

# THE PROGRESSIVE THINKER

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

VOL. 26.

CHICAGO, ILL., OCT. 4, 1902.

NO. 671.

## CHRISTIAN SCIENCE.

All That Is Good in It Has Been Appropriated from Spiritualism.

JUDGE S. J. HANNA OF BOSTON EXPOUNDS THE DOCTRINE OF CHRISTIAN SCIENCE—PRAISES MRS. MARY EDDY—YIELDS OF HER LIFE AND THE GREAT DISCOVERY SHE MADE—SCORES JUDGE ARNOLD'S DECISION.

"The scientific effect of a drug may stupefy the mind so as to produce temporary relief, but hurt it cannot; heal finally and effectually it does not, for it has dealt at best only with effects. It has not reached the root cause."—As reported in the Chicago Herald.

This statement of Judge Septimus J. Hanna of Boston before the Christian Scientists was declared to be the underlying principle upon which members of the faith throughout the country base their beliefs. Judge Hanna, who is the editor of the Christian Scientist periodical, delivered his lecture at the Third Church of Christ, Scientist, Washington boulevard and Leavitt street, before an interested audience. He came from Boston in behalf of the board of lecturership of the namesake church of that city. In the course of his address he said:

"So far as Christian Science has a creed it is found in the tenets of the mother church, which constitute its declaration of faith. All who become members of this church must solemnly subscribe to these tenets.

### TENETS OF THE CHURCH.

"They are as follows:

"1. As adherents of truth we take the inspired word of the Bible for our guide to eternal life.

"2. We acknowledge and adore one supreme, infinite God. We acknowledge one Christ, His Son—the Holy Ghost or Comforter, and man in the divine image and likeness.

"3. We acknowledge God's forgiveness of sin in the destruction of sin, and the understanding that sin and sickness are neither real nor eternal.

"4. We acknowledge the atonement as the efficacy and evidence of divine love, of man's unity with God—and the great merits of Christ Jesus, the Way-shower.

"5. We acknowledge universal salvation as demonstrated by Christ Jesus, in the power of truth over all error, sin, sickness and death; also the crucifixion and resurrection of the man Jesus, which enabled human faith and understanding to perceive the great possibilities and living energies of divine life.

"We solemnly promise to strive, watch and pray that mind to be in us which was also in Christ Jesus, to love one another, and to be meek, merciful, just and pure."

The speaker elaborated on the meaning of the tenets and took occasion to eulogize Rev. Mary Baker Eddy, the "mother of Christian Science." He told of her holy life and the great discovery she made when he found that she had been herself cured, according to the Christian Scientist idea, without the use of medicine.

### BASED UPON THE BIBLE.

Referring to Christ the speaker said: "His whole life was given over to healing sickness, feeding the hungry, comforting the sorrowing, making whole the broken-hearted, raising the dead, and showing others how to do likewise. Is there a more practical work than this? I say, then, that Jesus was both the greatest idealist and the most practical man the world has known."

"Christian Science is based upon the Bible. The mosaic decalogue and the Sermon on the Mount are the basis of faith. The church tenets which I have read and commented on, rest in few words the spirit of the decalogue and Sermon on the Mount. Christian Scientists are taught, from the beginning to the end of their text-book, to emulate Jesus in all His ways. The sincere Christian Scientist earnestly endeavors to carry out this teaching. In the measure that he falls short of this he fails of his duty as a Christian Scientist."

"One of the leading points in Christian Science is that sickness is not of God; that God never created it and never sent it; that He has nothing whatever to do with it. When we speak of sickness we do not mean merely physical sickness, but every kind of discord, sorrow and disease. These, according to Christian Science, are all the result of human error, not of divine truth."

The speaker asserted that vice of all kinds, all moral and physical defects, were not the work of the Almighty, and that they could be cured. Drunkenness and other vicious habits, he maintained, had been cured by Christian Science treatment. Through the same methods, or faith, he declared families are reunited every day, and that there is no ailment of the flesh or soul which cannot find some succor if the full realization of the Christian Science doctrine were understood.

### SCORES JUDGE ARNOLD.

Judge Hanna is particularly incensed at the decision of Judge Arnold of the Common Pleas Court of Philadelphia in his refusal to grant a charter to the First Christian Church, Scientist, in that city.

"Judge Arnold takes a prejudiced view in refusing to grant the charter," he said in discussing the matter. His denial was on the ground that the application for a charter covered a double enterprise; that the church is an organization for profit and for the sale of Mrs. Eddy's books, neither of which is true. No attempt is being made by the Scientist church to boom Mrs. Eddy's books. It is nothing less than preposterous to presume that the whole church is formed for the promotion of the sale of Mrs. Eddy's books. Either Judge Arnold was badly prejudiced or he was wrongly informed on the aims and teachings of the church.

"I do not know of another state in which a church has to apply to the courts for a charter, and I feel that whatever the decision of Judge Arnold

## THE TWO CULTS.

Christian Science and Spiritualism

Christian Science, says the Chicago Chronicle, is well known in the field of the dog doctor and veterinarian in Chicago; thus demonstrating that this method of treatment is not known in the east alone. Dumb animals have been cured of their ailments by science treatment applied by Mrs. Jennie H. Jones, a curist living at 248 Fifty-seventh street.

Mrs. Jones has demonstrated to her own satisfaction and to the wonderment of Mrs. H. S. Hayden, 6720 Rosalee court, that Christian Science as a cure for dumb creatures is invincible. Her experiments have been upon dogs. They were as successful as they were interesting. During the past few months Mrs. Jones has cured nearly a dozen dogs of various ailments and injuries. Her surprising success coupled with a love for animals has induced the determination that she will devote her life to advancing the power of Christian Science in the field where the veterinarian and expert on animal diseases have ever been alone.

Mrs. Jones is a member of the First Church of Christ, Scientist, in Drexel boulevard. Nearly a year ago her pet Blenheim spaniel, which has won several prizes at local dog shows, was run over by a heavy wagon. Unable to relieve the sufferings of the dog, which she carried to her home, she determined to take it to a Christian Science practitioner to see if something could not be done to relieve it. The practitioner and Mrs. Jones, at the end of which time they were thrilled to see the animal recover from its injury and suffering and scamper about the room livelier than ever.

Mrs. Jones took the dog home, marveling at the cure and determined then and there that a new field was opening for Christian Science. A few days later she learned that Mrs. Hayden, a neighbor, who is a dog fancier, was greatly alarmed because of the illness of three of her dogs, one a Blenheim valued at \$500 and two Japanese spaniels worth as much. She went at once to Mrs. Hayden's home and related to her the marvelous cure science had performed and offered to give Mrs. Hayden's animals the treatment.

Mrs. Hayden consented and three of the sick dogs were taken home by Mrs. Jones, who began to treat them. The dogs improved rapidly, until all were cured in a short time. All the dogs had combined distemper and pneumonia and had been pronounced incurable by a dog doctor. All the afflicted animals are now in perfect health.

Since the time Mrs. Jones' services have been in demand and her reputation as a doctor of dogs has spread throughout Hyde Park.

"I have proved beyond a doubt," said Mrs. Jones yesterday, "that Christian Science will cure dumb animals. It is easier to cure animals by science than it is human beings, because one does not have to overcome the fears and doubts that exist in the minds of persons. The dumb animal will do what he believes he can do, whereas a man or a woman will wonder and fear and doubt. The mind of the animal is not distracted with a thousand other things, and, therefore, the power of science does not meet the resistance found in the mind of human beings."

"In watching the results of my own experiments I have become enthusiastic over the discovery that science is more easily applied to beasts than it is to mortals, and I am convinced that there is a great field for applying Christian Science to the suffering creatures of the animal world. I firmly believe that great progress will be made in this work within a short time. It is not a new discovery either. For some time we have heard of wonderful cures effected by science upon animals, but to the general public this is a revelation."

The above statement contains some truth. The dogs got well. The method used to accomplish this remarkable feat was spirit-force—nothing else. Mrs. Jones is simply a medium through whom benevolent spirits work. A rose you know, by any other name smells as sweet.

### TRUTH SEEKER.

may have been, not having read it except the extracts in the newspapers, could he have known the true facts in the case he would have acted differently.

Christian Science is based on the Bible. As God never created sickness, the other fellow, the Devil, must have done that dirty work. He ought to be ashamed of himself; and the God, too, who made him, ought to be doubly ashamed.

Christian Science flourishes because it is tinged with orthodoxy. Christian Science teaches us to emulate Jesus in all things. He cured the fig tree, so must each Christian Scientist do the same when they find a fig tree in this condition—curse it! Christian Science is good in some respects, and just so far it has appropriated Spiritualism, and no farther. Its bad aspects will gradually disappear, and pure Spiritualism take their place.

Chicago, Ill.

### IT GREW.

"Sin has many tools, but a lie is the handsomest of them all."—Oliver Wendell Holmes.

First somebody told it. Then the room wouldn't hold it. So the busy tongues rolled it. Till they got it outside.

Then the crowd came across it, And never once lost it. But tossed it and tossed it. Till it grew long and wide.

—Old Rhyme.

You are not simply to be kind and helpful to others; but whatever you do, give honest, earnest purpose to it.—J. T. Trowbridge.

## THE SCHOOL OF LIFE.

Experiences and Lessons of Mortal Life.

In these chapters I am endeavoring to set forth the true school of life as it is handed down to us by intelligent spirits who have gone up through the vestibule of suffering into bright and glorious promotion and intelligence. They are interested in our well-being; they are seeking to promote our welfare, and bring to us the tidings of immortal life; they love us and crave our love in return. If we give earnest heed to the lessons they teach, they will lead us in ways of pleasantness and paths of peace. If we press forward persistently in pursuit of the right course from our present standpoint, though we meet with trials, we shall reach Beulah Land and the Celestial City.

The heavens may be obscured at times, but the clouds will pass away and the light appear. So it is with our loved ones whom we may mourn at death.

Their love is as constant as the light of the celestial bodies. It is only our own vision that is obscured, and we fail to pierce the veil and recognize dear spirits whose watchful care and sympathy are still our own. With our dull perceptions we are often unconscious of their presence, although they try to lead us toward the right. Failure does not discourage them; they never turn away in despair, but remain with us, through our successes and failures, to the terms of earth's toilsome journey.

Our spirit friends can help us in many ways, but they can not and will not do our work for us. Our work is not completed in the pilgrimage of earth life; it is only begun while traveling this valley; and here is one of the finest fields of usefulness and labor to employ the progressive spirit.

If you imagine you have overcome all impediments and will be in Paradise as soon as you shall have passed the death line, you are destined to be disappointed. As man reaches forward in thought and aspiration and presses onward with his endeavor to know and understand more, he may look ahead in the boundaries of the heavens, to the distant star and think "it may be my privilege yet to explore that glorious orb and learn its conditions and its life. My race is onward, my end I shall not find, for progression is boundless. I may learn and strive and achieve through all the ages that are to come."

Within this material covering dwells the spirit, the real individual, which can not be destroyed. It grows refined in the progressive life of immortality. We are all destined to be beautiful something.

As time goes on spirits do not say "We grow older," but they say, "We feel ourselves developing, becoming radiant in the light of the ever-lasting."

Many of those who were unknown, unseen, unloved in earthly life, now stand exalted in spirit. It is neither station, wealth nor worldly power that measures the spiritual being, but experience, love, knowledge, purity, beauty.

The world has thought too much of names and too little of principles. It has worshiped heroes and forgotten the heroism. Great men and women, in the true sense of greatness, do their work, and leave the work to tell the story of their greatness. They do not resort to egotism to make people believe they are wise and great. The earnest worker has little time to talk. Those who are forever blustering and building castles in the air are the ones who never lay the first stones for the foundation of a new era.

Spiritualism is the solid granite foundation upon which we can build; upon which we can rear a dwelling-place in the Summerland; for as we build here, so will our home be there. By its truths we may know and declare that life is continuous. Through it we are taught the laws of compensation; through it comes the unfoldment of a helpful, kindly brotherhood among kind, thus preparing a brighter road to the Summerland.

