









## PHILON'S LETTER.

Notes and News From the Pacific Coast.

Our cool weather continues without any regard to the price of coal. How little the wisest of us know of the laws that govern the weather. From the time of the flood, until now, we gaze into the sky, watch the moving clouds or the weatherwanes on the tallest steeples; if the sky is red at night we say, "It will be pleasant to-morrow." If the sun rises in blood-red mist, we, parrot-like repeat, "It will storm to-day."

We seldom go further out on the prophetic trip, than to-morrow. If we are asked when the weather will be next week, month or year, we simply shake our head negatively and answer by question, "How can I tell?" But why can we not tell? Why don't we? Nothing concerns us more closely than these changes. There must be unalterable laws for even the changeable and variable weather. When will we learn that no action of the great laws of Nature can be unimportant to us? No-where are we more strongly reminded of the fact that "Knowledge is Power." As I am writing, we are having a shower that seems very Chicago like. Thunder, lightning, and hail look mighty with all the fierce abandon of a cloud-burst. The gutters and streets in a few seconds have become rivers and lakes, as the surcharged sewers refuse to carry off the immense body of water so quickly precipitated. But this is a section of the rainy season, and the water does not come amiss. Some of it will be stored for the dry time, a larger share will find its way back to the Pacific ocean.

We have been waking up disconsolately for several mornings, troubled lest our street car-men should have started on a strike during the still hours. There is some trouble about the counting of the money turned over by the conductors to the company. Perhaps, it will not take a strike to reconcile the difference of opinion. Of course, we all know that every man or woman cannot count money accurately without considerable practice; the various coins will bother. We earnestly hope the strike will not occur.

It is becoming more and more common for business firms if they cannot get trusted to, to make a bank or stock squeeze into a trust or at least the next thing to it, to enlarge sale and decrease expenses. A large proportion of the poultry and egg production for this city and state is centered at Petaluma. They have arrived at the point where there is no waiting for the old hen's notions to turn out a brood of prospective broilers. The paternal incubators save the health and temper of Madam Hen. It is said the laying of the eggs bothers the Petaluma poultry fanciers more than the Isthmian Canal question does the politicians of the country. While they have pursued egg-makers to produce an egg every day, as a rule, it is also reported they have had cases of three eggs in two days and now are in high hopes of two eggs per day. But eggs of poultry branded Petaluma are known to be A. L. L. and are sold everywhere throughout the state.

One more great railroad system has quietly made its arrangements to reach the Pacific Coast at this point. The Rock Island route will become a greater favorite than ever when the fact is known that it handles its own passengers and freight to the Pacific tide-water. The Southern Pacific has failed to hold the closed doors barred, which have won it so much opprobrium in past years. Not only is the Rock Island boldly going on with its work, but some other railroad, identity as yet unknown, has secured this end of their route. The days of hundred dollar tickets, the rest of antiquities, and will never be unpacked. There is and will be terminal business for all the great systems of the country.

We do not know how our good, common-sense, law-abiding citizens like the move on the political checker-board regarding the admission of Arizona, New Mexico, et al. as states. But it seems to the man up a tree that the people, senators and otherwise, who are in opposition, had better look back over the various schemes in the past of gerrymandering, state forwarding and untarding; and see how little all the untarding and reprimanding Congress have always borne but Dead Sea fruit, for the schemers and their abettors.

We understand Editor Newman of this city, has been having a nervous tussle with the grippe for over two weeks. Has not been able to be at his desk for many days. His friends, and he has many in this city and state, are praying that he be not "called," for their sakes.

We have a circular from Dr. Peebles announcing some of his plans for the helping of the needy and suffering. It is evident that the Doctor has obtained some knowledge and wisdom, not handed to him at the university where he received his diploma. At an age when most men, mortal born and human equipped are looking for a comfortable chair near a cozy fire, he is laying new plans for the curing of disease and the enjoyment of life by those who are well. He is doing more traveling, writing and speaking than most of us, and M. D. just beginning his first years of practice. We are expecting he will be off for another "trip around the world." We think he would prefer to go to the moon and back if a line was established.

Our legislative solons are in session. Like all good, faithful, American citizens each is anxious to earn his money by having a new law made to remedy some supposed defect in the community from which he comes. Suppose every member of a legislative body should secure the passage of one new law, during each term of office, and would become of our devoted country. The present subject of discussion just now, is the transferring of the state capital from Sacramento to San Jose, which is really a much more desirable location. But it has been talked of before.

