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OGGULT MYSTERIES.

CAN THE FUTURE BE FORETOLD?

The recent growth and development of navigation from the port of Boston is a fact of magnitude in municipal progress and is reflected in the life of the city in many ways. Two years ago the Canada Company added to the Boston service the two palatial steamers, the Saxonia and the Ivernia, so splendidly equipped, that they immediately attracted a new following of passengers. Meantime other lines developed, or established themselves, and now Boston has a direct line of Mediterranean service. These increased facilities suggest the need of wireless telegraphy, as in use in the port of New York, and recently a representative of a wireless telegraph company inspected the ground and prospects for establishing it. At the time of the exposition, in 1893, Chicago was, in some respects, much in advance of Boston as a city, time that, and notably within the last few years, the municipal progress has been so rapid and so vast as almost to have transformed it within these few years. The residence region fairly extends to Newton boulevard, to the west of the city, and great apartment hotels are now ready for occupancy in regions where two years ago the land was wholly in forest or field. The extensive Boston and Springfield local transit system has transformed the entire surrounding country. "Greater Boston" is already a fact, and already, the Boston of the nineteenth century begins to seem mythical and far away.

AGE OF THE SEEDING EYE.

In the early years of 1830-40 Mr. Emerson wrote to Mr. Alcott, saying: "But I was created to be a seer, and not a useful hand." It was the age of "seeing eye" and the recording—if not the useful—hand. But the days when people copied into their diaries the letters of their friends and spent the rest of the day commenting on them, or went home and wrote down all the conversation which they heard, or portended in, at the house of a friend, have quite passed into oblivion. Mr. Alcott in his early period wrote in his diary: "It is much to have the vision of the seeing eye. Did most men possess this, the useful hand would be empowered with new dexterity also. Emerson sees no knowledge, no, and more than all others, helps me not by using what is not by low appeals to interest and passion, but by turning the eye of others to my stand in reason and the nature of things. Only men of like vision can apprehend and counsel each other. A man whose purpose and act demand but a day or an hour of his attention can do little by way of advising him whose purposes require years for their fulfillment. Only Emerson, of this age, knows me, of all that I have found. Well, every one does not find one man, one very man, and through him, through many are they who live and die alone, known only to their survivors of an after century."

NO TIME FOR MENTAL MIRROR.

At the present time people do not occupy their time to any appreciable extent in meditating as to how well—or how accurately—they are known or recognized. Life is too full to pass it before a mental mirror. Again we find Mr. Alcott writing: "Mr. Emerson lectured this week on politics—sound doctrine, I thought, in fit phrase. His audience enlarged from week to week. I am glad the people come to hear these discourses, which serve to arouse the noble faculties and adapt the senses to something supernatural and permanent. But they will not understand the difference in the glimpses, however, than remain in sluggish obscurity, sense-ridden and sense-begotten. They seem to listen to him as marveling children to a middle-aged elder, anxious to fathom the puzzle that drops from his lips and pleasing their dull will with his mystic lore. Need enough is there of some statement, or at least of the order and beauty of things, and especially in this city. All minds seem to be enveloped in the bewildering haze of sensualism. "Ideas are not; spirit is not; brains and hands know all things. The world is a busy workshop, exchange, or inn; and whosoever plies most dexterously the organs that he hath, whether of brain, hand, or belly, doth manfully his duty, and is an accepted member of the body social. Changing ethics touch not the functions of the social order. Brownson's reasonings stay not the rabid instincts of the populace; nor Graham's invectives stop the career of intemperance and debauchery, in high places and low. Emerson can scarce do more than please; for vain is the hope of undermining the foundations of men's belief in shows and shapes, while the philosophy of the speaker is itself decked a beautiful show, and himself a skillful puzzler of men's brains. "Not out those who hear these lectures will the principles which they announce be abiding effects. Another day, another age, are to expose and live in harmony and love with them."

RECOGNIZED GREATER FORCES.

Mr. Alcott, however, was not so dreamy and lost in mysticism as not to recognize the greater forces that were in the air. A little later we find him writing: "The ascendancy of a spiritual philosophy in the finer and better minds, and particularly in the youth of our day, is an omen of hope. A silent, gradual, and yet perceptible amendment is taking place, and the settlement of the new is near and sure. The old order is crumbling away; the new powers with which modern science has changed the civilized world have given fresh impulse to enterprise in our people—opened new and wider fields for their extension. Our social and geographical position affords additional incentives and opportunity for a broader display of the national character. "The Northern genius is successfully competing with nature, and no less than the Southern ambition, is adding new territories to the already overgrown republic. This great secular interest, thus called into vigorous existence, and furnished with new facilities by its broader field of action, is coming in conflict with existing social and political institutions, and arraying the excellent sections of the country against each other. The struggle has begun. The base and wicked alliance between freedom and slavery—the source of national discord—must issue soon in the declaration of the present political confederacy."

"The change in the business of men

is no less remarkable than in their thinking; the magnetic and steam currents match the intuitive philosophy and religion. Man is constructing organs for the mind; the dynamic forces of his being are forging facile engines, alikes of ponderous metal and the subtlest of fine wire. Planning, intuition, enthusiasm, are becoming his readiest partners and runners. "Dead me," cries Roddy, querulously, "and I'll feed thee!" Nay, quoth the Soul, "thou canst give me no bread; thou canst not even grow bread for thyself. 'Tis of my good pleasure that thou art; by me are formed all thine organs. I feed thy heart with pity, thy mind with science, thy hand with art, and sustain thee in comfort all thy life long, in this little mansion, and the world to which I am a party in making it for thee. But a worlding and hirling art thou, ever discontented with thy fodder and wages." "Nobler of benefactors is the thinking soul; all men, in some sort and time, are beggars, and receive its alms."

VALUE OF THE PRESENT AGE.

It has been a fashion to lament over the past, and to ask with ill-concealed scorn what the latter-day life could offer to compare with the life of that golden age of genius in the middle years of the past century when that wonderful galaxy—Emerson, Longfellow, Dr. Holmes, Lowell, and Whipple, were in their prime? One does not need to deprecate the intellectual brilliancy of those days in order to recognize the value of the present.

The great activities, the intense energy, the splendid breadth of life at the present are in a degree the evolutionary results of the noble thought and great aspirations of a half century ago. These are taking form in action and achievement.

FORETELLING THE FUTURE.

Not content with the problem play of "Mamma Vanna," Maurice Maeterlinck has propounded in the Portuguese for August another enigma in adding his questioning to that already in the air as to the scientific possibilities of foretelling the future. We shall probably soon have a bureau of the future, as we now have a weather bureau. Whether it will vie with the latter institution in its results remains to be seen. We find Mr. Maeterlinck saying: "One would say that man had always the feeling that a mere infirmity of his mind separates him from the future. He knows it to be there, living, actual, perfect, behind a kind of wall, around which he has never ceased to turn since but a day or an hour of his combat on this earth. Or rather, he feels it within himself and known to a part of himself; only, that important and disquieting knowledge is unable to travel, through the too narrow channels of his senses, to his consciousness, which is the only place where knowledge acquires a name and a useful strength, and so to speak, the freedom of the human city. It is only by glimpses, by faint and passing illuminations that future years, of which he is full, of which the impetuous realities surround him on every hand, penetrate to his brain. He marvels that an extraordinary accident should have closed almost hermetically to the future that which plunges into it with such desperate and blind plunges, without mixing with it, into the depths of a monstrous sea that overwhelms it, entrains it, tenses it, and caresses it with a thousand billows."

TIME AND SPACE.

Now the philosophers have taught that time and space are the two dimensions into which differentiate the physical and the spiritual worlds; the higher the degree of spiritual development and advancement, the less is the individual limited and hampered and fettered by these two conditions. One may get a certain analogy to it by realizing to how much greater extent the infant or the child is bound by the conditions of space and time than is the man or the woman.

To the child the idea of the next year, practically, is eternity; while the man calmly and confidently makes his plans for the next year, or for five years, or ten years later, with a matter-of-course assurance. The next year to the man is so remote as the next day is to the child. So by this analogy it is not difficult to realize that when one is released from the physical world and into the realm of the spiritual, and potent forces of the ethereal world, with his faculties responsive to the larger environment—it is not difficult to realize that he is increasingly free from these conditions that are so strong in their power of limitation over the mortal life.

"It is," says Maurice Maeterlinck, "quite incomprehensible that we should not know the future. Probably a mere matter of degree. It is a cerebral lobe, the resetting of Broca's convolution in a different manner, the addition of a slender network of nerves to those which form our consciousness, any one of these would be enough to make the future unfold itself before us with the same clearness, the same majestic amplitude as that with which the past is displayed on the horizon, not only of our individual life, but also of the life of the species to which we belong. "A singular infirmity, a curious limitation of our intellect, causes us not to know what is going to happen to us, when we are fully aware of what has been, and what is the absolute point of view from which our imagination succeeds in rising, although it cannot live there, there is no reason why we should not see that which does not yet exist in its relation to us must necessarily have its being already, and manifest itself somewhere. If not it would have to be said that, where time is concerned, we form the center of the world, that we are the only witnesses for whom events wait so that they may have the right to appear and to count in the eternal history of causes and effects. It would be as absurd to assert this for time as it would be for space, that other not quite so incomprehensible form of the twofold infinite mystery in which our whole life floats. "The latest progress in this new century is that of overcoming space. It is being overcome; it is almost annihilated. When on the Atlantic Coast we call up the friend in Chicago and speak with him any hour; when we cable across 2000 miles of water and receive a speedy reply; when wireless telegraphy writes its message through the etheric currents of the air; when the electric motor is about to revolutionize

ize all our preconceived ideas of distance and time, and how space is being dominated and is no longer to be one of the conditions that limit man's activities. To a degree overcoming space is also overcoming time. In an essay of Emerson's, written some where in the middle of the nineteenth century, he speaks of something as being worth "going fifty miles to see." Fifty miles at that time represented a greater space than 3,000 miles represent at the present. Regarding the condition of space Maeterlinck further says: "Space is more familiar to us, because the accidents of our organism place us more directly in relation with it and make it more concrete. We can move in it pretty freely; in a certain number of directions before and behind us. That is why no traveler would take his journey into the future, but into the past, for his best hope is to find that which he has not yet visited will become real only at the moment when he sets his foot within their walls. Yet this is very nearly what we do when we persuade ourselves that an event which has not yet happened does not yet exist."

