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A STUDY OF SOUL.

The Soul Machinery and its Motive Let Brotherly and Sisterly Love Con-Power.

As there is a mechanism of the body there is one of the soul, but to be under stood from the standpoint of causes rather than effects.

The soul's mechanism may be regarded as an effect, so far as being a creation of nature's impulses; but abso-lutely considered, they are simply these impulses epitomized—thus causal in their relation to the body. That "thoughts are things" has al-

ready become an established and generally accepted truism. But the "things" referred to must be understood as vibrations-forces or influences imperceptible to the physical senses. If cognized at all, it is through a like agency that generates or impels them. As soul or mind vibrations they can only be sensed by the soul or mind primarily, though extending themselves from the solar plexus (the conducting link between soul and body) throughout the nervous system to the brain for interpretation. Practice or very active soulvibration makes this appear as one impulse, and we term it intuition or disthe "sixth

But whether a sixth sense or the first soul sense manifested externally is indifferent. It exists, and as such a factor it may be analyzed. First, there is the operator—the pro-

jector of the thought, feeling, emotion or impulse. Next, the recipient—one the active, the other the passive agent, What effect the operator's imparting has on the recipient is generally better known to the latter than the former, because people largely send forth thoughts without further consideration and never know whether they have reached their destination or have been returned-though to know the latter one must be as intuitive or sensitive to such vibrations as the one to whom the thought or impulse has been directed. But it also frequently happens that the one addressed is also oblivious to any thought-wave centered on him. In that case it is soul or mental force wasted lost in the psychic atmosphere surrounding mortals, but from which other sensitives call inspiration for comment, meditation or dissertation. Nothing is ever destroyed that has a causal or physical source—good or evil. The latter may be neutralized by good, but until then it exists as an entity—a power or influence. To what degree an evil thought or impulse may affect a sensitive depends on his power of resisting evil or the natural affinity such an impulsion has for his own composition of thoughts, impulses and emotions.

olf-which implies that he also crethe order to invite samples of the oil

or fuel it is employing in its operations. If the reverse, it naturally resists the force with the same degree that it intrudes, and it often recoils on the progenitor. Now, if the latter be sensitive, he first feels a disturbance, is then puzzled; and, if in the habit of analyzing these things or momentarily wondering what is interfering with other meditation engaged in, the culprit thought re-enters. Not as a good creation, but as a vibration not in accord with the nucleus of his life's cause (the soul). If this reminder of it reanimates his ill-feling it simply grows within him and may become a bane to his physical existence—such thoughts or felings vitiating the blood and finally surrenders him to the tender mercies of some disease. If, on the contrary, he feels repentant, the evil in it is neutralized and it allies itself to the soul as a harmonious vibration.

Thus two vicious persons, combatting each other with poisonous thoughtvibrations, need no interference. They will lay each other by disease or pain in due time. Mutual well-wishing is thus a very commendable and healthful

Besides intuition or discernment, there are other soul-faculties or senses forging their way to the exterior consciousness-these being psychometry or clairsentience, clairvoyance and clairaudience. Now, if intuition be classed as a sixth sense, we may enumerate the last-named as the seventh. eighth and ninth. But we are more inolined to believe that the physical senses are but material expressions of the same existing as soul senses, and that man is developing or unfolding into a higher state-the so-called "spiritual gifts" being the first manifesta-

tions thereof. the body's is, and its machinery may be | a soul quality; and crowned by a third | operated in like manner, but manufac-tured from substances not material though not immaterial in the sense of nothingness.

Power, force, motion is something or given impetus by something; and as the soul gives forth impetus it must be something substantial to generate or

create it.

cognizable to the physical senses; nor are yet all known. So far we have no instrument subtle enough to record feeling or human emotion. But like that thought-reader, the wireless telegraph, and clairvoyant, the X-ray, something may be invented to reveal a man's momentary feelings—a sort of mechan-ical psychometrist or automatic sensi-

Sensation, emotion and thought are credited by material science to the nerves, heart and brain. But the seat of man's will-power has not yet been located. As it does not operate in the form of a sense, perhaps even psychic trols the machinery of the human soul. science will find it difficult to locate— ARTHUR F. MILTON. science will find it difficult to locateunless it will be a combined action of and thus existing as a the soul senses and thus existing as a law or universal influence or power, as law exists in space; or it be the soul itself or the principle in the same, which gives motion to the rest of the machinery—thus its motive power or life's cause. As such, of course, it is beyond finite comprehension-beyond quently not within reach of our imita- sage to scour away.-Johnson

BROTHERLY LOVE.

Lyman C. Howe says: "I like Jamieson." You simply can't help it! And the ladies, bless 'em, they can't help it either. Jesus and Jamieson resemble each other. I do not mind confessing, in this public manner, that I love the ladies, purely, spiritually—so far, I may be eligible to be eligible to membership in the Spiritual brotherhood. "Love worketh no ill to his neighbor." Because we differ about the nature of man and the value of evidence is no reason for personal enmity. When I am trying to help Spiritualists to clearer views of truth, and they are doing their best to open my materialistic eyes to see the glory of their spiritual philosophy, brotherly ove should continue.

Brother Sweringen highly commends the letter of Mr. Howe which highly commends his, and says "it should have occupied a more prominent place," and for fear it may have escaped some reader's notice published it again! "It's lickin' good, Sal; buy you some." 1 leave all such matters to the editor, who does his part when he provides space in a free press. But I am deeply affected by such a manifestation of David-Jonathan love. With seeming elation Brother Sweringen tells us that, according to Hudson, Jamieson is ignorant." I could bear this affliction with the fortitude of a stoic were it not for the calamity which follows, for Hudson the calamity which follows, for little asserts "it would be a hopeless task to attempt to enlighten him"—and yet these two brethren have attempted the hopeless task! I did think no Spiritualist would consign me unpityingly to an orthodox hell! Why is my condition Brother Sweringen an-"hopeless?" swers: Because I am a skeptic and Hudson is a skeptic and we two skeptics differ. "Think of it!" says our astute critic.

Only the week before The Progressive Thinker had an able editorial enumerating twenty important points of difference among "openly acknowledged"
Spiritualists; but our brother has
found two skeptics who differ on one
point—"think of it!" I did not before suppose that either skeptics or Spiritinlists were expected to think alike. Brother Francis speaks of the wonderfully divergent views on the part of Spiritualists everywhere." He sems to fact that this people differ with each other, and freely express their diverse views, prove their love of mental freedom? Hence, they should never receive criticism as a personal affront.

Brother Sweringen again quotes Hud-son: "I admit the alleged phenomena If he sends forth such thoughts him- but deny the alleged cause." Spiritualsts are more discriminating than that. There is a great deal of the "alleged" phenomena which they themselves pronounce counterfeit. Spiritualists are better informed than Hudson. They are weeding out a mass of "alleged phenomena." to their credit be it spoken. The careful Spiritualist seeks first to be sure that the phenomena really occur. When Hudson says, concerning the

> their origin on other grounds than the supposition that they are caused by the spirits of the dead." that is my position exactly; so Brother Sweringen was mistaken in regard to my views. I deny no clearly proved phenomena. When Mr. Crookes, the eminent scientist and Spiritualist, whose methods of experiment and argument are almost faultless, is accused by his opponents of being "entirely ignorant," nothing whatever," I need not expect to

Prof. Crookes, of whose "Researches" Spiritualists are justly proud, has, in my judgment, given the clearest statement of phenomena ever offered. He has well said, "The supremacy of accuracy must be absolute." Here is where many Spiritualisis fail. Said he, "The first requisite is to be sure of the facts." "No observations are of much use to the student of science unless they are truthful and made under test condidence to fail." So do I.

These letters pave the way for what I will have to say upon "Immortal Life" and "Spirit Communications." W. F. JAMIESON.

Cincinnati, Ohio.

escape.

tion by any mechanism constructed on

a material basis. Love is another infinite force or prin-In that case the soul's mechanism ciple not within the possibility of counmay be built on the same principle that terfeiting or imitating. Like will, it is -still more remote from reproducing in its originality-namely: reason, consciousness, intelligence per se—the power or force, or whatever it may be termed, that is known to itself.

Besides a mechanism, then, the soul has qualities or principles that are beyond analysis or understanding; and if separation by vibration leaves life withonly soul can understand soul, perhaps Not all the substances in nature are it will require considerable more perection in these principles to inherit the

> Inspiration may lend a cue to one. Happiness may lend a cue to what we term love. But we have no analogue by pressed by his own ignorance: How which to measure the human will. If these Cosmists can automatically write we could lift ourselves "by our boot- the American language, and even, as straps" or overcome the law of gravity as we do in dreams, we may be able to terpreter for "High Spirit" is for him formulate some idea of it. But if it an unexplained puzzle. As the mediconstitutes our cause of being, we will um's mind is not supposed to be cention of the first class, automatic and have to sift to the bottom of self to find | tered in his fingers there does not seem | without price. What more could more it-probably an impossibility. Meanwhile let us be content to regard it as the steam or motive power which con-

Charleston, S. C.

And whether you climb up the mountwhether you journey to the end of the world or merely walk round your house, none but yourself shall you meet on the highway of fate.-Maeterlinck.

Sorrow is a kind of rust of soul which the pale of our soul's vibrations—conse- every new idea contributes in its pas-

Religion and Science.

At first in fear, then anger, then surprise, We gazed on Science when, from out the night Of superstition, shot the daring light. Of her bold torch across the darkened skies.

Some hateful fiend, men deemed her, in disguise, A foe to all things dearest in our sight, This austere figure, clothed in coldest white, The whole face shrouded save the brow and eyes.

To sneer and taunt, to brutal blow and thrust, She made no answer, passing on her way, A purpose in her eye that seemed divine, And now she drops her mantle in the dust, And, standing radiant in the breaking day— Behold, Religion, beautiful, divine.

Ella Wheeler Wilcox.

COSMIC VISITORS.

Charles Dawbarn, on the Revelations by High Spirits.

readers of The Progressive Thinker, are very interesting, almost fascinating. He opens a new field in "spirit return," and his two articles are not merely suggestive but demand most careful consideration by the student.

There is nothing in the facts open to criticism, for with Sar'gis playing the part of reporter we may accept the facts as veridical. He abstains from offering either opinions or inferences of his own, so that the careful reader must perforce take the tales told by these cosmic visitors and determine value for himself without help from Sar'gis.

are told of pigeon-holes stuffed, with interviews with these visitors, enough for compile and edit them." it is useless our our study of their lesson to mortals.

We are first introduced to a medium who plays the part of an automatic haps the pigeon-holes can tell, writer, almost to perfection, wielding his pen in the editorial den of a newspaper whenever free from its constant interruptions. Sar'gis, and apparently another of the same ilk, are his interested companions, and the records are but the only speck gifted with human intelligence, seems to have disturbed the serenity of Sar'gis, and inspired him with sufficient "resolution and industry" to "edit and compile" so much ture. of the records as are contained in these two articles. With so much by way of

We have first a hand of cosmic visit- nursery tale, and has no existence. ors from some distant planet of a fartions; and here," said the Professor, "I gence, similar to their own, on any plan-

eighborly.

We would like to stop here for a mo. be so empty of intelligence as they imcapacity of their senses was strictly limited, like our own. The tremendous like ours, would permit innumerable worlds and universes of intelligent peoples, though totally invisible and intangible to them as they traveled. This ignore, and perhaps, also like him, may have fancied their own speck of a planet the center of creation, and the dar-ling of divinity. And as spirits must also have their own limitations this in life as a certainty throughout cos. mos. So our cosmic visitors, if they own limitations.

The writer is, at this point, sadly imthese Cosmists can automatically write we shall note further on, play the ina chance for telepathy.

Thought may be creative but to sume its power to create a knowledge. of a foreign language is going further than the most ardent telepathist would sanction. The writer feels that he has here the support of the whole Psychical Society, Brothers Podmore and Hodgson included, when he declares his unbelief in any such power of thought. guides our morals, and to have a defer-so he simply does not know how it is ence for others governs our manners. done, but must wait until Sargis once Sterne. again delves into his pigeon-holes and Grant me to become beautiful in the

any real value to mortals they must | those within .- Plato.

play the part of teachers to our ignorance. We wait for our first lesson, and probably should have continued waiting, when we are startled with the advent of another visitor. He is reported as filling the first arrivals with awe at his power, and "terrorizing" them so What might be called "Revelations that the procedings had to stop until by Sar'gis," as recently given to the they had become acclimated to his pres-

> The writer is quite willing to experience a thrill of this awe, but somehow it won't come. This guest of our little planet may be a cosmist now, and worthy of the name of "High Spirit," but, unlike the other visitors he is of our own kith and kin—nothing the mat-ter with him except that he has grown too big for earth garments. He was a common mortal once, just like Sar'gis and the writer, but that was in the remote past when almanacs, were u known, and the era was labeled. B. C. The first visitors became interpret

ers for him, though, once again, how they learned his language and trans-lated it into ours by thought power, remains a mystery that nothing but a volume. Of course, such reports it plain the with records can exbublished, might necessitate their plain. He lived here so long ago, he study from a new standpoint. But as tells us, that the multiplication table Sar'gis announces himself as without work the sum, but it was amid a sufficient "resolution and energy to civilization superior to ours. They ad-alas!—the same problems, for asking for more before we commence they killed him as an inventor of labor. saving machines which were objectionable to the "unions" of that era. How they solved those problems per-

Like the tales of Atlantis, his brief statements cannot be contradicted, for the world of his day lies, he says, at the present bottom of the ocean. We learn that our poor planet had an attack of carefully saved. The medium, we are chills and fever which shook her babes told has "passed on," and a part of other attack pretty soon. We are told has "passed on," and a part of these records, now nine years old, are now seeing the light for the first time. The recent extraordinary claim waiting anxiously for some solid fact is not only the center of the universe, we can enroll in our next encyclopedia. That fact comes at last so that Sar'gis and the writer find themselves in a class which is learning all about how tides are manufactured by Mother Na-

We are taught that it has all been mistake to suppose tides are occasioned preface, we now turn to our study of by the attraction of sun, moon or any other influence. Attraction is itself a are taught that it is the motion of the off sun, making their appearance and planet on its own axis that upheaves our using the medium's hand to tell the the waters. We presume the fact that tale of their travels. Their report is sun and moon appear to pull and push wofully condensed, but we learn that just as the tides roll in and out is a they have failed to find human intelli. mere coincidence. Still we have here a statement of fact which when pre find the great mass of Spiritualistic evi- et or sun in mighty Cosmos, until they verdict in favor of our old teachings. reached this wee earth blessed—or cursed—by humanity, and these so far apart that they can hardly ever be verdical is statement as veridical. have not got to the bottom of that pigeon-hole it won't do to be too posiment and point out to those visitors live. The writer confesses he is longthat the space they traversed may not ing for further information-"re incarnation"-that this awesome cosmist agined. Being themselves human, the must know all about from his personal experience; yet, alas! until we are sure he is right about the tides we hesitate gap between their sight and hearing, if to ask him. Cosmic truth may be unsuited to our little intellects, and it may be very wise to keep it pigeonholed.

This "High Spirit" claims to be sent natural fact they seem, like Wallace, to as a reporter for his sphere. He goes round gathering facts with which to make up his celestial "copy." We had innocently supposed that High Spirits would have developed powers superior to the book and pencil of a reporter. We had imagined them as divinely endowed with a clairvoyance that could see and an intellect that would know of would make their chase a success, must matters and things beneath them. Is learn to look within or without their it not just possible that we herein get a glimpse of the mighty power of suggestion over even High Spirits, and that the editor medium was, thus himself shaping this whole communication out of his own dreams and experience? Whatever may be our opinion of High Spirit and his interpreters, this experience is undoubtedly spirit communica-

> that we still seek something proveable and useful from the invisible, other than the grand facts of human immortality and spirit return. And we seek in vain. CHARLES IAWBARN. San Leandro, Cal. To have a respect, for burselves

tals desire? We are compelled to reply

produces further records. inner man, and that whatever outward things I may have may be at peace with

LIGHT WANTED.

A Doubting Thomas Asks for Evidence.

To the Editor:-I have been a reader of The Progressive Thinker, a tireless investigator, and a student of the occult for many years. I esteem the philosophy of Spiritualism as the most beautiful dream that has ever inspired the hopes or quickened the longings of mankind. I have been a thoughtful reader of the authors who are the highest, most gifted exponents and cham-

pions of continued life.

I am still a psycho-gnostic. I still cling to the hopes of life in a spirit realm so exquisitely expressed by that peerless agnostic, Robert G. Ingersoll: "In the night of death hope sees a star and listening love hears the rustle of a wing." But "hope and faith" are not evidence, and while the world would doubtiess be benefited and mystified by cherishing this "brilliant illusion" of a future life in spirit spheres, yet belief does not change a truth, and I cannot escape the calmly considered conclusion that analogy of reasoning seems to lead me to-that as every material entity disorganizes and is again absorbed into the universe or realm of matter whence it came, so, too, the life or spirit entity, at death, is absorbed into the universal spirit or realm of forces whence it came.

Mr. Hudson Tuttle whom I profoundly reverence and admire, in one of his "Answers" in The Progressive Thinker, in answer to a question of mine, said that the question had been the concern of sages and philosophers of all the ages; and as it seemed to me he fairly admitted that if we only considered the reason of the matter, the grave end-ed our individuality; but said he, one authenticated rap" annulled the cold philosophizing of these fearless and honest thinkers; but, ah, there is the question-has the rap been authenticated? I believe that electro-magnetism and the forces of nature residing in all matter and passing from the circle of sitters into the table or other mate-"rap" are sufficient to account for the "rap" and our overcredulous desires for "proof" of immortal life and not wholly calm imaginings lead to willing delu. rely on history and "hearsay" evidence

The philosophy of Job is the philosophy of thousands of the world's fearless thinkers today: Man is of few days; he cometh forth as the flower and is cut down; he withereth as the grass at noon-day; he hath no pre-emi nence (as to eternal life) above the beast; he dieth; he decays; he continueth not.

Brother Jamieson and I doubtless ternal life; but that does not assure it us a scintilla of proof that any spirit the present time. had returned to us, nor, so far as we had returned to us, nor, so far as we are too charitable, too course, we are too charitable, too tion is true, that "millions" of people polite to question the honesty or the

read The Progressive Thinker, to share their evidence with us, and in all fairness you can do it, if your philosophy is anything more than a belief; and this is the means that I propose by which I may know the truth, and by which you may-if it is a possible thing to dogive me proof that communication with spirits is possible.

Let any medium who has no personal knowledge of me-and without knowledge obtained from any incarnate being, send me a spirit message and the mew in earth life. Surely the "condi-Let it come through The Progressive Thinker, and it will be a convincing skeptic, but ignorant. test to all its readers. Don't over-whelm the paper with a "flood" of them. Just one will convince me. Will youand convince a doubting Thoomas? If you can, I shall have no right to remain an agnostic: I am sure I long to be a believer. N. B. FREELAND. Anadarko, Okla.

"LIKE A TRAMPLED FLOWER."

Like a trampled flower she lay there, In the cabin on the hill; "Jennie's sick," said Tom, her brother To the foreman of the mill.

Tossing in her restless fever, On a blanket soiled and torn, Lay this work-worn child of sorrow. Eight sad years since she was born. Then her feverish fancy wakened,

And her eyes grew wide with fear, "Mamma, hurry, there's the whistle; I'll be late if I lie here.

'See that wheel above the window!

What a big one! See it whirl! Mamma, I'm so tired of working; And I'm such a little girl. 'Can't I have a dolly, mamma,

Like the one I saw one day? Are there mills in heaven, too, mamma? Won't God let me run and play? "See, how fast the spools are spinning!

Faster, faster! Oh, my head! No, I couldn't help it; no, sir! Please, I didn't break the thread! 'Oh, my finger's caught! It's bleeding! Stop the wheels and let me go! Mamma, quick, the wheels will kill me!

Stop it! Oh, it hurts me so!"

Then the Angel paused no longer. Fanned her with his cooling breath, Couched her tiny heart and stopped it Soothed her with the peace of death. -Herbert N. Casson in the Chicago Ex-

True statesmanship is the art of changing a nation from what it is to the "evidence" of their presence as im
Must not expect a victor's crown.

—S. D. Kiser, what it ought to be .- W. R. Alger.

SKEPTICISM VS. SPIRITUALISM.

Skepticism Not Always Intelligent.

Brother W. F. Jamieson has again contributed a very readable and interesting article for The Progressive Thinker, and with the permission of the editor of this truly liberal paper, I propose to stay right with him—that is, as close as I can get to him on the original subject, viz., "Intelligent Skepticism." Brother Jamieson in his replies has so scattered his mental forces upon various foreign subjects, i. e., "faith," knowledge," "Christianity," "Bible," 'Infallible pope," "Elijah's automobile ride," etc., with the hope that in a great profusion of shot he may hit something somewhere, that it is a little difficult to maintain to him controversially, the

proper juxtaposition. Brother Jamieson now answers no, to my "meteoric shower" question, then to the materialization I witnessed. He says, "Millions witnessed the meteoric shower, an astronomical fact about which there is no doubt." Let me turn skeptic for a while on this point. How does Brother Jamleson know

that millions witnessed that meteoric shower? How many of those millions can he name who personally witnessed Did Brother Jamieson himself witness it? Does he know personally, any person who did? How does he know that it is an astronomical fact and that there is no doubt about it? Do those showers occur so frequently that it is impossible for the great masses of people of the present to doubt their occurrence? How does Brother Jamieson know that those who claimed to have witnessed that meteoric shower were not deluded, deceived, humbugged, hypnotized or in some way mistaken? What does he know of his own personal he not, in accepting it as true, relying wholly upon "hearsay" evidence, or knowledge of that meteoric shower? Is whomy history? Is "hearsay" evidence or history, scientific or profane, always true and reliable? Is he presuming to in regard to meteoric showers, and at the same time reject history and "hear say" evidence concerning materialization?

Have not men, women and children, "millions" of them in all ages of the world claimed to have seen apparitions, materializations, etc.? Is not history, both sacred and profane, ancient and modern, replete with instances of this character? The only difference between the two spectacles is that in the most confident spiritist for the boon of case of the meteoric shower, the "millions," if Brother Jamieson is correct in his number of spectators, which is exto us. The knowledge that has come to tremely doubtful, those millions saw it the psychic sensitives (?) who read The regressive Thinker has not come to us; we have sat in circles and the "angel bands" have never deigned to give strung along down through the ages to

polite to question the honesty or the sincerity of those who think they have.

And now all this is but preliminary to asking of the sensitives (mediums) who are sincerity of those who think they have.

Brother Jamieson says "Thousands." Brother Jamieson says: "Thousands of Spiritualists reject materialization as unscientific, unproved." Does this, therefore, prove that materialization is unscientific, unproved? Millions of people rejected the possibility of two persons talking with each other a thousand miles apart, as "unscientific and unproved," lit is it?

Thousands of people of the present day have never talked through a telephone but does this fact render the tele phone "unscientific and unproved"? History and science inform us of the occurrence of meteoric showers. History and science inform us of the occur tions" are not unreasonable; there are rence of materializations, apparitions those in spirit life—if there be such a and other Spiritualistic phenomena, to thing—that have known me; they deny which, according to a scientific should be willing to send me a message. writer who was not a Spiritualist (Hudson), does not entitle one to be called a

Brother Jamieson says: "It is notsafe to be always sure"; and yet, he is so sure about meteoric showers, that ho says, "there is no doubt about them." How does he know there is no doubt about them? May he not be one of "Some of the worst mistaken people I ever knew were those who were certain that they could not be mistaken," to quote his own words? Brother Jamieson, it seems, cannot

resist the temptation to talk or write about the distinction between Christianity and Spiritualism, repeating the fact as if it was not abundantly proven to be a fact, that Modern Spiritualism is based upon present day revelations. while Christianity is founded exclusively upon supposed facts of ancient history. While this is not exactly the sub-ject under discussion, it may not be amiss to notice it briefly.

Spiritualism is not only based upon present day revelations, but upon all ancient revelations which are supported and made reasonable by present day revelations. The materialization of Moses and Elias in ancient times, does not seem very improbable to one who has witnessed a materialization in modern times. "No man's testimony," says Brother

Jamieson, "even when he knows he is not deliberately falsifying, is equal to direct revelation." And yet Brother Jamieson has sufficient confidence in the testimony of men concerning meteoric showers to accept it as true without a doubt. Blessed be Brother Jamieson who has not seen a meteoric show er, and yet believes they have occurred. "Blessed are they that have not seen and yet have believed." I claim this blessing most emphatically in various and numerous instances. Indeed, I look upon Paul's definition of "faith" as being one also of "knowledge." "Faith," says Paul, "is the evidence of things If we acquire knowledge inseen."

from "evidence," then I know that I

have been in communication with de-

ceased friends, although unseen, for

pressed upon my mind and reason

through the sense of hearing alone, is

simply indisputable.

