthy to be called the "noblest work of God." Such men and women honor Spiritualism and leave a permanent legacy to the world when they pass behind the vell. LYMAN C. HOWE.

How to Cook a Husband. "How to Cook a Husband" is the title of a book recently published. The work is much of wisdom in some of its pages, as a few extracts will show. "Some women go about it," the author remarks, "as if their husbands were bladders and blow them up, Others keep them constantly in hot water; others let them freeze by their carelessness and indifference. Some keep them in a stew by irritating ways and words. Others roast them. Some keep them in pickle all their lives. It cannot be supposed that husbands will be fender and good managed in this way. but they are delicious when properly treated. In selecting your husband you should not be guided by the silvery appearance, as in buying mackerel or by the golden tint as if you wanted salmon. Be sure to select him yourself, as tastes differ. Do not go to mar-ket for him, as the best are always prought to your door. It is far better to have none unless you will patiently learn how to cook him. A preserving kettle of the finest porcelain is the-best, but if you have nothing but an earthenware pipkin, it will do with care. "See that the linen in which you wrap him is nicely washed and mended with the required number of buttons and strings. Tie him in the kettle by a strong, silk cord called comfort, as the one called duty is apt to be weak. They are apt to fly out of the kettle and be burned and crusty on the edges, since, like crabs and lobsters, you have to cook them while alive. Make a clear, steady fire out of love, neatness and cheerfulness. Set him as near this as seems to agree with him, .. If he sputters and fizzes do not be anxious; some done. Add a little sugar in the form of what confectioners call kisses, but no vinegar or pepper on any account, A little spice improves him, but must be used with judgment. Do not stick any sharp instrument into him to see if he is becoming tender; Stir him: gently; watch the while lest he lie too flat or close to the kettle and so become useless. You cannot fall to notice when he is done. If thus treated you will find him very digestible, agreeing nicely with you and the children, and he will keep as long us you want unless you become careless and set him in too cold a place.".

"Encyclopedia of Billical Spiritualism; or a Concordance of the Principal Pussages of the Old and New Testament Scriptures which prove or imply Spiritualism; together with a brief his fory of the origin of many of the important books of the Bible." By important books of the Bible. By Moses Hull. The well-known themselved the results of his many yours conduct the results of his many years' study est the Bible in its relations to Spiritualism. As its title denotes, it is a vertible encyclopedia of information on the subfeet. Price \$1. For sale at this office.

EDUCATIONAL WORK.

Sanford A. and Julia Adelaide | Cassada a Lake Free Association,

To the Editor:-- We take pleasure in ending you a detailed statement of re-cipts and expenditures of the "educaional fund" started at Lily Dale this summer, and established for the purpose of giving free classifectures during the summer by J. Clegs Wright and Prof. Wm. Lockwood, a

The success attained ain the luitial movement in this idirection has been very gratifying, not only in the amount so generously donated by the large hearted friends whose names appear in the list, but because of the universal satisfaction expressed on all sides that these scientific and highly spiritual dis courses were free to all.

Over forty lectures were given during the extension of our summer prophilosophy, and every one to a large and intensely interested audience. It seems to mark a crisis in the growth gram by these able exponents of our and usefulness of our work at Lily Dale, and we hope to continue it next year with additional features of attractive and useful instruction.

LIST OF NAMES AND AMOUNTS. T. J. Skidmore, Mrs. W. O. Leeds, J. K. Wilson, H. O. Hodges, Wm. Barns-dall, Mrs. M. McKeever, A. Gaston, Unknown Friend, B. and A. Metcalf, J. H. Osmer, Anonylhous, each \$25.

C. I. Stevens, F. Crompton, each \$15. Mrs. Harmon and W. H. Mix, each Miss Langton, Mrs. L. Klotter, Mrs. Gard, M. R. Rouse, Mrs. Juck, Mrs. A.

B. Caldwell, A. E. Gaston, Mr. and Mrs. Lake, each \$10. Willing Workers, \$11.40. Lockwood lecture in ball, \$13.20.

Clegg Wright lecture, collected Aug. Lockwood lecture, collected, August

17, \$20.10. Tyler, Mr. Burnham, Jno. M. Poage, R. Tyler, Mr. Burnham, Jno. M. Poage, R. F. Tischer, W. J. Hammond, Walter F. Tischer, W. J. Mrs. Sulley, Mrs. Mannlug, Strauger, Mrs. Sulley, Mrs. Mannlug, Strauger, Will C. Hodge, H. D. Jacob Wright, Will C. Hodge, H. D. Barrett, Dumont C. Dake, each \$7 D. L. Merritt, G. H. Swift, Dr. D. Barrett, Dumont C. Dake, each \$5. Lottie Colleen, Mrs. Loomls, Dr.