THEORY OF TWOFOLD LIFE.

This brings us to the very point touched some months ago in this series of papers. The only explanation of certain phases of the phenomena of life is in the theory that life is twofold. That what we call life—in the sense of experience and events and circumstances—is simply the result, the pre-emption into the physical world, of the events and experiences that have already occurred to us on the spiritual plane of life, and that they occur here because they have occurred there. Maeterlinck says in this paper, entitled "The Foretelling of the Future," in the Portuguese for August: "But I do not intend, in the wake of so many others, to lose myself in the most insoluble of enigmas. Let us say no more about it, except this alone, that time is a mystery which we have arbitrarily divided into a past and a future, in order to try and understand something of it. In itself, it is almost certain that it is but an immense, eternal, motionless Present, in which all that takes place and all that will take place takes place immutably, in place To-morrow, save in the ephemeral mind of man, as indistinguishable from Yesterday or To-day."

The question is, whether Mr. Maeterlinck as to whether the clairvoyant who foretells to one future events gets his knowledge from the subliminal consciousness of the clairvoyant, or from a series of experiences that he had in Paris with all sorts and degrees of the professed seers, and he says: "It is very astonishing that others can thus penetrate into the last refuge of our being, and there, better than ourselves, read thoughts and sentiments at times forgotten or rejected, but always longed for, or as yet unformulated. It is really disconcerting that a stranger should see further than ourselves into our own hearts. That such a singular light on the natural order of things is revealed from the physical life. Shall Phillips Brooks the friend and helper and wise counselor when here, be less so now that he has entered into the next higher sphere of being? Shall the friend whom we loved, and who was at our side for so long a time, be less so now that he has entered into the next higher sphere of being? And why is it not visible to us? And why is it not visible to us? Simply because the subtle spirit-body is in a state of far higher vibration than the denser physical body, and the physical eye can only recognize objects up to a certain point. The clairvoyant, however, is a scientific fact. Musicians and scientists know well that above a certain pitch the ear cannot recognize sound; it becomes silence. But as St. Paul says, "there is a natural body, and there is a spiritual body," and the spirit-body has its finer organs of sight and hearing. Clairvoyance, when the spiritual faculties are sufficiently developed, as are the ordinary sight and hearing. Even when there is no clairvoyance and clairaudience, in the way of supernatural development, the mind kept in harmonious receptivity to the divine word may be telepathically in more or less constant communion with those in the unseen—Lillian Whiting in the *Inter Ocean*.

REALITIES AND ILLUSION.

Mr. Maeterlinck reiterates that it is incredible that we should not know the future. The truth is that it is even more than incredible, it is unparadoxically stupid and the greater the desire to develop and unfold the spiritual faculties that they will realize the experiences on the spiritual side—those which will later be developed and presented to the mortal life, and that will be "knowing the future." That is to say, if we can read our spiritual past, then we know our earthly future, for which has been, in the inner experience, shall be, in the outer experience.

DELPHOS CAMP, KANS.

The camp at Delphos, Kans., closed Aug. 25. We left Delphos at 5:30 and a severe day. This has been the poorest season in the record of this camp so far as regards the weather. Two wet Sundays and eight rainy nights out of 17 days was very trying. Still, with all the clouds many bright lights flashed. Our speakers, Judge H. H. Benson, Judge B. C. Cheney, and Rev. Bliss, all gave us fine thoughts and presented by the oratorical skill of these masters it was most convincing.

Dr. Louis Schlesinger closed this the 5th year with our camp with his best work having many scraps of the sketches tied to his spiritual belt. His work was with us with the entire camp and by his kindly manner and his good work added to the list of his former friends many new ones.

In the selection of officers, Mr. Clarence Ballou was chosen president; J. N. Rees, vice-president; H. D. Dwight, secretary; James Morgan, treasurer. The society under the impetus of the blood of the helm is bound to be progressive and all are looking forward to a happy and glorious future. H. D. DWIGHT.

MOTHERLESS.

One by one the long dark shadows Take some form upon the wall; Dimly burn the cheerless fire, Hushed by death the ashes fall. A lonely child calls for her mother; Sorrow bows her little head. As the falling embers answer, Little girl, your mother's dead. Never will mother mamma listen To her footsteps through the hall; Never will she hide in closets When she hears her mother call. When she hears her mother call, Who will sing her little songs, Who will kiss her little eyes, As she folds her little arms? Her little heart is beating wildly, Burdened with childish care, But with grief which has no ending, 'Cept in heaven, only there. Motherless child, God help her now; Strange the world seems to her, But her mother's lovers o'er her, And will guide her safely through. Darker grows the ghostly shadows Round the house the night winds Whisper. Sorrow, yet the ashes fall, Sorrow, yet the ashes fall, Bright as the face of heaven, Sleeping while her darling mother, Soothes her sorrow in her dream. —Anonymous.

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HOW SPIRITUALISTS FAILED.

Not to know the future is extremely important, to say the least, and it may be said that the most needed advance in progress, Mr. W. G. Wells initiated this problem as to whether man can forecast the future in a better way than the present. The question is, in the air, the demand for his solution will increase, and demands penetrate the unknown and construct it for the higher use of men.

The astrologers claim to forecast the future, but their predictions result only in some degree of relation and similarity at the best, and failed twice of relation at the worst. For instance, a prominent minister, whose name would be recognized, were it given, was assured by an astrologer, two years ago, that his wife would die in the July of 1902. The date has passed and the lady is not even dead. The astrologer's acquaintance was told by two or three different astrologers and clairvoyants that he would die during the summer of 1901, or at least before 1902. At the time he was perfectly well, but later on he went abroad, was taken very ill in the air, and he died. He lay critically ill in a hospital in Oxford, but he recovered.

The prophecies regarding the coronation of King Edward have been much discussed, but, after all, he was crowned. On the other hand, there are predictions of this order that are, approximately, at least, fulfilled. A woman was told by an astrologer in December that her husband would die before June and many details of his illness were given, which were actually fulfilled in the summer when he died. After a brief and unexpected illness, she was told by a clairvoyant that she was a coincidence? Who can tell, but that the power of the will can prevail over any tendencies and dominate them is absolutely true, and will and power mainly constitute the major forces of life.

There is, perhaps, no adequate realization on the part of humanity of the enormous extent to which the forces in the Unseen mingle with the forces of the Seen, and thus complete the magnetic battery of action. Life approaches perfection in just the degree to which the forces of the Unseen are able to act itself of this aid which is a divine provision. It is not only after death that the soul is to be with God. The soul that does not live with God, now and here, in the ordinary daily life, does not even live at all, in any true sense.

And the highest practical life, said Jesus, "and have it more abundantly." It is only as one holds himself receptive to the divine currents that he has life, and it rests with himself to have it "more abundantly" every day and hour.

The constant communion with Jesus, this living in constant receptivity to the divine energy, includes, too, the living in telepathic communion with those who have gone on into the Unseen world. The spirituality of life is conditioned on developing our own spiritual powers by faith and prayer and communion with God, and one is sensitive to the highest practical life, said Jesus, "and have it more abundantly." It is only as one holds himself receptive to the divine currents that he has life, and it rests with himself to have it "more abundantly" every day and hour.

Maple Dell Camp, O.

The National Spiritual and Religious Association closed their fourteenth session August 31, 1902. The camp has been an unusually successful one, harmony prevailed throughout the entire session. The excursions from Cleveland were well patronized. Many visited the camp who had never previously been on the grounds. The hotel was managed by a committee of ladies, Mrs. DeWitt, Mrs. Brown and Mrs. Davis. The highest practical life, said Jesus, "and have it more abundantly." It is only as one holds himself receptive to the divine currents that he has life, and it rests with himself to have it "more abundantly" every day and hour.

Delphos Camp, Kans.

