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

### STATE ASSOCIATIONS.

Their Importance and Advantage to the Progress of Spiritualism.

I feel like writing several chapters upon the importance of state associations to the cause of Spiritualism.

We have a strong, we might say, a solid, National Association, despite the fact that it had to be organized from the top instead of the bottom; despite the many predictions that it would be short-lived; despite the many jealousies that were engendered at its inception; despite the flings and taunts of creedal izing, ownership, etc., of those who had little or no faith in the manner of its

The proper time had come to organize, and no matter which end the people began at, they had to organize and organize they did, and doubtless every enthusiastic Spiritualist in the country will agree that it is a good thing, a propwill agree that it is a good thing for er thing, a vastly important thing for Spiritualism.

I may not be able to subscribe to every plank and "shingle" in the dec-

laration of principles, but what of that? The foundation principles are also contained therein and I endorse them and leave the others for those who endorse

The child was born many years before the convention occurred at which this public christening took place, and endeared itself to us while it was in its verdant purity, and we love it still and shall continue to love it to all eternity, for it contains an eternal truth, and that is always lovable, whether it had a declaration of principles or a ten commandments, if they were in harmony with justice, kindness and the highest wisdom of this age of reason. (I use the word "we" because I feel that the sentiments are endorsed by the large majority of the Spiritualists of the

True, all parties have been given a hearing and have taken pains to plainly express their views pro and con. Some have battered away at the walls while others have builded, have labored with a will born of a faith in the ultimate outcome of their ceaseless and untiring effort in behalf of the whole cause. They have won a great victory, but the war has just begun.

Many states have organized and become spokes in the great wheel and where there is no state organization there are local auxiliaries, and these help support the National Association. But every state in the Union should be organized and thoroughly financiered. Every small city and town where are to be found seven or more Spiritualists, should have organized and chartered auxiliaries to the state association.

When every town and city can have a ociety or a number of societies repre in the state association of each state and every state have a representation in the National Association we may begin to feel that another, and perhaps great contest has been gained and the cause given an impetus that all the world must acknowledge and that will make even the prejudiced bigot offer us the hand of fellowship into the ranks of the greatest institutions of the age.

It is true, Spiritualism lived and moved and fought unorganized, and swept away many of the hidebound tenets of the so-called Christian religions but by thorough organization it is possible that every false doctrine can be supplanted by a truth.

. We cannot force people to believe in the principles of Spiritualism by organizing, but by being united into one great body we will be better prepared to sift the wheat from the chaff and present but the pure to the world; we will be better able to defend our cause against all attacks; we will be more competent to guide the honest investigator into the right channel for the truth; and above all, we may formulate some means, invent some telescopic lens or create an instrument by which we can judge for ourselves where find the genuine in all phases of manifestations.

These matters are paramount to all else at the present stage of our existence as an organized body and in order to be thorough in the work we must be

If we become substantially organized we can become equipped with better facilities for presenting the proofs de sired and anxiously sought by the world of a life beyond this and in harmony of a life beyond this and in harmony with this, and as we attract men and rise above the old-time prejudices and fear of ridicule, become so popular that men will fear to ridicule; or make cur truths so plain that people will hold our cause too sacred to be leered and maof the world's financial prosperity to build our mediums homes, not only for the poor, broken-down mediums, but homes that will render our good mediums above want, supply each with a spiritual sanctuary according to the manifestations and their absolutely rethe medium conditions, where the medium protected from improper influences on this side as well as the spirit side of life.

Could we place our mediums beyond

want and the haunting poorhouse door we might deprive them of the necessity for dishonesty and give to the world the

Schools might follow in the wake as we prosper and a necessity arises for such institutions. But, first and foremost in importance with Spiritualism at present are unanimity of purpose, unity of strength, and forceful effort in organizing and perfecting state associations. locally, but when it comes to the statutory oppression and persecution we must have something that can present a larger front, wider jurisdiction and a more potent size than the local society

There is no need of neglecting other important or even minor things in complying with the requirements of this greatest necessity. As we organize we build up and gain support for all that comes under the care and protection of the state associations and N. S. A.

By all means organize state associa-

It is somewhat to be deplored that so much begging is done for other institutions of lesser importance, to the shameful neglect, and almost total exclusion of that most needed and most worthy institution, the Mediums' Home, and the N. S. A. fund for that purpose speaks the shame in its diminu-

We will soon have the accusation of neglect of our poor, aged and infirm mediums" very properly hurled into our spiritual (?) faces by the rest of the

For Spiritualism's sake, how many times must this be repeated to us ere we, Spiritualists, professed brothers and sisters, members of the "Brotherhood of Man," advocates of the highest principles of charity and benevolence, claimants of the sacred knowledge of intercommunion between the children of certh and their orients level. of earth and their arisen loved ones, who teach us the importance of love and sacrifice, and duty to those in distress, awake to the fact that this duty is second to none other that appears to be forced upon us at the present time.

Spiritualists should study present necessities, while they are being solicited for aid for other institutions. They should see to it that the poor workers who have spent time, money and the greatest energy of manhood and womanhood in giving the world proofs to sustain their philosophy, are properly cared for, even if, until we prosper better, many of our public speakers and mediums are not quite perfect in gram-mar, history, rhetoric, orthography and 'homiletics.'

Every state organization should make special 'effort in behalf of the N. S. A. mediums' fund.

DR. T. WILKINS.

#### Skepticism Not Always Intelligent.

Skepticism is not always a mark of intelligence. I have frequently heard my parents speak of a meteroic shower which they said they personally observed in November, 1833. I believed them because I considered them truthful. I believe they saw what they said they did. This belief is strengthened, if any support were necessary, by the fact that I have heard many of their contemporaries testify to having seen the same spectacle, and, also, by the fact that I have personally witnessed an occasional star or meteor shoot athwart the evening sky, suggesting therefore, the possibility of the same occurring in great numbers, forming the spectacle of what is termed a "shower."

But, personally, I have never seen a meteoric shower, and the probability is that I never will. Am I therefore to conclude that my parents and many of their contemporaries never saw one, but were mistaken, deluded, hypnotized, or in some way deceived by their own

I have witnessed a genuine materialization. No manner of logic, argument or reasoning can convince me that I did not. This knowledge is strengthened if likewise witnessed materializations the genuineness of which there is no possible room to doubt; also, by the fact that sacred history mentions the materialization of Moses and Elias and other spirits; and, also by the fact that other well established occult phenomena suggest the possibility and probability of their occasional occurrence.

But my orthodox Christian, materialistic, agnostic and sheptical friends have never witnessed a genuine materialization, and, possibly, I may never witness another. Are we therefore to conclude that I never witnessed one, but was mistaken, deluded, hypnotized, deceived by my'own senses H. V. SWERINGEN.

#### THE HEART'S DESIRE.

My spirit stood in the light Where the earth-freed souls embark But the cry of my love had might To draw me back to the dark,

ro life, and the world's despite And the woe that waits on breath, While the white-winged angel, Death, To the realms of joy took flight.

And I sighed to stand with the day In the fret of the fevered earth, For my soul spread wing on its way Through the gates of a deathless

and only my heart might stay When its love clung back and cried For all that my soul denied— Carth-love and the body-clay.

And however the soul aspire Or struggle to break its chain, Held thrall to the heart's fierce fire Its struggles must be in vain, Till love's own funeral pyre

Is kindled by Love's own hands To sever the welded bands BEATRICE ST. GEORGE.

#### AFTER.

Love, beating down the barrier of space A soul fled forth to stand before your You sighing, whispered, "'Tis a dream,'

From the dim form your spirit's eyes discerned. And deeming it a dream, you bade it go. You did not know

And thus, unknown, unseen I linger near. With tender words of love you do not

Or hearing, in faint spirit language, Your soul's true knowledge but some haunting dream; Or if the south wind bears my message

You do not know.

Love is the spirit; and love's miracle is to escape the grave or heaven or hell And through the infinite spaces seek its

Before the earth-dull eyes it stands unknown. If I who have passed death may seek

you so, You can not know. -BEATRICE ST. GEORGE.

#### ILLINOIS ITEMS.

Illinois State Spiritualist Assoclation.

Rockford Spiritualists, in fraternal emulation of those of Peoria, have organized an auxiliary to the Illinois State Association, choosing the name of Spiritual Science Society, and enrolling fifty-eight persons as charter members. Brother W. E. Hammond, of the State Association's Board, resides there, while Mr. and Mrs. Sprague have just stirred local believers to united effort. Rockford is one of the brightest gems on the municipal breast of the Sucker state, and a center of such social and educational influence as to call for a live Spiritualist society. This last and lusty organization will become that it every one of its members will not forget that continued activity gives increasing strength, while idleness breeds indifference and death. Keep doing something. Exercise, wisely taken, stimulates appetite and improves digestion.

Address Ella Johnson Bloom, secretary of the State Association, at 892 Turner

avenue, Chicago.
Dr. Wilkins recently coined a happy definition of a Simon-pure Spiritualist in these words to The Progressive Thinker: "He is one who cares to see Spiritualism settle down to the solid foundation of truth, be it ever so sim-When the gathering cyclone shall burst upon our cause because of the people's rage over trickery and robbery in the name of their sacred dead. that kind of Spiritualism will become its savior.

Tricksters are not so free as formerly in hurling the taunt of Fraud Hunters at laymen—they were met and matched by the invited retort of Fraud Hiders. Epithets are a poor protection against alert wills and aroused consciences.

Give us Moses Hull, or Clara L. Stewart, of Whitewater, Wis., for a moment! The Rockford (III.) Star of May 3, runs a double column advertisement of "Prof. Victor Coringa, celebrated Psychic Adept, Clairvoyant, Palmist, and member of the Morris Pratt Institute Association," etc. Is this prodigy your very own? Be fair-do not leave him an outcast and orphan in this gullible world! For only fifty cents he insures marvelous business prosperity. Why not keep him at home to raise an endowment fund for the institute?

A Spiritualist from another state

says of Orrin Merritt, of Genoa: "He is a noble soul-sound on the business plane and true as steel to our cause. I like him much." Brother Merritt's official associates upon the Illinois State Board concur in every word of that trib-He is never asleep where there is

Many inquiries reach the president of the Illinois S. S. A. for the addresses of honest mediums. These requests come An entire stranger chose one from a number submitted to him and reports: "I have had an interview with Mrs. J. A. Murtha and cannot recommend her too highly. She is wonderful and I had a most satisfactory reading."

single medium is rarely able to give every sitter entire satisfaction. Invesligators are so advised when answering Spirit Portraits? Is it a genuine

phase or a gigantic fraud? I would like to be convinced it is not the latter. Complete acceptance of it seems to increase in proportion to one's distance from Chicago. Here comes Nora Batchelor, of Ashland, Oregon, in the last Progressive Thinker, with a twenty-line endorsement of the Bangs sister's work in this speciality. Our fair defender says in a grand finale: "If this be fraud, it is fraud that has never been exposed." Has she forgotten or never read conclusions upon the canvas work of these mediums, which certain Torono, Canada, Spiritualists reached? Rev B. F. Austin stood sponsor for those investigators as to uprightness of character. I cheerfully admit that such veteran brethren as Lyman C. Howe, Will C. Hodge, Alonzo Thompson, Theodore Mayer and the editor of The Progressive Thinker (who has been most ardent in endorsing the Bangs sisters), are honest men and believe in this phase. But they do not claim for themselves entire monopoly of the virtue of sincerity, and they know it is the honest man who is always left in possession of the worthless gold brick. Not one of them is a specialist in modern methods of producing works of art.

Before we hang any more spirit pic tures in the headquarters of the N. S. A., at Washington, or endorse them by allowing their appearance in a Spiritualist exhibit at the coming St. Louis exposition, why not look scrutinizingly into the production of such work? Give us a commission of inquiry-on one side any three of the gentlemen just named, on the other, three Spiritualists who do not accept the phase; then three men or women of acknowledged repute in the world of art. Give a hearing to any medium of that phase who may ask it, provided each one will give a series of not less than three or more than six pictures. Methods can not be fully studied in obtaining a single portrait. Some other plan may be better but the work ought to be done. From the evidence now available I do not believe that any such portraits are ever obtained with out the aid of human manipulations, or mechanism. Perhaps such belief

leaves me lonesome in my loneliness. The First Spiritualist Investigating Society of Genoa has been organized as auxiliary to the Illinois State Association, by Mr. and Mrs. E. W. Sprague, with twenty members on its initial roster. Orrin Merritt is president; Wm. Wylde, vice-president; Mrs. Franssen, secretary; P. A. Quansstrong, treasurer; J. B. Downing, D. S. Lord, Kieln Shipman, trustees. Frequent and successful meclings have long been beld there and the community hold the local workers in great respect. Through organization they strengthen the cause at home and in other portions of the state.

### SPIRIT MESSAGES.

As Presented by the President of the Given Through Ella E. Zimmerman, Medium. Salem, Ohlo.

> The first spirit that comes to me is that of a young man, fair complexion, blue eyes and curly blonde hair. I udge by his looks as he stands before me, was about 22 years of age. He brings a feeling of sadness to me, the tears are streaming down his cheeks and he says: "Kind lady, tell my poor she calls me, is not lost, but with sister Katie; I am waiting your coming. I did not commit the offense and therefore was falsely accused. I often come to you and gently kiss your dear old wrinkled brow. Father, Katie and I send you our spirit greetings." Frank Spen-cer, Marysville, N. Carolina.

The next spirit gives methe name of Robert Peely, of Wheatland, Pa., and he says: "How strange, but bh, the comfort to be able to reach leved ones on the earth plane. I never realized that after the change called death, we should go out unto a higher condition. I got so disgusted when in the flesh with so many different conditions and opinions talked of by mortal man, that I came to the conclusion that death ended all. But just say to Mary J. my wife, I am content and happy."

The spirit of a lady comes now and says: "Tell Thomas and Bertha I come with love and cheer to them from my celestial home. No doubt you think I have forgotten you. Remember the litle misunderstanding between you and others will come out all right. None of us in the mortal are perfect, and often unthinkingly err. Go on and do all you can to smoothe the roughened way. You will attain that which you are seek ing for. Yours in Spirit, Hannah Straughn." This spirit wishes to reach loved ones at South Bend, Ind.

Now comes the spirit of a gentleman who says: "My name is Jacob Hudle-myer, and Sister Elnors is with me, also Nancy, father and mother and Brother John are in the happy home, and we all send our love to the loved ones at North Georgetown, Ohlo."

Now I see the spirit of a lady about thirty-five years old; who wishes to speak to loved ones at Detroit, Mich. She says: "How different this life is to the earth plane. I am happy and content, but would like for Robert to do otherwise; he will regret the step when it is too late." Jane Thornsherry.

Next is the spirit of a child. I judge comes to me he says: "Tell dear papa and mamma not to grieve so much for me. My head does not ache now and

Coming in connection with the above complexion, oval features, high fore-head and beautiful long blonde hair falling in ringlets to the shoulders. He and set on the back of the head. He eur Morris. smiles at me and says: "Lady, I am glad to come; it will cheer my mamma, for she is so lonely in the big house. I you. This is another evidence of the am Harold Smith, Sandusky, Ohio."

Next is the spirit of a young and beautiful lady, and she looks at me rather sadly. As she speaks the lips quiver and she says: "I am Pearl Stanley, of Martin's Ferry, Ohio. Well my death was rather unexpected, but Fred had nothing to do with it. I am sorry folks jump so quickly at conclusions. clous of our testimony. In this respect But just say to Fred I still love him as dearly as when in the body, and am often near him when he is alone. He must not cry over my picture so much; It was better I passed away when I did. With love to father and mother, I am have been relegated to the rear by the yours in spirit, Pearl Stanley."

The spirit of a man by name of Isaac Strawn comes now. He says "Oh, yes, I was a Quaker by birth and religion, and now I am a Spiritualist Isn't it funny how folks will clange? I have with me my wife Hannah. We are now happily reunited. He lived at Salem, Ohio, during the war of 61. There are with it, as against the testimony of not many of my old associates left on hundreds quite as honest and capable the earth plane. I belonged to the as he. My own experience is not an Hicksite Quakers."

Mable Sterling wishes to reach her father and mother at Beverly, Kansas.
"I am not dead, and often visit the home. Make conditions so I can come into the home and communicate inde. pendent. I have much to warn you of,

The spirit of a gentleman comes and tells me to say "I am Marion Seiffert who was frozen to death during a se vere storm as I was returning from the Klondike to Skagway. I went to gain a fortune—but lost my life. My wife and three children live at Trenton, New Jersey, also relatives at Iowa City, Messouri."

"Gracious! I feel as if I had just awakened from a long sleep, and Oh, what a surprise to come back to loved ones in this way. How often I have said death ended all, but just say Phil Wershing has changed that thought now. I come with love to Jacob, Mar tha and Samuel, who still linger in the body. I passed away at Berne, Switzerland, and was ascabinet-maker whilein the flesh:"-Philip Wershing.

Greatness is like a laced coat from Monmouth street which fortune lends us for a day to wear; to morrow puts it on another's back—Fleiding. The punishment suffered by the wise who refuse to take part in the Government, is to live muler the government of bad men-Plato.

There is a remarkable difference be-tween master and mind; that he that doubts the existence of mind, by doubt-GEO, B. WARNE. ing proves it.-Colton.

### LYMAN C. HOWE.

Thomas Paine Not an Atheist-President Roosevelt's Mistake.

In answer to the inquiry by E. E. Chesney respecting the fing against Thomas Paine by Theodore Roosevelt, 1 am sorry to say that the proof is at hand. Before me is a book entitled "Gouverneur Morris, by Theodore Roosevelt. Boston and New York, Houghton, Mifflin & Company. The Riverside Press, Cambridge. 1900." On page 288 I read:

One man had a very narrow escape. This was Thomas Paine, the Englishman, who had at one period rendered such a striking service to the cause of American independence, while the rest of his life had been as ignoble as it was He had been elected to the convention, and having sided with the Gironde, was thrown into prison by the Jacobins. He at once asked Morris to demand him as an American citizen; a title to which he, of course, had no claim. Morris refused to interfere too actively, judging rightly that Paine would be saved by his own insignificance, and would serve his own interests best by keeping still. So the filthy little atheist had to stay in prison where he amused himself by publishing a pamphlet against Jesus Christ.

There are infidels, and infidels; Paine belonged to the variety whereof America possesses at present one or two shining examples—that apparently esteem a bladder of dirty water as the proper weapon with which to assail Christianity. It is not a type that appeals to the sympathy of an onlooker be said onlooker religious or other-

It is evident that at the time of the writing of this book, Theodore Roose-velt had never read the life of Thomas Paine, or the "Age of Reason." had, he would have known that he was writing falsely. Evidently the author took the current Christian gossip, and pulpit falsehoods, for history, and withoutout acquainting himself with facts or reading Paine's own words, he put himself on record as an unreliable writer of history. Who has ever seen "A pamphlet against Jesus Christ" by Thomas Paine? "I believe in one God and no more" are Paine's own words, which any man qualified to write about him

would know To call Thomas Paine a "filthy little atheist" betrays an ignorance not complimentary to the author; and also a moral weakness in allowing prejudice to rule his reason, and, without trying to learn the truth, publish a libel against one of America's greatest bene-Next is the spirit of a child. I judge factors. But there it is, in a book said he is about ten years old, and as he to be written by Theodore Roosevelt.

That he is now the President of the United States, does not exonerate him from this strange exhibition of unreasthis is a beautiful home. I come with love to you both." And he gives me the blacken the character of a man of uame of Freddie Stewart, Belview, Pa. so much.

In the estimation of many good peospirit is also a little boy about five or ple, the President owes it to himself, six years old; he has blue eyes, fair and his friends to correct this error ple, the President owes it to himself, fore and apologize to Thomas Paine, and his many thousand admirers, who helped to make him President. As it stands, it is is dressed in a white sailor suit, with a blight on the fair name, and well-white straw hat, rather wide-brimmed, earned fame of the author of Gouvern-

You may receive other confirmations

of the Paine slander before this reaches

uncertainty of all Listory. Few writers, however cultured and capable in many ways, are thoroughly exacting and accurate in making statements. Our cause has suffered much from this tendency The loose way of jumping to conclusions, and stating as facts, what is but fancy, imagination, or careless observation or gossip, has made skeptics suspi the Psychic Researchers have made some wholesome improvements. we have had a liberal per cent of critical minds, quite as competent and thornoisy testimonials of uncertain witcritical Spiritualist is discounted when his testimony conflicts with the conclusions of the Psychic Research Society Dr. Krebs' expose (?) of the modus operandi of the Bangs Sisters in getting writings is authority, I think, with that society and many others in exception, or there might be some justification in a suspicion of my sanity, or my common sense, or ability to report

facts. I suspect that the fact that I am an avowed Spiritualist, is taken as evidence that I am not qualified to investigate and report what occurs, especial ly when my statements are pitted against the Rev. Doctor Krebs. I do ot dispute his report, for I was not there, and do not know what may have happened. But I do know that it is widely at variance with what nessed; and on mature study of his analysis, I confess it reads to me more like a fairy tale, than an effort to faithfully report facts, especially when no such facts were possible in the seances I had, and since the story of the door is discounted by examination of the door itself. I have always tried to be accurate in examining and reporting facts and I do not believe any of the Researchers are more thorough than I.

But when a historian makes state ments of the truth of which it is easy for him to know, there seems little excuse for so flat a falsehood as that accredited to Theodore Roosevelt against Thomas Paine. But here is the book, and there is the Age of Reason; and the contradiction is direct and unmistakable. History is unreliable, If we cannot trust the statements of living men, about matters so easy to know, how can we accept with any degree of confidence the statements of unknown vriters who lived many centuries ago? and especially when the things they wrote are often so very improbable.

I am home for a season, but open for engagements or to attend funerals,

#### THE SPIRITUAL BIRTH.

Eternal.

"The seed is not quickened lest it die," of a truth these words are espe-cially adapted to our mortal bodies. Verily I say unto you, except ye be born again ye can in no wise enter into the kingdom." To be born again is to a person of my belief, the spiritual birth, or the death of the earthly body, as many will understand better. While we live in our earthly bodies our spirits are more or less bound to material things; times habitation we neglect the ail-important no certain assurance of length of days

are to live throughout eternity.

I often think how utterly valueless all our earthly belongings and earthly trappings are. We so soon lay them down and go forth shorn of all earthly dross, to begin our eternal life with just the knowledge we have laid by in our spir- man with God, and that all are one. itual mind. To some of us, the beginning must be as a child in the chart class, others may take up fifth grade rose family. The one was cultivated work; others may perchance go higher. and much care taken of it; the other.

I see the dear one far away with flowers not of earth in his hands, and I think how foolish are they that build only for earth and earth life.

There is nothing so entirely peaceful

The seed is not quickened lest it die." The spirit is not born perfectly, lest the body die. Oh! this vast waste of energy for earth—yet after all I believe all things are for the best; I am convinced that whatever is allowed by

path whereon we plant our feet.

ing spirit will no doubt be one that can approach you; not all can do so; you, yourself, often build a wall of iron around your spiritual self and no one spiritual birth by standing at the bed- so brings us into relation with the Diside of a dear brother as he was born vine Harmonies. into the spiritual world. For a brief glorious life beyond, to be ours in God's know the meaning of "Oneness." own good time. We wonder why such things are sent to us, and it is hard to believe that Jehovah in His mercy and love for us, does those things to call us all of us both great and small.

The closer we live to the spiritual that for good, casting out all evil and part of ourselves the greater will be our living this "Divine Law" as did our The closer we live to the spiritual inheritance when it is our time to join the host that have crossed death's

golden sea.
"The seed is not quickened lest it one of us is bidden to lay his work aside and come up higher.

I often feel glad in my heart, when I read of the earthly departure of some years; glad they have gone to the land we will be true to ourselves. We will of the shadowiess skies, there to begin no longer be carnal-minded. We shall be beyond all that binds or fetters the beyond all that binds or fetters the bess, knowing that their long years of soul, study this "Divine Law" of being. to the perfect spiritual attainment, and light to humanity. M. E. C. spiritual world they are able to help and not hinder the ones left behind. MADAME ROBERTS.

The Dalles, Oregon.

\* Mrs. Howe is about, but feeble, and re alizing the weak hold she has upon all things terrestrial. But she looks cheer fully towards the eternal dawn.

Last Monday I again realized the un certainty of all plans, and incidents that are liable to overtake us at any time. Trying to improve a neglected patch of ground, I somehow failed to see an ugly stub or thorn, and thrust it deeply into my right hand at the base of the In spite of thorough treatment thumb. the pain continued all day, and at night it was much swollen. It was a good promise for lockjaw. The whole hand and arm are affected and still haunt me with pain, and a bunch in the hollow of the hand, two or more inches from the wound. I fear it will trouble me a long time. Vernal bloom invites to poetic bowers and sheds a charm over all the rough ways of the world LYMAN C. HOWE. Fredonia, N. Y.

QUESTIONS WITHOUT ANSWERS.

Uncle, when your watch goes, Wherever does it go?
Your breath—where did it come from
When you said, "My breath came Blow."

What makes the parlor clock run? Why don't it sometimes walk? It wouldn't have to stop so much. Does money really talk?