The mystery connected with the revelations of spirits; they do not say we must believe this or that in order to be saved, for salvation does not depend upon faith. Happiness or misery depend upon works. The laying aside of the physical body makes no change of character or identity, therefore it becomes necessary for us to make our life here as we wish it to be in the hereafter.

The object of human life is self-development, the individual unfoldment of intelligence. The person who profits by experience gained upon any plane of existence, gathering up the lessons, studying them closely that he may incorporate their results into his life for future guidance, will be prepared to learn by discipline, to profit by experience and to expand in knowledge upon other planes of life.

The man who feels an energy or stirring impulse within him, and seeks to put forth that power to the best of his ability, will find himself expanding in various directions and enlarging to such an extent as to enable him to undertake other work and understand higher laws. But the one who sits down quietly, ignoring the impulses and possibilities of his being, feeling that he can do but little, will find his powers going to waste; therefore when the time comes for him to pass onward to another life, he will discover that he is unprepared to undertake any study or employment of another life, for he has not improved the lessons of the earthly state or the knowledge of its laws and expressions; therefore, even though he be divested of the physical body, he will be obliged to remain in contact with earthly elements until he has acquired that discipline which will enable him to rise above his groveling condition.

We believe that a life in the spheres of the spirit world awaits every mortal. It is the heritage of human life. Age after age points out new avenues of travel, new stores of knowledge to be gained, new lines of research, new opportunities for the mental expression of

## THE EVILS OF MEAT.

Spiritualists, Make a Careful Note.

The riots and other uncivilized disturbances that have been caused by the soaring prices of the beef trust are significant in the fact that they show the people's pitifully ignorant trust in beef. While our college orators are announcing how highly civilized we are in this century, men are fighting like wild beasts over wagons filled with the dead and decaying carcasses of animals, destined for human food. In the matter of food we are still cannibals. We fancy ourselves abstinent from eating our own species, while we fight to obtain pieces of the dead bodies of other animals, still reeking with blood and the accumulated filth known chemically by the euphonious name of "retrograde metamorphosis," but which we dedicate in a human corpse by saying rightly "mortification has set in."

People are maddened to the verge of rioting because the beef trust compels them to pay 24 cents per pound. Do the people understand that even under the former prices for every ounce of nourishment they obtained from the best beef they were obliged to pay at the rate of not less than \$1 per pound? And along with this pitifully small proportion of nourishment they had to pay for and swallow large quantities of free uric acid, besides other poisons never intended for the human stomach.

Who is to blame for the people's trust in beef and other kinds of flesh as a necessary part of human food?

There is no gaining the fact that physicians are largely to blame for it. We saw the statement recently that but two of the medical colleges of this country have a laboratory department of dietetics—the medical school at Harvard and the one belonging to the University of Minnesota. That such a condition should be possible in this age of progressive thought seems incredible, but it explains the attitude of the medical profession toward vegetarianism. They are simply ignorant of themselves of the science of dietetics—and that is precisely what vegetarianism is.

On another page we have given a narrative from Dr. Alexander Haig, the eminent English specialist, whose monumental work is "Life and Disease," and his revolutionary statement of all diseases of the kidneys and other uric acid diseases. Dr. Haig became a vegetarian because of his scientific experiments in diet as a factor in disease. It was through his advice that Prof. B. S. Miles, the author of "Muscle, Brain and Diet," became a vegetarian. In the light of such books as Dr. Haig's, the physician who to-day persists in telling his patients that they need meat to keep up their strength marks himself as out-of-date in his profession. Even Sir Henry Hall, the famous English physician, writes in his book, "The Food of the Future," that he is not a vegetarian, nevertheless says: "It is a vulgar error to suppose that flesh is a necessary part of diet." If this be true, why should any civilized nation permit such cruel and demoralizing places as the stock yards within its boundaries. The people, however, are beginning to understand that their trust in meat as a necessary part of diet is unscientific and that the road to health and strength does not lie through the stock yards and the drug stores, but through the use of nature's simple, pure and perfect food.

The unavailability of the medical profession against vegetarianism deters many from adopting it. On this point Dr. Haelven cautions his readers against accepting the unavailability of the medical profession as necessarily truth. To illustrate this he tells the following incident: "Fifty years ago a young man tramped the streets of London in order to get his life insured. He went from one insurance office to another and could not get a single doctor to pass him because he was a vegetarian. The whole medical profession was against him. That young man said: 'I will start an insurance company of my own.' He did so and in the year 1891 he took the chair at the fortieth anniversary of the U. K. Temperance Insurance Society, a fitting example of the inability of medical men to discriminate between erroneous opinions like other human beings. We need not trouble about the unavailability of the medical profession. The unavailability of opinion of vegetarians is the test, and that is all on our side."

RENA MICHAELS ATCHISON.

the soul that is pressing forward for the development of the spiritual nature. The hopes and longings for the hereafter are the promptings of a higher world—the footprints of angels on this shore of life.

To glide evenly over life's pathway requires no effort and brings no reward. To conquer adverse conditions develops character, and to work out our destiny requires that we meet the obstacles of life with courage.

"Do you wish the world were wiser? Well, suppose you make a start, By accumulating wisdoms."

In the record of your heart.

"Do you wish the world were better? Then remember, by day, That to scatter seeds of kindness As you pass along the way."

"Did your mind of selfish motives; Let your thoughts be pure and high; You can make a little better Of the sphere you occupy."

A. H. NICHOLAS. Summerland, Cal. (To be continued.)

Truth itself, according to Locke's fine saying, will not profit us so long as she is held in the hand and taken upon trust from other minds, not wood and iron and added by our own.

George Eliot.

Progress is instruction written in the sand, the tide flows over it and the record is gone. Example is graven on the rock.—Channing.

## SOMETIME.

When Our Ideal Good Shall Be Realized.

There is a time—we call it, "Sometime." A vague sweet word, which ever beckons onward, as we see the realization of our dearest hopes and loftiest ideas.

A fond sweet mother sits gazing on her sleeping children; a noble-looking boy, and a lovely daughter, dreaming of that "Sometime"—when they will have grown to manhood and womanhood; she pictures her son as a man, noble and grand, full of wisdom, beloved and respected by all, against whom no one can speak a word of reproach. A daughter, fair, full of winsome beauty, whom to know, all must love. But alas, and alas! The son contrary to all her teachings is led astray into sin and vice, and wanders far from home and mother. The daughter, early in life, passes into the world of spirit, while the mother lives on sad and lonely.

A young man whose life seemed full of a promise of coming greatness, is stricken down by disease, but full of hope he still dwells in his mind on that "Sometime," when he shall be well and strong again, and be able to do all he had planned. He gazes on the Western sky, and thinks he discerns in the thin of the beautiful sunset a promise that all his hopes will be realized. He falls asleep; no more to awaken in mortal form.

The soldier upon the field of battle thinks of the "Sometime" when, having won fame and renown for his bravery, he shall return to his home, and the fair maiden, whom he left in sorrow one beautiful summer day, to fight for his country—for freedom and liberty. But alas, for his hopes, the bullet did its fatal work, and the soldier was laid to rest in an unmarked grave.

The weary toiler daily bread, look forward to a glad "Sometime," when the fruit of their labors shall furnish them a home and competence so their last days may be days of rest and quiet happiness. But how often are their hopes but a vague sweet dream.

The artist dreams of a picture that shall make him famous.

The poet will weave a poem, the singer compose a song, that will make the world happy, bright and beautiful in the wonderful "Sometime." "Oh, sweet Sometime," in which that is done, what we have planned. The days of our earthly existence are not long enough for us to work out all our lofty ambitions and grand desires. But though this be true, shall all life's hopes and dreams be in vain? In all this vast and mighty universe of seen and unseen wonders, is there no place where the dreams of this beautiful "Sometime" may be realized?

Ah, yes! comes the answer from the unseen world. "The weary, bright and beautiful in the wonderful 'Sometime.' 'Oh, sweet Sometime,' in which that is done, what we have planned. The days of our earthly existence are not long enough for us to work out all our lofty ambitions and grand desires. But though this be true, shall all life's hopes and dreams be in vain? In all this vast and mighty universe of seen and unseen wonders, is there no place where the dreams of this beautiful 'Sometime' may be realized?"

Ah, yes! comes the answer from the unseen world. "The weary, bright and beautiful in the wonderful 'Sometime.' 'Oh, sweet Sometime,' in which that is done, what we have planned. The days of our earthly existence are not long enough for us to work out all our lofty ambitions and grand desires. But though this be true, shall all life's hopes and dreams be in vain? In all this vast and mighty universe of seen and unseen wonders, is there no place where the dreams of this beautiful 'Sometime' may be realized?"

The young man lying upon his couch of pain and suffering sees as his eyes open upon scenes celestial, the land of promise the "Sometime" of his dreams. It flashes instantly through his mind, that in this land of beauty, his hopes will be realized to a greater extent than they could have been had he remained in the mortal form; and he is satisfied.

His soul is full of peace; no more fears haunt and torment his mind, for here he finds every noble desire, has its recompense.

Here the soul is satisfied in its home relations; here harmonious homes are again formed, similar to the ones of earth, by kindred hearts; reared in shady dells, or by sparkling rivers, as the taste of the owner desires. Here loving hearts long severed are reunited, and the ideal home of the "Sometime" is created. Here the weary toilers of earth find at last a place of rest, a home with perfect peace and happiness. Here the sick soul is taught its first lessons toward a nobler life.

Here the crushed and broken-hearted can have a chance to rise; to develop good gifts which were by force of circumstances obliged to lie dormant; and to commence again down the ladder, and what a weary climb it is. Thus you see it is not the rich in worldly goods, nor those vested in authority that have the supremacy here, but those who on earth, though lowly born, sought not for wealth and honor, but rather to do right, laying up treasures that would last through all eternity. Riches are not to be despised, nor earthly honors if honorably obtained and rightly used. The possession of such things is where the wrong lies, and worshipping them instead of the true God.

JAMES CROOK, Spirit, Fort Scott, Kan. M. KAISER.

A grain of wisdom may be had in these few phrases terse; There never lived a man so bad But thought some other worse.

—Philadelphia Press.

OLARA MARSH.

## AT THE HOME CIRCLE.

A Departed Soldier's Message.

In a series of sittings, commencing September 10th to the 12th, we received the following:

If in any moment your mind reverts to childhood days, perhaps you can remember your little playmate who was your companion in many a childish sport. Your mother was my childish ideal of what a mother should be, and longingly I waited for a word or look from her that told me I shared in her esteem.

Still fresh in my mind is the vision of the old sawmill where we used to fight out battles without regard to military tactics, and the evening hours when our mothers would warn us that we would surely be drowned some day, but their predictions never came true; we were saved for some fiercer evil than that. You went your way to the north. I went my way to the south. "Twas a weary waiting, the same ceaseless dream of poverty, and to a boy of my disposition that had dreams for the future, the roll of the drum and the firing of cannons aroused all the fire within me, and when war was declared with Spain, I was one of the first to the front, but my dream of glory was never to be realized on this earth. Day after day of weary waiting for the call to the front, I sickened and died the death of a dog, a disgrace to a civilized country.

Talk about heroes. Any man could be brave in the face of danger, but to live a weary existence waiting, doing out a weary existence waiting, waiting, takes all the heroism out of his constitution. To die in actual service defending your country is glory, but to die like a dog in camp is hell. You can talk of the glories of a military career, but I tell you it makes demons of the men. Think of it, sick, hungry, dying, and not a friendly hand to guide; no loving woman's care, nothing but men, devils, and demons in human form. Oh! for a touch of the angel hand of a mother, the tender care of a sister, or the loving kiss of a sweet heart left behind. Oh, God, have mercy on such a deathbed. Surely all our sins on earth were not equal to this punishment; but I must not complain, it is glory I seek. Well, it's over, all the homesickness, pain and disgust.

It seemed as if all the furies of hell were turned loose to torment me. Hunger, thirst, despair, and last—last—last, the uselessness of all who was to be benefited by it? A few bloodthirsty politicians. They will rear a monument to us and say: Poor fellows; they died a pitiable death; then forget all about us in their struggle for supremacy in the political world. But nevertheless the record is against them, and they will reap their reward. Though the mills of God grind slowly, with exactness grinds He all. Vain indeed are the dreams of the mortals of this world. History repeats itself, the weak and the strong die; and a few magnitudes with vampire appetites fight over the victories their brave soldiers won. Shame on such conduct.