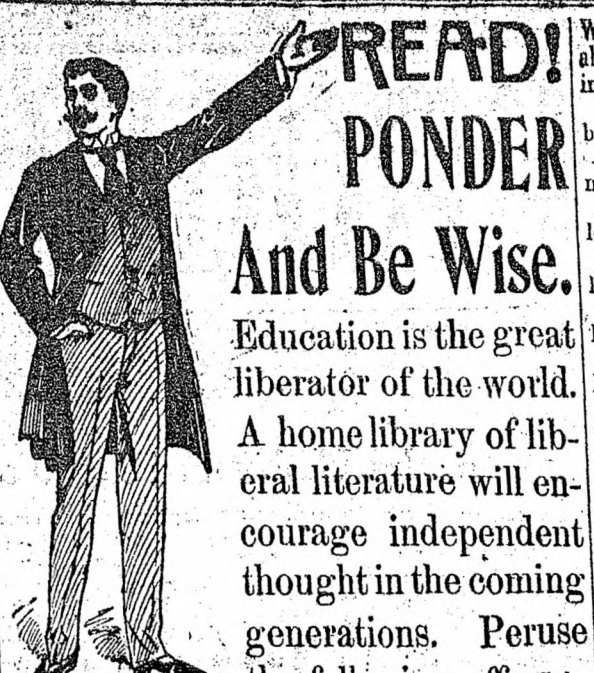
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Delphos Camp, Kans.

The camp at Delphos, Kans., closed Aug. 25. We left Delphos at 5:30 and a severe day. This has been the poorest season in the record of this camp so far as regards the weather. Two wet Sundays and eight rainy nights out of 17 days was very trying. Still, with all the clouds many bright lights flashed. Our speakers, Judge H. H. Benson, Judge B. C. Cheney, and Rev. Bliss, all gave us fine thoughts and presented by the oratorical skill of these masters it was most convincing. Dr. Louis Schlesinger closed this the 5th year with our camp with his best work having many scraps of the sketches tied to his spiritual belt. His work was with us with the entire camp and by his kindly manner and his good work added to the list of his former friends many new ones.

In the selection of officers, Mr. Clarence Ballou was chosen president; J. N. Rees, vice-president; H. D. Dwight, secretary; James Morgan, treasurer. The society under the impetus of the blood of the helm is bound to be progressive and all are looking forward to a happy and glorious future. H. D. DWIGHT.

MOTHERLESS.

One by one the long dark shadows Take some form upon the wall; Dimly burn the cheerless fire, Hushed by death the ashes fall. A lonely child calls for her mother; Sorrow bows her little head. As the falling embers answer, Little girl, your mother's dead. Never will mother mamma listen To her footsteps through the hall; Never will she hide in closets When she hears her mother call. When she hears her mother call, Who will sing her little songs, Who will kiss her little eyes, As she folds her little arms? Her little heart is beating wildly, Burdened with childish care, But with grief which has no ending, 'Cept in heaven, only there. Motherless child, God help her now; Strange the world seems to her, But her mother's lovers o'er her, And will guide her safely through. Darker grows the ghostly shadows Round the house the night winds Whisper. Sorrow, yet the ashes fall, Sorrow, yet the ashes fall, Bright as the face of heaven, Sleeping while her darling mother, Soothes her sorrow in her dream. —Anonymous.

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CONNECTED WORLDS.

A Lady's Interesting and Instructive Experience with the "Psyche" Board.

(Continued from Number 607.)

It was quite a trial of patience for poor Jeanette, to be accused of making fetishes of her son's former belongings, by tenderly touching or kissing this or that souvenir of her only boy, and she revolted against his insinuation to "stop that practice."

However, she actually reduced it to a minimum, feeling that there was after all a grain of truth in Walter's reasoning, though dictated by jealousy, and that she ought to check that motherly weakness of hugging things that once were in contact with her son's material body. Did she not know that this body was itself only a garment of the real man, who now was enjoying that happiness to which all pure and progressive minds aspire during their earthly pilgrimage? Why should she worship what adorned his material body? Still, a mother's love questions, and we can easily guess Jeanette's answer. Once more her pity came to his aid, making her feel in duty bound to stay by him, such as he was. But was he Walter?

This question was not to be silenced any more, and one day when he furnished new reasons for doubt, she abruptly asked: "Who are you?"

"Walter B.," came the quick answer. "Sweet to it!"

"I swear."

"Give me some unmistakable proof of your identity! Tell me something you remember, unknown to anybody but yourself and me!"

"Alas," he said after some hesitation, "we men do not so well remember certain things as women do. Besides, I have not got my earth-memories with me just now. I am not dead yet, but mostly living on earth, and am only in heaven when in your presence."

At this Jeanette threw the board aside in dismay. The duplicity and silliness of Walter's answer was too much for her, and for a long time she withheld that mysterious, urgent influence drawing her towards the board. That answer had only increased suspicion, and yet who should be he, if not Walter? Who should care to impersonate him in order to court her affection? Only a few German friends, dwelling in adjoining spheres, might remember her friendly relations with Walter, but none of them spoke English, while her correspondent's fluency in both English and German, pointed to a German American. But she could not think of anybody within the States who might have had the slightest chance while on earth to learn anything of her girlhood days. The knowledge could only have been acquired on the other side, through Walter himself or his nearest kin, and if he was over there, why should he not as well be the correspondent, changed though he be to his disavowed self?

Even that language problem seemed not past solution, viewed in that glimmer of supposition, yet lingering within the slowest heart of the most pronounced skeptic. Such contemplations annoyed Jeanette's suspicions, once again, and so some communication was established, giving Walter another chance to plead for himself and reclaim possession of Jeanette's pliable heart.

He certainly was a master of persuasion and knew how to captivate the average woman's heart; but Jeanette did not belong to the average, and her affections were not to be separated from her moral consciousness. The glimpses she caught of frivolity, in spite of Walter's carefulness, acted like a blight on her feelings and she longed for assurance of doubt and suggestion, and she sensed it and conceived a plan to secure her possession for good. Was this within the limits of a spirit's possibilities? We do not know, we only relate simple facts.

One evening Walter asked Jeanette to hold herself in readiness for a trip to the moon, where his parents resided and had everything in readiness for their reception. He would come to take her during the night and would accept no excuse.

Jeanette felt somewhat bewildered, but she had heard of mediums making excursions to other worlds during trance, and concluded that this might be the meaning of Walter's mysterious proposition.

That night while preparing for retiring, being in a highly sensitive state and a prey to exalted expectations, she suddenly heard an interior voice, purporting to come from her grandmother, warning her in the most impressive terms not to fall asleep that night and neither to think of Walter, this being the only means to keep him at a distance. She explained that he had criminal intentions towards her, wanting to make sure of her at once by an elopement from earth, thus dragging her down to his own level and marrying her future progress. She promised to watch over her that night and help in keeping him away and send him to the lower spheres where he belonged.

This was indeed startling news for poor, unsuspecting Jeanette. She fought a hard fight against sleep that night and even some consecutive nights, until she was told by her son that the danger was over, and the original criminal sent off to his proper place. He cautioned her, however, to keep her mind away from Walter, which was the hardest thing for her to do; for try as she might, the impressions came on persistently though she slept.

Walter evidently profited by these laws, without developing at the same time in moral and ethical directions. He also freely acknowledged his shortcomings, maintaining that, love being his ruling power, he was to be excused in other lines. To counteract Jeanette's doubts and scruples and to arrest the cooling of her affections, was now the principal aim he pursued. Meanwhile he discussed freely the "chance" in which he was thwarted, and presented Jeanette's faint suspicion as to his power of carrying out such a monstrous plan, even if it were legitimate.

He stoutly claimed that similar things had happened numbers of times, "the doctors pronouncing such cases simply

tween man and woman might occasionally turn into love, pure and simple, and she felt thoroughly startled at his rather strange behavior one day—only once—and then he seemed to regain his self-command, never to betray himself again. Now he approached once more, and she could not help feeling gratified and honored, so much the more as her latest experience had humbled her very much in spite of a clean conscience. But Jeanette would not blind herself by promise, as long as earthly ties were binding her to Randolph, and Jeanette willingly consented to await his chances in the next sphere.

The following days brought her messages from Hermann, mostly of a literary character, spiced with philosophical remarks and adorned with poetry, some of it being reminiscences of verses he had devoted to her while on earth. There were also letters from Fred and Grandmother, depicting Walter's wild nature, and speaking of his having been chased into the lower sphere whence he made escapes into the higher one, roaming through space in utmost despair. Jeanette's heart felt touched at such news, but she concluded that he was indeed too much below her, and must be forgotten.

Meanwhile, some faint flicker of long and short messages came from the board, and by their communications she learned that Elma, one of her sweetest woman friends, who had arrived but recently, was instantly betrothed to Hermann, who had loved her on earth secretly for many years. Poor man! he had luck with womenkind was proverbial among his friends on earth, and followed him across the border. Walter was betrothed to gentle Elma, when her bridegroom on earth who had deserted her for mercenary reasons, approached the realm where money does not count. Elma's forgiving soul was in raptures. She deserted Hermann, claiming her lover once more, and soon they went to housekeeping "on the moon."

This was the time when Hermann approached Jeanette, being by the way, seems a different conception in yonder worlds from what it is here. That which might occupy months according to our idea of time, seems there crowded into a few days. So Jeanette had no sooner learned about Elma's housekeeping on the moon, when there were rumors of the couple not getting along well together, and the possibility of new separation and Elma's return to Hermann. With singular magnanimity Jeanette gave up all claim on Hermann's future affection in spirit land, urging Elma to come back to Hermann, and giving the best advice she could afford. In fact, the reunion was perfected in almost no time.

At this juncture, there came to Jeanette one day a correspondent claiming to be Fred, and impersonating her dear boy pretty well until he said something that gave her the lie to his claim. Immediately thereafter followed these words: "It is Walter again, indeed!"