And uncle, when your heart beats Whatever does it beat? And, say, now, honest Injun, Has poetry got feet? -Atlanta Constitution,

### DIVINE LAW.

From the Mortal Life to the Life A Lesson From the Unfolding Flowers,

We are controlled by "Divine Law." The God of whom we are a part is the great force of the universe, and in this

power no evil can exist. Without the possibility of successful contradiction, I say each individual has within herself or himself this unseen power. All great forces are made known to man by small illustrations

This force may and does exist sometimes for years before it is demonin our eagerness to build up an earthly strated to us personally; it is the knowledge of this power which brings duty of every one, the building of our us peace, content and comfort, knowing spiritual character. While we can have this "Divine Law" of whom and what here, in the land across the border we universe, and that we are placed here for a good purpose and by the study of "Divine Law" and patience we find peace, rest, hope and courage. will be the result for those who sincerely seek to know this law, that life is eternal and never dies, the unity of

I once watched the unfolding of two flowers. Both of them belonged I often, in company with a dear one grew unnoticed in the corner of the friend who has lately placed in the yard. It was small and dwarfed, but keeping of the dear ones gone before a day by day its petals opened to the sun son, visit the city of the so-called dead. and at last both roses were unfolded. When I stand by the mound of earth The one was perfect in beauty and color, that she so lovingly covers with flowers, and called forth much admiration from every one.

But the little dwarfed one was passed by unnoticed, till one day, by its fragit arrested my attention, and on gatherto me as the tired body, when I see the spirit freed from it, and from earth. which had been cultivated with such which had been cultivated with such care had no perfume. But the small, dwarfed one exhaled its fragrance ev-

So we find it in our life work, day by day, that it is not always the cultured and learned who send the strongest vithe "Power Divine" to come to His chil- bration, it is those who have the pure dren is best, and while at the time we free soul, who live near this "Divine cannot see, yet He who sees from the Law," that have the greatest peace and beginning to the end, gives to us just joy. The less selfish we are the faster. what will make our spiritual self ad- we will progress in this "New Thought" vance, albeit it is sometimes a stony and power that is within us, the sooner the I within which is a part of the There is no religion that can give so "God" within us will be felt and undermuch comfort in time of great trial as stood by all, for if we have a disordered the religion of a true Spiritualist. I mind we must perchance see disorder, have reference to the Spiritualist who for to such a mind there is nothing good in times of sorrow will listen on bend- or beautiful. Why? Because they ed knee to the words of comfort from close the window of the soul and will the "Power Divine," or from some of not let "God's" beautiful sunshine in. His ministering spirits. The minister- "Our Heavenly Father" has made all things beautiful if we -will but look above this material being and see the

beauties of the soul life. Each time we kay down self we have can come near to you. I speak from ex-perience, for until they unbound my the "Divine Law." We may not sucspiritual ears, and unloosed my spirit- ceed in the first attempt of knowing ual tongue, I was as in a case of gran-ite; and as is often the case I had to be severence will lead us into the light.

What is the result? The spiritual space of time I saw the glory of the forces are felt, the soul has unfolded land immortal. The gates of pearl, as and enduring happiness comes. Other, it were, rolled back, and in my vision I joys are elusive at the best. To feel saw that death was only the birth of the one's self filled with this "Divine Law" spirit, and the leaving of the body was and love it, love "God," giving up all for only entering into the fullness of the the uplifting of humanity, then shall we And the desire of the soul will be sat-

isfied. Much will depend upon our sincerity and depth of feeling for this development. Within each and every one closer to His great heart that beats for is this "Divine Law" waiting to be used. We are all created for a purpose and Master when here on earth.

"God" created all things for useful-ness and beauty. The flowers, the trees, the grass as it springs forth from die," then why, oh, my people, should Mother Earth delights our senses and there be any thing but rejoicing when we see before us the handiwork of "God." So will we see within ourselves his image and work if we will but search for this light. Always be cheerful. A cheerful face

good old warrior that has battled for is like sunshine after a storm. When truth and righteousness for many the soul is filled with this "Divine" love toiling has fitted them to nobly press on It raises the weary soul and gives hope

#### LOVE'S BEAUTIFUL SONG.

Onward forever our thoughts go ringing Into the world's vast intricate whole; Onward forever its echoes go winging Reaching like waves each human soul The great law of motion is the world's inspiration. Inherent in man through love's own re-

lation. God joins with Nature in the world's creation Circled and orbed like dewdrops im-

pearled. Thoughts like a river flow to the ocean, Jubilant or sad, forever in motion, For thought is a part, an infinite por-

Of the spirit that rules this beautiful world.

The soul's high purpose, tho' often unheeded, To gain what the world cannot give, ever onward tho' its course be impeded.

Its object is ever to grow and to live. The world may be blind and unfeeling, And know not the soul's true law of be-But ever love's thought is silently free-

The world from the bondage of wrong. Onward, the watchword-onward for-With Justice and Right the soul's

mighty lever, To crown with success every noble endeavor.

And to leave in the world love's beautiful song,
BISHOP A. BEALS.

Summerland, Cal. Calumny would soon starve and die of itself if nobdy took it in and gave it lodgment.—Leighton,

# Zurilda Mellington.

### Her Life in Two Worlds. The Lifting of the Vell.

BY MRS. M. PASQUIER CURRAN, MEDIUM, ST. LOUIS, MO.

CHAPTER IV.

The Ministry of Angels.

When I had retired to my room that earth and the work that we, as disem- ture come under this law; universal life of the water and bread of life.?" bodied minds, are doing. There is a is for all, age succeeds age. sion of those who have passed from pleading for mercy from God. death into life; yea, there is no death. There is that which never dies-which opened, and there passed before me the

"Change is not death," said Elon. full of tears, crying out in sobs: "No; and ye shall not die. There is "My soul has felt, and my ears have be done!' Yea, we bear you the true dead?" light, in which there is no death; but the church will stone us-because their in my life than I am now. I have heard the morning. hearts are stony. I refer to my own this day what I never dreamed of, and horns, drunk with the blood of martyrs mighty truth, and it has lifted the cold through the heart.

the tree of knowledge, and not of grass, fact of life beyond the grave. It is a as an ox, we would not now have to eat mighty truth that the dead can, and do, sound came from their lips. Just as our own words. But of the fruit of the come to mortals; come to teach and the bishop was about to reply to me, a tree which is in the midst of the gar-den, God hath said, 'Ye shall not eat of graves of our loved ones. I will sorrow Wise and his wife desired to see the it, lest ye die.' Is it like a loving pa- no more as I have, but I will work out family. This took our attention and rent to withhold knowledge from his my salvation.

flesh. Things seen are temporal, soul, and will seek knowledge." things not seen are eternal. Oh, friends, there is a loving breath from flesh." the lips of God fanning your brows and God; 'tis His voice in the soul.'

"Do not believe in the Bible because me." it tells of God, but believe in it because you feel God is in your souls. Angels on me also." had charge over Christ in His earth

derness; His pillar of cloud is with you, and is a love that is wide-spreading; the soul that is dead in sin." and we are sent to lead. you. I will we may dry our tears now." said Mrs. come to you again when you have Wise, in a triumphant voice. sin and corruption in the most perfect prayed a fervent prayer not to be led "I have often prayed," said Albert, work of God, and then ask us to love a into temptation and you have admitted when deep fear was upon me; but to God who is keeping this yawning gulf 'you surprise me as well as pain me; now running a series of lectures by that the sun that is now breaking through day love is overshadowing my entire be open with that real personage a cop- I cannot sanction such a barbarous act | remarkable moglish psychic, C. W. Lead.

Oh, my dear ones, I have for long years ; looked to find an entrance to some hu- | will vanish," said my mother. "My child man heart, that I might breathe things I am here, and is not the Lord here to lawful for you to know.

"'If a man die, shall he live again?"

band of spirits with me who have at- "My individual experience, I will now asleep under the juniper tree, like tended me since my entry into the give you: As I told you, I was once a Elijah, till the angel of God world of spirits, and as I have come to bishop. Well, if I was, I was in dark- awakened us." do a redeeming work with you, they ness; and, oh, if you could have rolled also attend me in my visits to earth. back the curtain that hid the immortal Reuben is the spirit name of my in- from the mortal and beheld me as I enstructor. He is wise in spiritual things, tered the world of souls, stripped of my has been many ages in this life, and it eccelsiastical robes, that were taris to him that I am indebted for the nished, and under whose vesture of high spiritual attainments that I have purity I had hidden many things! my father met me with a smile and reached. Elon, is the name of the mes- There I stood in the presence of a com- bade me welcome. His strange de sage-bearer, who has as yet much of pany that no man could number, with meanor aroused a feeling of unrest in earth's shadows resting on him; and my head bowed. Conscious of my con- me, but I soon met Miss Agnes, who when you hear remarks that pertain to dition, I bewailed, in bitterness of spirit, said: earth, they are by him, 'of the earth, that I had ever held and swayed such a | "Zurilda, your father has told me that "Here the book of memory was

abides forever. In this world of con- hidden things of my earth life. I saw, templation all flerce desires die out, and as it were in a glass, how I had boasted peace comes down. Was it John only of my stewardship and of my holy office ity has ever been whispered in the soul, fountain of restoration, which is knowl- fore me. 'ye shall not die!' Yes, our souls are edge, and learn ye.' Then there came crying for immortality, and to be united to me a guide, who led me back to my fect obedience to his wish," said Miss to their lost ones or to those gone be earthly home and said to me: 'Dropping Agnes. Death's fingermark is every thy earthly garment does not entitle where; the rocks are built up of life thee to a home in heaven, or to a place ure from my father filled my heart with that was. How, oh, how could mortals at the right hand of God. Sin is deep; a coldness and deadness, that time, in know that we live, if it were not given death does not transform one into an its work of reformation, has not reto us, who once dwelt with you, to man- angel. Take up thy earth life, and moved, nor has my childish love and ifest ourselves to you?" | work out thy errors; unbind the dead confidence in him returned. Miss Ag-The next day after the bishop's ar- that thou hast bound in fear; loose nes watched me closely, that she might rival. Mrs. Wise called to take me with them from the fear of God's wrath; go discover what effect this had on meher to ride; with Albert accompanying you and search for those whom you but not a word or look from me indius. We soon found ourselves in a have held in bonds to creeds; preach cated that I had heard her; for there pleasant path, leading out of the city's love to God and man as their duty. had come to me a feeling of pride and bustle. This quiet retreat amid Na You have lived for yourself; and self- scornful resentment that bravely bore ture's bowers, seemed to invite the ishness has woven a garment of dark- me above such devices. Such feelings presence of my mother and her guides. ness about you; learn the lesson that can never be entirely eradicated from "Zurilda," said Albert, "since our last compensation can not be escaped, as the mind, especially when the mind is ride I have thought and felt more deep- ye sow so shall ye reap; see the barren young and its fibres are woven around ly on spiritual things than I had ever waste that surrounds you, if ye will ye a parent; yet I often rise above them, done before; indeed, I am much con- may come where heaven's door is open. only to fall, for I know that I must cerned to know if this strange power I will now bid you a God speed in love climb the dizzy steeps and bring my that you possess be of God, and is to and truth till I come again."

To this question my mother replied dead with fear, sat Mrs. Wise and Al- was pure and exalted. I felt a pride in by\saying that Elon, the message-bear- bert, looking one at the other, not able this and an adoration for him, gifted er, would give us his earth history, and to utter a sound. At last Mrs. Wise and impetuous as he was, though some of his life in the spirit realm. | moaned and rubbed her eyes that were often received his rebukes like daggers

that in man that cannot die; a spiritual heard, the glory of the Lord this day; mured; "the danger of your child!" essence, that has ever been, and will for indeed the grave has not closed in ever be. Death and endless hell have that man, nor reserved his resurrection ox," said Elon softly in my ear; "and been held over man to rob him of his until the final day of udgment. Oh, no, yoked to an ass for a master and an birthright; the soul is ever crying for a the lifting up of the hands does not owner! No, never! Material things continued personal existence, and God bring salvation. No, it is from within, rule me when I come in contact with will not mock us. By the law of spirit it is the soul itself. What a mighty them, but the spiritual and intellectual return, I, who once dwelt with mortals, truth has been given to us this day, that take their proper place, when I leave come to you; come to bridge that dread- we ourselves are our own saviors, and the earth." ful chasm, and blend the here, with the that the germ of immortal life is within hereafter. In the spirit world I stood us the Divine seed forces are in our this. Miss Agnes did not seem to un face to face with truth in a clear light, souls and we are here to develop them. and I was made to feel its power in my Yes, now for the first time have I been throwing her arms around me, and soul to such a degree that it has born of the spirit that I might discern said: "Come, my dear, tea is awaiting changed me through and through; yes, spiritual things. I can now see the ob- us, and your father will be anxious to I am a new man, but not perfect. By ject of our earth life; it is that we, like know if you are in harmony with his the law of the spirit I must come to the lily or the rose, may come out of long cherished wish." earth, take up my earth life, and undo darkness into a spiritual light. Yes, my ignorances, and the many wrongs we must struggle with the darkness that I did to man. I, who once was a and errors that are around us: oh, the op? Must they choose for me and my bishop, ministering in God's holy ignorance that is cast upon us, holding happiness vanish like a cloud in the things to man, chewed the same cud us in darkness, just as the earth holds western sky; every sunbeam depart that my fathers had chewed, without a the seed forces, until they break forth from my life, and my heart not speak substance—for the truth had departed; in buds of beauty, dispensing their for itself?" the formula was as dry bread, dealt to fragrance here for us to imitate. Yes, the hungry soul. Look at the founda- this is our germinating state; and distion stone on which the church is appointment and trials, rightly consid- your veins. Oh, spurn not the pure and builded. See the thirty-nine articles or ered and endured, will blossom into enduring affections of your father; your obstructions that the clergy has laid in rich bloom. Tears will glisten like duty is to obey him; resolve to do this, the way of spiritual progress. Ah, this pearldrops and bedeck our brows. The my dear, and avert his anger." is death, indeed, to the soul, or dark- law of compensation runs like a silver !. ness! Theology is the wilderness thread through our lives; and we are where my father and the bishop were through which the souls of thousands weaving garments here that we will awaiting us. "Are you ill?" said the upon thousands have passed and are clothe ourselves with in the future bishop to me. passing, and are coming to earth now state. Oh, Angel of the Lord! descend for redemption. Why am I here to-day? again, and roll back the curtain, that we It is to unbind, and set free the bound may hear things that are lawful for us in spirit. 'Oh, God! Thy will, not mine, to hear. Albert Howard, are you

to truth, and they (the clergy) be mists of doubt that have often closed blood from the altars. Yes, we who is in work, not in faith alone. All my bishop. have ministered at the altars dedicated life I have longed to know something of "Oh, yes, my friends, had we eaten of positive knowledge and a demonstrated newing our life forces daily."

children? No: especially when it is "Oh, my mother in heaven! how I reknowledge that will uplift you, and joice in this new knowledge; this testi- and Bishop Sutherland was warm and bring you into a likeness of your Cre- mony that I have heard to-day; this genial, as was also that with Louis. new truth recices my heart. Mother, The rector praised him highly, compli-"What do you see to-day? It is the do you come to me and wipe the blind- mented him on his choice, the high so-called dead, standing before you and ing tears from my eyes? Do you come stand he had taken for the cause of opening the book of their judgment, when my soul is heavy, and I am calling truth, and said: "My mercy will I keep and judging themselves. We are not on you and God, to ease my pain and for him, and my covenant shall stand dreaming, nor is this a mystery. Do dry my tears, that are shed in lonely fast." Then he turned to the bishop you ask what we, who have passed from hours? Yes, mother, I feel in my soul earth, have to do with the flesh? Why, that you do; and that you often chide young rise up to walk in the paths of it is the garment which hides the spirit, me for my folly. Henceforth and forand we must undo the evil done in the ever I will obey the divine voice of the Hosts. Our cause needs just such

"See." said Mrs. Wise," what the death chill in our very souls now." softly murmuring, 'Peace, this is of prophet Joel hath said; and I truly feel that God is pouring a double portion on a smile to the face of Mrs. Wise, who

"Creeds and formulas are dead. life; and Moses and Elias talked with Long has my soul cried in bitterness of man?" him, as we are talking with you. This spirit to know of the hereafter, and "Wil is Bible truth, but the church has God hath sent His angel to roll the said the rector, "that sin must be closed its doors to us. Long have the darkness away. Redemption is from rooted at every step that the man of angels been crying aloud, and received within, and we are our own saviors. God takes, even if he uses the wrath of no answer, yet our voiceless lips have Weak old faith, thou art dead; thou God in a double portion, pouring the often kissed your weary eyelids down hast no power over me now. Knowl- wrath hot on the heads of sinners?" to rest. "Thou shalt not bear false wit- edge shall be mine, for I hear the dead "Yea, yea," said Mrs. Wise, "God is ness.' But the church is doing this speaking to me; they are opening the love.' when it cries out against us and con- books, and mighty truths from the ages of the past are unrolled before me: sinner's ears," said Louis. "No God has not left you in the wil- God is love, and this love is around us. |.

"God's voice in the soul, and doub break in pieces, with strong power, the errors that have bound us; and hath night, my mother said to me. "I wish We answer that: No man has ever died, not an angel touched us, as he did you to comprehend our mission to the Change is written on all; man and na- Elijah, and bid us 'arise, eat and drink'

"Yes," said Mrs. Wise, "we have been

A Heavy Cloud.

We had now reached our home and

earthy.' The ministry of angels is of mighty power over the people. The it is his wish that I inform you in rela-God, and mortals should know and re- parable of the prodigal son came home tion to the visit of Bishop Sutherland ceive us as such. It was the mission to me in a strong light, and with a and his son Louis. He wants you to of Jesus to the Earth, and is the mis- power that subdued me to a penitent, know that he desires you to become the wife of Louis Sutherland when you are of the proper age. Now, my dear, this has been a long cherished wish of your father's, as well as of the Bishop."

Child as I was, this announcement aroused a feeling of resentment and who saw the heavens opened? Was it in the house of the Lord, and had been disgust in my heart, that amounted to Paul only who saw and heard things not drunk on ambition; and I cried aloud; bitter anger against my father, that lawful to be told? No; God's angels Who is worthy? And a voice replied, now, after years have gone by, comes have ever walked with man. Immortal- 'He that is clean. Come ye to the up, and stands like a gaunt skeleton be

"Now you are expected to yield a per-

The mere suggestion of such a meas heart back to its proper place in parent-Speechless with wonder, and half al love. My affection for my father in my heart.

> "Oh, my mother, my mother!" I mur "Bartered and sold like an ass or an

> What a lesson, then, are we taught by derstand my feelings. She came to me

"Miss Agnes," I said, "is my desting in the hands of my father and the bish-

She paused for a moment, and then said: "I see that poison is infused into

We had now reached the tea room

"No, sir, thank you," I said. "Well, what has stolen the roses

from your cheeks, my child?" said he. "Oh, they have only closed for the night," I said, "and the warm sun of "No," said Albert; "never more alive love and truth will open their petals in

Louis had just come in and was in the church (England). But look ye to it has lighted a great fire that is burn- act of taking a seat at the table, but he Rome with her seven heads and ten ing within my breast; oh, God! it is Thy paused as though he had been shot

"What have you learned about the decked with golden cups to lick their about me. I know now that salvation warm sun of love and truth?" asked the

"That there is one universal power to three Gods, must, in the light of the a future state. We must carve out our that pervades all-man and naturespirit, pass through the fires of refine-lives here for that home beyond; it is and that this power is God—sending the need of the hour that we have a the life forces through our beings, re-

All eyes were upon me, but not a

we soon retired to the drawing-room. The meeting between Rector Wise and said: "My soul is rejoiced when the peace and do battle for the Lord of earnest workers; too many with the "I will pour out my spirit upon all Lord's harness on are asleep: their coldness is death; we are feeling the

These remarks of the rector brought "Yea," said Albert, "let a portion be has taken you back to the wars of the Jews. Have you forgotten that the mission of Jesus was peace and love to

"Will you never understand, wife."

"High words, sounding well in the "Yes," said the rector, "dry bread to

- "Will you forever cry hell, damnation, the ignorance, and spiritual darkness, that the priests have fed your souls on, but which, like a worm, is sapping all that are real; who can that are real; who can for yourselves, and listen to God, who is speaking to your souls.

within yourself and feel small? Ho matter as you should." we not know that the spirit world is shining on us? That its light and knowledge is dissipating the darkness of the past, and that this knowledge will lift us above all sin? That old story of "Paradise lost" is rotten with age and rust, if it were not so, this coldness that you say is in the church would not be there. Is your work done so bad? What a power you claim to have-power over another's soul; then you say there is death in the soul. Has Christ died in vain? Risen in vain? No; but your dead faith, with an endless helf, has taken the beauty and strength out of man as well as out of the church," said Mrs. Wise, with much

Silence was the only answer, and

Mrs. Wise continued: "By the steps

by His precepts we ought to mount. He rolled the stone from the sepulchre, and brought new light. What your work needs is more real truth in the internal, and less external form. I tell you there is an inexhaustible mine that you may draw from, when you dig for it The present is a time of danger. The very foundation stone of the church is tottering; it is not deep, it is builded on sand-and the flood of truth that is now coming to man will wash it away. You will find that every sin is standing walting, and that eternal justice will be demanded of all; the old faith is slipping from us, and knowledge must take its place in the hearts of the people. Plant their feet on this new foundation, You will not hear the voice of cent matter-that the heart of each Sinai's thunder now, nor will you see the mountain smoke with the glory of the Lord. No, side steps are given to flame glowed with an amber light, and guide us. Drag not the past before the this light was not the light of the sun people; they need a better foundation but an independent magnetic light all to-day than ever before. Look into their its own; that all space is filled and souls and see the surging billows roll: this is the spirit of the Lord breathed on them! 'And a breath shall go forth from the Lord to kindle a flame on the an amount of matter which is transaltar of the Lord, and ye shall see the parent or translucent; and when this glory of God in the flame; and from out this flame the voice of God will speak to comes a perfect atom. These atoms your souls, and ye shall know that I am, saith the Lord. Have you, that are the priests of God and that minister at His altars, seen this flame and heard this

No one replying to her, Mrs. Wise "If you have not seen or heard,

see and hear the glory of the Lord'." madam."

To this remark Mrs. Wise replied: 'I could a tale unfold to you, whose lightest Word would harrow up thy ling light and life are of all kinds and soul." .105

grace that we are saved; and where sin | can never be any other than itself. abounds grace did much more abound: and we live that we have not received of magnetism and matter are at length the grace of God in vain." "Husband," said Mrs. Wise, "I read

in the Bible that 'the wages of sin is death.' Now, if we die as the penalty according to its kind, where they develfor sin, is not that debt paid, and ought we not to be free? Again, 'Christ died for the sins of man,' and paid the debt; now are we under the wrath and condemnation of God for the disobedience of Adam? E It cannot be true; nor that the center of each atom. This consti-Adam: Death was in the world before oped germ. Adam. Death, or change, is a natural process, and-is-necessary in us as in rial eyes, consequently the developed nature; for it moves us on to a higher | spiritual form is invisible to the mateand a more perfect state of life. Now I | rial eye. think it is time that the clergy should accept a more rational solution of this subject, for your feeble combination has lost its potency: this body ought to be removed that the effluyia from such a given where credit is due; and if stagnant pool may be turned into a spirit gives these truths to the material, channel that is not so corrupting. Lay or the scientific world, the credit should a foundation that is in accord with the not be withheld from its true source; dignity and wisdom of the framer of neither do I think that because a man this manifest glory that we see in the bears the title of "My Lord," he should visible universe so that we may frame in our minds a truer, more just and loving conception of the author of our being. You who preach Christ, preach Him as a brother and a teacher, sent by

God's love tocus, and as a pattern and guide-not as a sin offering." The rector was rapping and calling his wife to stop using such language, but Mrs. Wise made a finish by saying: "Oh, Lord, lay not this sin to their

charge." My father thought to change the subject by saying, that as the friends were all present, at least those who were interested in the matter, he had some business to adjust, and thought that now was as good a time as any, added that he wished the rector and his wife as witnesses to the transaction. Mr. Howard, the lawyer, was called from the library by my father and said: "The document is ready, and I wish you both to sign it." He came in, pen and paper in hand.

"Read the contract aloud," said my father. Mr. Howard began by an introductory remark that this is a contract of marriage by and between Louis Sutherland, of --- and Zurilda Wellington, of -; and Wilber Wellington, father and guardian of the said Zurilda Wellington, party to the contract; and of the Right Reverend James Wadsworth Bishop of Sutherland, of -, father of said Louis Sutherland; stating that at the age of eighteen years, after the said Zurilda had received a thorough training in all the useful branches of instruction (naming the languages and all that is necessary to constitute the accomplishments of a lady of high rank, but more especially the religious teachings of the Church of England), she. was to become the lawful wife of the said Louis Sutherland; then the dower was stated and all that the law could do to bind and protect. Louis in his

rights was cared for, While Mr. Howard was reading the paper Mrs. Wise sat with her eyes transfixed as if gazing at something just before her; something that seemed to convey to her an intelligence When the paper was read, my father took the pen and signed the document, with much pride in his demeanor; then said: "Why, husband, your enthusiasm the bishop and Louis. My father then has taken you back to the wars of the said to mel, "Zurilda, my love, put your

name under that one," as he pointed to that of Louis.

"Father, hi cannot do that," I cried.

"Cannot write your name?" said he.

"Yes, I can write my name; but, dear father, I cried, and blight my young life by doing so. There is no adaptability between Louis and myself, and such an act as this on my part would be but deception." These, remarks of mine; sent a thrill through my father that was very a thrill through my father that was very painfully visible to all.

"We will see that you do your duty," said he as he turned to the rector and his wife, bidding them to sign their names.

"Mr. Wellington," said, Mrs. - Wise,

without that tree in the midst of the sponsor for Zurilda, I will protest, in sarden and saying that we ought to the name of justice and liberty of con- DR. J. H. PEBLES' have eaten more of the forbidden fruit, science, which is due all in such nist. so that we might have more knowl ters. I fear you are under an outside edge? Does not this make you shrink pressure; and have not looked into this These remarks brought Louis to his

feet in a rage, and he demanded of Mrs. Wise an explanation, but his father and the rector called him to order. (To be continued.)