Brother Jamieson further observes: "Any Spiritualist who says he cannot be mistaken about the cause of the phenomena of Spiritualism makes a pope of himself." And I say that any Spiritualist who will acknowledge that he is mistaken before he is satisfied thereof. or before it is proven that he is, makes

an ass of himself. Most of my questions in former arti-cles, Brother Jamieson has ignored. Fearing he may have overlooked them, will reproduce them.

I. Have not the phenomena of Spiritualism been established by evidence proof and testimony on the part of both scientific and unscientific men and wo-

2. Is it necessary that every man, woman and child, or "millions" of spectators at one time should witness a materialization as a common, everyday fact, in order to prove the truth of mate rialization?

3. Cannot evidence or testimony od-casionally take the place of proof? 4. Can we dispense absolutely with testimony and evidence in the investi-gation of Spiritualism even though we have here and there absolute proof of

its truth? 5. Had it not been for Faith, Belief and Hope, would the proof of the phe-nomena of Spiritualism been established to-day? That that truth is established is acknowledged by non-Spiritnalists, those who, like Hudson, accept the phenomena, but seek to explain them on other grounds than the Spirit-

6. Does the need ever and anon of estimony and evidence in Spiritualism prove that there is no proof in it for its

7. Does the fact that Spiritualists indulge in Faith and Hope when those graces scaffold for the time, their investigations, prove that they have not entered the realm of knowledge of the truth of Spiritualism?

8. Will not "moss-covered facts" answer a most glorious purpose in the developing of present-day demonstra-tions? Will not "moss-covered facts," together with the facts which have accumulated since the days of the Fox sisters, support both "living witnesses" and "dead authorities"?

May it not be just barely possible that Brother Jamieson is not absolutely infallible in his skepticism upon the subject of Spiritualism? Is he not posing as the pope in the propaganda of skepticism? He should be very careful of his skeptical attitude. Many things are known to be true to-day that a few years ago were ridiculed as impossible The consideration of this fact has ren-dered the public non-committal upon, if, indeed, it has not induced it to entertain the present current proposition to hold communication with the people of the planet Mars. It is remarkable how the hearty laugh of ridicule of the infallible skeptic is sometimes suddenly and humiliatingly metamorphosed into a most insignificant, sickly smile, bearing a striking resemblance to an interroga-Fort Wayne, Ind.

SUNRISE AND SUNSET.

Lo! down the west the sun sinks calmly to rest As the hushed upon a mother's loving breast:

A solemn spell lights up the crimson and visions of the past jostling pass me

The familiar faces, the dear ones I loved best. Twas thus I saw the selfsame scene

long ago. Before my life was weighted with cares and woe. The same sun rose and faded in the

But now, alas, how changed the heart's Ah, the mystery shall we sometime Oh, who can solve the riddle of life's

hopes and fears? The hold we have on Memory's longspent years, The fond friendships grown cold apart That leave the seared leaves of autumn

in the heart Forgetful of our loving smiles and tears. Oh, years that pass that come and go,

They seem so fair, we loved them so, We range the past and see love's gladsome smile Come back again as though it would be

guile Our sorrow and the old-time love bestow.

Sometime a change will come alike to When the fond sweet look, the loving call. Will flash from God's immortal skies,

And sunrise glint the Morn where life's Where unkind words our hearts no longer pall.

BISHOP A. BEALS. Summerland, Cal.

THE LAUGHTER OF THE CROWD.

Let him not hope to do great deeds The bravery he shows who leads A host to battle is not half

As great as is his fearlessness Who dares, though others laugh, to

try; Who has the strength and will to press Ahead, well knowing that the high, Shrill laughter of the scoffer rings; Who, hearing them, builds on or sings,

Men laughed at Alexander ere The world had come beneath his sway; They laughed at Byron, who could dard

To still keep on his chosen way.

Since man first sought success the crowd Has laughed to see the anxious try, And only they have won who, proud And brave, have made the laughten

Who suffers men to laugh him down



OGGULT MYSTERIES.

STRANGE HAPPENINGS IN THE OCCULT REGIONS.

Incidents That Require the Attention of the Thoughtful.

DREAMS RESULT IN ACTION.

Dr. J. M. Buckley on Nightmare and

plest form is seen when persons talk in I to relate it to you." their sleep. They are plainly asleep The superior goes on to relate that and dreaming, yet the connection, ordi- he commanded the monk to tell the narily broken between the physical or- dream, saying that a dream was involgans and the images passing through untary and was a mere illusion. Thus actions at the time. the mind, is retained or resumed in ordered the monk said that he had whole or in part. It is very common dreamed that the prior had killed his for children to talk more or less in their | the monk's mother, and that the sleep; also many persons who do not outraged spirit of the murdered woman usually do so are liable to mutter if had appeared to him demanding satisthey have overeaten or are feverish or faction for the horrid deed. "I are otherwise ill. Many who do not transported with such fury," the monk and dashed its head against the wall, fancy that they have ever exhibited the is quoted as having said, "that—so it The defense was that the deed was germs of somnambulism groan, cry out, seemed to me-I hurried, like a mad- done while he was in a state of somwhisper, move the hand or foot or head, man, into your apartment, and finding nambulism. He dreamed that he had plainly in connection with ideas pass- you in bed there murdered you with a seen a wild beast jump into his bed and ing through the mind. From these in- knife. Thereupon I woke in a fright, had attacked it. The court instructed cipient manifestations of no importance horrified at having made such an at- the jury to find that he had killed his somnambulism reaches frightful inten- tempt, and then thanked God it was child while unconscious of his actions, sity and almost inconceivable complica- only a dream, and that so great a crime by reason of his condition as a som-

recently perpetrated murders, have mitted, exhibiting at the same time even killed their own children, have the cuts that had been intended for borer who killed his wife with a wagon carried furniture out of houses, wound him. Whereupon the monk is said to tire, the blow being struck immediately up clocks, ignited conflagrations. A car-penter not long since arose in the night, went into his shop and began to file and know what act of penance he should showed that the accused man was saw, but the noise of the operation undertake. The prior answered that seized, when waking, with a delusion awoke him. The extraordinary feats of he could not impose punishment for an that a woman in white had snatched somnambulists in ascending to the involuntary act, but he informed the roofs of houses, threading dangerous monk that in the future he would be places and doing many other things excused from performing the holy of so great that his whole body was covthey could not have done while awake, fices at night. "And I give you notice," have often been described and in many he added, "that the door of your cell cases made the subject of close investi- shall be bolted on the outside when gation. Formerly it was believed by you retire every evening and not many that if they were not awakened opened until we assemble to our family they would in process of time return to matine at break of day." their beds, and that there would not be any danger of serious accident happening to them. This has long proved false. Many have fallen out of win- stances are given of essays and articles dows and been killed, and though some of various sorts that have been written have skirted the brink of danger safely during sleep, and one especially interthe number of accidents to sleeping esting story is told of a French semi-

persons is great. nambulists. A young lady, troubled tinued to write, though a card was held on Tremont street, and the case took and anxious about a prize for which she between his eyes and the paper on was to compete, involving the writing which he was writing. A blank piece of an essay, arose from her bed in sleep of paper was then substituted for the trial, in which it was proved that the ing. We'were fate, or so it seemed to and wrote a paper upon a subject on page he had written and he continued daughter's relations with her mother which she had not intended to write at work, apparently revising what had when awake, and this essay secured for already been set down, making correcher the prize."

Philosophy of Nightmare.

Concerning "nightmare" the same writer says "Nightmare is something so terrible that its very name attributes on "Somnambulistic Freaks" of two its origin to the devil. The meaning of young men, one of whom was named 'mare' is an incubus, as of a spirit which Roberts and who settled in one of the torments persons in sleep. In night- smaller towns in Michigan at the close mare the mind is conscious of an impos- of the civil war. The two friends sibility of motion, speech or respiration, found employment on a farm and with a dreadful sense of pressure roomed together. Nothing peculiar was across the chest and an awful vision of noticed about Roberts until the friend impending danger. • • In the city of suddenly discovered that he could car-Philadelphia a lad, having been excep- ry on a conversation with his chum tionally healthy, was attacked with after the chum had to all appearances nightmare when 14 years old. After a gone sound asleep for the night. The few attacks his father slept with him, room the two occupied was on the for the purpose of awakening him if ground floor and had only one window, the father was startled by the voice of of the house. One night, after the usthe boy crying in terrified tones, 'Pop! | ual conversation between the chum Pop! I am afraid! He felt the hand of who was awake and Roberts, who was his son nervously clutching his wrist. asleep, Roberts suddenly leaped from Then the boy fainted and died instant- his bed, made a dash for the window ly. The post-mortem examination and was gone like a flash. The comshowed a clot of blood about the heart, panion followed, gave chase through caused by paralysis, due to fear. There the barn, out to the road and down to is reason to believe that such instances | the river, but unable to find his friend, are numerous enough to make night- came back, thinking he had been mare worthy of serious medical investi- drowned. A searching party was organ-

Nobleman Robs Magpl's Nest.

Various writers give numerous inci- midnight swim. Night after night these dents showing that both the mental and | midnight excursions were continued, the physical powers are in a state of in- the route taken varying with the imtense activity in somnambulists. The pulse of the sleep-walker. During the case is related by Horstius of a young day all memory of the experiences of nobleman who lived in the citadel of the night before were obliterated from Breslau and who used to steal out of his the young man's mind, but at night, window during his sleep, muffled in a after falling into his first sleep he cloak, and by great physical exertion ascend the roof of a building, where one previous night. night he tore in pieces a magpie's nest, During the day this Michigan Jekyll wrapped up the young birds in his and Hyde was conscientious in manner cloak and then returned to bed. On and in deed and quiet and conservative experience as having occurred to him less and his conversation reeked with Prof. Doyle laughed and both dropped during a dream, and he could not be profanity. His friends, finding that he convinced that it had actually happened neither came to harm nor did injury to until the magples in his cloak were others, and finding 10 and 15-mile shown to him.

Monk Tries to Kill a Superior. "The somnambulist," one authority says, "is a dreamer who is able to act

his dreams. This we learn from those exceptional cases in which the somnambulist in waking has remembered the details of his dream." In illustration the writer repeats a story told by Bril- "Not a word, or I fire!" Quick as a lat-Savarin in the "Psychology of flash the musket was lurched from his Taste," of the experiences of the prior

of a Carthusian monastery. The prior in question was M. Duhagel, and his story was as follows: "We had in the monastery a monk of melancholic temperament and somber character, who was known to be a somnam, bulist. He would sometimes in his fits go out of his cell and return into it directly, but at other times he would wander about, until it became necessary to guide him back again. Medical advice was sought and various remedies administered, under which the par- | Give me a faith that makes men crave oxysms so much diminished in frequency that we at length ceased to The willingness to serve and save think about them.

"One night, not having retired to my bed at my usual hour, I was seated at A faith that does not cry, and cry, my desk examining some papers, when the door of the apartment, which I But rather yearns to do and die never kept locked, opened, and I beheld the monk enter in a state of profound somnambulism. . His eyes were open, but fixed. In one hand he held his cell lamp, in the other a long and sharpbladed knife. He then advanced to my bed, on reaching which he put down the lamp, and felt and patted it with his hand, to satisfy himself that he was right, and then plunged the kniffe, as if through my body, piercing even the mat which supplied with us the place of s mattress. Having done this he again That dreams far less of pearly gates took up his lamp and turned around to retrace his steps, when I observed that I Than of the death of human hates. his countenance, which before was contracted and frowning, was lighted up with a peculiar expression of satisfaction at the imaginary blow he had struck. The light of the two lamps burning on my desk did not attract his But just to know my life and love Actice. Slowly and steadily he walked back, carefully opening and shutting

the double door of my apartment, and

quietly retired to his cell. * * * "The next morning I sent for the somnambulist and asked him, without any apparent emotion, of what he had dreamt the preceding night. He was "Somnambulism," Dr. J. M. Buckley agitated at the question and answered: writes in an article on "Dreams, Night- rather, I had a dream so strange that mare and Somnambulism." "in its sim- it would give me the deepest pain were

had not been committed." The prior nambulist, and that he was not respon-"Somnambulists in this country have remarked that the act had been com- sible for the deed.

Writing in Sleep.

Numerous well-authenticated narian, who was discovered writing a "Essays have been written by som- sermon while sound asleep. He contions at the spot which corresponded

ized, but before the party was sent out,

his bed asleep, none the worse for a

would recount the adventures of the

tramps over hill and dale somewhat fa-

tiguing, let him go his own gait, but one

evening as several of them were await-

ing his return from one of his sleep-

walking expeditions, he suddenly

dashed into the room, carrying a mus-

ket that was ordinarily kept in the

barn. He pointed the weapon at his

employer, saying at the same time,

grasp and fortunately no harm was

done to anybody, as the employer had

been afraid that something of the sort

might happen and had removed the

charge from the weapon only a few

A PRAYER.

More than the boon of endless bliss

Their fellows in a world like this.

That others may be strong and free.

And shaped to fit dogmatic mould,

That dreads far more than wrath to

The sense of failure to do well.

In presence of a present hell.

The downfall of all earthly lies.

Made this a little better world.

I want no upper seat above.

pearled,

The cowardice that makes one dumb

And golden streets beyond the skies.

Nor shining crown with stars im-

-Robert Whittaker.

But shrinks from being hard and cold.

That knows no fear of being damned,

A faith that cannot all be crammed

"O God! be merciful to mat"

While Mrs. Taylor was directress of nurses at the Medical and Chirurgical exactly to places on the written page. Recalls "Dr. Jeklll and Mr. Hyde." Still another story is told by a writer as an additional guard. Minister "Played Horse."

Dr. John S. Fulton, secretary of the State Board of Health, says: "I vividly to get to that land. recall an experience I had some years there should be occasion. One night | which opened on the lawn at the side | ago with a Methodist divine who occupled a room with me during a visit in Dorchester county. We both retired and my room-mate was soon asleep. During the night I was awakened by a and spirits strong, by flery trials; at guilty. sound and discovered that I was alone last the talk was ended, and I hastened in bed. The divine was cantering about the room on his hands and knees for all | to hold the future in his grasp. He only the world like a circus horse. Thinking he was ill, I sprang out of bed and laid hands on him and plied him with questions. After a struggle lasting so far away?" several minutes I succeeded in awakening him. Although the weather was Roberts was back in his room and in cold, the divine was perspiring freely. He said he had dreamed he was sur- yond." rounded by flames and was running

Sam Appleby, a Baltimore editor, went with the crew of the Baltimore Athletic Club to Saratoga in 1896. slept with Prof. Doyle, athletic instructor of the club. As they went to bed Doyle sald, "Say, Sam, what would you do if a bear or a catamount

should come through that window?" a hammerlock on him," was the reply.

off to sleep. Doyle leaped up in bed, planted his heart; I tried to make people say kind knees on Appleby's chest, got a vice- things, to help some one, I would find man's physical body if he get it into the like grip on both arms and with his ex- safe places for blind spirits to stand on. fire or under the water, and then be pertraordinary strength, was on the verge until some of their friends could be

through the open window. He fancied he had remained awake to catch the bear if he came. Suddenly he saw the him.-New York World.

hours before. The young man was sub-A Perfect Regulator of sequently given medical treatment and ultimately recovered entirely from his sleep-walking habits .- Baltimore Sun.

the Stomach and Bowels is Vernal Saw Palmetto Berry Wine. It the stomach, bowels, kidneys, bladder, liver and prostate gland. It will restore perfect health and vigor to any person afflicted with general debility or nervous debility. It cures constipation so that it stays cured by removing the cause of the difficulty. Only one small dose a day will cure any case, no matter how light or of how long standing. It cures by toning, strengthening and adding new life and vigor to the intes. tines, so that they move themselves healthfully and naturally. All such conditions as dyspepsia, catarrh of the stomach, chronic indigestion, constipation. Bright's disease, diabetes, inflammation of the kidneys, catarrh of the bladder, irritation or enlargement of the prostate gland, torpid liver, pain in the back, female weakness and female irregularities begin in clogged bowels. They are cured by Vernal Saw Palmetto Berry Wine, Try it. A free sample bottle for the asking. Vernal Remedy Co., 166 Seneca Bldg., Buffalo,

For sale by all leading druggists.

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

An Interesting Chapter of Spiritual Ex-VICTIMS OF DREAM SLAYERS ARE

Born on the Earth of illiterate pa-Cases of Record Which Apparently Jusrents, I grew to in the basement of a tify Maloney's Defense-Somnambulists Not Convicted by Juries-Unmy home there, until I became of age. I learned many things, but little of conscious of Their Actions, They Are value to my inner, or hidden self; I Not Held Responsible for Deeds. lived—I was also aware that some day Baltimore, Md .- The claim made by I must die Of my earthly life I must Frank Manoley that he shot and killed speak to show you how tollsome it is to his wife while dreaming that he was come here and know nothing.

IN DREAMLAND.

midnight and imagined he saw a fearful

spectre threatening him. He called

out twice, "Who is that?" Receiving

no answer and acting under the delu-

sion that the spectre was advancing on

him, he seized a hatchet at the bedside

and attacked it. When full conscious-

ness returned he found that he had

killed his wife. He was charged with

murder, but was acquitted on the

ground that he was not conscious of his

Killed His Child.

zer, who was tried in Scotland in 1878

for the murder of his child. It was

proved that he lifted the child from bed

"There is a similar case of a day la-

ing her away. His agony of mind was

ered with perspiration. It was deter-

Mrs. Katherine A. Taylor, superin-

tendent of the Nurses' Training School

of the Hospital of the University of

Maryland, recalled the following in-

Slew Her Mother.

"The daughter in a Boston family

while in a sleep-walking state, shot and

killed her mother, with whom she was

sleeping. As I recall it, the name of the

family was Ward. I think they lived

place about fifteen years ago. The

daughter was acquitted after a rigid

were of the tenderest nature."

defendant's irresponsibility."

stance of somnambulism:

"Another case is that of Simon Fra-

of his defense.

being attacked by a burglar has brought I was early taught that to steel was forward persons who tell of many cases an accomplishment in which few exof record which justify the plausibility celled, and that schools, and like places, were only for those of wealth and afflu-Isaac Lobe Strauss, Baltimore lawence. Bred and born in an atmosphere yer, says there are in legal books of refof crime it is not to be wondered at that erences many instances in which the I became one of the most venturesome defense was established. "A case in men of the place. But all things will point," Mr. Strauss said. "is that of come to naught as you will see. Bernard Schmedmaizig, who awoke at

made a slight miscalculation in a deal and was soon sentenced to imprisonment. Of those long, lonesome days I I tual world; and I can only tell of the cannot talk; the first time I ever attended a meeting was while there; something said, appealed to my better nature and I thought seriously of leading a different life. By and by I was released, and my good desires soon faded away, as my old friends gathered round me.

To hasten—one day I was on the river, the boat capsized and I cast anchor on the spiritual shore. Now my real trouble began; first, I would not believe I was a spiritual man. I went is a world of progress and that we to my old friends, they did not hear nor | make our own destiny, by deciding for see me, although I shouted and stood good or evil. There are many pitfalls against them. I felt sure they had lost | for the new-born spirit that has no their sight and hearing; but I did not | teaching of the spiritual world, and it become discouraged, but stayed right is hard to know just which way to go, with them. At last after many days and whom to trust, when you awaken (years, it seemed to me), my friends from your last sleep and find yourself discovered my earthly body, and not surrounded by an army of people, tryknowing what they were talking about, ing to persuade you to go here or there. I went with them to view the sorry Not all have that experience, some may sight. They recognized it by some | be as I was-alone; but each has something, I know not what, and all of a sud- thing to contend with if they are not den I discovered I was dead! dead! and | fitted to immediately leave the earth

yet as much alive as ever I was.

your desire, you will be successful. who may read these li so by and by I cannot tell just how forward and faint not. long-we have eternity here, not timethere came to me an elderly man and I felt he would be good to lean on, but I was mistaken, he only wanted I should work for him, and I refused. Work wasn't in my life just then. But after this little episode, I fell in with a party of friends and we went to a house where one said there was to be a meetme, and I am glad each day for that meeting, because I heard and saw some good things. First, I saw some spiritual people there that were tall, and clad Hospital in Philadelphia she discovered | in white raiment, and I heard them tell a nurse whose night gowns were always of the land beyond, or the place from torn and jagged rents near the feet. It whence they came. Surely in my heart was explained that since childhood the | must have been a great desire to go young woman had walked in her sleep. forward-to make something of myself. The other nurses pinned her in bed As I listened I discovered they were not each night by fastening her gown to the | talking to each other but to earth peomattress with safety pins. Her efforts ple. And again I was glad-I rememto relase herself were sufficient to bered how barren my earth life seemed awaken her. The utmost efforts to to me, and how much I would have enovercome the habit proved fruitless. joyed hearing such words while I was and Mrs. Taylor gave her a room-mate in my earthly house. The talk was very interesting, and I was only anxlous for it to end, that I might speak to the strong white spirit and have him tell me more about his home and how satisfied He controls the moral and spir-

They seemed to me to be of a superior race of people, but since then I have found they were only men and women who had come up through great tribulation and made their robes white, to speak to the man that to me seemed smiled, and said, "My good sir, are you willing to do as you are bidden, to learn

I made haste to answer that his wishes would be my law could I but leave all things and go to the land be

"Not so," said he, "here for a time around the room to find some place of you must abide, and learn as much as you can, and when these people, meaning the ones of earth, gather again will be with them and so shall you, and you may tell me of the helpful things you have done in the meantime."

My desire was to follow him, but also wanted to stay, and I am glad I obeyed him from the beginning. Time rolled along, at least for earthly people, "Crawl under the hed and let you get | the many temptations I had, the hard me were as nothing when compared to the new light, and love for all good Suddenly there was a commotion, things that was gradually filling my of breaking the newspaper man's arms. | found; I hunted for friends for many a "John, John, wake up!" Appleby lonely spirit; I organized a "lodge" this world or any other, to punish the screamed. Doyle leaped from the bed where we talked over the things we lying, thieving, hating, revengeful misto take a firm grip. Appleby disengaged | would hear concerning the land beyond one arm and struck Doyle. This awak- us, and how to live so that we might ened the latter. He said he had gone | reach it. Truly though born in a baseto sleep with the idea of a bear coming | ment in the wicked city of London I am one of the children of the Father of Light, and am taught and cared for by His people. I amnot begin to tell you bear, as he thought, and pitched into of the many things that happened during those years suffice it to say it is hard work to be good and do good living on the earth orifirst plane; you are continually surrounded by all kinds of spirits, except good ones. They-the spirits of light-come at times, but more often they send their messages promptly relieves and permanently down by impression, and when a great cures all weaknesses, irritations, in strong spirit does come so close to

flammations, obstructions or diseases of earth, and among us, quite a sensation is createdas I workedchard. Hever for a moment think did Iallowany aim to relax; I was determined to leave this place, and also to fit myself to docsome work like I had seen dones! Knowing how much-from experiences that one spirit of light had done for me, I made up my mind to do the same for others, and to this end I worked. Some people say, and it is a truth, it is hard to be good and do good among people that have no desire to be other than evil. To live a good, pure, unselfish life in a hut far in the mountains, or in a convent, is no credit to any one. The credit belongs to the man or woman that mingles with the world and through all its temptations, and sorrows, lives a life of purity. and godliness; and so it is here, to live a life above the desires of most of the earth-

> credit to us. 2. But I have digressed. At last one call him, called me to his side and said, Price \$1. "You have proven yourself worthy to leave this plane, and you, may have your choice, you may go to the next plane and work among the spiritual people there, or you may remain here, this office. Price \$1.50.

and help the people of earth and do what you can to advance your brothers

I decided to go to the second plane, being assured I would find plenty of work to do. Of my journey I will only mention the swiftness with which I arrived there, and how much more beautiful than I ever dreamed of was the large tenement house; that is, I made second plane; yet people are not contented there, the desire is great to advance, but nothing is done in haste in the land of light and wisdom; so we must curb our impatience as best we can, and work more zealously to hasten our departure from the "tent town." My stay on this plane was long, and in some ways wearisome, but I made many friends and had the satisfaction of greeting some of those I had left on the earth, or first plane.

to us they are as familiar as the different cities and states on the earth planet are to you. You think the earth is a One day while in my early manhood | beautiful world; so it is, but "eye hath not seen nor hath it entered into the heart of man" the beauties of the spirbeauties to what we call the third plane, as here at this writing I am. And did I not know by experience how much more beautiful this place is than the others, I fain would remain throughout eternity. I am busy and happy, and when I think of my earth life and where am now, by my own desire to advance, I am ever grateful to the Power that has all people in His care, and does guide and direct His own. I want this little sketch to show you that our world or first plane. To many people of "Alas!" I cried, "how can such things | carth this will sound strange, and I do be? Why did I not know something of | not wonder, but because you have not this before?" My desire to be with my | yet arrived here and seen for yourself, friends had left me, and I cried aloud in is no reason my words are void. We my loneliness. I had no idea of the often grow almost discouraged after An Infamous A pamphlet of 32 pages, comstubbornness of the spiritual world, I having tried so faithfully to portray Conspiracy could not understand the spiritual part | some of our work and manner of living of myself, as it were. My one desire, to earth, to find we are making but litafter I found out the truth in regard to the headway in the battle for our well my being dead to my friends, was to beloved cause. But as we are assured mined that there was no doubt of the have some one to talk to me, and show that all things are good when we work me where I might make a home, as that for truth, and justice, we grow more seemed to me to be all I ought to do. patient, and strive to acquire more And here as well as in earth life, if you strength of the spirit, to better handle row, and is principally in defense of Protestantwait long clough, and have the power | the perverse ones of earth. In the ism. A concise little pamphlet. Price 15 cents. within you to attract or draw to you, faith, that some day I shall see the ones who may read these lines, I bid you go Man and the By Rev. Arthur Chambers,

> MADAME ROBERTS. The Dalles, Oregon.