"Yes, it is I! Now I have caught up connection once more, and nothing will drive me away! I have suffered enough. I have undergone all the penalties I can stand, and here I am, claiming your forgiveness. I watched my opportunity and returned to Hermann. With singular magnanimity Jeanette gave up all claim on Hermann's future affection in spirit land, urging Elma to come back to Hermann, and giving the best advice she could afford. In fact, the reunion was perfected in almost no time.

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THE FOREIGN FIELD—SPIRIT PORTRAIT—THE PRINCESS KARADJA.

In the May number of the *Revue des Etudes Psychiques* appears a portrait and a memoir of this celebrated medium, as also a fac-simile of two of her drawings, made under spirit influence. One of these is a complex design of a geometrical character, and an expert architect's drawing would be impossible of accomplishment for a skillful hand without a rule and compass; while the other is a portrait, which was immediately recognized as that of his deceased wife, by Mr. George Larsen, of Copenhagen. This was obtained by the Princess under the following remarkable circumstances:

"On the death of his wife, Mr. Larsen's grief was insupportable, and all the more so, because, up to that time, he had been a materialist. But, reading a pamphlet by the Princess Karadja, entitled 'Spirit Phenomena,' he wrote to her. On the evening in which I received the letter, writing to the Princess, 'We had a sitting at my house, when my husband manifested himself, and I asked him if he could find Mrs. Larsen. Much to my surprise, he told me that she was present, that she had inspired her husband to write to me, and that she wished him to come here. I made this known to Mr. Larsen, who, without losing any time in writing to me, set out at once for Stockholm.'

"Since last winter I have received the gift of making mediumistic designs, my specialty being the portrait of spirits. On the day of Mr. Larsen's arrival in Stockholm, I had executed in crayons a very beautiful female head, with so expressive a countenance that it could not be a creation of the fancy; for I took a photograph from his pocket, and showed it to him, remarking that the drawing was much more like her, because it recalled her appearance during the latter days of her life, whereas the photograph represented her in good health. He afterwards wrote me that his father-in-law had burst into tears on beholding the drawing.

"Some hundreds of persons in Sweden and Denmark have become believers since the event, for Mr. Larsen was completely unknown to me, and we had not a single mutual friend.

"During the sitting he received some most convincing messages. His wife gave her baptismal name, of which we were all ignorant, and recalled to mind many circumstances of their private life; and she played one of her favorite airs upon the mandolin (the instrument having been found by invisible fingers). Then she asked Mr. Larsen to go to Copenhagen, mentioning a locality with which we were all acquainted, where he would find a female named Christina, to whom she had done a wrong she wished to repair. Mr. Larsen afterwards told this female at the spot indicated, and had her heart broken by her before we consider this fact as an excellent proof of the identity of a spirit, because it could not be explained by the theory of the subliminal consciousness, inasmuch as not one of us was aware of the existence of Christina, who was known only to the late Mrs. Larsen."

Mr. George Larsen, finding himself recently at Berlin, wrote from thence to Mr. H. Karadja, editor of the "Eko" newspaper, a letter descriptive of many sittings, at which the Princess Karadja, the Countess von Moltke, Mrs. Frisk (of Stockholm), Mrs. Abend (the medium), and two relatives of hers were present. He says: "What I believed to be impossible has come to pass at Berlin. In the presence of many witnesses, I have seen by direct contact the spirit of my late wife, and under conditions which precluded possibility of fraud, or of hallucination. It appears to be so natural to me now, that I am astonished at my former skepticism."

The Princess Karadja writes to us as follows, on the subject of these sittings: "The witnesses were blue in number, who beheld Mrs. Larsen materialize. Three lamps were burning, and the medium's hands were visible. The sittings, each of an hour, were even to her underclothing, had been examined, as well as the room itself. We saw the medium and the spirit side by side, at the same time. In a strong light. The medium is a little woman and very plain. Mrs. Larsen is tall, slight, and admirably beautiful. She showed herself clothed exactly as in my drawing (made a year before), with a full veil around her head and shoulders, and a long black dress, with a high collar. She left three yards of tulle in the hands of her husband. It resembled her bridal veil. It is absolutely impossible that the tulle, without a fold in it, could have been simulated by the medium or in the room."

Mr. Larsen, in concluding his narrative, writes as follows: "I believe now as firmly in the progress of Spiritualism as I believe in the incessant struggle to arrive at the truth. It is doubtful if any limits can be assigned to the human mind. Nature has always some fresh secret to unveil to us. Our horizon is continually expanding. The light is spreading on all questions—life, death, and the infinite. But we must wait."

This gentleman, as we have said, was a materialist, and yet when his wife departed from him, the instinct of immortality was stronger in him than his disbelief in an after life. He craved for some assurance of it from the Beyond, and he was fortunate enough to receive it. O. S. L. GLOUCESTER.

We have to acknowledge the receipt from Warsaw of the first number of the first spiritual journal ever published in Poland. Its title is the "Dziwy Zycia," or "Wonder of Life," and it is edited by the late Mr. Chlopicki, a brilliant man, who has been a frequent and esteemed contributor to the Spiritualistic publications of other continental countries. It is a handsomely printed paper of sixteen pages, small folio, and contains, among other articles, one describing Mr. Richard Hodgson's sittings with Mrs. Piper, in Boston, embellished with portraits of both. In another, an account is given of some of the remarkable phenomena obtained through Mrs. Piper's mediumship. The journal is given, as when Mrs. Arne Garborg wrote, in another part of the "Dziwy Zycia," the titles of "no less than seventeen books on Spiritualism which have been published in the Polish language; ten are translations from the English, French, and German; two

are from the editor's own pen, and the rest appear to be the work of Polish authors. There is evidently a demand for this kind of literature in the land of Sobieski, and a request that we would exchange with our new-born contemporary in Warsaw, is a gratifying proof that the Harbinger is known and esteemed even in a country so far distant from us as Russian Poland. We offer our sincere congratulations upon the appearance of so promising an accession to the Spiritualistic press of Europe, and our sincere wishes for the prosperity and ever-increasing usefulness of so promising a periodical.

THE GROWTH OF SPIRITUALISM.

We find in "Il Vessillo Spiritista," of the 1st May last, an important article on "Spiritual Circles," quoted from the "L'Espresso" under the title "Lettera," which is its title imports, is a review devoted to literature and politics. It is signed "Achille Tanfani" and is nearly six columns in length. It contains an historical sketch of the rise and growth of Modern Spiritualism, written with remarkable fairness and accuracy; and after examining the facts, and weighing the statements and allegations of our opponents, without overlooking the fraudulent practices which have been exposed in connection with it, Signor Tanfani sums up his conclusions in these words: "Notwithstanding the bad faith and simony of false priests, the true cultivators of Spiritualism are such, and so many, that this consolatory science, based on the facts, is upon an indisputable phenomenology, has followed its ascending parabola, upon which, after such an accumulation of authoritative testimony, one cannot pronounce on a priori grounds, the word impossible, without being guilty of imprudence. It has, I repeat, followed its ascending parabola, until its disciples, scattered over the entire world, are now being reckoned by tens of millions. Paris contains 40,000, Brussels 30,000. Entire villages in Belgium are peopled by Spiritualists. Agram may be called the city of Spiritualism. In London it is preached from two pulpits. Berlin has become the centre of its most famous thaumaturgists, and more than 40 periodicals in all languages disseminate its doctrine. In Italy there are something like 200, in combination with a literature which comprises many thousands of volumes. The immense popularity acquired by the study of the occult sciences in an epoch so skeptical as our own, in which official science is daily diminishing the mass of old prejudices, is perhaps a stranger phenomenon than the transcendental manifestations of Spiritualism. But when it is considered that the human soul in every historical period has always conserved the same fund of sentimentality, and the same tendency towards the marvelous, this reversion to the cult of hitherto neglected sciences, after long periods of rest and oblivion, will not appear altogether inexplicable. At the same time, such a cult, while not changing its inner essence during the lapse of ages, nevertheless is subject in its external forms to the influence of the epoch in which it re-arises, and those periods at which religious worship prevailed, it was involved in mysticism. In our own, instead, it has taken a scientific direction, readily borrowing from science its methods of research, and even its terminology."

When will the press, both religious and secular, in English-speaking communities which profess to pride themselves on their love of fair play, come the example of foreign journals, while discussing the subject, Spiritualism? Anything more illogical, as well as unjust, than the attitude assumed by Australian newspapers in reference to it, whenever they forget their conspiracy of silence concerning it, it would be difficult to imagine. Frauds and counterfeited phenomena have been detected and exposed in connection with it, and therefore all the phenomena of Spiritualism are deceptions and delusions! This is the stock answer in every historical period has always conserved the same fund of sentimentality, and the same tendency towards the marvelous, this reversion to the cult of hitherto neglected sciences, after long periods of rest and oblivion, will not appear altogether inexplicable. At the same time, such a cult, while not changing its inner essence during the lapse of ages, nevertheless is subject in its external forms to the influence of the epoch in which it re-arises, and those periods at which religious worship prevailed, it was involved in mysticism. In our own, instead, it has taken a scientific direction, readily borrowing from science its methods of research, and even its terminology."

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IMPORTANT WATER FROM OUR FOREIGN EXCHANGES.

HARBINGER OF LIGHT, MELBOURNE, AUSTRALIA.

THE FOREIGN FIELD—SPIRIT PORTRAIT—THE PRINCESS KARADJA.

