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 Ap propriated from Spiritualism,

JUDGE S. J. HANNA OF BOSTON HER LIFE AND THE GREAT DIS-COVERY SHE MADE - SCORES JUDGE ARNOLD'S DECISION.

"The soporific effect of a drug may stupefy the mind so as to produce tem porary relief, but hurt it cannot; heal finally and effectually it does not, for it has dealt at best only with effects. It cure for dumb creatures is invincible. 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 periodicals, delivered his lecture at Third Church of Christ, Scientist, Washington boulevard and Leavitt street, before an interested audience. He came from Boston in behalf of the board of lectureship 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-

"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. "6. We solemnly promise to strive, watch and pray for that mind to be in us which was also in Christ Jesus, to ful, just and nure."

The speaker elaborated on the meaning of the tenets and took occasion to culogize Rev. Mary Baker (1. 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

BASED UPON THE BIBLE.

Referring to Christ the speaker said: "His whole life was given over to bealing 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

"Christian Science is based upon the Bible. The mosaic decalogue and the Sermon on the Mount are its articles of faith. The church tenets which I have read and commented on, restate 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 Christiau Scientist earnesly endeavors to carry out this teaching. In the measure that he falls short of this he fails of his discipleship.

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 reunit ed every day, and that there is no allment 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 organ-leation 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 prepostcrous 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 dims and the teachings of the church.

"I do not know of another state in which a church has to apply to the helpful to others; but whatever you do, courts for a charter, and I feel that give honest, carnest purpose to it.—J. whatever the decision of Judge Arnold | T. Trowbridge.

THE TWO CULTS.

Christian Science, says the Chicago Chronicle, is well known in the field of the dog doctor and veterinarian in Chi-

EXPOUNDS THE DOCTRINE OF cago; thus demonstrating that this CHRISTIAN SCIENCE - PRAISES method of treatment is not known in MRS. MARY EDDY-TELLS OF the east alone. Dumb animals have been cured of ills and injuries by science treatment applied by Mrs. Jennie H.
Jones, a curist living at 248 Fifty-seyenth street.
Mrs. Jones has demonstrated to her

own satisfaction and to the wonder, ment of Mrs. II. S. Hayden, 5720 Rosa lie court, that Christian Science as a 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 in-juries. Her surprising success coupled with a love for animals has induced the determination that she will devote her life toward advancing the power of Christian Science in the field where the veterinarian and expert on animal dis eases 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 re lieve 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 worked on the dog for five hours, 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

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 alarm ed 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 selence 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 uncurable by a dog doctor. All the afflicted animals

are now in perfect health.

Since that time Mrs. Jones' services have been in demand and her reputathroughout 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 beneficent spirits work. A rose you know, by any other name smells TRUTH SEEKER. as sweet.

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 differ-

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

Christian Science flourishes because i is tinged with orthodoxy. Christian Science teaches us to emulate Jesus in all things. He cursed the fig tree, so same when they find a fig tree in like 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. HOPEFUL. Chicago, Ill.

"Sin has many tools, but a lie is the andle which fits 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

THE SCHOOL OF LIFE.

Christian Science and Spiritualism Experiences and Lessons of Mortal Life.

> In these chapters I am endeavoring to et forth the true philosophy of life as it is handed down to us by intelligent spirits who have gone up through the estibule 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 dead.

> Their love is as constant as the light of the celestial odies. It is only our inner vision that is obscured, and we fail to pierce the veil and recognize dear spirits whose watchful care and sym pathy 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 terminus of earth's tollsome

> 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 disappoint ed. As man reaches forward in though and aspiration and presses onward with his endeavor to know and understand more, he may look ahead in the boundarles 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 reflued in the progressive life of immortality. We are all destined to be beautiful

As time goes on spirits do not say grow older," but they say, find ourselves developing-becoming radiant in the light of the everlasting. Many of those who were unknown unsung, unhonored 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 herolsm. Great men and women, in the true sense of greatness, do their work and leaven 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 work er 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 founda

tion of one on earth.

Spiritualism is the solid granite foundation upon which we can build; upon which we can rear a dwelling-place n 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 the laws of compensation; through it comes the unfoldment of a kind, thus preparing a brighter road to the Summerland,

There is no mystery connected with the revelations of spirits; they do not say we must believe this or that in or-der to be saved, for salyation does not depend upon faith. Happiness or mis ery depend upon works. The laying aside of the physical body makes no change of character or identity, therefore it becomes necessary for us 10 make our life here as we wish it to be in the hereafter.

The object of human life is self-de velopment, the individual unfoldment of intelligence. The person who profits by experience gained upon any plane of existence, gathering up the lessons, study ing them closely that he may incorpor ate 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 stir ring impetus 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 under take other work and understand bigher laws. But the one who sits down quiet ly, ignoring the impulses and possibilities of his being, feeling that he chi do but little, will find his powers going to waste; therefore when the tim comes for him to pass onward to an other life, he will discover that he unfitted to undertake any study of em ployment 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 carthly elements until he has acquired that discipline which will enable him to rise above his groveling condition.

. We believe that a life in the sphere 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 rock.—Channing.

THE EVILS OF MEAT.

Spiritualists, Make a Careful Note.

The riots and other unclyllized dis-turbances that have been caused by the souring prices of the beet 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, desfined for human food. In the matter of food we are still cambbals. We fancy we are Christians because we considerately abstain 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 fifth known chemically by the euphonlous name of "retrograde metamor phosis," but which we dedicate in a human corpse by saying rightly "mortifi-

eation 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 nour-ishment 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 gainsaying the fact that physicians are largely to blame for it. We saw the statement recently that but wo of the medical colleges of this country have a laboratory department of di etetics—the medicul school at Harvard and the one belonging to the University of Minnesota. That such a condition could be possible in this age of progres sive thought seems incredible, but it explains the attitude of the medical profession toward vegetariapism. They are simply ignorant, themselves of the science of dietetics and that is precisely what vegetarianism is. On another page we have given a nar-rative from Dr. Alexander Haig, the

eminent English specialist, whose monu-

mental work on "Unk Acid in Disease" has revolutionized the treatment of all

diseases of the kidneys and other urio acid diseases. Dr. Halg became a veg ctarian because of his scientific experiments in diet as a factor in disease. It was through his advice that Prof. Eustace Miles, the author of "Muscle, Brain and Diet." became a vegetarian. In the up-to-date in his profession. Even Sir Henry Thompson, who, like the ma-jority of physicians, 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 under stand that their trust in meat as a nec essary 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 unanimity of the medical profession against vegetarianism deters many from adopting it. On this point Dr Haelwen cautions his readers against accepting the unanimity 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 teetotaller. 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 helpful, kindly brotherhood among the chair at the fiftieth anniversary of the U. K. Temperance Insurance Society, a living example of the liability of medical men to manimously hold erroneous opinions like other human be ings. We need not trouble about the unanimity of the medical profession. The unanimity of opinion of vegetar-ians is the test, and that is all on our

RENA MICHAELS ATCHISON.

the soul that is pressing forward for the advancement of the spiritual nature The hopes and longingarfor the hereafter are the promptings of a higher world-the footprints of angels on this

shore of life. To glide evenly over lifets pathway re quires no effort and brings no reward. To conquer adverse conditions develops character, and to work out our destiny requires that we need 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 day by day,
Just to scatter seeds of idadness
As you pass along the way.

Rid your mind of leffish motives; Let your thoughts be pure and high; You can make a little liden Of the sphere you accupy. Summerland, Cal. NICHOLAS.

(To be continued.)

Truth itself, according to Locke's fine saying, will not profit us so long as she is but held in the hand and taken upon trust from other minds, not wooed and wou and wedded by our own -George Eliot

Precept, is, instruction written in th sand, the tide flows over it and the record is gone. Example is graven on

SOMETIME.

When Our Ideal Good Shall Be

There is a time—we call it, "Some-time. A vague sweet word, which ever beckons us onward, as we seek a realization of our dearest hopes and lofti est 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, 18 stricken down with 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 tints of the beautiful sunset a promise that all his hones will be realized. He falls asleep; no more to awaken in mortal

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 uknown grave.

The weary tollers for 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 better, inore 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. though this be true, shall all life's hopes and dreams be in vain? In all this vast light of such books as Dr. Hair's the and mighty universe of seen and unphysicion who to-day persists in telling seen wonders, is there no place where the political world. But nevertheless his patients that they need ment to keep the dreams of this heautiful "Some- the record is against them, and they

Ah, yes! cames the answer from the unseen world all about us. The weary and heartsick, the tired, sad and lonely ones of earth, shall find rest, peace and happiness. The mind of man is infinite in its capabilities. The earth does not afford him opportunities of growth, so that his soul powers may reach their highest unfoldment. But there is a land, a spiritual home adapted to his needs harmonious and satisfying in its completeness. In this land he will find the "Sometime" that he missed during his earthly journey. In this spiritual "Sometime" the fond mother will find again her noble boy, even as she fondly hoped on earth. Full of wisdom, beloved and honored. Freed from earthly form, he has learned how to rise above all sinful thoughts and desires. and become a worker and a benefactor for suffering humanity. Wise spirits have taught him how to find his nobler self, and fulfill his destiny. Here too she finds her daughter, grown to womanhood, and with an angelic beauty that far transcends any dream of earth ly loveliness, for it is of the spirit, and as she clasps this vision of light to her once sad heart, and gazes on her noble son, her heart rises in thankfulness for this spiritual "Sometime" that has brought light to her out of a great darkness, by giving her back the loved

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 rack 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 tollers of earth find at last a place of rest, a home with perfect peace and happiness. Here the sin-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 those gifts which were by force of cir-cumstances obliged to be left unculti-vated in earth life; now, behold! they blossom in beauty, giving joy to many

Here the artist can paint pictures be youd the pen to describe all glorifled and beautified by the loveliness of spirit as they will be. The poet can write poems that will glow and scintillate with living light, and bring souls closer to the Infinite mind. The singer can trill such delightful songs, so sweet yet so grand, that the souls about them will rejoice, and be glad they lived.
Oh, glorious "Sometime," that shall bring fruition to all the children of

Created for some wise purpose, think on, dream on, Oh, mortals! But let your thoughts ever tend toward the best good of all life. Let your thoughts be ever growing more noble and grand, so your spirit may be able at once to reap

n rich harvest in the beautiful "Some

time."

OLARA MARSH.

AT THE HOME CIRCLE.

A Departed Soldler's Message.

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

the following:
If in an idle moment your mind reverts to childhood days, perhaps you can remember your little playfellow 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

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 swimming pool in which our mothers would warn us that we would surely be drowned some day, but their predictions never came true: we were saved for some flercer evil than that. You went your way to the north. I went my way to the south. Twas a weary waiting, the same ceaseless grind of poverty, and to a boy of my disposition that had dreams for the future, the roll of the drum and the fixing of cannons aroused all the fire with in 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 drag out a weary existence waiting, waiting, takes all the heroism waiting, takes all the heroism waiting, waiting, taken and the constitution. To die in acout of his constitution your country is comes a truism, if rightly interpreted, tive service defending your country is need man remains content to await its You can talk of the glories of a military career, but I tell you it makes demons of the men. Think of it, siek, 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 sweetheart left behind. Oh, God, have mercy on such a deathbed. Surely all our slns 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 lose to forment us. Hun ger, thirst, despair, and last but not least the terrible homesickness and the uselessness of it all; who was to be benefitted by 11? 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 mills of God grind slowly, with exactness grinds He all. Vain indeed are the honors of the world. History repeats itself, the rank and file suffer and dle; and a few demagogues with vampire appetites fight over the victories their brave soldiers won. Shame on such conduct.

But out 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 brave and the true, 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 emaclated by sickness, and I ment soft and, white. Here was the glory I had tried in vain to reach on earth, but it came to me without striving on my part. How light, how buoy ant I feel 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 only brought me nearer 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 sordid 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? cause on earth they worshiped their God of self. Passions, appetites and love of earthly honor completely blinded them to the higher life, although they intended to sometime start on 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 hovel 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-ly 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 mus commence away down the ladder, and what a weary climb it is. Thus you see it is not the rich in worldly goods, not 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 be the statement of the state ast through all eternity. Riches are not to be despised, nor earthly honors if honorably obtained and rightly used, The prostitution of such things is where the wrong lies, and worshiping them in-

stend of the true God. JAMES CROOK, Spirit, Through the Medlumship of Fort Scott, Kan. M. KAISER.

A grain of wisdom may be had In these few phrases torse; 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 sen-

Everyone knows what conscience is. What we feel for a misdeed is nature's response-vibrating for an unharmonlous effect on our interior consciousness. We are not exceptions. The same occurs to others when wrong, even though they may temporarily op-pose 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 vietory in the suffering or downfall of auother, who has wronged us-nor may we note any advantage in it for us. But if we have not attracted any discordant vibration upon ourselves by illfeeling, uncharity or personal vindication, 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 :: plensing effect, is converted into power instead, and that enables him to make good his wrongs suffered. "Vengeance is mine, saith the Lord," thus becoming.

That nature plans a downfall for the wrongdoer need not be accepted. But that he plans his own downfall is an assured fact.

As intemperance or lust punishes itself, selfishness or hatred does. As one devitalizes the nervous sys-

tem, the other vitiates the blood and leads to organic troubles that make life anything but pleasant. Thus nature needs no special legislation to rule her subjects. She does so through Chemis-try, as the following from Paul Tyner "The proportion of oxygen, nitrogen

and hydrogen in the body of an individual, at any one time, are not only an absolute indication of his, bodlly tion, but will indicate his spiritual condition also. That is to say, the character and development of the ego itself determine the composition of the body, and the proportions of oxygen and airogen will be blended in exact relative proportions with the good and evil in the man's nature. Every good thought increases the proportion of oxygen as a deep breath does, and lessens that of nitrogen, making the body finer and more beautiful. Every evil thought or impulse increases the nitrogen and has the reverse effect on body and soul."

This knowledge of things unseen should have a better moral effect on would-be unbelievers than some of the real superstitions taught as divine revelation. Their boast is that they only believe in science. Well, this is science and the test can be found in themselves. No kind of faith is needed for acceptance. The proof of the pudding is in the eating; and a little analysis of self might reveal to many effects for which they have laid the cause themselves. As the tree may be known by its fruits the unjust may know what they have made of themselves by what they are suffering. ARTHUR F. MILTON. Charleston, S. C.

A BUNCH OF MIGNONETTES.

There is a legend of the Mignonette. A pretty story told in language quaint Of a sweet maid whose dreamy eyes were set

Above earth's level, as those of a In pictures olden, looking far beyond The walks of daily life to visions fond

Beholding, men would thrill with tender awe Catch of her peace to lighten strain of theirs,

Helped to plod on again by what they A newer fervor urging off-pressed prayers,
Till she became to hearts despairing

Unquestioned, living, of a love divine.

sign

Then one, 'tis said, shrinking from thorns rude thrown By hands beloved, appealingly did Give us some flower that nourished

may be grown About our homes, to cheer when woes assail.

That we may think thy spirit is beside And somewhere in its daintiness doth bide."

One moment those sweet eyes did earthward turn,
On the petitioner fell tiny seeds,
That planted in earth's gracious bosom,

Only to fructify for human needs, Become more beautiful, more full, more

blessed As newer pangs amid their blooms are prest.

they who from their abundance cull to Have as reward the beatific sign doth so strong of old, that in their gift

live The potent balsam of a love divine. lay my cheek against the flowers and Beauty of beauties, who and what am I,

Where nught so perfect, to sonsole obtains, And one friend taught of pain, rement-Offers this symbol of a love divine. Wason, Cal H. L. WASON.

Daring to sorrow over eart's born pains

Don't waste your time taking hints.]



OGGULT MYSTERIES.

IN THE OGGULT WORLD.

A Man in Whom Is Combined Three Distinct Person-

They Do Not Seem to Indicate Control by Three Spirits.

A Change of Identity.

"Where am I?" he asked, trembling

Hood was another man for the time be-

ing. He gave his age as eighteen years

curred yesterday, and by questioning

a Friday in September, 1898. "Yester-

'day" he had fought with his father at

Glenrock, Wyo., where he had worked in the coal mines. Still greatly dis-

turbed in mind, Hood was put in the

"Portland, Maine, or Portland, Ore

He knew none of his companions in

the ward; it was necessary to show him his cot, his hat, all his belongings. In

strange land. Growing quiet, that same afternoon the history that follows was grawn from him and was told in a per-

fectly clear-headed and intelligent man-

Born December 15, 1878 or '79-not

sure which. Born at Nemaha City, Neb.

Mother died when he was three years

old. One brother, one half-sister, one

step-sister, father, two grandfathers,

two grandmothers and a stepmether,

giving their names and addresses.

During this lapse, I learned subse-

quently, he had been hunted for deser-

tion-the desertion, however, not being

true desertion, for he changed person-

alities in camp and left, not knowing

that he belonged to the army. Omiting again, he went to Oxford, Mascot and Glenrock. While there his father

and stepmother quarrelled, and in his

attempt to interfere he and his father

nonsense for a well man to take medi-

cine. Said he never saw but one steam boat in his life and that was on the Mis

souri River. It must be remembered

knew nothing of Portland, nothing of his house which he and a chum had

built, and nothing of the chum or any-thing related to him. Although he had

never seen a steamboat except one on

hor on the very heach of which he has

lived since August. Absolutely no clud

could be hit upon by which to connec

him with the life he lived in Portland.

Letters on his person were strange to

Explanation of the "X" Signs.

bert, to guide even his scientific read-

X, and in his three personalities as X1, X2 and X3. It was X2 that fell from

On April 3, with his consent, Hood

was back again. His life was traced

some sort of trouble. Could not tell

how the trouble arose. His father threatened to shoot him and he ran

"Again repeated attempts were made

to connect the two lives by going over

connection could be made between them. By putting together the two his-

tories there still remained large gaps

which were unfilled by the experiences

related while in the two respective per-

the barge.

It should be stated here that Dr. Gil-

him and their contents worried him.

ner: Dr. Gilbert writes:

Oxford, Neb.

very truth he was a stranger . in

He was told he was in Portland.

But he was not the same Hood.

In Earl W. Hood exist at least three will awake when I count five, Nowdistinct personalities.

His mind passes from one to the other of its three phases without his one, two, three, four, five!"
Hood awoke. willing it and without his knowing it.

"Sometimes gradually, sometimes instantly, Hood's being is transferred To the intense surprise of Dr. Gilbert from one personality to another. While and Dr. Cobb, Hood awoke the very he lives as one person he can remember Picture of fright, the personification of nothing of what he did, of what he said niental distress. or thought as another of his three where an like a leaf.

He was quieted and many questions were put to him. He knew absolutely nothing of his accident nor of being in the hospital. Dr. Gilbert quickly reconstruct that

solves.
Hood is no Jekyl-Hyde who knowingly transforms himself from a kindly being to a tigerish brute. He is no lunatic who, raving, now imagines himself the who, raving, now another again. one creature, now another, again a cognized that he had before him a case third. Hood has lived in three abso- of double personality at least—that lutely different personalities.

The remarkable facts in Hood's case were discovered and proven by J. Allen and said he had never been in Port-Gilbert, Ph. D., M. D., of Portland, Ore., land. He spoke of events that occurred by the spoke occurred by t a surgeon of reputation in the United States Marine Hospital service who him it was found that "yesterday" was has deeply studied psychology and psydro-therapeutics.

In his search for this extraordinary history, in putting together bit by bit the connected story of Hood's three ex-istences, Dr. Gilbert brought to his

ward to quiet down and to get ac-quainted with his new surroundings. Hypnotism. At the word the suspicious smile incredulously.

Hypnotism! How many crimes, how many deceits have been perpetrated in that name! But be kind enough to remember that the mental action and volition of a hypnotized man are almost completely controlled by the hypno-

Hypnotism the Only Way.

By hypnotism, and only by hypnotism could Dr. Gübert command Hood to assume one or other of the three personalities of which his being is made up.

The histories Hood told were not re lated while he was hypnotized. Hypnotism was employed merely to

transfer Hood from one personality to another, and his history was then taken during his full consciousness in the ensuing personality.

And then the facts related by Hood when fully conscious were found by inquiry of disinterested people to be

That this extraordinary case may aid science to discover some of the secrets
of mind, to solve some of the problems of psychology, Dr. Gilbert has read a of psychology and paper on Hood's multiple personality before a trained medical society; he writes of it technically in the York Medical Record, one of the standard medical journals of the country, wise and dignified editor, Dr. Shrady, would not publish a line designed to becloud or deceive the medi-

Are you still skeptical that Earl W.

Hood is a triune being?

Learn, then, that Hood in one of his personalities enlisted in the United States Army.

As another of his beings Hood de-

serted—if one can be said to "desert" who was absolutely ignorant, who had entirely torgotten that he had sworn to serve his country as a soldier. The army never forgets nor forgives

desertion. So, when Dr. Gilbert, seeking to verify some of Hood's state ments, wrote to the military authorities, they promptly arrested Hood and that the patient has lived in Portland

thorities of the War Department that Hood deserted unconsciously in that he enlisted in one personality and deserted in another. And Hood was promptly released. Hood was admitted to the United

the Missouri River, in another self he afterward said he had fired on the steamer Columbia between San Francisco and Portland and had become States Marine ward of St. Vincent's Hospital, Portland, Oregon, on Februvery seasick. Furthermore, numbers ary 20 last, after being accidentally inof river steamers and ocean lines are jured. He is a well-nourished, muscuto be seen daily in the Portland harlar man, twenty-three years old. He is 5 feet 10% inches tall and weighs 180 pounds. He is perfectly healthy and has no liquor or drug habit. Please hear that in mind.