Self-Evident Truths.

Nothing could be more self-evident than that time and space had no beginning, and could not possibly have any

And, from all that we can see, it is clear that all things are under immutable, unchangeable, never-varying law. Law that always was and always will be, exactly the same; yesterday, to-day and forever; law that has no variableness or shadow of turning. God, Nature and Law are one; a trin-

ity that cannot be separated; a trinity that constitutes a unity. The finite can comprehend but little

of the Infinite. It is better that it is so. Man will al ways have something to learn. We clearly perceive that through His | A Practical immutable laws, God governs the material universe, with its countless worlds and systems of worlds, with such accuracy that there is not a second's variation in a thousand years. And we are By Fred T. Hodgson,

itual universe with the same accuracy. Imperfect man makes laws and repeals them. Under man's government many transgress and are not punished. Some are not found out, some are pardoned, some punished who are not

Not so under the administration of the infinite ruler. Every soul gets just what he earns; just exactly what he de-

There is no sin except in transgressof me, and sometime come to my home ing the law; and there is no possible escape from the result of a transgres-"It is easier for heaven and earth to pass than for one tittle of the

law to fail." God's laws are immutable. They never change. They are never amended, suspended, set aside, repealed or overruled. There is no higher court that can decree them unconstitutional. The supreme court is always in session. The verdicts are perfect and ex-

act justice. The penalty or result for each transgression is fixed: and the only possible escape is through ceasing to transgress. government, there is no such thing a failure to convict when guilty; no such

thing as commutation or setting aside the verdict; in a word, no pardon. God did not make a law to punish

suaded to annul the effect or result. God did not create a hell, either in creats who wrong their fellow beings. and then let them go scot free if they do a little formal begging.

Hell, whether in this world or the world to come is simply the suffering, wretchedness and misery that comes as a result of sin or transgression of law. and the only escape from it is through ceasing to sin, and becoming good and honest and virtuous and true. Doing what is right, which is being righteous. Every thought, act and deed is under law. And we must simply get in harmony with the law or suffer the result

God is not partial or vacillating. No respecter of persons or things. He could not punish one and pardon another who is equally guilty. Every effect is the result of some cause;

of a discord.

Every result is the effect of God's laws. Duluth. Minn. JOHN T. DOW. "Invisible Helpers." By C. W. Leadbeater, the noted Theosophist lecturer

and writer. Very interesting. Price 55 cents. For sale at this office. "The Religion of the Future." . By S. Well. This is a work of far more than ordinary power and value, by a bold untrammeled thinker. Spiritualists

who love deep, clear thought, reverent for truth alone, will be pleased with it. and well repaid by its perusal. For sale at this office. Price, lcoth \$1; paper, 50 cents. "The Spiritual Significance, or, Death

as an Event in Life." By Lilian Whitbound spirits, and yet help them, is a ing. One of Miss Whiting's most sug gestive, intensely interesting, spiritual books. It is laden with rich, thought day my friend, and teacher, as I love to ful spirituality. For sale at this office

> "Heliocentric Astrology or Essentials of Astronomy and Solar Mentality, with Tables of Ephemeris from 1830 to 1910." By Yarmo Vedra, For sale at

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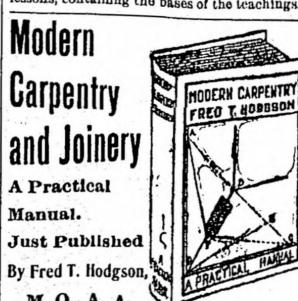
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Eleventh Annual Convention

NATIONAL SPIRITUALISTS' ASSOCIATION

OF THE UNITED STATES AND CANADA,

National Rifles' Hall, G Street Northwest, Near Ninth, October 20, 21, 22 and 23, 1903,

WASHINGTON, D. C.



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for delegates and all attending the con- held at The Regent, Monday, October vention. Ask your railroad agents for 19, at 8:30 p. m. tickets on the certificate plan, for one Admission to business sessions of fare and a third for round trip, for Nacconvention is free to the public. The and designs, tional Spiritualists' Convention. These grand evening meetings of lectures, We, the white people of America and tickets must be indorsed by special rail- tests, and musical exercises will be road agent at convention the last day of twenty-five cents to all but delegates,

tary.

Headquarters during convention will be The Regent, corner Pennsylvania avenue and 15th street, near Treasury Building. The rates at this hotel for HARRISON D. BARRETT, President.

Important business will be acted upon delegates and all visitors to convention Margaret Gaule, Mrs. Z. B. Kates, Mrs. tickets must be guaranteed to the rail-G. G. Cooley, and others to be secured. roads, delegates and visitors are re-All Spiritualists should attend this conquested to come by them. The N. S. A. reception to visitors and delegates, to

CREATORS MANY.

Infidel Questions-The Mosaic Fableand Theory of Creation.

In the early settlement of Kentucky there was a colored preacher who in inquired, "Brudder Jones, who built

dat fence?" Jones replied, "Sambo, set down.

ligious fables that god-worshipers' accept in faith; and they don't want to be disturbed by any infidel questions.

Of all stories of creation the Mosaic

account is the most absurd. Christians ing place. believe that the whole human species on earth sprung originally from Adam and Ere, created by a male God. They hand in hand, till at last they rested are credulous enough to believe any. thing their preacher says. But there is one little tell-tale item in the fable that should teach them the folly of such belief. The fable says that Adam's son Cain left the parental bome, went far away and located in the land of Nod- ing the newcomers, and became their found a woman there and married her and raised a large family.

Now if Cain found a woman in Nod. it proves that another family of people existed on earth at the same time the Adamses were living—and if that was so, then evidently the whole human race on this earth did not spring alone from Adam and Eve, made in Eden.

I will tell a second-hand story of Creation that will outrival and surpass any of the old legends and traditions. It is the story related by the spirit author in the book entitled Eon and Eona. Where my memory lacks in details I will work in some nice fiction (and stand responsible) as the wise men did in making up "the infallible Bible."
(Now all keep still, and don't ask any infidel questions.)

Once upon a time in the course of human events, long ago, there was a band band of harmonious, intelligent spirits was well adapted to sustain material its counseled together and planned and projected a scheme for creating physselected two spirits, a male and female that never had an existence and expethem to the most favorable place for their project. Their object build up for each of these spirits a physical body of flesh, blood and bones with corresponding faculties, functions powers and attributes-full life size.

These creators set to work in the lab oratory of nature and found the positive and negative elements in abundance for their work-found material the light never penetrated.

Two of their number, a male and fe and very powerful-somewhat warlike male, at stated times entered a radiant cloud that surrounded the grotto, while the others stood without, as magnetic wayes from the upper courts came on.

The band of workers held in their midst the end of a magnetic chain that trans. fish they procure from the margin of a mitted a power that was to change the great-sea—partake of food but once a formation of certain created elements day—excellent sculptors and architects that was to take the form of a man and —their dwellings are constructed en-

woman. And they all waited the grand fulfillment of infinite law.

It came finally, and with great joy they looked down on two beautiful forms. In time through life-giving Story of Creation on Another Planet powers there came respiration and cir--A World of Fairles-A New Story culation that was self-supporting, and these two embryo spirits became soul possessors of immaculate conception.

When this pair of physical humans had acquired sufficient strength by crepreaching to his congregation said, ative powers in operation they came "God made de fust man out ob clay and leaned him up agin de fence to dry in fair land, already loaded with natural luxurles to sustain life—the first two

mortals on that world.

The man was tall, finely proportioned, with dark hair and eyes—the woman was also tall, symmetrical, with An' don't you disturb dis meetin' by long fair hair that fell in shining waves askin' infidel questions." to her waist, while her eyes were the That colored man's ideas of creation color of her native skies. They far exwere about on a par with other old re- ceeded the brainal development of the children of this earth; and to them was bequeathed, as their rightful possession, the beautiful world whereon until then no incarnated child ever found an abid-

> Being full of wonder at what they saw, they wandered here and there, clear water, and there was attracted to them through unseen forces the animals of that planet. One beautiful animal somewhat resembling the lion expressed great satisfaction on discoverfriend and protector until they became self-supporting. This lion pulled from a vine a culster of berries, picked off one and ate it; and from this the woman learned that they were to eat, and she picked a berry and ate; at the same time giving one to her companion. This was their first meal and they finished their repast with genuine satis-

> faction; and their attendant a silkencoated animal. It had one advantage over the refreshments of Adam and Eve. There was no Jewish Jehovah slying around making snakes until one was found vile enough to carry out the plans concocted by him against the innocent work of his own hands. There was no special creation of fruit against which they were warned under penalty of death.

Thus originated the first pair of mortals, an excellent race, to populate a of male and female spirits—a powerful planet much better fitted to sustain and propagate human life than this —who had observed that a certain earth on which we live. And that planet had advanced sufficiently and world now goes surging onward in its cycles around a central sun.

human beings. Already on that planet there existed some four-legged beasts and accept the account of creation told and other animals. This band of spir- by the spirit author Eona because it is reasonable, practical, logical-because of the real and wonderful things I have ical human beings on that planet. They learned in the past twenty years that named it Harmona. Accordingly they spirits can do and have done—learned them by investigation, evidence, experience, demonstration-because I have witnessed the production of many materialized spirits, full life-size, as real and tangible as any well known human being, produced by spirit creators in the presence of good mediums.

There sems to be a foundation for fairy tales or legends; at least for the existence and reality of a small race of people. The spirit writer Eona describes a race of little people that she and companions discovered and carefulthat was the counterpart of the ideal. ly examined, in their travels through It was a materializing seance of years the heavens, upon a planet well adaptin duration, in which they were aided ed to the life of such human beings. by a band of still higher spirits. They selected as a positive point for the con-centration of forces a grotto wherein goot in stature. They are exceedingly beautiful and symmetrical-muscular

tirely of the most exquisite shells and pearls—implements and weapons are made of the same paterial and do good service without seriously injuring op-ponents—each home looks like the cas-tle of a fairy queen—they work won-ders in the heautiful

ders in the beautiful.

When we contemplate the swinging worlds in the measureless sea of space, may we not reasonably expect many conditions that are not represented in our own earth land, and may we not, too, expect beings different from ourselves?

Now I have a nice theory and story pertaining to the origin of the human race on this earth; and I don't want anybody to spoil it "by asking infidel questions." I am going to write it for The Progressive Thinker, for speculation of the progressive thinker in the progressive th tion and to see how it looks in printand I will put it up in comparison and competition against any and all old religious legends, traditions, fables of creation. Remember my story is founded on fiction and fancy as other fables are, then there need be no mistake of believing it all true and infallible Christians do with the absurd stories in their Bible. When the right time and conditions

prevailed on earth for accomplishment, the creation and origin of the human species was planned and projected by a powerful band of intelligent spirits, in about the same way that the creation of a pair of humans was done on the planet Harmona, described by the spirit author of Eon and Eona. There were evidently five distinct creations (probably more) at intervals of hundreds of years intervening between each of them. There were several pairs of humans made at each period of creation. If creators can make one pair it is a fair supposition that they can make several pairs of any desired size—therefore 1 suppose it for the reason that the marriage of close relations is contrary to nature, for the offspring in such cases are ephemeral, and a race of people started that way would soon fade away and perish.

The first was the creation of the black race at the most favorable place in the torrid zone in the eastern hemisphere. In the course of time the band of spirits created another pair of hu-mans in the western hemisphere, and so the red race was produced, which was an improvement on the black race. After another interval of time the spirit creators concluded that Asia should be populated by another race, and so they made the yellow race for that land. After that they created the Latins—another improvement.

The creators were not fully satisfied

with their works thus far and thought they could make a still better race of people, and accordingly they created a pair of white humans in central Europe, which was an improvement over all the other races. The spirit creators have been somewhat disappointed in the re-Special certificate rates on railroads which all friends are invited, will be which has not done well-it has acted badly-made a hell on earth in some respects—"run after strange gods"—and this race has not fulfilled their desires

Europe, should not blow and brag on our excellence and superiority over all convention and by the N. S. A. Secre- who will be admitted on presentation of other races, for we are no better in some respects, and there is room for improvement. No doubt there are many good people on this earth, perhaps millions, who come up to the expectation of the creators; yet, sometimes when we view the source of the creators. pectation of the creators; yet, some-times when we view the course of human events, the white race seems to be on the downward road of evil, degeneracy, depravity, and if we don't change our course and do better, the spirits may produce a better race of people. In fact the spirit prophets have predicted that a better race of humanity will appear on earth in the course of human events.

Spiritualists ought to be well con vinced by what they have witnessed at naterializing seances through good mediums that spirits can create temporary physical forms as real and tangible as any of our physical bodies. It is a fair supposition that they can endow bodies with power to remain permanently since they have, in some instances, remained intact several hours at a time. Now I fancy I hear the inquiry, Why

do not some of the spirits retain their materialized bodies and locate permanently among us? (Another infidel question). Well, one reason is they have not the power and ability to do that. It would require the addition of other chemical elements. Another answer is, they think it is a nicer place to live on the spirit side of life than dwell n a mortal body; and they are no more likely to desire a change of location than a Christian would desire to leave his imaginary heaven and locate per

manently in his imaginary hell. The spirit forms now produced are only living images of persons who have

Creators are many-not one. The theory of one great first cause or creator points inevitably to the male personality of Theism. The folly of man reaches its limit in affirming that the word God means and expresses all things that exist. There is no one things that exist. There is no one cause or creator that ever produced or created anything. The female is a greater factor in creation than the male, if any difference; yet the female does not figure in theology at all as a creator.

A H NICHOLAS Summerland, Cal. creator.

Is Not Dead Yet. To the Editor:-Reincarnation seems to be a bone of contention among the learned and profound scholars in the Spiritual ranks of to-day. The Progressive Thinker has carried the load of these weighty arguments for years, value and intellectual strength to and yet the wise ones have not settled is a short article from the pen of A. P. antagonistic in his views, but he certainly does "get away" with Dr. Peebles on "does the yellowing corn seek a return to the husk?" Dr. Peebles is a see her on the platform until after the traveler over this globe and ought to close of the exercises. J. W. Dennis know something about corn and corn husks, and that it does not care to return till the following year, when planted again in the right soil. But that is no argument against the theory of re Dr. J. Sayles, of East Aurora, repreincarnation. With his profound logic one would think that some thought more to the point would have suggested itself to him while engaged in "doing up" reincarnation. In the arguments pro and on of this mighty question the evidence adduced is all in favor of the theory as the natural result of the law of evolution of the planet.

Dr. Peebles' attitude toward reincarnation reminds us of a story told by our father. A man was caught stealing three bags of grain. When brought be fore the tribunal, three reputable wit- til he told me that he was Frank Dynesses testified to having seen him take the grain. His defense was twenty people's testimony who did not see him take the grain. The learned judge, however, decided the case in favor of the proof positive. The man wished to prove himself "game," arose in the court-room and endeavored (in a loud voice) to quote the beautiful language of the immortal Webster, "I still live," exclaimed, "As Webster said, 'I'm not dead yet!'" It is evident that Brother Peebles is not dead yet, and the evidence of this contention is not all in. Rose L. Bushnell Donnelly.

The Pope is Dead-Did God Kill Him? Protestant Prayegs.

The Pope is dead, they say. Well, why not? He was ripe and ought to be ready. But what a farce for the plous Protestants to pray for his recovery; and what a travesty on the divine pretensions of the papacy to make such an ado about his going, and talk of the "agonies of death." In the old time death was thought to be, not only the "king of terrors," but the king of agony. But the pope and all the cardinals ought to know better, if they are so close to God and the spirit world as they profess to be.

From the lower plane death seems a sad and solemn fact. It is so on this level of sense life. The dividing of the ways, the final adieu to all that has been so closely identified with life and all its pleasures and trials, is a struggle and has a solemn shadow in it, on this side. But the pope is claimed to be in such close relation to the other life, and this world is to him a vale of sin, to be endured and then abandoned, why should his death cause sorrow? Why pray God to hold him longer here? Did not God know what was best for the pope and the church without the help

of prayers to jog his memory? It is quite possible that the pope may have believed in himself as God's chosen vicegerent on earth, and that he was led by the spirit in his dispensations of the law and gospel. But I notice that all of the cardinals and priests make every effort to secure the ends they desire, and do not trust God to manage the affairs of the church. They plot, and scheme, to circumvent the rulers of nations and show all the cunning of political wire-pullers, in their policy to secure power. Why does not God do it all without their help? Can they plan better than He? Well, the pope is subject to the same

laws that rule the most humble citizen Leath is no respecter of persons, nor of popes or kings. If the church knows as much as it pretends to, this parade over a dead pope is hypocrisy. But the sweet sentiment that reveres and loves the memory of a noble man, be he pope or peasant, is sacred and a credit to the human race. Leo XIII. leaves a good record. It is natural there should be anxiety about his successor, for upon the character of a pope hangs much of the destiny of nations. Pius IX is dead, but his record lives, and a thousand good popes after him cannot can-cel Syllabus. So with the burning of Bruno. It is still justified by the church. Whoever heard or read of an apology from the church for the horrors of the Inquisition? What pope or priest ever expressed regrets for the inhuman treatment of Galileo? When and where has the church ever de-nounced the borrible murder of Hypa-tia? If they justify those things now, what reason is there to suppose they would not repeat these crimes if they had the power?
Popes may die and all may join in

sweet sad refrain, but not because a pope is dead. But because a good man has vacated, and possibly, a bad one may take his place. "A living dog is better than a dead lion." But a common sentiment and common affection may express a reverent sorrow in such a significant event, that touches all who

A Visit to Lily Dale.

Last Sunday I made a trip to Lily Dale. 'It was my first visit to the new assembly. The day was fine and a good audience greeted President J. W. Dennis for Buffalo day. Geo. H. Brooks did his part as never before, for it was the first time he had the help of a son to buoy and brace him. The son and mother were away off in Wheaton, Ill., but the inspiration was all over the chairman, and the little babbling Brooks 600 miles away was felt and identified.

I enjoyed a short visit with Lockwood and wife, and shared supper with them at the Maplewood. The Professor is alive with his science and vigorous in expression as usual. Carrie Twing was at the same table, and her suave graces were appreciated. J. Clegs Wright also added his personality, loaded with wit, sarcasm and irony. It was a good supper, well served. Mr. Manger is a well equipped and very pleasant landlord. Many old friends greeted me and the echoes of long ago were sweet and inspiring.

J. W. Dennis presided for the Buffaloes, and President Pettengill madebrief. remarks of welcome, in her suave style which evoked applause.

Mrs. Julia E. Hyde is more active in the work than I have ever known her to be, and her attractive writings give the camp a good representation abroad. She is a talented woman, with strong leanings to the metaphysical and occult. and Hindoo philosophy. She was called up to let the audience see who takes subscriptions for the spiritual papers. Her fair face, intellectual sparkle, and fine form as she stands erect, may do more to win patrons for the papers than the intellectual feasts presented in the

papers themselves.
One feature of the camp that has been an attraction for the past two years, is left out this season, and must be much missed by the large class of progressive thinkers who have been so edified and enthused by the class lectures of Prof. Lockwood and J. Clegg Wright. I do not know why they are omitted from the attractions this season; but I do not believe any substitute can be provided that will add as much season's attractions as those vitalizthe question. In your issue of July 11, ing treats so ably served to apprecia-Warrington, of Norfolk, Va., on the not say this to flatter the two teachabove subject. He does not seem to be ers, but because to me it is the truth, and significant as a sign of the times.

Mrs. Dr. Matteson was with the large delegation from Buffalo, but I did not presided and made brief remarks, adapted to the occasion. H. W. Richardson's paper was duly arranged, and I hope it will be published in full. Rev. sented a part of Buffalo in a 25-minute speech on Change. He spread his Sayles and salled in and soured and was heartly encored.

I was agreeably surprised to meet John Scott, uncle of Cora Richmond whom I knew 40 years ago. His sight is defective, but he looks young and Another whom I knew 86 years ago in

Springville, surprised me before I got my ticket for the gate entrance. He knew me, but I could not place him, ungert. Forty years ago his father, Robert, was active among Spiritualists and a patron of many mediums.

These surprises are interesting, and suspect a pleasant part of experience n the spiritual world will consist in social reunions, and the awakenings in-spired by the interaction of soul with soul, and the retrospections that sur-vey the lines of memory through many busy years. Half of the life and pleasure of a camp season is in the south reperiences, and little surprises and reperiences.

Mrs. Pettengill has fine taste in arranging and decorating, and with a liberal use of means, makes her surroundings beautiful. "A thing of beauty is

eral use of means, makes her surroundings beautiful. "A thing of beauty is a joy forever."

I would not cast a shadow on the splendid work of this model camp by criticising it in any unkind way. But mistakes occur with all of us, and if they are pointed out they may be helpful. In referring to the original of the ful. In referring to the omission of the class lectures by Prof. Lockwood and J. Clegg Wright, I only express what I believe is felt by many who are more dis-appointed than I since I could not attend them this season as I have the past two summers; but I am interested in all that affects the prosperity of the camp which has so long and successfully served the cause of Spiritualism. I believe the new management desires to continue the same works with improvements, and extended facilities. Several new speakers have been added to the programme, more perhaps than in previous years; yet the old management sought to introduce new talent each year. The programme shows a splendid array of talent, the only shadow being the Cleveland dunce, who so scandalously portrayed his ignorance, or his dishonesty, two years ago, in his pulpit parade of Spiritualism, for the

dification of his pious patrons.

I agree that we should hear all sides, and give every phase of thought a fair hearing; but I do not think we are called upon to patronize a man who so ungraciously throws mud in our faces. When a gospel tinker descends to such methods, it seems to me time to call a halt, and let him severely alone. Without complaining, I must say that the way the program is dated, leaving out the day of the week, is a step backward, as it is much less convenient for ready reference. Whether this is an over sight, or intentional, I do not know.
LYMAN C. HOWE.

HAPPINESS.

The Bible, Education, and Mediums' Homes.

Happy is the eve that sees dancing sunbeams beyond the clouds. Darkness is limited. Light is eternal. Courage and timidity walk hand in hand good and bad are in propinquity. The qualities are not balanced. Each dominates in turn. The Bible is no exception. It is the best and worst book with which man has acquaintance. Its sublimity and conception are unequaled. Its savageness, cloaked with divinity, is unparalleled.

Instance. "Neither shalt thou be afraid of destruction, when it cometh; for thou shalt be in league with the stones of the field, and the beasts of the field shall be at peace with thee." "The mountain falling cometh to naught, and the rock removed out of his place. "Ont of weakness are made strong."
"And all the hills moved lightly." "Thy
righteousness is like the great mountains; thy judgments are a great deep. "Deep calleth unto deep." "Dust thou art and unto dust thou shalt return." "The rolling of the heavens together to-gether as a scroll." "Bowed the heav-ens." "Clouds and darkness are round about him, righteousness and judgment are the habitation of his throne; the heavens declare his righteousness, and all the people see his glory." "Knowest thou the balancing of the clouds."
"I will give unto this last even as unto thee." "Hear ye Him." When will profoundest scholar tire of

such imagery? The wickedness of the Bible is abhorrent. I will spare the readers' sensibilities by letting it die from neglect.