In the May number of the *Revue des Etudes Psychiques* appears a portrait and a memoir of this celebrated medium, as also a fac-simile of two of her drawings, made under spirit influence. One of these is a complex design of a geometrical character, and an expert architect's drawing would be impossible of accomplishment for a skillful hand without a rule and compass; while the other is a portrait, which was immediately recognized as that of his deceased wife, by Mr. George Larsen, of Copenhagen. This was obtained by the Princess under the following remarkable circumstances:

"On the death of his wife, Mr. Larsen's grief was insupportable, and all the more so, because, up to that time, he had been a materialist. But, reading a pamphlet by the Princess Karadja, entitled 'Spirit Phenomena,' he wrote to her. On the evening in which I received the letter, writing to the Princess, 'We had a sitting at my house, when my husband manifested himself, and I asked him if he could find Mrs. Larsen. Much to my surprise, he told me that she was present, that she had inspired her husband to write to me, and that she wished him to come here. I made this known to Mr. Larsen, who, without losing any time in writing to me, set out at once for Stockholm.'

"Since last winter I have received the gift of making mediumistic designs, my specialty being the portrait of spirits. On the day of Mr. Larsen's arrival in Stockholm, I had executed in crayons a very beautiful female head, with so expressive a countenance that it could not be a creation of the fancy; for I took a photograph from his pocket, and showed it to him, remarking that the drawing was much more like her, because it recalled her appearance during the latter days of her life, whereas the photograph represented her in good health. He afterwards wrote me that his father-in-law had burst into tears on beholding the drawing.

"Some hundreds of persons in Sweden and Denmark have become believers since the event, for Mr. Larsen was completely unknown to me, and we had not a single mutual friend.

"During the sitting he received some most convincing messages. His wife gave her baptismal name, of which we were all ignorant, and recalled to mind many circumstances of their private life; and she played one of her favorite airs upon the mandolin (the instrument having been found by invisible fingers). Then she asked Mr. Larsen to go to Copenhagen, mentioning a locality with which we were all acquainted, where he would find a female named Christina, to whom she had done a wrong she wished to repair. Mr. Larsen afterwards told this female at the spot indicated, and had her heart broken by her before we consider this fact as an excellent proof of the identity of a spirit, because it could not be explained by the theory of the subliminal consciousness, inasmuch as not one of us was aware of the existence of Christina, who was known only to the late Mrs. Larsen."

Mr. George Larsen, finding himself recently at Berlin, wrote from thence to Mr. H. Karadja, editor of the "Eko" newspaper, a letter descriptive of many sittings, at which the Princess Karadja, the Countess von Moltke, Mrs. Frisk (of Stockholm), Mrs. Abend (the medium), and two relatives of hers were present. He says: "What I believed to be impossible has come to pass at Berlin. In the presence of many witnesses, I have seen by direct contact the spirit of my late wife, and under conditions which precluded possibility of fraud, or of hallucination. It appears to be so natural to me now, that I am astonished at my former skepticism."

The Princess Karadja writes to us as follows, on the subject of these sittings: "The witnesses were blue in number, who beheld Mrs. Larsen materialize. Three lamps were burning, and the medium's hands were visible. The sittings, each of an hour, were even to her underclothing, had been examined, as well as the room itself. We saw the medium and the spirit side by side, at the same time. In a strong light. The medium is a little woman and very plain. Mrs. Larsen is tall, slight, and admirably beautiful. She showed herself clothed exactly as in my drawing (made a year before), with a full veil around her head and shoulders, and a long black dress, with a high collar. She left three yards of tulle in the hands of her husband. It resembled her bridal veil. It is absolutely impossible that the tulle, without a fold in it, could have been simulated by the medium or in the room."

Mr. Larsen, in concluding his narrative, writes as follows: "I believe now as firmly in the progress of Spiritualism as I believe in the incessant struggle to arrive at the truth. It is doubtful if any limits can be assigned to the human mind. Nature has always some fresh secret to unveil to us. Our horizon is continually expanding. The light is spreading on all questions—life, death, and the infinite. But we must wait."

This gentleman, as we have said, was a materialist, and yet when his wife departed from him, the instinct of immortality was stronger in him than his disbelief in an after life. He craved for some assurance of it from the Beyond, and he was fortunate enough to receive it. O. S. L. GLOUCESTER.

We have to acknowledge the receipt from Warsaw of the first number of the first spiritual journal ever published in Poland. Its title is the "Dziwy Zycia," or "Wonder of Life," and it is edited by the late Mr. Chlopicki, a brilliant man, who has been a frequent and esteemed contributor to the Spiritualistic publications of other continental countries. It is a handsomely printed paper of sixteen pages, small folio, and contains, among other articles, one describing Mr. Richard Hodgson's sittings with Mrs. Piper, in Boston, embellished with portraits of both. In another, an account is given of some of the remarkable phenomena obtained through Mrs. Piper's mediumship. The journal is given, as when Mrs. Arne Garborg wrote, in another part of the "Dziwy Zycia," the titles of "no less than seventeen books on Spiritualism which have been published in the Polish language; ten are translations from the English, French, and German; two

are from the editor's own pen, and the rest appear to be the work of Polish authors. There is evidently a demand for this kind of literature in the land of Sobieski, and a request that we would exchange with our new-born contemporary in Warsaw, is a gratifying proof that the Harbinger is known and esteemed even in a country so far distant from us as Russian Poland. We offer our sincere congratulations upon the appearance of so promising an accession to the Spiritualistic press of Europe, and our sincere wishes for the prosperity and ever-increasing usefulness of so promising a periodical.

THE GROWTH OF SPIRITUALISM.

We find in "Il Vessillo Spiritista," of the 1st May last, an important article on "Spiritual Circles," quoted from the "L'Espresso" under the title "Lettera," which is its title imports, is a review devoted to literature and politics. It is signed "Achille Tanfani" and is nearly six columns in length. It contains an historical sketch of the rise and growth of Modern Spiritualism, written with remarkable fairness and accuracy; and after examining the facts, and weighing the statements and allegations of our opponents, without overlooking the fraudulent practices which have been exposed in connection with it, Signor Tanfani sums up his conclusions in these words: "Notwithstanding the bad faith and simony of false priests, the true cultivators of Spiritualism are such, and so many, that this consolatory science, based on the facts, is upon an indisputable phenomenology, has followed its ascending parabola, upon which, after such an accumulation of authoritative testimony, one cannot pronounce on a priori grounds, the word impossible, without being guilty of imprudence. It has, I repeat, followed its ascending parabola, until its disciples, scattered over the entire world, are now

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SATURDAY, SEPTEMBER 13, 1902.

An Important Discovery.

That distinguished "Literary Detective," as Col. Ingersoll designated our friend Wm. H. Burr, Esq., of Washington, has made one of the most important literary discoveries of the age, and it is a vital blow to Christian assumptions.

The Christian era was first suggested by Dionysius the Little, in the 6th century. It was gradually adopted by the leading churchmen, but says Kitto, in his "Cyclopedia of Biblical Literature," article "Chronology."

"The use of the era did not become universal in Christendom until the fifteenth century."

All authorities agree in these statements. Now:

Jerome, also known as Hieronymus, is counted as one of the most voluminous of the early Christian authors. He is reputed to have been born in the year 331, and died September 20, 420. His "Lives of Illustrious Men," it is claimed, was written in the year 392.

Among the numerous productions credited to this scholar was the revision of the old Italian Testament, and the substitution of the Latin Vulgate, from which came our English rendering.

The first reliable knowledge of Jerome's productions appeared at Rome in 1407, in two volumes, and consisted of some of his epistles and small works. Like all the works of the Christian Fathers, it was represented these writings of Jerome were found in an old monastery, as was alleged of Josephus, and of many classical authors. But Jerome grew into mammoth proportions, appearing in Italy, Germany and Gaul, until in 1834, when the Erasmus edition, with notes, had swollen to twelve volumes.

The question arises: Were Jerome's works written prior to the alleged author's death, A. D. 420, or are they fabrications of Benedictine monks in the 15th century, as many learned scholars believe? In Jerome's "Lives of Illustrious Men" occurs this expression:

"And because in the Acts of the Apostles there is a very full description of his [Paul's] conversion, I will only say this, that after the passion of the Lord in the year XXV, that is, in the second of Nero," etc.

This was written some two centuries before Dionysius, or any one else, had proposed naming time from the birth of "our Lord." Prior to that event all Grecian writers noted time by Olympiads; while Roman writers used the era of Rome.

Suppose a writer in the year 1800 had dated an event as occurring in the year XXV of American Independence; would we not have positive evidence that he did not write until after that date had become the property of the world?

As stated, critics have long suspected the writings, professedly of Jerome, are monkish forgeries of the 15th century, and they have presented a long array of facts to demonstrate the truth of their claim. But it remained for our "literary detective" Burr to clinch the evidence, and put an end to argument. He has the floor, and we surrender the further discussion of the subject to his versatile pen.

A Unique Poster.