On February 20 he fell from a barge on which he was working and struck the left side of his head on a log in the water eight or ten feet below. He was stunned for a moment, but rallied, crawled up on the log and was taken ers through the intricacles of Hood's ashore. He said his "head burned like fire all over." He walked like a drunkmental changes, designates that strange creature in his "united self" as en man and was taken in an ambulance to St. Vincent's, where he was under the care of Dr. J. O. Cobb. After apparent recovery from the in-

dury for which he was admitted, Hood was again hypnotized to be thrown continued to act queerly for more than back into his former self, into his only a month. He manifested symptoms other self, as Dr. Gilbert then believed which could not be explained by mere After passing through a stage of tran-concussion of the brain, which, of sition, which was then unsuspected but course, was indicated by the history of which was proved afterward to be X3. the accident and his condition on ad- Hood was back again in the self in mission to the hospital. Three times which he lived before the accident on he was discharged as improved and the barge. He knew absolutely nothing of the twenty-four hours he had just passed in another personality. three times he returned to the hospital. Hç could tell a few things he did during his absence, but could not recall them when they were repeated to him. Says Dr. Gilbert:
"No clue could be hit upon by which to connect him with it. He thought it was April 2, and being told it was April His symptoms were so peculiar that Dr. Gilbert was called in consultation on April 1. He learned that during one | 3, was somewhat surprised and supof his absences from the hospital Hood posed we had kept him hypnotized for had signed a receipt for his wages. Yet twenty-four hours. The following his-Hood could not remember this. Dr. tory was then taken, the man apparent-Gilbert, an expert on hypnotism, ly normal except that the old headache knows that memory is often stimulated and recalled in the hypnotic state. To backward and found to lead from Portald his diagnosis the doctor wished to land to San Francisco, Denver, Cheygain from Hood a complete account of enne, Wyo.; Edgemont, S. Dak.; Chadall his doings since the accident. So, with Hood's consent, Dr. Gilbert hyp. Here he said his father and he had

In hypnotizing Hood it was impos sible to get control of his eyes until after his arms and hands were con trolled. When Dr. Gilbert fixed his eyes, on Hood's eyes the patient complained that his eyes hurt. Neverthe in detail the experiences as related by less hypnosis was induced slowly but him in the two respectively, but no successfully in about a half hour. Then, in answer to the doctor's questions and commands, Hood, speaking In a muffled voice, gave every detail of his life in and out of the hospital after he fell from the barge and every detail sonalities. The gap from Chickamauga was afterward verified. To bring him to Oxford and numerous others of less up from the hypnotic state Dr. Gilbort importance remaining unfilled, and hav-

exclaimed: ing received confirmatory evidence "You will awake and find yourself from answers to letters of inquiry sent portectly well in every respect. You out I felt sure of a third personality

him into this suspected personality.
"He was successfully thrown into it, and when he roused from hypnosis into the third state he was again a stranger to us and his surroundings. I acted on the difficulty experienced in gaining his confidence when he awakened the first time in a strange personality. "When questioned in regard to Chick-

and hypnotized him April 24 to throw

amaugua and his experience there, he said he did not belong to the army there, but there were a great many soldiers all over the fields. He said, 'I was awfully sick and I haven't got over it yet.' In this personality he suffered continuously with pain in his head and abdomen. He was a typical tramp throughout, beating his way on trains, and working only enough to support life when it could not be done otherwise. He described in minute detail his wandering through Chattanooga, Nashville Green Brier and Springfield, Tenn.; Henderson, Ky.; Evansville, Ind.; Carmi, Ill.; St. Louis, Jefferson City Kansas City, Liberty, Red Cloud and Oxford, having isolated and disconnected experiences in Chevenne. San Francisco and Portland. Here again repeated attempts failed to connect him

Thinking that perhaps these gaps might be filled in by getting a still more complete history of his three lives, on April 26 he was thrown by hypnotism into each of the three lives successively To the intense surprise of Dr. Gilbert

and questioned concerning the lapses but without avail," Soon, as the cap and climax of his remarkable hypnotic experiments, Dr. Gilbert threw Hood into his "united Hood became impatient and resented the frequent hypnotizing. So Dr. Gilbert decided to try, by suggestion, to unite this strange man's into a unitary consciousness.

lle hypnotized Hood, repeated to him in their proper sequence all the events he had learned in all his lives,

awoke him. Remembered Through Hypnotism.

Almost incredible to say, Hood the remembered his complete history and consecutively, mark you. There were but few gaps in his story: he recalled everything vividly. But this uniting of his three selves into a conscious unity did not prevent his subsequent lapses back to X1, or X2 or X3. Dr. Gilbert relates this weird incident:

"On June 25, 1902, he was released from prison and discharged from the army. After a ride home with him on the electric car from Vancouver Ferry, Dr. Robinson and I left him as X near his home, with the promise from him that he would come to my office the next day by noon. He did not come. searched for him, but did not find him at home, and met him while searching, on June 27. When asked why he did not come to my office he said he was afraid to come any more, because he had a horrible dream night before last, and he decided he had better stay away from me. He knew nothing of promising me on the car to come to my office, nothing of his imprisonment at Vancouver (except what he thought was he had involuntarily raised while in prison, etc. In short he was X2 again. giving their names and addresses. Moved to Nebraska City shortly after birth and then to St. Paul, Neb. Ran away from home when fourteen years old and went to relatives on mother's elie. Omitting details, he went to sille. Omitting details, he went to finally to Lincoln, and collisted for finally to Lincoln, Neb., went as far as the war with Spain. Went as far as the war with Spain. Went as far as the war with Spain. Cannot remember how he got back to Nebraska; the first he could remember he was working in Oxford, Neb. The dream he had was hazy, but he rile dream he had was hazy, but he said he was behind bars and the guards made fun of him. There were a great many soldiers there. Mrs. Gilbert and I were there, too, and I had something do with his imprisonment. This dream will be readily recognized, not as a dream, but as his real experience at Vancouver when I went to present his case to the officials May 16, at which time Mrs. Gilbert was with me, At that time, it will be remembered, I found him changed to X2 and changed

him back again to X1, X2, X3. "After finding him in X2 now again we walked to his scow near by.

"After explaining to him briefly what

had happened I again hypnotized him and by the usual method changed him to X. He awoke as X and knew all as before as well as his prison experience, discharged and experience as X2 since his discharge. "There cannot be the shadow of a

attempt quarrelled. During the quarrel, it seemed to him, his father hit him on doubt as to his wonderful case, which seemed to limit, something. That was the head with something. That was the last he could remember until he woke up here in Portland.

There was no headache in this. Permust excite the intensest interest of all students of psychology, which may yet illumine the mysterious workings of Mind. fectly well in every way. Refused to Dr. Gilbert hypnotized Hood and take medicine because he said it was

transferred him from one to other personality before the military afficers at Vancouver. Other physicians of equal reputation, at first incredulous, now de-clare that their own observation of Hood has removed all their doubts. since last August. On questioning, he

The Hood of one personality resembled the Hood of another much less than do many distant cousins, said Dr. Gilbert before Hood was released from

"X1 was in perfect good health jovial, bright, knew the names and addresses of all his relatives and could give an accurate account of his boyhood days. He had rather accurate dates for everything. Was eager to educate himself, though he was only an ordinary laborer as a rule.

"X2 was quiet in disposition, pre-ferred to be alone, had spells of sleepiness, always had some headache, knew but little of his relatives, and that was learned subsequent to age eighteen: a good mechanic, ambitious, and invenlive: desirous for an education and distinctly religious in character.

"X3 was a typical tramp, largely due to the fact, no doubt, that he began life where he did. Though eighteen years old at Chickamauga, when asked where he came from he answered, "Didn't come from any place." Worked only enough to exist: severe pains in head all, a lower type of man by far. "All three personalities had a rem-

markable memory for details. The same name was retained in all. In addition to the three personalities described there was still another state which may possibly be a fourth, but each time he was thrown into it he was semi-delirious and no definite informa tion could be obtained from him. The place of this state, in its relation to the personalities described, is difficult to determine. In it he raved with pain and was always thirsty." This 'state may account in part for some of the gaps remaining unfilled.

Changed by the Accident. "In his united self he is radically different from what he was previous to the barge accident. Previously taciturn and fond of solitude, in his united self he became social and settled moodines disappeared. He still manifests the old ambition for an education, though at present he chafes under the monotony of his wait in prison until the routine of Government formalities shall be accomplished. Under the circumstances his ultimate release would seem to be a rest give him almost continuous headaches, and at times plunge him into a despondency which makes him wish he were dead.

"After the fusion of his three lives the first time, a minute and detailed history of his boyhood and early manhood was taken in order to see if any cause of the trouble could be detected. As a boy he received very rought treatment from his father, but no definite cause of his condition could be dis-

ty occurred two or three times under what seemed to be a definite factor, such as the fight at Gleurock and the fever at Chickamauga, yet these things cannot be classifured the sole cause of

the trouble. .--The changes from one personality to another wore at simes gradual, instead of abrupt. At times memory of one stream of consciousness faded out gradually agine piner came into prom-inence. One of the changes which oc-curred in my presence was of this type. Several tinges in sme personality short preceding awericances were vaguely recalled and thought to have been dreams, showing that at times either the different selves overlapped, as it were, to some extent, leaving the period of change indistinct in each, or else -what is more probable-the events supposed to have been dreamed were experiences of the same self under a sort of psycho-endeptic seizure.

Since Hood's release from the military prison he has lived in Portland on a scow that lies near the east approach of the Burnside street bridge.

He is industrious, he seems to be a normal young man. But no human being can tell at what instant he will be transformed into one of his

So it has been proved Hood had certainly had three personalities. Dr. Gilbert tells of another, a semidelirious state, which may possibly be a fourth.

Hood's "united self" is undoubtedly a fifth personality.
The World's Sunday Magazine prints Dr. J. Allen Gilbert's record of his investigations on this case by per-

mission of Dr. Gilbert himself and of Dr. George F. Shrady, of the Medical

SUBTLE OCCULT FORCES.

Find Expression Where Crimes Have Been Committed.

"On all that it can reach within these walls--sentient or inanimate, living or dead--as moves the needle, so work my will! Accursed be the house, and restless be the dwellers therein!

As related in the Chicago Daily News, does the anathema of Lord Lytton's "Brain," malignant and destructive, its dreams put into action, Lytton's "invested with a semi-substance," battling against the countervailing resistance of human will, brood upon the "castle" of H. H. Holmes to the discomfort and terror of some of its occu-pants? Since Frederick Bartholin's announced intention of living in the Calumet avenue house, surrounded with such recent evil; associations, many have asked themselves or others whether the influence of crime, manifesting itself: in ways not understood, can hang over the scene of tragedy long after the event itself has ceased

to be of interest .1: Neighbora of the Bartholins believe it can and their views are re-enforced by present experiences of persons now living in the great rambling structure at West 63d and Wallace streets, Chicago, wherehin 1895 so many of the victims of the arch-murderer, Herman Mudgett, orgas he was better known, H. H. Holmes, met their ghastly doom. In a suite on the third floor of the partly renovated building, about the center of ithe western portion, live Charles Hines and his wife, Cora. is, a shaft or clinte descending to the subterranean passages wherein Holmes prowled in the days of his dark career. It is known that down this shaft he lowered the bodies of those whom he slew in the "castle," to incinerate their ulation, as was his custom.

Since Mrs. Hines, who recently moved into the fiat, has slept in this bedroom she has been disturbed contantly by one horrifying dream-s dream which, with unimportant variations, still takes one fearful form-of plunging down the shaft. Strange to pass with the night. During the day, though she feels wholly at case in her living rooms, whenever she enters the bedroom, she says; she is impelled by some irresistible fascination to approach the window opening upon the chute. At the same time a sense of terror creeps over her, a fear that she is about fall headlong down that Via Dolorosa, which in the past probably Williams, Mrs. Julia L. Conner and her daughter Pearl, Miss Emeline Sigrand and perhaps others of whom no record remains

Mrs. Hines says she is not of a nervous temperament and, being ovorcome with amazement at the peculiar sensations she has experienced, she determined recently to test the effect of a night in the room upon another. An opportunity offered itself in a visit of her mother, Mrs. M. Hildreth, whom, with no hint of her purpose, she installed in the apartment.

In the morning her mother emerged pale and agitated after a troubled night and recounted a dream, in all respects, like that which had afflicted her daughmare in which the only decided sensation was one of dropping into gloomy depths to some mysterious and harrowing fate.

The shaft to-day, as in 1895, makes quick connection between the rooms on all floors and the basement wherein the bodies were either cremated or buried deep in quicklime and it is only in the immediate vicinity of the descent that the inexplicable feeling of dread is said to steal over one. The emotion is felt in no other part of the house.

In this respect the fact parallels the invention of Lord bytton, who, in his story of "TheijHaunted and the Haunters," ascribes the necurring blood-chilling events off the narrative to the influence emanating from a secret room which served as a starting point or receptacle for the "shadow" cast upon it by the baleful "brain," that even in death would not relax its hold. Whether the famous shaft yof the "castle" is under the malign power of Holmes or is merely the abiding place of spectral influences sent in uneasy warning by one or more of his wictims Mrs. Hines does not pretend to say, but she is convinced that only the obliteration of the grewsome passage will remove, or at least drive to the inderground cham-bers, the subtle "power" which has disturbed her, waking or asleep, on every invasion of its domain.

I have no doubt but what this house where so many crimes have been committed, where so much heart-rending sorrow has been caused. is so thorough ly saturated with villainous psychic mere matter of time, but the worry and forces that the above phenomenon was mental exictement incidental to his ar | manifested - "plunging down the shaft."

But no less femarkable was strange connection—the wonderful occult bond of loving sympathy existing between the twin-sisters, Mrs. Emms Hax Smith and Mrs. Bertha Hax Fore-man, of St. Joseph, Mo., as related in the New York World They looked alike, they had identical

dispositions, tastes, inclinations. Truly can it be said that as children, they "shared each other's joys and sorrows." covered, Though changes of personall Indeed, When one suffered physical Price 10 cents.

pain, the other's sympathetic nature seemed to share it. As young girls they were inseparable, as married women live near each other, nor did new ties they live near each other, nor did new ties, new duties, new affections, dininish their intense sisterly love-"twin sisterly" love, if that expression conveys a better idea of the strength of their mutual devotion.

Mrs. Smith fell iii not long ago—her physicians were intensely puzzled to find that Mrs. Foreman exhibited the same symptoms as her sister, but was entirely free from their cause.

It became necessary to operate on Mrs. Smith in the attempt to save her from a quick and agonizing death. was anaesthetized and the operation was performed, without the slightest pain to her, of course. It was Mrs. Foreman who suffered.

She knew her twin was under the knife, and no merciful anaesthetic blunted her senses or emotions or dulled her acute sympathy with her sister.

It was Mrs. Foreman who felt, or thought she felt, the sharp steel severing her nerves, who endured every terror, every agony from which her sister was preserved by unconsciousness; And, mark you, there is no difference between believing that you suffer and actual suffering.

The operation was unsuccessful in

saving Mrs. Smith's life; she soon died. Remarkable to say, while her twin sister was passing away, Mrs. Foreman continued to be desperately ill.

And yet more remarkable—when Mrs. Smith died Mrs. Foreman's suffer-

tensely interest physicians and all else who know them. The father of these twin sisters was the late Louis Hax, of St. Joseph, who made a fortune in the manufacture of furniture. Mrs. Smith was the wife of Harry A. Smith, president and general manager of the Smith-Hax Furniture Company. The sisters were educated with every refinement, which, perhaps, rendered them more susceptible to nervous imwith everything that money can buy and occupied a fine social position. Mr. Smith's home is a handsome brown-stone house on Farson street, in the fashionable part of the city. Almost across the street is Mrs. Foreman's resi-

Mrs. Foreman and her friends do not try to explain why she, who was in pervicariously when her sister lay unconclous under the knife, or why she ceased to suffer when her sister died. They know only that these strange things happened. The operation on Mrs. Smith was performed in the Ensworth Hospital, amid surroundings that ford. Where every surgical precaution looking to success could be taken. The surgeons in the hospital know the facts as here related.

"I had never known of such a case before," said Dr. D. A. Martin, one of the surgeons. "I think Mrs. Foreman's suffering can be accounted for only or the theory that it was caused by the strong sympathy that existed between these two sisters.

"Properly speaking, Mrs. Foreman was not ill at all; she suffered no real pain. But her sympathetic mind was wrought up to the highest pitch and she Opening off from Mrs. Hines' bedroom | felt, or thought she felt, the pain her. sister would have suffered had she been operated upon without the use of chloroform. It is an absolute certainty that Mrs. Smith did not suffer pain while on the operating table or afterward. She was utterly unconscious to all feeling; flesh and prepare their bones for artic- her death resulted from shock. Mrs. Foreman's suffering, therefore, was

caused by an overwrought mind. As has been said, the sisters' strong love for each other, remarkable in their bildhood, was still more remark their womanhood. Mrs. Foreman married and went with her husband to Den ver, but so strong was her attachment say, the dreaded influence does not for her sister that they managed to see each other frequently. Although hundreds of miles apart, they often believed they knew each other's thoughts, and felt that in their mutual sympathy they were very close together. After her marriage Mrs. Foreman travelled much abroad and was absent for months, but communication between the twin sisters was never broken. They cabled to each other at frequent intervals, and flashed their thoughts to each other under the sea.

Often after their reunion they found that, while they were separated, they had been doing the same things or thinking of the same subjects, at the same time. Learning this, their friends will think they had been in telepathic communication. But Mrs. Smith and Mrs. Foreman positively disclaimed the possession of telepathic powers. They said:

"We are exactly alike in everything: we love each other, therefore we can almost read each other's minds."

Their physicians say they cannot yet tell whether Mrs. Smith's death will have a permanent effect on Mrs. Foreman, who naturally is a strong, vigorour and healthy young woman. Her profound grief, they say, may result in nothing serious, but, on the other hand it may affect her deeply and permanently.

Who can fully fathom the occult world?

Of the subtle forces therein, man has only an exceedingly limited knowledge. The 19th century will no doubt be re garded as the beginning of an Occult Age that will to a certain extent reveal many mysteries now but little under-stood. OCCULT INVESTIGATOR.

Strange Manifestations. Two miles northwest of Bryant, Jay

Co., Ind., is the farm owned by J. R. Sanders. Wife and I went there to ascertain facts. The house is one story and a half; good size for a farm house. The family at present consists of mother and son. The father has passed to spirit life. The manifestations were first seen by the little grandson (only four years of age). The child was out playing. As he was approaching the house he saw a man looking at him through the window. This window is in the north room, unstairs. He ran into the house and told his grandma that there was a man looking at him through the window. Ever since April faces and forms of people come and go. One day you can see one class of phenomena then a change. No sun and no direct rays of light can strike the window; it s in the shade. I saw three distinct faces, and each one different. You get away from the window forty feet and you can see better. This window is in the north room, the room in which Mr. Sanders passed away. The family is in good standing and members of the Campbellite church.

Mrs. Sanders says she saw several

young ladies in the window. I saw two faces close together. This window con-sists of 12 panes of glass. Every Sunday the yard is full of people going to see the faces on or in the glass.
Ponnyllie, Ind., R. W. BOWMAN,

"Meatless Dishes," Very useful.

FROM INDIA TO THE PLANET MARS.

A MOST REMARKABLE WORK.

Fascinating, Interesting and Instructive.

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LAW OF ADAPTATION. The old idea of the Universe and esnecially of every organized form both vegetable and animal, was, that it was a machine, and came into existence by the hand and from the mind of a Mas ter Mechanic, just like a steam engine Brooklyn bridge. This is no doubt the world-wide impression with the masses, and by some it is considered almost irreverence to God to deny or even question it, and a part of religion to teach it. and an essential

If a child asks its mother what makes the lily white, the rose red, or the pansy many colored, most mothers will reply without hesitation, "Because God made it so, my child." If the lover of nature, in a pensive mood, wanders the wood, stops and breaks a through branch and, as he looks at it, wonders why the maple leaf is of one shape, the of another, and the beach leaf of another, or, as he casts his eyes upward, why the pine tree has needles while the walnut has leaves, or as he enters the garden, why apples grow on trees while currents grow on bushes and strawberries on vines, or as he plucks a rose and wounds his finger, why the rose has thorns and the lily does not, or, as he inhales its sweetness, why one flower is fragrant and another nauseous, or why the vine creeps on the ground or climbs the fence while the shade tree spurns assistance and stands alone; or, if he is traveler and goes where nature is wild, and wonders why elephants live in warm countries but die in cold, or why the polar bear lives amid tee and snow but dies in the warmth of the tropics, or why the kangaroo is found in Aus tralia and the sloth in South America, and nowhere else, or why a bird has two legs and a dog four, or a bird has wings and a dog has not, why kittens and pigs are born in litters, but colts and calves singly; why a dog or cat drinks water by lapping, while a cow or horse drink like a man; why a negro has almost always black hair and all leopards have spots while the white man has variously colored hair and the horse varies in hue; why a fish is covered with scales and not with hair, or why a horse is rovered with hair and not with fur, or why a cat is covered with fur instead of having a bare skin like the trout and the human race? To these and a thousand similar questions very slight. Any change of environwhich arise in the enquiring mind only ment by which new needs were created one answer has ever been of universal acceptance through all the long ages of the past and that answer has "God wanted each animal to be just as it was a crude affair.

Evolution, however, attempts to answer these questions in a different way, without reference to God. It teaches that to those and to all similar questions an answer can be found in nature; that all forms of organized life with all their organs and parts are but the results of the operation of natural laws: laws also with which man is familiar but to which he has failed to look to find adequate answers to his questions.

Evolution attempts to do for organized matter just what science has already done for unorganized matter that is, to account for it and all its phenomena by the operation of principles existing in pature.

The time once was when there was no other explanation for the existence of the rainbow, the rain fall, the earth-quake, the lightning stroke, the thunder's roar, the eclipse of the sun, the ocean tide, the fall of meteors, the echo of the human voice from hill to hill, the rising and setting of the sun, changes of the moon, the movements of alive, the winds, the storms, the sleet, mist, the reddened anger of the sky, the destructive fury of the tornado, the strange caper of the whirlwind among the dead leaves, the fantastic figures of the frost on the window pane, the sinking of the sun daily towards the south in its course for six months ending with the 21st of December, and then its daily return for the next six months. The time was when there was but one explanation for these strange phenomena which filled the ignorant mind with superstitlous fear and wonder and blind spiritual devotion; that they were the direct acts of a Supreme Being invisible to the eve.

All these things which I have men tioned belong to the realm of unorgan-ized matter. Now, inasmuch as science has demonstrated that all the forms changes, and phenomena of unorganized matter are wholly the result of natural instead of supernatural causes, so it is not improbable that all organized forms with all their parts, functions, and phenomena, have also natural causes rather than supernatural. Is not this more than probable? Evolution is only the continuance of the work, which science has done in the inorganic field of nature, into the organic field of nature. It therefore has the prestige and trend of past scientific thought on its side to begin with.

ADAPTATION. The presence of adaptation of part to part in organized bodies was considered proof that the bodies were mechanically made. The Argument was this: That masmuch as the fact that every part of the steam engine-from the smallest to every other part, is proof that it came from an intelligence outside itself, so the fact that every part of an organized form is adapted to every other part as, for example, the liver to secreting bile is equal proof that it, too, came into existence from the mind and hand of a Creator from without.

WHAT EVOLUTION DOES.

Evolution accepts the presence of stead of its being put there and doing its work by a special power from with-out, as is the case with the engine, it is there and does its work by the indwelling of life principles within.

Not only does one part of a body adapt itself to another part, but the enbody adapts itself to its environments and to any change in its environ ments by its own inherent power. In this way low organized forms gradually change into higher and more complex forms as the forms are thrown into new surroundings which call for new efforts. The law of self preservation demands

HE EYE-WHENCE IT CAME.

Let us select any organ of an animal form-the eye for example-and see how the first eye came into existence in the animal world under this principle. The bottom of the sea swarms with minute animal forms of every shape and variety imaginable. They also abound in

Protozoa by the naturalist. They are animals of a single cell. They arise from protoplasm in water bottoms and the first form of animal life on earth and for innumerable ages the only

form in existence. The lowest of this order of animal life is called the Moneron. This animal is a small globule of jelly-like substance with no eyes, no cars, no nose, mouth, no head nor brain, no nervous system, no bony structure, no heart, no sex organs, no liver but only a stomach and the sense of touch. It is but little else than a stomach and probably knows no desire but that of hunger. Its stomach is all over it; and within It When atom of food is drifted by the water against it, it begins to turn out-

side in, taking the food inside, where it remains till digested, and then the animal turns back into its normal condition. To this series of life belong the germs of all the animal forms that have ever existed on earth, including man. Fish which are born and live in dark caves do not have eyes. So had these animals been living in a world of darkness their natures would never have needed eyes; so would never have desired or demanded eyes, and eyes would never have come to them. But living in a world of light, their natures began to seek the light, as nature does in the vegetable world, and, little by little, imperceptibly, the formation of an orifice for an eye, began to develon through which the smallest ray of light could come. This minute opening was all there was to the eye at first and made there was to the eye at first and probably for ages. Through it no objects could be seen nor distance measured because it contained no lenses. It simply afforded a means by which a glimmer of light was able to reach the optic nerve by which the animal could discern a difference between light and darkness That was all the eye meant in the Pro-tozoan or first age of animal life on earth. It was only the beginning of an eye. The lenses came long afterwards when it became more needful for the animal to distinguish objects and meas

ure distance. And the lenses came very slowly from a very crude beginning. The slightest improvement made through animal instinct in one age was transferred by the law of heredity to the next. Age by age showed an improvement, but it was helped the improvement. In the lapse of long ages what might be called an eye thus came to exist, but even then it was a crude affair. As animal life it is, and He made every object exactly rose into higher conditions, new imns he wanted it," mitted to the offspring.