FRANZ PETERSILEA.

Lord Kelvin's Speculation About Ether

Is there anything new about Lord Celvin's idea, after all? The idea may be put into a little different form, and written out somewhat more learnedly, but is it entirely new? I think not neither do I think his view is absolutely that Jesus cut we ought to climb, and correct. He says that the ether atom can oc

cupy the same space as the material

atom. So far this may be true and no

doubt is, but Spirit Franz Petersilea wrote all about the construction of the atom more than twenty years ago which anyone can learn by reading the book called "The Discovered Country." or the book; called "Oceanides." All who are interested in this subject should purchase these two bookswhich can be had from the office of The Progressive Thinker-and read what the spirit has to say about atoms. But for the benefit of those who may not do this, I will say: The Spirit, Franz Petersilea, wrote that an atom was composed of magnetic flame and translu atom was a mere point of pure, magnetic flame, that this little magnetic glowing with this light. Now each little point of magnetic flame attracts and holds about it, as a shield or covering, takes place the atom is perfected, or befloat within the ethereal sea, for ether is infinite and boundless, and all things whatsoever exist and float within it.

of many different kinds. Within the ether also floats the great can you chant peans to the Lord? | sea of germinal atoms. These are 'Blessed is he that believeth, not having points of everlasting light and life, and seen; but more blessed are they that anyone can see them with the naked eye if one will but take the trouble and Louis Sutherland now arose to his throw away all preconceived ideas and feet and said: "Hung be the heavens | prejudices; there they float, plainly to with black if you speak truthfully, be seen, points of living light, much lighter than the surrounding atmosphere, darting hither and thither, never still for an instant. These germs of livspecies, vegetable, animal, and human "Wife," said the rector, "it is by Each germ is its individual self, and

But the atom described above is not

the only kind of atom that exists within

this ethereal sea; there are other atoms

When the atoms which are composed formed into worlds and become fit for life to be sustained, then are these germs of life attracted and held, each op and grow; and, at what is called death, either of vegetable, animal, or riage in India. Col. Ingersoll's agnostiman, the matter is then thrown off as of cism. What the spirits through W. J. no further use, but the developed germ still holds the magnetic flame that was death is the penalty for the sin of tutes the spiritual clothing of the devel- Price \$1.25.

But magnetism is invisible to mate-

Lord Kelvin is right in saying that the ether permeates all things, for all things exist within it and are permeated by it. I think that credit should be receive more credit than the most humble spirit that ever existed.

Why will Americans forever bow down before titles? Why forever quote great names as though such alone were able to give truth to the world? Yours for the right.

MRS. CARLYLE PETERSILEA.

Hudson Tuttle vs. Rev. Buckley.

I have read with interest and pleas ure Hudson Tuttle's scathing review of Rev. Dr. J. M. Buckley. It is a blessed thing to have peace, but the Irishman's idea was a good one when he said that he would have peace if he had to fight for it. Paradoxical as it may seem, is the only correct position to take with such minds.

Dr. Buckley's statement that there never has been received from spiritual sources by mediumship any facts relating to the forecasting of future events, shows the dense ignorance of the mind that could make such a statement. Years before the culmination of the war in this country that resulted in the Vaccination a Curse and a Menace to overthrow of chattel slavery, there were given through mediumistic control that the slavery question would result in the most gigantic war of modern times, stating about when it would come and lymph vaccination from Jenner's time

what the result would be. There were received from President Washington communications relating to vaccine virus, while causing many important events in the history of the deaths, sows the seed of eczema, nation and the world, some of which pimpled faces, cancers, tumors, ulcers have been fulfilled, others are yet waiting their time. Communications were several years' battle against vaccinareceived stating that our nation would have to pass through a period of conflict to maintain its political and religious liberties that internal and external foes would menace it on every side, that a combined effort would be made by the monarchies of the world to overthrow the Republic, but out of the conflict it would come purified and made glorious. We contribute these facts to help sustain the cause.

HAMILTON DE GRAW. Shakers, N. Y.

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It is a book of absorbing interest, and. should be read by every patriotic American, and by every one who would be well informed concerning the evil works and designs of the Romish hierarchy. It is a large volume of 832 pages.

### And Mis Philosophy, as Viewed by Ella Wheeler Wilcox.

There is a well-meaning [as set forth in the Chicago Americani, but mistaken woman in America who has set herself the task of "exposing" the bad side of all the Hindoo and Oriental philosophies which have, since the World's Fair Congress of Religions, been gain-

ing ground here. She is engrossed in delving into anclent and modern history in search of the heathen rites and idolatrous practices and immoral beliefs of the followers of all these Eastern cults.

She has sent a mild appeal to me, "yedas," was known to partake of roasted beef!

Now, I have never occupied my all too brief allowance of time on earth with hunting for evil. My main object in life has been to seek the good, the beautiful, the worthy in everybody and thing. When forced to unmask and denounce ed the one nearest to hand-first in myself and then in my environment. The England and elsewhere seem foes Oriental philosophies.

Krishua and Buddha were and are by both inspired souls will always appeal to me, even as does Christ's last sermon on the mount, in spite of the blasphemous and ridiculous creeds trumped up by selfish men who claimed to be His followers, and in spite of the mercenary and clannish spirit exhibited by hundreds of so-called Christians to-

Nothing absolutely historic is known to-day concerning the life of Christ. Nothing was written about Him until long after His death-thirty years,

The life of Krishna is quite as difficult to know in detail, and that of Buddha is more or less involved in tradition and superstition, but the words of both are more authentically traceable than even those of Christ, and these words are very beautiful and strangely alike in their meaning to those of the

All three teach that love of the Creator and love of our fellow-man and conquest of self is all there is of "salva-

Once in a few hundred years a great ilhave been others and will be others. Vivekananda was an inspired inter-

preter of all the religions. That he was known to "eat beefsteah" while teaching a meatless diet does not seem a heinous crime to me. In one of his classes I recall hearing him discuss the matter of food as pertaining to spiritual development. "Those who obtain the best and quickest results in mastering the body and

controlling the mind," he said, "must regulate the food, the breath and even the postures of the body. After the phastery is gained and the illumination of the spirit has taken place it will not matter about the food-you can eat most convenient. You will give it little thought." It might be wise for some of our Christian leaders to arrive at this

I recall another of his sayings: "The Hindoo devotee of higher religion follows three rules in regard to his body. He must not eat too much or too little;

It was the great spiritual privilege of my life to be a student of that beautiful soul. I revere his memory, I respect his name. He made the Christ of the sermon on the mount seem no less glorious by his interpretation of the beautiful Vedanta philosophy.

Let us accept what is true and beautiful and helpful in this life—wherever it is to be found.

### Women Do Not Want to Vote.

There is no one argument so frequently used by the opponents of women suffrage as, "women do not want to vote, what earthly reason is there for denying it because other men and women do not wish to exercise it? If I desire to breathe the fresh air of heaven. shall I not cross my threshold because the rest of the family group prefer the stale atmosphere indoors?" When the government extends the privilege of voting to a citizen, it says to him: "We do not compel you to appear at the polls; we simply give you the liberty to vote, or not to vote, as you desire. You may express your consent or your protest against conditions, and may help make civilization, if you wish." On the other hand, when the government refuses the privilege, it says: "We compel you to remain away from the ballot-box. Whether you wish to vote or not, you shall not. We will impose upon you any laws we see fit, and you shall have no official authority to protest or to con-

What justice is there in refusing the ballot to all women because some women have conceived no desire for it? Many women do not want to vote, and many men do not care to vote, but there are many women as earnestly anxious to vote as any man in the land. Why should not all men and women who are public spirited and liberty loving have the privilege of the ballot? How can we expect women to move in the interest of their own self-government, since

no class of men has ever done so? Woman suffrage, like man suffrage, must come through the generous action of those who now possess the power to give it. In fact, more women in proportion to their numbers, have asked for the ballot than have men of any disfranchised class in the history of the world.

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## OGGULT MYSTERIES.

### THE SPIRITS AND A LOST WILL.

gry souls the heautiful philosophy of the | that a will was in existence. Later on | for, but the clamor did little good, for this same spirit discovered the hiding- it was not produced for probate until place of the will and told where suffi- more than a mouth later. It read in cient evidence to probate this will might substance as follows: be found.

tic as to be almost unreal.

sham, the pretense, the avarice, the un- | the effect that the paper produced as | Knights Templars, for the benefit of in-Christlikeness of many of the orthodox | the will was a carbon copy of a will digent knights, their wives and or-Christian churches in America and made by the ghost itself before it as phans." sumed its present ethereal form, and This was the "spook" will. It was worthier of my steel pen than do the that there were twelve of these copies typewritten-really a carbon copy of a made. Where are the other eleven? typewritten will-the only pen marks I have no doubt the followers of They were never produced.

guilty of improprieties and immorali- the trials charges of bribery of forgery, T. C. Parish. ties. But the beautiful teachings left etc., were made. And these charges were backed by evidence that was more from the widow would be putting the than strong.

consumed the public curiosity. Had the self: signature of Mr. Bradley been stolen for STATE OF IND., CLINTON CO., ss.: criminal purposes? In fact, was there In Clinton circuit court, November term, a plot to defeat justice on either side? It is a question among all parties, ir- In the matter of the proposed probate of respective of what the question in-

and the mystical code of ethics of the Hiram H. Bradley, late of Clinton counsome Bible students say. But His ser- spirit world, he did what he did for the ty, Indiana, deceased; that the said Hi- Hiram H. Bradley said should go to his me to decide that you possess great mon on the mount remains, and that is sake of right. At any rate, the light was ram H. Bradley was at the time of his nephew, Frank Bradley, the son of John powers of oratory latent within you; low, and the medium was given his decease a bona fide resident of Clinton Bradley, his brother. word that everything was strictly or county, Indiana, and owned property in thodox. This suited the faithful gath- said county of the probable value of ered around the center of attraction—or \$20,000; that the said H. H. Bradley also dead, but was the brother of Hiram | breadth of the land. The field is great, perhaps the better word would be cabi- died, in said county, on 26th day of net-for that was the place where the August, 1894, leaving the said Sarah A. mysterious visitor from the realms of Miller, his widow, and leaving neither filed a petition as administrator of the pit vacant to which I can appoint you justrated by beautiful half-tone engravings. spookism was supposed to dwell when father, mother or child or descendant of estate of Philander John, and asked for deigning to commune with his earthly a child living; that on the 5th day of De. that legacy.

darkness was attained, and all of the probate a typewritten paper, purporting visitors had reverently joined hands, to be the last will of H. H. Bradley, exethe first spiritual manifestation of the cuted on June 20, 1894, and witnessed evening was given, doubtless it would by T. C. Parish and John H. Petty, to-day—all it ever needed to realize. be better to say that it was received, which pretended will purports to ap-

luminated soul passes through the thrilling nature the star of the perform- B. Given as executors thereof; that the earth, telling this old truth in new ance appeared. He or it was the ghost said typewritten paper purports to bewords. Krishna was one—Buddha was of one Judge J. C. Suit. Greetings to queath to John' Bradley \$1,000 and another, Christ was another, and there old friends were in order, as well as a Frank Bradley \$1,000, to the city of few messages from those gone before to Frankfort. in said county, a certain their living relatives. After this the tract of land east of the city, one-third sensation was sprung.

> deceased, had left a will, dividing his ery, No. 29, Knights Templars." wealthy estate in diverse ways.

aloud in their astonishment. Why, the following reasons, to-wit Bradley, who had shuffled off this mor- 1. Said paper so pronounced is not tal coil some five years before, had not the will of the said Hiram H. Bradley. left a will. At least so said his lawyers | 2. The said pretended will was not and his wife, the parties who were sup- duly executed. posed to know. It seemed almost im- 3. That at the date of said pretended

up by telling where the will could be his death.

same dark, mysterious environment, stantly with him and caring for him last state of "giving the appetite little | and told where the evidence necessary | during all of said time; that she never for the probating of the will could be heard of the excution of any will; that procured. The faithful, doubting no after the death of said Bradley she was longer, followed out this line of advice appointed administratrix of said estate and succeeded in probating the will. | and fully settled his estate, without at he must not be idle or overwork; he timony of those who managed the Spir-ence of any will; that the said Bradley must bathe his entire body twice a itualistic part of the program, the ghost told her, shortly before his death, that of Judge J. C. Suit has held its peace. It he had not made any will and should

is one of the teachings of their philos- not make any, and that she would inherophy that when a man departs this mun- it his entire estate, and she therefore aldane sphere, if he has committed any leges that the said Bradley never did | ularly if we solicit a repetition of them questionable deed or has been party to execute any will or attempt to execute in calmness and faith. Let us listen to disgusted, from the city. Tired and anything of that character, his spirit a will. other. The faithful declare that this is written at some time unknown to this

intimate that he was party to the deed. him. closure of the repentant spook until to- executed.

bribery, forgery, etc. For over fifty years Hiram H. Bradley was a respected citizen, having written instrument be declared not to taken part in most of the public enter- be the last will and testament of the prises of his day, and being highly con- said H. H. Bradley, deceased, and that nected with the local order of Knights said paper be not admitted to probate. Templars. In the year 1882 his wife and she prays for all proper relief in the died, and one year after that he married premises. again, this time to a Mrs. Sarah Kings-

bury. One year after his second marriage F. Palmer, notary public. Bradley died. As he had been heard to declare that he was the author of no parties that in the first place Hiram H. but on my right two dense clouds partwill, his widow came into possession of Bradley had no brother John. His two ed and a bright ribbon of light streamed his entire estate. She administered on brothers, Barzali B. and Philander Judthe estate, thinking that he died intest son Bradley, had never even been tate, settled up all claims, being dis- known as John. In the second place, charged one year after his death.

defense of her decision that Mr. Bradley | self, and her husband had no legal right In the first place, she had been told by signature was one Bradley never used friends of the family, among whom were other than his full name Hiram to deeds Judge J. C. Suit, the poor ghost, and or other important legal documents. John A. Petty, both very intimate friends of Bradley and his wife. In fact, the will's legalization, told this story. darkness beyond the door and I per-Judge Suit was Bradley's legal adviser. At a series of Spiritualistic seances con- ceived a man, his hat pulled over his In the presence of both Suit and Petty, ducted by medium W. C. Jessup, the eyes, and with his head bent down he huge iceberg. Then a strange thing during the illness preceding his death, shost of Judge Suit declared that a will was pursuing a zig-zag course in the di- happened. Bradley made known the bequests he was in existence. The ghost said: desired made, and with the two friends "Look among my papers." The faith- in great trouble, and "sometimes he as witnesses caused his wife to promise ful looked and found a will. The ghost | would turn to the left and sometimes to | a familiar voice. to see that they would be carried out. came again and said: "Go to Russiaville | the right, he was unsteady and his path-Obviously this was done in view of the and find one James Cooper. He will way serpentine, but he seemed always. also requested Suit to act the part of will" The faithful went to Russiaville that door. legal adviser to his wife, and Petty to and found Cooper, who furnished the guard her interests as zealously as he evidence even as the ghost had dewould those of himself.

After his death these two friends assisted in settling up the estate for the widow, never so much as intimating was influenced by bribery to restrain that a will was in existence. Both men the publication of the will. With him were prominent citizens, respected and was John A. Petty. This will, which he splendidly caparisoned horse, and sitlaw-abiding, diligent workers in the never destroyed, was kept secure ting in a light open carriage, drove to Knights Templar commandery, and among his private papers. After his the edge of the light, She smiled sepublic-spirited in a great many respects, death, in the spirit world, his conscience ductively, displaying her beautiful The production of a will, in view of the allowed him no peace of mind until a white teeth. reputations of these two men, to say the full confession of his deed was madeleast, caused the public to elevate eye- thus the story of the ghost." brows and append all arguments with a | With Cooper came Parish, who testic | ride with me; now do come."

Of all the famous cases in the annals | widow married Isaac G. Miller. One begging me to say no more of the of American courts, the most notorious year later Judge Suit died, the third teachings of Krishna, or Buddha, until of modern times is the Bradley "spook mutual friend, Mr. Petty, having passed I learn what terrible men they and their | will case" of Frankfort, Ind. The au- to the bourne of spirits in the interim. devotees were, and she solemnly and thor of the sensation, one Hiram H. On the first of November, 1899, rumor nounces that even Vivekananda, the Bradley, died in 1894, presumably intes- was circulated to the effect that a will wonderful Hindoo scholar who electritate. Five years later the spirit of one of Hiram H. Bradley had been found. fied the Congress of Religions in 1893 Judge J. C. Suit, through the aid of a Public curiosity was aroused to the and afterward taught thousands of hun- Spiritualistic medium, disclosed the fact pitch of excitement. It was clamored

"One-third of the estate is to go to the The faithful followed the ghost's di- widow (Mrs. l. G. Miller); \$1,000 to go rections, found the will, obtained the to John Bradley, a brother; \$1,000 to a evidence, and succeeded in getting the nephew, Frank Bradley, son of the will probated. All of these events brother John; a tract of land (some 8 an obtrusive evil I have always select- make up a story so strange and roman- acres), outlying the corporation limits, to go to the city of Frankfort; the re-In the trial evidence was produced to mainder to go to the local lodge of

> being the signature of Bradley and Throughout the entire duration of all those of two witnesses, J. A. Petty and

To say it raised a storm of protest case mildly. The following taken from

the will of Hiram H. Bradley.

Comes now Sarah A. Miller, who upon He was but a harmless, inoffensive her oath says, that she was the wife cember, 1899, D. A. Coulter and A. B. When the proper quiet and degree of Given, by their attorneys, proposed to After a series of phenomena of a point the said David A. Coulter and A. of all his property to the said Sarah H. It, with the sangfroid peculiar to Miller (nee Bradley) and the remainder ghosts, declared that Hiram H. Bradley of his property to "Frankfort Command-

The said Sarah A. Miller objects to Even the faithful started, exclaiming the probate of said pretended will for

will H. H. Bradley was of unsound mind But the spirit continued, and wound and remained of unsound mind until

what and when and where you find it found. This impressed the faithful, and 4. That she lived with said Bradley, they went and looked, and found it. as his wife, more than one year immedi-Then the spirit came again, in the ately preceding his death, and was con-Since that time, according to the tes- any time seeing or hearing of the exist-

> never rests until this deed has been 5. That the pretended will, so proatoned by confession in some manner or posed to be probated, was drafted and proven by the actions of the ghost of objector and by some person or persons | change, ambitious, perverse; his mental | the peaceful and happy past—he buried Judge Suit. They do not say that he unknown to her, and without the knowlwas guilty of a crime in suppressing the edge or consent of the said Hiram H. they were necessary to establish his will of Hiram H. Bradley, but they do Bradley, and was never executed by

revoked by him long before his death. Wherefore she prays that said type-

(Signed) SARAH A. MILLER. Subscribed and sworn before William

The other-side, those who fought for

clared. The substance of the evidence "After Bradley's death Judge Suit

Two years after Bradley's death his witness. With him came Anna G. ward: "I should like to ride around the

Smith, a typewriter, who hald she had city behind your splended horse." A personal made the copy of the will. In fact, her tear rolled down the cheek of the little testimony showed that she had made | child as it let go his hand. six copies, with as many carbons! Then what had become of the other eleven wills? This question has never been

The reputations of Suit and Petty, to say nothing of the present Mrs. Miller,

was admitted to probate. court that the library and papers of the your duty to take your part in the aflate Judge Suit had been acquired after fairs of your country-to start out in his death by the firm of lawyers repre- business-make a name for yourselfsenting the repentant spook. Long be get rich and act like other men?" fore the marvelous message arrived from the land of mysteries the books said Mr. Wayward. and papers had received a thorough going over by a number of parties. Yet will rent it to you and help you to be a when the ghost said the will was man. Why, Mr. Wayward, you possess among them the proper parties had no just those qualities which exercised, trouble in finding it. There is current another story to the effect that onehalf of all the moneys and real estate received through the will by the local | charge and for a time he secured many Masonic lodge went to the attorneys by patrons, but they soon began to coma contract made by them after they had | plain that his goods were not in style found the will and before they had made | and many whom he had trusted, failed it public. These are popular tales in to pay, and to save the remnant of his Frankfort.

The big case had hardly come to an issue before those claiming the minor the clasp of the little child," he said legacies put in an appearance.

A brother from Harbor Springs, Mich., appeared and made claim to the \$1,000, and for the purpose of probating the will, proved that his dead brother called little child smiled a welcome. him John. He had had a son, named Frank, but this son died a year and a day before the will was made. It was shown that Hiram H. Bradley knew that Frank was dead. The will probated and the judgment was affirmed by the supreme court of Indiana.

There were two or three criminal cases disposed of, and then a damage suit or two tried in the meantime, all growing out of the contest over the probating of the will. After the supreme court had decided the case, the executors made a final settlement and con-Then the mystery of a lost signature the county clerk's office, speaks for it. | sidered Barzali B. Bradley as the John named in the will, and paid him the legacy of \$1,000 and filed their final re-

Shortly after that a woman from Sagcharged that she was the widow of manity?" Frank Bradley, mentioned in the will, ghost. According to his own testimony and widow, and is the only legal heir of and as she was his administratrix, she ward.

In the meantime the executors had appealed from the judgment in her favor as the administratrix of Philander John Bradley and the appellate court reversed Judge Vinton's decision on a technicality and the case was remanded for trial. It was tried again by Judge Artman of Lebanon. Judge Artman ruled against her and for the executors, and found that Philander was not commonly known as John Bradley, The judgment in her favor as administratrix of Frank Bradley is now pending in the appellate court. The decision showed that Philander Bradley died July 6, 1901, at Saginaw.

There have been convictions and surmises, opinions and open declarations, both by the contending parties and by practically uninterested citizens.-Indianapolis (Ind.) Sentinel.

### MR. WAYWARD.

"A Little Child Shall Lead Them," the Path of Light."

Characters: Mr. Wayward; Mrs. Harmony Wayward, a spirit; Jack Gonover, a spirit; Dapper Materialist, High Priest; Lady of Fashion; Mrs. Golden, a rich widow; Hon. Mr. Codfish, a pil- one word. It was too bad, really too

The inner consciousness, or still small voice, or whatever you may choose to call it, is sometimes quite disa time, however, but when we become receptive again, the words may be repeated or the scenes re-enacted, particthe still small voice as it spoke to me on a recent occasion:

it said, "but he was proud, given to less. His thought wandered back to England Folk" recently sent for copies of the exercises and sufferings were many but his face in his hands and wept. character on a higher pedestal. He once said, 'When my wife died I was in From the time of the miraculous dis- 6. That the said paper was unduly despair. Oh, my blessed wife, Harmony Wayward was all the world to me. day litigation over the settlement of | 7. That the said pretended will is a | Then I loved my nephew, but he soon vote." Hon. John D. Long, ex-secretary the case has never ceased. And the lit-forgery.

of the navy, has said: "If one man or igation has been of the hottest sort im- 8. That if said pretended will was a sprightly young fellow and cheered woman wants to exercise the right to aginable, too. Each side alleges fraud, executed by said H. H. Bradley it was ne up a little, but now that he has devote, what earthly reason is there for bribery, forgery, etc. parted, I am indeed alone." "You speak in riddles," said I.

"Can't you tell me who was Mr. Wayward and who are you?" It replied: 'I am only a voice crying in the wilderness, but you may know more about Mr. Wayward if you preserve a calm mind." I did so and here is what followed:

I find myself standing on a height overlooking the city and surrounding It was also alleged by the protesting country. The day was cloudy and dark. down. It struck the road far off and reached on to the city, passing on in a but superficial; you imagined you were straight unbroken line along the street. | preaching the goodness and mercy of the tract of land left to the city was it reminded me of the "straight and God, when in fact you were only preach-The reasons set forth by the widow in owned practically by Mrs. Bradley her- narrow way." It terminated far down ing the pride and vanity of Mr. Waythe street at a closed door. Just inside | ward." left no will are strong and convincing. to will it away. In the third place the the door stood a little child in an attitude of expectation. It, the child, wore Bradley time and again that it was his on legal papers. He was in the habit a white dress (whiter than any fuller on intention not to leave a will, she there- of signing checks H. H. Bradley, but | earth could whiten it) and a blue ribbon by to receive the entire estate. This in. never in the history of his business on the left shoulder which passed tention was also made known to several dealings had be been known to sign across the heart and bosom, the two Read, mark, learn and inwardly digest ends folded together low on the right side. The child's home was the light.

> I was curious. I looked into the semirection of the door. He seemed to be

He reached the door at last and it opened to receive him, then the little child took him by the hand and led him forward. The course they pursued was straight on, and the man seemed to have peace at last. Now I notice that a fashionably dressed lady, driving a 

"Ah, Mr. Wayward," she said, "how do you do? I have come to take you to "Thank you, madame," said Mr. Way. "That is a beautiful and costly build-

ing," said Mr. Wayward, as they passed a marble block. "Yes," said the lady, "and the owner of that block was once a poorer man than you are now. Pardon me, Mr. accounted naught in the trial. The will | Wayward, if I criticize you just a little. Don't you think you are leading a hum-It transpired during the action of the drum sort of life? Don't you think it is "I really think so myself, madame,"

> "Well, here is a store of mine idle; I bring wealth."

> Mr. Wayward entered into business; he would not lie, he would not overcapital he had to close his doors. "I am sorry I ever took my hand from

"There was safety and contentment in the straight and narrow way; I will try whose name was Barzali B. Bradley, to find my way back." He had to pass through many streets before he reached the light, but he found it at last and the A bishop or high priest of some

church awaited their coming, a short distance up the way. He was dressed in the vestments of his office, and when they arrived near him he addressed Mr. Wayward in the pompous style peculiar to the class.

"Aw, Mr. Wayward," he said, "Aw, glad to meet you. We are erecting a cathedral near here; come, aw, let me show you how it progresses.'