W. P. PHILON, M. D.  
San Francisco, Cal.

## BOOK REVIEW.

Man and the Spiritual World. As Disclosed by the Bible. By Rev. Arthur Chambers, Associate of King's College, London. George W. Jacobs & Co., Publishers, Philadelphia, Pa.

The author of this book is a clergyman of the Church of England, and hence might be called a Bible Spiritualist. His views are in general accord with the views of Spiritualists, concerning spirits, their manifestations, and the spiritual world.

He enforces his views with copious pertinent references to Bible accounts, proving the correctness of his views by Bible texts. In this way he makes out a very good and strong appeal to the judgment and reason of church people, into whose hands the book may be placed with excellent effect.

It is written in good tone and taste, well adapted to gain a candid hearing and thus convince investigators of the minds of the spiritual truths of Spiritualism.

## "THE ABYSSAL MONSTER."

Its Application to the Status of Spiritualism.

To the Editor:—The lecture delivered by M. M. Mangasarian before the Independent Society, in Chicago, on the text, "The Abyssal Monster," which appears in The Progressive Thinker, issue of February 7, is, from my point of view, one of the most instructive, thought-inspiring lectures that has been given to the public in many a day.

My object is to call attention of the great multitude of Progressive Thinkers to this remarkably important lecture, to which must tend to open the eyes of those labeled good orthodox Spiritualists; it shows plainly the results of boiled down, systemized church influence; it furnishes a good reason why thousands of Independent Spiritualists cannot go into the church business. When the writer was converted to the truth of continued life and became a recognized Spiritualist, he chose the outside circle as his field of work, in other words he "let go" of the myths, mysteries, superstitions and hypocritical schemes of organized religions, and instead of working for humanity, under the shadow of the heathenish forms and ceremonies, used by priest and clergy to fool and deceive the people, and get a living by playing upon their natural, highest, divinest spiritual emotions.

If I could be reasonably satisfied that one church association was ever formed for other than a selfish purpose, one that had a founder, or founders, inspired to work for humanity, unselfishly, and were free from personal ambition, not working for a position, I would shut up and throw away my opposition to those speculators called churches.

A church is a stopping place, a resting place for the weak living dead; there could be no better or truer definition for a church.

Growth and progress are in no sense the objects of churches, not they are resting places for the ignorant, those who have gone to seed, and the living dead ones.

As strange as it may seem to those who occupy the front ranks in the present National, State, local and spiritual organizations, they are no more or less than exploiters, and The Abyssal Monster is their goal.

I say this because all true history substantiates it, and somebody ought to say it, it is true; no church ever has or ever can avoid the results. Churches are made up of ignorant and selfish humans, they are fallible whether Spiritualists or Christians.

Spiritualism does not need anything churchy, national or state machinery to maintain or perpetuate it, any more than life, love, or electricity do; it is here in the hearts and lives of millions of people, and blesses and inspires every one unfolded to receive it, church or no church, and the unfolding to receive, comes to humanity just as breath and sunshine do; no prayers, clergy or missionaries are needed; one copy of The Progressive Thinker with one "Abyssal Monster" as a text for a lecture, is worth all the missionaries that ever lived.

Spiritualism relates to the growth and unfolding of the life within and does not require the external machinery of the church, it only needs experience. Missionaries are external exploiters. Our spiritual salvation must be worked out, now, as in all the past ages.

How many of our intelligent teachers and lecturers, now in the Spiritual ranks dare to go before any up-to-date audience and say the truth, utter their highest and divinest convictions, probe "The Abyssal Monster?"

Who are they in fear of? Who has padlocked their lips? Yes! Who?

Where do we stand today as Spiritualists? How many "Mangasarians" can be found in our ranks? How many fearless truth seekers and lovers?

More respect would be paid to one bold, fearless, unfettered teacher of plain, broad, all comprehensive Spiritualism, than to a regiment of muzzled, hypocritical, and cowardly soldiers, from the head to the foot of the class.

Has the day arrived when the churchless Spiritualist must accept of muzzled stuff or go hungry?

If we have reached the muzzles, restrictions and limitations in fifty years, where will we stand twenty-five years hence? What does the present tendency signify?

Is it a corner, a trust, or a corner that has been overtaken us? Certainly it is something besides the plain truth of Modern Spiritualism, and it cannot be labeled Christian.