Much of the subject matter of Milton is obsolete, yet his sublimity of imagination shines on undimmed in brightness and beauty. Man loves creative genius, whether through imagination or reason. It were as easy to kill off Homer and Shakspeare as to annihilate the Bible. It is the product of an age of the imagination, when the logic of prose was not vet born. Such another age will probably never be. It is not needed. It was sufficient. Homer, Virgil, Shak-speare and the Bible are wells; the systems of life can, and ever will, draw from these for certain, definite purposes. That these great authors always have and always will be traduced, is but part of the common lot.

And now comes the great strength of the Bible, which is Spiritualism. The writers themselves did not understand it. It is left for our day to clear the mystery. When this shall be correctly and sufficiently understood that part of the teaching can be made less prominent. It may already be so. Thanks to the noble and far-seeing Moses Hull for clearing away so much of the underbrush. I think Mr. Hull would only be too glad of the assistance of a large number of the best educated Spiritualists in formulating the college curriculum. I will go further and say I believe he would be glad to be relieved of the responsibility altogether, if assured that the work of education would go on,

though ever so slowly.

It should not discourage that the school started with so few students.
Harvard and Yale had a like experience. And all colleges and all schools have the experience of having one or more students drop out soon after start-

ing in. The home circle is superb in theory. Does it realize expectations in practice? In the past years it was tried enthusiastically. The enthusiasm was not long It seemed to lack the requisite inspiration. Some things need numbers. I have it on good authority that the members of the college psychic class make more progress in six months than in six years the old way; and also have so much less to contend with. They are helped so much by explanation that heretofore has been lacking.

I would have the Mediums' Home and the Wisconsin State Camp-meeting at Whitewater. Then the power of all would be the power of each. I believe the more education the more money there will be for the Mediums' Home. Until Moses commenced the agitation of education, not one worn-out medium was cared for. Since then several have been. Nor is this all. Educated mediums will not become worn-out. I would not have the separate institutions at Whitewater merged into one, but each remain separate and Independent. Also it would increase the attract iveness of the town for wealthy Spiritualists, and others not so wealthy, to retire there to enjoy their remaining earth days.

The editor of The Progressive Thinker, that man that never sleeps, asks eleven excellent question. They are addressed to the N. S. A. officers. As that doesn't mean us laymen. I will hands off from these.

E. W. BALDWIN. Madison, Wis.

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Readers, Take Due Notice.

No one can intelligently review ". Great Psychological Crime" without first carefully reading the book, hence no criticism of the same will be admitted to our columns unless the above conditions are complied with.

Pope Leo and Romish Tactics.

Readers of the daily newspapers have been treated to a surfeit of details long drawn out anent the sickness and

With characteristic finesse Romisi emissaries have exploitered the matter, for all it was worth, in the interest of "the church."

They have worked upon the natural sympathetic feelings incident to hu- and feet, and the spear-hole in his manity, to sway the minds of people into thoughts and feelings favorable toward Catholicism. His death has been representing the globe encircled by band of crepe-the whole world mourning the death of Pope Leo.

As a man, Leo undoubtedly had good

As a pope, his influence was not in harmony with human progress and the onward march of humanity in religious ideals and mental liberty.

He was a Romanist above all things else-as are all other true Romanists. To consolidate and strengthen "the church" was his constant and highest

Not human rights, human liberties, human progress, human advancement and security along lines of free thought but to fasten and clinch the bondage of slavery to medieval religious ideas, to hold the minds of men in servile obedi ence to "the church" and the Romish

The good qualities that pertain to such characters as men, make them all the more dangerous as the insidious foes of human rights and human liberty, in their capacity of rulers and expo nents of systems that bind human thoughts in churchly bondage.

Rome-insidious old Rome-is making the most of her present opportunity to play upon the sympathies of humanity-and silly Protestants are selling themselves as willing assistants to help the Romish purposes For Leo's character as a man, we

may hold deep respect; for his or any other man's assumptions as Pope having authority over the minds and consciences of men, we have only con-

As an astute clerico-politician and diplomatist we may regard Leo with a feeling akin to that experienced by "St. John the Divine" as noted in Rev. xvii., when he saw in a vision a woman arrayed in purple and scarlet, having a golden cup in her hand full of abominations, etc., "and when I saw her, I won-dered with great admiration."

But when we see millions of minds fettered by superstition and ecclesiasticism through the dominating power of papacy, admiration changes to horror and righteous hate toward papacy as the arch enemy of mankind.

A Question of Punishment.

Henry Ward Beecher told how to make good coffee. "Go to the restaurants and learn how they make coffee, and then make it as they don't." Thousands will recognize the wisdom of his

But who shall be the judge of what is

good coffee?

And hence arises another question:
What is the proper punishment for failure to make good coffee?

Some husbands take it out in scolding or fault-finding, etc., but recently a Chicago husband, finding his coffee not to his liking, set out to administer corrective punishment in the old-fashioned way, by spanking his wife.

She considered that she had outgrown that style of punishment since her childhood days, and had him arrested for assault and battery.

Well-we don't think much of a mar who finds fault with his wife's cooking, or her coffee, anyway. It is he who deserves spanking.

Still Goes Marching On.

An Instructive Object Lesson.

What an object lesson the bulleting

of the physicians attending Pope Leo

have presented to the world! Their

place has made them conspicuous and

for may come in at the death of John

jected to the lime-light of criticism.

great man ought to be kept from dying.

We have seen the same exhibition in

this country on several occasions. We

recall the daily bulletins from the phy-

sicians attending the dying Garfield,

about "healthy pus," when it was oozing

President McKinley, when he was rap-

idly sinking. At the supreme moment

when, if ever, medical skill is demand-

save the dying, and the efforts of the

possess, are on a common level. To

the machinery. All the greatly wealthy

It is not a place apparently attractive.

vet is eagerly sought for. It wins dol-

lars and gives consequence to a sem

blance of a man. In some instances

the parvenu has added to the court doc-

tor a court fool, which under the cir-

And another observation may be

made: The Pope has contended for the

not send for the holy Coat of Treves, or

the Vial of Precious Blood? He relied

A more pitiable spectacle was never

presented before gods or man, than Leo

XIII, in the decrepitude of age, holding

with avaricious avidity to life and the

powers that life gives him. An unusu-

ally long and by church judgment, suc-

cessful reign, as the head of the domi-nant sect of the Christian world; to

whom kings and emperors are vassals

whose supreme power as given by God

is above temporal governments, makes

him all the more eager to hold on to life

and its emoluments. As head of the

church, he is supposed to give all to the

church, yet by way of gifts from the

faithful, and sharp investments he has

accumulated the vast sum of five mill-

ions of dollars! He ought to be sa-

tiated with his success, and ready to

obey the will of the master he pretends

to serve. But like a child surrounded

by gaudy toys, he clings to his place

and is intent only on earthly things.

It is a grotesque mockery, a farce too

pitiable to laugh at, supremely laugh-

able as it is, to see this senile represen-

tative of God and Christ, in helpless de-

crepitude, arrayed in regalia of em-

housed in one of the most luxurious pal

aces on earth, surrounded by a throng

of priests, cardinals and flunkles, all in

robes of satin, belaced and gold-em-

wandering master who had not a place

was not to take thought of things of

The world stands aghast at the death

of this old man, who with his court and

the machinery of its influence, is sad-

dled on the back of humanity, and fed

Superstition and ignorance are his al-

lies, and when he falls from the saddle

will have another ready to mount. Al

ready, for years, there has been strife

between rival candidates, and the

wrangling waxes hotter as the end ap-

proaches. The Pope is God-appointed, but the cardinals do the voting and

make the choice. Little difference to

mankind is the choice, for whoever it

may be he must carry this innumerable

This superfluous theocratic court.

founded on myth and fable, pushed to

power by unbounded greed, which has

clutched the throat of civilization, and

dragged mankind downward through all

ages, and would to-day had it the pow-

er set up its throne on the ruing of Lib.

erty, enforcing its dogmas with the

sword and torture, is outlawed by its

own testimony. It stands a menace to

the future, an ominous cloud of storm

The Pope is dead. The scene is

transferred to the spirit world. Will he pass from the follies and vain glories of

tais life? Will he be greeted by obse-

quious priests, and renew his court on

TRUTH.

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All conviction should be valiant:

Tell thy truth, if truth it be,

Never seek to stem its current.

retinue with him.

and disaster.

with the life's blood of its toil.

to lov his head and who

this world.

belief and hypocrisy.

cumstances seems entirely called for.

our ultimate collapse-that never came, ing and making believe with highsound-

most famous doctors and the empirical

the good of medical science?

Spiritualism may have its drawbacks and setbacks, but somehow it still goes marching on, like the soul of good old John Brown, and everyone else.

Pioneer Spiritualists had a pretty hard fight to push the principles of future existence and possibility of spirit return through the quagmire of ignorance and superstition and over the rocky road of science, but, after the manner of pioneers, their one aim and purpose seemed to be success, and failure could not come.

They had cool facts back of their purnose as a stimulus and they fought on If the doctors cannot save him, what is and on, and some of them are still fighting. Few have gone back to old superstition and fewer to materialism, and these have hardly been noticed by the hungry souls in search of truth, and who have increased our numbers till we are now counted by the millions instead from a septic infiltration they had not of the little handful that hung around dreamed of! We had bulletins pro-

the open doorway at Hydesville, N. Y. claiming the delightful recovery of This is in fifty-five years; this in the face of a bitter foe, a scheming clergy with its tenacious, prejudiced following, and the rapidly increasing charlatans ed, it is found wanting. No art can who sought to imitate our phenomena for the gain of wealth, and encouraged by the church who saw in the scheme ways of the cheapest quacks, pretend-

Still goes marching on and on, ing reports, to a knowledge they do not though laws have been enacted and enforced, until it became necessary in or- read the reports of the Pope's physider to stand among the similar institu- clans, one would be led to believe that tions of this country covered by the a man is a machine and requires a doc-Constitution, that we should have a tor to attend him as a machine needs Declaration of Principles and an Infl. an attendant. The doctors keep watch nite Intelligence swung over our pro- and by this or that drug, oil and repair gressive heads; but that has not prevented our march or even made us (not great) men carry a doctor as a stumble; it is merely stepping in the part of their retinue, to groom them. tracks made by others who have passed this way before us.

We find, though Spiritually inclined, we are still upon the earth, and though bearing a lamp to our feet and a light to our pathway we are obliged to submit to many inconveniences, put up with many galling oppressions from a still ignorant and prejudiced world.

We find that with all the proof and miraculous works of the bones and ogic we have at our command it is ut other relics of the saints. Why did he terly impossible to make everybody thrown down the old and take up the new religion, throw down the Bible on his physicians, thus showing his disand take up the scientific, historical, philosophical books of to-day, so a school has sprung up where book that has been so sacred to past ages can be interpreted towards the proof of the spiritual philosophy, and to that extent put a damper or checkdraft upon the orthodox furnace, ice in the lake of fire and a safety valve upon

It goes marching on and if every old present-day worker should be swalowed up in death to-morrow Spiritualism would setill go marching on. If the N. S. A. should become a thing of the past; if every newspaper that advocates her principles should fail of support and sink into oblivion Spiritual-

sm would still go marching on. If every camp-meeting should cease to exist and the school of biblical exegesis collapse, the truth would go marching on, for it has set the world ablaze with its glory and people have gone to thinking, pondering and weighing, instead of swallowing the allopathic doses of orthodoxy and biblical lore with any interpretation. They are made skeptical and are looking for the nail-holes in the Master's hands

They have begun studying the prob abilities and possibilities of their own kindred returning from that bourne and made to appear as a world-wide calam- as long as they seek they shall find and ity-a terrible loss to mankind. One continue to find evidence of continuity broidered, asserting to represent the Chicago newspaper displayed a cartoon of life. They can find it at home by the family hearth by the askin the doors are ajar, not to the few, but to all who seek and make the conditions proper and inviting.

Spiritualism still goes marching on, though there is a book published that thoroughly exposes the tricks of bogus mediums and a few are sore afraid it will work hardships for the genuine me diums.

It has appeared from the first rap that the more there was to oppose the more rapidly the cause grew; the more hills there were to climb the easier they were climbed and now there is reason to believe it cannot be stopped for its mission is for the good of human ity and its strength is truth.

FROM THE N. S. A.

mportant Notices to National Associa tion Auxiliaries.

State associations-having individua members—as well as subordinate socities—are entitled to one delegate to the N. S. A. convention on their charter and to one delegate for every fifty indiridual members or major fraction thereof; also, to one additional delegate for each society in good standing with the state association, provided the sum f two dollars has been contributed to the N. S. A. by said local society.

Amendments for Convention of 1903. Unfinished Business.-Cons. Article 10, change the word "thirty" on the fifth

ine to "sixty." Amend-That a quorum for the trans action of business shall consist of a ma-

jority vote of duly accredited delegates. Presidential Candidates.

As there will be several candidates for the office of N. S. A. president, so-cieties are requested to refrain from pledging their delegates to vote for any special person, although a preference may be expressed to the delegates by their societies. The election hour may present matters that will demand the exercise of the best judgment of the delegates in casting their votes, that the business may not come to a standconfusion. still, or to worse

MARY T. LONGLEY.

"Discovery of a Lost Trail." By Chas B. Newcomb. Excellent in spiritual Albert Turner." Of especial interest suggestiveness. Cloth, \$1.50. For sale and value. For sale at this office.

RADIANT ENERGY AND ITS ANALYSIS:

Its Relations to Medern Astrophysics .- By Edgar L. Larkin, Director Lowe Observatory, Echo Mountain, Cal. has shown in more superlative light the

utter helplessness of the doctors in the presence of great emergency. The doc-As a specimen of high art printing and book-making, this volume is a perfect sample. The text is worthy of the finest Doe or Bill Brown and they are not subdress. It is refreshing to read the pages written by one These poor and unknown would die having authority of knowledge, and original research, giving anyway and the fault is their own. a fair fresh view of the wonderful field of "vibrations," which has been exploitered by smatterers, and occupied by With the Pope it is different. Such a the crass theories of pretenders and quacks,

It has been mournfully repeated that the age of poetry had passed and nothing could be expected of the muses when the hard, dry facts of material science had displaced the gods and goddesses, the nymphs and fairles of fancy,

The reader of "Radiant Energy" will be undeceived and will agree that Professor Larkin is a poet and has written a series of poems which carry the imagination into boundless fields such as no poet of the past has dared to enter. In a pleasing style he takes the reader into his confidence and introduces him to the mysteries of the observatory, where nightly, year in and year out, he keeps patient watch of the heavens. He cannot go out over the abysses and gathe samples of the stuff of which the stars are made, but he has the spectroscope which he describes, which analyzes the light of the stars, and as certainly reveals the elements of which those bodies are composed.

The sun as the source of energy for the solar system, first claims attention. The intense heat of the surface is sufficient to convert carbon, which no heat controlled by man is able to change, into a gas which is mingled in the sun's atmosphere with the vapors of all the metals. Through the immense telescone, in the clear air of the mountains of Cali. fornia, he watches the terrific turmoil on the surface of the sun, and attempts to paint the scene by words. The whole surface of the sun is thrown into constant agitation, like the surface of the storm-swept ocean, by the internal conflict of contending forces. Vast jets of hydrogen are thrown up, often extending 250,000 and 300,000 miles from the surface, and continental upheavals and mountain elevations are thrown up and sink with equal rapidity. Vast spots appear, increasing until 50,000 or 80,000 miles across, surrounded by penumbra making their diameter 150,000 miles. Their sur face appears intensely black, yet is several times brighter than the electric are, the surrounding incandescent surface is so much brighter this is dark by contrast. These spots are depressions, thousands of feet in depth, caused by cyclones or the falling of partially cooled gases swept upward into the outlying space. Over the edges of these pits the incandescent tides pour in flaming Niagaras, and send up glittering jets so intense the eye cannot bear them.

These spots have direct connection with the electric and magnetic condition of the earth. The wireless telegraph sends messages a few hundred miles, the central office at the sun has no difficulty in sending messages to the earth across 93,000,000 miles of space, and probably with equal facility to the outer planet Neptune, over five billions of miles away. When the spots are large the astronomer knows that magnetic disturbances will follow on the earth. Every magnetic needle will tremble and telegraph lines will be affected. Of the connection of the spots with the aurora borealis we quote a striking paragraph:

"From morning to night the solar surface was in violent agitation. Colossal centers of cyclonic activity were watched in telescope the entire day. There were 111 spots counted from 8 a. m. till sunset, the largest being 67,000 miles long and 48,000 wide."

Of the aurora which followed: "From midnight till 1 a. m. the activity was at its height, the whole northern heavens from horizon to equator, being belted and banded by streamers, while flashes were incessant."

"The light of the sun comes from the white-hot carbon envelop." The heat of the sun which falls on a square yard of the earth's surface is equal to three horse power continuously exerted. broidered robe, triple crown, and all the toggery of inventive priestcraft,

That section entitled "Plan of the Palace of the Universe." is like a vedic hymn of science. It treats of the loftlest conceptions possible to be entertained by the human mind. He tells us of the vast starcluster to which our sun belongs, where in "many directions suns, (stars) are in such colossal heaps and depths that there is scarcely room for more on the graphic plate. The distance between each, however, is as great or greater, than that separating the sun from its neighbors-twenty-five trillions of miles-except in case of bina-

ries and close clusters." The telescope, however increased in power, does not magnify the stars. They are so remote that the highest power is inappreciable. They appear always as points of light. After the telescope has exhausted its power, photography reveals the presence of countless others. There are innumerable bodies in space whose light is too feeble to affect the eye, yet their actinic waves impress the sensitive plate. In the familiar cluster of the Seven Stars or Pleiades, the photograph reveals seven thousand, and the map of the whole sky gives over seven hundred millions. And yet beyond is the faint intimation of countless others. Crowded as they apparently are, the distance between the nearest is incomprehensible. Space is the most lavish thing in nature. From the earth to Sirius, one of the nearest stars, is fifty trillions of miles. Light is eight and a half years in passing that distance. Arcturus is nine hundred and fifty trillions of miles, and to pass that space light requires 160 years, although it speeds at 186,000 miles in a second. In these vast

spaces, the earth is as a grain of dust. Most startling of all is the theory of the formation of suns and worlds by "gemmation," a process resembling the multiplication of lower forms of living beings, as the amoeba. A sun divides by stricture of compression through the middle and each part is thrown off as a distinct body, thus suns and worlds are born and the astronomer sitting in his observatory, through the telescope, can watch every stage of this evolution and development. For scattered over the sky are the other side? We are assured that his rank and court will be maintained. bodies in all stages of this process, from the nebulous cloud to the flaming sun. The birth-labors of countless millions of years is thus brought within the single sweep of the instrument.

Professor Larkin says: "The evanescent, fleeting, unstable thing or entity-life-was the last to appear in the midst of the stupendous cosmic war of matter and energy, and will be the first to vanish."

"Short as may be the duration of organic life, that of its chief product-mind-is shorter still. . . Thus mind has the least duration of any entity whatever, for soon mentality will vanish, unconsciousness set in and oblivion succeed." Here we pause, for the first time to differ. We cannot be-

lieve that such are the settled convictions of the author They are no more than a reflection on his mind in contrast with the incomprehensible grandeur and vastness of the cosmos. Vast as it all is and mysterious, Prof. Larkin, in his mountain seclusion, solves many of the most profound problems of matter and space. He analyzes their light and thus finds the composition of the stars. By mathematics he weighs them and computes their revolutions and distances. He comprehends the principles on which the cosmos is constructed. How is it possible for his mind to comprehend? How can he enter the arcane courts of oreation, and read the innermost secrets of the force which drives all onward to

Is it not because of the mind or spirit which is outwrought in the universe? After this mighty display of mind in na. ture, are we to say that the duration of its chief factor, mind, is brief and unconsequential? Than life, "shorter still"?

Probably the author has in mind man, in whom intelly gence is manifested. Well, he is the last factor in this evolution, the condensation of all efforts, and the fruitage. It is through and by means of him that the mind in nature is "individualized." and out of the turmoil of matter an immortal spiritual entity evolved.

Not "fleeting," but the most enduring of all is mind. For in the words of the author, the universe will grow old, de-

crepit in its decay, its component stars and worlds be hurled together and reduced to original fire-mist. Then will the process be repeated!

Ah, yes, but the mind which controlled the preceding evolution will control this. All forms have vanished into nothingness, but directing mind remains unchanged and unchangeable. Out of the ruin has escaped individualized forms as spiritual beings. These are permanent, and the steps by which they gained their individualization, are the fleeting shadows.

The book is an inspiration. It lifts one to the mountain summit and lifts the mist-curtains of the horizon, and while humiliated by the infinitude of worlds of space and time, we are exalted with the conscious pride that we are peers of the realm, capable of perfect comprehension, and heirs to im. mortality.

Evolution has no meaning or purpose unless this be its fruitage. HUDSON TUTTLE.

THE CONFESSIONAL.

Extracts From Father Chiniquy's Book, "The Priest, the Woman, and the Confessional."

After twenty-five years of hearing the confessions of the common people, and of the highest classes of society, of the laymen and the priests, of the grand vicars, bishops, and nuns, I conscientiously say before the world, that the immorality of the confessional is of a more dangerous and degrading nature than that which we attribute to the social evil of our great cities. I declare that the confessor himself encounters more terrible dangers when hearing the confessions of refined and highly educated ladies, than when listening to those of a humbler class of his female penitents. I solemply testify that the well-educated lady, when she has once surrendered herself to the power of her confessor, becomes at least as vulnerable to the arrows of the enemy as the poorer and less educated. Nay, I must say that once on the downhill road of perdition, the high-bred lady runs headlong into the pit with more deplorable rapidity than her humbler sister.

Many would be the folio volumes which I should have to write, were I to publish all that my twenty-five years' experiever when satiety is reached; and their ence in the confessional has taught me of the unspeakable secret corruption of the greatest part of the so-called respectable ladies, who have unconditionally surrendered themselves into the hands of their "holy" confessors.

I have heard the confession of more than two hundred priests, and, to say the truth, as God knows it. I must declare that only twenty-one had not to weep over the secret or public sins committed through the irresistible, corrupting influences of auricular confession. I am now more than seventy. seven years old, and, in a short time, I shall be in my grave. I shall have to give an account of what I now say. Well, in the presence of my great judge, with my tomb before my eyes, I declare to the world that very few-yes, very fewpriests escape from falling into the pit of the most horrible moral depravity the world has ever known, through the con-

Not long ago a printer in England was sent to tall and severely punished for having published in English the questions put by the priest to the women in the confessional; and the sentence was equitable, for all who read those questions will conclude that no girl or woman who brings her mind into contact with the contents of that book can escape from moral death. But what are the priests of Rome doing in the confessional? Do they not pass the greatest part of their time in questioning females, old and young, and hearing their answers on those very matters? . . What is the difference between a woman or a girl learning those things in a book or learning them from the lips of a man? * * * Let us suppose that each priest hears the confessions of only five female penitents every day (though we know the daily average is ten), it gives the awful number of five hundred thousand women whom the priests of Rome have the legal right to pollute and destroy each day of the year!

There is not a single one of the Roman Catholic authors who have written on this subject for the priests who has not deplored the innumerable and degrading sins against purity on account of the auricular confession; but those very men will be the very first to try to prove the very contrary when they write books for the people.

SPIRITS TELL OF USING MENTAL SCIENCE.

When I was twelve years old I heard the spirit voice speak distinct words to me, while I was alone in a dark room. At that time I had never heard of spirits speaking or even being near anyone. I thought my father and mother, whom I lost before I was three years old, were in the heaven the minister told of, with pearly gates and streets of gold.

I believed God spoke to me, as He was told of speaking in a still small voice. At other times I realized a voice spoke directly to me directing my acts, and instructing me in many ways. Later I learned of Spiritualism and understood what the influence beside me was, and developed clairaudient hearing, so that at any and all times I hear the voices and talk with the father and mother, lost in my infant years, but found beside me as my spirit guides.

Their instructions have been a higher education to me. They teach me that the laws of nature in all things are the ruling element in their life as well as in my own. That mental conditions are the ruling law of spirit life, and that telepathy or wireless telephone is their usual mode of communicating. They have given me proof of this by giving mo messages coming from those at a distance of hundreds of miles, and letters coming later bearing the same news.