In the art of devising sensational election posters the French Woman Suffrage League takes first prize in Paris. The picture is a fine production and Parisians stop by the hour together to gaze at it. The subject is, "Man and Woman," both dropping their voting papers into the ballot box, which in France is grandly called the "electoral urn." The latter vessel, quite correct in form, occupies the center of the picture. To the left stands man, to the right woman. Both extend a hand toward the urn in question and are striking a noble attitude. Woman gazes at man with a look showing her deep sense of responsibility, the reciprocal glance being one of brotherly confidence. Think, citizens and citizenesses, of the day when man and woman shall be of the home, the street, the office, the allies of business, but never the allies of the home; hence we can trust the home in politics much more than we can trust business. The home, the school, and the church in politics will never permanently betray the best moral, virtuous, financial, interests of humanity. We cannot say as much of business. Business is business; the cash code knows no law. Hence woman suffrage can be trusted in all higher political issues.

In the Interest of the Home.

Our confidence in the beneficent effect of woman's enfranchisement lies in this: With woman home interests are paramount; with man business interests are paramount; the vices of humanity are not always the foes of business, but they are always the enemies of the home; the vices of the allies of business, but never the allies of the home; hence we can trust the home in politics much more than we can trust business. The home, the school, and the church in politics will never permanently betray the best moral, virtuous, financial, interests of humanity. We cannot say as much of business. Business is business; the cash code knows no law. Hence woman suffrage can be trusted in all higher political issues.

"Roman Culture and Cure, Part First. The Philosophy of Cure. (Including Methods and Illustrations.)" By E. D. Habbitt, M. D., J. L. D. A very instructive and valuable work. It should have a wide circulation. It will be published in a few days. Price 75 cents.

Has Stirred Up the Preachers.

President Baer, of the Philadelphia & Reading Railroad, has shocked the country with his remarkable letter ascribing the possession of the coal fields by himself and his associates to divine inspiration.

The letter is in reply to one written by W. F. Clark, of Wilkesbarre, Pa., in which he presented the side of the laborer from a Christian point of view.

Here is the remarkable letter:

My Dear Mr. Clark—I have received your letter of the 10th inst.

I do not know who you are. I see that you are a religious man, but you are evidently biased against the coal fields, and I am sorry to find that the right of the wrongdoer to control a business in which he has no other interest than to secure fair wages for the work he does.

I beg of you not to be discouraged, as the rights and interests of the laboring man will be protected and cared for, not by the labor agitators, but by the Christian men whom God in his wisdom has given the control of the property interests of the country, and upon the successful management of which so much depends.

Do not be discouraged. Pray earnestly that right may triumph, always remembering that the Lord God Omnipotent still reigns, and that his reign is of law and order, and not of violence and crime. Yours truly,

GEORGE N. BAER, President.

The above was published in the Chicago American, and from the day of its publication, from every side there came a gale of caustic and astonished comments, and the difference seems to be that between the god of gold and the god of muscle; the god of the rich and the god of the poor; the god of the employer and the god of the employee. It looks as if each had a separate god. Mr. Baer evidently believes that his god has helped him to get control of the mines, so that they will be properly managed, and is helping him to put up the price of hard coal at the expense of some other people's god, and the laborers who do the work for him are only human machines created by God in his wisdom for the use of a corporation of Christians, but others take issue with Mr. Baer.

Russell Sage says:

"Well, I wouldn't be surprised if President Baer would use some language that God had given Mr. Morgan the mines and everything else in sight. However, I believe that the mines were designed for the common good of the people, and the manner in which they are worked is of vital importance to the miners."

W. Boudrie Cockran made the following strong comment:

"I don't believe that in creating coal mines or other sources of commodities God had in view the bestowal of them upon the present owners. I believe that all natural products were created by God for the benefit of the whole human race. As coal, like all commodities, must be produced before it is distributed, whoever wantonly or unnecessarily causes the production to be suspended or restricted is an enemy to God and to his fellow men. I am, therefore, interested in the proper working of the mines by those who have charge of them."

Father Curran, of Wilkesbarre, in writing of Mr. Baer's so-called "divine right of controlling property interests," says:

"If Mr. Baer claims the divine right (God bless the mark) of ruling his property, he must concede the divine right of the miners in working that property. By way of generalities I would say this: That the earth is the Lord's and the fulness thereof. He creates it for man's use and benefit. Now, if a handful of American millionaires assume divine right to the Lord's earth, where do the people come in? There should be no more nonsense about the labor difficulties in this coal region."

The Vedanta says there is no God but man. The living God is within you, and in this instance it looks like the Hindu religion predominates.

Poor God! he is called all-wise, omnipotent, omniscient, omnipresent, etc., and still he is both on the side of wrong and right. He placed the coal in the ground for the benefit of the people and placed a guard at the mine to prevent the people from getting it. He is on the side of the coal famine and the ones who produce it. He is on the side of the coal famine and the ones who produce it. He is on the side of the coal famine and the ones who produce it.

Oh, what a God! When will men's brains lead them into the light of a higher knowledge of the affairs of life with which they have to deal? Selfishness is a human god. Ambition to possess and control is a human god. Gold is a human god. When truth, love and sympathy become gods, there will be no strife and no tyranny, no ownership of man by man, and man will be led to study self more, and his future possibilities along with the present.

The Chronicle, of this city, has the following, in part, to say of the matter: "No doubt Mr. Baer and many other men of his class sincerely believe they are upright Christians and benevolent philanthropists. They do not realize in introspection that they are surrounded by people who never tell them the truth. They hear day in and day out that there are great nobles and upright men. As it is the weakness of humanity to accept as true all the pleasant and agreeable things that are said about it, they finally settle down to the conviction that picture is really what their fathers are. They are really what their fathers are. They are really what their fathers are."

"One would have to be well acquainted with Mr. Baer to know whether this message were the rant of a conscious hypocrite or merely the symptom of a stupefying attack of self-righteousness, but in either case it is a string of false ideas and false sentiment."

"If the blasphemous reference to the deity, the significance of which the writer imputes to it then not only the pious Baer but every successful Croesus would be among the Lord's anointed, no matter how unscrupulous his methods and depraved his morals."

"The reference to law and order is equally unfortunate. Mr. Baer is an active member of one of the most persistent and offensive law-breaking organizations in the country. By its very existence it breaks the laws of the United States, and of the United States, though the disorderly striker should be suppressed, what is his influence toward anarchy compared with that of the plutocrat who is an anarchist by divine right?"

"Perhaps the most amazing thing about the message is the insensibility it reveals to the industrial and political movement of the time. Self-righteousness is common among all classes, the

The Progressive Thinker reaches me with regularity in this sunny corner of Uncle Sam's domain, and is freighted with many good things for the spiritual man.

I have only missed one number, and was amazed when trying to borrow to find it had been sent to me in the San Diego, California, with its wealth of sunshine, beautiful sea breezes, and great abundance of fruit and flowers.

Tent City, just across the bay on Coronado Beach, is just now the objective point of citizen and tourist, as the great hotel is closed for the summer season.

In lieu of the hotel there are over seven hundred tents, all of which are furnished with every convenience for living and are lighted by electricity. A pleasant and commodious reading-room occupies a central position. There are halls for preaching and dancing, as one may choose to elect, and every form of amusement known to the imagination of looping the loop and shooting the chutes. Add to this a beautiful beach and the daily or nightly concerts of the Tent City Band with their rendering of high class music, the beautiful sunsets and invariably cool evenings, what more can a weary mortal desire in the way of amusement and rest.

I nearly forgot mentioning Mrs. Clark, one of the oldest and most successful healers on the Coast, one who has never advertised, but who has all the business she can possibly attend to.

"MEDIUMSHIP AND ITS LAWS," AND SYLVESTER & CO.

It must be that the writer of this article is considered an easy mark for the cleverest of the modern Spiritualists, as from time to time he has received warnings, advice, and quite frequently has been requested to send a two-cent stamp to Sylvester & Co., of your city, who are engaged in the business of selling tricks to whomsoever will buy, and for the purpose of discrediting mediumship.

A late mail has brought me one of these letters containing much kindly, pleasant advice, but bearing no date, and signed by Sylvester & Co., who are engaged in the business of selling tricks to whomsoever will buy, and for the purpose of discrediting mediumship.

Whatever one may think of Mrs. Tingley and her cult, the fact remains that she has been a most potent factor in the spiritualizing of the community. There is one feature of the service of the Theosophists which Spiritualists would do well to emulate, for they have at all times most excellent music.

Free thought is decidedly in the ascendant in San Diego, and no person who has anything to say and who can say it well, will lack a hearing upon almost any subject announced.

Theosophy has a strong hold upon the people in this section, and when Katherine Tingley holds forth at Isis Theater the place is simply thronged. There is one feature of the service of the Theosophists which Spiritualists would do well to emulate, for they have at all times most excellent music.

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By Rev. Minot J. Savage.

100

DOINGS, ETC., THE WORLD OVER.

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Sept. 15, 1902

QUESTIONS
AND
ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often brevity is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby unadorned, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one lags to wait his time and place, and all are treated with equal favor.

NOTE.—No attention will be given to anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

G. L. Blair: It is not possible to give with any accuracy the number of Spiritualists in the states of Maryland, Virginia and Delaware. No statistics have been gathered and an estimate would be nothing more than a random guess.

H. Brown: Q. Is the spirit affected by the physical deformities of its earth life?

A. The immaterial of the body are temporarily separated from the spirit after its departure, but in time these are cast off as the spirit advances.

(Geo. L. Nixon: The colored light produced by pressure on the eye-ball is caused by irritation of the cells of the optic nerve.

Mrs. L. Becker: Q. Why, when two persons are in animated conversation does one become somnolent?