Jesus did not approve of churches, forms, and ceremonies, or muzzles.

Are we not as Spiritualists, as Christians, as a nation tending towards "The Abyssal Monster?"

The spiritual exploiters may be ignorant, but they are exploiters. Just as the spiritualists are the spiritual exploiters, plotting, and should not expect anything but business consideration.

The Christian churches have an excuse if not a reason for rushing their soul-saving schemes, but where is the excuse for the spiritual exploiters? If souls are in danger, there is an excuse for the Christian schemes.

Have we any intelligent, experienced, Spiritualist who can give us a valid reason for the rushing of any public missionary exploiting? What does this missionary work signify if not a show, a national parade once a year? Our souls are all right so far as we know; Spiritualism is here for the purpose of supplementing the present hypocritical farce? Must this world be loaded down by another parasitical institution labeled Modern Spiritualism?

As a Spiritualist I protest. Spiritualism does not need one external sign or symbol, it is not signs or symbols that are wanted in the present crisis, but strong men and women who have learned to live true lives. We need more "Mangasarians," men and women who have the courage to teach the great lessons of history.

DR. M. E. CONGER.

## Spirit Photography.

To the Editor:—I agree with R. Miles Robinson in The Progressive Thinker of June 14, as to the importance of spirit photography as evidence of spirit return. It is full 85 years since the first spirit photographs were taken by W. H. Mumler in New York City. A desperate effort was made at that time to brand the photographer as a "fraud." The case was contested in the courts, the trial lasting several days. The investigation was instigated by Mayor Oakley Hall, and the photographer came off victorious and the city had to pay the costs. I had an interesting statement of a lady photographer in Buffalo, in 1868-9, who told me with tears in her eyes how she had lost her job on account of strange faces appearing on the plates when they were developed. This phase of mediumship is indubitable evidence of the presence of decarnate spirits, whenever they are encouraged to appear and show themselves on the sensitive plate. I have a number of specimens, about which there is not the slightest doubt, among which is a friend of mine, whom I had known 60 years ago. Spirit Photography is here to stay.

C. H. MATTHEWS.

New Philadelphia, Ohio.

## A SPIRIT MESSAGE.

Homes and Schools in the Spirit Land.

When I came into the higher form of spirit life, I, like many others, was not prepared to find things as they really are in the spiritual world. I found that there were mansions, cottages, temples of wisdom, music and art, schools for the young, libraries, churches, cathedrals and nurseries, all these were as real and substantial as those on earth, in reality more so, because they are made from spiritual substance, which will not decay or crumble, with use or age.

You may think, friends, it is strange for us in the spiritual world to have all of these kinds of buildings in spirit life, but it is true nevertheless.

Christ said, "In my Father's house there are many mansions."

Did Christ really mean that in His Father's house there were many mansions?

I think he did not. He called the spiritual world His Father's house, in which there were many mansions.

You of earth are well aware that at all times little children are being ushered into existence, and for that reason it is necessary to have schools in which they can obtain an education, and they so much need in after years. In order to be able to take care of themselves and their families, should they have them.

For those little ones who come early to spirit life, it is as important to have schools, so they can obtain knowledge of spiritual things and make advancement in the higher life, and not for them to remain in ignorance, and for this reason there will always be schools in the spiritual world.

Now in regard to the older ones who enter upon the spirit life. Is there ever a time when a person cannot learn new truths? and for this reason there are temples of wisdom erected for them, that they may progress in wisdom as the years of an endless eternity go on.

Is it not important that there shall be temples of art, which the artist may continually work in, and not be obliged to leave undone those things which had been designed or unfinished in his earth life?

For those who still cling to the ideas, (indolently stamped upon the mind) of a personal God, and honestly believed on earth that the places of Christian worship and advancement were in the churches, there will be churches or temples of worship for them in the spiritual world.

To those of earth who are helped by their honest belief in some form of religion, if it better enables them to meet the trials and disappointments of life and sustain them in the hour of affliction, it is of no consequence which they should not be deprived.

It makes no difference whether it is from the Protestant or Roman Catholic faith.

There are those who come to the spirit land, who would not be content to occupy a mansion, for it would bear no resemblance to their home when on earth, and for this reason there are cottages in the spirit world.

Would it be right for those who while on earth devoted much time to the study of music both instrumental and vocal, to have no more opportunities for making progress in it after they had passed to the land of spirits?