I was told by my father a few weks ago that he had, dur ing the spring received several messages coming from his sister, telling of her anxiety regarding my cousin's health. This aunt is in spirit life, but is with her daughter, as my parents are with me-so I am told by the spirit voice. I had not corresponded with this cousin and had not heard from her even indirectly for years. I at once yrote to a niece in New York State directing her to inquire about my cousin's health. A week later the letter came telling that my cousin had in March fallen and was so badly injured that she had not been well since.

Last fall, a week before the G. A. R. encampment, at 11 o'clock on Weddesday, I was told by my father that he had just received a telepathic message from Wisconsin. My husband's brother was coming to the encampment, but his wife was not coming. They got the impression of a gentleman coming with him and two children, one a girl. Saturday the letter came telling the same message. The two children were a nephew and niece; the latter neither my husband nor myself had ever heard of, as it had been thirty years since this brother and other relatives went to Wisconsin, and for years had not corresponded. The letter was written on Wednesday, the day I received the spirit message, and they all came the next week. MRS. MAY A. PRICE. Washington, D, C.

To pretend to be human in the name or with the idea of a God means to pretend to be free in the name or with the idea of a despot.-Karl Heinzen.

The more reason is improved, the more does it destroy tho seeds of religious wars. It is the spirit of philosophy that has banished this plague from the earth.—Voltaire.

Theocracy has actively assisted in throttling all republics and turned them into ecclesiastical despotisms and ultimate ruin by steering the people's aspirations after divine phantoms .- E. A. Stevens.

The character of Moses, as stated in the Bible is the most horrible that can be imagined. If those accounts be true, ho was the wretch that first began and carried on wars on the score or on the pretense of religion, and under that mask or that infatuation committed the most unexampled atrodities that are to be found in the history of any nation .- Painc.

THE VALUE OF LIFE.

If Life Does Not End, It is Everything

That which perishes is of no value, save as a means to an end. That which has no end, only has true value. Amid the changing scenes of life, nothing endures except life itself; therefore, human existence alone has real, substantial value, and all things pertaining to it have value only because they are means in the support and success of

There is an instinct of self-preserva-

tion, a desire to enjoy and an impulse to defend and protect life that exceeds

every other instinct and impulse, save in great emergencies; but its neverending existence would be of no value, were it not for man's capacity for enjoyment, happiness. If life would per-ish—what then? Nothing. But it does not end; therefore, it is everything.
But to those who think it ends with the dissolution of the body, the same in-stinct to preserve and impulse to protect it obtains; and for what? For the fleeting joys so often mixed with woes, -the satisfaction of those, and the avoidance of these, absorb the entire energies of the life of the masses who ask for nothing more. This is the doctrine of the Epicureans. They know

life has no real, substantial value: for "This life is but a fleeting show, For man's illusion given; The smiles of joy, the tears of woe, Deceitful shine, deceitful flow—

that physical life will end, and they think that it its close, all they hold

dear is as nothing; therefore, to them

There's nothing true but heaven." There is as much difference between the value of the life of a materialist and that of a Spiritualist, in the estimation of each respectively, as there is be-tween the perishable and the imperishable, the finite and the infinite. To the one, life on earth is the all in all; his entire energies are expended in the pursuit of mere worldly interests and sen-

suous enjoyments which are gone for-

over-indulgence inevitably brings pain and misery, as only the sufferers can To the other, life is the vestibule that opens up to a higher, nobler life whose enjoyments grow and intensify by their repetition and exercise, in never-ending stages of progress, ever advancing toward, yet never reaching absolute per-

fection. The life of the materialist is ever deteriorating as earth life nears its end. and diminishing in such value as he himself puts upon it; while that of the Spiritualist is ever-increasing in value? peing enriched by every good act, the opportunities for which throng his daily ife, and at its close he finds a home happy and beautiful beyond expression builded by his own earthly career.

To the materialist, however, justice must be done. His good acts are rewarded; though that incentive is incidental, and not inspired as are those of the Spiritualist; and his progress on the other side is slow and attended with many and serious difficulties.

In consequence of the limited and ow estimate of life in regard to its aims and purposes, the great mass of mankind occupy all their time, and exhaust all their energies, in the pursuit of those things (with the exception of subsistence itself), that go to impoverish, rather than to enrich life; or at least, to such results as must be overcome in the future.

Every human being is the repository of infinite possibilities, though they are never suspected, save by a few. To the great mass of mankind, life is simply for the enjoyments of this world; and. consequently these only are pursued. Since their reasonable success in their pursuit satisfies them, they are not inlined to abandon that pursuit for a

higher and nobler one. The question, Is life worth living? is often asked. The reason why this question is so often asked has its rise in the limited and comparatively low estimate of life itself, and its ever-recurring disappointments by the generality of peoole. Whatever may be their pretensions, the acts of their lives speak a more decisive language, and

thousands fall, and voluntarily end it.

Grasping greed and failure to satisfy. t, and the indulgence of unbridled passion, defeat life's purposes. This is no time for circumlocution. This language may seem too severe, but it expresses the truth. The custom of writers is to gloss over the surface and present a flattering superficial view of society. At painful truth is seldom spoken, or favorably received, as it reflects unfavorably upon the speaker. A pleasing falsehood is more readily accepted. The true value of life, then, is a mat-

ter of profound consideration which being duly appreciated would immeasurably enhance the value of life, and proportionately increase the well-being of society, and materially improve the conditions of mankind, industrially, re-ligiously, politically, morally and spiritualy. Life abounds in opportunities for enriching its possessor when the incentive is duly brought to bear.

And what is the incentive? The conception and realization of man's immeasurable capacity for happiness; of his endless existence and eternal progression. And who but the Spiritualists know this? Not one. Where much is given, much is required; and to the Spiritualists this work of enhancing the value of life is given. It is not only a gracious realization, but a glorious privilege; and withal, it is fraught with tremendous responsibilities that cannot be evaded with impunity. Great, in deed, will be their reward when met and deep will be their regret if that responsibility is not met either in consequence of disinclination or neglect. E. J. SCHELLHOUS.

Religious Orders Very Rich.

The following official figures give an idea of the extraordinary riches possessed by the various religious orders in France, the growth of which M. Waldeck-Rousseau's bill, introduced into the chamber in 1901, tended to arrest. In 1881 the property of the associate

tions was valued in all at \$166,000,000. This has been increased to-day to \$400, 000,000, according to the official register tration, though \$2,000,000,000 would be nearer right. It is estimated that if the state could recover this property, which legitimately belongs to it, it would thereby be enabled either to reduce by half the war budget or lessen he national taxation by \$60,000,000 and

It is also pointed out that this enormous increase in material property has led to the multiplication of religious schools, an institution looked upon as detrimental to the growth of republican ideals. The property owned by the four richest orders in France is thus estimated: The Christian School Brothe ers, \$17,200,000; the Sisters of St. Vincent, \$12,600,000; the Sisters of the Poor, \$5,400,000, and the Jesuits, \$9,800,

"Death Defeated; or the Psychic Secret of How to Keep Young." By J. M. Peebles, M. D., M. A., Ph. D. Price 11.

Thoughts, like rivers, find the sea; It will fit the widening circle Of eternal verity. Speak thy thought if thou believ'st it, Let it jostle whom it may, E'en although the foolish scorn it, Or the obstinate gainsay; Every seed that grows to-morrow Lies beneath the clod to-day.

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The Boul Teachings.

Incarnation, Reincarnation and Embodiments Explained.

A Lecture Given by the Guides of Mrs. Cora L. V. Richmond.

"Is this the incarnate word whom we call God?"

not taught in the gospels of Christ; and many things are souls. Successive embodiments, therefore, would mean the taught under the name of Buddha that Buddha never in successive manifestations of what the soul in contact with tended, for the metaphysical and subtle terms employed in time and sense has to do. Neither belittling the soul nor exaltthe Buddhistic teaching must not only baffle interpretation by the western mind, but have been largely perverted, even by oriental scholars. In the oriental language there is no equivalent for that which is called "incarnation." The vocabulary of English definitions places emphasis on the definition, that to be incarnated is to "become flesh." Manifestly anything that can become flesh is not spirit, is not soul. Consequently we reject that term in its accepted definition. Reincarnation would be becoming flesh again.

br Jesus and the divinity of Christ; that the good or God impersonated in Christ was, of course, for the time being iden make is correct: that the soul being an entity, like unto oil? Very likely you would think it a great hardship. When sented He was for the time being clothed with humanity; form all of the divine purpose for which Jesus came, and It is not re-embodied.

Yet this term (incarnation) is not applied, nor its equiv- they are continually asking about re-embodiment. There is alent, to Buddha. It is not true in the higher and inner no such thing as re-embodiment. There are successive emmeaning of Buddhism that there is any thought that the soul or spirit becomes flesh, or becomes matter at all. The per-ture. You build a house, you paint a picture and paint anvading of the universe by the spirit of God, or by the eternal other upon another scene. The artist who tries to repaint a good (Brahm), and the pervading of the body by the spirit is, picture spoils it; the architect who tries to re-build a buildunquestionably that which is meant. And the word "reincarnation" is baffling also.

In conversation with Buddhists and several Oriental scholars during the world's parliament of religions in the year of teaching under the word reincarnation. Not only Dharma-Word, either in the Brahminical, Buddhistic or Vedic philos- learned. only. It is a western attempt at the interpretation, or en-Meavor to clothe, the Oriental thought with western langive that which is meant by the repeated or successive lives of the soul.

that there was a wish to pervert the truth. On the con-

Into English literature Oriental words and language. Very ideas. In other words, if we would know what the Brahthe thoughts that the Brahmin or the Buddhist does, approach the theme as the Brahmin or Buddhist does, know

there had been only little thought given to Oriental ideas. cumulated karma is being greater than the cause. The Many years ago Thomas Wentworth Higginson had endeav- present conditions are the result of this being the next step | human love; when upon Calvary he flinched not, his courage ton some idea of the Oriental religions. Then it was claimed come. You are not reaping the consequences of something It was because these human problems had been solved. to Christianity. Finally when some Oriental representatives of what you have not or have done. If you are doing some-Innovation, and an insult to an enlightened and Christian thing, but because you have not achieved the victory of do-

After the organization of the Theosophical Society there called human failures. was, of course, considerable thought given to this subject. But when that society was requested to recognize Madame Blavatsky as its principal head, all the idea centered in her, as the only one who could communicate with the "Mahatmas." Then it simply became a revolving around a personality that was as unlike the Buddhistic idea as it was possible to conceive. Of course "Theosophy" has taken an increase, not from Madame Blavatsky's presentation, but un-Flous names and various orders, schools and cults have inculcated much of the Oriental philosophy.

But if you will bear with us, we will give the definition that we think reincarnation is supposed to have, and which is supposed to be the interpretation of what Buddha taught, or that which his followers thought: It is supposed that, that bodied harmony." That is what we mean by the embodiwhich is incorporated in the human organism is a breath from Brahm, is a part of the life of Brahm, is a "spark of the Infinite." Mr. Sinnett and Madam Blavatsky say it passes through various reincarnations. In other words, that this same spark passes on from its source, wherever that may be, not mistake that noise for the man, because, evidently be In India it is believed in the transmigrations of souls, through lower animals to man, then from man onward. That It passes through successive reincarnations, reaching tri-Amphantly at last the goal from whence it started after many, many ages. But, according to Madame Blavatsky is reduced to ashes there is a sublime and divine purpose. and according to Mr. Sinnett and other writers in Oriental Human lives do not know it, but somewhere in the great lifeliterature, there is a possibility of this spark becoming so involved in "karma" or the consequences of earthly life and earthly desires that it can be lost.

Now the question that naturally arises is, is God depleted by that loss? If it is a spark from God, how can it be lost? Just here we suspect. We do not consider that Buddha have been millions like him-who had been holding upon his taught that; and no other Oriental scholar from the Orient single hands and shoulders a great financial responsibility: whom we have met believes it. Whatever the illusions of straining every nerve to meet his indebtedness: lving awaka time and sense, whatever the glamor of human life, it is their nights walking the floor, rushing madly hither and thither claim, that ultimately this spark becomes released after hav- for added credit and added securities. Finally he went into ing had the experiences of time and sense.

Another worse and blinding thing is, that it is taught that this spark is reabsorbed in the Infinite; as if the life of the Infinite had gone out somewhere else and then being reab-Borbed in the Infinite loses its identity. It is the teaching tor, who, though she tried to be sustained by the Soul Teachof the Oriental mind and the Vedic philosophy that this is not so. The essential life, the ego, remains, but apart from time and sense and that which is called human life.

· At another time we shall treat of Karma or Kerma; just as Mr. Gandhi, Dharmapala and others have; of consequences. If the consequence can be greater than the cause; then you have another proposition like the "hell-fire" of the Christian and you had better settle yourself there, because if a human and smoke, storm and whirlwind; in order to land you somebeing can be punished eternally for a thing committed in where. time and sense; then the effect is greater than the cause; If karma can swallow up a part of the Infinite, then karma is greater than God or Brahm. This is the proposition in our view. Buddha did not teach it.

Mrs. Besant, who is the recognized head of the Theosoph-Ical society, after her first visit to this country used another storm, and that is the way the soul feels when things and term besides reincanation; she used the term used in the bodies stand in the way. So if your body is riding or being "Soul Teaching"—"successive embodiments." Embodiment whirled from one part of the world to another or if tied by does not mean becoming flesh: it means that whatever, for circumstances, as if you were in fall or a slave, something the time being is embodied is for the purpose of expression. will come; something is going to happen when you leave You embody an idea in a poem, in a picture, in a theme, in the form. a song, in a statue, in a building, it is a purpose; therefore, pmbodiments are successive purposes.

ganisms and swamp you in the end if you do not conquer Words are only valuable, dear friends, as they convey an Embodiment would be something you wish to do. Therefore accurate meaning of the thought intended. But unquestion we do not address these forms around as you, they are man-Bbly in theology, as in other things, there is not only a mis- ifestations of you for the time being; something you wish to understanding of words, but words sometimes pervert the do, or have to do; and whatever is involved for the time being is expressing it. We never mistake your bodies, how-Many things are taught to-day in Christendom that were ever perfect they are or however imperfect they are, for your ing the body beyond the expression of the soul possessing it.

When the Theosophists became lost in the midst of reincarnated God, they forgot that the expression of the Delty is do it willingly and purposely, but if the discipline comes in one of which was issued by Justinian II. 'Rhinometus,' about everywhere and in all possible expressions of the universe; that the soul, if an entity must express itself, in however an imperfect form, as an entity. Consequently if theology teaches that the soul is created by God to return to God it is but logical. Consequently, that also would be logical in the Oriental idea if that were the thought. But if the soul Undoubtedly the original idea was coupled with the Deity is immortal, as the true Vedic and some of the other Oriental schools of philosophy teach, then the presentation we tified with humanity, but whatever the life of Christ repre- God, while pervaded and being within the infinite guidance a man voluntarily says, "I want to go in search of the North never loses that entity or identity. Therefore the connecthat the human form, as much as could be expressed in that tion with time and sense is not that the soul is reincarnated. ships to go as far as ships can go, then I want sledges." he by wine bibbing, and CHS or CHRES, is a contraction of

> We have asked our students not to use the prefix re. Yet. bodiments. You do not rebuild a house or re-paint a picing that is imperfect, spoils it. But to build another that is better, and is the aim and object of Embodiments.

time you will manifest another theme or purpose, or the the Columbian Exposition, it was clearly shown by them that continuation of that purpose, but the experience you once they could not accept the western interpretation of their have you cannot have again. The lesson that you do not liable to take the physical expression from him. Yet that learn you will have to study until you learn it. When you bala but Vivekananda said there was no adequate explana- master a proposition you do not have to master it again. tion of what is meant by repeated lives upon earth in the No one goes back to the alphabet when he knows it once. he is liable to be killed, and he does realize it, it makes no the laws requiring them to be worshiped gradually sank into word "reincarnation"; that there is no equivalent for that When he does not know it it is not going back, because not difference, he is going to ride on that car.

Many people are shocked at the idea of expressing themselves as babes again, that is because they have not got beguage. The English language thus far almost refuses to youd babyhood. The truth is, many babes are wiser than men and women. Size does not make wisdom, if it did, the giant would be wiser than the average man or woman. We In this we are not discussing or conveying any thought knew a man who believed that spirits grew larger as their from their bodily forms. These occurrences are a part of knowledge increased, so he thought there were spirits one, trary, we believe Madame Blavatsky and Mr. Sinnett have two, three hundred and even a thousand feet tall. He had standing by the open casket that holds the dearly beloved sincerely endeavored to clothe the Oriental idea with a suit the correct idea if size has anything to do with wisdom. form to understand that death is one of the problems, that able western expression. But the lack is in the perception. But we do not know of a man or woman so foolish, when they Buddhism in "The Light of Asia," as interpreted by Sir are going to do anything, that they do not begin at the begin-Edwin Arnold, is not only scholarly, but it bears forward ning, if they know where the beginning is. There are very few kinds of plants that do not have to grow from the seed. little attempt is made to interpret them with the western So when it comes to expression, expression in time and sense is an adaptation to the conditions of time and sense, mins or Buddhists mean by successive lives, we must think and the soul is no more reluctant to take on those conditions a thousand times than one time.

Successive embodiment is not penalty. Many people the meaning of Brahm as the Brahmin or Buddhist knows it. teaching Theosophy and reincarnation suggest these condi-There is a great tendency for Oriental research in the tions as penalties! That a certain condition now is the rewestern mind now. But when we commenced teaching suc-suit of previous karma. No wonder they get loaded with cessive embodiments, not only was there no Theosophy, but karma before they get to the end, the result, therefore, of acfored to introduce into the Free Religious Association of Bos- for you to take. What you have not overcome must be over- did not fail, but the supreme forgiveness was upon his lips. the association was giving more attention to paganism than vou have formerly done. But you are simply an expression of eastern religions were introduced, it was considered an thing in a very clumsy way, it is not punishment for some. Nor does the astronomer, who night after night levels his ing it the right way; that is all the solution of what are

> Therefore, while we reject the words incarnation and reincarnation as being inadequate, we by no means object to Theosophists using those words, if those words are what they mean. But if they are trying to present the Oriental thought, it is better to know what they mean to present.

We chose the term Successive Embodiments from the beginning of our teaching along this line, which was more than thirty-five years ago. We chose these words as being the tier the interpretation of Oriental scholars who, under vathe time being. Expression need not, fortunately, be the soul of which you are the expression, but an expression is an embodiment of that idea. Poets sometimes use the word. "Why, she seems like an embodiment of joy." Or, "He seems like embodied wisdom," or of such a person as "emment of a theme. You may present embodied discord, or embodied sorrow or embodied distress. But whatever it is fortunately it is not you; it is only what you are doing. Here was a man making a terrific noise last Sunday, yet you did was doing it because he thought he must. But the noise does not resemble the man, he knows what he is doing.

> Probably, in the great knowledge of the infinite love and wisdom, when lightning strikes a house and a loved friend Une it reads aright, it has its meaning, it is done outside of the individual, outside of the person, it is something that is done to and for him. We have known people to turn back and thank God for just such a calamity. We knew a manperhaps you have known a hundred or a thousand, there may bankruptcy. Oh, how relieved he felt when the crash came!

Sometimes the crash is the greatest relief that can come when people are worrying about human affairs, human things. We once said to a very dear lady friend of your pasing, was constantly worrying about her things, "Suppose they are burned up, then you cannot worry about the things." When things stand in the way do you suppose they are going to be allowed to stand there? Something must happen, something must remove them, even if you do not see at the time that they are in the way. There comes a time when you understand why the pathways are carved through fire

Perhaps you have experienced this condition; that if something did not occur you would burst; that there would be a change, or an explosion, or something. That is the way the earth feels when there is to be an earthquake, that is the way the elements feel when there is a tornado or a thunder-

Now an embodiment is when there is a purpose in this expression; brief or lengthy, if it is or is not tied hand and sunset sky. The real light of the soul is enkirdled from Reincarnation would drag you through these various or foot, or if seemingly as footfree as a bird upon the wing, within." You learn this by successive embodiments,

But each successive embodiment is a step toward the goal; even though it seems to be going down hill. You know you have to climb many mountains before you reach the final height. Sometimes you are not going up hill, but are descending, but you are preparing to climb another height. So then, successive embodiments are not all brilliant, they are not all for displaying genius. The masses would seem to be either going down hill or are in the valley. Those that are visibly going up hill are not in the majority always; yet the masses, the whole of humanity, are going toward the goal. When men build a railway around a mountain, they do not always build it straight upward, but they build it so that the steam engine takes the train around and around the mountain in a spiral pathway, ascending most of the way; but sometimes seeming to descend. In this way the successive stages of human expression take you around the mountain of difficulties, around the mountain of achievement, until you reach the goal. They do not take your souls through all these devious windings and leave them nowhere. The soul is the supreme center of your lives, your successive lives; as God is the supreme center of all that is expressed in the

This supreme center of your lives knows whether the thing you are doing goes forward slowly or swiftly: whether it is up hill or down. You often mark out for yourselves ways of discipline, pathways that are not so easy, and you some other way you object to it; if somebody brings you discipline you complain; the very discipline that people impose upon themselves, if imposed by another they would rebel against. Now supposing you had been conquered by a great viking from the North, all you people who are in this mad scramble for wealth or to earn your daily bread, and were compelled to go to the North Pole by this viking; to take sledges or sleighs and live on a scanty supply of fat or whale Pole; I want to take with me so many men; I want so many knows what he wants to do and is determined to do it. You say, "You will lose your lives." He says, "I cannot help it: I want to find the North Pole."

You may have as many more lives as you want. These lives seem very inadequate to do what you want to. If the body cannot do more than the body does still it is a very re luctant thing to yield. Yet after all when a man is intent upon doing a thing his physical life amounts to no more than a breath of wind; the soldier on the battle field; the explorer in the wilds of Africa or seeking the North Pole or open sea To-day you are manifesting a theme, a purpose, the next | that may be there; he who plunges into the shadow and darkness of the coal pit; who goes down into the caverns of the sea; in all of this he understands there are conditions thought does not deter him. The small boy who is determined to ride in the electric car, if his mother tells him that

Whatever destructive forces are in the world or may be in the world the soul knows. It knows that birth and death are incidents of physical expression. Now birth and death are both valuable for the one expression if it is to be considered of the Italian papacy in 756.

And this seems to have caused the revolt of Rome in Italy from the Byzantine Empire, and the erection of the Italian papacy in 756.

An Interesting Story of Two Worlds. one manifestation. You are very anxious to have children born, but you are very reluctant to have them die, or pass the great problem. You are requested and called upon when it has a great meaning, it is significant; it is neither punishment for your offense nor the child's offense. It is simply a problem that confronts you.

When Buddha left the pleasure palace which his father the king had prepared for him, and went out to confront sorsupreme problems of human life. He did not pause nor rest of Attainment he gained the knowledge, the victory and date. meaning of sorrow, the meaning of old age and decrepitude, the meaning of physical death, and that was why Buddha could teach as no one in Asia had taught. When Jesus on the Mount of Olives and the Mount of Transfiguration

Now you do not count it lost time to solve the problem of an insect's wing, or what particular genus a plant belongs to. telescope toward the heavens that he may see a new star unknown to other astronomers before him, or solve the mysterious movements of the planets account it loss of time? When at last his telescope is inadequate he builds another that will bring added worlds and systems within his range of vision. Are lives, or any number of years, or any number of ages "loss of time" in which the soul meets and solves the problems of expression? How many years does It take to master an instrument after the instrument is fashioned? How many years or ages must Mendelssohn have been listening to the soul of harmony from within ere the divine chords of his wonderful music came forth and was syllabled to human hearts? How many ages had Wagner been calling upon the deeps before at last the expression came? Whirlwinds of music are sometimes necessary. When Italy was plunged in the sweet pulsations of art that had little except the smoothest beauty, Michael Angelo cleft it in twain with a three-fold power and presented new ideas. When Italian melody had usurped the place of creative harmony, Wagner burst in and, with a revolution, an earthquake of nusic, gave the world a new ideal; and Italian and every school of music in the world follow as far as they can. When a great thought pierces the heart of the age, and the

embodiment is there to illustrate it, the world scoffs, sneers and persecutes. There is a cataclysm and then the world is new after the crash. These are successive embodiments that lead to such a height.

You are on the way to a clataclysm if it is very serene with you now. Immobility is not triumph. The pool that the angel troubled was not a healing pool until it was troubled. So the soul understands that these successive lives are steps of victory. The height is gained after the storm not by set. ting the storm aside. You will "overcome the world" when it ceases to overcome you, and until then you will be struggling, as to-day, step by step toward victory.