Chaffee, each \$2. Mrs. C. Gunnisch, \$1.50. 1. P. Walton, I. S. Hall, Ell Clark, Wines Sergeant, Emily Morgan, Mrs. Messersmith, Mrs. Dreyfus, C. M. Nickel, Mrs. Briggs, Stranger, J. A. Bookwalter, F. W. Handy, Hattle Davis, Mrs. Oliver, M. B. Little, each \$1. Anna Callaban, B. Muhlbauser, H. C.

Matthews, Mrs. Dawson, each 50 cents. G. Coles, 25 cents. Pald 9. Clegg Wright, \$250; paid Prof. Wm. Lockwood, \$250; paid postage and stationery. \$250. Cash balance in fund, September 1, \$76.12. September 4, donated by Mrs. Susan Jack,

for 1902, \$100, for 1902, \$100.

The following editorial from the Banner of Light, hints at what may be accomplished in the future, if our able and broad-minded Spiritualists will put their shoulders tot the wheel and each one help what he gan: 132

"Camp Cassadage has made a signal success of its special educational work of this senson. It has been the source of so much help to the multitude that we hope to see it perpetuated. In fact, raise her head or even turn it on the we hear it rumores that steps are being made in that direction even now, We wish the movement overy success, but filled in Will McKinley. venture, to knowing which there summer class work cannol be made nermanent and a school of science and philosophy established at Lily Dale, and kept open

throughout the year? Our plans for the immediate future are to raise \$1.000 for the summer. work of 1902 in the same manner pursued this year. This would enable us tific musical instruction, or scientific health and hygienic culture, or both, not only by the very best talent available, but free to all altendants and patrons of Lily Dale.

To this end we ask that you who remarks and we ask that you who remarks that you have remarked by the following two lines of the increase.

ceive this circular respond by giving us a pledge of what you will do for the year 1902. It is your movement, dear friends, as well as ours, and we trust no backward rep will be thought of for a single moment. A. GASTON.

A SEVERE BLOW

Given the Practice of the Christian System,

The practice of the Christian system, as laid down in "the holy scriptures." was given a severe blow at Hamilton, Ohlo, October 15, when the Butler county grand jury reported indictments for manslaughter against Sylva Bishop and his wife Leota. Last July their 8 year-old child, Esther, was terribly burned by a gasoline explosion, and the family refused to call a doctor. The child died; says the dispatch, "while they surrounded her bedside offering prayers for her recovery." Coroner Sharkey, in his verdict said that medical attention would have saved the girl. A second indictment for criminal neglect was returned against the

Now, I submit, that these were two honest, faithful, Christlan people, who had been-reading the New Testamentthe 21st chapter of Matthew, 21st and 227 verses, wherein Jesus-Christ him-

22d verses, wherein Jesus Christ himself said to the chief priests and scribes, "whatsoever" ye shall ask in prayer, believing, ye shall ask in prayer, believing, ye shall receive."

Now these poor, "deluded Christian people, were only "doing what the Bible enjoins upon them, and if the Christian "plan of salvation" is to be believed and put ill practice, these people ought not to be punished. Verily, is it not time that the Christian world, so-called, should repudiate such silly teachings, and substitute therefor a religion of reason, that will emancipate

teachings, and substitute therefor a religion of reason, that will emancipate the people from the mental slavery that enthralls them, and that has kept the world in intellectual bondage for two thousand years.

If they will rightly interpret the "holy scriptures," they will find, as did Gerald Massey, the "great English preacher and poet" that spiritualism is the very cradle of divine revelation from the earliest times.

"It is the oldest from of worship in the world; the one that his been a part of all other religious, and the one that has survived them all; and that is des-

has survived them all; and that is destined to survive, by absorbing them all. "It is the most universal in its em-brace, its claims, its range of revela-tion. It will include the whole human family in its circle, and satisfy the universal life-long wants of the soul; the only one not built on an earthy name, or shut up within stone; walls to be buried with the body; of sits founder. The one religion that can never be shut up in book or binding; or ossified in a sect, or crystallized around a name! The divine presence in and with the soul; not in the wine or the bread; and will keep the heavenly fire alight and burning at heart when it has aled out at the altar.

stition; and in lieu of the deathly creeds of the church, the religion of

The grand old man thus poetizes: "The world is waking from its phantom dreams, To make out that which is, from that

And in the light of day shall blush to find What things of night had power enough

to blind Its vision; what thin walls of musty As if of granite stopped its onward

C. H. MATHEWS. New Philadelphia, Ohlo,

THE HOPE PROPHECY. Correction and Recapitula-

tion.

A single typographical error in the "Astounding Prophecy" printed in The Progressive Thinker of October 20 needs correction. The word "cradled" was printed "ended" in the following couplet:

This day is cradled far beyond the One starred by fate to rule both bond and free."