If there is a condition which makes it possible to have harps of gold in heaven, does not that same condition make it possible to have all musical instruments there? and for this reason temples of music are erected.

Are not all of these things of much greater importance than the numerous thrones constantly passing to the promised land, and nothing else?

Upon earth you are accustomed to see buildings of all kinds being erected.

First the idea of the building (which is to be built) is designed in the mind, afterwards the ideas are transferred to paper, and you have the plan ready for the contractor, whose business it is to collect all the necessary material for the construction of the building you desire to have made, and to have it erected in accordance to the plans.

Now there is an analogy between the construction of buildings on earth and in the spirit world.

There is a similarity existing in the homes formerly occupied by loved ones, and those being prepared for them in the spiritual world, the difference being, one made of material substance which will decay, while those within the spiritual world are made without hands and they are eternal in the heavens.

Christ said, "I go to prepare a place for you, and I will come again and receive you unto myself, that where I am there ye may be also."

By this saying of the Master you will readily see that there was work to be done.

That there were homes to be made for all those who enter spirit life, for if the homes were previously made ready, He would have told us so, instead of saying they were to be prepared for us.

Now it is a law of the spiritual world that each one should join with the others in the great work which Christ said he would do for the world, the difference of the spiritual world that they who have helped make homes for their friends or strangers that are to come to spirit life are permitted to receive them into themselves into that land which knows no death.

"They are alive who seemed to die; in every breeze a soul goes by. And whispers 'there is nothing dead; Life stirs the very dust you tread.'"

Received at a home communion by L. M. Cobb, Norwich, Conn.

St. Petersburg.—The orthodox priest, Father Ivan, widely known as "St. John of Kronstadt" on account of the many miraculous cures ascribed to him, indulged in a regular old-fashioned devil expulsion act in his cloister church.

The person claiming to be possessed of the devil is an old noblewoman, rich and orthodox. She said she was unable to say her prayers, to look at the saints' pictures, or to pronounce the same of the Savior. St. John ordered her to come to his church at a certain hour.

St. John wore his great white robe and carried in his hand a golden crucifix. He approached the woman solemnly and cried out in a commanding voice: "Satan, in the name of, etc., I command thee to leave the body of this servant of God." Impressive silence for three or four minutes. Then the lady began to howl in an unearthly manner.

"It's the devil," cried the multitude, "he is driving him out!"

"And this is what the howlings amounted to," says the police report.

"The evil one did not want to leave his abode and again asked John to let him stay. But John was obstinate and insisted that he go, and he finally did go. 'In a cloud of smoke rising from the woman's mouth that filled the church with the smell of sulphur.'"

The foregoing is taken from the Official Gazette, published by authority of the master of police.

## The N. S. A. Miscellaneous.

To the Editor:—Mr. and Mrs. Kates, those well known Spiritualist missionaries, have been giving a series of meetings here. I attended four meetings out of five and was well repaid. It was amusing to me to note the guarded manner of folks in recognizing the claims the subject has on their individual lives. People generally putting it aside as another thing that does not especially concern them. It was gratifying to me to note the gradual increase in the attendance. Mrs. Kates was laboring under the effect of a cold and "the fatigue of a long day's travel; but the audience was in sympathy with her and showed that keen attention which indicates that their minds were not predisposed against any new light that might be thrown on that ever-recurring and vital issue, "If a man die, shall he live again?"

On the third evening I observed that a number of people recognized the identity of those who were endeavoring to communicate with them. When the lady came forward to give her interpretation of the spiritual manifestations of the present time, she burst upon her audience, with a power and cogency of speech that showed how well she could take up the defensive. When she quoted with impassioned gesture and speech the verse from the New Testament, "Saul! Saul! why persecutest thou me?" it must have been a dull intellect that failed to recognize the transference of the spiritual forces that were at work then as now. It was one of the most brilliant and comprehensive descriptions of the spiritual philosophy that I ever listened to; and in summing up the motive and moral power for the development of the greatest good to humanity, she was equally happy and forceful.

On the last evening Mr. Kates gave an excellent discourse on the laws which are placed as guides for our safety in our journeyings through the material plane, and noted by quotations from Scripture such acts as were known to have no law against them. In like manner he recounted the list of those acts, such as envy, hatred and malice, lying and stealing, which cannot be committed without entailing on the transgressor the severest penalty, and the laws are laws of nature, or God's laws, which no mediator can set aside. It was a very impressive discourse. It seems a great pity that they could not have remained here another week.

