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

CHICAGO, ILL., AUGUST 22, 1903.

SOBER THOUGHTS.

For the Careful Consideration of Spiritualists.

To the Editor:-Having been in attendance a few days of the closing week of the New Era, Oregon, camp-meeting, I propose to send you a few conclusions concerning the same, and the hopes entertained by its friends and promoters for its future welfare and prosperity.

The camp is located on a high plateau overlooking the beautiful Willamette- state to Mr. Morse's many friends in a health and soul-inspiring situation. But the spiritual life has been waning for some years and is at low ebb, and and stagnation which means death seems to be hovering near.

As usual a difference of opinion exists as to the cause or causes producing the decline. For some years the camp has been managed on a strictly worldly basis. The main question has been, How shall the meeting be "run" so as to produce the most money? Only one outcome of such management could be possible.

The association elected a new board of officers for the coming year and ar-dent hope is entertained for a renewal of the old-time interest and power.

Mr. Lazalle, the retiring president,

doubtless did what he thought best for the advancement of the cause of Spiritualism at New Era, but results were disappointing. With the new president, J. H. Lucas, an old, but happily converted minister of the M. E. church, assisted by the dauntless and widelyknown, lifelong Spiritualist and test medium, Mrs. Ladd Finican, as vice-president, hope runs high that the coming year may bring an awakening as to the meaning and purpose of the spiritual movement, its purpose and intent for

To every true Spiritualist, man or wo man, who has cared to go back of the phenomena and inquire after the meaning of it all, the thought has grown to a profound conviction that hitherto we have come far short of honoring the great trust committed to us, as its prolectors and friends of humanity, in the bright eternal spheres, the arisen lovers of mankind, from all ages and climes wish, and require that we should. The old charge is still in order. Great light has come into the world but its rue significance is ignored. The intent er is the betterment of human conditions. Are the vaunted conditions of this new, last, best gift to men in any true, high sense fulfilling their obligations? Vast masses of humanity are steeped in crime and wallowing in the filth of their own degradation, The remedy for the cleansing of such conditions, ordained in the upper spheres of light, is at hand, and how, pray, are its cham-pions using it? Multitudes who have been Sunday-school students and mem-

leaped to the conclusion that the ortho-dox devil is dead and the orthodox hell s frozen over, and now-"go to, we'll have a time." Of such material frauds, barnacles on the light ship of life are made; humanity is not lifted up; rather crime is increasing. If we are in dead earnest to learn what the matter is that this wonflerful light does not speedily illumiate the whole earth, we have not far to learch. The mystery stands revealed to all who have eyes to look for any-thing except their own pitiful, personal belongings and petty glory. Of this class are the violent and virulent haters of the old book called the Bible. Their vicious assaults upon the Bible or any lives in harmonious relations with their other book held in esteem by great masses of the human race—are both senseless, as to themselves, and degrading to the cause they profess to

champion. All true Spiritualists while

not accepting the Bible as authority do

accept the wise and philosophic utter-

contained in it as they accept the

bound their spirit friends and cronies of

times afore gone, have hilariously

good things found in other books. Just here allow the suggestion that at at the next meeting of the N. S. A. a committee of three, five, seven or nine, with Hudson Tuttle as chairman, be appointed to compile a book of wise, pure and elevating literature—taken from all sources except authors still in the flesh. Let the selections be taken from modern, medieval and ancient authors, the Bible included. The book to contain blanks for birth, deaths and The Spiritualist teacher who is in igmarriages, also songs with music, especially for the use of spiritual meetings. book should be illustrated with portraits of some of the pioneer heroes and heroines of Spiritualism. The book to stand in no sense as an authority, but subject to amendment as the needs of humanity and advancing thought may require. Would not such a compilation go far to harmonize ex-isting factions? If such a compromise measure would fail to do away with the rag-chewing industry of the violent Bible hater he or she is past praying for-joined to their occupation-let them alone. Pardon the wide digression; allow me to get back to the keynote. Why are we denied the power that carries conviction to the souls of the multitudes that we have the light, the life, the truth, the way? Truth is from everlasting. There is no now truth. Prior to 1848 the promoters of righteousness on earth, from their homes in the spirit spheres could only use such conditions and appliances in their beneficent work as they found on the benighted earth-plane. The old, crude, man-made creeds, with their two-by-four heaven, and bottomless hell. But those wise ones from their lofty habitations found here and there on earth a comparatively few high-

-With souls aflame, charged with a commission from God as they supposed -they went forth, not counting their own lives dear to themselves, to preach endless woe to the impenitent evildoer, and a career of endless bliss to the righteous, and wonderful, astounding power, attended their efforts. Multhrough all kinds of weather and over eternity. Carlyle

born souls they could influence to go to

the aid as best they might, of their fel-

low-mortals.