That is prophecy number one, written on a fly-leaf of a book by the author in 1732. George Washington, born February 22, 1732, was in his cradle when

the lines were written, 2. He was "to rule both bond and ree." Slavery existed in British colo-

nies a hundred years longer.

3. "Add double four," I. e., 44, and you have 1776 as "the destined day, when servile knees unbend 'neath free dom's sway."
4. "Place six 'fore ten, then read the

patriot's name," G-e-o-r-g-e- W-a-s-h--n-g-t-o-n. "Death's door shall clang ere yet the century waits." He died December 14, 1799.
6. "Till all the names on freedom's scroll shall fade." The names of the signers of the Declaration of Indepen-

dence faded long ago and the scroll is no longer exhibited.

7. "Two tombs he built, his lofty cenotaph be made." The remains of Washington were transferred to a new and better tomb about sixty years ago; and the "lofty cenotaph" was com-pleted several years ago, 8. "Full six times ten the years must onward glide." The election of 1860

was "full six ilmes ten" years after the death of Washington. "Then fateful seven 'fore seven

shall sign heroick son." A-b-r-a-h-a-m L-i-n-c-o-l-n-"fateful seven 'fore seven. 10. "Whom Mars and Jupiter strike down before his work is done." Assassinated April 14, 1865.

11. "A softly beaming star half veiled by Mars' red cloud." The civil war raged throughout Lincoln's administration. 12. "Virtue bis noblest cloak shall form his fitting shroud." Virtue was

one of Lincoln's most characteristic traits. "Then eight 'fore eight a later 13. generation rules." B-e-n-j-a-m-i-n II-a-r-

-l-s-o-n. What President since Lincoln was greater intellectually?
14. "Then six again with added six shall rise." This prediction was ful-

15. "Four" sixes hold a glittering star that on his way shall shine." Mc-Kinley was the twenty-fourth Presi-16. "And twice four sixes mark his

years from birth to manhood's prime." He was first elected Governor of Ohlo 17. "These truths prophetic shall not only to secure the same talent we completion see ere time's deep grave

"Four, eight, seven, six, with added

The life line's mark of four great men.' This Mr. Smiley considers the most remarkable of all. Its fulfillment could not have been known until the. death of McKinley. The interpretation

is as follows: Four, plus eight, plus seven, plus six, make 25; add a cipher ("added ten") and you have 250, the aggregate ages of the four great rulers, to wit, Washington 68, Lincoln 56, Harrison 68, and McKinley 58.:

Was a more remarkable prophecy Hope in 1732? WM. HENRY BURR.

IT LEADS!

How The Progressive Thinker Stands.

SIGNIFICANCE OF THE SYMPO-SIUM-THE VIEWS OF A VET ERAN WORKER.

It is not my habit to give "taffy" to any one, but I like to see merit appre ciated, and faithful workers recognized and properly commended for the good

Our Spiritual publications all have our spiritual them, Each has much special features of excellence all its own. The Progressive Thinker LEADS in the publication of news and fresh thought and discovery in the advance guard of science and occult research; and is especially useful and up-to-date in giving an all sided symposium, in a

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A MESSAGE

From the Spirit of Alfred the Great.

In a spiritual meeting (Soul Communion, September 27), in Salt Lake City, Utah, the medium, Mrs. Pontyn, was controlled by Alfred the Great, of Eng-

land. He spoke as follows:
Welcome to all! It is the first time
I am allowed to control this medium,
and I am glad for the opportunity to communicate with a few who understand something of Spiritualism, of spirit return. This is the day for unhappy spirits to get relief for their wrong-doings while living in the material body on this globe, and I, as one, am always trying to reach another step of the ladder of progression. I lived on this globe over one thousand years ago, as a ruler of my native country England, at that time unimportant, but now, to a certain extent, one of the most powerful nations on earth. I see how I am honored in my country, as well as here, for my ruling, preparing

for great feasts everywhere. But, my friends, what have I done? Of course, when living on this planet, I thought that I did for my people the best I-could, how glorious a work I had performed in slaughtering the Danes by the thousands and killing other human beings, wilfully. But, alas, what a surprise and misery met me when I passed over to the spiritual world! What a surprise to see my former subjects, who on earth I did not consider worthy to talk to me, who kneeled before me and who were so poor that they could not earn even food enough to live on, without clothing and shelter, being better off there than I, their King. Hundreds of years I had to live In the lower sphere, in darkenss and no hope for refler or redemption, as there was no way to come in contact with people on this planet. The living of the spirits beyond the grave was not known, and if mediums dared to utter their experiences, they were prosecuted as witches, brutally killed, martyred, burned and beheaded. Religious prejudices prevailed, and no opportunity offored for me in the dark to progress, no way to right all my wrongs and to get forgiveness. No soul communion was known and the life beyond the grave was kept a mystery by the priesthood, who did nothing else than to keep the people in the belief of heaven and hell.