Mr. Wayward felt flattered, and as he drew his hand from that of the little child, he whispered, "It is only for a moment." He little knew what was before him, or the extent of the "moment," but the child knew.

"Mr. Wayward," said the priest, "when a man possesses great powers, inay, Mich., appeared and filed a suit | don't you think he ought to use them against the executors in which she to advance the cause of God and hu-

"Most assuredly," replied Mr. Way-

asked the payment of the \$1,000 that | "My knowledge of physiology enables now, sir, if you employ these powers in She claimed that Frank was the son | the sacred desk your name would soon of Philander John Bradley, who was be heralded through the length and H. Bradley, and he was the person but the laborers are few; come up to named in the will as John. She also the help of the Lord. There is a pulat once, and you can be ordained almost | No such book has ever before been published. immediately."

> offer.....The new minister drew a crowd, but they soon dropped off. in one's hands by this book, the legislature of Some said he was too prosy; some said | the State of New York debated whether or not he didn't oil his hair-that he wasn't | the state ought to permit its promiscuous circutony enough. (These two last were absolute facts in real life). Rev. Mr. Wayward called on some of the supporters of his church. The first he visited was the wealthy Mrs. Golden. "Happy to see you, Mr. Wayward,"

said the Christian lady. "Thank you, madame," said preacher. "I was sorry when I your pew vacant last Sunday." ment to me, my dear pastor; I do so admire your eloquence and elocution, but the fact was, my milliner didn't

send home my new hat ordered several days before, and so, you see, the fault was not mine.' When Mr. Wayward took his leave the lady laughed outright. "Well, well," she cried, "that fool doesn't know any-

He next called upon the Honorable Mr. Codfish, who received him warmly; he shook both his hands vigorously, as a genuine pillar of the church should always do.

"Now, my dear and respected brother, allow me to apologize for my absence from church last Sunday, before you say bad, but I could not possibly have attended. The fact was that stupid valet of mine mislaid the diamond I wear in my shirt bosom and when it was found tinct when we have dismissed care and it was rather late to attend, so you see attend to it. It may lose its potency for | I am not to blame, for you know how I hate to disturb the sacred services."

Mr. Wayward resigned his pastorate: many who had signed his roll forgot to not able to influence others to the extent you pay him, and finally he wandered away, foot-sore he sat down despondently on a large stone on the roadside—he was "Mr. Wayward was not a bad man," | without money, homeless and friend-A dapper little man came up and

> spoke to him. "Mr. Wayward," said he, "your position is unfortunate, but, sir, you have only to blame yourself. Nature gave you brains, my dear sir, and you didn't use them."

> "Mr. Wayward." said the dapper little man. "you have been making a fool of yourself; you ought to have sense enough to know that there is no heaven, that people have no souls—that there is no future life and no God." "You startle me; you must admit that

> at least I was sincere." "You were sincere and earnest, because of your ignorance, you did not fathom even your own motives. Pardon me, sir, for the frankness of my speech; it is necessary to be point blank with men like you. Your sincerity was

"You may be right," said Mr. Wayward: "I know myself to be a sinner." "Sir, it is all a farce got up to enable men called priests to live without work. I will leave you this scientific book. it and you will be a wiser man. Good day, sir." Mr. Wayward read on and on as he

sat on the cold stone. The world under his feet seemed fast changing into a "Uncle, you had better get off that stone, or you will get the grippe," said

Mr. Wayward started. "I should know that voice amongst a thousand,' fact that he had made no will. Bradley furnish the evidence to probate the as though automatically moving toward he said; "it is my nephew! It is Jack Gonover!" "Yes. Uncle Wayward: I am here, al

> (Continued on page 8.) TO WOMEN WHO DREAD MOTHERHOOD

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Fred Perkins, of South Haven, Mich., says "I tried to do my duty," said Mr. Way- | ple are amazed and mystified at the things I do.

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#### A Successful Holdup.

The Bulgarian revolutionists needed

N. S. A. Secretary.

money to purchase fire-arms, and their leaders looked about for ways and means. There was Miss Stone, the missionary sent over by the good and confiding souls in America to convert the Turks, or any other savages, who might be interested. The leaders were good orthodox Christians, and to kidnap Miss Stone was as carrying off of a friend. They knew very well that her American friends could readily be made to believe that the unspeakable Turk had carried her off, and any ransom asked would be paid. The horrible story of brigands sent by the Turkish | pentance. Fear and trembling take government, an immediate ransom or death, was sent over to the United States. Our government was duped, and swallowed bait and hook. Like a small boy, wishing aid from a bigger brother, an appeal was made to Russia to use her influence with the Sultan, for Miss Stone's relief.

The churches went at the work of collecting the ransom money with keen zest. The terrible situation of Miss Stone was luridly described in countless pulpits. Her liability to be murdered was as nothing to her being placed in a Turkish seraglio! The money was forthcoming, and Miss Stone, who had been sumptuously cared for by her Christian friends, came to make money in the lecture field, telling us of life among the brigands.

The crafty Bulgarian leaders invested the money thus received in good rifles. and wer ready for rebellion against Turkish rule.

Such are the facts in the case. The diplomatic correspondence just published shows that the Turks had nothing to do with the matter. They were absolutely innocent of the charges made against them.

This duplicity on the part of the leaders in the Macedonian movement has the effect to weaken sympathy for their cause, and casts discredit on the conthat the "Christians" are as zealous and "strenuous" as the Mohammedans, and provoke the attacks of which they com-

The Turkish empire may be a "sick | and insincere, is all about us." man," but if driven to conflict, the na-· tions who provoke the combat will find a desperate foe who is brave by his belief in fate, and Allah, and knows not

A pretty dramatic excitement was created by the kidnapping of Miss Stone. The days of the martyrs appeared returning. She could not be made a martyr of at home, and sought it in the mountains of Bulgaria. No one sent for her-no one wanted her there. She went to gratify her own desire for notoriety, and received a full share. She made no conversion of Turks. All the missionaries sent have never converted a Mohammedan. No one expects

they ever will. She made a goodly draft on the pockets of her friends, who unwittingly contributed to the war fund of Macedonia. She brought the government of this country into a position that is regrettable for its unsophisticated credulity.

Miss Stone was at no time in more danger than she is here at home, in the pulpit telling her story, and if the Americans had said the blackmail demanded by these Christians of Bulgaria will not be paid, she would have beer set at lib-

Christians do that.

"Continuity of Life a Cosmic Truth." By Prof. W. M. Lockwood. The work of a strong, logical thinker, on a deeply Important subject. Price, cloth, \$1. "Handy Electrical Dictionary." A practical handbook of reference, containing definitions of every used elec-

trical term or phrase. Price 25 conts.

Peculiar. 27

In a report of the testimony in the terrible murder of Miss Reichlin, in Lorain, Ohio, it appears that Rev. Father Walser was sleeping in a room adjoining that occupied by the victim. He was arrested on suspicion, but released for want of evidence. He was awakened out of sound sleep by the cry of Miss Reichlin-so he testifies and his door opened and a man appeared. He jump. up and chased the man away. Then he went to Miss Reichlin's brother's room and told him that something had hap-

into the room to find his sister horribly murdered. Father Walser refused to go, saying he could not bear the sight! As he had not been into the room, knew nothing about the murder, why should he stand weeping and say he could not bear the sight? Then he said to her brother that he could not recover from the shock and say mass next day for the dead without a stimulus, and herbrother went out to a saloon and bought a gallon of whisky.

pened to his sister. The brother went

-This rises a question of moment. Is t customary for priests to drink a gallon of whisky to get strength for a pro-Or because of the victim being murdered did it require an extra quantity? Is it the fervor awakened by the whisky or the whisky itself that is effective in

purgatory? An ordinary mortal would have the holy father's shatered nerves. What must have been his condition when he to be cheerful and happy. felt he wanted a whole gallon! He belongs to the small and exclusive order of the "Fathers of the Sacred Blood, and appears to believe that the most sacred blood is good Kentucky whisky! Altogether this little episode lets a ray of light on the ways of life of the priesthood, showing it to be quite differ ent from what it is supposed to be by their followers. Self-abnegation, penance, self-restraint, unselfish devotion resolve into a full and free gratification, the fact of which is written on the gross

and red faces of the "holy fathers."

God's Judgment on the Adventists. It does seem rather strange to an unprejudiced outsider that a people who take so much pains as Adventists do to Home or Relief Fund, should be sent to | obey the commands of God as laid down counted great sinners, and even as other wicked people who make no pretensions to conform to God's commands in all things, should be subjected to the flerce punitive wrath of Jehovah, because of their sins and impenitence.

According to Mrs. Ellen White, the star prophetess of the Adventist sect, they are a bad lot and need the stern corrective (or destructive) hand of the Almighty laid in judgment upon them, to bring them to repentance and cessation from their wicked ways.

As stated by the Chicago Record-Herald, of recent date, Mrs. Ellen White, prophetess, has made a statement of her feelings in regard to the belief of some Adventists that the five buildings lost by the Adventists in the last two years were not set on fire by the Almighty, but were destroyed by incendiaries. She says:

To My Brethren in Battle Creek:-I am bowed down and greatly troubled. God's judgments have fallen heavily on our institution in Battle Creek, but how little has this done to move hearts to rehold of me as to what will be the next revelation of God's displeasure. Those who have disregarded the messages of warning have lost their bearings. They have before them the result of the work God has laid upon me, and if this does not convince them no arguments, no future revelations would affect them. The result will be that God will speak again in judgment as He has spoken heretofore. When, for years, His messages of warning have come to institutions and individuals and no warning is taken, what power will convince them? Only the power of God revealed in judg-

It is to be hoped that our Adventist brethren will heed the prophetess' solemn warning, and turn from their sinful ways, and bring forth fruits meet for repentance, ere they are made to feel the heavy hand of an angry God laid in wrath upon them.

#### Disheartening Views of an Episcopal Bishop.

Bishop Lawrence, at the 118th annual convention of the Episcopal church, in the diocese of Massachusetts, held in Boston, May 13, does not take a very roseate view of the church situation. He said:

"So far as statistics can show it is doubtful if the church is more than keeping pace with the population. The ministry is not apparently increasing in stantly reported "atrocities" against | number or power. A great proportion | ing," she said. Christians by the Turks. The facts are of the enlightened men and leaders of our communities have no active interest in the church. There is a great mass of fine character and of Christian temper outside the church. Infidelity, sincere

In this light the Bishop thought that the talk of changing the name of church, as proposed, was of secondary consideration and had better be postponed until it became evident that it was worth while to take the trouble. He appears to be in the state of mind a mother would be over an infant that

make It an object to give it a name. It would be too much of a joke to re- to look strange to me. I began to real- spirit and material (body), the body bechristen the Episcopal church, just as with palsied footsteps it sank in the grave. Its death as the "American Episcopal," would be less dramatic than that of the superannuated Church of

Books for Sale at N. S. A. Office. The following valuable works are on sale at the N. S. A. office—a number of each, having been gratuitously contributed to the National Association to aid in its good work, with permission to sell them at reduced prices as quoted:

all should be in every home:

England.

Occult Physician, Medical, by Mrs. Matteson, \$1: 'Lisbeth, Fiction, by C. E. It was urged at the time ... t was S. Twing, 90 cents; God's Smiles. Magsetting a bad precedent; for if the say- | gie Olive Jordan, \$1; Wedding Chimes. ages found out that missionaries would for wedding ceremonies, D. P. Hughes. be ransomed, there would be a constant | 50 cents; Leaslets of Truth, Karl. 30 succession of kidnapping. The Afri- cents; Three Jubilee Lectures, with pic- the old home, the flowers about the can be done by telling, showing, con- as an Event in Life." By Lilian Whit- names of four kings in the Babylonian cans and South Sea Islanders may make tures, Peebles, 25 cents; Whither the pot-ple of missionaries, but they have | Wind Bloweth, Venner, 20 cents: Vionever caught on to the more profitable lets, poems, Straub, 10 cents; Longransom business. Only good and pious ley's Beautiful Songs, with music, two volumes in one cover, 15 cents; also a fine picture, cabinet size, of N. S. A. headquarters, 10 cents. Any of the above is a rare bargain, and will be sent | that eventually I would succeed in trac- but to make his life as he desires to

> postpaid for price. MARY T. LONGLEY, Sec'y. 600 Pennsylvania avenue S. E., Washington, D. C.

> "Meatless Dishes." Very useful. Price 10 cents.

# PECULIAR CASE.

Woman Loses Her Personality

niless and Nameless Wanderer in the Streets of a Strange City - The Friends She Found, the Search for Her Children, and How Her Memory Was Fnally Regained-Was It a Case of Spirit Control?

With her memory suddenly blotted out [as set forth in the New York] Mrs. George Wallace, a wealthy widow of Wilkesbarre, Pa., wandered away from her home last November and lived as a servant among strange people for five months without regaining her mind or discovering her identity.

From her home in Wilkesbarre she raveled to Newark without knowing how she got there or why. She lived out as a servant, without knowing that she had ever been other than a servant. longed saying of mass for the dead? After a lapse of five months her memory suddenly returned, and a few days from the grave. On the following day ago Mrs. Wallace rejoined her family in we started for my sister's home in Sayre, Pa., whither they had gone.

It was on the 21st of last November mass saying as a help for the spirit in I that Mrs. Wallace left some friends on Northampton street after an afternoon's shopping and started for her home four thought a quart would have toned up blocks away. She was well dressed, had \$10 in her pocketbook, and seemed

In the four blocks to her home she lost herself so completely that even now she has no recollection of what city penniless and hungry, not know- do with it. ing who she was or why she was there. she knew nothing but that she wanted shelter. She had no recollection of the the past, no realization of the present was in her mind. It was like the dead arising into life without memory-like the birth of a full-grown woman into a she left home five months ago, I never

new world. Here is Mrs. Wallace's wonderful her again. story, so far as her memory can cover

### BY MRS. GEORGE WALLACE.

I can only account for my strange loss of memory by the fact that for a the death of my beloved husband. I was a live and will return to us. I do not ment of his estate.

I can remember now that I was feelway home, and when my memory de-|you were alive and well." serted me I must have gone into one of these stations and bought an east-bound

ticket. When the five days' blank was ended found myself walking along the streets of a strange city. Since then I have learned that it was Newark. I did not know why I was there. It did not seem strange to me. Neither did I know that I ever had a home. In fact, 2159 Eighth avenue, in June, 1901, and I did not think to inquire.

### Awakening to a New Life.

I seemed to have barely enough intelligence to know that I must live and that in order to live I must work. A drizzling rain was falling and the streets were slushy with melted snow and mud. It seemed perfectly natural that I should be walking about the streets. I did not know that an awful

cumstances. I date the memory of my new life as an unknown from the time I found myself walking along the rainy Newark

gulf lay between me and the past. I did

not know the value of names or of cir-

I became so tired that I could scarcely stand, but nobody seemed to pay any attention to me. In a dim and visionary way it must have come upon me to apply to some person for assistance. I remember applying to a family living near a big church. They were very kind, but when they asked me my name and I could not reply they sent me away. Even then I did not think it queer that I should be nameless. must have been something like a child in my mind. It is fortunate, however, that I remembered enough about household work to make it available later on. In the evening of that rainy day Fate led my footsteps into Sumner street. I was told afterward that it was Thanksgiving Eve. I rang the doorbells of two or three houses where food and shelter

were refused. Mrs. William Stern. There must have been something in my miserable appearance which excited the pity of Mrs.

### How She Found a Friend.

At any rate she invited me in and offered to pay with work.

know what else to do.

day's work, the strange absence of any handed since the age of sixteen. memory of my childhood began to dawn

on that dull November morning. gradually to realize that I was not a means. It is through this machine that professional servant, that I had lived the spirit acquires its habits—and likeanother life, that children were waiting | wise the liquor habit. It is wrong to for me somewhere, and that I had reladisuppose the body, as being a secondary tives and friends and a home.

## Remembered Her Childhood First.

each has peculiar merits of its own and | if I were ill. lution of an awful mystery.

my name.

occupied. I know now that I was men- sions or suggestions he from childhood tally traveling over my past life and or through associations has acquired, ing my entire history.

seem to say to me, "You are Mrs. I am glad to read that so able a writer Wilkesbarre!" My memory seemed to clear as though

A Wealthy Woman Who Became a Pen- ; a dark vell had been drawn aside to allow the sunlight to enter. I remembered my children and I shricked with joy. Mrs. Stern came to

> "I know who I am," I said. "I live in Wilkesbarre, and I have six children there. I must go to them at once." I was so excited that I could not do my work. Mrs. Stern was very kind to

have done in my peculiar condition. But Mrs. Stern counselled and soothed me and finally sent word to my sister, Mrs. Kate Crossley, of Sayre, Pa. This was the first step which united me

again with my family.

and my oldest daughter Elizabeth. Words cannot describe my feelings. I felt as though I had been snatched

I learned then that my home in Wilkesbarre had been rented after weeks of sorrow over my disappearance. My children had been taken to relatives in Sayre, as the belief seemed to be general that I was dead.

I will remain at Sayre with my children until I am strong and well again. Why the lapse of memory occurred I cannot happened. Six nights afterward she say. My children believe that sorrow was tramping the streets of a strange over my husband's death had much to

By Elizabeth Wallace, Daughter of the Victim of Lost Memory.

Although there was not a clue by which my mother could be traced when for an instant gave up hope of seeing psychic phenomena, and in the same

where, an even when the police gave of spiritual philosophy lying behind it." up hope and told me that she was undoubtedly dead I said to them time and

"You may think what you like, but year or more I had been grieving over mother is not dead. I feel that she is philosophy through chemistry. Every- the inscriptions found in the ancient tion with the captivity. Whoever, then, also greatly worried over the settle- know when or how, but I shall not ed upon and changed from one form to gaps, which are known to exist in Gen- not a Chaldean. More likely was he to

It took five long months to verify my ing particularly well and strong when faith, and when the other day, I clasped started out shopping on the after- my long-absent mother in my arms the same manner a form develops itself on the facts outlined in the Old Testa- region. According to the story, he was noon of Nov. 21. There were two rail- first words I said were: "I knew I would the negative in a photograph camera ment." road depots which I had to pass on my find you mother. I felt all along that does the spirit form develop itself on

> Some Strange Cases of Lost Memory. Thomas H. Todd, editor and proprietor of the Long Island City Daily News, disappeared Jan. 2, 1901.

> Dr. William H. Bates left his home, No. 567 Park avenue, Aug. 30, 1902, and has not yet been found. John J. Mitchell left his home, No.

> has not yet returned. Fritz Prolochs walked out of his saloon in his slippers on June 27, 1901, and is still absent. George W. Kline, city marshal, disap-

> peared on Dec. 10, 1901. Dr. William Clifford McDonald left the Harvard Club, in this city, in April, 1901, and has not been seen since.

> Arthur David Hammond disappeared from the Park Row Building in December, 1902. Rev. William H. Dexter, principal of

> he Normal Academy, Nyack, disappeared from the Fifth Avenue Hotel in November, 1899. Rev. Edward A. Waldo, of the Univer-

sity Settlement, was found in February,

1902, after an absence of six years. The fact that in many cases of socalled lapse of memory the party assumes an entire different name with certain distinguishing traits of character, induces one to believe that a spirit assumes control of the body, and for a time works out in the borrowed organism some special mission. Hundreds

### quent now than ever before. Spirit Controls Man's Action.

of these mysterious disappearances oc-

cur every year, and they seem more fre-

Here is a short quotation from the Chicago Examiner that seems to strike at the root of the drink habit, which does not always mean intemperance, The last place I applied was No. 629 but which is apt to lead down to it; at Sumner street, the home of Mr. and any rate, according to science it means putting just so much poison into the hu- place on the "Scientific Proof of Conman system. Here is the item:

Your editorial in a recent issue, "Who Teaches Women to Drink?" was elaborately handled from the point of view from which it was discussed, namely, gave me food and shelter for which I the man's responsibility. But allow me to criticise that which your editor took "We will talk about that in the morn. for the man's responsibility as being the primary factor, or of so great im-On the following day, notwithstand- portance as to take it as a subject for wonderful knowledge counts for very ing the fact that I could not remember his first editorial on this vital question. my name, Mrs. Stern offered to employ It is not my intention now to take up me at housework, and I accepted the the valuable space of your paper for any offer with deep gratitude, as I did not lengthy discussion of the subject, but only to bring forward a few words and For days and weeks, and it may be ideas from one who has suffered in months, I worked for Mrs. Stern as a childhood from a father's drunkenness servant. One time, after a long, hard and fought his life's battles single-

For my own part I place the responsiupon me. I realized that I had no past. | bility of drunkenness on the individual I saw other women with children (man or woman) and all other influabout me, other women with happy ences are secondary thereto, as: First, homes, other women with husbands, heredity; second, family impressions Where was my childhood, my home, my and suggestions, and third, associations may or may not live long enough to husband? The thoughts gave me a (whereof man's responsibility forms a great feeling of unrest. My life began | part). Every mortal life consists of ize that I could not remember further ing the mechanism through which the back than the rainy streets of Newark spirit works. It is the spirit of man who is the man, who loves, hates, etc., Through constant brooding I grew and the body is the machinery or his factor of life, should be the ruler of the primary—the spirit. I am sorry to say that most of us are slaves of our pas-Gradually this feeling grew upon me. sions or habits, or, in other words, our It made me so abstracted in my work spirituality is led or influenced by our that Mrs. Stern noticed it and asked me animal desires (bodily-material). The spirit is the primary factor and My reviving memory seemed to re ruler and has the power not only to I hope to speak to the people some

> plants. But they were constantly grow- but also to give but assistance to othevil is in the individual, and our condi-I believe that the first I really remem- tions cannot be changed in the least bebered were scenes of my childhood- fore the root is taken away. And this house, my school days, my school vincing every man and woman that he ing. One of Miss Whiting's most sug- inscriptions, which they assume to be friends. But still I could not remember has a power in himself, an unlimited gestive, intensely interesting, spiritual the same as found in the fourteenth power, not only to conquer the desires As time passed Mrs. Stern noticed he, in his ignorance, has acquired, or allthat I was growing more and more pre- the hereditary desires or wrong impres- | Price \$1. have it—be ruler of his own destiny.

> > T. R. KUMALEHTO.

One day while working in the kitchen And how to awaken this power, con- upon Spiritualism." By Moses Hull, the rest. But look at "Amraphel, king will prove especially interesting. Exit came to me like a flash. A voice sciousness of spirit, should be our aim. For sale at this office. Price ten cents. of Shinar." How can you convert that erybody should read it. George Wallace and your home is in as Wilcox scatters seeds of this kind. | May Collins, An address delivered be | Babylon? Dr. Peters says "Amraphel "Gleanings from the Rostrum." By Let us hear from her.

arge Crowd Hears Prof. Wm. Lockwood, of Chicago, Explain Why He Believes in Spiritualism-An Interest-

"If a man die shall he live again?" One phase of this great question which from time immemorial has received the attention of the great body of mankind from the profoundest scholar to the humblest and most illiterate, was the subject of an interesting lecture Prof. William Lockwood, a scientist, scholar and author, of Chicago, last me. I was afraid at first. I did not night. The lecture was given in the World] as though by a lightning bolt, know what the world would think of Odd Fellows' hall under the auspices of me, as I could not tell what I might the First Spiritualist association of this city. Prof. Lockwood was greeted by a crowded house and received the closest attention.

Unlike the majority of lectures or addresses on religious subjects, Prof. Lockwood did not start out by address-In a few days there came a ring at the ing his audience as "My Christian | Christians to the sacred character of sumption is that Abraham emigrated doorbell and in walked my sister Kato friends" or "Brethren and sisters," but his first sentence was characteristic of his lecture throughout. He began by addressing his audience as "Friends of human progress."

The topic for last night's lecture was Sayre, where I met the rest of my chil-"The Influence of Modern Scientific Discovery on Religious Thought."

The professor began by addressing himself to the thinkers of the audience. He declared he would rather talk to erature of those nations centuries be-1996 B. C. Hammurabi, who conquered twenty-five people who think than 2,500 who do not. The thinkers, said he, they know that these stories were bor- ished 2250 B. C., that is 254 years before are the people who move the world. He | rowed from those ancient traditions; | the birth of the mythical Abraham! referred to Galileo and his great discov- and, therefore, there was no such cre- But this is a fair specimen of the disery and how it had revolutionized the ation, no garden of Eden, no Adam and honest method of Christian theologians, knowledge of the world, how in his life Eve, no temptation, nor fall; and that and thousands will read and accept knowledge of the world, how in his life time he was hooted at and scorned, but | their entire theological system rests | their conclusion without ever thinking that now no one would stultify himself upon ancient fables. by professing to believe other than what Galileo taught. He then declared that spiritual philosophy was revolutionizing the great systems of religious belief as radically as Galileo's ideas had in material matters. "All the great laws of nature," declared he, "are principles of | pretense that these new discoveries | country, and his descendants would proportion that we understand nature For many weeks I searched every- do we understand the great principles

### Spiritual Philosophy.

Prof. Lockwood said that he had come into his knowledge of spiritual thing in nature is formed, effected, act. | library of Nippur: "They supply many | was the ancestor of the Hebrews, was thing in nature is visible proof of these the Jews and the Jewish religion, and tribe of Arabs than a member of any of invisible spiritual processes. In the the spiritual vision of the medium in the seance room. A medium is a person who has a particular development in some special line, it may be music, chemistry, theology or what not. In the same way a Spiritualistic medium is in the psychic relation. Mediumship belongs to the entire realm of human

and spiritual philosophy. "It is not known," he said, "when this belief in another or spirit life first be- discussed, or at least mentioned in nealogy would furnish it. According to gan, but it was well known in Egypt 17. | these early histories. Are they? Not that Abraham was the ninth generation 000 years before the Christian era."

the world has not been in existence so the world has been in existence 40,000,-000 years, if not longer.