But our brave good president has been a victim to the assassin's bullet; such was the ending of a noble career. The good and the bad, the virtuous and the evil, all must meet their last foe and conquer death. When death came to me I was unable to fight. I yielded to his close embrace, and instead of a foe I found a friend—releasing me from the vile body enmeshed by sickness, and I found myself being clothed upon by raiment soft and white. Here was the glory I had tried in vain to reach on earth, but it came to me without striving, and my earthly dream was realized on my part. How light, how buoyant, how sweet as I passed through the beautiful ether, freed from my cumbersome body. Like a bird on the wing, I pass from one glory to another, surprised, enchanted by the visions I see. All the striving after unattainable things, the disappointments I suffered, all brought me never my goal, and I find that only here can such longings find complete satisfaction. As I now look back over my past life I realize that all things work together for good to those that love the Lord. Perhaps had my earthly dream been realized, ambition might have shut off from my gaze the beauties of paradise, and so I did gain would have thrown me into deep despair. I am an explorer of the universe, and as I wend my way through the spheres of life, I come in contact with poor benighted spirits that grope in utter darkness; the light has gone out of their life, and why? Because on earth they worshipped their God of self. Passions, appetites and love of earthly honor completely blinded them to the higher life, although they were on the very threshold of the road to glory; that is, when death should knock, he would find them quite willing to wing their way to mansions in the skies. But what is their amazement on reaching this place, to see that they have not even a level in which to rest their weary souls. They find that one cannot live for self alone on earth, then be exalted through eternity, but must earn the bread of life by unselfish helping others. Thus it is that some procrastinate and do not learn the real lessons of life until brought face to face with their real selves. Then they must commence away down the ladder, and what a weary climb it is. Thus you see it is not the rich in worldly goods, nor those vested in authority that have the supremacy here, but those who on earth, though lowly born, sought not for wealth and honor, but rather to do right, laying up treasures that would last through all eternity. Riches are not to be despised, nor earthly honors if honorably obtained and rightly used. The possession of such things is where the wrong lies, and worshipping them instead of the true God.

Through the Mediumship of Fort Scott, Kan. M. KAISER.

A grain of wisdom may be had in these few phrases terse; There never lived a man so bad But thought some other worse.

—Philadelphia Press.

OLARA MARSH.

Here the soul is satisfied in its home relations; here harmonious homes are again formed, similar to the ones of earth, by kindred hearts; reared in shady dells, or by sparkling rivers, as the taste of the owner desires. Here loving hearts long severed are reunited, and the ideal home of the "Sometime" is created. Here the weary toilers of earth find at last a place of rest, a home with perfect peace and happiness. Here the sick soul is taught its first lessons toward a nobler life.

Here the crushed and broken-hearted can have a chance to rise; to develop good gifts which were by force of circumstances obliged to lie dormant; and to commence again down the ladder, and what a weary climb it is. Thus you see it is not the rich in worldly goods, nor those vested in authority that have the supremacy here, but those who on earth, though lowly born, sought not for wealth and honor, but rather to do right, laying up treasures that would last through all eternity. Riches are not to be despised, nor earthly honors if honorably obtained and rightly used. The possession of such things is where the wrong lies, and worshipping them instead of the true God.

JAMES CROOK, Spirit, Fort Scott, Kan. M. KAISER.

A grain of wisdom may be had in these few phrases terse; There never lived a man so bad But thought some other worse.

—Philadelphia Press.

OLARA MARSH.

Here the soul is satisfied in its home relations; here harmonious homes are again formed, similar to the ones of earth, by kindred hearts; reared in shady dells, or by sparkling rivers, as the taste of the owner desires. Here loving hearts long severed are reunited, and the ideal home of the "Sometime" is created. Here the weary toilers of earth find at last a place of rest, a home with perfect peace and happiness. Here the sick soul is taught its first lessons toward a nobler life.

Here the crushed and broken-hearted can have a chance to rise; to develop good gifts which were by force of circumstances obliged to lie dormant; and to commence again down the ladder, and what a weary climb it is. Thus you see it is not the rich in worldly goods, nor those vested in authority that have the supremacy here, but those who on earth, though lowly born, sought not for wealth and honor, but rather to do right, laying up treasures that would last through all eternity. Riches are not to be despised, nor earthly honors if honorably obtained and rightly used. The possession of such things is where the wrong lies, and worshipping them instead of the true God.

JAMES CROOK, Spirit, Fort Scott, Kan. M. KAISER.

A grain of wisdom may be had in these few phrases terse; There never lived a man so bad But thought some other worse.

—Philadelphia Press.

## NATURE THE AVENGER.

Vengeance Is Mine, Saith Chemistry.

Some may regard it as superstition for me to believe that nature avenges our wrongs, but in the light of cause and effect there is more truth than sentiment in the belief.

Everyone knows what conscience is. What we feel for a misdeed is nature's response—vibrating for an unharmonious effect on our interior consciousness. We are not exceptions. The same occurs to others when wrong, even though they may temporarily oppose it with a bold front. But the greater the strain, the greater the reaction. Nature does not relent. She is a sure winner.

We may not recognize our own victory in the suffering or downfall of another, who has wrought us no wrong, we note any advantage in it for us. But if we have not attracted any discordant vibration upon ourselves by ill-feeling, uncharity or personal violation, the reward may be sensed in the gratification of having been forgiving. That is also a response of Nature acting on our consciousness, but for a harmonious—a pleasing effect. The result is happiness, if nothing else, but with inspiration added, if sensitive to thought-vibrations.

The non-sensitive, however, loses nothing; for the force expended on him for a pleasing effect, is converted into power instead, and that enables him to make good his wrongs suffered. "Vengeance is mine, saith the Lord," makes a truism,















IMMORTALITY, A NEW DEFINITION.

As Related to the Evolution Theory.

To the Editor:—The following article was published in the World's Advance Thought in 1887. The ideas expressed were new and original with the writer, and have not since been published elsewhere. But they have been verified by spirit William Denton in the series of readings recently published in The Progressive Thinker.

EVOLUTION AND IMMORTALITY.

I have seen a just criticism by John Franklin Clark of a popular preacher's views of immortality, as reduced from the evolution theory. The preacher bases the immortality of man upon individual attainment. This view is pretty well aired by the critic, and its fallacy plainly shown to the rational reader. The critic says that to give immortality to the individual is to give immortality to the individual, and as he understands it, and as he claims the only ground upon which it can be a fact. He, too, makes it depend upon attainment. He, however, finds it in the child, of which the preacher's logic deprives it—dooming the innocent, of whom Jesus said "of such is the kingdom of heaven," to eternal death.

Mr. Clark makes immortality depend upon what he calls an ultimate form; man, being an ultimate of evolved forms, from that necessity becomes immortal.

He says: "If the human form is the ultimate of evolved forms, then it must be necessary for it to be immortal, for the ultimate it must be cosmic to the evolved universe, containing all its elements and inherent qualities, being a finite expression of the infinite. On the other hand, if the human form is not the ultimate of forms, then it does not contain all of the elements and qualities of infinite being limited, therefore could not be cosmic to the evolved universe, and through the processes of evolution it must of necessity be succeeded by a higher and more perfect form."

To many Spiritualists there would be serious objection to this theory. One would be the uncertainty that is thrown around the subject by failure to impart the necessary knowledge to where the line between the highest evolved form—the one containing all the elements and qualities of the evolved universe—and the one next below it. According to the tenets of physiology there have been great changes in the human form since the first specimen stood erect upon our earth. The first was but a slight change from the baboon, chimpanzee, or what not—the highest animal form. Many thousands of years, if not millions, must have passed since then in the process of evolution before the highest and perfect form was evolved; and we find ourselves in the same dilemma as regards knowing why it is immortal that the preacher's view leaves us in; nor do we know whether we are immortal at all.

The first forms could not have been immortal, because they have been succeeded by more perfect ones; and who shall say but that ours may be succeeded by still more perfect forms? The critic will have to help us out of this dilemma by pointing out the time when immortality dawned upon our earth, and the hitherto reign of death was changed to life eternal.

Here would be another objection to this theory: this eternal life is not an inherent principle of soul entities, but depends more upon quantity than quality—nothing but an aggregation of everything can endure. Still we are told that "substance is self-existent and eternal in duration." Well, if some of this eternal substance were to be in a condition in a horse, does it not do so by a self-existent soul germ, the ultimate of which is perfection of that soul germ as a horse? and is not the horse soul entity as enduring as the human soul entity?

The natural inference is that all the varying forms of animal life, including man, came from characteristic soul germs, and if one of them is "enduring" all are. I can see no other grounds upon which to predicate the eternity of man than the prior existence of soul germs in which inhered the intelligence and all the attributes and faculties of mind expressed by human intelligence, and which is the source of the intelligence from infinite intelligence.

Then why should it have been such a long and laborious task for infinite causation to produce from an eternally enduring substance an enduring form? Starting, as evolutionists say man did, in the mineral, through the vegetable to the lowest form or organic life, and passing through and occupying reptile, fish, bird and animal life to man, and in him only, as the highest type, is the infinite able to produce a form having the enduring qualities of the first substance? This logic besides disparaging the Power in which we have our being, is fatal to all organic life below the crowning one—man. Because the life that is in the varying grades does not belong to them as the soul characteristics of distinctive species, but belong to the transient man-soul that is, for the time occupying the various forms of life, expressing and unfolding certain faculties, or, in other words, setting the experience of reptile, fish, bird and animal life, and when this done—the work finished—the man-soul passed to the higher form—it would have taken with it all of the life, soul and spirit of all the species below the human, and they must cease existence in toto.

This destruction of all animal life would be a grave objection to this theory. But it is the testimony of many spirits that animals and birds exist in the spirit world. The pet canary, cat, dog and horse are there; and existing there, is proof that they endure the shock of death—the theory about cosmic forms being the only enduring ones to the contrary notwithstanding.

As spirit is permanent and real substance, which Mr. Clark finds possessing the qualities of "eternal duration" to be spirit; for by calling things by their right names we know what we are talking about. And taking the generally accepted view of spirit, that it is the substance forming the body of the incarnate soul; and also that it enters into the composition of the spirit world and all forms of vegetable life upon it; and that it is the source of the life of man, and the formative and animating force of everything that has life on earth, in the vegetable, animal and human kingdom; and, escaping from the human body as we know it does at so-called death; and still serving the man-soul in the capacity of an ethereal and more sublimated body, adapted to a life in a spiritual state of existence, why should it not so escape from the dying

Love Your Fellow Man as Yourself.

In one of my papers I find this headline, "A Parson's Noble Act." Following this line is a statement that in consequence of bad health, he had seen proper to use "Electric Bitters" as a remedy, and found in them a panacea for all his physical ills in life. In his layman, not a parson, and have looked through death's door frequently, and doctors have prescribed stimulants as the only remedy, but I placed my trust in a higher power, and would not accept help from Satan, and when I read of a minister of God, using strong drink, Satan's right hand bower, even if used as a medicine, and recommending it to his flock, and the world of unredemmed sinners, as being a good medicine to cover his own weakness in the opinion of people, when I think of this I am not surprised at the inside knob of church doors being so often turned to admit of the silent but disgusted egress and departure of so many of its best members and intelligent and thinking class of people. And again let me say that since the day that Christ stood upon the mountain in Galilee, and in his sermon said to the Jews, "Love thy neighbor, as thyself," this unexplained command has been ringing down the endless lane of theology and recording the failure of many of his professed followers to the present day; and I regret to say at this time when a greater light has been cast upon the world, that Spiritualists should take up with the same unexplained hue and cry as the most formidable induction, and powerful key to the spiritual door of heaven, "love your fellow man as yourself;" love and regard all the human race as your brothers. The great masses of the people, when you speak of love understand you to mean parental or conjugal affection, which is a sentiment impossible for us to feel for the entire human race.