Hell, yes, hell! But I found no hell of the kind I was afraid of, an everlasting fire of pitch and brimstone. But, my friends, I was in hell-for several hundred years, in the dark, in an ampleasant atmosphere, in bad committee of the many rather than the more rather than the many rather than pany with wil the most wicked elements without hope! I thought of all my wicked doeds and even if I was not of Ruddhism; compact yet comprehen worse than other rulers, I found no sive Paper, 50 conts. Cloth, \$1.25. consolation, I thought of my curthly For sale at this office. tyranny of so many lustances, where I killed or tormented people who never hit med the I as a ruler, had the power to kill, if I didn't like an person; a man who would not bow before me forfelted his life! All my cruckles in Alfe came before my conscience and no

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Passed to the higher life, from her keep standing, notices late residence, Wales Center, Mich., at private residences:

Oct. 11. Mrs. Marlon Green, aged 67

The Courchot the Section of t years. She leaves a husband, four children and many friends, who will remember her for the good she has done. She was a good medium and faithful in the discharge of her spiritual duties. Services conducted by Nellie S. Bande, of Detroit, Mich. COR.

Passed to spirit-life, at Norwich, Ct. Mrs. J. Adelaide Chapman, October 17. In the death of Mrs. Chapman the Spiritualists of Norwich have lost one of their oldest, most carnest and devoted leaders. She had been for the past six-teen years a trustee of "the Norwich Spiritual Union and also its secretary. She was freasurer of the Helping Hand Society from the date of its organiza tion, and was until invalided a teacher of a class in the Children's Progressive Lyceum.

Passed to spirit life, from North Bradley, Eng., September 29, 1901. Har- House, corner Madison street and Callriet Annie, beloved wife of Henry H. Warner. Mrs. Warner went to visit her parents, and while there passed away, leaving a daughter 7 years old to be the comfort of the bereaved husband. She was a Spiritualist and a pable received. COR. noble woman.

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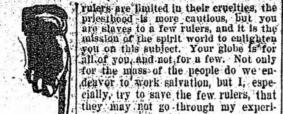
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for the mass of the people do we endeavor to work salvation, but I, especially, try to save the few rulers, that

they may not go through my experience, that they might not go on to prepare their hell!

Yes, to day is soul communion all oyer the globe, and I will state that a month ago I visited a little circle in Siberia. It was in a little clay but, some collichtened prisoners, who bud some enlightened prisoners, who had never wronged a person, but simply were banished for talking about a wrong earthly system, were keeping up this circle there for investigation, to learn more about our great natural laws, and, I may say for consolation, knowing that in the spirit world all cruelties will end and that they will unite with their dear and beloved friends. I feel sorry, of course, for these poor slaves, but more so for their

master; they will be happy in the spirit and, the more as they are prepared for it, but their master will have 'to, go through my experience and indeed I plty him. I know that no hand of yours, in this little circle, is stained more towards the alleviation with blood, and probably all of you of human misery and pain will come to a higher sphere over here than has any theory known-before I do, but by my own endenvors to science. As Dr. Peobles is I will be saved and progress, and if I a gentleman of renown and could do anything for all the rulers of consequence, his discovery your planet, I would do it for pity's | means much to those suffering

Be all peaceable with each other, and enjoy the earth life in love and true brotherhoods Help to equalize all hu-man beings; all your material wealth is of no value in the spiritual world, but your good deeds will prepare you for a beautiful home on this side. I am thapkful that I have finally

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Again. When men are lacking in principle, they are not just. In the absence of justice, people are not honest. For a thousand centuries the priests of religion have been placing an estoppel Let him diagnose your case, and then it will help you to decide who knows best what is the matter with you. Send all letters to 1067 Boylston St., Boston, Mass.

the absence of Justice, reason is want-

No rational or scientific mind will deny this statement. Yet we are told man begets, man is the lord of creation, man rules, sits upon a throne, and so like himself hath placed his god upon a throne. This god is but an idol. Eter-nify contains no god. Place is eternity. Time is forever, Love and her sister irtues are feminine. Spirit also being femiulne it stands to reason that the

teachings of priesteraft are false.

The religious and medical priests now as little about life as a hog kno about sausages; although sausages are made out of pork. People who pose before the public as

the teachers and guardians of life should first be qualified. They should be able to answer the following questions:
1. What is nature?

2. What is life? What is virtue? 4. What, how and who are we?

5. What is growing? 6. What is sickness? What is disease? What is death? Are disease and death natural? Those overles are easy of solution The fool saith in his heart there is a god, and passes acts, licentious and ty rannical! in support of that statement robbing me of my just right to life, lib-

Eternity hath no code but justice. Bear that in mind, ye hypocrites. Again, masculinity is a principle and gives but the rind. Femininity begets and gives the kernel.

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erty and the pursuit of happiness.

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