SAN FRANCISCO.

Reception to Mr. J. J. Morse and Family.

Mr. J. J. Morse, his wife and daughter Miss Florence Morse, were tendered a recption by the Spiritualists of San Francisco last night, in Fraternal hall, on their return from a successful trip in Australia. The hall was crowded, and many stood for two and a half hours to listen to the many speakers who were one and all in fine form. Let me first this country and elsewhere, that he and his family are looking and feeling well —and may it continue so, for we need such as he and his in our cause.

The evening service began with an organ solo, well rendered, and then Mrs. Place, the president of the Ladies Aid arose and gave the opening address of welcome, in well chosen words. Mr. Gillespie sang a solo finely. Mrs. Anna Gillespie gave a very fine welcoming address which was well received. Mr. Gillespie, president of the state association of Spiritualists also welcomed the guests of the evening in the name of the association. Amid loud and contin-uous applause Mrs. Place introduced Mr. J. J. Morse, who showed by his manner and speech that he thoroughly appreciated the honor given to him and family. He spoke but a short time, and gave way to his daughter, Miss Florence, who possesses a refined, spiritual and pleasing présence. She spoke of visit to California years ago and stated that she was pleased to be back again to renew old acquaintances and hoped to make many new ones. will be a success on our platform.

Madame Florence Montague was then introduced and made a very happy speech in her own charming and inimitable manner.

Mrs. Campbell gave a poem with fervor, fire and force, which was very ac-

Mr. and Mrs. Gillespie rendered duet finely, after which Mrs. Elizabeth Lowe Watson gave a very fine inspirational address of welcome, and the presdent invited the audience to remain and join in a social good time.

Mr. Morse will remain in San Francisco for five weeks, after which he will cross the continent to Washington, D. C., where he will occupy the plat-form for the First Society of Spiritualists
All of the most prominent Spiritual-

ists and mediums of San Francisco were present.
Mrs. J. J. Whitney has returned from

Los Angeles and looks and acts younger

I hope that no one will be taken in at the eastern camp-meetings this year by any so-called John Slater, as they were last year. I am to remain here in San Francesco (which is my home city) until the end of September and therefore bers of church have looked into the natter in a superficial way, and having will not be at any of the camps this season. My hall is packed every Sunday evening. I hold three parlor circles each week, and invariably people are turned away for lack of room—so you see that I am quite busy and this will be the first account of any cart. be the first account of any Spiritual meeting that I have ever written. guides are to take me to Chicago this fall, where I will no doubt hold public test seances, and once again meet many

old Chicago friends. JOHN SLATER. San Francisco, Cal.

almost impassable roads to witness the phenomena. Granting the power be-hind the results was largely hypnotic, the facts remain that a great army of those thus lifted up remained all their unseen helpers and made a final triumphant entrance into the rest they had lived for. Now we are getting

down to the business that concerns us

as Spiritualists. Your attention, please.

The flowery gush that goes out from many platforms and into many printed essays as to death being only the opening of the way to higher planes and advancing glory for all souls is the most dangerous rot. If the soul is advancing on the mortal plane it will go on advancing on the spirit side of the divide. But the liar, the libertine, the thief and all others of that ilk, will as surely land in the slums of the spirit world with birds of his own feather no matter what his station in the earth life, as that water will find its level. norance of these basic facts is a blind leader on an unknown pathway. That the orthodox hell is not all a myth every clairaudient medium to whom those spirit unfortunates have come in crowds for aid will testify. The chief difference between the orthodox and spirit hells is, the unfortunates can arise from the latter when the last farthing is paid; and immunity can be assured only on the basis of a pure-personally

pure, strictly honest, unselfish life. Spiritualists have something to do besides gush. Teach the above rock bottom facts to the adults; teach them to the children; teach them to all the people seven days in the week and live them yourselves, and you will be doing the will of the immortal, arisen ones who made the way possible by which the mighty truths concerning life and its obligations could be unmistakably made known to dwellers on the earth-plane. It is patent to all that a heavy clog bars the wheels of progress, If it is not indicated in this essay, will some wiser mind discover the obstruction and dislodge the enemy?