But even to-day the eye has by no

means reached perfection, though in some people and in some animals it is nearer perfection than in others. Some people have such poor eyes they can scarcely distinguish color, and some see objects with less distinctness than others. One of the great scientists of the world, Helmholtz, has said, if he should contract with a manufacturer for a set of lenses and he did not make n better set than is found in the eye he should not hesitate to refuse to take them. The skill of man in inventing the telescope, the microscope and various kinds of eye glasses, has in part made up for the natural imperfections or deficiencies in the human eye. The principles of Evolution in a nutshell, is, that animals do not see because they have eyes, but they have eyes because they wanted to see.

THE HUMAN EAR.

The origin of the ear, not only in man the stars, the change of the seasons, day but in all mammals, or animals which and night, the drifting clouds as though suckle their young, offers a fine illustration of another method which nature the frost, the snow, the ice, the fog, the adopts in her processes of production. The distant progenitors of mammals were water animals-not true fishes but lower than the true fish-and had gills for breathing air in the water. As they began to practice getting out of the water and little by little living on land, the gills became by degrees useless. Some of them remained and are found to-day in mammals as rudimentary organs. The young, before they are born, possess these gills in the sides of the neck, and there are examples of children being born with them plainly visible and still open through which water

would pass Two of the gills, however, one on each side, were capable in a slight degree of receiving sound waves from the air. These two therefore did not go into disuse and waste away to mere rudiments like the others, but continued to be of use to the animal for hearing. By constant use they became better adapted to the reception of sound and in the lapse of ages through natural processes they became the ears of all mammals.

THE LUNGS.

Every fish possesses what is called an air-bladder. This is a vessel filled with air by which the fish maintains its equilibrium in the water. Fish breathe through their gills. When the progenitors of man and of all mammals which at first were water animals and tle by little on land, their gills and airbladders became worthless for what they were previously used. But the animal needed lungs and must have lungs or perish. Fortunately the air-bladder was full of air, as are our lungs when the greatest-is specially adapted to we inhale; so in a crude way the airbladder began to act in the capacity of a lung. In the lapse of time it adapted itself better and better to its new vocation and became a fairly good breathing

apparatus.

There are many reasons for believing. that lungs came in this way, two of which I will give. One is that the airbladder in the fish is in a similar position and is of a similar structure as the lungs in land animals. Another is adaptation in all organized bodies, of that there are certain fish which, while part to part, and of all to some end, but living in the water and breathing the air it explains this presence differently. In- in the water through their gills like common fish, also come frequently to the surface and breathe the free air through their air-bladders. These facts tend to show that an organ, used b ture for a long time for a certain definite purpose, may have its function changed by the animal and be used for an entirely different purpose. Darwin gives many similar cases in the lower orders relating to other organs. Is not this the true explanation for the existence of the aw of adaptation which is everywhere visible in organic nature?

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RELIGION AND ASTRONOMY

A Communication from Dr. Stevenson, of Vancouver, B. C.

I do not know how much progressive thinking has been going on here; most people think more than they say. is a multifaced animal; but the influence here has been on the whole adverse to our-not faith, but knowledge.

This has been owing, as you have been told already, to fakelsm-swind lers in our garb. I have, however, been going ahead in my own way, writing fo the local secular press. In this way avoid carrying "coal to Newcastle," avoid carrying "coal to Newcastle," dropping radical thoughts right down

into the bosom of the churches.

This I have been doing for many years, just as if I was grown for the purpose. I have settled down on two subjects scarcely touched upon in the radical ranks. These are "Sun Wor ship in its Relation to Christianity," and "Christianity" in Relation to the

Strong Drink Problem." I wish to stir up the Spiritual speak ers in regard to both these matters. It is my opinion that the hardest blows can be struck against old superstition from these standpoints. It is nothing new to say that Christianity is only a phase of Sun Worship, but I believe I have struck on a way of presenting it which makes it a most effective weapon. To go off into the starry heavens is to risk losing your audience in incomprehensible abstractions, and reminds me of a man looking for his hat when it is on his head. After an introduction on Mythology in general, in which I point out that savage man in all ages person-ified every thing, I proceed thus:

The Sun, the great Deity, was said to be a child of the Virgin Dawn, a sufficiently immaculate conception. His birth is heralded by a star and He is received with acclamation by the hosts of heavon. These, however, find it necessary speedily to disappear. It is He who ascendeth into heaven or the heavens and descendeth into the under-

He is the chan who not only walketh on the water but dances on it; that calms the storm; that makes many loaves out of few; many fishes out of one: turneth water into wine. He is the Creator, Preserver and Destroyer, constituting a Trinity in One. His holy day is Sun's-day or Sunday.

He is the great Conqueror. There are wars in the heavens always, but He is always the victor. He overcometh even tion and the life. In Him (the Sun) we live, move and have our being. He is the Light that lighteth every man that cometh into the world-the "Light of

And who so well fitted to become the judge of the quick and the dead as He whose sleepless eye, an eye which never shuts even to wind, is ever gazing on His creatures. This Father who art in Heaven!

In short the Solar Mythology is identical with the Christian theology. I wish all radical speakers to take up and add to this subject, and try it on their audiences. It takes the bottom right out of their stupid belief.

It should be pointed out that from worshiping the Sun, mankind varied their attentions to worshiping men or persons who were said to possess the qualities of the Sun; and these persons or their pictures were marked by the Sun's rays being placed about their heads. The Sun being worshiped as the Savior of the World, so these impersonations were also said to have been Saviors, the twelve apostles, representing the twelve signs of the Zodiac. A little consideration will add more illustrations of the identity of the Christian theology with the Solar

Mythology. With regard to my second theme beg to enclose a letter recently printed from me by one of our local secular papers.

One of our Baptist clergymen was His lectures were of the usual typehorrors of strong drink, pauperism. crime, etc., all true enough but only half the story. Immediately after his first lecture I handed him personally a lecture of my own on "Religion and but he took but little notice of Rum: t, his second lecture being similar to the first. I now attacked him in the "News Advertiser," a respectable and conservative daily paper, suggesting that he tell the whole truth as I had taught him. He gave a third lecture ostensibly to answer me, but did not do so. I now gave him and the public this enclosed letter which I wish you to republish. It speaks for itself and indicates my line of attack on this subject. And so it has come about that I have been in an isolated manner, and in my own fields, working for public enlight

enment. The chief answer I have had has been attempts at boycotting, the principal tooth left in the Christian head. But I believe in later years I have been receiving help from invisible sources, placing me beyond the power of the boycotter. Having after many years helped me in this manner, some

other road seems opening for me. Meantime I close this letter. My subscription is, I suppose, cut for The Progressive Thinker. I cannot renew it just now, as I am preparing to visit Japan. If I tarry there long or am likely to do so I must have The Progressive Thinker, to the great merits of which I have pleasure in adding my humble testimony.

Dr. Stevenson's Letter to the News-Advertiser.

I was present on Sunday evening to hear Rev. Dr. Grant's third lecture on the liquor question-"Religion and

I had great expectations after the information and suggestions I had given him that he would have the courage to tell the whole story but I was disappointed. He-did not deny my statements for he dare not do that. I have taken the precaution to sound the clergy on the subject and I know that

there is no answer. In 1884 I delivered a lecture in Victoria on "Religion and Ruin," throwing the dreadful facts of Christian drunkenness and heathen sobriety in the face of the Church. I thought then that I was original in the matter but having pubished the lecture I sent a copy to the late Professor Grant of Kingston University, when he told me that nearly all intelligent persons knew it was al true. Most of the clergy know all about it. But this knowledge is kept from the people, in general. What are these ter-rible facts? They are in part and main-

v as follows: There is a drunken area of this earth: it is Christian; and a sober area which is heathen or non-Christian. 2. The line of demarcation between

these two areas is sharp and well defined. The drunken area is the Christian area precisely, not only with reference to countries and peoples but even to communities. Abyssinia, is the only old Christian country in Africa. It is an abyss of drunkenness while all around are sober countries. Turkey is the only non-Christian country in Europe and the only sober country. EXPLANATION

With Reference to the Coming National Convention.

Learning that there seems to be many comments, and some dissatisfaction expressed in regard to the matter of the hall secured for the convention of the N. S. A., I feel it only right the friends should understand fully why Berkeley Hall was engaged with its limited accommodations. The first preference for a place for the convention to meet, selected by the directors of the Massa chusetts Association, was the First Spiritual Temple, Newbury and Exeter streets, as they thought that this was a building belonging exclusively to Spiritualists, but circumstances over which we have no control rendered this impossible, therefore this place had to be abandoned. The next choice was Paul Revere Hall, Mechanics' Building, but upon going to see about that as early as last March it was found that the Mechanics' Fair was to open about the 22d of September, and last over into the last of October or 1st of November. and all the halls in the building were reserved for that event. Chickering Hall was the next choice

The committeed waited upon the super-intendent and learned that it would be impossible to have that hall as the college would have the use of the halls day times, and as the convention meets four days with three sessions a day the friends will readily see that this also was impossible. We were not in despair nevertheless, and Steinhier and Berkeley Halls were left to consider, with preference for Steinhiert in regard to location; Berkeley in preference for seating capacity and ante-rooms. As committee on halls I was given full power at the last directors' meeting held at that time in May to choose the one of the two I thought the best, but knowing that there were many to satisfy, I felt it would be better to consult with some one in authority, and waited until our president of the N. S. A. arrived in Boston on a flying visit, and I laid the whole matter before him as it stood, and Mr. Barrett told me by all means under the circumstances to engage Berkeley Hall, as it was the best thing to do. The directors of the State Association also thought that some one society sould have the responsibility of the rent, and they did not wish the committee to incur any debt they could not meet, and as the response to the call for aid toward the hall expenses is coming very slowly, it would seem that they were very wise in the caution. I hope this will explain a matter that secmed obscure. J. B. HATCH, JR. Dorchester, Mass. Hall Committee.

And to-day, said Canon Farrar, When a drunken man is seen issuing forth in Nazareth, the Mohammedans point the finger of scorn at him and say That man is a Christian," The only drunkards to-day in Palestine are in the ittle Christian communities.

Mr. Grant said nothing of the sober countries; nothing of why they were so ber, nor why we should of all mankind have to bear the burden of drunkenness, and this, too, despite the fact that I personally handed him a copy of my Vicoria lecture immediately after his first ecture with all the facts. En passant, I will loan any one a copy who wishes to have the whole thing dished up to

Another momentous fact is that those sober countries owe their sobriety to Prohibition—not to prohibition in civil aw but in religion!

Three-fourths of mankind are sober through prohibition and yet this splendid fact is never mentioned! To even allude to it might enlighten the people and thus make the collections of tithes more difficult for this Prohibition is heathen.

The fight between religion and alcohol is older than history. To discuss it thoroughly would lead into mythology especially Sun Worship. The Sun-God being the manufacturer of wine, it was called the liquor of the God or Godsthe nectar and ambrosia of the Sun vorshiping Greeks and other people It thus became associated with religion -the most damnable alliance that has ever cursed mankind. Surely, any sane person must see that alcohol is the very worst partner religion could have. One pulls upward, the other downward. Alcoholic and prohibitive religion have varred from the earliest times. It has been the terrible misfortune of

Caucasian race to have had nothing but alcoholic religions and it has never been else than drunken. Surely the thoughtful reader can now see the light breaking on the subject. Now the blatant prohibitionist of to-day, knows nothing of the world's greatest Prohioitionists. Let me tell him. They were Mahomet and Buddha. Gibbon told the world long years ago that Mahomet was the greatest because his Prohibition was unqualified. It was clear cut and unequivocal, and many thousands of millions have thereby been able to live at least sober lives. Buddha has ten commandments, five of which are for those who lead religious lives, and to these only, did the mandament, 'Thou shalt not drink intoxicating liquor" apply particularly. But the peo ple generally in deep reverence for his saintly life, took the commandment to heart also and Buddha backed up by Confucius, Laotse (head of state relig-ion of China) and Shintoism in Japan, and later on reinforced by Mahomet has brought sobriety to the vast mil-lions of Asia and Africa. It is a shame that even the poor Chinaman is sober and he won't be corrupted. But I fear for Japan. Let me warn them of the dangerous character of the man with the bottle and the book! Beware!

The man with the barrel is behind him. Curiously enough the agent of damnation has been made the agent of salvation. The ancient Hindus said that drinking wine conferred immortality. But what would you think of a man talking about music for three or four hours and saying nothing about Haydn or Handel or Verdi? And so of every profession. Yet Mr. Grant has talked for hours, yea, I suppose all his life, about Prohibition and has not even mentioned Mahometior Buddha or the others. As well describe the American Revolution and leave Washington out. And he says that he would like the saloons to be built alongside the churches I say amen, but would suggest that the contiguous walls be of glass so that he and others like him might touch glasses with the saloon man in brotherly love as they deal the liquor out.

Now the sane reader must see the condition under which drunkenness survives and flourishes. It is a religion Christianity is the only surviving alco holic religion and Christians are the only surviving drunkards.

E. STEVENSON. Vancouver, B. C., July 30, 1902.

"Right Generation the Key to the Kingdom of Hedven on Earth." By Dr. M. E. Conger. An appeal to reason and man's highest aspirations. A plea for justice and equality in all the relations of life between men and women Cloth, 75 cents; leatherette, 50 cents.

A HOME FOR MEDIUMS.

Another Noble Proposition by Theodore J. Mayer.

Abous eight months ago, one of our best workers, and also one of our most liberal men of the far West, and my self donated \$750 apiece towards a Mediums' Home, with the understanding that the rest of the Spiritualists of the United States should contribute a sum equally as large, viz., \$1,500, towards putting in repair and making ready for occupancy the building which the N. S. A. had purchased at Reed City, Mich. adjoining the Sanitarium of our good brother and energetic worker, Dr. An drew B. Spinney of the same city. After many urgent calls, and many letters written by our president and secretary and kindly published by our Spiritual papers, we succeeded in collecting \$500, or only one-third the amount that two individuals had contributed and paid into the treasury of the N. S. A. This was very discouraging, indeed, and yet, -although the Spiritualists of the whole country had not complied with our agreement—both of us concluded to let our \$1.500 remain in the treasury and to use it for the purposes of helping some of our former public mediums, who had labored faithfully for the Cause, but who are now in their declining years in needy circumstances, and thus to keep them from absolute want, after their lives spent for the advance ment of humanity.

Most religious denominations take care of their ministers, and even the members of their congregations, who come to want, and only the Spiritualists -who through their mediums are permitted to come into closer communion with their departed loved ones than any other religious body-have permitted some of their great workers to die in want, and some of them to expire in the poor house. This state of affairs should certainly not be allowed to exist in our ranks. It is a shame and disgrace to our Cause, and we never will succeed until we are just to our aged and infirm mediums, and provide a home for them in their declining years.

I have recently given a great deal of thought to this matter, and although not a rich man by any means, have concluded to come once more before the Spiritualists of this country proposition—which might certainly be considered liberal on the part of anyone-which if accepted and acted upor by the rest of the Spiritualists will not only secure a Home for our Mediums but at the same time, will considerably enlarge the N. S. A. headquarters for its future valuable work for humanity-in fact it will actually more than double the present office room, the library ac commodations, and the present apart ments for dwelling purposes. In short, propose to donate to the N. S. A. the spacious dwelling house or residence No. 602 Penna. Ave. S. E., which adoins the present headquarters of the N. S. A. at 600 Penna, Ave. S. E., in fee simple, if the Spiritualists at large wil raise \$15,000 in cash between now and the close of the convention in Boston, October 24th, 1902. The house I pro pose to donate is a beautiful structure, built of red brick with brown stone trimmings and a mansard roof; it has three stories and a splendid basement contains thirteen large rooms and a spacious bath room, with all modern improvements. It faces two streets—to, wit., the front faces Penna, Ave. S. E. and the rear faces C. St. S. E .- thereby making each room a front room. This house has a beautiful double salon parlor, 14 feet wide and about 40 feet deep, the floor of which is on a perfect level with floors of the offices of the N. S. A. headquarters. To make it all one floor, space for office and library purposes all that would have to be done s to cut a door or an arch between the present office at 600, and the hall of 602—the house which I propose to donate to the National Association, under

the conditions which I have already stated. Thus, we will have a floo space of about 1,200 feet in all for office and library purposes, and still reserve the balance of the house for dwelling purposes, thereby still enabling us to receive a revenue by renting it to an officer of the N. S. A. or to some other Spiritualist, until we have grown sufsciently large to need the whole build ing for office purposes. The houses, 600 and 602, have large halls and these halls and the parlors have large sliding doors, thus enabling us to have the four rooms thrown open into one large and grand room of about 1,200 feet of floor space. All the rooms on the base ment floor have steel ceilings, the whole house-of 602-has been newly papered and painted throughout, at a cost of \$300, and it looks really beautiful. It is rented at present to a very nice family, who, no doubt, will take excellent care of the place, until such time that the N. S. A. needs it, which I hone will be very soon.

At present we can do very well without it, thereby collecting rent of \$600 per year, which added to the rent of \$20 per month, which our secretary pays, would give the N. S. A. an income of about \$840.00 per annum in rent alone, or 4 per cent, on \$21,000, besides he use of the present office and library by the N. S.-A. Dear Mr. Editor:—I send you under separate cover, by express, the front

levation of both buildings, the present neadquarters, No. 600, and the adjoining house, 602, or by me called "The Annex." which I propose to donate The front of 602 is not as wide as that of 600, it is but 20 feet front, but the land and house are much deeper and onger than the present headquarters; the interior wood work is all in natural wood, and the grounds and building cost me about fifteen thousand dollars. Therefore, I request the Spiritualists at large to contribute fifteen thousand to the Mediums' Home-contributions to be sent to the N. S. A., 600 Penna. Ave. S. E., Washington, D. C. I only ask them to give as much together, as I am willing to individually contribute Who is the Spiritualist who would not be glad for the N. S. A., and the Cause to have fine buildings and the best of accommodations for headquarters in the Capitol City of the United States? Thoughts are Things, and fine and impressive appearing headquarters will nave a powerful psychological effect upon all who come in contact, not only with our officers, but with any intelligent Spiritualist in the land.

Now then, Dear Editor, kindly give the foregoing lines and the front elevation space in your valuable paper, and scoept my sincere thanks for the same in advance, and may the Spiritualists of the United States be prompted to be liberal and meet my offer at once. Let us do our charity work whilst we are living, and not wait until we have sun, or downpour of a raging storm.

I propose to do most of my charity work while I am in the physical form; I try to do something each day for i I try to do something each day, for I wish to grow in soul, and to have such a degree of happiness as the selfish in-dividual, who negects his opportunities to be helpful to others, has not the slightest conception of, for I have learned that while a soul is growing in unselfishness, it is also growing in power to defy the evil forces of darkness that so often try to retard progres sion, and becomes a force within itself that is simply marvelous. Therefore, my aim is to do good when and where can, for the spiritual result is always happiness. Yours for the truth, THEODORE J. MAYER.

ANNOUNCEMENT.

Mr. Chas. W. Leadbeater, of London, England, one of the leading lecturers and authors of the day on Theosophical and Ethical subjects, will deliver a course, of free lectures Sunday evenngs at Steinway Hall, Van Buren Street, between Michigan and Wabash Avenues, beginning October 5th, under the auspices of the Theosophical Society.

Mr. Leadbeater is a co-laborer with Mrs. Annie Besant, has studied and ectured in many countries, and has just returned from a lecturing tour hrough England, France, Italy, Switz erland, Holland, Sweden, etc.

A few of Mr. Leadbeater's works are: Invisible Helpers, Clairvoyance, The Astral Plane, Dreams, The Christian Creed, The Devachanic Plane, Our Relation to Children. Among the subjects of Mr. Leadbeat

er's lectures will be the following:
"Man and his Bodies."
"Karma; the law of Cause and Ef-

fect.' "The Three Objects of The Theosophical Society."

"The necessity of Reincarnation." "Character Building." "Life after Death."

"The Nature of Theosophical Proof." "Records of the Past." "The Ancient Civilization and Religon of Chaldea.'

"The Ancient Civilization and Relig-

ion of Peru." 'Use and Abuse of Psychic Powers.' "Possibilities of Human Conscious

"Ancient and Modern Buddhism." "Clairvoyance; What it is." "Clairvoyance; In Space." "Clairvoyance: In time."

"Clairvoyance; How it is Developed." "Invisible Helpers." "Dreams."

"The Rationale of Telepathy and Mind-Cure." "The Rationale of Mesmerism."

"The Ancient Mysteries." "The Human Aura."
"Theosophy and Christianity."

"The Practical application of the Teachings of Theosophy to every day life.' "The Future that awaits us." The public are cordially invited to lectures, which are free.

those who are so inclined an oppor-

tunity to contribute toward defraying expenses of hall rent and incidentals will be given. Those desiring to have regular sit-tings reserved in the boxes or other parts of the house can secure the same

at a small cost for the course and con tribute in this way. The lecturer's expenses are borne by

the Society at large.
The Theosophical Society formed at New York, November 17th 1875. Its founders believed that the best interests of Religion and Science would be promoted by the revival of Sanskrit, Pali, Zend, and other ancient literature, in which the Sages and In-itiates had preserved for the use of mankind truths of the highest value respecting man and nature. A Society of an absolutely unsectarian character whose work should be amicably prosecuted by the learned of all races, in a spirit of unselfiesh devotion to the research of truth, and with the purpose of disseminating it impartially, seemed ikely to do much to check materialism and strengthen the waning religious spirit. The simplest expression of the objects of the Society is the following: First-To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste

or color. Second-To encourage the study of comparative religion, philosophy and

Third-To investigate unexplained laws of Nature and the powers latent

in man. No person's religious opinions are asked upon his joining, nor any interference with them permitted, but every one is required, before admission, to promise to show towards his fellowmembers the same tolerance in this re

spect as he claims for himself. The Society, as a body, eschews pol-itics and all subjects outside its declared sphere of work. The rules stringently forbid members to compromise its strict neutrality in these

matters. Many branches of the society have been formed in various parts of the world, and new ones are constantly being organized. Up to December 27th, 1901, 640 charters for branches had

From President Cowperthwaite. T. A. Bland, M. D.—My Dear Doctor:

have read and re-read your book, "In the World Celestial." It is a beautiful book, beautifully written. It cannot fail to impress the reader with high thoughts and noble aspirations. While do not find myself prepared by my past education to accept all its teach ings, yet I believe that it will do good and only good, to those who read it; and if they can trust in the sublime faith taught in it, it will surely make their lives better, and happier, and illuminate their pathway to the World Celestial. I congratulate you on being able to write such a book, couched in such beautiful language, and I hope it may have a large sale among the best class of readers. Youre fraternally, A. C. COWPERTHWAITE.