Oh, happy are they, who understand that the cloud is no more an indication of divine wrath than the sunshine Happy are they who understand that adversity is no more punishment than prosperity,"sometimes not quite as much These are but states or conditions, or incidents in the reaching of the great light that is in view.

Over there in Italy, in Paris, in Germany and in many of the schools of this land your young girls and young boys are studying "art." Many of them are undergoing privations; some of them have scanty food, some have to toll in garrets and have many hardships; but they have a purpose. Some times they burst out in song and return triumphantly; some times they give you the result on canvas or in statuary Sometimes they die in the garret; sometimes their songs are unsung; sometimes their pictures are never seen. That you call failure, the other success! But one is as much a success in the endeavor as the other. Some day they will sing; some day they will paint, and when they do they will care nothing about it. This picture that is worshiped in the acad emy to-day the artist wishes it could be torn to pieces, becase he has another idea and is not satisfied with that. When people have not painted pictures then that victory lies before them.

Now you understand that these are seeming successes and seeming failures. When, at last, the final truimph shall come, and you see the pictured clouds, the glory of the sunset and the great splendor of a morning as it unfolds like a wonderful rose in the hands of God, you will say: "There is no artist like God, there is no splendor like that which the soul can conceive. Mud, dust and pigments cannot make a

THE WORSHIP OF AUGUSTUS CAESAR.

Some Surprising Historical Facts in Regard to the Origin of Christianity.

Readers of The Progressive Thinker, with a few possible exceptions will be surprised at the historical facts I now present in regard to the origin of Christianity. In a recent book entitled "Worship of Augustus Caesar," indubitable evidence is adduced that Augustus caused himself to be recognized and worshiped as Janus Quirinus, the son of Maia, the immaculately conceived son of God. Some of his temples are extant. He was saved from a slaughter of innocents; he had twelve apostles, a last supper, and after performing numerous miracles and leaving a Testament, which has since disappeared, he was seen by reputable witnesses to ascend bodily into heaven. A contemporary representation of this imaginary scene, engraved on a huge cameo, is still extant; there is a fac simile of it in Duruy's "History of Rome."

I now quote a paragraph from Del Mar's work:

"The coins of Augustus commonly have the rayed image of that personage with the legend Divvs Avgvstvs, or Avgystys Divvs Filivs. The style was afterwards followed on the coins stamped with the effigy of Christ [?] the first A. D. 705, with the legend, D. N. IhS CPS REX REGNAN-TIVM. There were several issues of these coins, with some slight variations in the spelling . The small h is really the Greek e, while the capital P is really the Greek R."

Elsewhere it is stated that on the obverse of this coin is inscribed D. N. JVSTINIANVS SERV. CHRSTI. The assumption is that the two inscriptions read as follows:

"Our Lord (Dominus Noster) Jesus Christ, King of Kings." "Our Lord Justinianus Servant of Christ." But I dispute the translation. IES stands for Bacchus,

who was a good Deity until his worship became corrupted chrestus, a Latin word of Greek extraction, translated "Savory." Consequently IES CHRESTUS means "Sweet Bac-

For many years I have contended that CHRISTUS is not a Latin word, much less a proper name. It was coined by cloistered monks after the revival of learning.

Del Mar further tells us that "Romulus, or Quirinus, was born of the god Mars and the vestal virgin Rhea Silvia." And again: "The pretension was that Augustus was the reincarnation of Janus Quirinus."

This word Quirinus is not found in Ainsworth's Latin Dictionary, even as a proper name. It is doubtless derived from quiris, "a spear or javelin." One of the seven hills of Rome was the Quirinal, on which was built the temple of Quirinus,

After the death of Augustus various other emperors made similar pretensions to delfication, but without much success: disrepute until the reign of Justinian II. (685-711), when an imaginary Janus Quirinus was substituted, called IES CHRESTUS. And this seems to have caused the revolt of

Del Mar also proves a change of the Roman chronology made by Leo III (717-741), by adding to the Augustan anno domini fifteen years. Augustus died and ascended to heaven August 19, A. D. 14. Fifteen years later was A. D. 29, in which year, at the vernal equinox, the death and ascension of Jesus occurred, according to the earliest church authorities, namely, Clement of Alexandria, Tertullian, Eusebius, and the Syriac Documents-none of which, I contend, are of earlier date than the fifteenth century.

I still contend that Del Mar and the other numismatists are mistaken in recognizing what they call "a Jesus Christ row and sickness, old age and death, it was confronting the coin" of Justinian II.; the image and inscription evidently pointed to the god Bacchus. The earliest genuine papal'coins in his journeying until 'neath the Buddha tree on the Mount | inscribed with the name Jesus Christus were of very late WM. HENRY BURR.

SOMETHING ABOUT SPIRITUALISM.

Now I want to tell you and your readers something about solved the problem of human misery in the great conquest of Spiritualism. We are demonstrating the truth of the proposition held by the church for nineteen centuries, but which it has been unable to substantiate—that men live after the death of their mortal bodies, and that under proper conditions they may manifest themselves to men and women living on this plane, though the vibrations coming from etherlo bodies are so much more rapid than those coming from aerial, or earth bodies, one must be in a spiritual condition, as John was on the isle of Patmos (Rev. 1:10), to see them.

This is not a matter of speculation with us-it has been demonstrated by numerous facts, and Spiritualists not only refer you to the evidences produced by "The Psychic Research Society," having a membership of the foremost scientists in the world, including such men as Professor Crookes, F. R. S., Camille Flammarion, the most celebrated living astronomer, and others.

We boast of such men as Abraham Lincoln, who conducted the war of the rebellion (which matter I shall refer to in my lecture next Sunday, giving ample evidence), of Victor Hugo, Charles Dickens, Benjamin F. Wade, William and Mary Howitt, Professor Hare, William Lloyd Garrison, Gerrit Smith, Queen Victoria, several czars of Russia, including the present one; William E. Gladstone, and hosts of the best think. ers and writers of the nineteenth century. The reforms which have been brought about in Russia were suggested by spirits through Mediums Slade Home and Count Henry von Langsdorf. The mediumship of Joan of Arc made France what it is to-day. Had it not been for her France would have been English territory to-day. No history of either England or France can be written with the Maid of Orleans name left out.

We believe that Jesus meant what he said, when he told us, "He that believeth on me, the works that I do shall he do also, and greater works shall he do; because I go unto my Father." And yet the proposition of the editorial referred to above is to prohibit believers from doing what Jesus said they should do. On this proposition we are willing to be tested alongside with any religious denomination in the state

Though the temptation is great to lengthen this article, I will now close, inviting the Spokesman-Review to come to Eagles' hall next Sunday evening, hear what Spiritualism has done towards preserving Palestine, Babylon, France, the United States, and also towards the reformation of Russia: get acquainted with us and our methods and see also some of our medium work.-Daniel W. Hull, Pastor First Spiritualist Society, Spokane, Wash., in the Spokesman-Review.

WAITING.

Waiting, 'mid the shadows of the evening time of life, Waiting for the summons to cross the river o'er Waiting for the chains to loose from earthly care and strife And commence immortal life anew upon the spirit shore

Waiting while the days and years so swiftly onward roll, Bringing light and knowledge, if we grasp it, in their train-

Bringing joy or sorrow to the earth-imprisoned soul, Waiting 'mid night's shadows for the dawn to break again

Waiting, ever waiting, for the future to unfold, Waiting till the shadows are a little longer grown; To separate the false from true, the dross from brightest

gold, For in the spirit realms so bright we know as we are

Waiting, while we're waiting, let us search the records through.

And jot down every item from our memory if we can: We know that in the future there's plenty work to do, But in the past what have we done to help our fellow-man

There is no need for cutting, drugging or profi

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.. 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, belleving 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 inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY .- We would like to impress upon the minds of our corre spondents 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 one side of the paper.

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

Mrs. C. P. Wolf, secretary, writes from Louisville, Ky .: "Our meetings still continue to grow both in attendance and interest, despite the hot weather. Our parlors were full to overflowing. The pastor, Mrs. Annie Throndsen, took for her text, 'If a man die, shall he live again?' Her address was delivered in a creditable manner. After the talk each one present received a test; some got two or three.

Every one was recognized." E. W. Sprague writes: "Through some misunderstanding, Mrs. Sprague and I have been advertised to serve the Chesterfield (Ind.) Camp Association, August 8 to 13 inclusive. Having previously engaged to serve the Vicksburg (Mich.) camp-meeting for that time, it will be impossible for us to be at Chesterfield, though we would be much pleased to meet the many good friends, and again partake of the spiritual feast that awaits all comers at that great Spiritual Mecca.'

A news item in the Chicago Examiner says: "Christian Spiritualists' camp-meetings at Madison street and the Desplaines river are attracting crowds from Chicago every day. The Thomas, a Spiritualistic medium. She lectured for half an hour yesterday on her favorite subject, saying in part: 'Christian Spiritualism is not a church. worship. It is a crutch on which weak human nature is supported on the path to eternity."

Mrs. A. A. Averill writes: "The Lynn (Mass.)' Spiritualists Association, Dr. Alex Caird, president, will hold a bazaar at Unity Camp, Saugus Center. from August 31 to September 7 inclusive. A large tent will be erected in which will be for sale all such articles as are usually to be found at fairs. There will be a mystery table, candy table, table for the sale of baskets and other articles made by Indians, and vaplaced around in the grove where private readings will be given by various well-known mediums. Services will be at which addresses will be given on Socialism. Christian and Mental Science on the different lines of thought. Good musicians will be in attendance every day. Refreshments will be served at the dining pavilion. Rooms can be secured in houses near the grove at very reasonable rates, making it very convenient for any wishing to come and zaar is held in the interests of the gardless of their absurd belief. building fund of the association. Contributions for the tables will be gratefully received."

and medium, is visiting her brothers, speaker. She gave two fine discourses Messers Ben and Grant Picket, in the on 'What Is Truth, and Where Shall We country, near Fort Wayne, Ind. songs and poetry being written chiefly on Spiritualistic topics. She also en-Joys the distinction of being the mother of the "boy medium" nine years of age, and possibly the youngest medium in the world. She will visit friends in the c.'y the latter part of this week.

Mrs. Vina Rose writes from Massillon. Ohio: "The Sunflower Club of Massillon, O., was organized on July 5, by Mrs. St. Omer Briggs, pastor of the Reed's Lake is even more successful Church of Spirit Communion. On Thursday evening, July 16, we held the first social at the home of Mr. and Mrs. Rose, and spent a very pleasant evening. And with the energy and push manifested by Mrs. Briggs we cannot l'elp but make it a success."

The Indiana Association of Spirituallots is trying to secure William Jennings Bryan for two addresses at the camp of the association during its annual camp-meeting, which opened July 16. It has been suggested in a letter to him that he come on the last Sunday of the meeting, late in August .- Indianap-

The annual meeting of the Indiana Epiritualists Association, which opened on the Chesterfield camp ground, is the largest summer meeting ever held by the organization The hotels have been found inadequate to accommodate the crowd of visitors and a number of new cottages are being utilized. The meeting will continue seven weeks. The list of speakers to be heard includes their loved ones here and that the

the country.—Richmond (Ind.) Item. A. H. Nicholas writes: "In The Proressive Thinker, July 4, is a message in full form materialization the spirits purporting to be from Henry Ward Beecher, which we have reason to think not genuine because it squarely conflicts with statements he made through the medium Petersilea. Then and well equipped in the way of a clean there he denied the existence of a God dining hall and other accessories. -said he had believed in a God and There is an abundance of pure water. preached it in earth life, but not so now; his mind had changed. If the renow; his mind had changed. If the re-cent message is genuine then he has new tents are going up and beside a changed again and flopped back into number of the best mediums already the old ruts of Theism. It is about as on the ground, others are expected to pecially with Mrs. Kates' descriptive

strong in recognition of the old God as 'arrive.'

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.

one of his old Plymouth church ser mons of twenty years ago. It may be possible that the medium is a strong be- scribes the test in part as follows: liever in God, and uses the word as an embellishment, and the message takes color and shape through her mind. was a great admirer of Mr. Beecher in his series of messages through Petersilea, but the contradictory statements | that included Mr. Stead himself and expressed in the recent message has upset all my admiration."

The program for the thirteenth an nual camp of the Indiana Association of Spiritualists has been issued. The program includes some of the best speakers. The camp will continue until the last of August. Every indication at this time is that the largest crowds in the history of the association will attend. President Chamness, of Alexandria, who has moved to his cottage at the camp grounds for the summer, said that a large number of communications relative to hotel rates and other accommodations had been received. The executive board of the association has selected the mediums and solicited their presence on the camp grounds. No others will be allowed to do business. There will be all kinds of amusements during the camp, including socials. dancing and band concerts. There will be a conference meeting every day of the camp. The business meeting will be held on the last Saturday. The speakers engaged are Laura G. Fixen B. F. Austin, Frank T. Ripley, C. W. Lit tlefield, Marian Carpenter, T. W. Smith, Harry J. Moore, Maggie Waite, Lizzie Wright.

H, F. Coates writes: "I wish to announce that I will not go away this Sunday afternoon, on the Interurban usual, and readings given each day. 1 at 11:30, and if it was not for this conalso have established Monday and venience of rapid transit we would not Thursday nights for materializing. The have been able to secure his services. attendance at our church is better than | We certainly feel very much enthused ever, and I feel Spiritualism is stronger over the prospects of Spiritualism to-day than ever."

The Chicago Tribune says the Volunis more interesting about this particu- | sand thanks, brother. lar fresh air camp is that it will entertain as well as poor children their poor mothers. Each mother and her chilhaps that is true. But slum people those who are not merely poor but povmeetings are conducted by Miss Sarah are the mothers. The men have some to come will hear greater things of our to the corner saloon and meet their id's brightest lights."

A church is only external—the form of friends. They behave in a way more convivial than discreet. One says: "Poor devil; can you blame him? He has mighty little fun." Truly it is hard to blame him. He has little fun, and for what he does have he pays double next morning. But his wife has less fun. Day in and day out she faces the dreary problem of existence in the crowded room or half room she calls home. Year after year she brings children into the world. Many of them die, and their death causes her sorrow. But their living causes her sorrow, too, for daily she must witness the sufferings rious other tables. Small tents will be which they endure in spite of the fact that she devotes three-quarters of her enfeebled strength to them. Furthermore, the children are sustained by held every afternoon at the auditorium, their youth. They are finding out some

thing new every day, and they have hope. She has found out everything and other popular subjects. Able about life that she ever will, and hope speakers have been engaged to speak has long since left her. She looks forward to future years as drearily monotonous as the present ones, and all she asks is that she may not die in the poorhouse and be buried in the potter's field. The Volunteers should be thanked for arranging an outing for the slum mothers as well as the children. Humanitaspend the whole nine days among the rian work adopted by them has been inpines of this beautiful grove. The ba- strumental in doing a world of good, re-

Mary L. Betts writes from Lake Brady, Ohio: "Sunday, "July 19, the Lake Brady Association, had Mrs. Clara Mrs Hurster, of St. Louis, Spiritualist Watson, of Jamestown, N. Y., as their Find It,' and 'Spiritualism, and What of Hurster is a singer and composer, her It.' She is a fine speaker, making her points in a concise and logical manner, showing a mind well stored with facts and dates. Mrs. Shoemaker of Cleveland followed her with messages. The loss of Mrs. Nellie Mosier, who was to have been our message bearer for the 19th and 26th, is deeply felt by the friends and visitors of Brady Camp."

The Post of Grand Rapids, Mich., says: "The Spiritualist encampment at than ever before, judging from the large number of people who spent yesterday on the camp ground of the association at the lake. Concerts were given vesterday by the Modern Woodmen Band and Mrs. Abbie Sheets addressed crowds in the large assembly tent both morning and afternoon. Mrs. Sheets is president of the Grand Ledge camp and one of the leading mediums in the state. She says her gifts as a medium began to assert themselves when she was a girl. She dreamed of things and her dreams came true. She realized that she had the power and she spent seven years in the work of developing as a medium. She is an intelligent woman and as a speaker is fluent and forceful. In her talk yesterday afternoon she pointed out an analogy between wireless telegraphy in the material world and the phenomena of spirit return. She said that mediums are the stations through which the spirit operators are able to communicate with many of the prominent Spiritualists of spirit mediums are as certain of results as are Marconi and Tesla. Concerning the spirits' body she said that gather atoms of materiality about them drawn from the audience and thus the spirit's body is formed. The location of the camp is exceptionally good and

President Herrick is busy making the

When writing for this paper use a pen or typewriter.

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

Mrs. E. Teasdale writes: "I am a consistent reader of your valuable journal, The Progressive Thinker. Words fail to express my appreciation for it, and the knowledge obtained from its wonderful pages. After reading them, send them to friends in distant lands where they find a glad welcome. The poems contained therein are grand and uplifting. I cannot refrain from speaking of one by Belle Bush, entitled Rest, which is beautiful beyond description.

William T. Stead, of London, Eng.

vouches for the fact that telepathy is now a proved science. An observer de-"The most astonishing experiments in thought transference were made yescommittee of six distinguished men the noted Dr. Wallace had the matter in charge, and none who witnessed the experiments doubts in the least that what he witnessed was a genuine paychological accomplishment, too marvelous to credit, though it might at first have seemed. Telepathic messages were successfully transmitted between Nottingham and the Review of Reviews office instantaneously.' Nottingham is 125 or more miles from London. Mr Franks, a telepathist, was stationed at Nottingham, and was told to expect the messages from the committee by telegraph that he was to transmit back to Dr Richardson, a New Yorker, telepathically. The first test was a telepathic transmission from Dr. Richardson to Franks at Nottingham. The committee gave him the number, '579.' At 6:34 o'clock Dr. Richardson went into an adjoining room. This was done for the purpose of allowing him the solitude necessary for the concentration of his mind. Even had he wished to do so, there was no possibility of his establishing any normal means of communication with Franks from this room."

W. A. Wilson writes from Elwood Ind.: "Harry J. Moore has lectured Harlow, Josie K. Folsom and J. Clegg here each Sunday evening of July. The G. A. R. hall has been crowded. Mr.

E. J. B. Richter, of Deshler, Ohio teers of America have established at | sends us \$4 for the benefit of the Me-Benton Harbor, Mich., a fresh air camp diums' Fund, which has been forfor the slum children of Chicago. What | warded to Washington, D. C. A thou-

Mrs. Virginia Bryan writes: "Cedar Rapids, Iowa, can well call J. Q. Adams the father of Spiritualism. He has dren will be given from ten days to two i never faltered in his labor of love for weeks outing. Sages say that poor peo- the cause he loves so well. Through ple are happier than rich people. Per- his kindness we have been able to organize a society which does credit to the cause, including as it does the inerty stricken, who are in want for food, fluential and business people of the clothes, shelter, and even fresh air—are place. As president we have one whose not happy. There is a difference be- daily life is one of spiritual love, a lawtween being poor and poverty stricken. | yer by profession, yet a healer of won-No class of the poverty stricken are derful power, but who is not afraid to happy. And the unhappiest of them show his colors. Spiritualists in time interest in life. They escape the mo- noble president, Vincil Drahos, With notony of their homes during the day. his associate officers and members, we for the campers. The Muncle orches-When they get money most of them go | rejoice to say that they are Cedar Rap-

> Ortha A. Clark writes from Spokane, Wash .: "The First Spiritualist Society | Fixen was appointed speaker, who gave of Spokane have the services of D. W. an earnest and instructive lecture on Hull through the months of June and | Spiritualism. July. He has done a good work. Mrs. Lillan Nagle, of Seattle, was visiting friends in the city and gave us help with tests.. We will have her in the near future again.'

G. F. Dougherty writes from Neoga, Ill.: "The society at Greenup, Ill., is doing a good work considering the number. Dr. J. C. Neal, Lady and Daughter Christine, with Mrs. Dougherty and son Xenophone and myself were entertained by Mrs. Starbuck and Mrs. Van Over, July 7. We also met Chas. Winans, and were in his seance. We were very much pleased in the honest way he has in holding his seances. Form after form came out. We all saw them, and my friend, Dr. Neal, got a wonderful test. We have the promise that Mr. Winans will come to Neoga in the fall. We have not had the success in obtaining mediums that we desire, However, we have had some of the best in the world at our home. When you find a more honest medium than Mrs. Maggie Vestal, I want you to write me at once. We have had her in our home for two and three weeks at a time, and we know that she is honest and one of the most wonderful mediums we ever met. The light trumpet work at noon, on the lawn or in your house is all the same. Again I want to state that Mrs. Hattie Tiffany, at Alliance, is our first lieve, is in Dayton, Ohio.

E. V. Morse speaks well of Mrs. Alice Baker's lectures and tests at Loraine, Ohio. He says: "If any workers in the Spiritualistic field wish to make themselves notorious in matters of developing enthusiasm in a stale field, Loraine, Ohio, presents the opportunity. Mrs. Baker's son, Master Milton, is certainly velopment, and bears himself much form but in the general field of convergument."

A. V. Ross writes from Seattle. Washington: "We have been having an exmeeting of late, and during our progress we have very unexpectedly been visited by our able co-worker in the cause, Mrs. Loie Prior, on her way to Alaska, stopping over for three Sundays, which has been a great treat to us. Mrs. Prior having been here five years ago, became endeared to a great many of our people. Once to know her is but to esteem her very highly. Her lectures are certainly very spiritual and to the point, and her spirit messages

are something marvelous. She has given us her word to remain with us for an indefinite time on her return this fall. The state association is preparing to open a camp meeting for the month of August, and a good time is anticipated. Many prominent speakers and workers will be entertained at the camp and a cordial greeting will be extended to all who wish to participate after years of illness. in the good feeling that exists."

Herman Fascher writes from Salt Lake City, Utah: "We have just closed a series of lectures by Mr. Geo. W. Kates and wife, and considering the hot weather, we had well- attended meetings. The Spiritualists are de and wife, of Ripon, Wis, both of whom lighted with their ministration, and estests. Here, as elsewhere, phenomenal- all should visit us and partake of the in-

ALWAYS GIVE YOUR FULL NAME | tellectual feast we have prepared. In-AND ADDRESS WHEN BENDING NO TICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

ism is the craze, and a speaker without tests secures scant attention. But Mr. and Mrs. Kates are not to be excelled in either direction, hence we had enthusiastic meetings, bringing a goodly number of new members into our society, and sowing the seed of truth and ingulry among the people at large. We herewith ask all other speakers and mediums who are coming our way, of national regutation, to correspond with us for engagements. Direct all correspondence to Emma Fascher, 161 East 'Third street, Salt Lake City, Utah."

Mrs. Jennie Paine, of Canton, Ohio, writes: "We have had the great pleasure of welcoming to our midst, Mr. H. W. Richardson, president of the New York State Spiritual Association, and Mrs. Tillie U. Reynolds, of Troy, N. Y. They, with other local speakers, spoke terday in the offices of Mr. William T. in a grove meeting held in Mr. L. Bat-Stead at the Review of Reviews. A. ley's grove, July 12, to an audience of nearly or quite four hundred people, stopping at the noon hour for refreshments that were served with a bountiful measure. Mrs. Reynolds gave some very fine tests, all of which were recognized, one gentleman getting up on the platform after the meeting and said he recognized the whole of his fest Mrs. Reynolds remained throughout the week lecturing, giving tests and private readings, and winning golden opinions from all. The music was furnished by the writer, of which nothing need be said, only the audience were obliged to listen to it, as they could not possibly lose the lecturer." E. de Yough writes: "The Spiritualists of Oregon held one of their most

successful camp-meetings this year on the beautiful grounds of the Clackamas County Spiritualists Campmeeting Association, at New Era. The attendance | tary, Akron, Ohio. was larger, than at any previous campmeeting. The first speaker was Chas. F. Goode, who gave a masterly opening address. Although Mr. Goode has but lately come into the ranks of Spiritual- For programs and other information adism, he promises to be one of the ablest advocates of spiritual Spiritual son, Ind. ism. Other speakers and mediums present were J. H. Lucas. Allen Franklin Brown, Mrs. Howe, Mrs. Ladd-Finnigan, Mrs. Porter and Mrs. Sophia B. Seip. Mrs Lynness had charge of the Moore can leave Chesterfield at. 5:30 music. Great credit is due Mr. Lazelle, the president, for his success in bringsummer. My seances will be held as street cars, and get back to Chesterfield ing the camp out of debt and leaving the society with a large cash surplus in the treasury, thus assuring the success of future campmeetings. The officers elected for the ensuing year are J. H. Lucas, president: Mrs. Ladd-Finnican. vice-president; Mr. Burrand, secretary; Mr. Burgoyne, treasurer; Mrs. Lynness, corresponding secretary.'