I strive to do right, but find untold numbers of people that I can not endure near me, on account of their ways, both acted out and shadowed forth in their features, gestures and manner of speaking. If you could prune and clear them of all this I might love what was left, but there would be nothing left to love, as they have no objective being or mind, but are only an Adamantine machine, controlled entirely by the animal faculties or objective mind. Then I ask why enlightened Spiritualists do not give the proper meaning and interpretation to the word "love"—namely: "Respect and sympathize with your fellow man and try to correct his evil and unpleasant habits and ways, as you do your own;" but while we continue to err around, love your fellow man as yourself and as your brother, without further explanation, I am not surprised at so many of our most ardent Spiritualists falling out of the ranks and declining to strive in such a hopeless and impossible contest for the spiritual prize.

I AM MOTHER NATURE'S CHILD

Let me linger here in poverty with others who are poor. Let a great sorrow hold me from a joy celestial tour.

Let me join misfortune's army and be wholly reconciled. To witless world befall me, I am Mother Nature's Child.

Let me weep with those who sorrow, let me suffer others' pain. And within my conscience, ever satisfaction entertain. Let me not take its freedom and my soul be undelivered. Let no shackles bind and hold me, I am Mother Nature's Child.

Let me go and talk to Nature by the brooklet in the spring; Let my rhythmic soul there warble with the happy birds that sing; Let me touch the trees that quiver in the breezes blowing wild. Let me sleep upon Earth's bosom; I am Mother Nature's Child.

Let the sunlight kiss my forehead and soothe my eyelids down in slumber till the earth is passed from view. And my soul be bathed in sweetness from a fountain undelivered. In a world that understands me; I am Mother Nature's Child.

I am one of Nature's children, I am one within the whole; I must be as Nature made me, in harmony with soul; I must live and love forever as my Mother Nature styled. For within my very being I am Mother Nature's Child.

DR. T. WILKINS.

bodies of the animal life it has animated, and serve the animal-soul in the capacity of a more sublimated body adapted to a spiritual state of existence? And the same also of vegetable life?

As this spirit substance is not the knowing principle in man or animal, it would be subordinate to it, and be used by it as matter is used in forming the bodies of the various species, each of which is an externalized expression of the soul entity, and adapted to the place in life it is to fill. This is illustrated in the horse, the cow, the sheep, the bulldog, etc.

That the varying grades of animal life came into existence in the evolutionary order—the lower being followed by the more higher, is of course true. And the law of evolution has been operative in the progress of mankind from an ignorant, savage state to the civilized and more enlightened state of the present day; and also in the development of the inventive genius of man, so plainly marked in the last fifty years.

But the theory of evolution for the origin of the man or animal life, is as contrary to nature as that of a special creation. They each produce something from nothing—intention on the part of the mineral in which none exists. But the processes of nature under the law of evolution evolving what is involved, and soul germs having been involved, and with intelligence the primal Force, we may rest assured that in whatever form life is manifest, in the vegetable, animal or human, that life and form is eternal. Therefore:

All are parts of one stupendous whole, Whose body Nature is, and Life the soul. Norway, Me. H. A. BRADBURY. "Religion as Revealed by the Material and Spiritual Universe." By E. D. Babbitt, M. D., LL. D. A compact and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data needed by every student and especially by every Spiritualist. One of the best books on the subject. Price reduced to \$1. per copy. 32 cents, cloth; paper, 50 cents. For sale at this office.

FUNERAL OBSEQUES OVER THE REMAINS OF HON. MILTON RATHBUN.

Mr. Milton Rathbun, of 18 Summit Avenue, Mount Vernon, N. Y., departed this life for the life beyond death, while with his wife and two sons, he was visiting relatives and friends at Riverhead, Long Island, N. Y., of peritonitis, Sunday morning, September 7th. The services over his remains were not held until the day after his death. The announcement of his death came as a sad surprise to his friends.

Mr. Rathbun was born at Verona (formerly called Rathbunville), Otsego County, N. Y., on the twenty-third day of August, 1844. He was the son of Solomon and Hannah Rathbun.

His earlier days were spent in New England. As a young man he entered the feed and grain business under Mr. Hallock, and came into the ownership of the business in some fifteen years. His business came to be known as the Milton Rathbun Company, at 454 South Avenue. Six months ago he capitalized the business for \$150,000, and made it a stock company, with himself as the president and chief manager. Mr. Rathbun was interested in large mining enterprises in Nebraska. Among his business associates, and especially his employees, Mr. Rathbun was very popular; a man of sterling integrity and character. All his people were noted for veracity.

He married in New York City in 1873 Mrs. Harriet M. (Lee) Fales. He leaves a widow who is the president of the Westchester Woman's Club, one of the most successful clubs of the kind in the country; president of the Westchester County Political Equality (Woman's Suffrage) Club, and treasurer of the New York State Spiritualist Association. He leaves two sons, Frank Hallock and Charles Stewart, the first a graduate and the latter an undergraduate of Harvard University; and two daughters, Mrs. C. W. Kipp of Mount Vernon, N. Y.

Mr. Rathbun's private library was probably the largest in Westchester County. He was a Universalist in his religious affiliations, was interested in the new thought, but was most especially identified with Spiritualism. Many people came to learn of Spiritualism through him, and the faith has gained several hundred per cent in influence, not in adherents, in the vicinity in which he lived, for many miles about and at a distance.

The funeral service was held Wednesday afternoon, Sept. 10th, at 1 o'clock, at the residence of Mrs. Harriet M. Rathbun, 18 Summit Avenue, Mount Vernon, N. Y. The Rev. C. H. Penoyer, minister of the First Universalist Society of Mount Vernon, N. Y., officiated.

Says the Mount Vernon Daily Eagle: "The services were impressive in character, not alone for the words of eulogy and comfort of the officiating ministers, but by the choice flowers which represented in their fragrance and delicate arrangement the friends and business associates of the deceased. The bier rested in front of the platform, and around it were arranged the numerous floral pieces, the handsomest seen in this city."

The Produce Exchange of New York City, of which Mr. Rathbun was an honored member, sent a massive wreath of English Ivy and white asters, which required four men to carry. The Haymarket Exchange of New York City sent a large floral piece of roses. The friends of Mr. Rathbun, in and out of the city, sent many floral pieces, and in many sent an open floral book of white immortelles, on which were these words, the last spoken by Mr. Rathbun, in purple immortelles: "The kernel of this world blossoms out into the glorious flower of eternity."

The Westchester Woman's Club sent a large wreath of white roses, carnations and lilies of the valley, on a standard, and the Haymarket Exchange of New York City sent a large floral piece of roses. There were other choice designs.

There was a large attendance at the services. Delegations were present from the Produce Exchange, the Haymarket Exchange, employees of the Milton Rathbun Company, from the Council and members of the Westchester Woman's Club, and many prominent Spiritualists and their friends.

THE DISCOURSE. Rev. Charles H. Penoyer, minister of the First Universalist Society of Mount Vernon, opened the service by giving the announcements, making the following remarks and offering prayer. Mr. Penoyer said in part:

I do not think Mr. Rathbun as having left us, he has rather changed his place of abode. It is not as if he were gone. He is still with us. It would seem as if it might well be true that he is with us now as ever, and more fully. I shall not speak of him as gone, but as among the living, and as in the past but as also and rather in the present. It is not that he was, but that he is.

And this is what Mr. Rathbun would tell us if we would only listen.

With the Buddhist and Egyptian Scriptures, with Socrates and Plato, Mr. Rathbun's thought is of the body as being the dwelling place of the spirit, for time, not for eternity; with Seneca and Cicero, with Fichte and Kant, King, his thought is of what we so confidently call death as really a progress in life; with Orville Dewey and Leigh Hunt, his thought is of the authority of our Spiritual natures in things spiritual; with Sophocles his thought is that no man ought to desire longer life in this sphere than that provided for him; with Confucius and Hawthorne his thought is that Divinity has ordered all things; with the Hindus, with Plato and Aristotle, with the thought of the reality of the life, with Parker and Browning he knew himself to be immortal, and now the better; with Zoroaster and Paul his belief was and is that he should know and be known there as here. With Mr. Rathbun there is no here or there; with Epictetus and Fenelon, with Herder and Whittier, with Emerson and Jesus, Over Soth of what we so confidently call death as really a progress in life, for him that we could think of doing for ourselves.

Mr. Rathbun is known as a reader of the world's best literature, and as making its best thought a part of himself. Only a few days ago I found him reading with great delight the wonderful sermons of Frederick Robertson, the great English preacher. His belief is not in authority for truth, however, but in truth for authority. His protest is ever against mercantile standards of spiritual values, as one says it. To him as to the Transcendentalists, "Truth is its own evidence," "Beauty is its own witness," and "Religion is its own reward."

God is within us, through us, about us. All in All. With Paul at Athens, let him live and move and have our being. With the New Thought exponents, he believes in "the power of silence;" and in this sense prayer was his very life and breath.

He was in early life a Hicksite Quaker, and so it was very natural that his thought should be of "the dwelling power of the soul to rise above book, priest and formulated creed, and cry to the Eternal, 'In thy light I see light.'" He carried this thought even further. Jesus says, "I am the resurrection and the life." Mr. Rathbun believes that the kingdom of God is within us; that the secret of power and growth and life, of comfort and bliss and perfection, is found within ourselves. "I am" is his thought. "By the help of God within me, through me and about me, rise above temporal things, appetite, pleasures of this little while, imperfections, suffering and death, and feel and know myself to be immortal."

He has no creed. His simple thought is of the Fatherhood of God and the Brotherhood of man; that religion is summed up in love to God and love to man. With Ballo's all minds are of one family; with Channing, the same truths exist in all spiritual spheres, to be the law and life of all souls, and to unite them into one family and brotherhood. Salvation is through and by character; and "character is destiny."

Mr. Rathbun's thought is of the greatness of the human soul; of its possibilities of unfoldment; of its possibilities of perspective of time and space; of its possibilities of communion with the Eternal and of communication with all moral intelligences, and so he is a Spiritualist. It is not a belief with him against reason, but as altogether reasonable. "The sweet reasonableness" to him of his faith in the revelations of Spiritualism, is known of all. His belief is in the things which eye hath not seen nor ear heard; that religion is the belief with Universalists and other liberal religious thinkers in the spiritual progression of the race, and in the final harmony of all souls with God.

He knew that if the earthly house of this tabernacle were dissolved we have a building of God abiding with hands eternal in the heavens. He has been clothed upon, having a more spiritual body. First is that which is natural and after that which is the spiritual.

His convictions are real; so real that he did not, nor did he desire to, conceal them; so real that he accepted the responsibilities of having convictions; so real that he lived and lives for them and in them and through them. He died in his faith. His pity is for those who have not great convictions to live for. He was a great conviction to live for. He was a great conviction to live for. He was a great conviction to live for.

He is a friend to all. If it were not for a faith that tells me he is now among the living, I should feel the loss of a friend, and of one who has helped me much. It is a great privilege to prize most highly. Many of your lives have come in touch with his life, and you have thanked God, oh so often, that he were living, and now you do the more in that the world has been bettered thereby.

The sunshine of his spirit is real and eternal. It is a part of all. His belief in harmony, the secret of his life. His home was and is full of the spirit of harmony. His own soul was and is harmony itself. The pulse of his soul was and is harmony. His personal influence was and is a great blessing to all. This has been Mr. Rathbun's. Ever time, his resurrection morn; he is not here; he is risen, risen to fuller opportunity, greater power, larger usefulness, to higher life.

With Plutarch, let us feel that we should not come to the funeral of a good man with lamentations and mourning, but with the singing of hymns. Let us have joyful hearts, our souls uplifted in the faith which he has shown in his life. Let us be comforted in the love which he exemplified. Mr. Penoyer read as scripture selections from a passage by Ralph Waldo Emerson, the prophet-minister of Mr. Rathbun's life. The reading was: "Of what import this vacant sky, these furling elements, these insignificant fives full of selfish loves, quarrels and enmity? Everything is prospective, and all is for the future. The world is for his education, is the only same comfort of the enigma. All the comfort I have found teaches me to confide that I shall not have less in times and places that I do not yet know. All I have seen teaches me to trust the Creator for all I have not seen. Whatever it be which the great Providence has in store for us, it must be good, large and generous, and in the great style of his works."