The writer of this letter is the president of the Homeopathic Post Graduate Medical College, and the leading profes sor in it. He is a famous medical au thor, and the most eminent practitioner of that school in the West, and he has won, and wears all the honors that the literary and medical colleges have to confer on distinguished scholars. Add to this, that he is a prominent official in the leading Baptist church of this city, and one can understand the high compliment he pays to Dr. Bland's book. The above book is for sale at this office. Price. \$1.00.

How a Woman Paid Her Debts living, and not wait until we have passed over only to find that our wishes were disregarded by our kindred, and that our wills were dontested in the courts. Let us do our charity work whilst we can personally superintend it, and know it is done to our liking, and then have the great pleasure of seeing the beautiful seed we planted grow to a grand tree, under whose shelter all of our grand but disabled workers can be protected from the burning rays of the gun, or downpour of a raging storm.

How a Woman Paid Her Debts.

I am out of dobt, thanks to the Dish-washers. I never saw made \$600,000 selling Dish-washers. I never saw may be sall seed in pay own house. Bush made they have a many orders. Each Dish-washer and will buy one when shown house in two minutes. I sell from many orders. Each Dish-washer and will buy one when shown house in two minutes. I sell from many orders. Each Dish-washer and will buy one when shown house in two minutes. I sell from many orders. Each Dish-washer and will buy one when shown house in two minutes. I sell from many orders. Each Dish-washer and will buy one when shown house in two minutes. I sell from many orders. Each Dish-washer and will buy one when shown house in two minutes. I sell from many orders. Each Dish-washer and will buy one when shown house in two minutes. I sell from many orders. Each Dish-washer and will buy one when shown house in two minutes. I sell from many orders. Each Dish-washer and will buy one when shown house in two minutes. I sell from many orders. Each Dish-washer and will buy one when shown house in two minutes. I sell from many orders. Each Dish-washer and will buy one when shown house in two minutes. I sell from many orders. Each Dish-washer and will buy one when shown house in two minutes. I sell from many orders. Each Dish-washer and will buy one when shown house in two minutes. I sell from many orders. Each Dish-washer and will buy one when shown house in two minutes. I sell from many orders. Each Dish-washer stool beneath and the particular and th

A List of His Noted Works For Sale at the Office of The Pres

gressive Thinker.

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By Charles Darwin. Cloth, gilt top, 75 cents. On its appearance it aroused at once a storm of mingled wrath, wonder and admiration. In elegance of style, charm of mannet and deep knowledge of natural history, it stands almost without a rival among scientific works.

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is a simple study of that strange and beautiful thing called life, but grand in its scholarly simplicity. It will be in demand by many who have not previously read metaphysical writings. Price \$1.50. For sale at this office.

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A Sequel to The To-morrow of Death. By Louis Figuier. Translated from the French. The To-morrow of death was written to develop the idea of the principle of the per-manence of the human soul after death, and its manence of the human soul after death, and its reincarnation in a chain of new beings, whose successive links are unrolled to the bosom of ethereal space. "Beyond the Threshold" continues on the same lines, enlarging and expanding the idea by reasons and considerations drawn from science and philosophy, claiming that the certainty of a new birth beyond our earthly end is the best means of arming ourselves against all weakness in the presence of death, and that the help offered by science and philosophy to that end is far superior to that of any of the existing religions. From beginning to end it is interesting entertaining, instructive and inscinating, and whether one accepts it all or not, much will have been learned and much pleasure enjoyed in its perusal. Price, 31.23.

THE GOSPEL OF BUDDHA, According to Old Records. By Dr. Paul Carus. A translation made from Japaneso, under the auspices of the Rev. Shaku Soyer, delegate to the Parliament of Rollgions. Was published in Japan. Price, \$1.

The Progressive Thinker.

J. R. FRANCIS, Editor and Publisher, Forered at Chicago Postoffies as second-class marte

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SATURDAY, OCTOBER 4, 1902.

Is It Well With the Children?

We are glad to note indications of interest in the spiritual instruction of the children. From several localities our correspondents have mentioned the tact of the formation of Children's Progressive Lyceums, and stating that such were a means of aiding our Cause by a healthy and natural growth in the teachings, the knowledge, the facts, the philosophy and ethics of Spiritualism.

Spiritualists who have received the light of our great truth, and apprehend to another. If all men developed their its wide variance from the popular religious notions, should carnestly inquire whether it is wise and well that the children in their families shall receive the training and instruction that is given in the ordinary Sunday schools, and have their minds filled with unreasonable and unnatural dogmas of orthodox faiths, to the exclusion of Spiritualism, and the formation of a strong bias against it.

How many such children there are who, thus receiving Sunday school instruction, look with veiled or unconcealed contempt on the Spiritualistic views of their parents, and cast ridicule upon and manifest hatred against Spiritualism.

The Progressive Lyceum would have moulded their minds to a different pattern-an open, free-thinking, truth-loving mind-ready to receive truth whenever found.

Is it well for the children-ls it well for our Cause-it is well for society and the world, that the children of Spirit-ualists should be turned over to the nurseries of the orthodox churches, to be trained and indoctrinated, and filled with notions which all intelligent Spiritualists abhor and reject?

If Spiritualists will give thought to the subject, they will become convinced that the languishing condition of many Spiritualist societies is the direct result of their neglect to give the children the benefits of the Progressive Lyceum.

Think earnestly—act wisely.
The work of the Progressive Lyceum means much for the Cause of Spiritualism in the way of solid, permauent growth. In very many local instances again. it means all the difference between a sickly, miserable existence and

healthy activity, vigor and strength. Progressive Lyceums may be composed of few or many. Even one family or two may have one at home, that will prove of interest and induce mental and moral progress to all concerned. The Lyceum Guide, by Emma Rood Tuttle, gives every detail needed for or-

ganizing and conducting a lyceum. It contains everything helpful in instructions, and exercises, with recitations, songs, etc. Any woman, or man, can take the Guide and go ahead success fully with a lyceum.

Very much to Spiritualism depends

upon the answer to the question: Is it well with the children? We earnestly hope Spiritualists who have the good of the Cause at heart, will seriously consider the question in its relation to the present and future success of our Cause, and govern themselves in accordance with the decision of their best judgment.

Church Finances-Influence of Spiritualism. The financial movement nowadays that does not go by millions is looked upon as of little account, but it would hardly have been expected a few years ago that religious denominations would set to work to raise millions and set them apart as a special fund for various purposes. When we remember the difficulties encountered and the various devices once resorted to to meet the running expenses of churches the pres ent financial operations or religious so-cleties read like the story of Aladdin's

The beginning of the twentieth century ushered in a jubilce year for the churches, and nearly all of the denominations resolved to make a vigorous and concentrated effort to establish a jubilee fund. The aggregate amount of this fund was set at \$50,000,000. this amount \$40,000,000 has been raised, and the remainder will be in hand by the close of the year. Indeed, the prospect is excellent that the sum determined upon will be exceeded. Some mined upon will be exceeded. Some of the details of this great financial operation are interesting. The Methodist denomination has been prominent in the work. The Methodists north alone have raised \$17,000,000 and their Canadian brethren \$1,250,000. In Eng-Canadian brethren \$1,200,000. In the Calvinistic Methodists have raised \$500,000, the United Free Methodists \$600,000, and the Wesleyan Methodists \$4,500,000. The latter will devote a large part of their fund to the purchase of the old London aquarium, close by Westminster Abbey, which will be converted into a Wesleyan churchhouse converted into a Wesleyan churchhouse and be the headquarters of Wesleyans the world over. Besides these funds the Canadian Presbyterians, who started out to get \$1,000,000, already have \$1,430,000. The English Congregationalists have raised \$3,312,000, and the English Baptists \$1,250,000. There are numerous other denominations to hear from, and there are yet nearly four months of work shead. It would not be at all surprising if the fund reached \$75,000,000 at the close of the year.

It is to be remembered in this con-

nection that the collection of these millions has not in any way interfered with the regular collections for the support of missionary enterprises and for the running expenses of the churches. On the other hand, it is claimed that the

latter have been considerably increased. Certainly this is a most gratifying ex-hibit. If it be true that "money talks," then it is talking in a most convincing way as to the great interest at present in the cause of religion and the funda

mental prospect of the churches. The above from the Chicago Tribune The above from the Unicago Tribute illustrates an important fact—that that there is some emotion, incentive, prompting or feeling that actuates church members to give freely to promote the welfare of their respective sects. If the amount stated above were raised for humanitarian purposes ex-clusively instead of being devoted to promulgate a peculiar doctrine, then the act of giving would have been truly

angelic.

It has been said that Spiritualism has no hospitals, no asylums for the unfortunate, no place of refuge for wornout mediums, and no system of effective work that may be regarded in its broadest sense as humanitarian; but it must be remembered that Spiritualism is for the practice of the black art. only in its infancy, as it were, and that one of its great missions seems to be to liberalize and uplift the churches, and as they have the wealth, they can do humanitarian work more effectively just in proportion that they become lib eral and spiritualized. In that one respect alone Spiritualism is doing a

Success.

grand work.

People often think because they fail in all their financial schemes that they are total failures in life. If this were all of life that might be true. But as this is only a few moments of the great eternity in the existence of spirit the failure to accummulate great wealth upon this plane is very small and insig-

We cannot all be millionaires; there would not be enough wealth in the world to bring about that result. We cannot all be presidents, senators, congressmen, governors, or mayors. A few must succeed that the many may

Some work with their brain and some with their hands and feet. Some are adapted to one kind of work and some muscle and not their brain the work of this life would progress slowly. If all men worked with their brain and not with their hands the work of the world would be left undone.

Therefore, if you are not a success in one way you may be in another.

Mother nature builds no two forms alike, neither does she crown beings with laurels they do not merit. In her estimation all men are equal, no matter what estimate they place upon themselves or upon their fellows, she sends her reaper out and gathers in the harvest of beings. She opens her great broad motherly bosom and welcomes all back without preference or prejudice; without petting one and scolding another; considering all are progressed if they have been born to her, whether they have been covered with jewels or rags, whether the face has been covered with coal dust or toilet powder, whether they had accumulated millions or only mills, whether they worshiped an iminagin-ary Deity or a wooden God, or no God at all, she just spreads her loving arms out and embraces all and gives them a

pass into the great eternity.

It isn't worth while to worry about an insignificant failure, for while you pause to worry others are pushing on to the very success you should achieve. It is worth while to be up and doing in some direction. There is always an opening for those who push in the right way and at the right time and the world is so wide and so large that

there is room for all.

Remember the words that have come down through all the past years: at first you don't succeed, try, try

Credulity and Fraud.

A prominent thinker of Greenwood, Ill., writes: "I have not been in receipt of Spiritualistic papers of any kind for several years. There seemed to be so much credulity on the one hand and fraud on the other, that I finally lost heart, and with the collapse of the "Religio" I gave up further search through spiritualistic periodicals." The above plaint from a prominent

Spiritualist and advanced thinker, is orthy of serious consideration. That there is any amount of crime being perpetrated throughout the world

continuously, is known to all. No one is allowed to occupy a prominent posi-tion without being the constant sublect of suspicion. Every bank clerk here has to give

bonds for his good behavior, honesty and integrity. Every car conductor has safeguards

thrown around him. Detectives are employed in all the large stores to watch the customers and see that they do not steal; especfally do they carefully scrutinize clerks in the evening when they pass out of the store.

None of our large cities can elect aldormen that do not commence at once to steal. In this city the Civic Federation. Voters' League, Citizens' League, the various prominent Clubs, all are required to keep the aldermen in line with

honesty and integrity.
See St. Louis, Mo., and St. Paul,
Minn., overwhelmed with the filth of
dishonest officials. That there is more or less faking in

the ranks of Spiritualism no one can for a moment doubt. Schools in Chicago, Boston and San Francisco have heen established to teach the apt student to imitate as far as possible genuine mediumship. Even illuminated paraphernalia to clothe the fake spirit is furnished, and the effect produced on the gullible, thereby is said to be remarkable.

In Cleveland, Ohio, there was a law

suit to get possession of bogus illumin ated paraphernalia to assist a fakir in producing spurious materializations. But however numerous such disgraceful episodes may be in the ranks of Spiritualism, it does not destroy the fact that spirits do communicate through hundreds of reputable mediums, hence

nundreds of reputative meditinis, hence no one should be discouraged because the trickster and counterfeiter have invaded our ranks.

Wherever money can be made, there the disreputable will congregate and carry on their nefarious work. They can be found everywhere—in banks, the the public in the various raliatous. in the pulpit, in the various religious sects, in office, in positions of trust and honor-in fact the fakir, the charlaian, the trickster and swindler have come to stay until the masses evolve. out of their present debased condition. Hence we say never give up a grand and beautiful truth because the disreputable may sometimes cluster around it.

TAKE NOTICE.

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

W. P, Phelon, M. D. Price 60 cents. "Healing, Causes and Miceta." By

ONE HUNDRED AND FIFTY !! WITCHES WERE BURNED.

Many of Them Were Mediums.

Richmond, Va.—Dr. J. B. Hawthorne, costors had been guilty of this crime of this city, one of the ablest and best against intelligence and good order.

known Baptist divines in the Sould, recently made a startling discovery—that one of his puritan ancestors prosecuted the witches of Salem, and not only so, but as judge of the court before which they had their trial, condemned more than 150 to death.

Dr. Hawthorne was in Boston a short time ago and took a run to Salem to see the relics of that remarkable period of America's history, near 1641, when one hillded and affy women were excepted by the projection of the project of the back are the for the project of the back are the salem proceedings.

"Don't you talk too fast," said a member of the carty and we'll see that we can see."

The next day they went to the magnificent public library which Boston is with the beople who were identified by the Salem proceedings.

In the project of the black are witches at first and so well did he per-

arrival of the Mayflower.

While at Salem on his recent visit, in the company of some erudite and literary friends, he was deeply interested in the many relics of the punishment of witchcraft. The very house in which the witches were confined was shown him, and the graves of the 159 executed witches were modest, green mounds before him. They were all commenting by the remarkable circumstance of such depths of superstition so close to and the other: "The iniquities of the day. Dr. Hawthorne accorded congrat-dren to the third and fourth genera-ulation to himself that none of his an-

known Baptist divines in the South, re- "Don't you talk too fast," said a mem-

witches at first, and so well did he per-It is well to know that some years ago, when Dr. Hawthorne's family were preparing their family tree, it was learned that their ancestors did not come to Jamestown, as was thought, but were Puritans, and had come to Plymouth Rock some years after the arrival of the Mayflower.

While at Salam on his recent visit.

on the remarkable circumstance of such depths of superstition so close to the tip-top civilization of the present father shall be visited upon the chil-

Resuscitation of Those Supposed to Be

announcement authorized by the Indi-ana Society of Physicians and Surgeons that Dr. C. W. Littlefield, one of its most prominent members, a physician municate with the living, Jesus was of central indiana, has discovered what not aware of the fact. Considering His perfect knowledge of the laws of the later may be proved to be one of the vital principles of life and life's maintenance. He asserts that he has demonstrated by actual experiment the truth of his declarations, and his announcement is indersed by the consumer to the truth of his declarations. truth of his declarations, and his announcement is indorsed by the conservative approval of the Indiana Medical society, before many of whose members several of the experiments have been conducted. been conducted.

Where death, according to Dr. Little-

vital organ life can be renewed. The insects which went far to prove his theory.

In demonstrating his theory Dr. Littlefield makes use of a light salt solution saturated with oil of the body. tion saturated with oil of the body.
The compound is allowed to stand exposed in an atmosphere of free ammonia. Just such condition as this inmonia. Just such condition as this induces, he asserts, exists in the healthy and normal body so long as cell-building wild assertions and conclusions. and cell-destruction are carried on and the lungs continue to perform their regular office. In the resurrection of the dead insects

and animals on which the physician and animals on which the physician had operated a powder derived from this magnetic chemical fluid has been employed. The animals or insects, first of all, were either drowned of chlorothe bodies and rigor mortis had assert and his face did shine as the sun, and ed itself, but before decay or decomposi- his raiment was white as the light. tion had set in, the subjects were placed on a warm plate or cloth heated them Moses and Elias to a temperature corresponding to the him. normal heat of a living body. This accomplished, the doctor covered the body entirely with the powder. Signs of life generally were seen within three or four minutes following this treatment, the length of time requisite varying with the length of time that had elapsed

after death resulted. Animals also have been killed by electricity and have given a similar re sponse to the treatment, even after all signs of life have been absent for three or four hours. Within half a dozen minutes after the first signs of reviving have appeared the animal displays indi-cations of a normal condition. Half an hour later, to all appearances, the sub ject is in quite as healthy a condition as before its life was taken.

A strange feature of the experiment thus far conducted is the fact that no animal yet resuscitated has appeared

gratified at its awakening. Dr. Littlefield, accordingto the dec larations which the Indiana Medical as- you put forth as positive fact. sociation approves and indorses, has not yet discovered how much time may after death before his powde elapse after death before his powder will fail to be effective. A dog was al-lowed to remain dead eight hours and

The children may shiver when north winds blow,
"There's nothing to arbitrate"; The babies may cry when the fire's

"There's nothing to arbitrate": Let the stoves be sold when the snow Let the Frost King bite as he hurries

by, Let the mothers weep as their loved "There's nothing to arbitrate."

There are men whose faces are sad and wan. But "there's nothing to arbitrate;" There are breasts from which hope has forever gone.

The ones who are turning the humble away May have to appeal themselves some Will the Master then turn unto them

and say:
"There's nothing to arbitrate."

But "there's nothing to arbitrate":

'Spirit Echoes." By Mattle B. Hull. This pretty volume contains fifty-seven of the author's latest and choicest poems. Neatly bound in cloth, and with ernment. An important work. Paper, portrait of the author. Price 75 cents. 25 cents. For sale at this office.

"Christ Not a Spiritist."

It will thus he seen that no one, not even Jesus of Nazareth, has ever been According to a special telegram from able to give us an approximate notion Indianapolis, Ind., to the Chronicle of of the specific conditions of the future this city the medical profession of the life. All that Jesus tells us is in genmiddle west has been startled by the eral terms. But it is a noteworthy fact human soul, and that it was His mis sion on earth to bring life and immortality to light, it seems not a little strange women and neurotic children of the pretended to know. The utter worth-lessness of their testimony, however, physician in several experiments ob-tained results in lower animals and on son

Apparently the chief object of Mr Hudson's life is to overthrow "spirit ism." To this end he works in his ar ticles in the newspapers, in which he hashes and rehashes and re-rehashes the "Law of Psychic Phenomena" with

"If spirits of the dead communicate with the living, Jesus was not aware of the fact." So says Mr. Hudson.

We invite Mr. Hudson to take his Bible and turn to the Gospel by St. Matthew, chapter 17, and read: "And after six days Jesus taketh with

him Peter, James, and John his brother, and bringeth them up into a high of all, were either drowned of chief of all, were either drowned of chief of asphyxiation. After all signs of life mountain apart.

"And was transfigured before them:

"And was transfigured before them:

> "And, behold, there appeared unto "Then answered Peter, and said unto Jesus, Lord, it is good for us to be

> here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.' Mark ix. and Luke ix, relate the same occurrence, with variations.

Were Moses and Elias (Elijah) dead? Did their spirits communicate with the living on this occasion?

Was Jesus aware of the fact? Were Peter, James and John aware of the fact?

Please arise and answer, Mr. Hudson.
And please take note that, whether your answer be yea or nay, it puts you "in a hole"—as the saying is. If you answer nay, you discredit the

Gospel account.

If you answer yea, you controvert and deny your own statement which there we And there you are-and

To All Christians and Spiritualists. in seven minutes. Dr. Littlefield re-cites an incident declaring in effect that You should know that the writers of he has already tried the potency of his such persons who are afflicted among us theory on a human being. This, however, is a recital aside from that independent by the medical society. He asserts that a boy who fell through a help serts that a boy who fell through a hole in the ice last December lay dead to all appearances for two hours. Attend- in mankind-"And immediately the ing physicians abandoned hope of sav- spirit driveth him into the wilderness." ing physicians abandoned hope of saving the lad and the body was given into Dr. Littlefffeld's hands. He conveyed it to his laboratory and there submitted it to the powder restoratives. After ten or fifteen minutes the body showed responsive signs and within showed responsive signs and within showed responsive had recovered. The women, which had been healed certain women, which had been healed thirty minutes the boy had recovered. The women, which had been healed certain women, which had been healed certain women, which had been healed seven spirits." "And, lo, a spirit taketh seven spirits." "And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again and hardly departeth from him." "And he said unto them, go ye and tell that fox, behold, I cast out evil spirits, and I do cures to-day and to-morrow, and the behold, there was a woman which had a spirit of infirmity eighteen years, and was bound together, could in no wise lift up herself," etc. Now, in this state, people are held in

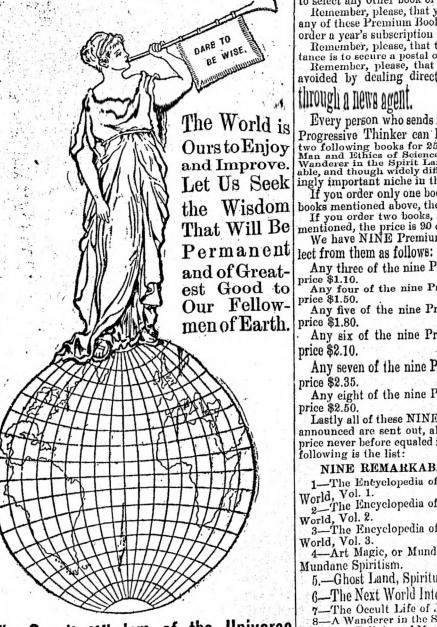
prisons as insine men, women and children when they are influenced, controlled or obsessed by evil and ignorant spirits, and these can and should be healed, made free people, healthy in minds and bodies.

Men and women, now, are possessed with the gift of the Holy Ghost, if they live right lives and can heal people. Christians, Christian Scientists and Spiritualists are now especially adapted to do this work wisely. Take heed of yourselves; if any person trespass against you, rebuke that person and if any repent, forgive them. Boston, Mass.

"A Conspiracy Against the Republic," By Charles B. Walte, A. M., author of "History of the Christian Religion to the Year 200," etc. A condensed state ment of facts concerning the efforts of church leaders to get control of the gov-

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Read This Carefully Before Remitting.

When you send in your subscription to The Progressive Thinker, carefully look over the books which you desire in this list, and their price, and send for them. They are very valuable. They are intensely interesting. They are elevating in tone and will do you good. In remitting do not fail to enclose a dollar for The Progressive Thinker.

These nine books, substantially and elegantly bound, and printed in the neatest style of the printers art, will be furnished to our subscribers for \$2.75, a price which modern machinery and enterprise has rendered possible in The Progressive Thinker office only. Sending out these books, however, at the prices we do, does not reduce the price of the subscription of the paper, apparently or otherthan one dollar per year, in view of the fact that we pub-Remember, please, that it costs ten cents to get a per- lish such a vast amount of reading matter.

CONSECRATION.

Dedicated to Lilian Whiting.

To a brave, sweet spirit, to earth life born, Enshrined in a fragile, fair womanly

There came while yet in life's early

Like child Samuel she answered command!