Continuing he declared that Spiritualism was known and believed in by many of the Roman senate and was in great vogue 500 B. C. It afterwards suffered a decline and began to be revived within a few years of the discovery of the Morse telegraph.

Prof. Lockwood then gave the history of the beginning or the discovery of spirit rappings by the Fox sisters at Hydesville, and said "spirit rapping is as much a proof of an intelligence between two realms as is a message on a telegraphic instrument an intelligence passing between persons in different parts of the country. It is the consciousness that operates the instrument -not the hand. It is consciousness talking to consciousness. The instrument is only a means of communication. In the same way in psychic philosophy the inhabitant of the spirit land uses the vocal organs, etc., of the medium." At the close of Prof. Lockwood's address Rev. G. W. Way gave several spirit messages from departed friends to persons in the audience and in every case the recipient of the message declared his description of the parties and even the names given by Mr. Way were true. It was a highly instructive and interesting meeting. Prof. Lockwood will lecture this evening at the same tinued Life." This will also be follower by a seance by Rev. Way .-Wheeling (W. Va.) Telegraph.

### Professor Denton's Message.

"I was a speaker of the truth when in the body, as far as I could see it. Since passing from the body I find all my little in the spirit world. After resting for a time to regain my strength. I began to look around me for confirmation of my ideas of things in general and of the spirit world in particular. I find in some instances in regard to the spiritual world they were correct; in others they were wrong in regard to the earthly knowledge pertaining to any historical facts. I find that not in one event out of ten do we get the true facts as they transpired. We get them only so far as the writer is willing to record them and often leaving out the most essential part, because it was not in accord with his ideas of what it should have been. I find all the knowledge we really possess is what we ourselves witness. When I awoke to this fact overlooked my bundle of facts and when I had sifted the true from the false I found I had only about one-third left, and I was not sure one-half of that was true. But do not let my experience hinder any one from obtaining all the learning they can, for they expand the capacity of the mind, and so prepare for the true knowledge. It seemed to me at one time that there were only two things that were true, one was, the sun shone; and the other was that spirits returned to earth and made their presence known. Some time in the future semble the shoots of newly sprouted conquer its own acquired bad habits. | words of truth. I was called Professor Denton. ing, and each day I felt nearer to the so-lers. Therefore, L say, the root of the Mrs. Sallie Finney, Medium, Plymouth,

Mass.

"The Spiritual Significance, or, Death ful spirituality. For sale at this office. What resemblance is there between

"Talmagean Inanities, Incongruities Inconsistencies and Blasphemies: a Review of Rev. T. DeWitt and Rev Frank DeWitt Talmage's oft-repeated attacks "A Plea for the New Woman." By at this office. Price 10 cents.

# DIGGING FOR ABRAHAM

### And the Ancient Hebrew Nation in Babylonia.

norance instead of downright dishonof their residence there.

principal men engaged in those explora- to nothing with a Bible advocate. tions are by no means ignorant. They know that their discoveries completely fect in this attempt to prove an Abraannihilate the claims of both Jews and ham as ancestor of the Jews. The asthe Old Testament writings, especially from Chaldea during a period of Elamio those of the first five books called the supremacy, and that with a little more Pentateuch.

empires, with an advanced civilization, archs, among them Hammurabi, king of existed before the creation of the uni- Babylon. Now the question is, were verse according to God's holy word as Abraham and Hammurabi cotemporary? contained in the Bible. They know that According to Bible chronology. Abrathe stories of creation, flood, garden, ham died 1821 B. C., at the age of 175 Sabbath, etc., were on record in the lit. years. This would place his birth at to fore the Bible date of creation. Hence, Elam, instead of being its ally, flour-

And the New Testament starts out traditions.

another by invisible processes. Every- esis. They turn light on the origin of have been a chief of some Bedaween

ies noticeably affect the knowledge of least a partially civilized and educated the life, religion and arts of the He- people. They dwelt in cities and were brews. The library gives us a histori- a commercial people. In fact, there is cal setting of the time when Abraham nothing in the Genesis Abraham which went into Palestine. Many of the cus- furnishes any analogy between him and toms and religions, mention of which the Chaldeans, while the resemblance one who has a particular development | existed among the Hebrews, will find | to the Arabs is easily recognized. here their first interpretation."

Bible stories to which we have referred. The most learned Christian doctors Old Testament canon." But the "light" upon the subject, in connection with the facts developed by the higher criticism, brings this conclusion: Ezra, the priest, with the "LAW" written in the time of Josiah, and some other fragmentary documents, made the first successful attempt to establish a Jewish religion. Having had access to Ashurbanipal's library, which contained translations most outrageous falsification of chronology, and the invention of the fabuits chronology, than which nothing could be more wide of the truth. And the singular fact is that these very records unearthed at Nippur, that the chronology of Genesis is a pure fable, and its pretended history also. When you take away Adam, the serpent, Enoch, Noah, etc., where is your Abraham? According to the story he was a lineal descendant from Noah and was cotemporary with some eight or ten lived to his time.

generations, as Shem the so of Noah quotations made above, would infer that there was some account of Abra-But the careless reader, perusing the ham and the origin of the Hebrew people. But not a sentence has been a practical education. found as yet. But the reader will most likely insist there must be something on which those assertions are based. Hammurabi, king of Babylon."

Chaldees, and the origin of the Jewish | manity of the Universal Republic." people. Please look at it. Study it I would like to hear from my brothers and comprehend its logic. Let us give and sisters on the subject, through The it all the weight it deserves.

The eminent scholars have found the books. It is laden with rich, thought | chapter of Genesis. But compare them. Arioch and Eriaku? Or B. asur and Larsa? How can Gutlum be transposed from the spirit side of life through the into Golim, which means nations, and is mediumship of Mrs. M. Pasquier Curso given in Genesis? Chedarlaomer is ran; of St. Louis, Mo. Emanating, as more like Kudar-Lagoinar than any of it does, from the spirit side of life, it name into Nammurabi? Or Shinar into does it appear? "It appears," to me as I this office.

In a recent article upon the dishon- a most desperate assumption. A foolesty of the clergy in reference to straw- hardy attempt to find something in less brick in two of the ruined cities of their costly diggings to bolster up the Egypt, I suggested that it might be ig- fabulous stories of the Old Testament.

There is no proof that these four esty which was at the basis of the claim kings were cotemporary, or that they that those strawless brick were made ever were allied together. But there is by the Jews when enslaved in Egypt, abundant history that the Elamite and and that they confirmed the Bible story | Babylonian monarchs were in constant conflict. Sometimes one was victoric But when we come to examine their ous, sometimes the other. They do not recent literature upon the archeological seem to have found in the inscriptions explorations in Babylonia it is a most the name "Tidal, king of nations"; not fearful tax upon our charity to make indicated what, or where those nations any allowance for ignorance, for the were located. But such a lack amounts

There is, however, one most fatal dethan three hundred men overtook and -They know, and admit that powerful completely defeated four powerful monof instituting a critical examination.

In closing this article. I wish to pre-

upon these same old fables in its gene- sent one more feature of this Abraham alogies running back to Adam through story, showing its utter absurdity and Abraham, one of the prominent charac- impossibility. As related in Genesis ters of the fabulous stories. And yet, Abraham was a Chaldean. Consewith that knowledge, they put forth the | quently he spoke the language of his confirm and illustrate the Old Testa- speak the same. But the language of ment as a historical record, when they the Jews was not Chaldee, but Hebrew. know that these Bible stories are And though what are now called Hegarbled copies of the old Babylonian brew letters are Chalden the original ones, as found on the coins of the Mac. To illustrate this position, I will quote cabees and in the Samaritan Pentasome of the statements made upon the teuch are entirely unlike them. The subject. Saye one writer, referring to Chaldee letters were adopted in connecthey are wonderfully corroborative of the civilized nations of the Babylonian a wandering shick with flocks and Another writer says, "The discover- herds, while the Chaldeans were at

It would seem from these facts that Any one reading and depending upon this Abraham is a purely fabulous or these extracts would suppose that the mythical character. And if anything Jews and their religion and origin was more was necessary to prove it, the gethe first sentence has been given where from Shem, tenth from Noah, and to his For the benefit of those who believe | Jews, Hebrews or Abraham are men. birth there was 292 years from the tioned. Where is the "light," where flood. He lived 175 years and at his long he quoted Huxley to prove that | the "corroboration" of the facts out. | death Shem was still living, and lived lined in the Old Testament? How do 33 years longer. Abraham was called they "affect the knowledge of the life. | an old man at 175 years and yet Shem. religion and arts of the Hebrews?" aged 569 years, was still living, and so But, most important, most revealing also was Arphaxad, the son of Shem. light is shed upon the origin of the Instead of being an old man, he was a very young man compared with some of his ancestors then living. The fabulous say "it is supposed that Ezra edited character of the story is evident alsa, what books survived the destruction of from the fact that Shem is made to live the temple and completed part of the during twelve if not thirteen successive generations. And these fables are which these "discoveries" have shed urged upon us as history, and also the 'word of God." J. S. LOVELAND.

> Summerland, Cal. A Good Departure for the Colleges. The curriculum of the standard cold lege or university has been almost changeless for a century, the English Oxford setting the example. It was from that of Nippur, the oldest one in made up when there was very little out the world, he stole therefrom the crea- side of the dead languages and mathe tion, flood and other accounts, and by a matics to learn and hence the four of six years of college life was largely delous genealogies, he made Abraham the voted to Greek, Latin and mathematics great ancestor of the Jews. One of the The sciences were secondary. The puquotations assumes the historical char- pils had no choice. If they won diploaster of Genesis and the correctness of mas they must take the prescribed course, and proficiency in Latin and Greek were most essential. The University of Virginia, founded by Thomas writers show, from the indisputable Jefferson, from its beginning offered its students the opportunity of selecting such a course of studies as they pre-

> > hibited. Now Yale, the most conservative, has followed Harvard, and the freshmen have the choice of five courses of study. This is conforming to the new requirements of modern life. The classic

> > ferred. In this the wonderful breadth

of mind and foresight of Jefforson is ex-

### The Banner of Peace.

Allow me to call the attention of my I will, therefore, furnish the basis on brothers and sisters to a subject that I which all those pretenses rest. I quote have spoken of before in The Progressfrom Dr. Peters, who was the main in- ive Thinker, in regard to a banner that strument in getting up the expedition was shown me in the daytime, in my to explore Nippur, and was the director normal condition. The banner as first of the excavations the first two years, seen was cream-white color, then there In Nippur, Vol. 2, p. 256, he says: "It came a sky-blue border all around the was apparently during this period of banner, then there came a golden dove Elamite supremacy that, according to in the center of the banner, with an Hebrew tradition. Abraham, the ances- olive branch in its beak, then came the tor of their race emigrated into Canaan, word Peace, in golden letters under the and the 14th chapter of Genesis gives dove. Then came the message from the us a glimpse of the condition of Baby- delegate that showed me the banner, lonia in that period from an outside saying: "We have organized a Peace standpoint. In that chapter we are Society in the spirit world, with deletold of an expedition, which Amraphel, gates from all nations, to counsel toking of Shinar, Arioch, king of Ellasar, gether in regard to bringing peace on Chedarlaomer, king of Elam, and Tidal, earth, and I was sent as a delegate to king of Golim conducted against the show you the Banner of Peace chosen west land, and particularly against the by the councillors from all nations, and cities of the Jordan valley. Golim asking our brothers and sisters to join seems to be Gutium, often mentioned in us in our efforts to establish peace on the Babylonian inscriptions. Chedar- earth, to form peace societies, regardlaomer is Kudar-Lagornar; Arloch, king less of creed, sect or nationality, and of Ellasar is Eriaku, king of Larsa; and each society to settle all difficulties that Amraphel, king of Shinar, appears to be arise, by arbitration, the arbitrators to be chosen by vote in each society, the Here is the sum of the evidence found arbitrators to be men and women, equal in the Babylonian explorations of the numbers of each. The banner to repreemigration of Abraham from Ur of the sent the brother and sisterhood of hu-

Progressive Thinker.

A. C. DOANE. Summerland, Cal.

ZURILDA WELLINGTON.

Or Life in Two Worlds. The above is the title of a message

fore the Ohio Liberal Society. For sale appears to be Hammurabi." But how A. B. French. Cloth, \$1. For sale at

## Karma, Eternal Dunishment and Kindred Words, in the Light of the BOUL TEACHINGS.

A Discourse by the Guides of Mrs. Cora L. V. Richmond.

THE EVERLASTING LAW-THE LAW OF REACTION- and the eternal law or purpose; and that conscience of man enough to withstand that moral purpose? Every seashore form and invite that which is a part of our experience to win THAN COUNTRY-THE SPIRITS IN PRISON.

You are not very evangelical in this congregation, yet many of the texts, if interpreted aright, both in the Old and New Testaments bear great light upon this subject. For in-

"Blessed are the dead which die in the Lord, from henceforth; yea, saith the spirit, they shall rest from their labors, and their works do follow them."

Another text: "As the tree fulleth, so shall it lie."

Another text refers to those in the future life, and says that they are judged according to the deeds done in the body. These and many other texts in the Bible are, of course, misinterpreted, each to suit the different denominational room for symbolical interpretation.

The word Karma, or Kerma, is used by the Theosophists In a rather involved sense. We do not mean this disrespectfully, it is because the western mind has not the thought or training of the Orient. According to Vivi Kananda and Mr. Ghandi, Brahmin and Janus respectively, and according to the Vedic Interpretation, Karma is consequence, but nowhere in the Oriental philosophy do we find that the consequence is greater than the cause, or that the result is greater than that producing it.

Therefore, when Mr. Sinnett and Madam Blavatsky in consequences in the life of flesh that the spark of the Infi- righteous is the state of the one whom he condemns. You wind can touch any other human spirit. No other human nite, which they declare is a part of the Infinite Life, can be lost, it is not only illogical, but discouraging.

Karma is good or bad result. The good or bad which seems to accrue from human experiences according to their they take to drink and people say: "Oh! what a pity, that teaching. Now if the bad Karma—the consequence of evil such a good man has fallen." Do not be mistaken, no good you will not be. Your sympathy is not necessarily misery deeds-can so envelop and immure this divine spark, which is still a part of the Infinite, that it cannot be extricated and is finally lost, the loss of a great many souls would deplete the Infinite to a very great degree. We cannot reasonably direction. When a good man "falls," as it is called, that you do not do them any good. accept the thought, nor do we think it consistent with the point has not been guarded by strength or conquest. The teaching of Buddha. As far as we discern in Edwin Arnold's interpretation of Buddha there is no involving of any spark the attainment is won it cannot be unattained, and the real grapes from thorns, nor figs from thistles"; you gather from the Infinite in eternal karma, or eternal night. Again, It is a frequent expression of Theosophists—we think we are tempted. You cannot place yourself in the other man's positrying to treat this fairly—if one is walking in the shadows tion by merely thinking about it. Unless you have experi- know that the thisties you sow no other man reaps. The or in the pathway of distress, "Oh, it is evil karma, something you have brought over from a previous existence." They explain everything in that way.

one's deeds may linger about one. But deeds are the results was Wilberforce—who was most charitable toward all men of thoughts, and thoughts are the results of conditions not who said, that he never saw a criminal that he did not think having been vanquished, the things that are shadowy. Now if it is true that time, and sense and the conditions of human | gang go by: "But for the grace of God there goes John Bun- tact with earthly conditions there is a law of reaction as well greater finally than the life that is imparted, as they claim, the light, and all claim of Infinite Good would be abolished. Our idea of this teaching is, that it is not expressive in the they might be among the condemned.

translation or interpretation of Theosophists of what was originally intended: That karma, or kerma, may be the shadow or consequence of what has been bad, or of light or tri- public was sedition, and would be punished in Russia to-day. The bringing forth-of "fruits meet for repentance" is precise sumph of what has been good; but that in the end, in the ulti- Siberia is peopled with patriots and lovers of freedom like ly what is meant by that. Yet the evangelical orthodox mate there must be complete triumph of the good however your revolutionary fathers. You have to consider in the teaching would tell you that it does not make any difference great the intervening shadow.

#### THE EVERLASTING LAW.

fasting punishment or eternal Hades. The fact is that there upon Calvary saying, "Father forgive them for they know not not say that He saved people in their sins, but from their Is an everlasting law of punishment; just the same as there what they do." These illustrate the final victory. So this sins; and saving them from their sins is the only way of sav. The dread, ineffable glory was infinite goodness alone. is an everlasting law of karma or consequence. But the fact state of continually wanting someone punished shows a lack ing them from the consequence, because if there is no added that the law is always in operation does not prove that indi- of victory in oneself and in all human beings who sit in judg- sinning there is no added penalty. You reap the harvest of viduals are to be eternally punished for things that are finite. | ment. It seems there is an eternal principle of nemesis, "retribu- If people understood this law that will surely overtake this ment and the worse bugbear of annihilation by karma must And never the message of hatred burned on his lips again. Ation," or "consequence," or whatever you call it that is in murderer or the other sinner against society, the offender be wiped out from the human mind and heart, because that operation; if you are in a state of disobedience, or in a state of what is called violation of the moral or spiritual law, you are then in a state that renders you subject to this "eternal It always proves to be the nemesis after a while. fire." (Purification.) Because fire was the symbol of the Gehenna burning outside the streets of Jerusalem, where all the refuse and debris of the city was consumed. Gehenna is the symbol of this consuming fire of that which has been erroneous or that which has been selfish in human lives

And this is perpetual, of course, the law does not change because you change. If you outgrow it you pass beyond the condition of its operation. But the law is always there. It is something you meet if you are passing from one state to |another. The railroad is always there, but you are not man" gives out correct information. By and by you will have We do not know of any other act of his life that was mock obliged to travel upon it all the time. You may be obliged to ascend a mountain, to go to an added height: the valley is presumably there but you are not always in the valley when you pass beyond it.

theologians who have made "hell fire" an eternal penalty for be more in the midst of it. Sometimes, this being always henna had lasted all that time, it shows that even then there And our sun of existence is nearing life's noon, a finite transgression, for a limited transgression. Just as in the case of karma. If a man could do a deed or perpetrate an act that would make the loss of eternity possible, then that would lessen both the degree and power of what is called infinite good. As the action can only correspond to the reaction; or to transpose it, the reaction can only correspond to the action, there must be punishment commensurate with the deed. As you are enjoined not to judge any man, and as it is the custom in common law that every man is to be judged according to his motive more than his deed, as you realize that one who is in a condition of cruelty, of committing murder, or of a selfish act of brutality is not in a condition to perceive the wrong equally with you who have outgrown the state of murder, so you realize that his punishment is commensurate with his perception, not with his deed. There would not be degrees of murder in common law if it were not so; there would be no attempt or seeming attempt, or professed attempt on the part of the law to find out the state of mind in which a man is who commits a crime and to determine therefrom his degree of responsibility: whether he was drunk or sober, whether tenorant of the law or aware of it, whether he was insane or not. The existence of these various degrees which makes it possible for there to be more than one kind of sentence shows, even in human states, that there is a recognition of the principle that It is the condition of the individual that constitutes the degree of culpability.

Of course, the theologian makes it appear that souls go on willfully sinning until they shut themselves out from the or herself. You think you have advanced beyond the state of what the Theosophists call karma and what the Christians light of the love of God. They use Lucifer, the "Son of the murder, but you do not know how soon you may be shooting Morning" as an illustration. There is nothing in the direct Christian teaching to establish this. There is nothing in the Hebrew religion, because they teach that the souls of the wicked shall perish-borrowing the idea from the Orient-if there is too great a degree of sinfulness, that this spark is places human life in the balance against worldly possessions blotted out. Now we consider that the vindictiveness of theological teaching is aroused, first from the lack of perception that the soul is eternal; second, from lack of the application of the law of intuition, which teaches that souls cannot sin; it is simply the conditions of time and sense that it violates, from lack of perception. The conditions of the higher moral principles are, that the greater the sinner the greater the allowance, pity and compassion, because of the greater ignorance. This is the moral proposition. Of course, the one that knows approximately and still allows selfishness to come in is considered more responsible, just as the man who knows the law and violates it, just as the man who is supposed to have moral perception but who deceives, falsifies and robs his neighbors is considered more responsible. The great proposition, therefore, rests between the conscience of man

OVERSHADOWINGS FELT-HUMANITY IS MORE being the judgment seat, the ultimate place where it is all de line, every river entrance, every point would be girded the victory. We knew a man who punished bimself by walk-

#### THE LAW OF REACTION.

To-day you may be walking in the shadow. The Theosophist says: "Well, it is because of something you did in your previous existence." No, it is not that, it is because of your condition, that you have not overcome the shadow. If experience was, that he went for years without arms, travel- ness makes plain to these feeble little sparks from the Soul one is a slave, presumably, that one either has been or will ing thousand of miles among the red men, escorting white (human lives) that in the great Infinite plan we do not pass be a tyrant. Not because one has been a slave, nor because one has been a tyrant, but because the two conditions are opposite extremes of the human state and one must be experienced as well as the other. Now we do not say that the is no barbarian on the desert who would, unprovoked, attack Czar of the Russias, present or past (the present one seems a guest. to be inclined to do considerable good) is going to be a serf lines. While in the picture of the grand judgment, when in punishment for anything he does. We do not say that any the state that is incident to their suffering and must fulfill these go out into everlasting life and these go into the lake of king or ruler is going to be a peasant in punishment or as the their purpose, but that is the fruition. Each personal life on burning hell-fire, (everlasting fire), there is, of course much result of the "karma" of his kingship. But we say, that both states or both expressions, seemingly the opposite of each ever beyond. It is just the reaping of what has been sown, other, (as well as all other human states) must be experi- as is the purpose. But the spirit is not eternal (the soul is

Doubtless you can understand when we say we regard it as greatness to a valley of lowliness is important physically and posite to the thesis. Therefore, the intellectual idiot is very vest of them one year you will not sow them again unless likely to be what you call a real idiot the next time, It is you want thistles. For sowing thistles you get punished, often hear of people in human life who illustrate the Ten spirit is in a condition to harm you, you need not be afraid Commandments fully in their ordinary expression, but some though the physical body may be killed. thing intervenes; they are tempted, they embezzle funds or man ever fell. He had not been tempted in that one direc you can sympathize with people suffering. The less you are tion. Like Achilles, he may have had one vulnerable point. In misery, but feel sympathy for them, the more good you The great power of the spirit is to be invulnerable in every can do. but if you sit down sorrowfully and weep with them, goodness was upon the outside and not from within. When victory is knowing how the other man feels that has been enced it you cannot place yourself in his position.

If you are in a state of condemnation toward any human being you are in a state that is susceptible to his faults. In jail. But you know in the matter of thistle-sowing, he is Of course we are perfectly well aware that the shadow of Somewhere, sometime that fault must be tested and met. It going to reap the harvest and suffer. The law holds good it might be himself. John Bunyan said when he saw a chain. the wisest teachers of every age and race is: That in the conlow-man, have great need of considering that somewhere under the action of that law, of that infinite purpose and can-

> great steps of life, it is not crime that overshadows you, but what you do, if you do not acknowledge Christ you are not it is the lack of experience, the lack of expression, the lack going to be saved. Now if you are repentant and give forth

clone, the earthquake, the tornado, the volcanic eruption. not a matter of time, but of eternity. Fortunately for the small degree of stability of this little Earth, the law that governs the earthquakes and volcanoes is not always manifest, though it is always there. You would their smoke and thunders and the earthquakes will come

bureaus of earthquakes and volcanoes, and some wise man ery, and that would be mockery if He went there simply to Yes, life is worth living, when youth's hopes are bright, will leave a warning for the next two or three centuries and tell them there was no hope for them. For it is said that, tell you what earthquakes and disturbances will occur during | during the time his body was in the sepulcher He went to | When the story of life is yet to be told, that time; when the great cyclic period will be here. You We think the mistake has been in the interpretation by the are in the midst of one of these periods now, and you are to Noah." If the fruition of karma or the punishment of Ge- When with nature and beauty our hearts are in tune. a law, people will be notified, will make preparation, will be wise and not hang close to the foot of a mountain that will rise and destroy them. They will understand that it is the avarice, cupidity and ignorance of themselves which causes the conditions of living in the midst of peril in human life, and that they must meet with these conditions by experience and experiment.

#### OVERSHADOWINGS FELT.

There are overshadowings which you feel or show from one embodiment to another; the knowledge that you have met some one somewhere before that impresses you with good or ill; the fact that you have a consciousness of reminiscence; the fact that children are sometimes very precoclous in music or certain directions, and in after years disappoint their friends by not being musicians, or particularly clever in the direction of their precocity, even may be guilty of crime; and all those seeming overlappings from previous conditions of expression. But let us forever dispel the thought that any of these overshadowing or overlapping conditions can destroy the soul, the "spark of the Infinite" as Theosophists call it. It is the pathway by which the soul mounts to complete triumph. It is a part of the conditions in which people find themselves. It is the result of their varied states of expression. They are simply indications of states or degrees of conquest, to the wise.

Undoubtedly the angels know just where in the scale of advancement you each one stand; undoubtedly the angels know just how great the victory has been. No one is sure of him a man. When you see a man who says that his revolver is

always under his pillow that he is prepared to shoot a man who would take his money, you do not think he is beyond the state of murder. Any nation, people or civilization that state laws. But it is of no actual value or actual harm in the are murderers. They do not know it; they are not aware of some people did not believe in hell-fire they would do a great it; they think they are justified in "defending" their properties and their lives. They say, "these men all go armed prepared to kill if necessary." Many of them do, many of them will not restrain, when they have to walk the pathway that do not. But, however, the final degree of triumph is in not leads to victory by conquest, not by avoidance through fear; killing when you are tempted to kill.