"The love that will be annihilated sooner than be treacherous has already made death impossible, and affirms itself no mortal, but a native of the depths of absolute and inextinguishable being."

MR. PENOYER'S PRAYER. Our Father and Mother, Thou Over Soul who art in heaven, on the earth and in hell, we need thee every passing hour. We need thee in the darkest hour of our life, and in the brightest hour of our life. We need thee in the hour of our death, and in the hour of our birth. We need thee in the hour of our sorrow, and in the hour of our joy. We need thee in the hour of our temptation, and in the hour of our triumph. We need thee in the hour of our defeat, and in the hour of our victory. We need thee in the hour of our failure, and in the hour of our success. We need thee in the hour of our loss, and in the hour of our gain. We need thee in the hour of our pain, and in the hour of our pleasure. We need thee in the hour of our death, and in the hour of our birth. We need thee in the hour of our sorrow, and in the hour of our joy. We need thee in the hour of our temptation, and in the hour of our triumph. We need thee in the hour of our defeat, and in the hour of our victory. We need thee in the hour of our failure, and in the hour of our success. We need thee in the hour of our loss, and in the hour of our gain. We need thee in the hour of our pain, and in the hour of our pleasure. We need thee in the hour of our death, and in the hour of our birth. We need thee in the hour of our sorrow, and in the hour of our joy. We need thee in the hour of our temptation, and in the hour of our triumph. We need thee in the hour of our defeat, and in the hour of our victory. We need thee in the hour of our failure, and in the hour of our success. We need thee in the hour of our loss, and in the hour of our gain. We need thee in the hour of our pain, and in the hour of our pleasure. We need thee in the hour of our death, and in the hour of our birth. We need thee in the hour of our sorrow, and in the hour of our joy. We need thee in the hour of our temptation, and in the hour of our triumph. We need thee in the hour of our defeat, and in the hour of our victory. We need thee in the hour of our failure, and in the hour of our success. We need thee in the hour of our loss, and in the hour of our gain. We need thee in the hour of our pain, and in the hour of our pleasure. We need thee in the hour of our death, and in the hour of our birth. We need thee in the hour of our sorrow, and in the hour of our joy. We need thee in the hour of our temptation, and in the hour of our triumph. We need thee in the hour of our defeat, and in the hour of our victory. We need thee in the hour of our failure, and in the hour of our success. We need thee in the hour of our loss, and in the hour of our gain. We need thee in the hour of our pain, and in the hour of our pleasure. We need thee in the hour of our death, and in the hour of our birth. We need thee in the hour of our sorrow, and in the hour of our joy. We need thee in the hour of our temptation, and in the hour of our triumph. We need thee in the hour of our defeat, and in the hour of our victory. We need thee in the hour of our failure, and in the hour of our success. We need thee in the hour of our loss, and in the hour of our gain. We need thee in the hour of our pain, and in the hour of our pleasure. We need thee in the hour of our death, and in the hour of our birth. We need thee in the hour of our sorrow, and in the hour of our joy. We need thee in the hour of our temptation, and in the hour of our triumph. We need thee in the hour of our defeat, and in the hour of our victory. We need thee in the hour of our failure, and in the hour of our success. We need thee in the hour of our loss, and in the hour of our gain. We need thee in the hour of our pain, and in the hour of our pleasure. We need thee in the hour of our death, and in the hour of our birth. We need thee in the hour of our sorrow, and in the hour of our joy. We need thee in the hour of our temptation, and in the hour of our triumph. We need thee in the hour of our defeat, and in the hour of our victory. We need thee in the hour of our failure, and in the hour of our success. We need thee in the hour of our loss, and in the hour of our gain. We need thee in the hour of our pain, and in the hour of our pleasure. We need thee in the hour of our death, and in the hour of our birth. We need thee in the hour of our sorrow, and in the hour of our joy. We need thee in the hour of our temptation, and in the hour of our triumph. We need thee in the hour of our defeat, and in the hour of our victory. We need thee in the hour of our failure, and in the hour of our success. We need thee in the hour of our loss, and in the hour of our gain. We need thee in the hour of our pain, and in the hour of our pleasure. We need thee in the hour of our death, and in the hour of our birth. We need thee in the hour of our sorrow, and in the hour of our joy. We need thee in the hour of our temptation, and in the hour of our triumph. We need thee in the hour of our defeat, and in the hour of our victory. We need thee in the hour of our failure, and in the hour of our success. We need thee in the hour of our loss, and in the hour of our gain. We need thee in the hour of our pain, and in the hour of our pleasure. We need thee in the hour of our death, and in the hour of our birth. We need thee in the hour of our sorrow, and in the hour of our joy. We need thee in the hour of our temptation, and in the hour of our triumph. We need thee in the hour of our defeat, and in the hour of our victory. We need thee in the hour of our failure, and in the hour of our success. We need thee in the hour of our loss, and in the hour of our gain. We need thee in the hour of our pain, and in the hour of our pleasure. We need thee in the hour of our death, and in the hour of our birth. We need thee in the hour of our sorrow, and in the hour of our joy. We need thee in the hour of our temptation, and in the hour of our triumph. We need thee in the hour of our defeat, and in the hour of our victory. We need thee in the hour of our failure, and in the hour of our success. We need thee in the hour of our loss, and in the hour of our gain. We need thee in the hour of our pain, and in the hour of our pleasure. We need thee in the hour of our death, and in the hour of our birth. We need thee in the hour of our sorrow, and in the hour of our joy. We need thee in the hour of our temptation, and in the hour of our triumph. We need thee in the hour of our defeat, and in the hour of our victory. We need thee in the hour of our failure, and in the hour of our success. We need thee in the hour of our loss, and in the hour of our gain. We need thee in the hour of our pain, and in the hour of our pleasure. We need thee in the hour of our death, and in the hour of our birth. We need thee in the hour of our sorrow, and in the hour of our joy. We need thee in the hour of our temptation, and in the hour of our triumph. We need thee in the hour of our defeat, and in the hour of our victory. We need thee in the hour of our failure, and in the hour of our success. We need thee in the hour of our loss, and in the hour of our gain. We need thee in the hour of our pain, and in the hour of our pleasure. We need thee in the hour of our death, and in the hour of our birth. We need thee in the hour of our sorrow, and in the hour of our joy. We need thee in the hour of our temptation, and in the hour of our triumph. We need thee in the hour of our defeat, and in the hour of our victory. We need thee in the hour of our failure, and in the hour of our success. We need thee in the hour of our loss, and in the hour of our gain. We need thee in the hour of our pain, and in the hour of our pleasure. We need thee in the hour of our death, and in the hour of our birth. We need thee in the hour of our sorrow, and in the hour of our joy. We need thee in the hour of our temptation, and in the hour of our triumph. We need thee in the hour of our defeat, and in the hour of our victory. We need thee in the hour of our failure, and in the hour of our success. We need thee in the hour of our loss, and in the hour of our gain. We need thee in the hour of our pain, and in the hour of our pleasure. We need thee in the hour of our death, and in the hour of our birth. We need thee in the hour of our sorrow, and in the hour of our joy. We need thee in the hour of our temptation, and in the hour of our triumph. We need thee in the hour of our defeat, and in the hour of our victory. We need thee in the hour of our failure, and in the hour of our success. We need thee in the hour of our loss, and in the hour of our gain. We need thee in the hour of our pain, and in the hour of our pleasure. We need thee in the hour of our death, and in the hour of our birth. We need thee in the hour of our sorrow, and in the hour of our joy. We need thee in the hour of our temptation, and in the hour of our triumph. We need thee in the hour of our defeat, and in the hour of our victory. We need thee in the hour of our failure, and in the hour of our success. We need thee in the hour of our loss, and in the hour of our gain. We need thee in the hour of our pain, and in the hour of our pleasure. We need thee in the hour of our death, and in the hour of our birth. We need thee in the hour of our sorrow, and in the hour of our joy. We need thee in the hour of our temptation, and in the hour of our triumph. We need thee in the hour of our defeat, and in the hour of our victory. We need thee in the hour of our failure, and in the hour of our success. We need thee in the hour of our loss, and in the hour of our gain. We need thee in the hour of our pain, and in the hour of our pleasure. We need thee in the hour of our death, and in the hour of our birth. We need thee in the hour of our sorrow, and in the hour of our joy. We need thee in the hour of our temptation, and in the hour of our triumph. We need thee in the hour of our defeat, and in the hour of our victory. We need thee in the hour of our failure, and in the hour of our success. We need thee in the hour of our loss, and in the hour of our gain. We need thee in the hour of our pain, and in the hour of our pleasure. We need thee in the hour of our death, and in the hour of our birth. We need thee in the hour of our sorrow, and in the hour of our joy. We need thee in the hour of our temptation, and in the hour of our triumph. We need thee in the hour of our defeat, and in the hour of our victory. We need thee in the hour of our failure, and in the hour of our success. We need thee in the hour of our loss, and in the hour of our gain. We need thee in the hour of our pain, and in the hour of our pleasure. We need thee in the hour of our death, and in the hour of our birth. We need thee in the hour of our sorrow, and in the hour of our joy. We need thee in the hour of our temptation, and in the hour of our triumph. We need thee in the hour of our defeat, and in the hour of our victory. We need thee in the hour of our failure, and in the hour of our success. We need thee in the hour of our loss, and in the hour of our gain. We need thee in the hour of our pain, and in the hour of our pleasure. We need thee in the hour of our death, and in the hour of our birth. We need thee in the hour of our sorrow, and in the hour of our joy. We need thee in the hour of our temptation, and in the hour of our triumph. We need thee in the hour of our defeat, and in the hour of our victory. We need thee in the hour of our failure, and in the hour of our success. We need thee in the hour of our loss, and in the hour of our gain. We need thee in the hour of our pain, and in the hour of our pleasure. We need thee in the hour of our death, and in the hour of our birth. We need thee in the hour of our sorrow, and in the hour of our joy. We need thee in the hour of our temptation, and in the hour of our triumph. We need thee in the hour of our defeat, and in the hour of our victory. We need thee in the hour of our failure, and in the hour of our success. We need thee in the hour of our loss, and in the hour of our gain. We need thee in the hour of our pain, and in the hour of our pleasure. We need thee in the hour of our death, and in the hour of our birth. We need thee in the hour of our sorrow, and in the hour of our joy. We need thee in the hour of our temptation, and in the hour of our triumph. We need thee in the hour of our defeat, and in the hour of our victory. We need thee in the hour of our failure, and in the hour of our success. We need thee in the hour of our loss, and in the hour of our gain. We need thee in the hour of our pain, and in the hour of our pleasure. We need thee in the hour of our death, and in the hour of our birth. We need thee in the hour of our sorrow, and in the hour of our joy. We need thee in the hour of our temptation, and in the hour of our triumph. We need thee in the hour of our defeat, and in the hour of our victory. We need thee in the hour of our failure, and in the hour of our success. We need thee in the hour of our loss, and in the hour of our gain. We need thee in the hour of our pain, and in the hour of our pleasure. We need thee in the hour of our death, and in the hour of our birth. We need thee in the hour of our sorrow, and in the hour of our joy. We need thee in the hour of our temptation, and in the hour of our triumph. We need thee in the hour of our defeat, and in the hour of our victory. We need thee in the hour of our failure, and in the hour of our success. We need thee in the hour of our loss, and in the hour of our gain. We need thee in the hour of our pain, and in the hour of our pleasure. We need thee in the hour of our death, and in the hour of our birth. We need thee in the hour of our sorrow, and in the hour of our joy. We need thee in the hour of our temptation, and in the hour of our triumph. We need thee in the hour of our defeat, and in the hour of our victory. We need thee in the hour of our failure, and in the hour of our success. We need thee in the hour of our loss, and in the hour of our gain. We need thee in the hour of our pain, and in the hour of our pleasure. We need thee in the hour of our death, and in the hour of our birth. We need thee in the hour of our sorrow, and in the hour of our joy. We need thee in the hour of our temptation, and in the hour of our triumph. We need thee in the hour of our defeat, and in the hour of our victory. We need thee in the hour of our failure, and in the hour of our success. We need thee in the hour of our loss, and in the hour of our gain. We need thee in the hour of our pain, and in the hour of our pleasure. We need thee in the hour of our death, and in the hour of our birth. We need thee in the hour of our sorrow, and in the hour of our joy. We need thee in the hour of our temptation, and in the hour of our triumph. We need thee in the hour of our defeat, and in the hour of our victory. We need thee in the hour of our failure, and in the hour of our success. We need thee in the hour of our loss, and in the hour of our gain. We need thee in the hour of our pain, and in the hour of our pleasure. We need thee in the hour of our death, and in the hour of our birth. We need thee in the hour of our sorrow, and in the hour of our joy. We need thee in the hour of our temptation, and in the hour of our triumph. We need thee in the hour of our defeat, and in the hour of our victory. We need thee in the hour of our failure, and in the hour of our success. We need thee in the hour of our loss, and in the hour of our gain. We need thee in the hour of our pain, and in the hour of our pleasure. We need thee in the hour of our death, and in the hour of our birth. We need thee in the hour of our sorrow, and in the hour of our joy. We need thee in the hour of our temptation, and in the hour of our triumph. We need thee in the hour of our defeat, and in the hour of our victory. We need thee in the hour of our failure, and in the hour of our success. We need thee in the hour of our loss, and in the hour of our gain. We need thee in the hour of our pain, and in the hour of our pleasure. We need thee in the hour of our death, and in the hour of our birth. We need thee in the hour of our sorrow, and in the hour of our joy. We need thee in the hour of our temptation, and in the hour of our triumph. We need thee in the hour of our defeat, and in the hour of our victory. We need thee in the hour of our failure, and in the hour of our success. We need thee in the hour of our loss, and in the hour of our gain. We need thee in the hour of our pain, and in the hour of our pleasure. We need thee in the hour of our death, and in the hour of our birth. We need thee in the hour of our sorrow, and in the hour of our joy. We need thee in the hour of our temptation, and in the hour of our triumph. We need thee in the hour of our defeat, and in the hour of our victory. We need thee in the hour of our failure, and in the hour of our success. We need thee in the hour of our loss, and in the hour of our gain. We need thee in the hour of our pain, and in the hour of our pleasure. We need thee in the hour of our death, and in the hour of our birth. We need thee in the hour of our sorrow, and in the hour of our joy. We need thee in the hour of our temptation, and in the hour of our triumph. We need thee in the hour of our defeat, and in the hour of our victory. We need thee in the hour of our failure, and in the hour of our success. We need thee in the hour of our loss, and in the hour of our gain. We need thee in the hour of our pain, and in the hour of our pleasure. We need thee in the hour of our death, and in the hour of our birth. We need thee in the hour of our sorrow, and in the hour of our joy. We need thee in the hour of our temptation, and in the hour of our triumph. We need thee in the hour of our defeat, and in the hour of our victory. We need thee in the hour of our failure, and in the hour of our success. We need thee in the hour of our loss, and in the hour of our gain. We need thee in the hour of our pain, and in the hour of our pleasure. We need thee in the hour of our death, and in the hour of our birth. We need thee in the hour of our sorrow, and in the hour of our joy. We need thee in the hour of our temptation, and in the hour of our triumph. We need thee in the hour of our defeat, and in the hour of our victory. We need thee in the hour of our failure, and in the hour of our success. We need thee in the hour of our loss, and in the hour of our gain. We need thee in the hour of our pain, and in the hour of our pleasure. We need thee in the hour of our death, and in the hour of our birth. We need thee in the hour of our sorrow, and in the hour of our joy. We need thee in the hour of our temptation, and in the hour of our triumph. We need thee in the hour of our defeat, and in the hour of our victory. We need thee in the hour of our failure, and in the hour of our success. We need thee in the hour of our loss, and in the hour of our gain. We need thee in the hour of our pain, and in the hour of our pleasure. We need thee in the hour of our death, and in the hour of our birth. We need thee in the hour of our sorrow, and in the hour of our joy. We need thee in the hour of our temptation, and in the hour of our triumph. We need thee in the hour of our defeat, and in the hour of our victory. We need thee in the hour of our failure, and in the hour of our success. We need thee in the hour of our loss, and in the hour of our gain. We need thee in the hour of our pain, and in the hour of our pleasure. We need thee in the hour of our death, and in the hour of our birth. We need thee in the hour of our sorrow, and in the hour of our joy. We need thee in the hour of our temptation, and in the hour of our triumph. We need thee in the hour of our defeat, and in the hour of our victory. We need thee in the hour of our failure, and in the hour of our success. We need thee in the hour of our loss, and in the hour of our gain. We need thee in the hour of our pain, and in the hour of our pleasure. We need thee in the hour of our death, and in the hour of our birth. We need thee in the hour of our sorrow, and in the hour of our joy. We need thee in the hour of our temptation, and in the hour of our triumph. We need thee in the hour of our defeat, and in the hour of our victory. We need thee in the hour of our failure, and in the hour of our success. We need thee in the hour of our loss, and in the hour of our gain. We need thee in the hour of our pain, and in the hour of our pleasure. We need thee in the hour of our death, and in the hour of our birth. We need thee in the hour of our sorrow, and in the hour of our joy. We need thee in the hour of our temptation, and in the hour of our triumph. We need thee in the hour of our defeat, and in the hour of our victory. We need thee in the hour of our failure, and in the hour of our success. We