J. RIGDON. Salem, Oregon. Eloquence is in the assembly, not merely in the speaker. William Pitt. There is one road to peace, and that

is truth.—Shelley. Absolute morality is the regulation of conduct in such a way that pain shall not be inflicted.—Herbert Spencer.

We have more power than will; and it is often by the way of excuse to our selves that we fancy things are impossible.-Rochefoucauld.

Man carries under his hat a private theater, wherein a greater drama is acted than is ever performed on the Christian religion rests on a sound sci- ly, brotherly admonition. titudes went all sorts of distances, mimic stage, beginning and ending in entific basis. MOSES WHISLER.

JAMIESON AND HUDSON.

Their Respective Attitudes Toward Spiritualism.

Mr. W. F. Jamieson and Thomson J Hudson are to me two peculiar individuals. Mr. Jamieson seems to get very mands of them absolute knowledge, and just as sure as any Spiritualist under-takes to relate some of his knowledge of experiences, Mr. W. F. calls him down by stating: "I don't deny what you say; but that is all hearsay to me."

Well, in the course of years such an answer gets to be monotonous, but I don't know what in the world to do with

He seems to be a good, jovial fellow, and free from all st perstition except that old humbug taught by King Solomon, that "the dead know not anything," "all go down to the grave where there is darkness, silentness, and forgetfulness." And this language of King Solomon is the mud-sill on which rests the foundation that supports and upholds the hypothesis of all materialistic glory and annihilative philosophy.

I will, however, compare the Spiritualistic hypothesis with the materialistic hypothesis. Thousands of Spiritualistic hypothesis.

ualists could testify to as firm a conviction regarding spirit communion as they could with reference to the rotundity of the earth, the infinitude of space, or the immutable laws of nature. But the materialistic hypothesis is and necessarily ever will be a matter of guesswork. No dead man has ever returned death had blown his individuality into a puff of eternal froth; no philosophical argument on any other hypothesis except that of materialism but what has some life, some hope, or some underlying vein of utilitarianism. But not so with materialism—it is inscribed on the tombstone set on the barren mountain peak in the frigid zone which exists nowhere except in the pessimistic mind of the unfortunate child of sorrow who realizes its condition and would convert others to that belief (yes, I say belief, for no one on earth pretends to say it is a fact) simply because misery loves

The materialistic hypothesis assumes that mankind evolved or individualized on this earth and that death resolves all back to the former elements, but to

company.

If in our calm hours of reflection we find that we have assumed and professed more than our own honest consciousness will assimilate, it is time to put on the brakes and go slow, rather than follow the pendulum to the opposite extreme and assume with an air of philosophical reasoning that our own personal eternally existing individuality will, in the event of transition from this terrestrial embodiment he annihilated

I think Mr. Jamieson, like myself, is on the last decade of the milestone that marks the age of three score and ten. Should I pass over the river first, I will be watching and waiting on the other shore with an abundance of fresh plucked fruit from the tree of life, and as I see Brother Jamieson nearing the shore, in the language of Paul to the jailer, I will say, "Do thyself no harm, we are all here," and help yourself to that delicious fruit that for a time eluded your grasp on the earth plane. On the other hand, Mr. Hudson, in his

work on psychic phenomena, declares in favor of natural inherent immortality, and up to and including the fifteenth edition of his book has not revised those statements. On page 401 he says, "In the inherent powers and attributes of the soul is to be found indubitable evidene of its immortality."

On page 392 he says, "When we con. sider together all these cumulative proofs it may safely be said that there are few principles of nature that are more closely established by inductive processes of reasoning than is the principle of immortality." And on page 285 he says, "On the contrary, the very powers which are invoked in the production of the phenomena constitute one of the strongest links in the chain of evidence to show that man possesses within himself an entity which does not depend for its existence upon the continued life of the body."