#### HUMANITY IS MORE THAN COUNTRY.

manity more than their country. So if this nation had the ther temptation. courage to say "We have millions of men who could bear arms, we have hundreds of points of fortifications, we have billions of money to be put into ships of war, but we will not

around about as with an army of light. Kings would be ing five or six hundred miles, because he said, he had done shamed into non-intervention, non-interference, and all the something like that to some one else in a previous incarnaworld would be ready to concur in the conditions. Of course if he thought so he was right in doing it. It the universal "law of honor" is not to attack an unarmed is no worse to punish one's self than when people inflict pun-

What Kit Carson (Indian scout and guide) said about his arms. The law of hospitality is sacred in the tepee of the Indian as in the tent of the Mohammedans and Turks; there

Then let us conclude that if people suffer they enter into earth reaps what it has sown. Karma does not extend forthe immortal entity), it is only the flowering out of the particular embodiment. Sow thistles, and thistles will be the harthe law of reaction, that from a superficial height of material vest; sow roses, and roses will be the harvest; sow violets, and violets will be the harvest. Thistles have their harvest mentally; that which teaches the antithesis must be the op- of thistles, of course. If you sow thistles and have the harsimply the antithesis; thinking he knows everything, of i.e., you harvest your own thistles in spirit life, for each emcourse he has to learn sometime that he does not know any- bodiment you have the punishment you need; you reap what their interpretation of the Buddhistic teaching lead us to thing. The antithesis of the Hercules or the giant is the you sow; you gather your weeds or flowers. Not even as suppose that one may be so involved in evil karma, or evil pigmy or the dwarf. The antithesis of the one who is self- much as one of those little seeds wafted on the breath of the

> Human lives are said to be rendered miserable by other people. If you are not in a state to be rendered miserable

Now the great harvest of spirit life is to reap what you sow. This is precisely what is meant by "you do not gather grapes from grapes and figs from figs. The thistles are of your own sowing. Then you know all about thistles; you fruit harvested is the kind of fruit sown. If a man does something you do not like you want to punish him, to put him whether you are Christian or Pagan.

Whatever be the nationality, the great idea instilled by life-which are here for expression-and human desires are | yan." They were not in a state of censure; they were illus- as action, of shadow as well as light, of fruition as well as | The minister groaned in spirit, as the tremulous lips of pain, trations of probable victory over those states. The judge planting; and that the law of fruition is to yield the harvest And wide, wet eyes, uplifted, questioned his own in vain. by the great Brahm, the great good, then the effect would be who is over censorious in pronouncing the death sentence, of everything that is sown, and this, being an eternal and Bowing his head, he pondered the words of his little one. greater than the cause; the shadow would be greater than the members of a jury that do not hesitate to hang their fel- perpetual law, human souls that pass into expression pass Had he erred in his life-long teachings? and wrong to his not escape from it. The only escape from the penalty is to That which you boast of to-day in your civilization was avoid the transgression; the only escape from the consecause for capital punishment sometimes; the voice of the Re- quence is not to do the thing. That is learned after a while, of victory. Buddha found no voice to condemn amid all these fruit meet for repentance, that is all that the great Teacher The same is true of what Christians teach concerning ever- suffering, sinning and hideous ones in the earth life. Jesus required. He could not help you unless you did. He did And as when, in the cleft of Horeb, of old was His presence what you have sown. So the great bugbear of immortal torwould be left to that which would inevitably come; the con- which is immortal cannot be destroyed. For the mortal sequence of his own condition, the reaction of his own state. there is destruction, for the immortal victory; if selfishness is overcome by self forgetfulness, then the victory is won, and Now this eternal law is in operation, like the law of the cy- all the lines of life are merged in this great conquest. It is

#### "THE SPIRITS IN PRISON."

In some states the knowledge comes, seemingly, very know that at a certain period of time, or you might know it if | quickly; in other states they are like the "spirits in prisonyou were wise enough, that the volcanoes will give forth those who were disobedient in the days of Noah." It cer tainly would have been needless for Jesus to visit those You have meterological bureaus, sometimes "the weather spirits that were in prison unless he went to do them good. visit the spirits in prison, "those disobedient in the days of | And little we know what the future doth hold; was promise and hope, for Jesus visited only those whom he could help.

> When the great light searches in and through human hearts not only will you not be so anxious to consign people ious to consign them to iails, penitentiaries, or to the gallows But we need must open and scan the inside. here. You will understand that moral asylums and hospitals An'l learn from its pages, of life's other side. are just as much a part of your work as hospitals for the Is life worth living when our pleasures are by, blind, the deaf and the maimed in physical body. You praise When dark clouds of sorrow o'ershadow our sky, Dr. Lorenz for his skill in bloodless surgery-you might When the flash of the lightning and thunder's deep roll praise some of your own native countrymen for similar dis- | Give signs of the tempest, that's racking our soul; coveries—you praise those who made raised letters for the When we feel the cold print of the hypocrite's kiss, blind and sign alphabets for the deaf and dumb; you build And his words cause a shudder like the viper's mad hiss? hospitals where the maimed, bruised and suffering can be cared for, but you are apt to build jails and penitentiaries. Is life worth living, when our hearts are so tried; places of incarceration for moral patients. Forgetting that When those we love dearest have faded and died, the great asylum of the Soul Light lends itself to the restora. When clods on the coffin sadly echo our ring, tion of those who are morally inferior, and to restore their | And pierce our hearts through like the scorpion sting; usefulness is just as much a part of the purpose of humanity. When the bright Sun of Hope is hidden from view,

> Where are the preachers that preach to the spirits in pris. And our joys fade away like the light morning dew? on, except to blame and threaten them? Where are those But the joys and sorrows of life come and go, who go about in the slums? Ah, the Salvation Army! We Like summer and winter with their blossoms and snow. praise them, for they are doing the work of the true healer! You may wreak in your sorrow; I with pleasure be blessed, teaching people to pray and sing hymns of praise instead of we each in the end will heir the same rest. blaspheming. Perhaps beneath the church spires on Fifth The prince and the pauper, the saint and the knave, avenue and their belfries are greater prison houses than the ones you build to incarcerate criminals in. Possibly in the eyes of angels those are there who are more under the law of call Gehenna.

We consider that every human life is expressing his or her own state, and that the human device of "eternal torment" was for the purpose of making people obedient to church and progress of the conquest over matter. Perhaps if to-day many more horrible things than they do now. But the truth is, they will do them, for the time will come when hell-fire when finally the victory is gained over any fault and you feel cured. You think a great many times that you have gained the victory. The inebriate thinks it, the gambler thinks it, Of course it is supposed to be the highest act of virtue to the one who deviates this or that way thinks it; but when fight for your country. But we have seen men who love hu- the victory is finally won you know it; then there is no fur

Let us rather go forward then in view of the fact that this condition of retribution, this nemesis is always at work, because there are always some souls that are under its shadow. kill," do you suppose that any nation on the Earth is crust Let us consider that when we pass through a change we per

ishment upon others or when they try to.

The beauty of it is that this great universal loving-kindmen across the country, but would not let them use fire through any condition that we have not invited, that we cannot ultimately conquer.

#### A DARK CLOUD AND ITS SILVER LINING.

In the minister's morning sermon he told of the primal fall, And how henceforth the wrath of God rested on each and all: And how, of His will and pleasure, all souls, save a chosen

Were doomed to eternal torture, and held in the way thereto.

Yet never, by Faith's unreason, a saintlier soul was tried, And never the harsh old lesson a tenderer heart belied. And after the painful service, on that pleasant, bright spring

He walked with his little daughter thro' the apple bloom of

Sweet in the fresh green meadows sparrow and blackbird

Above him its tinted petals the blossoming orchard hung. Around, on the wonderful glory, the minister looked and smiled: How good is the Lord, who gives us these gifts from His

hand, my child. "Behold in the bloom of apples, and the violets in the sward, A hint of the old lost beauty of the garden of the Lord."

Then up spake the little maiden, treading on snow and pink. 'Oh. father! these pretty blossoms are very wicked, I think. 'Had there been no Garden of Eden, there never had been a

And if never a tree had blossomed, God would have loved us

all." 'Hush, child!" the father answered. "By His decree man

His ways are in clouds and darkness, but He doeth all things

'And whether by His ordaining to us cometh good or ill, Joy or pain, or light or shadow, we must fear and love Him still."

"Oh, I fear Him!" said the daughter, "and I try to love Him, too: But I wish He were kind and gentle-kind and loving as

To what grim and dreadful idol had he lent the holiest name? Did his own heart, loving and human, the God of his worship

And lo! from the bloom and greenness, from the tender skies

And the face of his little daughter, he read a lesson of love. No more as the cloudy terror of Sinai's mount of law, But as Christ in the Syrian lilles the vision of God he saw.

Thereafter his hearers noted in his prayers a tenderer strain,

And the scoffing tongue was prayerful and the bl found sight.

And hearts, as flint aforetime, grew soft in his warmth and -John G. Whittier.

#### IS LIFE WORTH LIVING?

Is life worth living! Ah, yes, we may say, When the sun rises clear on a mid-summer day, When far in the depths of a cloudless sky The eagle we see as he soars upon high, When the robin and thrush gaily flit to and fro, And the rose in her fragrance and beauty doth blow.

When as lovers we stroll in the moon's mellow light.

Life is worth living when Hope still is young, When Pleasure's sad dirge to us is unsung. When around us the rapture of being is shed, And the great book of life to us is unread:

Forever find rest in the depths of the grave. -J. H. Kershner.

This is the best day the world has ever seen. To-morrow will be better.-R. A. Campbell.

Few things are impracticable in themselves, and it is for want of application, rather than of means, that men fail of success.-La Rochefoucauld.

And yet we do not provide for the greatest good of life. We take care of our health; we lay up money; we make our roof tight and our clothing sufficient; but who provides wisely that he shall not be wanting in the best property of all-

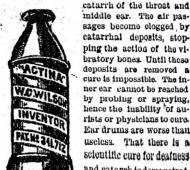
In looking at our age I am struck immediately with one commanding characteristic, and that is the tendency in all its movements to expansion, to diffusion, to universality. Human action is now freer, more unconfined. All goods, advantages, helps, are more open to all.-Channing.

When morality is no longer connected with an imaginary being to whom are imputed all sorts of imaginary demands, then will the law of nature be emancipated and the way to happiness freed from all hindrances consisting in anything else than regard for our fellow-men and human honor.-Carl

## DEAFNESS AND

BY NO METHOD UNTIL "AC-TINA" WAS DISCOVERED.

Ninety-five per cent of all cases of deafness ought to our attention is the result of chronic catarrh of the throat and



bratory bones. Until those deposits are removed a cure is impossible. The in-ner ear cannot be reached by probing or spraying, hence the inability of aurists or physicians to cure. Ear drums are worse than useless. That there is a scientific cure for deafness and catarrh is demonstrated every day by the use of Actina. The vapor current generated in the Actina passes through the Eustachian tubes into the middle ear, removing the catarrhal obstructions

as it passes through the tubes, and loosens up inner ear, making them respond to the slight-est vibration of sound. Acting has never failed to cure ringing noises in the head. We have known people troubled with this distressing symptom for years to be completely cured in only three weeks' use of Actina. Actina also cures asthma, bronchitis, sore throat, weak lungs, colds and headache; all of which are directly or indirectly due to catarrh. Actina is sent on trial postpaid. Write us about your ease. We give advice free, and positive proof of cures. A valuable book-Professor Wilson's 100 page Dictionary of Disease, Free. Address New York & London Electric Association, Dep. T 929 Walnut Street, Kansas City, Mo.

### 705

The above is the number of the presas 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 date. Keep watch of the number on

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The Religion of Science.

By Dr. Paul Carus. Vor thoughtful az isresting. Price, 85 cents.

## .. GENERAL SURVEY ..

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

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is landequate to publish everything that comes to hand, however much we might desire to do so. That must account for the

non-appearance of YOUR article. WRITE PLAINLY,-We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on | it know before you were born?' he one side of the paper.

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

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

Keep copies of your poems sent to this office, for they will not be returned If we have not space to use them.

G. W. Kates and wife will labor in sire calls in North Dakota and Montana for June and part of July. Address them, 1728 Clinton avenue, Minneapolis,

On May 18, Mary Isadore Porter was united in mariage to Henry A. Borne. Judge John Gibbons performed the ceremony. Miss Porter is the youngest daughter of Milo Porter, of Lombard, Ill., and Isa Wilson Kayner, and granddaughter of E. V. Wilson and Farmer Mary. There are three daughters, all exceptionally bright.

The Morris Pratt Institute Association will hold its second annual meeting in the lower hall of the Institute building, on Wednesday, June 24, 1903, at 2 o'clock p. m., and will continue in session from day to day at 10 o'clock a. m. and 2 o'clock p. m. until its business is transacted, and officers are elected for 1903-4. Every member of the association, and interested persons who are not members, are invited to be present at this meeting. The board of trustees of the school, and the board of directors of the association, will meet in the school building on Wednesday. June 24, 1903, at 9 o'clock a. m., and not in session, until its business is transacted. Moses Hull, president; Clara L. Stewart, secretary.

The Indianapolis (Ind.) Sentinel says: "The Spiritualists are preparing for the largest summer meeting ever held at their Chesterfield camp grounds. At a meeting this week plans were discussed and arrangements made for the reception of visitors and the completion of the program. The meeting will begin with a big memorial service on July 11, and will continue throughout the ensuing seven weeks, ending Sunday, Aug. 30. The hotel will not be enlarged this year, the board having decided to build more cottages instead. Work on four of these will begin immediately."

Mr. and Mrs. E. W. Sprague held two meetings at Wheaton, Ill. They are now at Battle Creek, Mich. These workers are always active, and have been ingood all along the line.

Creola writes: "It may interest some of your many readers to learn how Catholic institutions thrive on the Pacific coast. The Santa Fe railroad assesses all employes 5 cents per month. which is said to be paid to the Sisters Hospital. This is obligatory, and every man must indirectly help to support that institution or find employment elsewhere. When sick or injured the employe will be sent to the hospital if and may die for all they care."

The following is from Baltimore, Md .: "Three subsequent dreams corroborative of each other in every essential detail, and picturing the present appearance of the girl, have helped to convince | sum of twenty-five cents." Mr. and Mrs. Jasper W. Clark, 513 East Montgomery street, that, in the presence of Miss Ethel Clark, they have of June at their home. All mail for found a daughter who was kidnaped by | them should be addressed to No. 619 a tramp eighteen years ago. The Newland avenue, Jamestown, N. Y. young woman is also positive that she has found her parents. Mrs. Clark attributes the return of her daughter and her identification to dreams and a nofered to St. Anthony of Padua for the return to her parents of the stolen girl. Miss Clark says she was raised in an orphan asylum in Washington and came here three years ago to take a position in a shirt factory. A month ago she learned that Mrs. Clark was looking for her daughter and she called upon her.

J. Peacock writes from Rockford, Ill .: "Our society here is gaining rapidly in number and in work. Mr. Moses Hull gave three lectures here last Sunday and they were very interesting. A good test medium is wanted: must be recommended, and a young gentleman preferred. Address me at 416 Seventh street, Rockford, Ill."

O. A. Clark, of Spokane, Wash., informs us that Mrs. Rebecca Johnson, formerly Mrs. Bessie Aspenwall, the materializing medium, has passed to spirit life.

Dr. H. B. Peck writes from Reed City, Mich.: "Brother E. W. Sprague and wife were with us February 14 and 15 and organized our society for us, with 16 members, with a prospect of good work to follow. Dr. W. O. Knowles was with us the 17th of May, and gave us a fine lecture, followed by Dr. A. B. Spinney, grandparents, and made a very good ing this camp a grand success. Four his peculiar methods to the sale of mer- "Mrs. Anna L. Gillespie, pastor of the dent and manager, 296 N. Ionia street. Impression on the audience."

UNTIL FURTHER NOTICE THIS OFFICE WILL BE CLOSED ON SAT-URDAY AFTERNOONS.

Take due notice that Items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

Rev. L. T. Nichols, of Nashville, Tenn., has been defaming Spiritualism. A paper published there says: "The Mission Band from the Megiddo conducted services on the public square yesterday, when Rev. L. T. Nichols spoke to a large crowd on the subject of Spiritualism. He said the position he was about to take took away the foundation of Spiritualism, and that position was, that between death and resurrection man was absolutely and entirely unconscious. 'What did your spirasked, 'Nothing, And what you do know and you all know you have acquired through your five senses. When you were born you would as soon have put your hand into the fire as into the sugar bowl, you had to learn everything, and could we ever have seen anything without an eye to see with? And when our eyes are closed in death shall we be able to see anything?" Ezra A. Carpenter writes from Wells-

ville, Kansas: "Once more we call the attention of the readers of The Progressive Thinker and all others interested to our coming camp-meeting, which will be held at Forest Park. Ottawa, Kansas, from July 30 to August 9. To those who have never had the pleasure of attending our camp-meetings, we wish to say that our facilities are unsurpassed anywhere in the state. We have one of the most beautiful parks west of the Mississippi. Our meetings are held on the same grounds that the Chautauqua assembly has been held for | the meetings were held had to be enthe past 17 years. We occupy all the buildings and have ample accommodations for all that may wish to attend. We have a dining hall on the grounds | making it cheerful and homelike both where good board can be had at 15 cts. for our spirit and earthly friends. per meal, also cots, comforts and pillows will be furnished, including a sleeping room, for 15 cts. each per Day gives a most eloquent lecture and night. Those wishing to board at a ho. tel can be accommodated by the best hotel in the city, only one block distant. Those who wish to hire or bring their own tents, can do so and no ground rental will be charged. Those wishing to come in wagons can do so without extra charge and grass will be furnished for the cutting. No admission will be charged to grounds or lectures, The park is within one block of the Santa Fe railroad, and but a short distance from the M. P. R. R. Those wishing rooms in private houses near the park, can be accommodated on short notice. We expect to have first class speakers and mediums from start to finish, and one feature of our meeting is that we shall far as possible have one public seance free on the grounds every day where the poor can get the bread of life without money and without price. will continue its sessions from day to | All genuine mediums are cordially inday, at hours when the association is | vited to be with us, but for frauds and | fakes, their room is far preferable to their company, and this association will be the first to expose their nefarious practices. All public mediums holding seances on the grounds, must be sub- day in April, has been re-engaged for ject to the endorsement and inspection | the month of June. Mrs. Cooley is of the management. For further infor- meeting with marked success here, and mation in regard to grounds, board, tents, rooms, location, etc., address with

> Lawrence, Kansas." Mrs. Isa Wilson Kayner writes: just received a postal that Dr. D. P. Kayner's (T. D's. father) youngest daughter, Mrs. Zora Kembel, of York, Iowa, has passed to spirit life. She

> stamp, Ezra A. Carpenter, Wellsville,

Kansas. For all other information, ad-

dress Howard Henderson, president.

was buried May 22, at St. Charles, Ill." E. Waters writes: "I am too old to hope to renew again for the paper. My experience extends back to the time strumental in doing a vast amount of when A. J. Davis began his wonderful writing, and I date my first start from my acquaintance with him in 1844. So you see my Spiritualism is of long standing. I think I can call myself the oldest Spiritualist living. If I could write like my friend. Lyman C. Howe, our historian, I could tell a wonderful story, but, alas, my head was not made

that way." Mrs. Lilly LeSieur writes: "The Church of the Soul and Band of Harmony join in glving their annual banhe so destres, and it is said that if he | quet at Masonic Temple hall, room 309, has money to pay for extra attention, he | next Saturday evening, May 30, at 6:30 will get it; if not, he will get very little | o'clock. This will be our last social gathering until next September. A cordial invitation is extended to all our friends interested in our work. Come and bring your friends. A tempting repast will be served to you for the small

E. W. Sprague and wife, missionaries for the N. S. A., will spend the month

Mr. J. J. Morse, the well known London (Eng.) lecturer and trance medium. writes as follows from Melbourne, Aus- great many reasons why it was impostralina: "Since my reaching Australia sible for him to bother with such nonvena which Roman Catholic nuns of in September last I have met with ex- sense. The reverend gentleman did a to bed. Her physician announced that cellent success, lecturing to fine audi- very wise thing when he refused to ences in this city, and in Geelong and Ballarat in Australia, and in Invercar- not help but see who was the best ingill, Dunedin, Christchurch and Welling- formed, and who could interpret the ton, in New Zealand, and am now filling Bible in the most reasonable light. We my final contract with the Victorian Association in this city, ending on the 12th | the first place, but when the four days prox. After this is done I have a month | were over, we felt that we could not She cannot explain how she retained in Brisbane, Queensland, and a short possibly let him go and so we prevailed ary trip through the East, and can make trip to Auckland, N. Z., and from there on him to stay over the next Sunday, dates and other arrangements with peosail for San Francisco, which, with my and he at last consented to stay, so we ple or societies, pleasing and profitable wife and daughter, will be reached dur- had in all eleven lectures. The Clear to all. Do not be slow, friends; time is ing July this year. . We travel home via | Lake Spiritualists Society has Bible the States, and while enroute I shall be study every Sunday morning, at 10:30. pleased to make engagements on the and find it very interesting and instructway, and in the East from October this ive. If more of our Spiritualists would year, up to June next year. All letters study their Bible, they would have can be sent to me in care of the Philo- twice the power to convince our orthosophical Journal, 1429 Market street, dox friends, and do it by meeting them | work I will say, I am an inspirational San Francisco, Cal., to await my ar-

rival?" Will J. Erwood, secretary, writes: have invited the State Spiritualist Asso- en route." 'Arrangements for the camp-meeting at | ciation of Iowa to meet with us for their Waukesha, to be given under the aust third annual convention, Jan. 21-24, pices of the Wisconsin State Spiritualist | 1904. We invite every Spiritualist that Association, are progressing rapidly can, to come and visit our little city at So satisfactory is the progress that by that time, and we will endeavor to make the time camp opens, July 17, every- it pleasant for you. The State Associa- so pure and innocent that no one can thing will be in readiness for visitors, tion is planning on having a better con- doubt the remarkable readings she and a first-class time will be accorded vention than ever before, and I believe gives under spirit control. She is acfrom the first. There is no more beau- every Spiritualist that attends our contiful place in the country than Wauke- vention will go away feeling that they sha, and many are the attractions for are stronger and better Spiritualists under control of Tom Murphy, a Chiwhich was just to the point. Then | the visitors who wish to make their | than ever before." came messages through Dr. Knowles, summer home there. The camp grounds | A. F. Norton, who is running eight which were unmistakable and made the are situated in Griffen's Grove, within general stores in the Indiana natural audience stare and look at each other | the city limits, and within easy reach of | gas belt on the plan "that Christ would and say that is correct. He went all parts of Waukesha ... Talent of the run them," has brought a fight on himback in some messages and always gave | highest order will be in attendance, and self by purchasing the stock of E. L. the full names even as far as their will combine their forces towards make Winters at Hartford City and applying E. A. Doty writes from Albany, N. Y.:

When writing for this paper use a pen or typewriter.

of The Progressive Thinker are for sale at this office. Bear this in mind.

trains through Waukesha, giving unsur passed facilities for reaching the camp. Among those who will take part in the program are the Rev. Moses Hull, Mrs. Mattie Hull, Rev. T. Grafton Owen and Mrs. Catherine McFarlin. Other workers of the same high order, will be with us, and aid in making the program a strong one. The names of these will be given in a few days as soon as arrangements are completed. I would advise all who contemplate visiting the camp, and tenting on the grounds to write at their earliest convenience and secure tents, etc. Remember, there is no point at which you can spend a more profitable month than at the Waukesha camp. If you want programs, send in your names now, that you may have them sent the moment they come off the press. Don't forget the dates. July 17 to August 16 inclusive, the best time for a good outing. Write for particulars to Clara L. Stewart, . president, Whitewater, Wis., or Will J. Erwood, secretary, 1334 Pine street, LaCrosse, Wis."

The music at Island Lake Camp this season, both vocal and 'instrumental, will be under the direction of Prof. P. O. Hudson, Bay City, Mich. Miss S. E. Hiels, of Lansing, Mich., has been engaged as planist and vocalist. She is a professional musician and possesses a beautiful and pleasing voice, as well as being a very proficient planist. The clarinet will be manipulated by Frank E. Case, of Ann Arbor, Mich. Cornetist will be Herman Bliss, of Lansing, Mich. This will assure all who attend this camp the usual excellent vocal and instrumental music; in connection with the above will be a trained choir.