# .. GENERAL SURVEY ..

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

**CONTRIBUTORS.**—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the contributions are of a nature which are not usually found in the papers of this kind, and it is no reason why they should be suppressed; yet we wish to distinctly understand that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

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

**ITEMS.**—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

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

Keep copies of your poems sent to us, for they will not be returned. We have not space to use them.

You should sign your own name and address to the items you send in; otherwise they may be cast into the waste basket.

Alex. Mney writes from Nantucket, Mass.: "I have the book, 'A Wanderer in the Spirit Land,' which gives us the ethical and natural principle. As yet we shall see also the effects. Effects follow causes that is generally conceded by all. They are not fully conscious that every cause has a direct effect. Every act and every thought as a direct action on our lives. I can estimate the value in our lives of some of the articles in The Progressive Thinker. I have had the benefit of being a subscriber to The Progressive Thinker for six years in San Jose, Cal., and have followed it two years in Nantucket, Mass., since my home return.

The Spiritualistic Church of the Students of Nature, holds services at Nathan Hall, 1565 Milwaukee Ave., corner of Western Avenue, at 7:30 p.m. Rev. W. F. Schumacher, pastor.

John T. McClure writes from Denver, Col.: "The Spiritualists of Denver are not dead but are 'sleeping.' They are preparing for active work in the near future. Our work, which is one mile above sea level, and the ozone in the mountain air, are conducive to higher thought and that unfoldment which is our destiny under natural law. Mr. J. A. Edgerton's institutional church is doing good work and several other organizations will soon open with regular weekly services. May we live in the domain of love so wholly that we will know no ill feeling nor enmity to any being, be a growing power for good, be tender to our loved ones and to our spirit teachers who are endeavoring to lead us to live more perfect lives."

L. Hite writes: "The first annual Spiritualist camp meeting held in Hite's beautiful grove one mile west of Pleasantville, Ohio, from September 7th to September 15th, was a grand success in every respect. The speakers were Simon Ketell, Mrs. A. E. Kiley, of Cincinnati; Mrs. Ewbanks, of Columbus; and a Mr. Niburn, of Boston. The attendance was good, considering the orthodox community; the tests were grand, and in many instances were recognized. In starting this camp it is the intention to get the people to think for themselves, and to study the Bible to gain more knowledge of the future state of man. There is already a desire for another meeting next year. Nothing prevents there will be."

J. F. Coats writes: "September 21st Rev. T. W. Sherer was greeted at Kenwood Hall by a large audience. His subject was 'Present-Day Opportunities,' and while it was his first time to lecture upon a Spiritualistic platform, he handled his subject in a manner that pleased and instructed his audience. Miss Beattie and Mr. Macdonald read some very fine poems, and we were glad to have them with us each Sunday evening. Many spirit messages were given to prove the philosophy that we live after the so-called death, which is necessary to the investigator."

Summation through supernatural visitation, Mrs. Alice E. Chapin, a well known woman of San Jose, Cal., started a short time ago for India, where she will devote the rest of her life to missionary work among the heathen. Mrs. Chapin is a middle-aged widow, who is a husband was a Union soldier. She is Normal School graduate of the State Normal School. For a number of years she has resided at a farm on the Senter road and conducted a Sunday school for the benefit of the children of the neighborhood. A few months ago, while engaged in her household work, Mrs. Chapin says a voice from the spirit world advised her to enter the missionary field and finally commanded her to lay aside other pursuits and consecrate her life to this service. She at once decided to do what she should enter, but while attending the Second Presbyterian Church in this city on July 3 she heard an appeal for missionary workers in India.

Mrs. Chapin then sold all of her possessions, including the ranch, and prepared to leave for India. She goes without the backing of any mission board, and will use her own funds. It was only by the strenuous insistence of friends that she was prevailed upon to take a first-class passage instead of steerage, so anxious was she to save all for her missionary work. Mrs. Chapin is to leave for San Francisco to-day, and to-morrow will leave on the Honkoku Maru for India.

D. W. Hull has been engaged to lecture for the First Spiritualist Church at Tacoma, Wash., for three months, and in consequence of which he will be obliged to postpone his trip to California till near the holidays. His address is 919 1/2 Yakima St., Tacoma, Wash.

B. F. Savers writes from Coshocton, Ohio: "I wish to speak to the many

When writing for this paper use a pen or typewriter.

A Texas paper speaks as follows of a lecture by Mrs. Laura B. Payne: "Mrs. Payne delivered a very pleasing address from the subject, 'The World's Cry by Spiritualism,' and the ceremony of naming the baby (christening) was performed. The ceremony flowers were used in place of water for the child is accepted as pure and innocent and flowers emblematic of purity are used. The candidate was Alva, infant daughter of Mr. and Mrs. Albert Neidermann. Monday evening at sundown appropriate services commemorating those who passed to spirit life in the great Galveston disaster, were held on the beach near Lucas Terrace ruins, and a profusion of flowers were strewn upon the waves, which served as winding sheets for the many thousands. At 8 p.m. the convention was formally closed by President Ring after addresses by Rev. M. D. Tenney and Mrs. Laura B. Payne."

A striking instance of the Hawaiian terror of witchcraft has just come to the notice of the police at Honolulu. A young native woman appealing to the authorities to take care of her husband, who she said, was being driven insane by a "kahuna," the name applied by the natives to the old Hawaiian sorcerers, who are supposed to have the power of praying their victims to death. Niniluwa was the name of the victim of witchcraft. His father-in-law was ill on the island of Kauai, Niniluwa sought him for many thousands. At 8 p.m. the convention was formally closed by President Ring after addresses by Rev. M. D. Tenney and Mrs. Laura B. Payne."

The Donkey Post says: "Pueblo, Col., Sept. 24.—Dr. Engineer George Andrews and his friend, Thomas Philbin, who were killed by the blowing up of engine No. 1101 at Monument last night, had a premonition that something was going to happen on their run to Denver, and neither would have gone out yesterday had there been any way out of it. While at the roundhouse here yesterday morning Fireman Philbin, in talking about the big engine to a number of friends, said that he did not want to go yesterday, but he had no other choice. He said he felt that something would happen. Engineer Andrews also said that he had rather remain in Pueblo for the day, as he did feel right about taking out the engine. Friends laughed off the fears of the two men, but to-day they recall the words with dread. Before leaving Pueblo Engineer Andrews made a thorough inspection of his engine and as he was always careful, local railroad men cannot understand how the accident happened."

A very enjoyable golden wedding celebration was arranged by the children of P. L. and Hannah M. Porter, on Friday evening, Sept. 26, at their residence, 307 S. 53rd Ave. About twenty persons were present besides the family, their son Frank being absent on business. The program consisted of singing, music by graphophone, flash-light pictures, an enjoyable ice cream and cake luncheon and a benediction impromptu poem by Mrs. Baldwin.

Mrs. E. A. Craig writes that she has had a delightful time at Lily Dale Camp. She thinks that great improvements will take place there in the future. She looks hopefully forward to the time when Spiritualism will stand forth purified and exalted, to take its proper place in the world. Mrs. Craig's home is at Waco, Texas.