I love Thee, and Thy law-shall obey at Thy will-be the duty afar, or at For Thy love makes all beautiful!"

world and find Whence cometh this sound of groanings and cries
From earth's children beloved, by self

made blind To the wisdom and love which helps souls to rise: Show thou them the world beauti-

"For the dear Lord of Love hath anointed thine eyes, The Spiritual meaning of life to dis-Teach thou that this transient life holds in disguise That deeper beauty for which all

hearts yearn; earth's mists I behold With the eyes of the Spirit this beau-

And weak though I seem, loving Thee makes me hold To send widespread the words neath love's banner unfurled, 'God's worlds are all beautiful,' "

'All beauty and goodness in Spirit have birth, And love is the power which shall make man perceive That true loving's true living; and doing's true worth; And that happiness comes to those

souls who believe In the present world beautiful." "Lord, I love, I believel-and I now consecrate
All, all that I am to Thy service di-

Where'er I may roam-whate'er my es-

In this world, and all worlds, where love has a shrine, I'll unveil Thy world beautiful!" So undaunted this "shining one" goes on

tate-.

Quincy, Ill.

sad women and men Who feel only earth's hardships, and She uplifts, bids them stand, and look upward—and then They behold the world beautifull SARA A. UNDERWOOD,

YOUR ESPECIAL ATTENTION. It is invited to an Article by Theodor J. Mayer.

On our third page is an important articlo by Theodore J. Mayer, of Washington, D. C. The cut of the buildings did not arrive in time for this week's issue. It will appear later.

Interest.

A clear voice divine, breathing her sloughs of Lake Michigan. It was for the Rose of the West. name,
Crying "Awake! thou soul dutiful."

the same purpose they pushed out from the sea-girt isle, whose forces have for centuries dominated civilization. This centuries dominated civilization. This centuries dominated freedom of consult response they called freedom of conscience, but it was really freedom for science, but it was really freedom for science, but it was really freedom for science, but it was really freedom for the construction of the construction "Lord, here am I-Thine own to the exercise of the will-power, the ex- sashes. It was easy to see why in their pansion of the Selfhood, that was the native fastnesses they were of the un-

guiding impulse of the Puritan. Plymouth Rock, Chicago, California, how suggestive are each, of changing conditions. A bit of rock, water-worn by the storm-tossed Atlantic until just large enough, receives, one by one, the "Look, then," spake the voice, "o'er this disciples of the newly developed doctrines of eternal and absolute will. This pushing, stirring, dominate force lingers on the Atlantic Coast, long enough to gather from concentration, renewed power for physical action. Then commenced a movement that brought out of the water and the mire, glorious city, intensified type of via giorious city, intensined to be tailty, energy and will in manifestation. But the end is not yet, the pioneer, with rifle and the revolver; the pick, the pan, the hard tack rations moves steadily on, until the last Sierra is climbed. The winter-marked rock of Plymouth third larger than all of New England done. Like the inalienable condition of with New York thrown in. Who will all similar experiences, there was lack have the courage to deny the guidance

> wisdom. Early in the beginning of long ago. things, two universities were founded. Harvard and Yale. Although these were sealed with the seal of the old Covenanter, the founders forgot, will endures no trammels, not even its own. These institutions have done, are doing well, their work.

Can our readers tell why the Spirit gestive power needed to induce Mrs. Reisner.

University.

There is something peculiar in the avidity with which the modern Egyptian seizes upon the possession of the more religious Spiritualism. Mother of present civilization. If we were they, it would not seem so strange for us to be claiming everything of our own in sight.

ment of the distinguished traveler. Price 15 cents.

DR. PHELON'S LETTER.

The utmost that light, color and hieroglyphical form could do, were lavishing displayed to emphasize the unity of the land of the Nile with the movable sands of this ocean-born State. On the tables were models of those Egyptign gallove which improceed when the sands of the processes of the processes of the processes of the processes of the sands of the processes of the pro cient nations the potent prestige of the The same sort of people settle this Old Egypt. Instead of being filled with State with its natural proffers of golden full-armed warriors in their interiors ores, as located a trading station in the were massed the Lotus of the East and

conquerable. There seem to be but one feature of ancient feast that was modified. In the days of Rameses and the Pharoahs, guests reclined on couches. But perhaps even the "select" of to-day, might find it difficult, reclining to eat and drink, using their fingers for forks. Even if those present had on a similar occasion, eight or ten thousand years ago, graciously greeted each other, as they were shown their places on gold embroidered couches, from whence could look upon the Sphinx and distant Pyramids, possibly some of their accomplishments might have been attenuated by the potent force of hereditary,

and not thus be available. Leavink aside the filmy intangibles, Mrs. Hearst's design of bringing the Nile to California, for a few fleeting moments and thus idealize the real was reality of this beautiful Egyptian Make plain the world beautiful!"

of the whole movement from its inciplency to the now, is in the hands of ciplency to the now, is in the hands of present will not soon forget this vision present will not soon forget this vision soundly moving, irrelating the ever vigilant, ceaselessly moving, irrelating the every vigilant, ceaselessly moving, irrelating the every vigilant the eve the ever vigilant, ceaselessly moving, irresistible powers of the Unseen.

There are other points of similarity.

Our Puritan forefathers soon in their career perceived that knowledge led to wisdom. Early in the beginning of the soon with the career perceived that knowledge led to wisdom. Early in the beginning of the soon with the career perceived that knowledge led to wisdom. Early in the beginning of the soon with the career perceived that knowledge led to wisdom. Early in the beginning of the soon will be soon with the soon will be soon will be soon will be soon with the soon will be soon will be soon will be soon with the soon will be soon will be soon with the soon will be soon

San Francisco, Cal.

A NEW MAGAZINE BY MOSES HULL To the Editor:-Will you allow me space in your paper to say that as soon as I shall have received the names and of Senator Stanford's son, after it had postoffice addresses of one thousand passed into the great Unknown, should be the controlling power to put the Stanford millions into the Leland Stantant of the magazine shall ford University, at Palo Alto? If the have been recived, I will begin the pub-Stanford University had not been spirit- lication of a monthly magazine, in conborn would there have been the sug- nection with and in the interest of the Morris Pratt Institute. This magazine Phebe A. Hearst, the liberal minded patroness of the State University of California, to locate and endow the foundation of another great scholastic institution at Berkeley. To those who acknowledge the presence and influence of that which forever lives and forms the minds of men, this is worthy of the minds of men, this is worthy of the minds of men. This meditation was some attention. This meditation will be the conduct in the more particularly spiritualism to some attention. This meditation was more important lessons taught in the some attention. This meditation was some attention. This meditation was some attention. This meditation was some attention also to put many of the suggested by the banquet given since more important lessons taught in the Through the pathways where stumble my last, by Mrs. Hearst, at her Ha. Morris Pratt school and not elsewhere cienda near Pleasanton, in honor of Dr. into this magazine. This magazine will George A. Reisner and wife. Dr. be invaluable as an educator to old and Reisner, the noted Egyptologist, has lately returned from a tour in Egypt, in one dollar per volume of twelve numbe interest of the State University of bers. No money will be wanted until California, at Mrs. Hearst's expense, the magazine is received. The maga-The institution is enriched thereby zine will not be printed until I get the with many rare and valuable curios, one thousand names. All who wish this which hereafter can only be found in magazine are requested to let me know the archives and treasuries of the University.

MOSES HULL.

"Longley's Beautiful Songs." Vol. 2

To this banquet sixty guests were sweet songs and music for home and bidden to do honor to the accomplish- social meetings. For sale at this office.

IMMORTALITY,

As Related to the Evolution The-

To the Editor:—The following article was published in the World's Advance Thought in 1887. The ideas expressed Thought in 1887. The head capture, were new and original with the writer, were new and original with the writer, and I have not met a person since who entertained like views. But they have been verified by spirit William Denton in the series of letters recently published in The Progressive Thinks Those of your correspondents who are discussing "The Origin of Life," will

and the subject handled from a stand point not yet touched by them. And those who are becoming better acquainted with animal kind, as human kind are more humanized, and see in them "our fellow creatures" and wish

to know if they will have their pets and hear the music of the feathered songsters on the spirit side of life, will find something interesting.

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 preach-presses the immortality of man upon additional attainment. This view is pretty well aired by the critic, and its fallacy plainly shown to the rational mind. The critic then proceeds to give the evolution theory of immortality; as an understands it, and, as he claims the only ground upon which it can be a fact. He, too, makes it depend upon atminment. 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 king-dom 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 im-

mortal.

He says: "If the human form is the ultimate of evolved forms, then it must of necessity be enduring, because to be the ultimate it must be cosmical 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 quali ties of Infinite Being finited, therefore could not be cosmical to the evolved universe, and through the processes of evolution it must of necessity be succeeded by a higher and more perfect corm.

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 as to where to draw 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 teaching of Physi-ology there have been great changes in the human form since the first specime stood erect upon our earth. The first was but a slight change from the baboon, chimpanzee, or what not—the highest animal form. Many thousand 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 who 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 amortal, because they have been sucweded by more perfect ones; and who shall say but that ours may be succeed ed 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 quali--nothing but an aggregation of thing can endure. Still we are told that "substance is self-existent and eternal in duration." Well, if some of eternal substance takes form and evpression in a horse, does it not do by a self-existent soul germ, the ulti mate 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 inhere the intelligence and all the attributes and faculties of mind expressed by human intelligence and which is immortal by having emanated from Infinite intelligence.
Then why should it have been such

a long and labored 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 en-during 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 crown ing one-man. Because the life that is in the varying grades does not belong to them as the soul characteristics of dis-tinctive species, but belong to the tran-sient man-soul that is, for the time occupying the form for the purpose of expressing and unfolding certain faculties, or, in other words, getting the ex-perience 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

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 cos-mical forms being the only enduring ones to the contrary notwithstanding. As spirit is a permanent and real sub-

species below the human, and they must

stance, we will presume that the 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 talk-ing about. And taking the generally accepted view of spirit, that it is the substance forming the body of the dis-carnate soul; and also that it enters into the composition of the spirit world and all forms of vegetable life upon it; and that it constitutes the life of mat ter, 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-galled death; and still serving the mansoul in the capacity of an ethereal and more sublimated body, adapted to a life in a spiritual state of existence, why treatise. F should it not so escape from the dying this office.

A NEW DEFINITION.

Love Your Fellow Man as Yourself. In one of my papers I find this head-

line, "A Parson's Noble Act." Follow-

ing this line is a statement that in con-

sequence 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. I am only a 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 recommend ing it to his flock, and the world of unredeemed 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 up-on 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 fallure of many of his professed followers to the present day; and I regret to say at this day when a greater ligh 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 connublal 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 speak 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 subjective being or mind, but are only an Adamic machine controlled entirely by the animal facul-ties 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 follow man and try to correct his evil and unpleasant habits and ways, as you do your own;" but while we continue to cry aloud, 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 impos

sible contest for the spiritual prize I AM MOTHER NATURE'S CHILD

Let me linger here in poverty with others who are poor, Lest a greed for gold withhold me from

a grand celestial tour. Let me join misfortune's army and be wholly reconciled
To whatever may befull me, I am Mother Nature's Child.

Let me weep with those who sorrow, let me suffer others' pain, And within my conscience ever satis faction entertain.

Let my spirit take its freedom and my soul be undefiled; 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 the sunlight kiss my forehead and the evening, wet with dew, Soothe my cyclids down in slumber till the earth is passed from view,

Mother Nature's Child.

And my soul be bathed in sweetne from a fountain undefiled, 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 har-

mony 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.

bodles of the animal life it has ani mated, 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 varying 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 bull-

dog, etc. That the varying grades of animal life came into existence in the evolutionary order—the lower being followed by the next 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 -intelligence from 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

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 very best books on the subject. Price reduced to \$1, postage, 10 cents, cloth; paper, 50 cents.

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FUNERAL OBSEQUIES OVER THE REMAINS OF HON. MILTON RATHBUN.

head, Long Island, N. Y., of peritonitis Sunday morning, September 7th. The seriousness of his illness was not known till yery near the last. The unnouncement of his death came as a sad surprise to his friends.

Mr. Rathbun was born at Verona (formerly called Rathbunyllle), 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 roung man he entered the feed and grain business under Mr. Hallock, and came into the ownership of the business in some fifteen years business came to be known as the Milton Rathbun Company, at 454 South Avenue. Six months ago he cap-italized 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. Amon his business associates, and especially his employes, 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 West-chester County Political Equality (Woman's Suffrage) Club, and treasurer sociation. He leaves two sons, Frank
Hallock and Charles Stewart, the first
a graduate and the latter an undergraduate of Harvard University; one
brother, Frank of New York City, and
two sisters, Mrs. Lombard of Bronxville, N. Y., and Mrs. Kipp of Mount
Vernon, N. Y.

Mr. Rathbun's private library was
probably the largest in Westchester. of the New York State Spiritualist As-

probably the largest in Westchester religious affiliations, was interested in the new thought, but was most especially identified with Spiritualism. Many neople came to learn of Spiritualism through him, and the faith has gained several hundred per cent in influence, if not in adherents, in the vicinity in Which he lived, for many miles about and at a distance.
The funeral service was held Wednes

day afternoon, Sept. 10th, at Wilhard C. H. Pennoyer, minister of Hall, Rev. C. H. Pennoyer, minister of Hall, Rev. Leversalist Society of Mount the First Universalist Society of Mount Vernon, Mrs. Helen L. Russegue, a Spiritualist lecturer of Hartford, Conn., and Per. Levers C. Hartford, Conn., and Rev. Lyman C. Howe, a Spiritualist minister of Fredonia, N. Y., officiat-

Says the Mount Vernon Daily Engle: "The services were impressive in character, not alone for the words of eulogy but by the choice flowers which repre sented in their fragrance and delicate arrangements the feelings of the numer ous friends and business associates of the deceased. The bler 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 good man with lamentations and required four men to carry. The Haymarket Exchange of New York City sent a large floral piece of roses. The employes of the Milton Rathbun Company sent an open floral book of white immortelles, on which were these words the last spoken by Mr. Rathbun, in pur ple 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, the base of which was Southern myrtle. There were other choice designs.

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

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

I do not think of Mr. Rathbun as hav-

ing 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 past but as also and rather in the present. It is not that he was, but that he

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

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 Starr King, his thought is of what we so confusedly 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 things, believe all things, hope all sphere than that provided for him; with things and endure all things. May the Confucius and Hawthorne his thought with the Hindus, with Paul and Car- felt as only outward, that the life of our lyle, his thought is of the reality of the friend goes on and on, that he is nearer the better; with Zoroaster and Paul his days come and go. belief was and is that he should know Epictetus and Fenelon, with Herder and Whittier, with Emerson and Jesus, his trust is in the Father Spirit and Over Soul as doing better for us and for him than 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 sermous 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 its own witness," and "Religion its own reward."

God is within us, through us, about us, the All in All. With Paul at Athens, "In him we live and move and have our being."

With the New Thought exponents, he

and breath.

the secret of power and growth and life, of comfort and bliss and perfection, is from within ourselves. "I am," is his thought, "by the help of God within The services were The services were brought to a close 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. This simple thought is of the Fatherhood of field and the Brotherhood of Man; that religion is

summed up in love to God and love to man. With Ballou all minds are of one ever, had referred to the man himself 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 great ness of the human soul; of its possibilities of unfoldment; of its possibilities irrespective of time and space; of its possibilities of communon 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 rea- only religion canable of scientific proof. sonable. 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.

He believes with Universalists and other liberal religious thinkers in the spiritual progression of the race, and in the final harmony of all souls with

he did not, nor did he desire to. He was a Universalist in his 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 no great convictions to live for, no convictions which were a reality and

comfort in the spiritual life.

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 friendship which I 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 bet-

tered therein.

The sunshine of his spirit is real and was and is felt of all. His belief is in harmony, the secret of his life. His home was and is full of the spirit of harmony. His own soul was and is itself. The poise of his soul was and is great. His personal influence was and is screnity and peace.

This has been Mr. Rathbun's, Easter time, his resurrection morn; he is not here; he is risen, risen to fuller opportunity, greater power, larger useful

With Plutarch, let us feel that we should not come to the funeral of a mourning, but with the singing of hymns. Let us have joyful hearts, our souls uplifted in the faith which he has shown, in the hope that was his and in the love which he exemplified.

Mr. Pennoyer read as scripture selec tions from a passage by Ralph Waldo Emerson, the prophet-minister of Mr. Rathbun's life. The reading was: what import this vacant sky, these fuffing elements, these insignificant lives full of selfish loves, quarrels and ennui? Everything is prospective, and The rose-scented air and birds singing man is to live hereafter. That the near world is for his education, is the only sane solution of the enigma. All the fide that I shall not have less in times and places that I do not yet knew. All I have seen teaches me to trust the Creator for all I have not seen. What-ever it be which the great Providence prepares for us. it must be something 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 it self no mortal, but a native of the deeps of absolute and inextinguishable

MR. PENNOYER'S PRAYER.

Our Father and Mother, Thou Over and in hell, we need thee every passing hour. Thou dost supply all among the living; not as alone in the mands of our natures; and thou wilt past but as also and rather in the preswilt satisfy the desires of our spirits. the desires which thou hast given us Thy ways are our best ways, and infinitely better. Thou dost better for us With the Buddhist and Egyptian in every event of life than we could Scriptures, with Socrates and Plato, Mr. think of doing for ourselves. In thy great love thou doest all things. In ou little loves we must interpret all thy ways. Love is the best interpreter. Love will seek and find its own. Love

will know and be known of its own.
Our friend has ascended. May he, being lifted up, draw us unto him. May he now inspire us with the memory of his lofty faith, his noble hope and his aspiring love, so that we may bear all reality of his glad-day inspire us to all is that Divinity has ordered it all well; trust. May the outward separation be unseen; with Parker and Browning he to us now than ever, and that he will knew himself to be immortal, and now grow nearer and denrer to us as the

And now what can we do for him? and be known there as here. With Mr. What can loving hands and hearts do Rathbun there is no here or there; with Epictetus and Fenelon, with Herder help him by being sad. We cannot do and Whittier, with Emerson and Jesus, his trust is in the Father Spirit and lives in the fulfillment of the divine promise of our natures, and by becom-ing more spiritual grow-hearer to him

who has only gone before, We do not ask that Thou shouldst make life easier for us, but that Thou shouldst give us strength to do what our hearts and hands find to do. pray that as we go from here we may be more eager to give ourselves to Thy service, more inclined to love Thee and Thine, as though we had here learned in this hour's revelation to know the deeper meanings and responsibilities of

May Thy spirit's light be our spirits' grace, that we may grow unto all good, unto the perfect day when thy will shall be done and Thou shalt be all in all in us. Amen.

Miss Aimee Horton, soprano, sang as solo, "I Heard the Voice of Jesus Say," of Oils that readily cure cancer, catarrh, by Harriss. Mr. A. N. Carhart of tumors and malignant skin diseases. priest and formulated creed, and cry to fort added much to the brightness of the '1111, Kansas City, Mo.

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 River-treed to the life." Mr. Rathbun believes that the kingdom of Gatilis within us; that the kingdom of Ga Edwin Arnold Miss Horton sang "Lead Kindly Light," one of the favor

> by Rev. Lyman C. Howe, a widely cnown Spiritualist minister, who re sides at Fredonia, N. Y. He had been a friend of Mr. Rathbun for twentyeight years, and all the while he had grown in his love and admiration of the man. His was an ideal manhood. His psychic influence was markedly strong and beautiful. The first speaker, how He would speak words of towfort to those now weeping. The first speaker had correctly reported the world in which Mr. Rathbun lived. The universe is indeed a material universe, but is also and the more a spiritual universe,

Death is only an incident in life. There are no accidents. There are no accidents or failures with God. Without hope we are of all men the most miser able. With Spiritualists the fact of immortality is demonstrable and known Spiritualists know that immortality is a Spiritualism, furthermore, is the The speaker then went into a trance condition. While controlled he spoke most eloquently words of comfort to the weeping friends. Any attempt to cor rectly report Mr. Howe herein would be a failure. His remarks created a deep and most favorable impression upon his hearers. In the course of his remarks Mr. Howe quoted from a poem by Mrs. Julia Kinney-Scott, in the "Rose of Sharon," a Universalist paper

printed forty years and more ago.

During the hours of service the flag at Haymarket Exchange on Thirty-fourth street in New York Cit, was at half-most an honor never before paid any individual. The flag at the Produce Exchange was also at half-mast. The interment was at Verona, N. Y., Friday morning, when a friend read at the grave from "Thanatopsis," by William Cullen Bryant.

The departure of no one from this

vicinity would be more widely felt by all classes of citizens. The services were in the opinion of one who is a Fellow of the Royal Geographical Soclety, the best thing done for this vi cinity in a long time.

UNDER THE STEEPLE.

If you please, Mr. Preacher, I've come up to say, With a little girl's thought, that I heard you pray; Heard your long, carnest prayer, explaining to God, His love and His

chastening rod. Heard you talk of sweet Heaven and the heavenly host, Then of the poor children eternally lost

Then you said God was love-almighty Yet would fail to have homes for all in the skies; All this brought a state of confusion

o'er me, I then through my tear-drops I scarcely could see. Soon I became restless and moved some about-

You paused at one time, for you heard If you did, sir, I hope you may pardon me, no doubt, Twas caused by my not understanding,

you see. We were out for a walk-dear papa and I. We heard the sweet music and couldn't pass by:

And it seemed so pleasant and restful

The bright winsome faces from Sunday School time, comfort I have found teaches me to con- The sweet happy voices united in rhyme

With all, I just thought as we joined That the straight path to Heav'n in the song, couldn't be very long. But when I heard talk of 'Original Sin,

Of God's mighty wrath and how wicked we'd been, grew very anxious-felt ever so

Thought God might be present and that He might hear! Well-yes, I'll return if you'll tell me

the day, When naught of God's anger or wrath you will say, But talk of the beauties and duties of

That teaches the way to surmount earthly strife. When you'll tell us of Nature, whose

generous hand Has wrought all the wonders of ocean

Or, tell of the principles dwelling with-The heart of mankind that lead him

from sin-Of all that is helpful to body and soul, But naught of beginning and naught of the goal— Just pleasantly talk of the beautiful

Say each should help others to lift from the brow All lines of sorrow and furrows of care

Or traces of evil, maybap lurking there Kind Sir, tell the day when this sermon you'll preach. And I'll come and profit by what you

may teach.
JULIA STEELMAN NICHOLS.

THE FALL OFTHE LEAF.

A maple leaf, ill-fated maid, Whose wooing long had been delayed, At length was ruined and betrayed, In quite the usual way.

an Autumn wind with soft caress Implored her long their love to bless, And fly with him. She murmured And thus she went astray.

With blushes mantling her fair face, She leaped into his rude embrace, She leaped to ruin and disgrace, And flung herself away.

Her sisters whispered of her shame And blush to speak the lost one's name When their turn comes, do just the same Forever and for aye.

CORA M. W. GREENLEAF. Norway, Me.

Oll Cure for Cancer. Dr. Bye has discovered a combination

believes in "the power of silence;" and Brooklyn, N. Y., plano accompanist. He has cured thousands of persons in this sense prayer was his very life Mrs. Helen L. Russegue, a noted Spirit- within the last six years, over one hununlist preacher of Hartford, Conn., dred of whom were physicians, Read-He was in early life a Hicksite Quak-made a very strong, clear, feeling and ers having friends afflicted should cut er, and so it was very natural that his helpful address, which was most im-thought should be of "the indwelling pressive. Mrs. Russegue is a speaker free giving particulars and prices of power of the soul to rise above book, of much power and her words of com-Oils. Address Dr. W. O. Bye, Drawer BOOK REVIEW.