Massillon, Ohio. W. T. M.

Dr. Peebles' Latest Book.

Dr. Jas. M. Peebles has just published a book called "What is Spiritualism, Who Are These Spiritualists, and What Has Spiritualism Done for the World?" I find it a valuable work—an excellent book for students and a profitable work; just the thing to give to skeptics and inquirers to read. It is also a good book of reference for Spiritualists generally, and should be in every Spiritualist's library.

I regret much that, owing to my impaired health, I have been able to do very little literary work during the last few years. I still take the same interest as of yore in true Spiritualism and all genuine, rational reforms, and hope to be able, at no very distant day, to resume my general literary work. Being some better in health of late, I now devote my spare time mostly to the completion of a book that I was at work upon when I was compelled to stop all mental labor except that which necessarily had to do in connection with my office work in the War Department. This book I regard as my Magnum Opus, and when it is finished I expect to take up again my miscellaneous literary work.

WM. EMMETT COLEMAN.  
San Francisco, Cal.

A CRY FOR HELP.

Suggestions for Future Work in the Missionary Field.

I note that the work of Spiritualists is usually confined to the larger cities, so much so that the people in the rural districts are made to suffer in the ignorant of the teachings of the true philosophy. From my knowledge of existing conditions in city and village life, I am prepared to dispute the correctness of this plan of work in the missionary field. In the larger cities there are so many attractions of different kinds for people to patronize, that the gatherings are usually not as large as the interest demands. The various lectures on other subjects tend to make the people's minds all mixed up such an extent that they are hardly able to decide a matter of much importance with that care and thought that it should have. Besides this, the cities are the resort for every class of fake that is in the business. They can practice their frauds with more show of covering them from view, better than they can in a small village. For this reason, the rural districts are the best places to work in. I believe that if the missionary work was extended to the small towns, and teach people who have never heard of Spiritualism, there would be a great revolution in religious thought.

Revolutions in every department of life must start from the bottom, and therefore I deem it folly to preach to the dignitaries of different faith in the cities first. Go to the people who are suffering in the material plane, and who will give up the material plane.

No religious sect, so far as I know, was ever started by the rich and learned (except that of Henry VIII), and no political organization ever evolved from the top downward.

When the Populist party grew to a million among the farmers and wage-earners, it was no trouble then to get lots of politicians to join it, but such people never inaugurate a great movement. They join it after the heat and burden of the day has been borne by the every-day folk, and are more ready to corrupt the organization that they found pure when they entered its folds. The same rule applies to religious orders that does to politics. No church organization will ever purify its life beginning at the top.

Now, it seems to me as if the Spiritualists are beginning at the top, and working on a class of people who have fixed views from a matter of policy, as I have found it, and they are hard to make a move until they see a great "strong pressing it. I firmly believe that the work of the Spiritualists should be to corrupt the organization that they found pure when they entered its folds. The same rule applies to religious orders that does to politics. No church organization will ever purify its life beginning at the top.

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## THE NEW AGE.

The Coming New Heaven and New Earth.

In a lecture by Dr. G. W. Carey, on the "Descending Aquarius Age, or Spiritual Age," at the Spiritualist Temple, Columbus, Ohio, a statement of the possibility of manufacturing our food direct from the aerial substance, he said: "Then the problem of subsistence will be solved. No more 'corners' on Nature's bounties. No more trusts and syndicates to profit by man's necessities. No more will the people be ruled by the dollar instead of reason. No more millionaires and no more tramps. Then a man living one hundred years shall be reckoned a baby."

"The glorious time comes on apace. It may come in the shock of battle and the tempest of revolution. There may be a crashing of helmets on the forehead of the wrong' when the 'battleships of Babylon fall.' It may come in epidemic scourge or the rocking of the earthquake. It may come in an

"Utterance that shall sweep Like a red-hot tipped simoon, And wither the damning things that keep

"This beautiful world in gloom."

"Or a great light from the inner temple, the understanding, may shine above the children of men, and they may be thus changed in the twinkling of an eye.