J. B. Bowtell lectured at Pine Grove, N. C., on Sept. 17 and 18, at the request of the Spiritualist Association, Providence, R. I., Sept. 21. Is engaged by the Oliveville Spiritualist Society for the season commencing Oct. 5. Can accept engagements for week day meetings and occasional Sunday school for the thirty boys growing up at Lyndhurst, and these with skilled eye and hand were eager contestants in games of dexterity.

Wickert, an aged and respected Methodist preacher of Buffalo, N. Y., is visiting friends near Cortland, N. Y. He was extremely tired one Monday night when he went to his room, and for the first time in twenty years forgot his evening prayer and went directly to bed. In the morning the omission troubled his mind and all day he declared that his evil genius pursued him. While he was shaving his razor dropped from his hand and, falling upon his left foot, inflicted a cut. Taking an after-breakfast walk a dog attacked him and bit him. He went to the hospital and sat down after that, but in the afternoon he started for Cortland to get his mail. While hitching up the horse the animal stepped upon the foot he had injured in the morning and increased his lameness. On the way to Cortland one of the wagon wheels came off and let the wagon fall to the ground with such force that the old man was thrown out. The wagon was fixed and he resumed his journey. He left the horse standing in front of his postoffice, as usual, while he got his mail, but when he went out it had trotted off home, leaving Mr. Wickert to walk. These experiences were very curious, but in no way connected with his omission of prayer.

The Chicago American has the following from Carlisle, Pa.: "Wizards do not prosper in Carlisle. Mrs. Sarah McBride, who wove magic spells in the sequestered atmosphere of jail alley, was arrested last night, and held for eight months by Judge Biddle. Although Mrs. McBride had a husband and children to care for, all her affection was centered upon the occult. She had charms and amulets for every situation in life. Bible texts, framed in cardboard; magic rings and wands, rabbits' feet of phenomenal virtues, stuffed owls, and in fact, a collection of such amazing variety that recently it was proposed to place it in a local museum. When the spirits were propitious the neomancer of Jail alley was able to take to the depths of the earth. This is how she found out that a treasure of \$30,000 was buried on the property of Mr. and Mrs. Edward Zug. They gave her something more than \$500 on account when she gave them the information. She was not a wizard, but not being magical, could not find the money. By that means Mrs. McBride came into court, where she was promptly convicted, and Judge Biddle took this into consideration in imposing sentence."

Great alarm is felt at the Vatican, Rome, because of information received there to the effect that influential Filipino priests have started a new church independent of Rome and are rapidly extending the movement among the natives, seizing upon Catholic churches for the use of the new organization. Perceiving now the mistake in delaying the Taft negotiations, Pope Leo has ordered Mgr. Guidi, the apostolic delegate to the Philippines, to

## TAKE NOTICE.

All books advertised in the columns of The Progressive Thinker are for sale at this office. Bear this in mind.

leave for Manila Oct. 1, there to compile the analyses and stamp out the demon, which complicates the Filipino question seriously, inasmuch as it is believed that the United States Government would look with favor on a Filipino church that was independent of Rome.

Great alarm is felt at the Vatican, Rome, because of information received there to the effect that influential Filipino priests have started a new church independent of Rome and are rapidly extending the movement among the natives, seizing upon Catholic churches for the use of the new organization. Perceiving now the mistake in delaying the Taft negotiations, Pope Leo has ordered Mgr. Guidi, the apostolic delegate to the Philippines, to

Correspondent writes: The evening of Sept. 24, the wedding of the week-end, which was the wedding of Mr. and Mrs. W. Sinn and Mrs. Cora L. Strickler, at the residence of the mother of the happy groom. A quiet home-wedding, such as Spiritualists delight in, and there exemplified. The ceremony was performed by Rev. J. O. M. Hewitt in his usual felicitous manner; when, after congratulations, the beautiful wedding feast was partaken of. The bride and groom, who seemed to transform the home into a fairy bower. The groom is one of the Creterion Company, now rendering for the delight of our citizens, "Yon Yon-sen," and so left for his place of duty immediately after the supper, accompanied, of course, by the bride party for the theatre and the evening's entertainment. May the married life of the happy pair be as pleasant as its beginning.

The Denver Post says: "Pueblo, Col., Sept. 24.—Dr. Engineer George Andrews and his friend, Thomas Philbin, who were killed by the blowing up of engine No. 1101 at Monument last night, had a premonition that something was going to happen on their run to Denver, and neither would have gone out yesterday had there been any way out of it. While at the roundhouse here yesterday morning Fireman Philbin, in talking about the big engine to a number of friends, said that he did not want to go yesterday, but he had no other choice. He said he felt that something would happen. Engineer Andrews also said that he had rather remain in Pueblo for the day, as he did feel right about taking out the engine. Friends laughed off the fears of the two men, but to-day they recall the words with dread. Before leaving Pueblo Engineer Andrews made a thorough inspection of his engine and as he was always careful, local railroad men cannot understand how the accident happened."

A very enjoyable golden wedding celebration was arranged by the children of P. L. and Hannah M. Porter, on Friday evening, Sept. 26, at their residence, 307 S. 53rd Ave. About twenty persons were present besides the family, their son Frank being absent on business. The program consisted of singing, music by graphophone, flash-light pictures, an enjoyable ice cream and cake luncheon and a benediction impromptu poem by Mrs. Baldwin.

Mrs. E. A. Craig writes that she has had a delightful time at Lily Dale Camp. She thinks that great improvements will take place there in the future. She looks hopefully forward to the time when Spiritualism will stand forth purified and exalted, to take its proper place in the world. Mrs. Craig's home is at Waco, Texas.

J. B. Bowtell lectured at Pine Grove, N. C., on Sept. 17 and 18, at the request of the Spiritualist Association, Providence, R. I., Sept. 21. Is engaged by the Oliveville Spiritualist Society for the season commencing Oct. 5. Can accept engagements for week day meetings and occasional Sunday school for the thirty boys growing up at Lyndhurst, and these with skilled eye and hand were eager contestants in games of dexterity.

Wickert, an aged and respected Methodist preacher of Buffalo, N. Y., is visiting friends near Cortland, N. Y. He was extremely tired one Monday night when he went to his room, and for the first time in twenty years forgot his evening prayer and went directly to bed. In the morning the omission troubled his mind and all day he declared that his evil genius pursued him. While he was shaving his razor dropped from his hand and, falling upon his left foot, inflicted a cut. Taking an after-breakfast walk a dog attacked him and bit him. He went to the hospital and sat down after that, but in the afternoon he started for Cortland to get his mail. While hitching up the horse the animal stepped upon the foot he had injured in the morning and increased his lameness. On the way to Cortland one of the wagon wheels came off and let the wagon fall to the ground with such force that the old man was thrown out. The wagon was fixed and he resumed his journey. He left the horse standing in front of his postoffice, as usual, while he got his mail, but when he went out it had trotted off home, leaving Mr. Wickert to walk. These experiences were very curious, but in no way connected with his omission of prayer.

The Chicago American has the following from Carlisle, Pa.: "Wizards do not prosper in Carlisle. Mrs. Sarah McBride, who wove magic spells in the sequestered atmosphere of jail alley, was arrested last night, and held for eight months by Judge Biddle. Although Mrs. McBride had a husband and children to care for, all her affection was centered upon the occult. She had charms and amulets for every situation in life. Bible texts, framed in cardboard; magic rings and wands, rabbits' feet of phenomenal virtues, stuffed owls, and in fact, a collection of such amazing variety that recently it was proposed to place it in a local museum. When the spirits were propitious the neomancer of Jail alley was able to take to the depths of the earth. This is how she found out that a treasure of \$30,000 was buried on the property of Mr. and Mrs. Edward Zug. They gave her something more than \$500 on account when she gave them the information. She was not a wizard, but not being magical, could not find the money. By that means Mrs. McBride came into court, where she was promptly convicted, and Judge Biddle took this into consideration in imposing sentence."

Great alarm is felt at the Vatican, Rome, because of information received there to the effect that influential Filipino priests have started a new church independent of Rome and are rapidly extending the movement among the natives, seizing upon Catholic churches for the use of the new organization. Perceiving now the mistake in delaying the Taft negotiations, Pope Leo has ordered Mgr. Guidi, the apostolic delegate to the Philippines, to

Correspondent writes: The evening of Sept. 24, the wedding of the week-end, which was the wedding of Mr. and Mrs. W. Sinn and Mrs. Cora L. Strickler, at the residence of the mother of the happy groom. A quiet home-wedding, such as Spiritualists delight in, and there exemplified. The ceremony was performed by Rev. J. O. M. Hewitt in his usual felicitous manner; when, after congratulations, the beautiful wedding feast was partaken of. The bride and groom, who seemed to transform the home into a fairy bower. The groom is one of the Creterion Company, now rendering for the delight of our citizens, "Yon Yon-sen," and so left for his place of duty immediately after the supper, accompanied, of course, by the bride party for the theatre and the evening's entertainment. May the married life of the happy pair be as pleasant as its beginning.

The Denver Post says: "Pueblo, Col., Sept. 24.—Dr. Engineer George Andrews and his friend, Thomas Philbin, who were killed by the blowing up of engine No. 1101 at Monument last night, had a premonition that something was going to happen on their run to Denver, and neither would have gone out yesterday had there been any way out of it. While at the roundhouse here yesterday morning Fireman Philbin, in talking about the big engine to a number of friends, said that he did not want to go yesterday, but he had no other choice. He said he felt that something would happen. Engineer Andrews also said that he had rather remain in Pueblo for the day, as he did feel right about taking out the engine. Friends laughed off the fears of the two men, but to-day they recall the words with dread. Before leaving Pueblo Engineer Andrews made a thorough inspection of his engine and as he was always careful, local railroad men cannot understand how the accident happened."

A very enjoyable golden wedding celebration was arranged by the children of P. L. and Hannah M. Porter, on Friday evening, Sept. 26, at their residence, 307 S. 53rd Ave. About twenty persons were present besides the family, their son Frank being absent on business. The program consisted of singing, music by graphophone, flash-light pictures, an enjoyable ice cream and cake luncheon and a benediction impromptu poem by Mrs. Baldwin.

Mrs. E. A. Craig writes that she has had a delightful time at Lily Dale Camp. She thinks that great improvements will take place there in the future. She looks hopefully forward to the time when Spiritualism will stand forth purified and exalted, to take its proper place in the world. Mrs. Craig's home is at Waco, Texas.

J. B. Bowtell lectured at Pine Grove, N. C., on Sept. 17 and 18, at the request of the Spiritualist Association, Providence, R. I., Sept. 21. Is engaged by the Oliveville Spiritualist Society for the season commencing Oct. 5. Can accept engagements for week day meetings and occasional Sunday school for the thirty boys growing up at Lyndhurst, and these with skilled eye and hand were eager contestants in games of dexterity.

## N. S. A. CONVENTION.

The annual convention of the N. S. A. will open at the Hotel, 1111 Broadway, 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. The grand lecture 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 Hotel, a most beautiful, commodious and comfortable hotel. It is on Berkeley and Boylston streets. Visitors and delegates will be furnished special rates as follows: Rooms, single person, \$1.50 per day; two persons in room, \$2.25 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. Receipts to all 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 his 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."

By-Laws—Offered by National Spiritualists' Association. Amend Article II, Section I, by striking out the words "State Agents," in second line; also amend all other sections 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 Section II 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.

## THE HARP OF MEMORY.

There's a magical harp of a thousand strings,  
With melodies soft to the heart it sings.

It thrills with the cadence of tunes that run  
With the echoing gladness of voices young.

And it brings us the brightness of long ago  
When the sun of life is descending low.

Its songs are the songs of the days  
With the sweet refrains that can never die.

It whistles them out of the vanished years,  
In a glimmer of smiles and a mist of tears.

For memory's harp, with a tender tone,  
Opens the way to a path with roses strewn.

There's never a life that does not hold  
The power to touch its strings of gold.

No heart so sad but in some recess  
Is hidden a song that is meant to bless.

For memory holds a magic away,  
And its harp is a harp for all to play.