PERFECTING THE EARTH; A PIECE OF POSSIBLE HISTORY BY C. W. WOOLDRIDGE, B.S., M. D., UTOPIA PUB. CO., CLEVE LAND-336 OCTAVO PAGES.

This is a beautifully printed and bound book, written by an earnest soul, fully imbued with the prophetic spirit of a new and better day. His views may be Utopian, but they express the spirit of unrest which quivers in the atmosphere of the present, gaining tension as the electricity of an approaching storm, to spend itself quietly in refresh ing rain or to burst in the shivering bolt of destruction.

Prophets and seers have through their spiritual sensitiveness in all ages felt this spirit and have created an Eden, a Paradise where error has been conouered by truth; the darkness overwhelmed by light. Some made it material and the outgrowth of conditions here: while others in despair projected it beyound the portals of the grave.

The present author is strictly utilitarian and materialistic in his most fantastle schemes. It is right here that the new heaven is to be evolved out of the old earth, and to be peopled with men and women-only immeasureably better. Nor does he put the time away to come in the present century. It is to begin in a few years—we have to wait only until 1913! Then as his narrative runs, the United States finds itself at peace with all the world, yet has an army of 500,000. There is nothing for this army to do, and its general, Goodwill, prepared to use the army lu constructing works for the public benefit, pledging to make it self-supporting, and in the end lead it out of military life, into that of civilians.

The proposition is accepted and the army begins the vast work of irrigating the desert tracts of the West. The pages are devoted to the full and com-plete development of this scheme. The plan pursued in irrigation is worked out in detail on original lines. The laying out of the city, the plan of the public buildings, are all novel and show not only a ferrid fancy but a wonderful amount of thought. The architecture is unlike anything preceding it. The system of education, of public amusement. of commerce, all are new. It is the individual absorbed by the state, yet becoming stronger and gaining more advantages by such absorption.

So realistic is the narrative, that the reader can not resist believing that there must be such a wonderful settle-ment in the heart of the western desert, which it will well pay him to traverse the continent to see A pleasing story, full of interest and

instructive, if the reader will lay aside all prejudices and sit down as to a play, not to criticise but to be annised, and to enjoy all that is commendable. That all Utopian schemes of salvation of mankind from degradation and poverty are impractical, must not be allowed to mar the beauties of the dreampicture. Yet we pause and ask, would

we be contented with the position of the people of this Utopian city, with every physical want gratified, and a knowledge that we should not be left destitute in age? No conflict, no striv ing, only obedience to the government which through its officers is mother and father, and keeper. Human nature must radically change before such a state would be possible or desirable except to those who are defeated in the resent struggle.
We can not otherwise than hold that

government is not to care for the indi-

vidual as a "ward," but to allow the

individual to care for him or herself. and the more completely this is accomplished, the better the government. A beautiful tree may be grown in some sheltered valley where no winds can reach it, and the crags above protect it from the lightning stroke, but if the builder wanted a strong beam to the mountainside, where an old oak had made desperate battle for life since the time the acorn was dropped in the rocky crevice, and for the passing of two centuries had been the target of the tempest. Every strand of its knotted stem has been braided ght and made strong by an extra pull of a tornado. It has been tempered by the winters' zero winds, and the hot breath of summer Then with sharpest tools hew out the beam, cut from the gnarled limbs the knees that shall restrain the ocean's rage; saw the plank that shall hold back the impact of the iceberg! They will not fail when the day of trial comes. In human life, it is not the quiet, and rest of the assurance of a full stomach and a covered book which meets the demands of the aspiring soul. nor gives it the strength without which it is deprived of its just heritage. The "struggle for existence," is not without its advantages. For government to supplant it by other methods, even if successful, must sacrifice the individual. The struggle may be modified, and obstacles removed to allow full and free activity which should be the aim of all government, but the individual must be left to strive for himself if his highest attainment is reached.
HUDSON TUTTLE.

Scientific Bible. Reason-Royclation-Rapture. Twentieth Century Testi-mony. Nature and "Me" - One. Knowable, Human, Natural, Personal God. Self-Eternal Substance. Natural Law. By Mary A. Hunt. Published for the author by F. E. Ormsby & Co., Chicago. Pages, 76.

This book is a bold enterprise expressing in verse the enthusiasm for an ego-centered world-conception. The odd title with the hardly defensible "Me" in quotation marks is not very promising, but the verses read fluently, and rise in many passages to a height of eestacy which will carry away those who think and feel like the author. How far the pantheistic and ego-centered views are tenable is another question, and we may doubt the logic of the proposition that God can not be what we are not. Here is a specimen of the author's verses on God:

Then out of Thee we cannot go, Nor Thou from us depart, Thou art our Head and Hands and Intelligence, and Heart,

For what Thou art, we too must be, Thou Infinite I AM, All fluished, uncreate. We live To love Ourselves-Thy Man.' The nature of the "me" which at-

tends to its natural growth and duties untaught is characterised in a series of instances among which one is described "The honey bee no tutor has,

No architect helps her to build Her geometric cell. She sins the dew and sucks the sweets To mix her loaf of bread, No book has she-no recine

No lessons hard to spell,

To bake It brown or red,'

"A Few Words About the Devil, and Other Essays." By Charles Bradlaugh, Paper, 50 cents. For sale at this office.

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been discovered whereby all torturous and barbarous methods are eliminated. This wonderful treatment takes the form of a Pocket Battery and is known as "Actina." It is purely a home treatmenting, as thousands of people have been cured of bilindness, failing eyesight, cataracts, granulated lids and other affictions of the eye through this grand discovery, when eminent oculists termed the cases incurable. This wonderful remedy also makes the use of spectacles durinecessary, as it not only removes the weak-unnecessary, as it not only removes the weak-unneces

Gentlemen:—Last winter I was troubled with inflammatipn of the eyes almost the whole winter, and used to go to the doctor every day sometimes for several weeks in succession, but since I have used Actina I have not had one spell of inflammation. I feel very grateful to you and wished I had heard of Actina a great deal soon-er. Yours truly, AUGUST Y. FRY.

wished I had heard of Actina a great deal sooner. Yours truly.

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and self-administered by the patient, and is sent
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Mo., you will receive absolutely free a valuable
book. Prof. Wilson's Treatise on the Eye and
on Disease in General.

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number cor-responds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to Keep watch of the number on the tag of your wrapper.

THE SPIRITUAL SIGNIFICANCE

A VERY IMPORTANT WORK

The Spiritual Significance is by Lillan Whiting, author of "The World Beautiful," "After Her Death," "Kate Field. A Record," "A Study of Elizabeth Barrett Browning," Cloth, \$1.00. Miss Whiting finds the title of her

new book in these lines from "Aurora

Leigh:"
"If a man could feel
Not one, but every day, feast, fast, and working-day, The spiritual significance burn through The hieroglyphic of material shows,

Herceforward he Would paint the globe with wings."

The aim of this book is to reveal the curiously close correspondence between the developments of modern science and spiritual laws; to note that new forces, as discovered and applied in wireless telegraphy, are simply laws of an un-seen realm into which humanity is rap-idly advancing and thus gaining a new environment. From this evolutionary progress, as illustrated by physical sci-ence the author of "The World Beautiful" continues the same argument presented in those volumes in a plea that resist the shock of waves, or a plank to bear the grinding ice or treacherous development of our present life in all reef, he would not take the tree shelt-ered from adverse winds, but go up on present may be ennobled by the coustant sense of the Divine Presence, and a truer knowledge of the nature of man and his relations to God tend to a higher morality and increasing happi-ness. The book is characterized by the same essential style and qualities that have insured for "The World Beauti-

ful" volumes an almost world-wide popularity. OTHER BOOKS BY LILIAN WHIT

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scribed by George stands high as a lecturer and medium. It is a mine of valuable reflections and suggestions. The paragraphs are short, suggestions. The paragraphs are short, suggestive and inspiring. Every one of them leads to something higher, grander, nobler. Price \$1.00.

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PART I .-- The Pentateuch.

Comments on Genesis, Exodus, Leviticas, Numbers and Deuteronomy, by Elizabeth Cady Stanton, Lillio Deveroux Ringe, Rev. Phobe Hanaford, Clara Bewick Colby, Elica Battelle Deutrick, Mrs. Louisa Southworth, Ursula N. Clestefeld, and Francis E Barr.

THE WOMAN'S BIBLE,--PART II. Judges, Rings, Prophots and Apostos. Comments on the Oid and Two comments or the Oid and Two comments are from Joshun to Revelation. The comments are keen Joshun to Revelation. The comments are keen fright, spley, full of wit, the work of radical bright, spley, full of wit, the work of radical tright, spley, full of wit, the work of radical tright, spley, full of wit, the work of radical tright with a real tright and the order of the bright billed to the day and throw a new light on the each, paper, 50 cents.

.. GENERAL SURVEY ...

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

quate to publish everything that comes any time. He leaves for his home to hand, however much we might desire October 1st, and can be addressed at to do so. That must account for the 7 N. St. N. W., Washington, D. C." 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 insure insertion in the paper, all other requirements being favorable, should be 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 occuby, and in order to do that they will generally have to be abridged more or lines to two lines, as occasion may re-Cure.

Take due notice, that all items for ais page must be accompanied by the name and address of the writer. I vill not do to say that Secretary or Corespondent writes so and so, without fiving the full name and address of the vriter. 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 is office, for they will not be returned I we have not space to use them.

You should sign your own name and Idress to the items you send in; othervise they may be cast into the waste

Alex. Macy writes 'from Nantucket, .fass.: "I have the book, "A Wanderer in the Spirit Land," which gives us the ethical and natural principle. As ye sow so shall ye also reap the effects conceded by all. They are not fully conscious that every cause has a direct fect. Every act and every thought as a direct action on our lives. I can tot estimate the value on our lives of ome 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 Nau-"cket, Mass., since my home return.

the Spiritualistic Church of the Nathan Hall, 1565 Milwaukee Ave., corner of Western Avenue, at 7:30 p.m. hrs. W. F. Schumacher, pastor.

John T. McClure writes from Denver (..... "The Spiritualists of Denver are not dead but are 'sleeping.' They are paper whatever, hence have no practipreparing for active work in the hear structure. Our altitude, which is one mile cal knowledge of what is going on it cal knowledge of what is going on it our ranks. They are very ignorant it reference to occult or spiritual subjects. thought and that unfoldment which is our destiny under natural law. Mr. J. Lillian Whiting, a literary light of Bos-

and a Mr. Niburn, of Boston. The atwere 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 lesire for another meeting next year. ! nothing prevents there will be."

i.e Rev. T. W. Sherk was greeted at ity that communications with the spir Kenwood Hall by a large audience. His its of the departed are impossible? subject was 'Present-Day Opportunities,' and while it was his first time to Conn.: "The cause of Spiritualism is ered some very fine violin solos, and we the world.' hope to have them with us each Sun-lay evening. Many spirit messages course of lectures is in progress at Hopis necessary to the investigator."

a short time ago for India, where she filled, and the discourse excellent. Sun will devote the rest of her life to misday the 28th, he speaks in the after sionary work among the heathen. Mrs. noon and evening. Subject will be the sionary work among the heathen. Mrs. noon and evening. Subject will be the control of Evil, Its Cause and Cure, sionary work among the heather.

Chapin is a middle-aged widow, whose husband was a Union soldier. She is a graduate of the San Jose State Normal sidered.' Spiritualism has few, if any, resided at a farm on the Senter road and conducted a Sunday school for the the charge of Harry J. Moore and Mrs. benefit of the children of the neighbor- Gehring during October and Mrs. Main her housework, Mrs. Chapin says a a feast is ours, and still more to follow.' voice from the spirit world advised her peal for missionary workers in India. robed in the same somber hue." Mrs. Chapin then sold all of her possessions, including the ranch, and pre-pared to leave for India. She goes with out the backing of any mission board, and will use her own funds. It was only for fall and winter. Speakers and test by the strenuous insistence of friends mediums have been secured as follows: that she was prevailed upon to take Rev. H. J. Moore, of Chicago; Mrs. Lole so anxious was she to save all for her lowe, of Haydenville, Mass.; Mrs

dress is 919½ Yakima St., Tacoma, lie is invited to attend a reception on Wash.
B. F. Sayers writes from Coshooton, and Rev. Mr. Moore, in the temple par-Ohio: "I wish to speak to the many lors."

ൖൎൕൖഀ൴ൟ഻ഀൟൟൟ൶ഺൟ൴൙൙ൟൟൟൟൟൟൟൟൟഩൟഩഩഩൖ൶ൕ൴൴ൟ഻ൖ഻ൖ഻ൖ CONTRIBUTORS.—Each contributor readers of your valuable paper about a is alone responsible for any assertions rising young medium, Mr. G. W. Way, or statements he may make. The editor formerly of Wheeling, W. Va., now loallows this freedom of expression, be-cated at Washington, D. C. He is a lieving that the cause of truth can be best subserved thereby. Many of the rentiments uttered in an article may be diametrically opposed to his belief, yet with his convincing tests. I predict for that is no reason why they should be him a bright future. He is a man with suppressed; yet we wish it distinctly extraordinary good habits. We will be understood that our space is inade- glad to welcome him to our little city at

Channing Severance writes from Los Angeles, Cal.: "I have never fully forgiven you for shutting off the Hull-Jamieson debate, but if you get that intellectual combat into book form within a year or so, I may by considerable succeed in softening my heart. Mean-while I pass along \$1.25 to renew my subscription and for Mr. Tuttle's book written, plainly with ink on white which you virtually offer, to give away. Hoping that 'Infinite Intelligence' will continue to smile upon you and the Progressive Thinker, I am yours truly.'

Mrs. C. T. Lyons writes from Waverly, N. Y.: "Mr. and Mrs. E. W. Sprague, of Jamestown, N. Y., have just closed a three days' engagemen ess; otherwise many items would be with the Progressive Spiritualist Assorowded out. Sometimes a thirty-line clation. They are missionaries for the tem is cut down to ten lines, and ten N. S. A., and I am sure there are no greater workers in the field. I congratulate the Association in that they have secured those so well adapted to the work. Mr. Sprague enlightened his hearers on 'Phenomena, Philosophy, Science and Religion of Spiritualism." The four addresses he gave were listened to with deep interest. They were ! followed with readings by Mrs. Sprague, which were recognized and acknowledged correct. They will ever receive a warm welcome with the Spiritualist Association of Waverly."

Dr. Noyes writes: "Since leaving Lily Dale, Mrs. Noyes and I have held two spiritual meetings at I. O. O. F. Hall at Rochester, N. Y. Sunday, Sept. 21 at Syracuse, N. Y., at the First Spiritual Association Hall, we had a large attendance. The Society here is young in the work, but I think the friends build up a strong society, but withir the week they will lose one of their dear friends who has done much for Effects follow causes that is generally the cause and the society, Mrs. Brewer, who leaves for Chicago to study medison. We met here an old friend and coworker, G. C. B. Ewell, who is conducting quite a large sanitarium."

Charles T. Schneider, of Beaver Falls Pa., has opened his Spiritual hall for lectures and tests. There was much irterest manifested in the lecture and

John F. Havens writes that Spiritualism is flourishing at Tell City, Ind. Thirty-one members in the society. udents of Nature, holds services at Four mediums are developing; two two trance, two trumpet, and one writing. Mr. and Mrs. Elmo were there andgave good satisfaction.

Albert Unsworth writes from Por Huron, Mich., that there are many Spiritualists there who take no Spiritualis

A. Edgerton's institutional church is do- ton, is one of the latest converts to the ng good work, and several other or belief that communication is possible ganizations will soon open with regular veekly services. May we live in the do- an intimate friend of the late Kate nain of love so wholly that we will Field, the journalist. Recently, she thow no ill feeling nor enmity to any says, Miss Field from the world of spirseing, be a growing power for good, be its, directed her to give to Mr. Stedto our loved ones and to our man a letter written by Edgar A. Poe. pirit teachers who are endcavoring to "Of course," explained Miss Whiting, it us to live more perfect lives." "I heard no physical voice but the imi. L. Hite writes: "The first annual pression was just as vivid as it some in the pression was just as vivid as it some eye and hand were eager contestants in eautiful grove one mile west of Pleas. Kate's voice say, 'Lillian, give the Poe letter to Mr. Stedman.'" It now appears of dexterity.

The Rev. William Wickert, an aged and retired Methodist preacher of Buffer of Stedman, unknown to an extention of the pression was just as vivid as it some eye and hand were eager contestants in games of dexterity. September 15th, was a grand success in Miss Whiting, was preparing an edition wery respect. The speakers were of Poe's writings for publication and needed the particular letter which Miss innati; Mrs. Ewbanks, of Columbus; Mrs. Ewbanks, of Columbus; Mrs. Ewbanks, of Columbus; Whiting sent him. This matter is well innati; MIB.

Ind a Mr. Niburn, of Boston. The atand a Mr. Niburn, of considering the
brindance was good,
orthodox community; the tests were
grand, and in nearly every instance
were recognized. In starting this camp true now as it was in the days of Shakespeare that there are more things in this world than are dreamed of in our Bible to gain more knowledge of the philosophy. Miss Whiting may have de-luture state of man. There is already a luded herself into the belief that she received a message from the spirit of Kate Field. Such things are always il. F. Coats writes: "September 21st possible. But who can say with author

lecture upon a Spiritualistic platform, dear to me. You are engaged in a busihe handled his subject in a manner that ness that is far above the mass of manpleased and instructed his audience. kind; in fact it is much more desirable Misses Bessie and Porter McAdoo rend- than a throne in the largest empire of

T. S. Russell writes: "A special were given to prove the philosophy that kins' Hall, under the auspices of the we live after the so-called death, which Englewood Spiritual Union. Hon. Ex-Senator Warren Smith, of Tennessee, Summoned through supernatural visi- delivered three lectures. Last Sunday 1 tion, Mrs. Alice E. Chapin, a well his subject was the 'Philosophy of known woman of San Jose, Cal., started Death. Then What?' The hall was well School. For a number of years she has more forcible exponents than Bro. and children to care for, all her affec-Smith. Our regular services are under hood. A few months ago, while engaged rion Carpenter during November. What

The Cleveland Plaindealer says: "A to enter the missionary field and finally colored workman engaged in tearing amazing variety that recently it was commanded her to lay aside other pur-down old Grace Episcopal Church at suits and consecrate her life to this the corner of Prospect and Eric streets service. She was at a loss as to what field she should enter, but while at rending the Second resbyterian Church milinery creation composed of a black in this city on July 2 she heard on an in this city on July 3 she heard an ap- cloth, and the rest of the figure was also

The Columbus Dispatch, Ohio, says "The trustees of the Spiritual Temple corner Sixth and State streets, have ar ranged for a special series of meetings first-class passage instead of steerage, Prior, of Atlanta, Ga.; Miss Lizzle Harmissionary work. Mrs. Chapin went to San Francisco to-day, and to-morrow she will leave on the Honkkong Maru for India.

D. W. Hull has been engaged to lecture for the First Spiritualist Church at Tacoma, Wash, for three months, speaker. Next Tuesday and Wedness of the consequence of which he will he and in consequence of which he will be day evenings special night services will obliged to postpone his trip to Cali- be held at which Miss Marguerite Gaule fornia till near the holidays. His ad- of Baltimore, will take part. The pub-Monday evening in honor of Miss Gaule

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 per-formed. In this 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 serve as winding sheets for so 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. A striking instance of the Hawaiian

terror of witchcraft has just come to the notice of the police at Honolulu. A young native woman appealed 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. Ninihua was the name of the victim of witchcraft. His father-in-law was ill on the island of Kauni, Ninihua sought the aid of a Hawailan kahuna, but could find none in that district. The natives told him that Mitimura, a Japanese kahuna, was very successful in curing sick peo-ple. Mitimura was employed. The Jap anese pronounced numerous incantations and went through a weird rite that combined the Hawaiian and Japanese ideas of effecting a cure. prayers of the Japanese kahuna availed not and the father-in-law died. The Japanese had evidently become enamoured of the pretty Hawaiian wife of Ninihua, for in spite of the fact that Ninihua had paid him liberally, the Japanese persisted in demanding some additional remuneration. · Finally the real purpose of the Japanese became evident when he demanded boldly that Ninihua surrender the woman to him. The Japanese declared that the spirits had, or dered the exchange. Ninhua and his wife fled to the island of Maul. The Japanese followed them. He declared that he was praying Ninihua to death. The young man's health failed fast. Finally he came to Honolulu. The Japanese followed and renewed his demands." Superstition and ignorance have a foothold everywhere. Spiritualism will gradually eradicate the same.

When one has great wealth it is an gelic to use it for the benefit of others. Here is an incident that explains itself, occurring at Lyndhurst: Great lawns trampled by scores of little feet, happy childish voices filled the air, the whirr of an automobile, the clatter of horses hoofs (each with its gladsome and unaccustomed burden), the chant of a phonngraph and a woman's delighted laugh-er—this was the annual children's sarty given by Miss Helen Miller Gould resterday afternoon at her beautiful come, Lyndhurst, at Irvington-on-the-Iudson, N. Y. The guests, more than three hundred of them, were gathered from among the poor children of Tarrycown and Irvington. The girls, that is the larger ones, are members of Miss Gould's sewing classes. The graduates were present yesterday, those who have reached the age of eighteen and have ne through the dressmaking course, which has fitted them to make their own way in the world. When the annual party which has been so close to the heart of the mistress of Lyndhurst was started some years ago it was given to afford pleasure to the small tolk on the estate-the families of the men employed there. It was characteristic of Miss Gould that as soon as she found how much joy she was giving her little kindergarten, and during this last year Miss Gould has arranged a manual training school for the thirty boys growing

falo, 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 his left foot, inflicted a cut. Taking an after-breakfast walk a dog attacked him and bit him. He went into the house get his mail. While hitching up the horse the animal stepped upon the foot he had injured in the morning and infixed and he resumed his journey. He ted 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.: "Wizardry does not prosper in Carlisle. Mrs. Sarah McBride, who wove magic spells in the esoteric atmosphere of Jail alley was fined \$50 and costs and sent to jai for eight months by Judge Biddle. Although Mrs. McBride had a husband tion was centered upon the occult. She had charms and amulets for every sit-uation in life. Bible texts, framed in cardboard; magic rings and wands, rab bits' feet of phenomenal virtues, stuffed owls, and, in fact, a collection of such proposed to place it in a local museum. When the spirits were propitious the necromancer of Jail alley was able to see into the depths of the earth. That is how she found out that a treasure of Mr. and Mrs. Edward Zug. They gave her something more than \$500 on account when she gave them the information, but when they looked, their eyes not being magical, could 'not find the money. By that means Mrs. McBride came into court, where she was promptthe jury, while convicting her, recommended her to mercy, and Judge Biddle took this into consideration in impos

ing sentence." Great alarm is felt at the Vatical Rome, because of information received there to the effect that influential Fill. church independent of Rome and are rapidly extending the movement among the natives, selzing upon catholic churches for the use of the new organization. Perceiving now the mistake in delaying the Taft negociations, Pope May Collins. An address delivered be-

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 conciliate the natives and stamp out the schism, 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

Great alarm is felt at the Vatican, ists of Cincinnati, Ohio, held memorial services in the Temple in memory of the late President McKinley. There was a very large attendance. Miss Minnie Robruck sang 'Lead, Kindly Light." Mr. E. H. Brook gave the Spir-itualistic interpretation of his life, saying his influence over the world was greater to-day than ever; that as an arisen soul, he, with other great souls, were still working for the nation and the people he loved so well.

of Sept. 24 was the occasion of the wedding of Mr. Halbert 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, a bountiful wedding feast was partaken of, amid the flowers and plants that 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 bridal 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.-Both Engineer George An. drews and his fireman, 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 out yesterday, but that he had to obey orders. He said he felt that something would happen. Engineer Andrews also said that he would rather remain in Pueblo for the day, as he did not 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 usiness. 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 Opes the way to a path with roses proper place in the world. Mrs. Craig's home is at Waco, Texas.