A. It is indicative of sensitiveness of the one feeling sleepiness, and may be the effect of the hypnotic power of the other person, unconsciously exerted. The relation between such individuals has been termed positive and negative, but this is only giving names, and really explains nothing.

T. F. Lee: Q. Who was Krishna?

A. According to Hindu myth, he was the eighth Avatar, or reincarnation of God, and the savior of mankind. The date of this world-event is quite indeterminate, but is placed at least 1200 years B. C. To make this name and that of Christ less similar, some writers return to the Greek spelling Krishna. But if this be followed with one name it should with the other, even more distinctly Greek. The life history of Krishna as told in the sacred books of India, is almost a repetition of those more than a thousand years after recorded of Christ. The Bhagavat Gita, the most sacred poem of the Hindus, sacred language, and regarded as the most holy of all the holy books, records the wonderful moral teachings of this incarnation of God for the purpose of saving mankind. He came to atone for the sins of the world by "pouring out his blood as a propitiatory offering from the cross. He was humble born. He performed miracles, as healing lepers, restoring sight to the blind, raising the dead, casting out devils, etc. He was virgin-born, like all the ancient gods; the mother and babe were visited by shepherds, wise men and an angelic host who sang, "In thy delivery, O favored of women, all nations shall have cause to exult." A tyrant ruler (Cansa, not Herod) had the first-born put to death that he might surely kill the divine child; the mother and child escape by the miraculous parting of the waters of the River Jaumra; Krishna as he matures retires to the desert; he is baptized in the holy Ganges; is transfigured at Madure; prove his divinity to his disciples when he said, "present or absent I shall always be with you."

He had one favorite disciple. Women of the magdalen character anointed him. He taught in parables. His doctrine of peace, and moral sayings were similar if not identical. In all over three hundred parallels have been pointed out, making the two characters identical in everything but in date of birth. Christ is a reproduction of Krishna, and the cross on which both are said to have perished is as sacred to the Hindu as the Christian. After the crucifixion he passed three days in hell that he might suffer for the spirits confined in darkness. After his resurrection and before he ascended to heaven he taught the most elevating morality. "He taught," says Max Muller, "the equality of all men, and the brotherhood of the human race." Self-control, chastity, temperance, the control of passions, to bear injustice from others, to suffer death quietly, and without hate of your persecutor, to grieve not over one's own misfortunes, but for those of others, were cardinal doctrines. Hardy, Wesleyan missionary, admits that "every shade of vice, hypocrisy, anger, pride, suspicion, greediness, gossiping and cruelty to animals is guarded against by special precept."

J. P. Anderson: Q. When and by whom was the first deck of cards? Are they not an inspiration for evil?

A. It is a current story that the game of cards was invented to amuse

"How Shall I Become a Medium," Fully Answered

The above question is comprehensively answered by Hudson Tuttle, in his new work, entitled "Mediumship and its Laws, its Conditions and Cultivation."

Silver coin can be sent with safety if carefully wrapped, and is preferable to stamps. Price, postpaid, 35 cents. This work should be in every family. Address HUDSON TUTTLE, Berlin Heights, Ohio.

Charles VI. of France (1380). This, however, is not true, for cards were mentioned as being in use in 1340, in a romance, "Le Livre de la Table d'Or," written by a French author. The game was brought to Europe by the Saracens in 1370. Another claim is that Edward I. (1272) learned to play while residing in Syria. It is only certain that the game is of Eastern origin, and was brought to Europe by the returning Crusaders. The term "deck" is an old English form. There is no doubt that cards leads all other games in the variety of games and combinations, and the calculating mystery which surrounds them. Something of the old beliefs and superstitions of savages regarding the printed word is yet held in regard to them, and they are used to foretell the future, with the assiduity and confidence that they are dealt in games where fortunes are at stake.

Xo, we are not prepared to say that there is intrinsic evil in the "deck" or the games. All depends on the spirit of the players. If it is social enjoyment and recreation, cards furnish just the sufficient stimulant without overtaxing, that allows of conversation as well as the play.

If used for gambling, another name for robbery, the good becomes evil and only evil.

Kurtian hatred of everything that gives enjoyment to the responsible for a great deal of the evils which have grown out of card-playing.

The demon may whip his son for being caught with cards in his pocket, but that son will continue the game in the barn garret, and perhaps later in the guarded dive of a saloon. Better have allowed social games with his sisters in the parlor, than made it a sin so alluring that it drew him away.

J. J. Hollingsworth: Q. In speaking of the celebrated Koon's spirit room, you mention the peculiar form of battery invented by the controlling spirits, and made according to their directions; cannot this be restored? It may have a great value.

A. Whatever this "condenser," as it was named by its spirit designers, may have been, it appears from the published descriptions to have been quite incomprehensible, and not unlike lines of electricity. The maker, Mr. Koon, departed without leaving any definite plan, and its value probably was given by the surroundings—the phase of manifestations which it was designed to assist in presentation. It may be taken for granted that if assistance of this kind became at any time desirable, it would be revealed. In fact I am informed by several correspondents that they are at work on somewhat similar "batteries" and one in the furtherance of telepathy or sending thought waves to a distance has already given promise of success.

N. S. A. CONVENTION.

The annual convention of the N. S. A. will open at Berkeley Hall, Boston, Mass., corner of Berkeley and Tremont streets, Tuesday, October 21, at 10 a. m. The business sessions will be held morning and afternoon, October 21, 22, 23 and 24. Grand entertainments will be held each evening, at which noted mediums and speakers will be present. A grand lyceum entertainment, one evening. Twenty-five cents admission to the evening meetings will be charged to help defray expenses. Delegates are admitted free upon their cards. No admission to daily sessions.

The headquarters of the convention will be at Berkeley Hall, a most beautiful, commodious and comfortable hotel. It is on Berkeley and Boylston streets. Visitors and delegates will be furnished with special rates as follows: Rooms, single person, \$1.50 per day; two persons in room, \$1.25 per day each. Board and room, \$3 each person. No compulsion to anyone as to hotel, or rooming house; delegates and visitors who wish can take rooms and meals away from the hotel, restaurants and rooming houses are plenty in Boston. Reception to all at hotel, Monday, October 20, at 8 p. m.

Railroad rates can be secured by asking your railroad agent, a few days in advance, to secure certificate tickets to the National Spiritualists Convention in Boston. The rate will be one fare and a third for round trip. Holders of these tickets must be at convention Friday, October 24, to have them signed by special ticket agent from the railroad office who will be there that day. The N. S. A. secretary must sign the tickets, but her signature will not suffice; each ticket must be countersigned by the railroad agent.

The following important amendments will be offered at convention:

Constitution—Offered by the Trustees of the First Spiritualists' Association of Washington, D. C. Amend Section 3, Article VI, to read as follows: "No local society shall have exclusive jurisdiction within the city, town or district, in which it is located; but additional charters shall only be granted by the board—in such localities—after thorough investigation and careful review of the facts—afford ample evidence that the cause will be benefited thereby."

By-Laws—Offered by National Spiritualists Association Board. Amend Article I, Section I, in second line; also words State Agents, in By-Laws by striking out the same words wherever they occur.

Amend Article IX of By-Laws by striking out entire Section I and make amendments to read Section I, and Section III read Section II.

Amend By-Laws by striking out Article XI entire.

MARY T. LONGLEY, Secretary N. S. A.

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

"Healing, Causes and Effects." By W. P. Phelon, M. D. Price 50 cents.

CRITICAL COMMENT

On Some Dogmas of Spiritualism.

Dogmatism should not exist in connection with Spiritualism, yet dogmatic views do exist, with persons who claim affiliation with Spiritualism, while holding to theoretical views that have never been proven except in the imagination of the believer, who seems more a student of material than spiritual law, and the latter provides for eternal progression, and does not contain the retrogressive changes.

The more common differences in the beliefs of Spiritualists are with regard to evolution, and reincarnation or successive embodiment, and it is quite astonishing how tenaciously some of the recognized great exponents of Spiritualism cling to these fallacies.

In all the arguments I have heard, and the articles and sermons I have read in support of these theories, they have all had the appearance of simple assertion based upon the assumption that it was necessary for the perfection of that which had previously been imperfect, but those wise teachers do not explain just when or how the disembodied spirit of an animal loses its identity and becomes embodied in a human form, nor do they explain the tenaciousness of that human being gives up its place in spirit world, loses its identity and all previously attained growth and knowledge and takes lodgment within another new material form for the stated purpose of improvement upon the previous embodiment, with no recollection of where or what that period or its conditions were, which thus makes it possible that the new embodiment may be less perfect than the former, which in order to be improved upon, must be remembered, just as the artist who paints a picture and then wishes to paint another upon the same subject for purposes of improvement, he must either have his first picture before him, or at least a complete and accurate memory of it, else how is he to know he is dealing with a subject previously handled, or that he is trying to improve upon anything of previous existence, or of which he has no provable form.

There is no time either in the here or hereafter when mankind will know all, for that position belongs only to the Supreme Ruler. I think, however, it is undisputed by Spiritualists, at least, that there is greater knowledge among the inhabitants of spirit world than those who inhabit this material world, and it is therefore probable that the unbiased opinions of those who have been in spirit world a long time, and whose correct life both here and there makes information from them more reliable than received through a sensitive who is pure, upright, honest and unselfish, than the theories of a mortal who deals in "ifs" and "because," or the opinions of the inhabitants of the lower spiritual spheres, given through one whose life and habits are such as to attract only the spirits who have not progressed beyond their previous worldly and deceitful condition.