I have quoted a few of Mr. Hudson's firm convictions, the result of profound psychic research, the expression of honest conviction based on philosophical investigation. Such logical acknowledgements and confessions from an individual who is bound to a theory of manufacturing individual immortality on the presumptuous basis of believing an unreasonable proposition seems strange indeed. Possibly it is a case in point where the subjective mind asserts itself in teaching the fact of natural inherent immortality in spite of the objective mind's disposition to truckle to dominant authority and power, by building a theory of hatching out an immortal individuality under the incubation of a theological belief, to such a degree of satisfaction that Mr. Hudson's objective mind on page 899 is led to exclaim, "It may therefore now be confidently as-serted that Christianity possesses that to which no other system of religion can lay a valid claim-namely, a sound

scientific basis." ... I wish to state for the benefit of such as have not read Mr. Hudson's Law of Psychic Phenomena, that his objective cording to the feachings of Jesus in the New Testament there is no immortality except for those few that believe on Christ and also on him that sent him, thus leaving all the hosts of earth's children who died without belief or disbelief, and all adults whose souls or subjective minds predominated over the follies of the objective mind and consequently could not and would not say amen to the toolish vagarles of it. \Of course all such have passed and will continue to pass into utter oblivion.
In conclusion I will say that I suppose

it requires a regular double-geared, back-acting and self-poised objective mind to realize or even suspect that the Delta, Iowa.

THE LIQUOR TRAFFIC.

Our Duties and Rights in Relation Thereto.

It is "the worst business that ever cursed the world." So says the editor of The Progressive Thinker, Is he tired of the spiritual hypothesis; he de- right? I am no apologist for intemperance in anything. I never use intoxicating liquors except as a medicine. As a physician I believe their constant use as a beverage is a violation of physic logical law and productive of much

But so is the use of tobacco. Many physiologists believe it does more harm in lowering vitality, thus paving more the way to innumerable diseases and degrading and blunting the moral and intellectual nature of man, than the use of intoxicating liquors. And what of morphine, cocaine and a hundred other habits that mar and mark "the human form divine?"

The fact is, man's place in nature, according to Huxley, Darwin, Spencer and the great teachers in science, demands that he, the individual—each individual -should have the power and privilege of choice as to the keeping or breaking of the laws of his physical being. The two most precious gifts bestowed upon man by his creator are freedom and ra-tionality. These distinguish and separate him from all the lower creations.
The more fully he possesses these qualities the more he is permitted to exercise them the more of a man he is.

The Constitution, our magna charta

of human liberty grants the right of "life, liberty and the pursuit of happiness." Now the man who, in the pur-suit of this life, or liberty or happiness, according to his ideal (not yours or mine perhaps) of the same, violates natural law by partaking too freely of the cup that intoxicates, is sure to reap the results sooner or later in disease, degradation and suffering. But in the exercise of these same inclienable rights he may reach the same undesirable than the same inclienable rights he may reach the same undesirable than the same inclients and the same inclients are same inclients. able end by any one of athindred other courses. If then it is right to prohibit him from using liquors, by law, or prohibit their sale because of their abuse. why not touch all man's appetites, pas sions and desires and hedge him in in every other way with legal statutes?

It should be our highest duty to co-operate with God as He manifests. His will in the natural laws of our being and in the laws of our environments. who fights against nature fights against the stars in their courses."

The fact is, the law of human liberty demands that he shall have the right and absolute freedom to do as he pleases so long as he does not violate the rights and liberties of others. When the rights of society are trespassed upon, then and not until then, society has the right to protect itself by restraining the transgressor and curbounds as will conduce to the "greatest good of the greatest number."