E. J. Bowtell lectured at Pine Grove Niantic, Conn., Aug. 17 and 31; Sept. 7 and 14. For the Providence Spiritual. No heart so sad but in some recess ist Association, Providence, R. I., Sept. Is hidden a song that is meant to bless, people she became anxious to have the | 21. Is engaged by the Olneyville Spirit | For memory holds a magic sway, less fortunate share it. The babies of | ualist Society for the season commencthree and four were gathered into a ing Oct. 5. Can accept engagements for week day meetings and occasiona! Sundays during the season. Address Box 82, Olneyville, R. L

Subscriber writes from Springfield, Mo.: "If the mediums whose manifestations are all of earthly or mundane origin were exposed every time they were found out, there would be less such work going on. If the Springfield people had followed those socalled mediums, who say that they can money and jewelry in return when they know that they do not intend to follow out their promises, and brought them declared that his evil genius pursued to justice, the people of that city and him. While he was shaving his razor other cities as well, would have been dropped from his hand and, falling upon far better off financially. Nine per cent of the mediums who have come to this city to enlighten the people, both in spiritual and material things, have adand sat down after that, but in the vertised in such a way as to make the afternoon he started for Cortland to public believe that they could bring all things to a desirable end, both in business and love affairs, and have left the city suddenly with the money which creased his lameness. On the way to Courtland one of the wagon wheels alike. Such people as these can not recame off and let the wagon fall to the ceive too severe a punishment and ground with such force that the old should be exposed wherever they go. man was thrown out. The wagon was They hurt the cause of Spiritualism. causing people in all positions of life left the horse standing in front of the | who are seeking the truth, to turn

postoffice, as usual, while he got his mall, but when he went out it had trot-Dr. C. P. Winslow writes to us claiming that the Bible should not be accepted in any of its data, or taken as re liable. "The God, the Infinite, can not be comprehended by the finite mind." The doctor's ideal man was the lamented Col. Ingersoll—"the brightest mind. the most exemplary man of the 19th century.

Dr. R. McL. Angus writes from To-edo, Ohio: "I have open dates for fall and winter to serve societies as lecturer and test medium. I am much interested in circle and lyceum work. erms very reasonable. Address me at No. 620 Madison street.

Mr. Theodore S. Bosley and Mrs. Esther Gideon Thomas, a prominent medium, were married September 16 1902, at Seattle, Wash. At home Fridays after September 25, 2225 Second

on Sunday, September 22d, Rev. H. W. Thomas, being detained in the city to officiate at the funeral of a promi-\$30,000 was buried on the property of nent member of the People's Church, sent Dr. T. AlaBland to fill an appointment to preach in the People's Church at Leland, Illio Dr. B. says that the large audience seemed much pleased with his discourse, which was full of progressive ideas along Spiritualistic lines. Many of his auditors expressed ly convicted. As she is sixty years old, the hope that he would visit them and preach them another sermon in the near future.

> "Invisible Helpers." By C. W. Leadbeater, the noted Theosophist lecturer and writer. Very interesting. Price 55 cents. For sale at this office.

"In the World Celestial," by Dr. T. A. Bland. Interesting, instructive and helpful; spiritually uplifting. Cloth bound: Price \$1.

N. S. A. CONVENTION.

The annual convention of the N. S. A will open at Berkley Hall, Mass., corner of Berkely and Tremont streets, Tuesday, October 21, at 10 a.m. The business sessions will be held morning and afternoon, October 21, 22, 23 and 24. Grand entertainments will be held each evening, at which noted mediums and speakers will be present. A grand lyceum entertalument, 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 ad-

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

mission to daily sessions.

Railroad rates can be secured by ask ing your railroad agent, a few days in l 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 spe cial ticket agent from the railroad office who will be there that day. The N. S. A. secretary must sign the tickets but her signature will not suffice; each, ticket must be countersigned by the rialroad agent.

The following important amendments will be offered at convention:

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

By-Laws-Offered by National Spirit nalists Association Board. Amend Ar ticle 11, 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 Aricle XI entire. MARY T. LONGLEY,

THE HARP OF MEMORY.

Secretary N. S. A.

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 rung

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 gone by. With the sweet refrains that can never die.

It whispens them out of the vanished years, glimmer of smiles and a mist of

tears. For memory's harp, with a tender tune, 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 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, And the richest music must ever be In the soulful strains of the minor key

O! 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

To returning songs of remembered days.

Battery of Evil Forces. At the church of Spiritual Unity, St. ouls, Mo., Rev. W. F. Peck took up the recent developments in the boodle inrestigation for review. He said, in part: "What a battery of evil force was forfed when the 'boodle combine' in the disgraceful house of delegates were gathered in criminal conclave. How the invisible demons must have laughed when these faithless public servants called upon the Almighty to witness their devilish compact. Can we doubt the existence of excarnate devils when such incarnate wickedness stalks the earth? More. Can we doubt that these conscienceless men were themselves possessed and influenced by these invis-

ble '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

"What protection have we against these cvil 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 univerce can possess an absolutely unwilling victim. The soul that aspires to righteousness and closes its doors to the vile and sensnal may defy all the devils. No devil ever yet obsessed a saint. As no soul can be enslaved against its own will so its freedom will depend There is no power in the universe that can save a man against his will.

"We may point him the way of life but hemust 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 foom to grow. Cast out the devils of greed and selfishness, fortify yourselves against the demoniac's influences and the angels will come in their place, and you will realize the kingdom of heaven while yet on earth,"

"Human Culture and Cure. Part First. The Philosophy of Cure. (Including Methods and Instruments." By W. D. Babbitt, M. D., LL. D. very instructive and valuable work. It delaying the Taft negoriations. Pope May Collins. An address delivered be should have a wide circulation, as it fiable tonets can survive, and the childhood period of faith and fancy will be superseded by tolic delegate to the Philippines, to at this office. Price 10 cents.

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Formation of Circles and Cultivation of Mediumship
with every instrument Meany in were not aware of their mediumistic site, have, where not every because he filled with commendatory letters. Many who began with it as an amusing tcy, found that the intelligence controlling it knew more than them selves, and became converts to Epiritualism.

Capp. D. B. Edwards, Orient, N. Y., writes: "I nad communications to yho Psychograph) from many other friends, even from old settlers whose grave-flones are moss-grown in the old yard. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the severest loss! have had of son, daughter, and their mother."

Dr. Eugene Crowell, whose writings have made his name femiliar to those interested in psychic inaticts, writes as follows: "I am much pleased with the Psychograph. It is very simple in principle and construction, and I am sure must be far more sensitive to spiritual propy than the one now in use. I bedieve it will generally supersede the latter when its superior merits become known."

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

-NOTICE.-No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published, The correspondence of this department has become excessively large, especially let-ters of inquiry requesting private an-swers, and while I freely give what-over information I am able, the ordipary courtesy of correspondents is ex-pected. HUDSON TUTTLE.

"X," Toledo, O. Q. Is there any assurance of the claims to the antiquity of the so-called Mother Shipton's prophecy and will you publish the same?

A. It is stated that these verses were first published in England in 1485, forgetful that no printing was done in England at that time and long afterwards. It is a recent production and a confessed forgery. The doggerel about which so much has been said is as fol-

Carriages without horses shall go And accidents fill the world with woe; Around the world thought shall fly In the twinkling of an eye. Waters shall yet more wonders do And gold be found at root of tree Through hills man shall ride,

And no horse or ass be at his side.

Under water man shall walk Shall ride, shall sleep, shall talk, In the air men shall be seen

In white, in black, in green, Iron in the water shall float As casy as a wooden boat.
Gold shall be found 'mid stone,
In a land that's now unknown.
Fire and water shall wonders do, England at last admit a Jew. 'And this world to an end shall come In eighteen hundred and eighty-one.

The editorial which usually accomwritten after the event, this is not re-markable. The final two lines reveal the intentions of the writer to create a sensation by this old prophetic bowl, my framing the predictions before they were fulfilled. The day of the pessimis-tic prophet has passed, when the re-ligious bigot, evidenced his divine misthe prophet has passed, when the religious bigot, evidenced his divine mission by lugubrious moaning of the ment was inaugurated to establish a coming end of the world, or minor disnderful calcu thing, who were sure King Edward tion, and after his death

J. A. Whitfield. Q. As I am almost entirely alone in my belief, in this place, how can 1 sit for the purpose of recelving communications?

A. It is always desirable for a circle to be formed of several interested its conception and repeated efforts by and harmoniously minded members. Circular and otherwise to obtain the co-But if this is not possible, one may often gain desirable results by sitting alone. For this purpose it is best to retire to a room devoted to the purpose and at a fixed and appointed time. For the hour hold the mind free from every thought but an earnest desire for the presence of spirit friends. Even should no tangible manifestations be received the time will be well spent for the harmonizing of the mind and the strength it will give. Nor should immediate response be expected from the spirit world. Patience should be mtaintained for the desired result is one of price-

her, and my soul cries out for her to be wound up. JERRY ROBINSON, come to me and tell me where she is. Yet she comes not nor puts her arms around me and say she loves me. What would I not give to know that my darling is happy. The thought of reincarnation sends a sickening chill over me, and if I were forced to accept it, would drive me mad—to think of her living again as some one else! How can I receive assurance?

should shrink at the thought of rein- ing the mind onward into the purer atcarnation, which as effectually blots out mosphere of exalted spiritual truth. A personal existence as oblivion itself, book for the higher life. For sale at Her heart cry is that of countless this office. Price, cloth \$1. mothers, and nowhere else can they find a balm except in the blessed as-surance of Spiritualism. Her mind is so shrouded in the thick clouds of grief, mothers, and nowhere else can they find a balm except in the blessed as surance of Spiritualism. Her mind is so shrouded in the thick clouds of grief. that the coming of the dear child near the coming of the coming of the dear child near the coming of the coming of the child near th to her is prevented, and the very earn- ful spirituality. For sale at this office.

estness of her appeal excludes the answer to her prayer. Until resignation comes, as come if will, by time, that soothes the most cruel stroke of grief, or by knowledge, the gentle spirit must be repelled. Then it becomes a duty for the mourner to assuage his grior, and not reflect its shadows on the spirit. It becomes his duty not to close spirit. It becomes his duty not to close the door in the face of spirit-friends,

anxious to enter.

Why should we regret? Does not death unlock the gate of eternal life and swing it open wide for the ascending spirit? True, "out of our hands she passed," but into gentler hands than ours. The waiting angels received her in their tender ways are received her in their tender arms, arrayed her in new robes of their sphero of light, and she knew not the change. She received an angel mother as her own, and after the pain of the second birth had passed, her life became a constant joy. She will perfect herself in the future life, as she would have done had she remained, and if our spiritual perceptions are sufficiently quickened we shall see her from day to day and year to year in her ascending course. We shall see her sweet spirit, taken from earth unsoiled and spotless as the calla's bloom, mature so dellcately and spiritually that we shall be glad that her feet were not called to press the flinty pathways of earth life; that she was not called to drink its bitter cup of pain, nor bear its heavy burdens of cares.

Mother of an angel, weep no more. The time will come when your regarded

loss will count as gain. The spirit child is as anxious to make her presence known, as the mother is to receive the knowledge. If the mother

to receive the knowledge. It the mother is to become sensitive to the presence of her child, she must adjust herself to the laws and conditions which are es-sential. These have been repeated many times in this department. Protestant. Q. France is a Catholic country; why is it that government is driving out the convents?

A. It is not waging war on all con-Vents, and is not opposed to them on religious grounds. The government passed a law making it obligatory for all places of public employment to be open to inspection. Many or most of these convents are engaged in some kind of manufacture and employ a large number of children. Public inspectors were appointed to visit all such institutions and inquire into their methods, the number of people employed, etc.
This is just such a law as the United
States should have, and the numberless
numeries and convents in this country
wherein tens of thousands of people, the majority women, are confined by inpenetrable walls, as though condemned to a penitentiary, without means of communicating with the external world or of escape. It is doubtful if there is a man of any party who dare propose a law which shall compel these convents to open their doors to a governmentappointed committee! If they are all right, why this secrecy? Why refuse admission to any one? They are under the Catholic priesthood declared above the laws of the land, and within their sacred portals, no inquiry is allowed. The French government is better

than the state religion. It clearly sees the iniquity and crime which may be concealed under the cloak of the church panies the verses, wisely remarks that and demands publicity. Many of the every prediction has been fulfilled ex- convents have yielded, but others have the last. As the prophecy was not, and it is against these the govern-

> Resolution of Lookout Mountain Camp Meeting Association

permanent Campmeeting Association of Why must the prophets always Spiritualists on Lookout Mountain and They would be far more for that purpose a hotel and the land successful if they would speak of good since known as the Natural Bridge things as surely to be expected. As an Spring subdivision of the town of Lookexample, there were any number of out Mountain was purchased by this astrologers, and regrettable to say me- corporation, and the balance represented by notes for \$2,400, dated August 1 of the planetary positions, and revela-tions from the seventh sphere, where spirits are supposed to know every. M. Cuplel, a member of this Associawould not be crowned-not one that he Jerry Robinson, president of the Association, and with fees due the solicitor Oh for the cheerful-faced prophet of for the Association remains unpaid;

Whereas. The hotel on the ground was burned several years ago and has not been rebuilt; and

Whereas, After a struggle of twenty years and the death of almost all who were identified with the movement in circular and otherwise to obtain the cooperation of Spiritualists to aid us to make a success of the venture, and failures to accomplish anything in that way, we are satisfied that the venture is a failure and that it is to the interest of its stockholders and of the survivors of those who inaugurated it and of spiritualism that a bill be filed in the Chancery Court of Chattanooga to wind up the corporation, sell out its assets, pay its debts and divide prorata with the stockholders what may be left.

Therefore, The directors of this con poration are authorized and required to co-operate with any creditor or credit-ors, or stockholders or stockholder, in Mrs. F. D. McCormick. Q. Four years ago I lost my little girl of eight years. My sorrow is just as great as on the day she died. My thoughts go to the day she died. My thoughts go to her to be wound up. TEDDY PORINSON. any litigation necessary to wind up this JOHN McDOUGALL President.

Secretary.

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IMPORTANT MATTER FROM 12 30 OUR FOREIGN EXCHANGES In the Far-away State of Wash-

BOURNE. AUSTRALIA.

REMARKABLE PHENOMENA IN MELBOURNE, AUSTRALIA. I was privileged to be present, with about a dozen others, at the invitation of Mr. Stanford, in his rooms, Russell street, on Tuesday evening, June the 24th, to witness some of the most extraordinary phenomena I, have ever seen during the 31 years of my experience as a Spiritualist. The medium was Mr. Bailey, who was previously examined by Mr. Stanford, in order to be asclude the possibility of fraud or decep- ments were received: tion. The two controls were a high-caste Hindu, from whom I have been in the habit of receiving communications myself, through two other mediums, since the 16th of July, 1808, and tinguished Orientalist. He filled the chair of Syro-Chaldaic literature, in the Theological Seminary of New York, having previously visited the Holy Land, Bible in hand, for the purpose of exploring the localities mentioned in its which led to the publication in 1851 of which led to the publication in 1851 of the filling Researches in Palestine. tinguished Orientalist. He filled the received the gold medal of the Royal Rah, Spirit of Life and Light, Geographical Society of London. His last, "Researches in Palestine," were last, "Researches in Palestine," were published after a second visit to that Osiris, Thy Lord, offers this prayer uncountry in 1854, and are a treasure to Thee."

house of erudition. I mention these circumstances because they will help to explain why he is still deeply interested, plain why he is still deeply interested, as a spirit, in oriental archaeology, and cal Greek, and relates to the conquests one familiar enough in India, where for centuries it has been produced by T. 7. 22. Fakir mediums. I was requested to plant a mango seed about two Inches Date—Alexander, the Great. length. I was requested to look at the ument before the Temple of Ammon length. I was requested to look at the seed itself, and on doing so found the notice husk had opened and was beginning to decompose, and that four or five little rooticts had been sent out from the hottom of the seed as well as the hottom of the seed as well as the household, the offender had stolen grain at a time when children were crying

had issued three perfectly-formed leaves. and gradually coming down to the table, the priests, Ammon Righ. seized a pencil and wrote upon two No. 4. Manuscript, partfally of the rapid germination and growth of the mango seed, showing that it had been accomplished in strict accordance

with natural laws). Then followed a series of phenomena, directed by the Hindu control. A heavy bject fell upon the table with and on the light being turned up it fanaticism proved to be an African fetish. The body was composed of a human femur, Shroud of a small piece of mother of pearl, triangular in shape, being inlaid to represent the nose, while the head was covered of the lower extremity served as feet

to the grotesque idol. This was followed by a divining rod, tipped with ebony, which the sorcerers are accustomed to throw in order to as certain whether the answers of their deities to their invocations will be propitious or otherwise; this being determined by its position where it fell. Such the sitters by the Hindu control.

Another instrument of a somewhat

was likewise thrown upon the table. Fourthly a species of plastron, or possibly apron, composed of the skin of a large tiger's head, and worn as an ornament, arrived in the same mysterious polished apparently by much handling. stantiancounty conveyed from the centre of a continent thousands of miles distant to a room in Melbourne; and distant to a room in Melbourne; and miraculous powers are not could be just as instantaneously decomposed in order to accomplish the apparently miraculous exploit of passing met. ter through matter. One of the objects brought a few evenings previously was

a leopard skin, measuring about six feet

from the neck to the tip of the tail.

Here are tangible proofs of spirit ngency. They are solid, incontrovertible facts not to be got rid of by argu-ment or ridicule. You can weigh them, measure them, handle them, scrutinize them with the utmost minuteness. All the semi-scientific jargon about telenathy, unconscious cerebration, hailulooker who would perceive the slightest substance is heard to fall from the cell-ing apparently, and this proves to be an object which no money could purchase at the moment in Melbourne. It may be the swathings of a mummy from other matters is here "blasphemy" and Thebes, with the sand of Egypt clinging to its fibres; it may be a head dress worn by the hill tribes of India; it may

HARBINGER OF LIGHT, MEL. | ments of an African chief on the banks ments of an African chief on the banks of the Congo. There they are! Who brought them? Not he medium; not any human being assembled in the circle. Then "Unde derjanding." That is the question. Deny spiritual intervention and you land yourself, in a fog thicker than that which darkens the intellects of some of the most densely stupid of the opponents of spiritualism. Subjoined is a list of the ancient manuscripts brought into the direle by spirit

uscripts brought into the circle by spirit agency, and now in the possession of Mr. Stanford. The interpretations of the hieroglyphics and hieratic writings, it should be udded, are funished at the time by Dr. Robinson, the "control" of suned that he had brought no objects the medium. The latter has no knowl- edge whatever of Egyptology. The figwith him into the room, and the condi-edge whatever of Egyptology. The fig-tions otherwise were such as to pre-ures denote the date on which the docu-

12, 5: '02. Greek Perfod, 84 B. C. Is a record of discussions by phil osophers in Temple of Alexandria, writ ten by Athenos, a philosopher unknown Dr. E. Robinson, who passed away in to history. Contains allusions to Alex-1864, and was during his lifetime a dis-ander as a military hero, and to Diogenes. Likewise has reference to the

his "Biblical Researches in Palestine, Great. Subject-Hymn of Praise to the Sinal and Arabia Petrea," for which he Winged Sun, Rab, the Sun God, "Oh, Thou lightest this earth and under world. Thou hast indeereed justice.

This not original, but a copy by why he has brought to Mr. Stanford of Alexander the Great. Copy made in numerous manuscripts from Egypt, the second century A. D., original sup-Asia Minor and Persia, but recently exhumed, which manuscripts are still in Mr. Stanford's possession; and I have had an opportunity of examining them as well as the very ancient coins and relies similarly brought from the East.

The first phanemon Lyminescal was the second century A. D., original sulposed to be lost. Faintness of writing ascribed to inferiority of writing fluid, which was not so good as that used by those who lived B.C., that of ancient towards and Egyptians very superior. This Ms. was not written in Egypt, un-The first phenomenon I witnessed was less copied at Alexandria. It may have

Date—Alexander, the Great.

No. 1. Manuscript—fragment of skin.

spike above. I carefully redeposited the seed in the soil, and after a lapse of another ten or twelve minutes I found the green shoot had gained about an inch and a half in length, and that from it fatherless shall be punished.

No. 3. Manuscript. Hieratic and Hieroglyphic papyrus "The priests of The second phenomenon was the materialization by Dr. Robinson of one of a sacrifice, a great gathering or convolus hands, which appeared as a luminous object nearly a high as the ceiling, Rameses, beloved of Thah? decreed of

sides of a sheet of paper which it then placed in my own hands the following words: "Dr. Robinson, greeting to Brother S—. Light for the last duys," (I may add that on the follow- No. 5. Manuscripts Copy of an inlogue between two Greek Ballosophers 5. Manuscriptof Clopy of an indnys," (1 may add that on the following for flag friday, Dr. Robinson, speaking to scription on obelisk. Date, Augustus me through my own medium, assured Caesar. B. Architect, Obelisk before me that the handwriting was a fac the Palace of Thosmos, before the Sesimile of that which he had employed rapeum and termed the Great Obelisk.

FREETHINKER.

SACRED SHROUDS AND HOLY NONSENSE.