T. W. Prichard writes from Pittsburg, Pa.: "The First Church of Spiritualists, No. 24 Lacock street, Allegheny City, has been making rapid progress in its work, under the leadership of the speaker, Rev. George C. Day. In the last three years since Rev. Day has had charge there has been quite an increase in the congregation. The room in which larged, as it could only acommodate those in attendance by standing-room. The room has been newly carpeted, Meetings are held on Sunday and Wednesday evenings at which time Rev. sublime tests. Wednesday afternoons the Ladies' Aid Society holds its meetings which are largely attended. The ladies are doing a very good and propressive work. On Sunday afternoons meetings are held for the study of the Bible. Since taking up this line of work the church has been greatly benefited, as it has brought a great many of our orthodox friends into the belief of Spiritualism. At the first of the year Rev. Day instituted temperance meetings which have been an unbounded success; they have not only been a benefit to the people of our own city but to those in the surrounding towns. Good music is furnished at all of these meetings. Financially the church is in good standing, Rev. Day having cleared it of all debt. A cordial welcome is extended to all the readers of The Progressive Thinker, who visit the city of Allegheny, to attend the meetings of

N. A. St. Clair writes from Toronto, Canada: "Mrs. Georgia Gladys Cooley, who has been serving the Toronto Spiritualist Association since the first Sunis regarded as the best combined lecturer and medium that has yet visited Toronto. She is drawing excellent audiences, which comprise the better class of readers, thinkers and investigators among the cultured people. Aside from her high mediumistic attainments. she possesses many genial and amiable qualities, and as an entertainer at socials, etc., given for the benefit of Spiritualist societies, she has few equals, and always gives her services cheerfully and without charge. Mrs. Cooley will always be welcomed by the Spiritualists and liberal thinkers in Toronto, as will also that marvelous trance speaker, Mr. Oscar A. Edgerly, who had a five months' engagement here last year. Mrs. J. A. Murtha, the popular and fine platform test medium, who also filled a five months' engagement here last year. will serve our association during July and August. The ladies of our society gave a novel entertainment on Friday night, May 15, composed entirely of comic numbers, including burnt cork specialties, etc., which proved very ac-

ceptable and successful." E. H. Vandenberg writes from Clear Lake, Iowa: "The Clear Lake Spiritualists' Society had some glorious meetings quite recently, Rev. Moses Hull, of White water, Wis., came to Clear Lake, May 9, and gave his last lecture. Eunday, May 17, giving two lectures each Sunday, and one each evening. Mr. Hull was called to Clear Lake more especially to debate with a certain clergyman who had said a great deal against Spiritualism, and said something that sounded very much as though he would be pleased to debate with one of our lecturers. But when Mr. Hull arrived, and our Methodist friend learned who his opponent was, he could give a meet Mr. Hull in debate, as people could

ress when sending in items and comnunications for publication, otherwise hey will find their way to the waste

eded him, and when it was learned he had bought Winters' store the merchants determined to make war upon him. Norton refused to employ union clerks, but hired several church officers, and at once began to advertise. Coffee, sugar and all staples were put down to lower prices than his competitors paid for their stocks at wholesale, and country produce, such as eggs. butter, chickens, feathers and the like. were sold at the same prices that he paid for them in goods. The labor unions instituted a systematic boycott but the people flocked to the new store, despite the ban placed upon it. The owner of the building served notice that he would have to vacate, but Norton has rented another building and refuses to be driven away. We don't think that Jesus would be such a fool as to sell goods for less than actual cost 8 p. m., some live speaker will be proat wholesale, but as he lived so many years ago, he may have been a greater dunce than we can now conceive.

The News of New York, has the fol-

lowing: "What is expected to be a most sensational suit, involving alleged undue influence and foul play in the will of Mrs. Adeline Darrow Townsend, will be begun this morning before Surrogate Thomas. Mr. Townsend was a Fortyniner in California, and made a large sum of money. He returned to this city and started the practice of law, confining himself to real estate cases. He made a great many good investments, and when he died, April 17, 1900, at the age of eighty, he left his wife \$500,000. Mrs. Townsend was much under the influence of Spiritualism, and persuaded her husband to accept her beliefs. leaders of Spirituansm. Mr. Mahan. who had been a protege of Mr. Townsend, was appointed as guardian for Mrs. Townsend, whose nervous system was declared to be a wreck, shortly bekept closely immured, as it had been Mo. said by the doctor that excitement or any slight disturbance ,might kill her. Mrs. Townsend died last February, and although it was said that she had made no less than eight wills, one was produced in which after several minor beests, she gave her whole fortune to Mr. Mahan, cutting off all her relatives. They have banded together to fight, and

will begin this morning.' The Chicago Chronicle has the following from Berlin, Germany: "Germany is carrying on a vigorous campaign of prosecution against faith curists, mediums, clairvoyants, hypnotists and the like, who are denounced as swindlers. The latest is the case of a woman in Merane, Saxony, named Louise Frenzel, who interested a whole district by her tales of the spirit world. She was an adept in 'spirit writing' and her charge for a message was sometimes as high as \$100. The police have arrested her and have discovered a complicated aping. Another interesting case is that of a blacksmith named Torg in Bavaria, who cured animals by the 'magnetic power of his eye." Torg had an enormous clientele among the farmers and vine dressers and had an income of | Send in Your Dates and Name of Secre-\$5,000 a year until the police began to make inquiries. He professed also to shield vines from disease by various incantations. Not far from Potsdam there is a village in which several arrests have been made by the police of persons professing the power of bewitching the peasant's cattle and who were held by the peasants for using

their malign power." A strange story of double consciousness comes from London, Eng., as follows "An extraordinary story of the Rev. Ernest Frederick Hoare, a Maidstone minister engaged in missionary work in South Africa, is told by the Southeastern Gazette. Mr. Hoare, staying at Port Alfred, in Cape Colyony, went out to bathe on February 27, and did not return. His clothes were found on the beach, and it was supposed that he was drowned. Relatives and friends in South Africa and in England mourned his death. Seven weeks later he was seen and recognized in Whitlesean, near King William's Town, by another missionary-Mr. Wilkinson-who discovered that he was employed as a carpenter, and that his mind was totally blank as to his past life. Mentioning his wife's name and various incidents in his ministerial career revived his memory a little, but he could give no account of himself from the time he en- son, Ind. tered the water at Port Alfred to the time-probably several days laterwhen he was picked up by a wagoner in East London. He was then wearing stronger and rougher clothes, but could not say where he obtained them."

Atlanta Ga., May 22.- "Mother, you rantley, aged 10, to Mrs. Mattie Brant- egon City, Oregon. ley, his mother. The little fellow and his mother were in perfect health when the prediction was made a week ago. ecy. To-day both are in their coffins days after the lad predicted his death | derson, secretary, Clarksville, Mo. and that of his mother he began to droop. The doctors said nothing was the matter, but the lad insisted that he was going to die, and gradually failed until he passed away. During his ill- August 30. A. F. Smith, president. ness he said to his grieving mother: "Don't cry so, for we won't be separated. You will die soon after I do." Almost immediately after he expired Mrs. Brantley, complaining of being ill, went she was simply unnerved, but the moth-

er grew worse and died. Mother and son will be buried in the same grave. Mrs. Sarah A. Walters writes from Denver, Colo.: "I wish to say to your secured Mr. Hull for only four days in numerous readers and friends of our beautiful philosophy, that in a few days I will start upon an extended missiontoo short for much that should be done, and it makes me anxious when I see opportunities wasted of talent and strength. After June, 1, address me at Lansing, Mich., care C. J. Harris. For those who may not know my line of on their own grounds, the Bible. We lecturer and test medium, and will be have a lively little society here, and pleased to hear from dily of the friends

Dr. C. A. Beverly writes: "Miss Cora Dixon, the 'Child Wonder,' is in great demand at evening parties to demonstrate psychic nower, which she pos-sesses in a wonderful manner. She is companied by her mother, Dr. Dixon, who is a true sensitive and psychic, and cago policeman, who demonstrates upto-date phenomena, which are startling, and very entertaining as well. You can secure them for an evening with the angels.' Address them at No. 44 East 31st street,"

of the principle railroads run daily chandise. Norton's reputation had pre- People's Church of San Francisco, Cal., Grand Rapids, Mich.

Always give your full name and ad addressed a mothers' and teachers meeting at School No. 4, in this city last Wednesday afternoon. Her subject was 'The Sunshine of Motherhood,' and her address was especially interesting. The press notices were very complimentary, and the president of the Mothers' Club pronounced it the largest gathering and the best meeting of the season. Her closing lecture at Odd Fellows' Hall, this afternoon, was well received. Her subject was 'Mediumship, Its Uses and Abuses.' During her short stay she has made many new friends who, together with the writer and his family, will always be glad to welcome her to the capital city of the Empire State. A large number of Progressive Thinkers were donated by a

> all who would accept them." Dr. Beverly writes: "The Lakeside Hall, corner 31st street and Indiana avenue, will be kept open all summer. An interesting programme will instruct and edify the audience every Sunday afternoon at 3 o'clock. Admission free. At vided, with tests and messages for all. 'The wonderful 'Child Wonder' has been secured for the summer, and many other mediums will entertain you. At 3 p. m., Dr. Beverly will give a blackboard exercise preceding the conference. Saloons and theaters do not close for the summer. Will not Spiritualists rally to the support of a good meeting at home? Come and bring your friends."

constant reader, and were distributed to

### That Wonderful Churn.

H. T. Marshall writes us as follows: "I want to add my testimony to the list of those who have used the lightning churn. It does all that they claim for it. You can churn easily in one minute and get a larger percentage of butter than with ordinary churns. I never took the agency for anything before, but so many of my When he died of senility, according to | neighbors wanted churns that I ordered 80 and the doctor's certificate, Mrs. Townsend | they are all sold." Other farmers can do as wel, was all the more at the mercy of the as Mr. Marshail. No farmer can afford to be without one of our churns. By using it he can make 25 per cent more butter than with his old churn. Any intelligent farmer can sell four er five churns every week in his own township. Everyone who sees h-s churn will went one like it, We will mail circulars and full particulars fore Mr. Townsend's death. She was on demand, Mound City Churn Co., St., Louis.



tary at Once.

Inquiries are already coming to this office in reference to the various camps, Will the officers of each camp please send at once the correct dates, etc., and also the name of the secretary who can be addressed for programmes and full particulars. The notices that do not contain the names of the secretary or president are incomplete.

Island Lake, Mich. The Island Lake Camp Association desires to announce that the season of 1903 opens July 23, extending through the month of August. Correspondence solicited with a few more good phenomenal mediums. H. R. LaGrange, secretary, 350 Grand River avenue, Detroit.

Lake Brady, Ohio. Lake Brady camp opens July 5 and closes August 30. A. G. Keck, secretary, Akron, Ohio.

Chesterfield, Ind.

Chesterfield (Ind.) camp-meeting opens July 16 and closes August 30 For programs and other information address Flora Hardin, secretary, Ander-

Camp-meeting in Oregon.

The Spiritualists of Oregon will hold their annual camp-meeting from July 4 to July 20 on the beautiful and inspiring grounds of the Clackamas County Spiritualist Association. For particulars, and I are going to die," said Charlie address the president, Geo. Lazalle, Or-

Mt. Pleasant Park, Clinton, Iowa.

The camp session of the M. V. S. A., The mother laughed at her boy's proph- Mt. Pleasant Park, Clinton, Iowa, Will open August 2 and close August 30 and will be buried to-morrow. Three For programmes address Mollie B. An-

Verona, Park, Me.

This camp opens August 2 and closes Bangor, Me.; F. W. Smith, secretary. Rocklan . Me.

Forest Home, Mich.

The fourth annual camp-meeting opens at Snowflake, Mich., Aug. 1, and closes August 23. Write to Mrs. Ruth Eastman, secretary, Mancelona, Mich., Box 69.

Ottawa Camp, Kansas. This camp opens July 30, and closes

August 9. For full particulars address H. W. Henderson, Lawrence, Kansas. The Waukesha Camp, Wis.

August 17. For full particulars address the secretary, Will J. Erwood, No. 1334 Pine street, La Crosse, Wis., or Clara

L. Stewart, president, Whitewater, Wis

This camp opens July 17 and closes

Ottawa, Kans. This camp opens July 30 and continues to August 9. For full particulars address H. W. Henderson, president, Lawrence, Kansas, or Jacob Hey, Secretary, Carbondale, Kansas.

Wonewoc, Wis.

The Wonewoc camp opens this year on August 13 and continues to the 30th of that month. Address for particulars, Miss Gertrude Spooner, Secretary, Wonewoc, Wis.

Reed's Lake, Grand Rapids, Mich. The West Michigan Spiritualist Assoclation will hold its meeting this year at Grand Rapids, at its grounds, at Reed's Lake, known as the "Ploneer Asnembly 'Grounds." Meeting opens July 4, and closes August 30. For full particulars address D. A. Herrick, presiWinfield Camp, Kansas.

This camp will be held in Island Park, Winfield, Kansas, commencing July 3, and closing July 13. For full particulars write to Mrs. Maud K. Gates, corner Second and Indiana streets, Highland Park, Winfield, Kansas.

September 13. For full particulars address E. M. Vail, president, Marshall-

This camp begins August 23 and ends

Marshalltown, lowa.

town, Iowa. This camp commences July 17, and

continues until August 2. For full particulars address D. L. Haines, secretary, Franklin, Neb.

August 23. For programmes apply to A. McKelvey, Grand Ledge, Mich.

Grand Ledge, Mich.

This camp opens July 26 and closes

Lake Helen Camp, Florida. The Southern Cassadaga Camp-meeting will convene the first of February, and will close the middle of March. For information and programmes, address Mrs. J. D. Palmer, corresponding secretary, Willoughby, Ohio.

Saugus Center, Mass, The Lynn Spiritualists Association will hold meetings every Sunday, ending September 28, at Unity Camp, Saugus Center, Mass. Mrs. A. A. Averill, 42 Smith street, Lynn, Mass.

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not the whole of life. The chapters reveal a new method in psychic and spiritual research. They show vivid glimpses of a stupendous moral cosmos that will supersede moral confusion, that only veri-fiable tenets can survive, and the childhood period of faith and fancy will be superseded by knowledge and facts.

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with every instrument. Many who were not aware of their mediumistic gift, have, after a few cittings been able to receive delightful messages. A yolumn might be filled with commendatory letters. Many who began with it as an amusing key, found that the selves, and became converts to Spiritualism. Capt. D. B. Edwards, Orient, N. Y., writes: "I had communications (by the Psychograph) from many other friends, even from old settlers whose grave-stones are moss-grown in the old yard. They have been highly satisfactory, and proved to me that Spiritualism is indeed the and the communications have tualism is indeed true, and the communications have siven my heart the greatest comfort in the several loss I have had of son, daughter, and their mother."

Dr. Eugene Crowell, whose writings have made his same familiar to those interested in psychic matters, 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 appritual power than the one how in use. I believe 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 re-spondents, 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 omitked, and the style becomes thereby ascertive, 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

favor. 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 letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is ex-HUDSON TUTTLE.

W. S., Detroit, Mich.: Q. (1) Does any known animal possess a brain as large as that of man?

(2) In the attempts made to reconcile the six days of creation as stated in passages which show the great difficulwhat becomes of the Christian Sab-

A. (1) Relatively in proportion to the size of the body there are no animals having as large a brain of the same

The amphioxus, a small oceanic fish at the beginning of the vertebrate se-ries of living beings, is said to have no brain, the spinal cord existing as a line of nerve tissue. There is no enlarge-ment at the head, of the ganglia, making them more powerful than the othan enlargement of brain. The brain of fishes is about 1 to 5668 of their bodies; of rentiles, 1 to 1821: birds 1 to 212: mammals 1 to 186; of man 1 to 36.

The proportion of small animals is larger than that of man, as the field mouse is 1 to 31, and this is more marked in some birds, as the tom-tit, in which it is 1 to 12, and the canary, 1 to nessed" by sealing his testimony with 20. But it is to be taken into consid- his blood. Thus the meaning was eration that the brain of these animals changed and ignorant persons, generais enlarged by the enormous size of the olfactory lobes and in birds the optic lobes are larger than the true brain. Allowing for these, the brain of these the martyrdom must be furnished, and animals and birds are not exceptions to fertile fancy was adequate for the inthe rule. ..

7,000 pounds, its brain would have to ers, carried forgery, and imposition to its body the proportion of 1 to 700. The an extent, of which it would be difficult weight of a whale has never been determined, but the largest must be many times larger than the elephant, and the brain ratio probably three times less.

Tiedemann, the German anatomist, makes the average brain of Europeans, man, 48 ounces, of woman, 44 ounces that of man, relatively the proportion is the same. The most extensive research of Dr. Morton gave the cubic capacity of the largest Ethiopian skull observed who sang the story of creation in verse. largest American (Indian) 100, smallest be between 800 and 900 years before 60; Malay, largest 89, smallest 64; Mongolian, largest 93, smallest 69: Caucasian or white, largest 109, smallest 75.

The form and texture of the brain has quite as much to do with its functions weight. In the advance of species, the convolutions increase, and deepen, form with the grand idea of evolution, until fully expressed in the brain of and is yet under revision. This account man. In them the brain is largely made of the creation, is the only one worthy up of enlarged sensatory ganglia and of consideration, except as a study of the cerebellum (base brain), while in the early efforts of the mind to solve the man the cerebrum overlaps and almost riddle of existence. All others are specpart of the brain far exceeds that of any othe rmember of the animal world.

six days as vast periods of time wonderful popularity, yet he became conscious

There is not, probably, a geologist in the world who maintains this theory, or would not regard with pity any one who did. There are many difficulties to encounter taking the theory for granted, which are insurmountable. If God To pause from toil, and trim their evenonly took one day of rest after his six would be a strange incongruity between six indefinite periods and a twenty-four be like the six preceding. If these days crown'd, were of vast duration, it is difficult to Where all the ruddy family around herbs and trees up to the fourth day, when "God said let there be light in the firmament of the heavens to divide the day from the night." The vegetable world might exist for a day or two without light, but that it flourished and without light, but that it flourished and —Goldsmith. covered the earth before there was a sun for "a vast period of time," is im-

"What becomes of the Christian Sab It exists like many ancient Dis is de way de roun' worl' runthings because of the superstition Some got money, en some got none; which holds it sacred, after every vestige of support, and reason for being has disappeared. Its sacredness is because of God's resting after his six days' la. bis man live in de mansion high, bor. Now the Jews who ought to have the best understanding of their own book, say that they hold the account of Genesis as an allegory, a folk-lore story

Answer now, believers! the best understanding of their own book, say that they hold the account of Genesis as an allegory, a folk-lore story and their rabbi always so regarded it. Every man of science of the least eminence, agrees with this interpretation God did not create the world in six who is de rich man, en who is de po?—days, or six vast epochs. It is a pretty story, but a myth as fabulous as the story, but a myth as fabulous as the varying forms it assumes as told by

F. M.: Q. The minister here says of Buddhism; compact yet comprehentiat the Bible is the oldest book in existence. Is this true?

Buddhism; compact yet comprehensive. Paper, 50 cents. Cloth, \$1.25.

Also that Paul and Luke were personal acquaintances of Jesus of Naza

A. The Egyptian Book of the Dead is vastly older than the oldest book in the Old Testament, which is admitted to be that of Job. The papyrus scrolls and inscriptions on the Egyptian temples are indefinitely older than any writing in the Hebrew. The tablets brought to light by excavations at the sites of ancient Nineveh, Babylon, etc., covered with cuneiform characters is yet more remote. To say the Bible is the oldest book, is a confession of ignorance, and is scarcely worthy of con-

The best and most orthodox church authorities place all the four writers of the gospels a long time after the death of Jesus. Zeller thinks Luke was written 130 A. D. Volchman dates Mark at 80, Luke at 100 and Matthew at 110. Koslin places Matthew at 70 to 80. Ewald places Luke at 75 to 80. These are the conclusions of the most laborious German scholars, and their diversity of opinion arises from the absence of reliable data, and want of any certain indications in the works themselves.
The most thorough investigators place the date of the writing at least a hundred years after the death of Jesus. Thus three generations had passed be-fore the traditions of this Messiah were written down. During this hundred years whatever he did or said had been preserved by memory. By whom were they written at last? It is impossible to know. To pretend to know, or fix dates is an assumption of ignorance. Paul is said to have started on his celebrated missionary work in 44 A. D., and to have suffered martyrdom under Nero in 67 A. D.

How Luke or the saint could have personally known Jesus who was dead long before they were born, I leave for gospel ministers to explain.

Mosheim in his History of Christianity which is accepted as authority, although ever partial to the cause, in his native truthfulness occasionally admits Genesis, the days are supposed to have ty in separating the true from the been vast periods of time. If this be so, false. Paul's life would not be complete unless ending in martyrdom. Every apostle except one met death by martyrdom, according to tradition.

Mosheim says of Paul's death, "Ac-

cording to some ancient authorities, both St. Peter and St. Paul suffered martyrdom under the first persecution of Nero. But this has been questioned by subsequent writers who find difficulagain he says: "I am induced to think that the accounts which have been handed down to us respecting the marers. From this beginning, step by step tyrdom of our Savior's apostles, were there is with each higher specific form invented, subsequently to the age of Constantine the Great. The growth of this belief that all the apostles were martyrs appears to have been like that of all myths. Mosheim gives the key when he says that martyr in the Greek meant a witness, and as witnesses the apostles were all called martyrs. The term was applied to Christ who "wittions afterward, understood martyr to mean one who sacrificed himself for his belief. Then the story of each apos vention. The eminently orthodox Mo-The brain of the elephant often shelm says, Vol. 1, page 106, "For when weighs from 8 to 10 pounds, and is the Christian writers had been unfortunatelargest of any known animal. That of ly tempted to have recourse to fiction, the whale is five pounds. Thus as an it was not long before the weakness of elephant has been known to weigh some and arrogant presumption of oth

H. C. Fulcher: Q. Is there any account of the creation other than the

A. The so-called sacred books all begin with a cosmogony or account of the creation, referring it direct to God or the gods. The most ancient extant is that of the Hindus. Next came Hesiod 94 cubic inches, for the smallest 65; He lived in the mythic age supposed to Christ. The Greek philosophers each had a cosmology of their own. Thales, Aanaximenes, Anaximander and Anaxagoras, Pythagoras, Aristotle, Epicurus, are more noted. Lastly there is the theory of creation of science which took conceals these parts. The size of this ulations without support, and in this field the speculations of the philosopher are not an lota more valuable than Hugh Miller, in his famous "Old Red | those of the most ignorant boor. The Sandstone," gave the explanation of the objective demonstrations of astronomy. the formation of systems of worlds in space, and the revelations of geology on of the fallacy of his theory and in the the origin and evolution of living bekeenness of his chagrin committed sui-lings, laid the foundation for the true story of creation, or better, evolution.

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Blest be the spot, where cheerful guests

ing fire: of work, and that the Sabbath, there Blest be that abode, where want and pain despair.

And every stranger finds a ready chair; hour Sunday. The seventh day should Blest be those feasts, with simple plenty

account for the growth of grass and Laugh at the jests or pranks that never fall. Or sign with pity at some mournful

The vegetable Or press the bashful stranger to his

THE LEADING QUESTION.

But which er de lot is de happy one?-Answer now, believers!

Trouble knockin' at de big house do' Same ez de cabin, whar de wil' grass

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When a little son of Horace and

it comes by violence or accident.

It is true, it is our duty to preserve

our health and life here so long as pos-

with the laws of nature that we should:

(and nature's laws are God's laws); sec-

in order that we may prolong our use-fulness in the world and improve our-

its new and higher phases of existence,

Let us understand that the unreason-

Plous divines, sincere and honest we

believe, have called death "the king of

eous death's head and cross bones

carved upon the tombstones of our an-

cestors, are yet relics of old supersti-

tion that still cling to Christianity, and

regarded as true in the estimation of

But let us, my friends, upon this glad

Resurrection Day, turn from all such

gloomy and depressing mistakes, and

sadly down to that whichels only the

us see only the glorious reality of as-cended life, life immortal, perfect, end-

cheered. We shall feel a consciousness

of our immortal nature that will go with

us in our daily experiences, lightening

every burden, comforting, us in sorrow,

making this earthlyhexistence of ours

always bright with the reflected glory

As heirs of immortality the grave has

no power to bind us. Though sooner or

later we all shall pass through the change called death, we know it will be

to our souls only a new birth, a resur-

rection into a higher condition of life-

May God give us faith to believe and

realize this, and grace to live here on

earth as becometh the heirs of life im-

BEYOND.

Clear Vision of the Poet and the Seer.

Across to that strange country—the

And yet, not strange, for it has grown

The home of those of whom I am so

They make it seem familiar and most

As journeying friends bring distant re-

I think I almost see the gleaming

know I feel those who have gone from

Come near enough sometimes, to

often think, but for our veiled eyes,

cannot make it seem a day to dread,

never stand above a bler and see The seal of death set on some well-

there"; One more to make the strange Beyond

seem fair.

And so for me there is I'ho sting to

And so the grave has lost its victory.

t is but crossing with advated breath.

To find the loved ones waiting on the

More beautiful, more precious than be-

fore. -Ella Wheeler Wilcox.

Were we to pour out our psalm of

And white, set face—at little strip of

gions near.

touch my hand.

about us lies.

tourney out

loved face.

space

shore.

dreamed about?

It seemeth such a little way to me

raising our eyes toward the blue of

death of the earthly; and perishable, let

many excellent people.

sible, first, because it is in accordance

child.

denied.

A Lecture Delivered at Hico, Texas, by is too often fraught with dreadful fears.

Rev. Mary C. Billings, Giving a Rose fluence; and also to the instural and ate View of Death.

On this day the Christian world celebrates in glad commemoration the rising of Christ from the tomb, yet the name given it is not appropriate. This name "Easter" is derived from a the child can be so educated and influheathen goddess in whose honor festiv- enced as to overcome this hatural fear; titles were inaugurated at this time of the year. It is mentioned only once in the scriptures, and then it is the result thing, but a going out from the body, of a blunder on the part of the English into another and more beautiful world. translators of King James' version of the scriptures. This word occurs in Mary Greeley lay dying, many years the 4th verse of the 12th chapter of the ago in the city of New York, these thor-Acts of the Apostles. It is in this wise: oughly Christian parents gently told King Herod, who had stretched forth him of the beautiful land to which he his hand against the Christians, putting was soon going, and the dear little fel-James, the brother of John, to death low who had been suffering so much, with the sword, and-seeing that it looked up in perfect trust in what his Pleased the Jews [whom for political loving parents told him, saying, purposes he sought to favor] he appre "Please, mamma, take off my plaster hended Peter also, and shut him up in and let me go." There was no fear prison. It is further said that Herod there! Horace Greeley and his wife intended to bring forth Peter and delive were distinguished people, and the er him to the people after Easter for world has given them their meed of them to destroy. Here we have the honor, but to me there has never been term "Easter" for the first and only anything that raised them higher in my time in the scriptures. The cause of this mistake of the translators is supposed to be due to the Anglo-Saxon retention of this name, originally signify ing a festival to their heathen goddess, formerly observed by the old Saxons be fore embracing Christianity.