This inalienable right of the individual to use liquors or tobacco or anything else he desires carries with it the right equally as sacred on the part of others to make, keep and sell these things. Prohibition is therefore wrong in principle, contrary to the rights of man and also to the laws of nature. God does not remove the temptation from man. He allows him to live, indeed places him, in the misst of it, giving him the power of choice between the temperate use of all things and sults of his choice, which the temperate use of all things and sults of his choice, which the temperate the company of struction and warning, he can to some

Prohibition is an attempt to abridge the natural rights of man and a species of tyranny utterly unbecoming a scientific age, a free people and a high type of civilization. It is very, much like most of the other notions evolved from the ultra, so-called, religious brain and bolstered up by a one-sided priestly and churchly interpretation of the Bible. Indeed, a calm and fair view of the book does not lead to prohibitory laws but the very reverse and those who are seeking to improve upon the plan of the Almighty in nature by removing temp-tation from man, would do well to remove their sectarian spectacles study it anew. They will find that many of the "inspired" writers used intoxicating liquors and advised others to use them. Only the abuse of them is condemned. Jesus made wine for the guests at the wedding in Cana and sanctioned its use not only there but in the institution of his last supper which He commanded his church in all ages to observe in commemoration of his sacri-

The strongest characters are made not by removing them from temptation, nor by removing temptation from them, but by educating them:all along up in life to choose the right, i. e., only that which benefits the individual and so ciety and turn from the wronggi. e., any. thing which injures the individual or soclety. An occasional fall either in ourselves or others, is often a most valuable part of this education. We prize most and are most benefited by, that which costs us most dearly. Temper ance in the use of all things should be

The boy brought up to a band-box and and hedged in by childish mobilitory Jaws makes a man of party To develop manhood is the object the Creator evidently had in placing man as He did in this world. The nations like England, Germany, France and America, where the utmost freedom is enjoyed, are the foremost and are producing the highest

types of manhood.

It may be your opinion and mine, Mr. Editor, that the use of lightor as a beverage, is an injury to body and mind. but we have no right to force our opinions by legal enactments or otherwise on others. If we do, we transcend the limits of our rights and trespass upon the rights of others who have just as good a right to their opinions as we. Our duty as "our brother's keeper" ends with our advice, instruction and friend-

Elkins, Ark.

S. J. BROWNSON, M. D.

A SPIRIT MESSAGE.

On the Divine Rights of Humanity

There is a Divinity enshrined within very human soul, a divine spark from the Eternal Fount, which is the Godgiven birthright of every human being. In the unfoldment of this divine life essence, in the gradual growth and pro gression of the human ego, in the earnest searchings for truth, for spiritual light and guidance, and in the opening of the mind's receptiveness, and the enlargement of the interior vision, the divine influences above and around, will bless, guide and strengthen, and lead the way to the divine uplifting of all hu

manity.
Yes, the Divine Rights of Man! Our Divine Rights! This is a theme so broad, so comprehensive and grand, and yet so blindly misunderstood, that it is no wonder that for countless ages past poor, struggling humanity has groped blindly along the rugged road of life, stumbling in dire ignorance, against obstacles and obstructions in their pathway, foolishly striving, with material means only, to rise higher in their efforts to emerge from the thick mists of forts to eme creedal superstition and error, which have so long blinded their spiritual

How I long to give to the world a clear vision of this wonderful truth! And how my soul longs eagerly, ardently, for a chance to lift the scales from mortal eyes, to point the way to this higher life, and cheer and encourage the faint-hearted, and to prove to them beyond doubt, the divine right of every soul to finally reach and enjoy the wonderful glories of immortal life.

No soul, in all of God's grand, illimitable universe, can ever be lost! Be-cause of that Divinity within, every in louder, sweeter strains than ours, soul is saved, and in time, will reach that higher state of spiritual unfoldment, and enjoy the privilege of each soul's divine right to immortality, and the supernal glories of eternity. Yes, every soul is saved in God's own

good time! Though buried in the center of all sin not one soul, or divine spark of the eternal life of God, can ever be lost! No, my friends of earth, all who may perchance to read these lines, I wish to impress well upon your inner consciousness, this eternal fact, that your divine right to eternal life, your divine right to this spiritual growth and unfoldment of that divine spark within, to the perfec-tion and the exquisite blossoming of your soul's attributes, your divine right to all the beauty and love and glory of the whole of God's universe, now, here, and hereafter, your divine right to everything lovely and spiritual and heavenly, is an assured fact, and one of the most perfect truths ever given to man.

its highest principles, daily and hourly, We own thy power e'en now to save such aye, every moment of your whole exist. Within our souls a hope of being ence. Bear in mind that this solid comfort is meant for you all, for every one of God's children. This divine birthright, with which every one has been blessed, is the true and blessed means or instrument of purification, and wonderful goodness, thus allows to

Is this not a perfect assurance of our finally-perfected natures, joyously happy in the full realization of that divinity within us?