The Daleville Review says: "Frank T. Ripley gave an interesting and suc- the secretary, Will J. Erwood, No. 1334 cessful platform test seance at the Pine street, La Crosse, Wis., or Clara Chesterfield camp, and many persons L. Stewart, president, Whitewater, Wis. received loying messages from their departed ones. Mr. Ripley is one of the platform test mediums that can be depended upon, and also a public lec-

Mary M. Druf writes from Mound have had the pleasure of listening to retary. Carbondale, Kansas. the 'Philosophy of Spiritualism,' presented by Mrs. M. Theresa Allen, of Springfield, Mo. The lectures and tests following were well received.'

Sunday morn. This the first Sunday of the present session at the Chesterfield (Ind.) camp, was a red-letter day tra furnished the music for the day. The morning service was presided over by President Chamness; Mrs. Laura G.

N. H. Briggs writes from Battle Creek, Mich.: "My subscription to the indispensable weekly visitor, The Progressive Thinker, expires with No. 714. As has been my custom for several last past to renew for a period of two years. I take pleasure in herewith enclosing draft for \$2 payable to your order for which you will kindly continue sending me the paper for another two years. May perfect tranquillity of mind, material success and general good be bestowed upon you, in compensation for your earnest desires, untiring efforts and zealous endeavors to liberate humanity, by striking off the old rusty, musty shackles of religious superstition that have obstructed freedom of thought

and progression for so many centuries.' O. V. LaBoyteaux writes from Reading, Mich.: "Three very successful and interesting meetings were held here this week by Mr. E. W. Sprague and wife. The first evening they were met by but a small audience outside the society membership, but the second evening the number was doubled, and the third evening was double that of the | ner Second and Indiana streets, Highsecond. It's hard to tell what the result would have been had they stayed a week. The audience was made up largely of church people the last evening, and Mr. Sprague gave them his in- September 13. For full particulars adteresting talk on the Spiritualism of the dress E. M. Vail, president, Marshalllove. She came to us when we were in | Bible. He held them spellbound for an | town, Iowa. darkness and she at once gave us proof hour and a half, and then when Mrs. of a life beyond the grave. If you are | Sprague went to give her test work. so fortunate as to get Mrs. Vestal or | she said she never met with any better Mrs. Tiffany as your medium, you will conditions in a mixed audience. It have honesty at all times. Mrs. Tiffany | would take a very prejudiced mind to is at Alliance, Ohio. Mrs. Vestal, I be- not acknowledge the accuracy of her work."

Waukesha Spiritualist Camp-meeting. We opened our meetings Sunday, July 19, under very auspicious conditions. The weather was fine and the workers were at their best. . The speakers of that day were Mrs. Catherine McFarlin, than whom there is no more an extraordinary type of intellectual de- | pleasing speaker on our platform today, and Rev., Moses Hull, whose ability above his years, not only on the plat- as an all-around worker is too well known to need eulogy from the writer. sation, and is unusually forceful in ar- Suffice it to say that both speakers pleased their audience as they never fail to do. A.

In the afternoon test seance. Mrs. ceptionally prosperous and interesting Eva McCoy, of Marshalltown, Iowa, was the message bearer, and pleased her many hearers with the comforting messages from the arisen friends. At the evening service, a general good time was indulged in, and Mrs. McCoy, Mrs. Clara L. Stewart, and Prof. A. P. Roberts were the entertainers, Mrs. Stewart rendering a fine selection, and Mrs. McCoy and Prof. Roberts giving messages.

> Our white dity on the hill is growing daily, and many Spiritualists are here to enjoy the harmony of our camp. Among them are a number of wellknown workers, including Mrs. A. Downing, a magnetic healer of wonderful ability. Mrs. Downing has succeeded in doing for several who have come under the writer's observation what physicians have failed to do, viz. brought them to a condition of health Dale, N. Y.

We have had test seances and lecthe grounds are Dr. Fred L. Mehrtens 42 Smith street, Lynn, Mass. are mediums and workers in the cause. Our talent is of the highest order, and

stead of opending the camp Friday, the 17th, as advertised to do, we took that day for a day of general baptism, as the rain came down in torrents. It seems the camp grounds have been used for camping purposes by our friends the Baptists, and from force of habit probably, the elements tried to have us totally immersed, but our tents were too good, and our position too elevated, and we escaped that fate. Come and visit us. It will do you good.

WILL J. ERWOOD, Secretary W. S. S. A.



Send in Your Dates and Name of Secretary at Once.

Lake Brady, Ohlo, Lake Brady camp opens July 5 and closes August 30. A. G. Keck, secre-

Chesterfield, Ind. Chesterfield (Ind.) camp-meeting opens July 16 and closes August 30 dress Flora Hardin, secretary, Ander-

Forest Home, Mich. The fourth annual camp-meeting opens at Snowflake, Mich., Aug. 1, and

Ottawa Camp, Kansas.

closes August 23. Write to Mrs. Ruth

This camp opens July 30, and closes August 9. For full particulars address H. W. Henderson, Lawrence, Kansas.

The Waukesha Camp, Wis. This camp opens July 17 and closes August 17. For full particulars address

Ottawa, Kans.

This camp opens July 30 and continues to August 9. For full particulars address H. W. Henderson, president, City, Kans.: "Mound City inhabitants | Lawrence, Kansas, or Jacob Hey, Sec-

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 Association will hold its meeting this year at Grand Rapids, at its grounds, at Reed's Lake, known as the "Pioneer Assembly Grounds." Meeting opens July 4, and closes August 30. For full particulars address D. A. Herrick, president and manager, 296 N. Ionia street, Grand Rapids, Mich.

Delphos Camp, Kansas. Commences August 8, and continues until August 24. C. J. Ballou, presi-

dent; H. D. Dwight, secretary.

Summerland Beach, Ohio. Summerland Beach Camp, Millers-

port, Fairfield county, Ohio, 35 miles east of Columbus, opens August 22 and closes September 6, 1903. David Climer, President, 282 West Fifth avenue, Columbus, Ohio; Hattie G. Webster, secretary, 55 McDowell street, Columbus, Ohio.

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, cor-

Winfield Camp, Kansas.

land Park, Winfield, Kansas. Marshalltown, lowa. This camp begins August 23 and ends

Franklin, Neb.

This camp commences July 17, and continues until August 2. For full particulars address D. L. Haines, secretary, Franklin, Neb.

Haslett Park, Mich. This camp commences August 1 and

continues to August 80. For programs and full particulars, address the secretary, I. D. Richmond, St. Johns, Mich.

Vicksburg, Mich.

This camp-meeting is located at Fraser's Grove, one-half mile south of Vicksburg. It commences August and closes August 22. For programs send to Jeannette Fraser, Manager, Vicksburg, Mich. Grand Ledge, Mich.

This camp opens July 26 and closes August 23. For programmes apply to A. McKelvey, Grand Ledge, Mich.

Lake Helen Camp, Florida. The Southern Cassadaga Camp-meet-

ing 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.

City of Light Assembly, Lily Dale, N. Y. The City of Light Assembly, formerly the Cassadaga Lake Free Association. will convene the 8th of July and close the 2d of September. For information and programs, address Mrs. Isabel Bates, corresponding secretary, Lily

Saugus Center, Mass.

The Onset Camp. .Opens July 12 and closes August: 30.

Maple Dell Park, Ohlo. The American Spiritual Religious and Science Union will hold a camp session at Maple Dell, commencing July 25 and closing August 80. Lucy King, corresponding secretary. Address with stamp, Box 45, Mantua, Ohio.

Harmony Grove, Cal. The seventh annual camp-meeting opens July 26, and closes August 9. We are expecting a very prosperous camp. For particulars address Frank C. Foster, secretary, Escondido, Cal.

Camp-meeting at Etna, Wash. The Spiritualists of Clarke county, Washington, will hold their second annual camp-meeting in their beautiful grove in Etna, from August 9 to 30. Good speakers and mediums have been engaged. For circulars and information address the secretary, Henry B. Allen, Etna, Clarke county, Washington.

Freeville, N. Y.

The Central New York Spiritualist Association will hold its eighth annual camp-meeting at Freeville, N. Y., Aug. 1 to 16. B. Rhodes, Elmira, N. Y., president; Victoria C. Moore, Dryden, N. Y., secretary.

Lake Pleasant, Mass.

This camp commences August 2 and continues for 30 consecutive days. For information and programs address Albert P. Blinn, 61 Dartmouth street, Bos-

Los Angeles, Cal. The Southern California Spiritualist

Camp-meeting Association will hold its camp-meeting in Los Angeles, Cal. from August 16 to September 13. dress all communications to W. F. Vose, No. 1337, East Twenty-third street, secretary, or Mrs. Essie Ashby, 1306 East Twenty-seventh street, president.

Lake Sunapee, N. H. Camp. It will be held at Blodgett's Landing, N. H., for four weeks, commencing August 2, and closing August 30. The business committee has engaged an excellent list of speakers and mediums. For programmes, address the secretary, Lorenzo Worthen, Hillsboro, Bridge, N. H., until July 28; after that date, at Blodgett's Landing, N. H.

Camp-meeting in Oregon. The Spiritualists of Oregon will hold their annual camp-meeting from July 4 Eastman, secretary, Mancelona, Mich., to July 20 on the beautiful and inspiring grounds of the Clackamas County Spiritualist Association. For particulars, address the president, Geo. Lazalle, Or. egon City, Oregon.

> Mt. Pleasant Park, Clinton, lowa. The camp session of the M. V. S. A. Mt. Pleasant Park, Clinton, Iowa, will open August 2 and close August 30. For programmes address Mollie B. Anderson, secretary, Clarksville, Mo.

> > Verona, Park, Me.

This camp opens August 2 and closes August 30. A. F. Smith, president, Bangor, Me.: F. W. Smith, secretary, Rockland, Me.

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,

The Niantle Camp. .

The Niantic Camp, Niantic, Ct., opens June 22, and closes September 7. For full particulars address Mary A. Hatch, secretary.

"An Infamous Dynamite Roman Catholic Conspiracy Detected and Exposed." "Romanism Exposed." Two pamphlets by Rev. J. G. White, author of Startling Facts. Price 10 cents each, or two for 15 cents. "The Kingship of Self-Control." By

Wm. George Jordan. It treats of the crimes of the tongue, the Red Tape duty, the supreme charity of the world, the revelation of reserve power, etc. Price 30 cents. For sale at this office. "Death, Its Meaning and Results." By J. K. Wilson, of the Pennsylvania Bar. An absorbingly interesting volume, of decided value. A narrative of wonderful psychic events in the author's experience. Cloth, 560 pages, illustrated, \$1.25.

Old Testament Stories & A Unique Comically Illustrated. # PICTURE & BOOK. By WATSON HESTON.

Nothing else can so completely upset the old superstitions Old Testament Stories as these vivid and lifeline portrayals of them. They pre-sent the old myths in the proper absurdness of their absurdity, ridicule their ridiculessness of their absurdity, ridicule their ridiculessness and in fact hold them up to the light af reason. It is a book of 400 pages with 200 full page pictures. It will make you laugh off every vestige of the old superstitions; a good way indeed to get rid of them. Price. board, 81; cloth, \$1.50.

POEMS OF PROGRESS.

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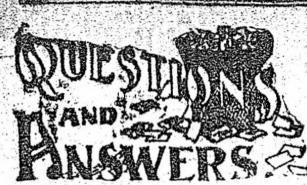
Leigh:" "If a man could feel Not one, but every day, feast, fast, and working-day, The spiritual significance burn through The hieroglyphic of material shows, Herceforward he would paint the globe with wings."

The aim of this book is to reveal the curiously close correspondence between the developments of modern science and spiritual laws; to note that new forces, as discovered and applied in wireless telegraphy, are simply laws of an unseen realm into which humanity is rapidly advancing and thus gaining a new environment. From this evolutionary progress, as illustrated by physical science the author of "The World Beautiful" continues the same argument presented in those volumes in a plea that the future life is the continuation and development of our present life in all its faculties and powers, and that the

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ing 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 omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially 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.

Religious Student: Q. How many religious sects or denominations in the United States?

A. Is this a religious age? It would appear that it is, from the activity in religious directions. There is a constant unrest, and new views of old doctrines are constantly being agitated. In times past, the religious bodies, split into diverse sects, but now there is a fertilization. The queen honey-bee lays training prepares the mind to be led by and the neuter bee sometimes lays eggs following of some individual. Religious a Mrs. Eddy or a Dowie. It prepares the mental and spiritual hot-bed in The aphidae—plant lice—increase which such doctrines take root and through several successive generations, flourish. There would be no Christian without conjunction of sex. The in-Scientists or Zionists, or Mormons had not there been Sunday-schools and like instructions to prepare the mind for

There are 145 Protestant sects, bodies or denominations, in the United States. The Catholic church is not heading of a recent article in The Profilled with such unrest. The priest gressive Thinker. The text following, who breaks off from that church, has a which beyond the statements rough path, and there is not a desire for truth for itself among the leaders. Ev- to sensitives and mediums, if its claims ery child of Catholic parents is born a are true, and no publication could more Catholic and counted as a member of profitably engage the serious and carethat church. Yet there are five Catho- ful consideration of all Spiritualists." lic bodies. This makes 150 for this country. The average increase is one

from a fortuitous concourse of atoms, process is destructive." but that a similar explanation could not be offered for the origin, existence and vidual soul is first of all responsible to growth of plants and living beings, for itself to attain, achieve, and become," which scientific thought was compelled to accept the idea of creative power."—
The Literary Digest, June 1 and 27, soul, individual life and responsibility

of the formative principle (outside of Great Psychological Crime"; consists chemical or vital force) that will give a principally of quotations from the book reason: Why an acorn grows into an and cannot be considered as a demonwak, or the impregnated human ovum stration of or an answer to that quesreproduces the species whence it came? tion. Neither does the article contain In other words, What constitutes the a criticism, a discussion or an unquali- trial, the mother had been a delinquent, instance, while engaged at the table, shaping or formative principle in or fled approval of the book.

most rigid and unchanging laws. When dium or subject. different substances are in the same solution, there is selection and the mole-higher aspects is regarded by advanced cules arrange themselves in definite spiritualists as perfectly harmless and lines and angles. The identical process healthy and promotive of spirituality goes up to you. Soon we will find our he and I were acquainted with, and the is carried into the formation of living and intellectual growth, and in every selves." beings, as may be observed in the way beneficial to the medium, and they growth of the bones, teeth, scales and will be slow to think otherwise, yet shells. It is also seen in the regularity they will greet most cordially any perof the disposition of the leaves of plants son who can open the gateway to the and petals of the flowers. In a sense a spirit world and present a better way to who wants it for his. The secret, whatcrystal is an organized structure, and converse with the denizens thereof than an outgrowth or expression of life-force. | through the present day mediumship" To fully explain why an acorn becomes will meet with the endorsement of all an oak, or a germ grows into a being persons whether they be Spiritualists like its parents, involves the history of or not. living beings since the beginning. The The writer hopes that a discussion of his ponderous wife Johanna walked out germ represents the sum of all influthis subject will enlist the efforts of of the court-room the proud and happy ences brought to bear on its ancestral any persons, including the author and line since the dawn of life. It is the editor of The Great Psychological store-house of heredity, which dominates the conditions of its growth, and under the conditions favorable to its way" to a method of intercommunicamaturity, the immediate forms of its tion between the successive planes of progenitors will be reproduced—with individual existence and fields of progconstant tendency to reversion to remote ancestral forms. Evolution traces these lines of advance—called species into the past, through the geological ages, finding they blend, become more The interest in the lyceum work has general in type, and more simple until been truly gratifying to me since my differentiation of organs is lost and appointment as National Superintendnothing more than a digestive sac, a ent of Lyceum Work, by the N. S. A., floating stomach remains and farther and I have decided to visit a few of the yet, a mass of protoplasmic cells, or lyceums on my way to Washington this protoplasm not yet even organized into fair-October. I would like to hear cells. It is not a living being, but mat- from those lyceums in Missouri, Inditer in a form which enables it to be ana. Illinois, Ohio, New York and Penn-

of life," has never been created by arti- be principally for the lyceum, but genficial means. As the beginning of liv- erally for the cause of Spiritualism. great problem for solution. Evolution the lyceum movement and with the exwith unvarying certainty traces the perience which I have had, and the lines of specific variation, as riverlets publication of The Progressive Lyceum to larger streams and these to larger for the past eight months, I feel that a still, until all are absorbed in protoplas- properly announced lecture will attract mic material.

came on the earth are to be taken into dren's cause. Those places wishing to consideration, for they were so differ- arrange for my services, will kindly adent from those which prevail at present dress me soon, as I shall attend the that they seem dreams of the imagina- Los Angeles Cal., camp during part of tion. The conditions prevailing on the August, and I wish to have all the earth at that remote period, must be points in view as soon as possible to arcarefully studied. What were they in range the route and dates. the ocean which formed the cradle of life? A crust had formed over the cooling surface of the molten globe, and Spiritualist Temple, Galveston, Texas. water had condensed on the higher ridges running down to the boiling seas whose hissing waves gave out clouds of | Waldo Trine. Three daintily beautiful steam as they beat on the rocky shore. little books, finely adapted for holiday The water was saturated with saline presents. The titles are, "Character and mineral matter, and the atmos- Building by Thought Power," "Every phere dense with volatile substances. Living Creature," and "The Greatest" The pressure of the dense atmosphere Thing ever known." The matter is of was much greater than at present. All high-toned spiritual character and of the carbon now held by living beings, helpful purpose. Frice 85 cents each, and locked up in coal-beds and mineral Paper, 75 cents. Cloth, gilt, \$1.50. For compounds was then in a gaseous state. sale at this office.

When the waters had sufficiently cooled the carbonic acid and volatile substances were absorbed. The tremendous electrical discharges in this atmosphere generated ammonia, which thus became abundant in the cooler waters of detached lakelets, and in these the first protoplasmic cells came into existence as the starting point of all the multitude of species which have been differentiated therefrom.

It is not imperative that the student of this subject unravels the secret of how this matter, capable of generating living beings came. It changes not the process, whether by chance, law, or a direct creator. Science states from the postulate that such protoplasm, or NOTE.—The Questions and Answers bioplasm—life substance, existed at have called forth such a host of re that time, and then proceeds with its spondents, that to give all equal hear analysis. It is a waste of energy to dispute over this point which is unessen-

to prevent the formation of bioplasm by artificial means, but it must be accomplished by following the lead of Nature. and furnishing as closely as possible the conditions of the period in which life had its advent.

It must be admitted that thus far ar tificial reproduction of the lowest cell, or cell-combination has not been accomplished. The most recent and notorious experiments in this direction were made by Prof. Loeb, of Chicago, have been widely heralded in the press, and he was said to have entered the inner courts of life. Really Prof. Loeb has not made the shortest step in this direction. He found that the eggs of the sea-urchin would not hatch if unimpregnated. But if placed in certain solutions, they would go on in growth exactly as if fertilized. Did Prof. Loeb create life or an embryo sea-urchin? He first had to have eggs of the sea-urchin, and these had to be living eggs, for his solution had no effect on eggs which had lost their vitality. Perhaps nothing ever went before the public in a more pretentious and misleading garb.

and as understood by the public the "discovery" was a fraud perpetrated under the garb of science. It did not have even the right to claim to be new, for it has been long well known that many of the lower species increased without eggs that produce without the drone, which hatch and make perfect growth. the originality of the "great discovery."

Is a Psychological Crime Possible. To the Editor: - "Is a Psychological Crime Possible?" was the pertinent

"It is a work of supreme importance

"Nothing can be of more importance to every intelligent person than to learn how to use one's powers and capacities to the growth of individuality. John A. Miller, M. D.: Q. Sir Will- There is but one question to be aniam Thompson is recently reported to swered in regard to hypnotism and mehave said that "a crystal might result diumship in order to determine if the

"It is a mighty truth that each indi-

Will you kindly give your hypothesis tions will be glad to have read The haby.

The editorial in regard to the subject A. A crystal cannot "result from a in the same issue is more explicitly to fortuitous concourse of atoms." The the point and certainly points to a very growth of a crystal is controlled by the disastrous possible condition of the me-

The statement, "Spirit control in its

ress or retrogression.

Two Rivers, Wis. S. A. MILLS.

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that element of people who will be The conditions under which life first pleased with the interests of the chil-

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LESSONS IN REAL LIFE.

Parents Have Greater Need of Correction Than Their Children.

Some of the phases of the mingled darker and brighter sides of human lite and experience may be conned in the pictures portrayed by Jean Cowgill as presented in the columns of the Chicago Chronicle. In plain but very suggestive words she writes that every paent who was up before the judge in Juvenile Court, on a certain specified lay, is an incorrigible.

Some people, says she, fancy it is the other way about and that it is the children who are incorrigibles. I can't see it that way. Not only are the parents incorrigible—they make bold confessions of the fact when they come up to the tribunal of justice, trooping after their offspring, who are supposed to be the ones at fault. I don't believe there was a boy tried yesterday who, if he had half a chance, wouldn't make a better, stronger man than his father; who wouldn't, in years of maturity, be able to teach his mother right and proper behavior.

"Bad boys: incorrigible boys," they saug out all the afternoon. "Incorrigible parents," say I. "Weak, unknowing parents, one and all, unaware of their treasure's value, unthinking, uneducated parents."

It matters not the quality of the clothes that garb them, whether they troop up behind their children, clad in rags or silk, one and all, it is the fault of parenthood, husbandhood, wifehood the mysterious something we recognize as convention, ethics—what you please. They are not incorrigible, these babes of tender years, but their parents

No one knew the tale of the first weak parent. In December she gave up the bread and butter struggle. It was in a hospital the end came. They had moved her there from the saloon-keeper's where she worked. But for the baby that would have closed the records. No one would ever have known she had been an incorrigible.

The baby was in court, fast held in the arms of an honest German, whose love for the youngster showed in every lence of character, until even the incorglance.

Saloon-keeper number one, for whom

"She [the mother] worked for That's the first I knew about it. Then she brought him-he's 10 months old. "How did she happen to go to work for you?"

"My wife is sick. We looked for a girl in the paper." "You advertised?"

"Yes." "Did she tell you anything about her-

"She said nothing-she told us sh had a boy.' "Who is that holding the baby?" "A man who wants to adopt it."

"What business is he in?" "He is a saloon-keeper, too." "How does he come to have the

baby?" "Oh-well, I don't know. One day he was over to my house. The mother had died. He said to me, 'That's a fine and he took it."

The wife of saloon-keeper No. 2 was name and ponderous in physique. For all that her childless life yearns for the

While she sat in the witness chair the court read a letter entered as evidence by the probation officer in charge of the waif child. It was then we first knew that, like the other parents on

The letter came six days after the mother's death. It was written in Bohemian and was read translated: "My Dear:-I am sorry I have been

able to do nothing for you. Patience. I have gone into business here. I have opened a saloon. About March 15 will send for you. Be brave. My heart

The signature matters little. They read the pitiful letter to the court, and all the while the clerk read the baby cooed and clung to the saloon-keeper, ever it was, is no longer the poor dead

Mrs. Curtin, probation officer, was put in charge of the case to look after the child's welfare. The saloon-keeper and parents of the baby.

"I can't sit still and see my children A woman's shrill voice rang out over the court proceedings. They paid no attention at first. Over and over she

said it. Then Judge Tuthill called out: "Bring that woman in here." A dreg of humanity's lowest depths she looked as she walked up. Her hair

must be quiet now."

"I will, judge; I beg your honor's pardon. I will." O'Brien they were by name, father,

the crazed woman who shouted and three children. As the probation officer's report tells the tale, the children drinks and neglects them.

ter. Then he brought them into court. and interesting. All these things you might have thought until you heard O'Brien's testimony. He said: "O'Brien is my name. am in the direct line from the head general in Cromwell's army-General Brown.

"I can take care of my children. Just now I am a teamster. I earn \$12 a week. I don't have to do one kind of work. There ain't a man in Chicago with a better education than I have. I've been a soldier and a sailor. I've worn Uncle Sam's uniform." "They say your wife is a drunkard."

"She never was that way, your honor until they persecuted her to it." Louder and louder grew O'Brien's volce. His excitement was intense. Mrs. O'Brien arose from her seat. "Yes; persecuted, your honor. That's the devil that drove me to it. He came into my house and pounds his fis

down." "The "devil who drove her to it." was the probation officer who brought the children into court.