Though oft there steals through its soft refrain  
The tearful sound of a saddening strain,

Remember that sorrow has chastening power—  
Both sun and shade refresh a flower.

No unclean spirit in all the universe  
Is the soulful strains of the minor key.

Oh magical harp, sing on, sing free;  
Whatever thy echoing chord may be.

'Tis memory's voice that sweetly sings  
Is hidden a song that is meant to bless

And the heart responds in melodious lays  
To returning songs of remembered days.

Battery of Evil Forces.

At the church of Spiritual Unity, St. Louis, Mo., Rev. W. F. Peck took up the recent developments in the occult investigation for review. He said, in part: "What a battery of evil force was forced when the 'boodle combine' in the disgraceful house of delegates were gathered in criminal conclave. How the evil forces of the occult were laughing when these faithless public servants called upon the Almighty to witness their devilish compact. Can we doubt the existence of exorcised devils when such inhuman wickedness stalks the earth? More. Can we doubt that these conscienceless men were themselves possessed and influenced by these invisible 'unclean spirits'?"

"And the wealthy bribers and tempters. What of them? The legend relates that the pure-souled Jesus was starved and tempted by the devil to do evil by the offer of wealth and power incalculable. In what respect was this legendary devil any more devilish than these present day corruptors of public officials? Is it unreasonable to surmise that these tempters are possessed of devils? Obsessed by evils and unclean spirits?"

"What protection have we against these evil influences, and how may they be exorcised when in possession? Prevention is far better than cure. 'Resist the devil and he will flee from you.' No unclean spirit in all the universe can possess an absolutely unwilling victim. The soul that aspires to righteousness and closes its doors to the vile and sensual may defy all the devils. No devil ever yet obsessed a saint. As no soul can be enslaved against its own will so no freedom can be won by choice. There is no power in the universe that can save a man against his will."

"We may point him the way of life but he must walk in it himself. Salvation is not a gift, it must be earned, says Emerson. 'Nothing can be had for nothing.' In every human soul is the germ of angelhood, the Christ spirit. All it needs is room to grow. Cast out the devils of greed and selfishness, fortify yourselves against the demoniac influences of the world, and you will realize the kingdom of heaven while yet on earth."

"Human Culture and Cure. Part I. The Cause of Disease. (Including Methods and Instruments.) By D. D. Babitt, M. D., LL. D. A very instructive and valuable work. It should have a wide circulation, as it will fulfill the promise of its title. For sale at this office. Price 75 cents.

## THE PSYCHOGRAPH.

OR—  
DIAL PLANCHETTE.



THE PSYCHOGRAPH  
OR—  
DIAL PLANCHETTE.

This instrument is substantially the same as that employed by Prof. Hare in his early investigations. It is improved form it has been before the public for more than seven years, and has been used by thousands of persons who have proved its superiority over the psychograph and other instruments which have been brought into the market. It is a simple, reliable, and correct method of communicating with the spirits, and is a means of developing mediumship. Do you wish to develop Mediumship? Do you wish to receive Communications? The Psychograph is an invaluable assistant. A pamphlet with full directions for the Formation of Circles and Cultivation of Mediumship.

with every instrument. Many who were not aware of their mediumistic gifts, after a few sittings were able to receive delightful messages. It is a simple and reliable method of communicating with the spirits, and is a means of developing mediumship. Do you wish to develop Mediumship? Do you wish to receive Communications? The Psychograph is an invaluable assistant. A pamphlet with full directions for the Formation of Circles and Cultivation of Mediumship.

with every instrument. Many who were not aware of their mediumistic gifts, after a few sittings were able to receive delightful messages. It is a simple and reliable method of communicating with the spirits, and is a means of developing mediumship. Do you wish to develop Mediumship? Do you wish to receive Communications? The Psychograph is an invaluable assistant. A pamphlet with full directions for the Formation of Circles and Cultivation of Mediumship.

with every instrument. Many who were not aware of their mediumistic gifts, after a few sittings were able to receive delightful messages. It is a simple and reliable method of communicating with the spirits, and is a means of developing mediumship. Do you wish to develop Mediumship? Do you wish to receive Communications? The Psychograph is an invaluable assistant. A pamphlet with full directions for the Formation of Circles and Cultivation of Mediumship.

with every instrument. Many who were not aware of their mediumistic gifts, after a few sittings were able to receive delightful messages. It is a simple and reliable method of communicating with the spirits, and is a means of developing mediumship. Do you wish to develop Mediumship? Do you wish to receive Communications? The Psychograph is an invaluable assistant. A pamphlet with full directions for the Formation of Circles and Cultivation of Mediumship.

with every instrument. Many who were not aware of their mediumistic gifts, after a few sittings were able to receive delightful messages. It is a simple and reliable method of communicating with the spirits, and is a means of developing mediumship. Do you wish to develop Mediumship? Do you wish to receive Communications? The Psychograph is an invaluable assistant. A pamphlet with full directions for the Formation of Circles and Cultivation of Mediumship.

with every instrument. Many who were not aware of their mediumistic gifts, after a few sittings were able to receive delightful messages. It is a simple and reliable method of communicating with the spirits, and is a means of developing mediumship. Do you wish to develop Mediumship? Do you wish to receive Communications? The Psychograph is an invaluable assistant. A pamphlet with full directions for the Formation of Circles and Cultivation of Mediumship.

with every instrument. Many who were not aware of their mediumistic gifts, after a few sittings were able to receive delightful messages. It is a simple and reliable method of communicating with the spirits, and is a means of developing mediumship. Do you wish to develop Mediumship? Do you wish to receive Communications? The Psychograph is an invaluable assistant. A pamphlet with full directions for the Formation of Circles and Cultivation of Mediumship.

with every instrument. Many who were not aware of their mediumistic gifts, after a few sittings were able to receive delightful messages. It is a simple and reliable method of communicating with the spirits, and is a means of developing mediumship. Do you wish to develop Mediumship? Do you wish to receive Communications? The Psychograph is an invaluable assistant. A pamphlet with full directions for the Formation of Circles and Cultivation of Mediumship.

with every instrument. Many who were not aware of their mediumistic gifts, after a few sittings were able to receive delightful messages. It is a simple and reliable method of communicating with the spirits, and is a means of developing mediumship. Do you wish to develop Mediumship? Do you wish to receive Communications? The Psychograph is an invaluable assistant. A pamphlet with full directions for the Formation of Circles and Cultivation of Mediumship.

with every instrument. Many who were not aware of their mediumistic gifts, after a few sittings were able to receive delightful messages. It is a simple and reliable method of communicating with the spirits, and is a means of developing mediumship. Do you wish to develop Mediumship? Do you wish to receive Communications? The Psychograph is an invaluable assistant. A pamphlet with full directions for the Formation of Circles and Cultivation of Mediumship.

with every instrument. Many who were not aware of their mediumistic gifts, after a few sittings were able to receive delightful messages. It is a simple and reliable method of communicating with the spirits, and is a means of developing mediumship. Do you wish to develop Mediumship? Do you wish to receive Communications? The Psychograph is an invaluable assistant. A pamphlet with full directions for the Formation of Circles and Cultivation of Mediumship.

with every instrument. Many who were not aware of their mediumistic gifts, after a few sittings were able to receive delightful messages. It is a simple and reliable method of communicating with the spirits, and is a means of developing mediumship. Do you wish to develop Mediumship? Do you wish to receive Communications? The Psychograph is an invaluable assistant. A pamphlet with full directions for the Formation of Circles and Cultivation of Mediumship.

with every instrument. Many who were not aware of their mediumistic gifts, after a few sittings were able to receive delightful messages. It is a simple and reliable method of communicating with the spirits, and is a means of developing mediumship. Do you wish to develop Mediumship? Do you wish to receive Communications? The Psychograph is an invaluable assistant. A pamphlet with full directions for the Formation of Circles and Cultivation of Mediumship.

with every instrument. Many who were not aware of their mediumistic gifts, after a few sittings were able to receive delightful messages. It is a simple and reliable method of communicating with the spirits, and is a means of developing mediumship. Do you wish to develop Mediumship? Do you wish to receive Communications? The Psychograph is an invaluable assistant. A pamphlet with full directions for the Formation of Circles and Cultivation of Mediumship.

with every instrument. Many who were not aware of their mediumistic gifts, after a few sittings were able to receive delightful messages. It is a simple and reliable method of communicating with the spirits, and is a means of developing mediumship. Do you wish to develop Mediumship? Do you wish to receive Communications? The Psychograph is an invaluable assistant. A pamphlet with full directions for the Formation of Circles and Cultivation of Mediumship.

with every instrument. Many who were not aware of their mediumistic gifts, after a few sittings were able to receive delightful messages. It is a simple and reliable method of communicating with the spirits, and is a means of developing mediumship. Do you wish to develop Mediumship? Do you wish to receive Communications? The Psychograph is an invaluable assistant. A pamphlet with full directions for the Formation of Circles and Cultivation of Mediumship.

with every instrument. Many who were not aware of their mediumistic gifts, after a few sittings were able to receive delightful messages. It is a simple and reliable method of communicating with the spirits, and is a means of developing mediumship. Do you wish to develop Mediumship? Do you wish to receive Communications? The Psychograph is an invaluable assistant. A pamphlet with full directions for the Formation of Circles and Cultivation of Mediumship.

with every instrument. Many who were not aware of their mediumistic gifts, after a few sittings were able to receive delightful messages. It is a simple and reliable method of communicating with the spirits, and is a means of developing mediumship. Do you wish to develop Mediumship? Do you wish to receive Communications? The Psychograph is an invaluable assistant. A pamphlet with full directions for the Formation of Circles and Cultivation of Mediumship.

with every instrument. Many who were not aware of their mediumistic gifts, after a few sittings were able to receive delightful messages. It is a simple and reliable method of communicating with the spirits, and is a means of developing mediumship. Do you wish to develop Mediumship? Do you wish to receive Communications? The Psychograph is an invaluable assistant. A pamphlet with full directions for the Formation of Circles and Cultivation of Mediumship.

with every instrument. Many who were not aware of their mediumistic gifts, after a few sittings were able to receive delightful messages. It is a simple and reliable method of communicating with the spirits, and is a means of developing mediumship. Do you wish to develop Mediumship? Do you wish to receive Communications? The Psychograph is an invaluable assistant. A pamphlet with full directions for the Formation of Circles and Cultivation of Mediumship.

with every instrument. Many who were not aware of their mediumistic gifts, after a few sittings were able to receive delightful messages. It is a simple and reliable method of communicating with the spirits, and is a means of developing mediumship. Do you wish to develop Mediumship? Do you wish to receive Communications? The Psychograph is an invaluable assistant. A pamphlet with full directions for the Formation of Circles and Cultivation of Mediumship.

with every instrument. Many who were not aware of their mediumistic gifts, after a few sittings were able to receive delightful messages. It is a simple and reliable method of communicating with the spirits, and is a means of developing mediumship. Do you wish to develop Mediumship? Do you wish to receive Communications? The Psychograph is an invaluable assistant. A pamphlet with full directions for the Formation of Circles and Cultivation of Mediumship.

with every instrument. Many who were not aware of their mediumistic gifts, after a few sittings were able to receive delightful messages. It is a simple and reliable method of communicating with the spirits, and is a means of developing mediumship. Do you wish to develop Mediumship? Do you wish to receive Communications? The Psychograph is an invaluable assistant. A pamphlet with full directions for the Formation of Circles and Cultivation of Mediumship.

with every instrument. Many who were not aware of their mediumistic gifts, after a few sittings were able to receive delightful messages. It is a simple and reliable method of communicating with the spirits, and is a means of developing mediumship. Do you wish to develop Mediumship? Do you wish to receive Communications? The Psychograph is an invaluable assistant. A pamphlet with full directions for the Formation of Circles and Cultivation of Mediumship.

with every instrument. Many who were not aware of their mediumistic gifts, after a few sittings were able to receive delightful messages. It is a simple and reliable method of communicating with the spirits, and is a means of developing mediumship. Do you wish to develop Mediumship? Do you wish to receive Communications? The Psychograph is an invaluable assistant. A pamphlet with full directions for the Formation of Circles and Cultivation of Mediumship.

with every instrument. Many who were not aware of their mediumistic gifts