How can one reason otherwise, when this divine truth is viewed in this right and perfect light When the roses cease to bloom, when the lovely song birds cease to carol, and to cheer with their sweet notes our rapt and listening ears, when the glory of the crimson morn, or the rich, sunset hues of the dying day cease to charm and delight our artistic natures, when the sweet, happy voices of the merry children cease to please us, or the cooling of the gentle dove to 'its mate, e'er loses its pleasant charm, or the rich, blending colors of the heavenly rainbow we no longer admire, when all the glorious beauty and the artistic loveliness of Nature, in her many varied, charming robes, in the rich hues of her autumnal dress, and the fresh, sweet, beauteous robe of spring's new birth, when all these glories cease to exist, then, and then only. if that impossible time could come, then such an utter impossibility as the loss of one human soul, might perchance happen.

No, my friends, such a terrible catastrophe, such an utter unbalancing of the perfect equilibrium of the forces of God's universe, can never take place. Fear not, for God is Goodness, Mercy, Truth, Justice, Love and Charity, which is all-embracing, all-sustaining, ever- unchangeable, and includes and embraces all souls within His tender, loving, Eternal Arms. Fear not, I say, for nothing is lost!

Not even the tiny drop of dew upon the blossoming floweret, not even the thousand unseen angel hands will reach bitter tears that flow from brimming down to your spirit, from those beautieyes of sadness, not even the tiny ful realms above, from their heavencloudlet floating upon the deep, blue crowned heights, and will gently lift azure of the sky's broad expanse, not even the smallest insect that crawls in Hope and Love. the dust at your feet; aye, not even a sound in nature, nor one thought or act, nor the many, countless, unrecorded can succeed in cheering one sad heart, if I may have the succeed in cheering one sad heart, if I may have the succeed in cheering one sad heart, if I may have the succeed in cheering one sad heart, if I may have the succeed in cheering one sad heart, if I may have the succeed in cheering one sad heart, if I may have the succeed in cheering one sad heart, if I may have the succeed in cheering one sad heart, if I may have the succeed in cheering one sad heart, if I may have the succeed in cheering one sad heart, if I may have the succeed in cheering one sad heart, if I may have the succeed in cheering one sad heart, if I may have the succeed in cheering one sad heart, if I may have the succeed in cheering one sad heart, if I may have the succeed in cheering one sad heart, if I may have the succeed in cheering one sad heart, if I may have the succeed in cheering one sad heart, if I may have the succeed in cheering one sad heart, if I may have the succeed in cheering one sad heart, if I may have the succeed in cheering one sad heart, if I may have the succeed in cheering one sad heart, if I may have the succeed in cheering one sad heart, if I may have the succeed in cheering one sad heart, if I may have the succeed in cheering one sad heart. nor the many, countless, unrecorded deeds of mercy and unselfish love, nor if I may have touched one human soul, the voiceless prayers ever arising to the and awakened a responsive echo withspirit land, from hearts aching with in, if I have lightened the weary burden

life's heavy burdens. a theme so grand, of such vast import-terested a few minds in this thrilling ance to the soul of man, that I can but theme, to me, of "The Divine Rights of and holy platform!

which comes direct from my arisen spirit, in my earnest endeavors to alleviate the human heartaches of the world; try and think, ye suffering ones, and believe that this divine birthright of yours, is the opening wide of the door into your spiritual kingdom. And, according to your faith, as you look upward, and trust, and reach out your hands in spiritual longings for

your neighbor to subscribe for it.

"THERE'S NOTHING IN IT!"

The one entranced sees visions grand, Surpassing all on sea or land, But then we know 'tis hypnotism; Though bright as light from out a

prism; There's nothing in it! Do faces glow in vision bright,

That you have known by yester's light? Forms come to you, and pames be given?-Ah, well; we know they're not

There's nothing in it!

Yes, you are sane on other things, But something to your mem'ry clings; "Tis not that spirits come to you; These visioned forms you think you

There's nothing in it!

What though the trumpet lying there, Seems lifted—floating in the air— Pshaw! He's a trick ventriloquist; He knows the way his voice to twist. There's nothing in it!