Mrs. O'Brien went on the stand. Her testimony was rumbling. Every now and then she pointed a finger of denunclation at the probation officer. Judge Tuthill wanted to give her an-

'Please, judge, don't take my children | Cloth. 75 cents; leatherette, 50 cents. away. If I'm to blame crucify me, put me in prison, but please let them stay fessional." This book, by the well with their father."

oath not to drink any more. of the Romish confessional, as proved "By the ever living God I swear," by the sad experience of many wrocked phrase by phrase she repeated it after lives. Price, by mail; \$1. For sale at A. B. French. Cloth, \$1. For sale at him, "not to touch any more intoxicat. this office.

ing ligors. If I do I consept that my children shall be taken away by the And the two parentimcorrigibles left

the courtroom with their little flock. "King's" Case Comes Noxt.

But the "king's father and his mother, what have they been about? He is only 12, is the "king," and small for his years. Ralph is his real name, but in the gang they call him the "king." "He was a good boy, you know, lov-ing, tender, until the last four weeks.

He's easily led—the neighbors will tell you that. Please let him go home." "He's the worst boy here," said the judge. "He shows absolutely no emotion. What do you suppose he cares for your tears?"

The "king's" eyes blinked, but the tears did not fall. "He's the leader of fifteen," said the

officer who arrested him. "His word is law with the 'gang.' Whatever he says goes. When I arrested him he told me his name, but wouldn't tell the number of his house. He is so little I wanted to take him home."

The king's blue eyes were still bravely open as he started for home. If the incorrigibles continue their hardening process he will land at Joliet. I don't believe they will, though. The king is the kind of metal they mold great men

There were forty-five juvenile cases tried yesterday—nearly 9,000 in the court's history. They are grown up and small, the incorrigibles. Why can't a few parents be given over into the custody of their children?

And so, day by day, the pages of the records of human life and experience. as illustrated in the Juvenile Court, are engrossed, and the lesson is repeated. In many cases hereditary influences enter into the molding of vicious character: these are supplemented with evil associations and wrong home influences that tend to make bad worse, and the moral and spiritual outlook for such victims is indeed dark for this earth life. And the character for this life is carried over into the next, with its natural results of weal or woe.

Spiritualism, however, unlike the standard orthodoxy, sees hope, upward growth in moral and spiritual excelrigibles shall be made new, and manifest partakers of the divine nature. It the mother worked, was the first wit- has no endless, hopeless hell for even the worst of human kind; but sets the star of progression shiping high in the heavens above every child of humanity JAS. C. UNDERHILL.

Hammond, Ind.

The Home Circle.

Some time ago I had the story of my conversion published in this progressive paper, and since that time I have ceived many private letters from Spiritualists who are anxious to hear further from me. It gives me much pleasure. I assure them, to answer all'communications, at least acknowledge the receipt and convey to them such information as they desire, but as I am a merchant, together with holding the office of Justice of the Peace, I cannot, try as I will, reply to all in a satisfactory manner.

In my first letter I was pleased to announce that we had received a little slate-writing, but since that i time we have persistently tried to receive more, boy. Give it to me.' I said all right, but were never successful, although we had a number of assurances from friends on the other side that we will in the next witness. She is Johanna by the future overcome the obstacles in

the way and receive lots of it. I would be greatly pleased to hear from some of the slate-writing mediums throughout the country, giving us such information as they may deem best to enable us to accomplish this feat. We have had several great tests which are very convincing to the skeptic. In one the spirit of a young man whom I was acquainted with eleven years ago, and who left the town, appeared and wrote his name, stating also that he knew me. Not having a long acquaintance with him, I told the medium I had no recollection of such a person. He then stated that he boarded at the same hotel and wrote the names of several others that strangest thing of all, after writing the name of one of the persons, he said, "John has come over." And surely enough the same John had passed over only a year ago. I immediately became reconciled to the writer and was surprised to learn for the first time that he had passed away. My wife never knew him. In reply to some of my questions he said that it was about seven years ago since he passed over and that he met death by accident, but could not remember where. The next day I interviewed the hotel-keeper, and he informed me that the young man was killed on the railroad, near Phila-

delphia, about the time stated. At another sitting we were visited by a person who gave his name. John May er, formerly a resident of Bethlehem Pa. He appeared eager to converse with us, and after writing for some time in English, my wife inquired if he was unkempt, her eyes staring and ex- was a Dutchman? He answered yes. and then wrote one whole page in the "You will have a chance to tell all Dutch language. My wife (the medium) diums they can challenge the whole

At another sitting a spirit came and wrote to us in the Welsh language. The medium never saw Welsh writing be-

We are only a few, and we are getting along nicely away back here in the anthracite coal regions. The medium are kept in filth and dirt, the mother often goes into a trance and later on when she becomes more courageous, He called often, even kept track of we expect to be able to treat the public them in their various movings, trying | through these columns to something ing beings, its origination is the one We must recognize the importance of all the time to get the mother to do bet that we trust will be more beneficial

> In conclusion I wish to inform those who are expecting personal letters from me to have patience and all private letters shall receive my attention later. And I trust that some the who is capable, will respond to my wishes and in struct the medium in slate-writing.

W. R. WATKINS. Nesquehoning, Pa.

Calling, calling, don't You Hear,

Voices calling loud and clear,

Midst the long day's sumny hours, Don't you see the rosy bowers, And hear the angels Calling? Willing hearts and working hands. Spreading comfort through the lands,

Midst the thunders and the showers,

Heed ye not the rolling sands That mark the time that dnow com-That each shall listen as he stands, And hear the angels—Calling? MRS. S. A. VAN BLARCOM.

Lily Dale, N. Y.

"Right Generation the Key to the Kingdom of Heaven on Barth." By Dr. M. E. Conger. An appeal to reason other chance. He called her and O'Bri- and man's highest aspirations. A pleaen up close to the rail for a heart-to- for justice and equality in all the relations of life between men and women.

with their father." known Father Chiniquy, reveals the de-

A Negative Answer to the Important

I have heard considerable said within the last year or two, affirming that mediumship was dangerous. I feel impelled to say something on the other side. In the first place we know that this earth is sending to the next existence all the human conditions of life that exist here. We know that the low and degraded are just the same beings when they pass through the change called death that they are here. We know that the bigots here are the same there; the hypocrites are hypocrites still; the clown or the mirth-loving performer has not changed, nor will they until growth and expansion, evolution and progression shall have made their power felt upon them.

We know also that there is no law by which such beings are debarred from coming into the surroundings of people of earth, providing they are in perfect | Worldliness" which it replaced, which lows: harmony. But right here pivots the whole question of danger. We hear the argument that mediumship is a surrendering of the individuality of the medium. I deny this most emphatically, We may surrender ourselves almost

entirely to some one else, not only in spirit life, but to fellow-mortals here, by having no will of our own. But I positively deny that it is neces-

sary to mediumship or one of the requirements of intelligent and progressive spirits from the other life. The true medium has no more sur-

rendered his personality to the controlling spirit than the telegraph operator has given up his to the mind that dictates the message he transfers across the country. He, for the time being, is the instrument (or one of them) used in expressing the desire of the party of the first part, and that only. Supposing the communication was one of treason, given by a demon in human shape, and intended to make destruction of life and property its object-would the telegraph operator be obliged to transmit the message? No, a thousand times

But it may be affirmed that the medium is entranced, and knows nothing of the message given. We admit this, but we also affirm that "like seeks like" the world over. If the mediums are true, if they love virtue, and despise untruthfulness, if their object is to do good, and love the highest good to humanity, the low, wicked or ignorant intelligences can no more approach as controlling power than that they can reverse the law of attraction and gravita-

First, because the very atmosphere around that medium is as repulsive to them as red-hot iron to the intelligent

Second. That medium is surrounded by a circle of intelligences as much more powerful than the debasing spirits as they are better and more intelligent. While we admit the spirit spheres are constantly being recruited with the low, ignorant and wicked spirits, yet we contend that the good, true, pure and intelligent go there as well, and they have a tremendous advantage over

the former through the very nature of

their advanced condition. Again we claim that the good are in a vast majority on the other side, for though the other class are numerous here, yet we believe the honest in purpose are in the majority here, and though many may be mistaken in this life, they, make rapid progress as soon as they get where they can see the truth. Then again we know there is progression beyond the grave! and the very vilest being is reclaimed sometime from that condition. Consequently in the ages gone by, many millions of light. For sale at this office. souls that have left this life in a deplorable condition have advanced to grand and noble lives on the other side. And they are always ready to help souls here in their aspiration to true and noble purposes, throwing around them a solid wall of protection. No demon, or evil spirit can scale that wall. But the persons must do their part, must accept the help from the elevated ones, and live so they can approach them. They must love truthfulness more than falsehood, and strive for the condition of purity and goodness. They must love the glowing beauty of the mountain-top of angelhood more than the deep canyons of selfishness, and the dense fogs of fraud and deception.

To protect mediums from danger they must: First, understand the power of those they would debar from actual control. Second. They should not be too anxious to be controlled to such an extent as to welcome every influence that may come to them, but use their own reason always and at all times, take

none for infallible authority. Third. They should place themselves, before allowing any control to approach them, into a prayerful state; not a verbal prayer to be heard of men, but an earnest, soulful desire for the noble, true and elevated ones from the other life to protect and guide every thought uttered for the good of humanity. With this condition surrounding mecan no more approach them for harm | ery, and the laws of cosmos or natureor danger than they can approach the in fact the entire field of human most exalted spirit sphere that was ever dreamed of, and drag down its occupants. There is danger in ignorance, I care not in what department of life we apply it. We know that many mediums in the past have not been reliable, the communications through their powers were not truthful nor reasonable. Why? Not because mediumship was dangerous, but because the mediums were either untruthful themselves. or through selfish motives, had allowed themselves to become tools for decelvers and impostors. Pride and selfish ambition are at the bottom of much of

this as I can show. meeting running near here. We can hear some of their insane screeches and yells at our home; but instead of its coming from the "power of the Holy Ghost," as they claim, it is from the control of some ignorant spirit of their own kind. They are mediums, and are controlled by those who are in the unprogressed condition in spirit life, and are in harmony with those in the same ignorant state here. There is danger of such mediumship where reason is set aside and blind ignorance rules. There is danger of insanity and ruin under such circumstances. But let the mediums be true to knowledge, reason, purity, progress and love of humanity rather than creed, and in my judgment, instead of being in danger, they are constantly and vigorously protected from danger by the very power they may invoke. P. C. MILLS. Seattle, Wash.

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LILY DALE.

Notes of Interest From "The City of Light" Assembly.

To the Editor: -As it is a rainy day, and therefore, a good time for writing, I venture a few notes from Lily Dale, or "The City of Light," as it is now called, hoping they may be of interest to your readers. It is our first visit to this beautiful camp, but already we feel at home, for friends long familiar to all Spiritualists, either through sight, or the pen, are on the grounds, and are heard from the platform from time to

time.

J. Clegg Wright, W. M. Lockwood,
W. J. Colville, V. J. Hull, Mrs. Carrie
Twing and others less widely-known,
have given forth spiritual food, each in their own particular lines of truth.

Mrs. Pettingill, the new president, has thus early endeared herself in the hearts of the people by her pleasing and ever-dignified personality that loses itself in the effort to do the very best possible for the good of the camp. The possible for the good of the camp. The presiding officer, George H. Brooks, is too well known at Lily Dale, and elsewhere, to need any mention from my pen. He is certainly the "right man in the right place." Homer Altemus, of Washington, D. C., has been the test medium until Sunday Lily, 18, since medium until Sunday, July 19, since the beginning of the season. His work has been well received, and does credit to his spirit helpers as well as to himself and the cause he represents. He has also contributed much to the enjoyment of the people with his music, "Some Sweet Day," sung at the Sunday service, being exceptionally well ren-

The lyceum opened with a much larger attendance than usual. It is under the capable management of Mrs. Petersen, assisted by Miss Greene. The first public meeting for the Lyceum children, or rather by the children was held in the auditorium last Friday. All acquitted themselves creatably, and showed a very great interest in the lyceum work. If we, as Spiritualists, could only realize fully the benefit to the cause through the lyceum, it seems to me that workers and laymen, too, would bestir themselves for this work -the work that must be done if our children are to receive the truth of Spiritualism as is their right.

Mrs. Carrie Twing gave the children some very beautiful and instructive lessons in her inimitable way-a way that the children will not forget very soon. Sunday, July 19, was set apart for Buffalo Day, and excursions came from that city. It is said about 700 people came in for the day, and some remaining over for the week. J. W. Dennis, of Buffalo, presided over this meeting, Mr. Richardson and Rev. Sayles, both of East Aurora, N. Y., delivered able addresses to the large audience assembled. The Rev. Sayles is pastor of the Universalist church in East Aurora, but is fast becoming "converted" to Spiritualism-as he claims to be "half a Spir- given a treat as he gave one of his great itualist now." Such able, sincere and

Reed's Lake Camp, Michigan.

such to carry the truth to the world.

ELLA ROYAL WILLIAMS.

The Reed's Lake Camp-meeting is are enjoying a variety of entertain-

After the splendid work of Mrs. Abbie Sheets came the engagement of Mrs. Mason, Miss Susie C. Clark and Mrs. Anna Gillespie, who is second to Cora L. V. Richmond. none as a platform speaker and test medium. She gave five lectures in all, and on Sunday was greeted both afternoon and evening with fine audiences, which highly appreciated her excellent work. On Sunday evening this lady left the audience in the care of Mrs. Josie Folsom, and hurried to her train for Chicago, from where she will this week take her departure for California, followed by the good wishes of all who know her.
Mrs. Folsom has done some splendid

test work at the camp, and is causing very great interest on the part of investigators.

Frank N. Foster, the spirit artist, is doing fine work here. The writer ob-tained the picture of his wife, E. V. Wilson and one of Mrs. Folsom's guides, all on the same plate, and all as plain and natural as life.

There are also present, Mrs. Bliss-Green and husband, of Chicago, Mr. G. W. Renner, trumpet medium; Mrs. Fuller and many others representing all phases of mediumship.

Old Brother Smith is present, whom I met at Belvidere, Ill., thirty years ago.

Dr. Freedman, the Australian healer, and his wife are present." F. D. Dunnakin, of Ohio, is the pres-

ent speaker for a week and begins work We, ,Folsom, wife and self, expect to remain here until July 30, when we shall go to Island Lake camp.

The nice cool weather and out-door life are doing us much good, and we hope to be able to do good work during the coming fall and winter.

C. W. STEWART.

. City of Light Assembly.

Frequent rains for the past few days have somewhat interrupted the pleasure of the many visitors to this noted resort, yet very little grumbling is heard, as visitors here this year are mostly optimistic, and seem to be looking for the sunlight that shines above the mountains of the new dispensation.

W. J. Colville, that wonderful mental alchemist, who knows so well how to transmute all the baser metals of undeveloped and misapplied ideas into the gold of keener spiritual perception, and broader individual consciousness, is here and is answering questions on all lines, of interior wisdom with more seeming readiness, and a greater influx of spiritual light than ever before. He is holding classes in mental science and the development of individual consciousness. His two public lectures

have been on "Influence of Thought on" All Bodily Functions," and "New Heav-ens and a New Earth in Human Con-

Sciousness."

W. J. Hull took his old place in the hearts of his hearers with his fearless and trenchant words on individual and national reform. The entire week has been filled with wit, wisdom and progressive ideas of all kinds. mencing August are Baba Premanand gain in the higher life. Funeral serv- lecular or spiritual hypothesis of na-

Susan B. Anthony, Mrs. Charlotte Perkins Cushman, and Rev. Anna B. DYSPEPSIII,

Woman's Congress will be August 5.
A fine line of evening entertainments are being rendered thus far and much good work for the assembly is being accomplished by the Willing Workers.

Conferences, thought exchanges and Forest Temple meetings are well attended and much active interest taken, and questions of deep import relative to soul growth and recognition are heard on every hand. There is a large attendance of children for so early in the session, being forty-six the first day.

J. E. HYDE.

Texas State Association.

The seventh annual meeting of the Texas State National Association of Spiritualists will be held in the city of Austin, Texas, September 4, 5 and 6, 1908; S. E. 56, for the report of the present officers, report of the several chartered local societies, annual report of the missionaries and ordained ministers, the election of officers for the coming year, and such other business as may come before such an annual meeting. "Each person holding Ordination Certificate shall give written report of official duties performed during the vear to the secretary at least thirty days prior to each annual meeting. Each person falling to comply with above prescribed duty or for any other cause that is adjudged sufficient by a majority of the official board, after due consideration, shall have his or her papers revoked."

THEO. SCHIRMER. Sec. JOHN W. RING, Pres. Spiritualist Temple, Galveston, Texas.

Onset Camp Notes.

The camp meeting at Onset opened with large attendance, Sunday, July 12, and everything bids fair to this being one of the best meetings held there for a long time. About all the cottages are occupied and rooms are in demand. There are a great many mediums at the camp, and all seem to be doing a good business.

The weather has not been all that

could be desired, but we are living in hopes of warmer weather.

Dr. Geo. A. Fuller was the first speaker, giving the opening address before a arge audience. The Doctor is always sure of a good reception here, as he is a very popular chairman.

In the afternoon of July 12 the platform was occupied by that noble little woman, Mrs. C. Fannie Allyn, and she gave one of her finest lectures.

Monday, a large conference was held, the topic being the lyceum, and the sub-ject was taken up again at the confer-ence held on Tuesday and Thursday, and resulted in securing the services of Mrs. Allyn and a lyceum started at Onset. Mrs. Allyn will have the assistance of a large number of lyceum workers. The lyceum holds its sessions Tuesday and Friday of each week. Forty children were in attendance at the first session.
Wednesday, Mrs. Kate R. Stiles was
the speaker and gave a fine address.

Friday, Mrs. Carrie F. Loring, treasrriday, Mass State Association of Spiritualists, gave the address and fol-

Saturday, Rev. Wm. T. Hutchins spoke for the first time at Onset, and it certainly will not be his last, as he left a good impression. He is an able speaker, and a fine orator. The West should hear him.

Sunday morning, Mrs. Sarah A. Byrne, New England's own speaker, and one of the finest, occupied the platform. It is not necessary to say that she pleased her hearers.
In the afternoon, Prof. W. F. Peck

was the speaker, and the audience was scientific lectures that are always in- Thirty-first street. Conference at 3 p. educated men should be welcomed in structive. You know him too well in m., and lecture and tests at 8 o'clock. our ranks, for there is need of many the West for me to give him any praise. We ought to have more such speakers. Second Church of the Soul, every Sun- dren. Price 65 cents. Prof. Peck was the speaker on Tuesday and Thursday. During the week he has

held class meetings. Everything looks as if this was going to be a grand season. We are to have moving along nicely and the campers such speakers as Carrie E. S. Twing, Thos. Cross, Dr. Carey, Mrs. M. T. Longley, W. J. Colville, F. A. Wiggin, H. D. Barrett, Rev. Frank E. Mason and

You can subscribe for this paper at the headquarter's book store; also copies for sale.

PASSED TO SPIRIT LIFE.

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

Passed to spirit life, at Muskegon, Mich., on Saturday, July 11, Mrs. S. E. Stranger, aged 50 years. Mrs. Stranger gave about fourteen years of her life to the public work of Spiritualism, and was a good, pure, sweet soul. She was stricken with paralysis three years ago, and although tenderly cared for at the home of her sister, Mrs. Dr. Hopkins, she never regained her health. The funeral services were conducted by C. W. Stewart, on Sunday afternoon, at 4:30

Mrs. P. K. Wright, wife of John Wright, a hardware merchant of Cripple Creek, Colo., passed to spirit life at the residence of her sister, Mrs. L. H. Koehn, after a lingering illness covering a period of four years. She came to Dolores about two months ago, hoping to secure relief from the disease that has been troubling her so long, but it could not be checked. The deceased was a member of the Rebecca Lodge, Woman's Club and G. A. R. Relief Corps of Cripple Creek.

The funeral of the late Comrade Allen W. Hahn took place last Sunday at I p. m., at the family residence, 931 W. Polk street. The Spiritual society of beautifully. The Farragut Post in over their dead comrade the beautiful services of the G. A. R. Mrs. A. V. Reed, of Garfield Circle, of which deceased's wife was a member, laid the flag on the breast of the dead comrade. Comrade Faris, of Julius White Post, sang by request, "He's Gone"; then followed an address by Col. Boynton, in which at times he grew very eloquent, and the beautiful expressions he ut tered will not soon be forgotten. The lo pay their last tribute to the old vethome was filled with friends who came

eran of the civil war.

Frederick Charles willons passed to higher-life, July 16, at Ellyria, Ohio, higher-life, at Ellyria, ohio, higher-life, higher-lif The speakers for next week, com- earthly loss, with a full assurance of his

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dents of Nature hold services at His People." Through the mediumship Nathan's Hall, 1565 Milwaukee avenue, of Mrs. M. T. Longley. An intensely incorner Western avenue, Sunday even teresting book. Neatly bound in cloth ings, 7:80 p. m. Mrs. W. F. Schu- and gilt. Only 50 cents. macher, pastor.

Church of the Spiritual Forces holds service at Thurman Club Room, corner of 47th street and Cottage Groye avenue, every Sunday. Conference at 3 p. m. Lecture at Isa Cleveland. Lecture at 8 p. m. Conducted by During July the Englewood Spiritual

Union meets at Hopkins' Hall, 528 West Sixty-third street. Conference meeting at 3 p. m. sharp. Lecture and messages at 8 p. m. sharp.
A Spiritualist Temple has been opened by Mrs. Schwann, at 523 Belmont avenue. Services held every Sun-

day and Thursday evening at 8 o'clock. Tests and music at every ser-Dr. Sholdice holds services Sunday evenings at 7:45, at 205 Lincoln avenue. The First Hyde Park Occult Society holds regular meetings every Sunday at Alliance Hall, 323 E. 55th street, tween Monroe and Kimbark avenues. The best talent available will be se-

cured to give interest at every meeting. society. Eva L. Stewart, secretary, 543 E 55th street, where all communica-tions should be addressed. Mrs. M. A. Burland, pastor of the Spiritual Union Church, holds two services each Sunday at No. 77 East Come out to the camp-meeting of the day in the woods, at Madison street and

Desplaines river. Lectures by Mr. Schaeffer at 2 p. m. Questions answered and communications given by good mediums. Come and enjoy a day with us in the woods. Meetings will be continued during July and August. Chicago Spiritual Alliance Church

meets every Sunday at 3 o'clock sharp, ethics, requisite to the most speedy reand 8 o'clock sharp at Lakeside Hall, clization of the highest and purest fecorner Thirty-first street and Indiana licity attainable in the future life. A avenue, where truth-seekers and inves- very remarkable book. Large, octavo, tigators, as well as Spiritualists can enjoy a pleasant afternoon or evening. First-class speakers. Tests and messages by carefully selected mediums. strong and conclusive argument from Excellent music. Mrs. Mary Dixon and her daughter Cora, the "Child Wonder," always in attendance to give readings "The Light of Egypt." Volumes 1 always in attendance to give readings between the meetings. Also free demonstrations by C. A. Beverly, M. D., president.

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The tiles of the chapters in detail are, Sacred Books of the World, The Christian Bible, Formation of the Canon, Different Versions of the Bible, Author ship and Dates, The Pentateuch, The Prophets, The Hagloegrapha, The Four Gospels; Acts, Catholic Epistles and Revelation; "Pauline Epistles, Textual Errors, Two Cosmogonies of Genesis, The Patriarchal Age, The Jewish Kings, Inspired Numbers, When Did Jehosawhich he was a member, was represented by Mrs. Mary B. Hill, of 320 Flournoy street, who delivered an eloquent address. Then the American tory, The Bible and Science, Prophetory tory, The Bible and Science, Prophe Lady Quartette sang two selections cies, Miracles, The Bible God, The Bible Not a Moral Guide, Lying, Cheatcharge of Adjt. Lincler, then took charge of the services and performed over their dead comrade the beautiful services of the G. A. R. Mrs. A. V. Reed, of Garfield Circle, of which deceased's wife was a member, laid the flag on the breast of the dead comrade. Intolerance, Conclusion, Appendix. The book makes some five hundred pages, and is printed handsomely on heavy paper, with wide margins. Price

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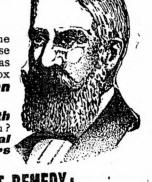
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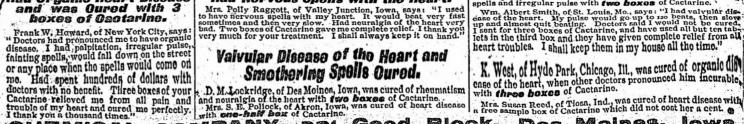
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