The latest Catholic mystification, the Sacred Shroud of Jesus, bearing a "photoalmost as dark as mahogany, and graphic impression of his form, is sug-clothed, so to speak, with a neatly arranged garment of millet straw. On gard, with a certain equanimity, the the largest of the three superior tuber- ordinary manifestations of ignorance or osities was rudely carved a human face, imbecility provoked by the monkish exploitation of sacred relics. It is a com-monplace matter of fact that, if one class of people ardently desires a thing, by a kind of cap or turban, woven to- there is always another class quite gether of coarse human hair, much as willing to supply it. And, while thoubird's nest is. Two of the tuberosities sands of otherwise perfectly rational persons find a supreme delight in believing the impossible, there will be Christs and Schlatters, pilgrimages to Treves and to Lourdes, anatomical march. specimens of deceased holiness that are Ilways absurd and often obscene, plous bric-a-brac, and histoires a dormir debout. We are accustomed, in these matters, to dishonest acquiescence on the at least was the explanation offered to part of people who certainly know better. But it is more than surprising to find prominent members of the Acadesimilar character, but tipped with ivory, mie des Sciences giving their support to little hall; and while the members were wretched imposition like that of

St. Gregory thought it unbecoming and sacrilegious to make an exhibition of reliquaries: but for the past thou manner, and was found to have dependent from it four of the radial bones of the human arm, brown in color, and of revenue. Why, indeed, should Pope Pecci be "choused out of his share?" All these objects had been specially The Mussulman has his Mecca; why brought for presentation to Dr. Peebles, not the Christian his Lourdes? Is not in order that he might take them to the Cathedral at Turin as good as the America with him for the purpose of Temple of Siva? Is not the anatomy of proving how such articles could be in- Christ as venerable as that of Theseus stantaneously conveyed from the cen- One man or ghost or relic is as good a

be seen at other places than Turin. The desirability of such multiplication is obvious—it saves the fill rills so much trouble. The Neapolitin would be very foolish to journey as far as Turin while he has guita as gamuing will resent he has quite as genuine aill potent a talisman at his door; just asia native of England has no need to go abroad to find a Savior whiles ready made Re-

deemers are so cheap at hillie. It is difficult to treat such a subject with any approach to-seriousness; but there is a moral in it, after all. cination, the sub-liminal consciousness, follies of the crowd will always be excleo-logical automatism, cryptomuesia, ploited by the cunning few, whether the disaggregation of personality, etc., they be evinced in gross superstitions or in lesser ones; whether in prostrapseudo-scientists, is powerless when opposed to the evidence of the senses in phenomena of this kind. Here is a method to the evidence of the senses in the sense in the senses in the sense in the senses in the sense in dium in deep trance, seated in a chair may be worse even than a disaster like at a large table, surrounded by a dozen that of Martinique. And now, in the or so of intelligent and watchful obtrail of that stupendous folly come busy servers. On each side is a vigilant on preparations for the proving of a preparations for the crowning of t king. The multitude may acclaim, but movement on his part; but he does not a few will think. It will be recognized stir hand or foot. Presently a heavy by some that the cult of monarchy is by some that the cult of monarchy is strictly analogous with the worship of the gods—that both are allke productive of a spirit of hypocrisy in social life. The criticism that is so necessary in all

> "trenson." Kommst du in des Konigs Haus, Geh blind binein und stumm hernus!

be a living bird and its nest from the tripce; it may be a manuscript from the tripce; it may be a manuscript from blind and dumb, where the demerits of their idols are concerned. The peculive fish and moist seaweed from the south Pacific, or the personal ornases the truth, but that he has sufficient

A SCENE OF BEAUTY.

As soon as my eyes saw, not the glory of the Lord, but of God as shown to me on the banks of the Sultan River, my heart went out to my dear Progressive Thinker friends, and espec ially to those of Chicago and similarly crowded cities, and I longed for some power to drop just a small portion of its beauty into their midst. But how feeble is the hand of man by either word or canvas painting to picture what is one of Nature's master strokes. I am sitting on a rock fashioned by

the wash of waters of many ages into

a luxurious arm chair and upholstered with a cushion of more exquisite texture than ever woven by the hand of man. At-my feet the cool, deen, clear pool lies silent and still, while just be yond the sound of many waters is borne to my ear where they rush in tempestuous joy from rock to rock, tossing with gleeful abandon their white crested tops into the air and singing their song—such a song as was ne'er heard from cloistered walls. The tall rocks towering on every side take up the musical cadence and echo it back in such soft silvery notes as are only heard in just such scenes. I wish I were a musician, an artist, a writer with a pen dipped in the magic power of divine inspiration; all, all are needed to tell of the music, the beauty of the Sultan waters. As I look upward my eye rests upon solid rock towering high into the air, all their coldness and barrenness covered by moss clinging closely to their hoary sides; and the graceful maiden hair ferns droop their heads in dainty dignity from their mossy beds. Pine and fir forever send forth their aroma and fragrance, breathing a message of "There is no death." The high bluffs are crowned by tall, straight kings of the forest, where once in awhile through their dense cool foliage a stray sunbeam shows his smiling face, whispering of fields and roads which stretch beyond, of villages, and teeming cities in embryo, with their whir and rush of dusty, hurrying life; but here the waters sing, the trees whisper, the ferns rustle, and even the mosses, I am sure, speak as they closely entwine their tendrils lovingly around the old hoary rocks. I wish, dear Editor, I this fern could just drop one spray of this fern down through your dusty window-no slight upon your housekeeping, though, but it must be dusty in Chicago, you know—and if you could gaze upon its fairy beauty all dripping with spray you would teel anew as I do, that heaven and its beauties are not all in another land.

But to let you know that I am still

upon the planet earth and not off on one of my journeys into space I will state that I am the guest of the superintendent of the DeSoto Mines, Snowledge of the superintendent of the DeSoto Mines, Snowledge of the superintendent of the DeSoto Mines, Snowledge of the State of the homish county, Washington, and I did not forget in the midst of all this beauty to enjoy the more practical, but very novel and interesting experience of panning gold, although the operation of the mines is not carried on in that primitive mode; machinery of the most approved style being put in upon quite an extensive plan. Panning is used solely as a means of prospecting, but the results of my labors were not enough to give me the miners' fever, and I resigned all my right and title in the labority and DeSoto gold fields, the Habecker and DeSoto gold fields, save what I could carry away in a tiny vial, and returned to my first love, the Sultan waters. Mr. Carter informs me that the electro-chemical process is going to be used for separating the gold, and next month they expect to have their clean up, and great sand banks washed by immense hydraulics are expected to turn to a golden gleam. Roads are being opened up by this company through dense forests, and as in the midst of a labyrinth of majestic trees, clinging vines, velvety moss and great exquisite beauty, you hear a sharp, shrill cry and are told it is the "donkey," you picture a sturdy little animal, all ears and mouth, plodding his way up a steep and narrow path, his little back loaded with miners' supplies, suddenly your eyes are greeted by a horrid, big black thing, something like a scow that plows the waters, and its great ugly mouth sends forth a shrill cry as with a roar and rush a stump is thrown high into the air, and what was trackless forest is now a soft loamy driveway. And thus man with ruthless hand destroys Nature's great artistic productions; but this is civiliza tion, and we point with pride to its

I find Spiritualism in embryo here, al though in response to Mr. Carter's earn est invitation, being an enthusiastic follower of our cult and feeling that he could not have me up here without attempting to sow some seed, we drove six miles into the town of Sultan and held a very pleasant meeting in their not many, mine host informs me that the attendance was larger than the one evening when he attended their

church, so that was encouraging. I feel reluctant to close without tell dent of this company, and his grand hu manitarian work, but I fear my letter has grown too long already, and per haps I may devote a separate communi-cation to that subject some day, for I want you to hear the true story of "Dora, the little heathen Japanese har lot—a savior," quoting from Dr. DeSoto, and he a Christian, as the world would say—God give us a few more such Christians.

I have-received so many letters from friends from all parts of the United States, and even Scotland, since the publication of my spirit journeys, that I feel that I am personally writing to each one, and want them to know all that I know that is sweet in life here or hereafter; but I must close. ESTHER GIDEON THOMAS.

honesty and courage to proclaim it. His eyes penetrate to the bottom of the well through the surface-slime of convention and the black mud of human stunidity. Holding the keys of all the temples, he knows the stuff that gods are made of; and he realizes that social injustice finds its basis and its justification in a universal lie. Upon the power of the priest rest the despotism of monarchy and the curse of militarism; and from these proceed the elements of social discord-the ignorance and misery and crime that afflict humanity.

But ignorance and misery and crime look there for enlightenment and happiness and virtue—there (the pity of it!) in the very fountains of their mis-

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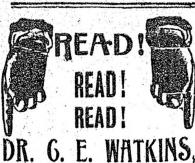
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CALIFORNIA.

Concluding Notes on Sycamore Grove Camp.

The camp closed Sept. 17, the interest having been sustained until the last. On the last Sunday (Sept. 14), both auditorium and street car service were inadequate to accommodate those who desired to hear Moses Hull. It was said that a great many were left or the street corners in the city, unable to secure standing room on the electric cars which pass Sycamore Grove, although they ran every few minutes; and the auditorium did not accommodate more than half of the people who succeeded in reaching the grounds.

Mr. Hull was secured to give three lectures in Los Angeles, after the close of the camp; one at Simpson's Auditorium (the largest in the city), on Thursday evening, Sept. 18, at which a special invitation was extended to the clergymen of the city to be present; and two on Sunday, Sept. 21, at Elks' Hall, after which he will take the train Hall, after which he will take the train sands are left out in the cold without the special invitation was extended to the bless them!—I think they are good men and women, but some way they do a good deal of riding, and many thouseleft the special invitation was extended to the bless them!—I think they are good men and two on Sunday, Sept. 21, at Elks' good deal of riding, and many thouseleft the special invitation was extended to the bless them!—I think they are good men and two on Sunday, Sept. 21, at Elks' good deal of riding, and many thouseleft the special invitation was extended to the bless them!—I think they are good men people's societies.

Resolved, That this State Association in granting shall exercise great caution in granting in the cold without ordination, and in no case give such 8 p. m. Messages by H. F. Coates and

there will be several pupils from Southern California in attendance during the opening year. On Friday evening, Sept. 19, Mr. Hull is to be tendered a reception at the residence of Mrs. Maude L. Von Freitag; and rumor has from reading or hearing of their work, it that Mrs. Freitag herself is to be there is no assurance of finding them

While speaking of Mr. Hull I must not forget to mention the fact that Mrs. Captain Green, formerly Mrs. Suydam, of Chicago, gave one of her fire tests after one of Mr. Hull's lectures, and was announced to give another after the special lecture at Simpson's Auditorium, on Thursday, Sept. 18. Moses Hull and Mrs. Green's fire test, taken together, would certainly be a pretty strong dose for the Los Angeles

I promised in my last communication that I would mention some of the less noted workers in my next letter. Prof. W. C. Bowman, of Los Angeles, should W. C. Bowman, of Los Angeles, should by no means be considered in that category, but his name was inadvertent. Will some one explain? To my mind it category, but his name was inadvertently omitted in my former communications, hastily written as they were. Prof. Bowman had the misfortune to that would stand this kind of a racket get his arm broken in a fall from a street car, a short time before camp ally know one of the mediums. They opened, but made his appearance with the arm in a sling, and gave several of the earnest, fervid addresses for which he is noted.

Mrs. L. A. Mabee, formerly state or ganizer for Kansas, was with us until a telegram summoned her to the East. She is a sincere, earnest worker, and has had a very interesting and instructive experience. Mrs. Mary E. Weeks-Wright, the

grand, motherly soul, and pioneer worker, who, as Mrs. Lillie, herself declared, was one of the first to encourage her when, as Rose Shepard, she was tremblingly coming forward as a platform worker, and who has given the first test or message to many an inquiring soul, was camped on the grounds during the entire session, and her genial face beamed with kindness

Mrs. Mary P. Morrill, of San Diego, another genial, kindly soul, lecturer and medium, was with us until nearly the

G. D. Parsons, an old Spiritualist, but a young speaker, a close reasoner and thinker as well as a channel for inspiration from high sources, occupied the rostrum several times, to the edification of his hearers.

Mrs. Mae E. R. Hunt is a young but very promising worker, lecturer and platform medium, and a general favor-

Mrs. Mary C. Vlasek, speaker and test medium, also gives promise of good work in the future.

Mrs. Julia Knox, the newly-elected vice-president of the Association, gave several inspirational discourses, and is

a humanitarian and earnest soul.

J. L. Dryden, one of the sunshinemakers of the camp, in spite of age,
misfortune and the withered arm he
carries as the result of service in the
Civil War, was with us during the
whole session, ever ready to do his
part, whether on the rostrum or otherwise.

Dr. K. D. Wise, of Los Angeles, gave
one Sunday lecture and took part is

one Sunday lecture, and took part in neveral conferences.

Mrs. Mary Burton Powers, of Pasadena, gave one inspirational discourse. Mrs. E. W. Marchant, of San Beraardino, gave three lectures, and pre-

sided at most of the morning confernces. Mr. Sanford favored us with several

original poems.
Mrs. Smith, of Oakland, accompanied Mrs. R. Cowell to the camp, and was one of the working mediums on the grounds.

grounds.

Mrs. Edith Nickless-Cobb, on account of pressure of work in the city, canceled her engagements at camp. Edward Wyllie, spirit photographer, did not arrive in camp from San Francisco until the second week, but was

thereafter kept busy until the close. Mr. and Mrs. O. R. Arnold did not camp upon the grounds, but quite a number went to their very pleasant rooms in the city to attend their popuar seances. They say they have more thurch people than any other class as their patrons.

Mrs. Mott-Knight-Conley visited the camp and gave a slate-writing seance.

Mrs. Alice Foster, a beautiful unfolding inspirational speaker and singer; Mrs. D. A. Kimball, a timid but really good psychic; Mrs. Horder, of whom mention was made in my notes of be it Harmony Grove Camp, near Escondido; Mrs. A. A. Jenkinson; Mrs. Haslip, and perhaps others whom I cannot now recall, all helped to make the meetings

n success.

Nor must we forget the other faithful workers, in the kitchen, dining room, and on the grounds, whose help was just as necessary as any, so dependent are we upon co-operative efforts, from the least to the greatest.

One face was missed, especially by the old workers, that of J. D. Griffith, the former secretary. A tedious, and, it was feared, hopeless illness prevented his attendance, and near the opening of the camp he ventured to start back to his old home in Utica. N. Y. to die, as it was thought. Many kindly thoughts were sent after him, and when word reached camp that he was standing the trip well, hope began to dawn that possibly he may be spared to meet with us at some future time.

The newly elected officers are: Mrs The newly elected officers are: Mrs. Essle Ashby, president; Mrs. Julia Knox, vice-president; Mrs. Helen C. Gardiner, treasurer; Mr. Vose, corresponding secretary; and Mr. Black, fluancial secretary. A fund is being raised to build a Spiritualist temple in Los Angeles, and the question is also being discussed of the Southern Cali. being discussed of the Southern California Association trying to own their own camp grounds.

ELLA WILSON MARCHANT. Sycamore Grove, Cal.

Criticisms from Georgia.

What is the matter with the mediums? It looks to many of us as if they are trying to convert the railroads and they can't do it, for corporations

have no souls.

It seems to me a large portion of their time is spent in riding on the railroads and the most of the money they receive, is paid out to the same. No good business houses send their drummers out over the States as our nediums go, and it would soon ruin hem if they did so.

The mediums claim they are trying to do good for the Cause of Spiritualsm; if this is a fact, I ask, is it neces, sary to ride so far and pay out so much to do it?

If they can not do any good at home where they are acquainted and their character known, why do they not take syphilis and often death. in, or stop at, each town on the line they are going, which would only cost a few cents fare, and the news of their science and the investigation of spirit good work would go before them. Even phenomena, but to also establish and the missionaries of the N. S. A .- God assist children's lyceums and young

If the people knew how to develop est in the Institute, and, as a result, be necessary to call in missionaries, for they could get along. I find that the mediums are running around to that extent that if any one becomes interested enough to go 50 or 100 miles to see some one who, they think, is honest, there is no assurance of finding them one of the aforesaid Southern Cali- at home. They are very likely to be one or two thousand miles away, no matter what state they live in.

Why must the missionaries be at talent without them? Will J. Erwood at LaCrosse, my home sation in the minds of the public, and in boyhood. If he goes out of La some of the Spiritualists have begun

can say or do anything.
Mrs. Loe F. Prior, of Atlanta, is the only name I see mentioned in The well as an objective mind or spirit, and Progressive Thinker or Light of Truth that the subjective mind often does from Georgia, and she is every where things that the objective or conscious all summer except in Georgia, and has is no wonder we need a home for wornout meaning. I know of no business or expense. Of course I do not personmay all be rich and out on pleasure is that produces it, says it is the work bent, but if not, and they would not go so far between stops, more that are hungry might learn the truth. Dalton, Ga. W. H. TULL.

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[Obligaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

has gone forth to read the chemistry of the spirits do? Now you and every one the skies. Abbert Rogers, only son of knows that no mortal can do these Elisha Rogers, has been released from things or explain how they are done by his tenement of clay. The body was buried in his native town of Piermont. N. H. Mr. Rogers was both a scholar and a gentleman. He leaves a wife and wo sons.
Erant, Mich. ARZELIA C. CLAY.

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MINNESOTA.

State Association of Spiritualists.

Enclosed please find copy of resolution adopted at our late convention. The past year has been one of the most successful in our history. Our missionaries have done a grand work. We closed the year free from debt. Last year's officers were re-elected with the exception of one or two trustees:
President, J. S. Maxweil; vice-president, C. D. Pruden; secretary, Mary K. Calmus; treasurer, D. E. Griffith; trustees, J. P. Whitwell, E. Skoag, P. J. Sampson, J. R. Foster and Mrs. Agnes

Report of Committee on Resolutions. Whereas, Modern Spiritualism affirms a continuity of life, provable by positive evidence that it is in accord with all past revelations and now manifest in phenomena of the spirit per se, and in harmony with natural law, therefore,

Resolved, That Spiritualism is the philosophy, science and religion of life. revealed by the spirits of previous incarnate hunians,
Resolved, That spirit communication

is a saving power from the despair, gloom and sorrow caused by so-called death, in that it proves our loved live, and death is but a change.

Resolved, That spirit communication is sought by the Spiritualists for the mental, moral and spiritual uplifting of humanity, and we deplore the base

use of mediumship for gross and worldly desires . Resolved, That we urge the exercise of mediumship in the home, the sennce room and the public hall, as a sacred soul-service, for the spiritualization of associate members and communicants.

Resolved, That while spirits of all classes can communicate, we can hold intercourse with the pure and cultured spirits, and hence the law of "like attracts like" should be understood by all. Resolved. That we approve of tempearance in all things, and abhor sensualities. We believe that by education in the laws of life and by a proper birth. right all people will be finally developed into such harmony with nature that no plan of regeneration will be necessary We heartly endorse every reform movement for the physical and mental

purity of humanity. Resolved, That we shall herald and uphold magnetic, mental and spiritual healing as being worthy of legal protection, and will oppose all medical legislation restricting these divine gifts to humanity from a just and free exercise. Resolved, That we hope for an adjust-ment of capital and labor that will de-stroy friction and injustice to either party thereto.

Resolved, That Industrialism should so supersede militarism that wars shall never more occur. We shall urge the

disarmament of nations and thus create the age of peace.
Resolved, That we are opposed to capital punishment, knowing that the liberated spirits of the criminal class are unjust to society, being at liberty to obsess weak individuals. Resolved, That compulsory vaccination is not only unwise and unconsti-

tutional, but dangerous to health, causing eczema, erysipelas, cancer, tumors, Resolved, That we urge not only local societies for inquiry into psychic

for Whitewater, Wisconsin, to be at the anyone to instruct them, even how to opening of the Morris Pratt Institute form a circle. such person being recommended by a Mr. Hull aroused considerable inter- their own mediums, it would not then local auxiliary, and in no case to a nonresident of the state.

Resolved, That this State Association of Minnesota does hereby invite the National Association of Spiritualists to meet in convention in Minneapolis in October, 1903, and we hereby pledge a satisfactory hall or church, and other help free of charge to said N. S. A. MARY K. CALMUS.

HUDSON'S THEORY ARRAIGNED.

To the Editor: Mr. Hudson's theory every camp where there is plenty of of the occult power that is producing talent without them? I am pleased to read of the work of wanterstations, is creating quite a sensitiff of the public, and Crosse I hope he will not think it neces- to think that perhaps he has solved the sary to go clear to Milwaukee before he great question of how these manifestations are produced because he has discovered that we have a subjective as mind knows nothing about, therefore these manifestations are produced by the subjective mind. That seems to me to be very poor logic, but it is his explanation.

The fact is, no one, either by his subjective or objective mind, can tell how these things are done, but we do know the fact and we know that whatever it of spirits. Now if it is the subjective mind why does it insist that it is spirit? Why try to deceive us by misrepresentating itself? Now, Mr. Hudson, will you please explain how our subjective minds produce all of the different phases of mediumship? How does it rap, ring bells, tie and untie knots, open and shut doors, unlock handcuffs, play upon musical instru-ments, talk audibly, write independent ly, lift weights without contact, mater ialize and dematerialize, take spirit pic-One of New Hampshire's first citizens | tures, and a hundred other things which any known law of science, but our spirit friends have learned how, since they have passed over, which shows they have not been idle on the other side. I have no doubt but we have not only the subjective and objective; but we have many more faculties that are being unfolded. We have the voluntary and involuntary action of the muscles and nerves and many other functions of the body. We have learned of late years that instead of having but five senses, as we used to be taught, we have more than 50. Who has been our instructor in these things? Is it our subconscious

> investigate, and in that way do Spirit-ualism a great good, because it will bring out the facts. Columbus, O. DR. A. P. CONANT.

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> Dept. AA; Battle Creek, Mich. SPIRITUALIST MEETINGS.

It is important twhen a meeting is suspended, that notice be given us, so that inquirers may not be mislead. want new notices of all meetings being held here in public halls at the present time.

First Spirkuar Science Church, 77 Thirty-first street, (America Hall, Medlums' conference at 3 p. m. Lecture. followed by tests and messages, at premia-J. Q. Adams. Presidenta

Church of the Spirit Communion, Kenwood Hall, 4308 Cottage Grove aveothers. Plenty of good music. The Progressive Society holds serv ices at 183 E. North avenue, corner

Burling street, every Sunday at 3 and 8 p. m. Lectures delivered in English and German by Mrs. Hilbert, assisted by Mrs. Schwann and other good speakers. Tests and good music at all serv The Spiritual Research meets every

Wednesday afternoon at 2 o'clock, in Van Buren Opera House, corner of Madison street and California avenue Good music and singing. All are invited to attend.

First Spiritualist Temple, Lakeside Hall, Indiana avenue and Thirty-first street. Conference at 3 p. m. Dr. J. M. Temple will lecture, and Mrs. Lucille de Loux will give messages.

The Progressive Spiritual Mission will hold services at Van Buren Hall, corner of California Ave. and Madison street (Hall A) every Sunday afternoon and evening at 2;30 and 7:45 p.m. Good medlums and speakers. Nora E. Hill, pas-tor. Residence 750 West Lake Street. Band of Harmony, auxiliary to the Church of the Soul, meets at room 608 Handel Hall Building, 40 Randolph St., very first and third Thursdays of the

nonth, beginning afternoons at 3:30. The ladles bring refreshments. Supper served at 6:15. Evening session begins at a quarter to eight o'clock. Questions invited from the audience, and answered by the Guides of Mrs. Cora L. V. Richmond. Name poems given to strangers.

Progressive Spiritual Mission holds services at Van. Buren Hall corner of California and Madison Sts. . Services at 3 and 8 p.m. sharp. Spirit messages and lecture from good mediums. All are welcome Nora E. Hill, pastor. The First Spiritual League Church will open services at Haymarket Building, 161 W. Madison street, on 4th floor. comméncing on Sunday, Sent. 28th p.m., and continuing thereafter. Mrs. M. A. Jeffery Burland will lecture and give tests, assisted by other good mediums. Take elevator to the 4th floor.

The Englewood Spiritual Union meets at Hopkins' Hall, \$28 W. 63d st. Conference meeting at 2:30. Lecture followed by messages at 7:30. Every Thursday at 2:30 the Ladies' Auxiliary holds services at which good mediums serve with tests and lectures. Harry J. Moore, lecturor; Alice Gehring,

The Progressives Spiritual Church Steinway Half, 17 van Buren St., between Wabash and Michigan Aves., 7th floor. G. V. Cordingly, pastor. Services at 3 and 7:30 p.m. [Take elevator.

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