The festival that is observed by the Christian world under the name of Easter was not instituted at the time this book of Acts was written, and not until long afterward. The true meaning of the world Easter as given in this selves in knowledge and goodness, so passage is "The Passover," which was that we may reach the diviner side of celebrated about this time of the year, and being a Jewish festival, even Herod did not consider it the proper time to because while here we have made the bring Peter forth for execution. Adam best use of our opportunities. Clarke, the noted Methodist com mentator, says of this term "Easter" in able and especially unchristian views of the passage before us, "Perhaps there death as being a fearful calamity, is never was a more unhappy, not to say largely the result of false teaching and absurd translation."

All reliable commentators agree in this view of the matter.

"Easter," "Eostre." "Astarte," or, as some scholars claim, "Venus," the Rosome scholars claim, "Venus," the Roman Goddess of Love, were the names under which these spring festivals were a fearful thing to fall into the hands of celebrated. This was in honor of the living God." All these ideas, awakening of life and love in nature when the earth put on her new gar-ments and fresh life was generated in the inanimate and animate world. These festivities were said to have been carried to excess, indicative of indelicacy and licentiousness. Thus there is all the more reason why the name Easter, originating in a heathen celebration of questionable morality, should not be used for our Christian anniversary, which is commemorative of a heaven instead of allowing them to look spiritual uprising from the mortal and

This, however, we are compelled to acknowledge is not the only instance where heathen customs, names and less life! Thus looking upward instead dogmas have been grafted upon the of downward always we shall find ourpure stock of primitive Christianity, selves strengthened, refreshed and and which have been still retained-un fortunately, as we believe, to the detriment of the same. Certainly it is important, that appro-

priate names should be given to our Christian ordinances and celebrations. Thus instead of Easter this ought to of that heaven in which Jesus dwells. be called Resurrection Day. This ex- whose spiritual rising we celebrate at presses a glorious truth; as grand and

as far-reaching as eternity itself. "It is sown a natural body; it is to convey to the reader any adequate raised a spiritual body." "Howbeit, that was not first which was spiritual, but that which was natural, and after-

wards that which is spiritual." Can we ever be sufficiently thankful that our all-wise and all-beneficent Creator has endowed us with twofold lives? That while in one sense we are of the mortal. earth earthy, with physical organisms fitted for this present life and its needs, yet in a vastly higher sense we have part that can never die or decay?

Thus we see the grand truth and encouragement of Paul's declaration which we have here given, as a foundation for our thought at this time.

Higher, and better than all other systems the world had ever known, the religion of Christ came to bless the world. When he came, and lived and worked and taught, his precepts and example lifted the standard of pure thinking right living and heavenly aspiration higher than prophet or priest, had ever done before.

In all his ministry he sought to bring human souls and lives into nearer relations with the divine; to awaken in a realizing sense of their heaven ly birthright. Thus demonstrating to them the truth of their immortal na-

Christ in his coming "brought life and immortality to light;" not that it was not a truth before he came, but humanity was in a large degree groping in the darkness of unbelief respecting a future life, or in sad uncertainty about t, or of its being a blessing even if true, To all such, the testimony of Christ was positive and assuring.

The old question from the far-back early days of humanity that was asked in the ancient Arabian poem of "Job, "If a man die, shall he live again?" was echoed down the corridors of time, and still re-echoed without answer. This was met by Christ and forever satisfactorily settled. "As I live, ye shall live And here to-day amid these to kens of a new life bursting forth from nature, with her blossoming beauty around us, we are met to celebrate this joyous festival of The Resurrection.

Let us enjoy the happy occasion with grateful hearts, and in adoring love look unto the Father of our spirits, who has blest us in this glorious consumma tion of our natural lives, a consummation that reaches far out into a bound less eternity of spiritual life. Were this short span of being in which we live here in the earth all of life, that we have, surely it would be very incomplete and unsatisfactory. Well has Longfellow expressed it when he says:

"The great design unfinished lies. Our lives are incomplete;

But in that great unknown Perfect their circles seem, Even as a bridge with arch of stone-Lies rounded in the stream."

Perfect their circles seem,
Even as a bridge with arch of stone—
Lies rounded in the stream."

Truly our lives would be unfinished we forbear, and tilm to the stream of the other side, into a perfect circle! As Let us follow our friend into that "Single of the praise upon the gentles songstress, who, years ago, gave us these leautiful lines, we should be accused of flattery—hence we to pour our our psaim of praise upon the gentles songstress, who, years ago, gave us these leautiful lines, we forbear, and tilm to thoughts entered by the soils.

Let us follow our friend into that "Single of the praise upon the gentles songstress, who, years ago, gave us these departments of the praise upon the gentles songstress, who, years ago, gave us these leautiful lines, we forbear, and tilm to the praise upon the gentles songstress, who, years ago, gave us these leautiful lines, we forbear, and tilm to the gentles songstress, who, years ago, gave us these leautiful lines, we forbear, and tilm to the gentles of the gentles o Christians to-day, we can look into the empty sepulchre, and say in full unwavering faith, "Not here, but risen." tire and endeaver to learn what conditions and changes the law, which holds no dust of earth can retain the real you and I. What we call death may come, During the process of his resurrection and L. What we call death may come and stop the machinery of these bodies from the material body, man is in a of ours, but it can never destroy the state of total unconsciousness. He has life within. When our earthly house of no power to effect his resurrection himthis tabernacle of the flesh is destroyed, self. His soul does not escape from

we have a building of God, a house not the body as gas from a vessel, by its made with hands, eternal in the heavens."

Thus what the world calls "death" is spiritual organism must be drawn from only a breaking down of these earthly the material body, by the power in natural transfer in which as mortals for death of the power in natural transfer. houses in which as mortals we dwell for ture through the ministry of angels, by a time, that we may go out into more a spiritual attraction.

Stately mansions, the buildings of God, When the dollars task is accom-

more sultable for the spirit's higher plished without pain or consciousness needs. needs.

To the young, the thought of death the change, man is gradually and gent | for health. Price 25 cents.

ly awakened to find himself among angels and friends in the spiritual world. He is in the same form and he does not even know that he is dead until he reflects upon what he sees around him. He has all the bodily organs he ever had. He sees, hears, and uses senses the same as he ever did. talks with those present and walks from place to place. He has only

thrown aside the garment of clay. The spiritual body is as before, but has been lifted up. No change in his intellectual or moral character has been effected by his death and resurrection. He is no bet-

ter and no worse. We each take our memory, and our mental faculties act as before. We love, hope, fear, reason, desire, reflect, judge and express judgments as before. Our identity remains

life will admit this as abstract truth,

and we know it. All who believe rationally in a future

but many persons deny it, by denying to man as a spirit those qualities which constitute his personal being or identity. But this seems irrational. There is no ground for believing that a man would know himself if his identity did not persist. There can be no identity where there is no form, or where the form is totally changed. Every one has some idea or conception of himself. Suppose the next time you look in a mirror you should see nothing but what a spirit is ignorantly supposed to beestimation than this simply beautiful an empty void: Would you recognize yourself in that? Or suppose you should see a distinct human form, but episode, at the bedside of their dying Death should never be dreaded unless totally unlike your own—you would say at once, "That is not I?" How do you recognize your friends? By their having the same form they have when you saw them last. If the change has been very great, you do not know them on sight. You never know them until you recognize some familiar feature. The same principle applies to things as well as to persons. You could not find your house to-day if it was totally changed, with everything around it. life the better prepared to enter upon You could not recognize your horse or dog if form and color and qualities were changed-there would be no recogni-Identity surely is sameness similarity. If we do not rise into the spiritual world in some form such as

Our identity would be missing. a mistaken theology. This is not to be But not only is outward form essential to the preservation of our identity. but the inward character. We must surely preserve our affections, our knowledge, our experience, our mem-

we possess here, we shall never rise.

ory. We are what we have thought and done. We preserve our identity on the We preserve our identity as intellectual and moral beings, by comparing every step in our mental and spiritual progress with the last one. Grad ual development is absolutely essential to the preservation of our personal being. We must be able to see how one state grows out, or evolves from another, to know that we are the same beings to-day we were in the past. All the laws of man's life demand, therefore, that he shall preserve his form and character and rise in the spiritual world the same being that he was here. As the meat of a chestnut differs from the rind, and that again from the burr so the essential spirit varies somewhat from the spirit body, as that varies from the material husk or shell.

The lifting up of this finer, inner body, gives us a grand look forward, to the careers which may follow. If one is persuaded that he shall enter on another sphere of existence when this is ended, that his activities will go on with increasing power and usefulness, blessing and to bless, till their possible achievement is accomplished, that his affections will find new objects, his dreams new fulfillments, his longings new developments, he surely will rise to a greater moral dignity than he would ing withdrawn and the disabling conity being removed, the natural result will be patient resignation, trust on the one hand, and a cheerful alacrity vivified by a great hope on the other.

What we need for the noblest mental life is a sense of harmonious proportion and adjustment to the ever living and loving Oversoul. The Goodness that is, and was and shall ever be. Well may that favored child sing

"I into life so full of love was sent. That all the shadows which fall on

the way Of every human being, could not

But fled before the light my spirit lent, saw the world through gold and crimson dyes;

Men sighed, and said, "Those rosy hues will fade As you pass on into the glare and So close it lies, that when my sight is

Still beautiful the way seems to mine J. P. COOKE. Boston, Mass.

Causal Reasoning.

It is often asserted that a pure spirit wants a pure body of flesh to live in. or that a harmonious soul needs a harmo-

We should find heaven right round Perhaps so. But what makes the body impure if not by permission of the spirit; or inharmonious if not by the inharmony existing in the soul?

As the spirit or soul wills, the body is formed. When the spirit wills to deny When from this dear earth I shall To that still dearer country of the dead, And join the lost ones, so long

the body impure habits, it will purify fast enough; or become "harmonious" as some prefer it.

Matter per se has no desires; and

I love this world, yet shall I love to go And meet the friends who wait for me, only a human body that is still inhabited by a spirit manifests needs, tastes or desires. The body is therefore not a factor. We should reason from causes But that I think, "One more to welcome not effects. ARTHUR F. MILTON.

When I shall cross the intervening Constipation Cure Between this land and that one "over That Actually Cures.

is Vernal Saw Palmetto Berry Wine. It is not merely a relief. It permanently no matter of how long standing. It is not a purgative nor an irritant cathar tic. These simply lash and hurt the bowels and bring but temporary relief. The condition left behind is worse than the first. Vernal Saw Palmetto Berry Wine does just the opposite. It is a tonic laxative of the highest order. It tones, strengthens and gives new life and vigor to the bowels. Only one small dose a day removes all the causes of the trouble, and leaves the bowels well and able to move themselves without the aid of medicines. It cures dyspepsla, kidney and liver troubles, indiges tion, headaches, catarrh of the stomach, and all other diseases and conditions growing out of a clogged condition of the system. Try it free. A sample bottle for the asking. Vernal Remedy Co., 166 Seneca Bldg., Buffalo, N. Y. Sold by all leading druggists.

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"The principal contributors to the personalities distinct from either, writbook are four in number: Dr. W. H. ten down by the secretary as spoken, or Reed, who is called the chemical confirm writing, filed away. At the next Thomas Paine and Michael Faraday. corrected, or criticised by those present There are numerous others giving a few and by the authors, and when approved

only that of the spectators to ask questions.

ties and is printed as given. One retions.

markable thing about the writing may words a minute were written by actual timing by the watch.

"It is but just to the secretary to say handed to one of the circle and filed with excellent taste. There are no dog-away by the seceretary. with excellent taste. There are no dog-away by the seceretary. "What will attract the attention of ipse dixits of the scribe. He simply

"In reading the book, and I have read on our book-shelves.

On our book-shelves.

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I am in hope when I pass into the

next life, to be able to come back and

the spirit world. We will not have to

take care of these old bodies but a few

days longer, and then our spirits will go

bounding higher and higher, further and

ing-nothing but nature. We are all

Man cannot and will not comprehend

Witchcraft, Ancient and Modern.

Witchcraft of ancient times is in use

to-day under many disguises. An an-

cient law or rule for control of the use

of witchcraft, or more properly witch-

craft contests, has been revealed that

tors and historians. The king who had

ment said of himself about 2200 B. C.

'In that day, I. Khammurabi, the glo-

rious prince, the worshiper of my God.

been recovered from the ancient histo-

ries of mankind. This king was a

on December and January, 1901-2, and

the whole has been photographed and

translated by V. Schiel, the Assyriolo-

gist of the expedition, by order of the

French Minister of Public Instruction,

The monument represents the king

Probably this seated God was old Bel

"If a man has placed an enchantment

Elwood, Ind.

J. L. FOSTER.

MR. WAYWARD.

(Continued from page 3.)

I attended your funeral. Oh, what does tation of and in communication with "It means that death doesn't kill,

possibility to live after one dies," said Mr. Wayward. gelic hosts who have gone on before. "Throw your book to the dogs," spoke the cheerful voice. "I tell you an There we will meet father, mother,

ounce of fact is better than a pound of brother, sister, sons and daughters. Oh. argument. You know I live and am what a glorious meeting. I can hardly here; let that convince you. Good-bye, wait the time. I worship no man or be-Mr. Wayward soliloguized: "Oh! the workmanship of nature's hands, and where shall I go to find stable truth? I to nature we owe all. Nature is the

shifting beneath my feet; where shall I all glory, honor, praise and majesty. find stability, permanence, security? Tis nature that we ignorantly and Am I to be forever like a wave of the meaninglessly call God. sea, driven by the wind and tossed?" Then raising his eyes he perceived the true and full meaning of eternal life

standing before him the well-known fig- till he has realized that he is one of the ure of his wife, who had come to answer individualized parts of all that has been, the soul's question to which he had just now is, or will exist in life, mind and given utterance.

"Your nephew was right," she said; "he is doing his duty in convincing the gence, the origin of all life, for the purworld of a future existence, but it is my pose of developing, for enlightenment duty to tell the world of the goodness of preparatory for the higher realms of the God. That universal spirit whose king- eternal kingdom and are predestined to whether on earth or in heaven. Oh, my from which we evolved. This life is for husband," said the spirit of Harmony, enlightenment, for progress, that we "you are journeying on; hitherto your may have a thorough experience and pathway was rough, but it was not bar- schooling in the great panorama that ren, for blessings of angels were yours, we are yet to pass through. Then, why, though you knew it not. Go back to oh, man, turn to tradition, superstition that straight and narrow way, where and old fables. self-plaudits are forgotten-tread the path of light forever, for it is endless. Thus spoke the spirit of Harmony Way-"Over there" she is only known as Harmony-the latter word is blotted

Mr. Wayward had a long journey before him, and much of it was so dark he could scarcely see his way, but through the darkest parts of the road a form walked before him; she had a by about 800 years according to translalamp in her hand to entighten his way. but she spoke not a word. At length he the laws engraved on a stone monureached the path of light; the little child reached out both its hands.

ward," It said. And Mr. Wayward and the little child these words opens one of the remarktraveled together on that bright, but narrow path toward the sun.

Sturgis, Mich.

### HAPPY EXPERIENCES

An Indianian Tells How He Found Comfort and Joy.

effect has been magical, and with Paul, tating to the king the laws. This seat more. Although having spent a quarter king of the Spirits of Earth, the Lord of a century in the church, I doubt if of Heaven and Earth who foretells the there is a stronger Spiritualist in the destiny of all."

Last week Mrs. Foster and I went or Ella, the god Sache-rabue of the joined in and sang it to perfection. Our daughter came and talked as nicely as upon a man, and has not justified him-

lows him all around and talks out loud plunge. If the Holy River holds Good music and singing. All are into him. After the seance was over we (drowns) him, he who enchanted him vited to attend. went down to the sitting-room and they shall take his house. If on the conshowed us Frankie's picture that was trary, the man is safe and thus is inno- Sunday at John Schott's Lodge Hall, hanging on the wall. I walked up close cent, the wizard loses his life and his corner Belmont and Racine avenue. to it and said, "Is it possible this is house." Frankie?" The little fellow answered

me, 'yes," in an audible voice. surely it was the most enjoyable season | cheap. we have ever enjoyed. I have been so The man who "justified" himself was regular Sunday services for the season. happy ever since that I can hardly one of whom there are some to-day who The meetings will be held until further wm. George Jordan. Another valuable PRICES:-Badge Pin, \$1.50; Lapel Button, \$1.50; work. I want to be writing or talking had just cause to enchant a manand had | notice at Hall 309 Masonic Temple, corall the time. With thankful hearts we placed a record as is now done by writ | ner Randolph and State streets. Sunparted from them, never to forget their from our courts, etc. love and kindness. May the angelic

Sunday night for the first time, in an- lows: Witchcraft, Enchantment, Holy Nathan's Hall, 1565. Milwaukee avenue, For sale at this office. ticipation of continuing as a developing Ghost, Holy Spirit, God, Lord, Demons, corner Western avenue, Sunday evencircle, and we got three distinct, separ- Devils, Gods, Saints, Spiritualism, Hyp- ings, 7:80 p. m. Mrs. W. F. Schu- Mother." By Carrie E. S. Twing. ate independent voices without a trum- notism, Sorcery. Necromancy. Chris- macher, pastor. pet. That was a happy season, and all tian Science, Mental Science, Psychol- Church of the Spiritual Forces holds unexpected, mostly, to us. We are all ogy, etc., are the most common names | service at Thurman Club Room, corner | For sale at this office. so anxious for to-morrow night to come for a force found in nature, not only in of 47th street and Cottage Grove avewe can hardly wait. I have since got a mankind, but also in other animals. I nuc, every Sunday. Conference at 3 p. trumpet and we are all hoping for great hope this is made clear for the student | m. Lecture at 8 p. m. Quaducted by | Chicago Vegetarian Society. Price, 25 and rapid success.

namely, disembodied spirits and some in material bodies. Spirit influence, control and obsession is frequent in the year 1908, and has been in past years. Boston, Mass. AURIN F. HILL.

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Mr. Toland and wife, and daughter, Cardirects us how to do. All our guides ances in the light, and we get violin playing and hand patting, and we see many hands, big and little, wnite and sages thrown to us from the cabinet. A spirit friend told Carrie there was a flower in the trumpet for her. It was guides and spirit friends tell us our cir-cle is fine. We all work in harmony. MRS. L. M. TOLAND.

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Miss Victoria C. Moore, Dryden, N Y., the talented elocutionist, will favor us with elecutionary readings. All are faster till we reach the goal of perfecearnestly and cordially invited to be tion. There we will join the whole anpresent.

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PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate and other meaning, who will from time of fifteen cents per line. About seven words constitute one line l

Mrs. Mary Louisa Clancy passed from the realm of earth to the realm of spirit. May 19, 1903, at her home, 3244 Vernon avenue, Chicago. Had she reseen her 80th birthday, but she was pleased to go, and seemed to know just where she was going. Mrs. Clancy was come here 62 years ago, and the last the light she had found in Spiritualism. and the good she had done to others, Rev. Dr. Thomas delivered the funeral sermon, Thursday, May 21, at the house in the presence of the family and a few friends. One son and one daughter presons, one daughter, ten grand-children o'clock in Hygeia Hall, Ogden avenue and four great-grandchildren. Six of and Robey street. Lecture, spirit com-The spiritual services were held as per written request left by Mrs. Clancy, the following day, as the remains were being removed, and consisted of the singing of three spiritual songs, by Mrs. DR. T. WILKINS.

Passed to spirit life, Mrs. Ann Sharp Bowlen, Mar. 5, aged 85 years, from her home in East Liberty, Logan county, justice for the land for witness, plain- Ohio. She was a good mother to her MRS. VICTORIA SPOHN. unto the sungod, I promulgated." With her.

Michigan, passed to spirit life May 13, ten cents, silver or stamps father of laws that have been found in at Spokane, Wash. He was a Spiritual-

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want new notices of all meetings being held here in public halls at the present

others. Plenty of good music. ers. Tests and good music at all serv- | Cloth \$1. For sale at this office.

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They have been sitting for years, and or to a wineseller who sold drink too . The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, has resumed its day school at 10 a. m., Mrs. S. J. Ash-Those who wish to learn more about | ton, superintendent. Discourse by Mrs.

times, can find it in English and United | The Spiritualistic Church of the Stu- story, elevating and reformatory. Pa-

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The First Hyde Park Occult Society holds regular, meetings every Sunday at mained ten days longer she would have Alliance Hall, 323. E. 55th street, between Monroe and: Kimbark avenues. The best talent available will be secured to give interest at every meeting. one of the pioneers of Chicago, having | To spread the truth is the object of this society. Eva L. Stewart, secretary, 543 dom is in every heart that loves him, return to the fountain head or source 20 years of her life were made sweet by E 55th street, where all communications should be addressed Third Church of Progressive Truth

meets Sundaysevenings at 810'clock. Lecture and tests by Rev. Mrs. Shelfer, at hall, 830 W. Wadison street. The Second Church of the Soul holds ceded her and she leaves behind two services every Sunday at 3 and 8

her grandsons acted as pall-bearers. munications, and questions answered by Prof. Schaeffer. The Englewood Spiritual Union meets at Hopkins' Hall, 528 W. 63d street. Conference meeting at 2:30. Lecture by Oscar A. Edgerly, of Boston, Mass., followed by messages by Mrs. J. A. is older than similar laws in the Bible hereof, and the reading of a poem en- Murtha, of Baltimore, Md. Every Thursday at 2:30 the Ladies' Auxiliary

> holds services at which good mediums serve with tests and lectures. Dr. Sholdice holds services Sunday evenings at 7:45, at 205 Lincoln avenue.

"The Veil of Isis," as seen at Atlantiff and defendant; to destroy the ty- children. She says her reception in tis; in the Great Temple of Karnac, at rant, and not to oppress the weak like spirit life was grand and all is well with Luxor, in Egypt, and in the Jewish Temple at Jerusalem, is Doctor Phelon's latest booklet. Its pages are full of ancient lore, in paper covers. For J. W. Beebe, aged 30 years, born in sale at this office. Sent on receipt of

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you, is my prayer. Respectfully, MINA M. YANG. Pee Dee, Ky., Oct. 20, 1902.

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communicate to the children of man the glories of that life. I am now living an active life searching for the deep and though you can't see me," said the spirit glorious truths of Spiritualism. Jack Gonover. "What does it mean? Am I mane? happiest times I see are when in medi-

that's all," said the voice. "This book declares it a scientific im-

seem standing upon sands which are creative power, and to nature belongs

"You are welcome back, Mr. Way-"Yes, thank heaven, I am back. I appreciate your welcome; here are both my hands, we shall never part again." able historical monuments that has

"Let us reason together, saith God." THOS. HARDING.

It would please me to give all the and published by Messrs. E. Leroux and readers of this good paper my experi- Cie. ence in becoming a Spiritualist and also since becoming one, but my time is pre- standing before the throne of a seated cious. But I will say the cause was god, from whose shoulders flames of one of the most sad events and that the fire proceed to form wings, who is dicif any man hath reason to glory I have ed god is called the "Supreme God, the

to Anderson, a journey of 50 miles, by "Great Mountain" who figures in the the kind invitation of Brother LaBelle, text as the god who inspired the king. and attended a seance at the home of Bel was the god who dwelt on the Brother Blake. There were five beside mountain of the world and gave laws to Mrs. Foster and myself. There we men, and wore on his breast the tablets talked with our departed friends. My of destiny. Here we have a proof of mother's voice I recognized as soon as the existence of the history of the I heard it. After a conversation with mountain-given law about 600 or 800 them, I asked father to help me sing, years before the Mosaic record on Burling street, every Sunday at 3 and 8 "When I can read my title clear to man- Sinai. sions in the skies." He said he would do the best he could, as it had been a covered at Susa is translated to read as by Mrs. Schwann and other good speak. Young and old will be benefited by it. long time since he sang it. They both | follows:

she could. It was surely the grandest self, he upon whom the enchantment is placed to the Holy River (Euphrates) treat we ever enjoyed.

hosts always be with them to lead, witchcraft in ancient and modern Richmond at 11 a. m. Thirteen of us sat at our house last States books under many names as foldents of Nature hold services at per covers, 40 cents. Cloth, 60 cents.

To the Editor:-We have a circle in Medcalf, consisting of four, Mr. Bailey, rie Powers. We have been sitting for development six months. We have good manifestations. Mr. Bailey gets materialization, trumpet speaking and slate writing, and Mr. Toland and wife, trumpet speaking and slate-writing. Carrie. Powers gets trumpet speaking and slate-writing, and she is developing for materialization: When she goes into the cabinet beautiful lights appear. Of course Mr. Bailey is further developed than we are; he sees clairvoyantly and receives many more manifesta-tions. We all have fine guides, and a good interpreter by the name of Tim. He comes and makes us a fine talk and talk as loud and strong as mortals, and they also come when we are singing, and join in with us through the trumpets. A little Indian girl and Carrie's sister sing independently. We have seblack, and we get a great many mesa forget-me-not, and our spirit friends and guides have brought us relies. Our

The sixth annual convention of the New York State Association of Spiritualists will be held in Syracuse, Fri-

nature; and as we sprang from the fountain head of all life and intelli-

> Partridge, Mrs. LeSieur and the writer titled "Beautiful Death," written by J. C. Underhill.

Lebanon, Mo.

Morgan at Susa, in the Acropolis mound | all who knew him.

SPIRITUALIST MEETINGS. suspended, that notice be given us, so that inquirers may not be mislead. We

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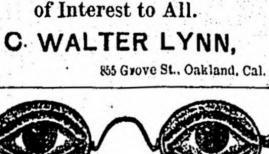
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