"Oh, wonderful prophesy; under new scientific light we read your words with enlarged meaning. We now see that what has been called sin, or weakness, is only ignorance, and should have been translated, and that neither God's love, justice or mercy need longer be impugned. 'I will burn up ignorance with unquenchable truth.' Witness the conversion of Saul of Tarsus; he was not destroyed, but the ignorance, lack of truth, was supplied with truth, and then, lo! the Apostle Paul.

"The purpling mountain tops already begin to reflect the celestial light from the heavens above, which is descending to take the place of the air we now breathe. Day by day it draws nearer, as the earth absorbs the coarser substance in which we live and struggle. Day by day we breathe more and more from that new heaven of truth and love, and day by day the heaven within is being made manifest or recognized.

"See the march of human science, Feel the pulse of daily strife, For this glorious 'second coming' Stirs the depths of human life."

"The people are speaking with new tongues, and singing the new song, according to the new song. And I will put a new song in his mouth. The poets, writers and teachers of the day have been touched with the holy flame of the descending new heaven as were the apostles when cloven tongues of fire from this same source came down and rested upon them.

"The common people, like those who 'heard Christ gladly,' are everywhere of an accord talking of a better way to live, of co-operation and brotherhood, instead of competition and literal war to the death between man and man. The altruistic spirit is permeating the heart and brain of men and women as it never has before. The pages of leading magazines glow with truths from the spiritual realms above, and all Nature seems to be in travail to give birth to the divine order.

"When the new descends until it touches 'earth,' may we not expect all those who have passed into the light to return and be with us again. Will not this earth then be a fit abode for angels? 'The righteous shall inherit the earth.'

"Parents and children, husbands and wives, brothers and sisters, will again be united and realize the resurrection is no longer a prophecy.

"This inspiration is vibrating through the universe. It touches the dusty, tangled chords of seeming chaos, and in harmony commences to rearrange the temples toward the heights of freedom. This inspiration is a goodly power. It caused the ancient Briton to throw off the yoke of feudal bondage and start humanity on the long march toward the shining heights of human brotherhood. Columbus











By C. W. Leadbeater, London, Eng.

You will readily understand that to a man possessing wider sight the world would look very different. Even the

To aid us to grasp the practical effect of the extremely partial nature of our sight, let us take an illustration which, though impossible in itself, may yet be useful to us as suggesting rather startling possibilities. Suppose that instead of the light which we now possess, we had a visual apparatus of the sort which we have just described. In the human eye we have arranged somewhat differently. In the human eye we have both solid and liquid matter; suppose that both these and the orders of matter were capable of receiving separate impressions, but each only from that type of matter in the outside world to which it corresponded. Suppose also that among those men some possessed one of these types of sight and some the other. Consider how very curiously imperfect would be their conception of the world obtained by each of these two types of men. Imagine them as standing on the sea shore; one of them able to see solid matter, would be utterly unconscious of the ocean stretched before him, but would see instead the vast cavity of the ocean bed, with all its various inequalities and the fishes and other inhabitants of the deep would appear to him as floating in the air above this enormous valley. If there were clouds in the sky they would be entirely invisible to him, since they are composed of matter in the liquid state; for him the sun would always be shining in the day.

If we look at a glass cube, we shall see the further side in perspective—that is, it will appear smaller than the nearer side. We know that it is not really so, but that that is only an illusion due to our physical limitations. With a straight sight we should see all the sides equal, as we know that they really are. Our physical sight does not in reality give us any measure of distance; it is only the brain that supplies that from its experience. You may see this at once in the case of the stars; none of us can tell by sight whether a star is large or small, for what appears a very large and brilliant star may seem so only because it is near us, and it may really be much smaller than others which to us seem insignificant, because they are at a much greater distance. It is only by

In one of the largest Scottish board-schools a boy was sent by the junior mistress to the head master for punishment. The lad came crying and rubbing his eyes, and was asked by the master what he had been sent to him for.

"Telling a lee," said the boy.

The master, to improve the occasion, asked him if he knew where all liars went to.

"Yes," said the half-crying pupil. "Please, sir, they gae to the head master."

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Two small children were chased across a field one day by a ferocious cow, and in telling about the escape the little girl said: "We were saved, mamma, in answer to a prayer. I told Tommy to pray as we ran, and he said he didn't remember any prayer; so I told him to say what papa says at breakfast. So he shouted, 'For what we are about to receive, make us truly thankful.' Then we crawled under the fence and were saved."

period of knowledge and facts.



A Lecture Delivered in Chicago,  
By C. W. Leadbeater, London, Eng.

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