Our skeptic doubts his every sense, And strains his brain with thoughts intense,

To cast aside fact's argument. And cries again-voice passion-lent-"There's nothing in it!"

We demonstrate the truths we have-Not "theorize," and seek to save; But still the skeptic sneers, and saith, There is no one comes back from

> death-There's nothing in it!"

But listen now, for in our song, While unseen hands do scatter flow-

There's something in it! Our witnesses are many now;

Have felt the touch upon the brow;
Who know that "theories" are in vain;
"Philosophy" ne'er cured a pain— There's something in it!

And to some hearts the spoken word That from the medium's lips are heard Was a reveal of loved ones gone-Of sacred names on burial stone! There's something in it!

We clasp again the hand so dear: We greet the form that doth appear; We keep the token, flower or paint, Nor heed the skeptic's vain complaint-There's something in it!

We cast away all doubts and fears; We wipe our eyes of Sorrow's tears; We sing our songs of sweet delight, Because of things of seance-night-There's something in it!

Accept this truthful fact, live up to O, Something-thou! let skeptic rave; Sometime 'mid scenes that we are see-

> There's something in it! DR. J. O. M. HEWITT. Chicago, Ill.

Hope. There is always sunlight Beyond the darkest cloud, And the deepest of consolations Come to the sorrow bowed. Look up. There is comfort somewhere

However the tempest lowers, As under the snows of winter Sleep spring's most perfect flowers

Yet ever this fact shines through: Were there never a cloud in heaven We would scarcely care for its blue And if in our lives no sorrow Should temper the noontide's glare, We would never prize the blessings That fall on us everywhere.

Hope! There is something higher Than life with its loss and fret. There are wonderful joys to meet us And prizes undreamed as yet. Faint heart may fail in the journey, Or pause in the dark to grope, But he walks firm and undaunted

Whose heart is upheld by hope. For she is our white-winged angel, Sent earthward to cheer and bless And smile with her sweetest comfort

Through the depths of our loneliness He holds a steadfast anchor That never may break or bend, Who walks through life's tangled by-

ways, With Hope for his fireside friend. BEATRICE ST. GEORGE. Wilmette, Ill.

ences above and around you, will help, and guide, and lead you upward. Aye, as you earnestly strive to grow and progress in spiritual knowledge,

you upward, on the wings of Faith and of one poor mortal, heartsick and faint "The Divine Rights of Humanity" is beneath his weary load, and if I have in-

feebly do it justice. But, oh! how full Humanity," I will feel amply repaid for of inexpressible beauty! Oh, the divine my efforts in controlling this sensitive comfort each soul can receive, when and in voicing my thoughts to the world viewing life's pathway from this high through the brain of another's organism. I am deeply grateful to this medium for this delightful privilege, and you, as you read this message of mine, will joyfully come to her again, when the conditions are favorable for my control. To my many friends of earth, I send my warmest, heartfelt greetings, and blessings for their spiritual wel fare, and their rebirth I will joyfully

welcome to this spirit land. REV. PHILLIPS BROOKS, Miss Ella F. Porter, Medium.

To accept good advice is but to in higher life of the spirit, all divine infu- crease one's own ability.—Goethe.

"NOTHING," "SOMETHING." QUESTIONS AND ANSWERS

The Raps and Spirit Communications.

The Boston Herald has an extensive account of communications received through the "raps." We make a brief extract:

The questions and answers are of unusual interest, because dealing pointedly with questions of universal interest such as have arisen in the minds of all thinking men, and because they burden the reader with no personal information concerning deceased friends and relatives of the sitters.

"Were you long in the fourth sphere?"
"I think not." "Did you meet any persons in that

sphere whom you knew on earth?" "How did they appear to you? Did they bear any resemblance in shape,

size and feature to their former selves?"

"They bore an exact resemblance to their former selves."
"Can any one in a lower sphere pass at will to a higher?"

"Is a transfer from a lower to a higher sphere like a new birth?" "No; it is a progressive evolution."

"Is the condition in the third sphere one of bliss?" "No; nor sorrow."