It has been my experience to receive evidence upon the subject in question through many kinds of instrumentality, and from many spirits in various spheres or conditions, and it is good common sense to accept the views from the highest and best sources available, through a clean, impartial instrument, rather than those of the lower spheres through unclean, selfish instrumentality. The higher class evidences is that reincarnation or successive embodiment exists, only in theory, which is proven by the demonstrable fact that growth, education, perfection and progression not attained while in the body, is obtained in the spirit spheres, which therefore obviates all necessity for returning to perfect in material form that which has already been done in spiritual form, and which latter is the admitted higher condition to be gained.

There must be an incentive or reason for all things, and nature's laws provide for continuous progression, and not retrogression. If it were necessary for spirits to return to material conditions to complete their growth and education, they would not be allowed to complete or even add to them in spirit world. The same wind never blows past us but once, the same glass of water is never drunk but once, and one individual spirit never becomes another. To those who are clinging to the fallacies mentioned, I can only say as was said to me by a spirit who, when in the body, was a veritable crank upon the subject. He said: "There is neither a starting nor stopping point to it, nor any necessity for it, so let the nonsense alone, and use your brains for more worthy subjects."

Or in the language of one, who, when in the body, was second to no statesman in spirit world: "During my fifty years in spirit world I have made a thorough study of these questions, and I find no necessity for believing them. I know they are false; let them alone."

C. I. CRITCHETT.

CLINTON, IA.

Mt. Pleasant Park Camp-Meeting.

August 24 witnessed the closing of one of the most successful camp-meetings the Mississippi Valley Spiritualists Association has ever held. While the attendance was not quite as great, perhaps, as in some past years, it was surprisingly good when bad weather and other unfavorable conditions affecting all camps are taken into consideration. A handsome balance in our treasury, after all running expenses were paid, evidences the improved and improving state of the association's affairs.

There is always in every camp a disgruntled element that incessantly predicts failure and disaster, and accuses the management not only of all sorts of mismanagement, but of all the failures and crimes in the catalogue of inefficiency and immorality, but intelligent people are beginning to recognize the earmarks peculiar to this species of the game homo, and to pay little attention to its mouthings.

Mt. Pleasant Park Camp is on the up-grade, all assertions and predictions to the contrary notwithstanding. The local organization of Clinton, the Philosophical Society of Spiritualists, furnished this year a number of new members for the association—members who would be a credit to any organization, and who are with us to stay, and help work out the salvation of Spiritualism in this "neck o' woods."

With an efficient corps of officers; with our indebtedness less than \$500, and growing less every year; with the most beautiful camp-grounds in all the West; we have every reason to believe that our future successes are assured.

Admitted of, realized, T. Peck, of Clinton, Ia., president; E. M. Phillips, of Clinton, Ia., vice-president; Knowles, of Clinton, Ia., secretary; Clarksville, Mo., secretary; Mrs. C. Cooper, of Clinton, Ia., treasurer; W. M. Kellogg, and Max Hoffman, trustees.

The speakers and mediums who delighted our audiences in varied ways

were Hon. H. D. Barrett, Prof. W. P. Knowles, L. A. Hay, Mrs. Georgia C. Cooley, Dr. J. H. Hay, Mrs. Maggie Waite, Mrs. Albright, Max Hoffman, and last but not least, Mr. and Mrs. G. W. Kates; an array of almost excellent voices, were furnished during the entire season by Prof. and Mrs. Paul Zumbach, of St. Paul, Minn., accompanied by their beautiful and talented daughter, Miss Carrie, and assisted by Mr. and Mrs. Kelly, Prof. Peck, Miss Grace Hawtin, Miss Hildebrandt, Dr. Friedman and others.

Prof. Zumbach and wife and daughter have been with us during the past four camp seasons, singing their way into our hearts until we look forward each year to their coming as a necessary part of camp life.

The same may be said of Prof. Adolf Wiese, of Clinton, and his fine orchestra. Prof. Wiese is truly the musician par excellence in his line; has been here three seasons, and we shall hope to have him with us next year.

Saturday, August 23, Mrs. Clara L. Stewart, president of the Wisconsin State Association, addressed a large audience in behalf of the Morris Pratt Institute, and met with a hearty and substantial response to her plea for the education of our coming public workers, through the establishment and maintenance of the Morris Pratt Institute.

With head and heart and enthusiasm in her work, Mrs. Stewart is certainly the right woman in the right place. The Ladies' Auxiliary to the M. V. S. A., the Woman's Union, is offered for the coming year by Mrs. Emma J. Knowles, of Clinton, Ia., president; Mrs. M. L. Woods, St. Louis, Mo., vice-president; Retta P. Davenport, Chicago, Ill., treasurer; Elizabeth Harding, Clinton, Ia.; Mrs. B. E. Rowantree, Clinton, Ia.; Mrs. R. M. Stanton, New Sharon, Iowa, trustees.

The good work done by the Union during the camp-meeting, just closed, added much to the social enjoyment of visitors and members, and supplied a great deal of pleasant entertainment for all, besides contributing handsomely to the finances of the association. "A Trip Around the World," on August 11, Woman's Day, Aug. 18, with several ten parties during the month, were some of the features of the Woman's Union work.

The harmony that has prevailed among the members of the Union for several years is the subject of much favorable comment and congratulation, and furnishes a key to the secret of good work accomplished.

Our newly appointed superintendent of grounds, J. B. Blodgett, is an old and respected Spiritualist, a resident of Mt. Pleasant Park, and a man calculated to fill the important office of superintendent with credit to the association, and satisfaction to the public generally.

The retiring superintendent, L. M. Rose, declined to serve longer. He takes with him to his new field of labor the kindest remembrance of many friends.

EMMA J. KNOWLES.

Ottawa Camp, Kan.

Ottawa (Kansas) Spiritualists closed a ten days session August 31. It was one of the grandest camp-meetings ever held in Kansas. Visitors gathered from all points, far and near, to shake hands with friends and receive rich blessings from the spirit world. The association was fortunate to obtain the gifted and talented speakers and mediums they did. Perfect weather prevailed. The speakers were H. H. Benson, and Mrs. Lull, each with force and logic entwined their pure thoughts around each one. Mrs. Seaman, Bledsoe's, inspirational lectures are grand. Her independent state-writing and tests are as great as her lectures.

A. Scott Bledsoe, president of the National State Spiritualist Association, Topeka, Kans., was our leading speaker. His easy manner and masterly logic won the hearts of his hearers.

The mediums did some good work. Mrs. Lull's platform tests are excellent. Mrs. Inez Wagner's ballad readings were more popular than ever. From 25 to 30 tests were given each evening, and all recognized. Her trumpet seances are remarkable. Mrs. Bartlett's materializing seances were unquestionable and always crowded. W. W. Aber was there for one evening only, giving one of his noted seances to a large crowd.

Our cause is rapidly growing, and a deep interest is manifested. The heart quickened as firewords were spoken, and all hoped for a reunion at beautiful Forest Park next year. They had reelection of officers, for the ensuing year, retaining W. H. Henderson for president. With this zealous worker to the front, success is assured.

MISS MAY COOK, Spring Hill, Kans.

Vicksburg Camp, Mich.

The nineteenth annual camp-meeting has passed into history, and it may be recorded as one of the most successful meetings that has ever been held in Fraser's grove. Everything has been in perfect harmony from start to finish and all who came into our midst as message bearers have been enabled to give us the highest and best truths as they received them from the fountain of life divine.

Dr. Julia Walton, of Jackson, came to our camp Tuesday forenoon just in time to assist in the morning conference and make ready for the afternoon lecture. This is Dr. Walton's first visit to our camp and we find her a woman of great culture and refinement, receiving only the highest and best inspiration.

Thursday was Woman's Day, and everything took on a touch of yellow, denoting greater wisdom which all are seeking. A conference was held at ten o'clock at which time the "enfranchisement of women" was energetically discussed by both men and women, showing that the management of Vicksburg camp believe in equal rights.

At 2 o'clock essays were read and speeches made by Mrs. Walton, Mr. Burdick, Mrs. Klausner and Miss Fuller. A good social time was enjoyed in the evening with music, recitations and games.

Rev. B. F. Austin arrived Friday and delivered an address in the afternoon, in his usual energetic and enthusiastic manner, which inspires his hearers to be up and at work at furthering the cause which brings light and life into our homes.

Mr. Austin also gave talks on "The Power of Thought" which were very instructive.

Saturday forenoon was devoted to conference. Afternoon, lecture by Mr. Austin, and in the evening Joseph King gave a seance for camp benefit, which was well attended.

The fourth and last Sunday was like all the others, a perfect day. Nature did her best toward making the meeting a success, and a large audience was in attendance at the morning lecture by Dr. Walton, whose ideas are always of a high order, impressing us with a desire to live a true spiritual life.

There was an increased attendance in the afternoon. Rev. B. F. Austin was at his best, choosing for his subject, "Jesus and Spiritualism." He said that he has a better understanding of the teachings of Jesus since he has come into the beautiful truths of Spiritualism. Many remained for the evening meeting to hear the closing address of the season by Mr. Austin, and so closed our meetings for this season with peace and good will toward all.

CORA FULLER, Secretary.

Vicksburg, Mich.

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