"Is it one of contentment?" In answer to further questions the unseen telegrapher stated that moral

worth, and not intellectual advance-ment determines the period of one's sojourn in the first or lowest spheres; that he often visited that sphere; that the condition of those there detained is one of "abject confusion;" that they manifest no desire for progress; that they prefer to remain where they are, and that "it is the work of the mission-

aries to awaken them." "Will you, when I pass from this life to the first sphere, be ready to guide and help me on to a higher?" asked the spokesman of the researchers.

"You will not stop there because you already possess spiritual knowledge. You will proceed to the fifth sphere after leaving the body," was the reply.

"Is the condition of the spirits in the first worse than it was on the earth plane-l. e., do they suffer more than here the consequences of wrong-doing

"Much more." "Is it the abode of murderers and the

like 2" "It is."
"Is it confined to such as these?"

Not necessarily."
The informant stated that there was no sphere in which he had yet dwelt where complete, unalloyed bliss prevails; that in no sphere was the degree of contentment at all comparable with that on earth as enjoyed by people in

of sources of intellectual cultivation and development. At another siting was asked: "What is the interval between the time the

soul leaves the body and its restoration to spiritual consciousness?" "It depends entirely upon the degree of soul force at the time of death," was

the reply. "Are family relations maintained in the spiritual spheres?"

"They are, though affinity is an attractive force. Then family ties are thereby lost." Succeeding answers explained that in

he spiritual spheres there are divisions of a social type somewhat similar to those on earth; that the family is the unit, usually; that God is the supreme head; that acting under the authority of the head "there are bands of co-work-ers, invested with authority which you

might call angels."

Later communication is alleged to have been established with another deceased friend with whom the spokesman of the group had this dialogue: "Have you woods, fields, plains and

rivers there?" "Are they like ours?"

"More beautiful." The question being asked, another evening, "Can you exert an influence upon your friends on earth, myself for instance?" the answer was:

"It depends largely upon your aura." Then a question was asked as to the best conditions for rendering the "aura" suitable for the exercise of the spirit's influence, the reply being: "When you are irradiate with soul

Asked for further explanation, the reply was:
"When you are surrounded by clean

magnetism." Pressed for further explanation of this "aura," or "clean magnetism," the answer was:

"Clean thoughts, unselfish deeds, pure companionship create clean magnet-

BOOK REVIEW.

Chips From the Rock of Truth. By Will J. Erwood.

The title is suggestive of the contents of this pamphlet from the brain and pen of one of the rising workers in the cause of Spiritualism, whose name is well known to the readers of The Progressive Thinker. It comprises three fine essays, on Self Mastery, What Do You Build? and Somewhere, in which excellent thoughts are presented in well chosen language. These essays can be read with mental and spiritual benefit

Published and sold by Will J. Erwood & Co., LaCrosse, Wis. Price 25 cents. It is worthy of a large sale.

Joachim's Daughter. A Story of the Time of Herod the Great. By Wm. O. Hicks.

A story of intense and fascinating interest, abounding in passion and pathos, true to nature and the times and place where the incidents are laid. As a story it ranks in strength at least in the same category with the famous "Ben Hur" of Gen. Lew Wallace.

Peters & Alger, publishers, Benton Harbor, Mich. Price, \$1.50.

Wegetarianism and Occultism = by C. W. Leadbeater, London, Eng.

A Lecture Delivered in Chicago,

ISM-WHY VEGETARIAN DIET IS BEST-A VULGAR diet is emphatically the purest and the best. . ERROR-DISEASES CAUSED BY FLESH EATING-MAN NOT CARNIVOROUS-VEGETARIAN DIET GIVES SIDE-CARNIVOROUS DIET FATAL-MAN'S DUTY TOWARDS NATURE.

In speaking of the relation between Vegetarianism and Occultism, it may be well for us to begin by defining our terms. as we have generally done on other occasions. We all know what is meant by vegetarianism; and although there are several varieties of it we shall hardly need to go into that question. The vegetarian is one who abstains from eating flesh 1 food. There are some of them who admit such animal products as are obtained without destroying the life of the animal, as, for example, milk, butter, and cheese, There are others who restrict themselves to certain varieties of the vegetable—say to fruit and nuts; there are others who prefer to take only such food as can be eaten uncooked; others will take no food which grows underground, such as potatoes, turnips, carrots, etc. We need not concern ourselves with these divisions but simply define the vegetarian as one who abstains from any food which is obtained by the slaughter of animals-of course including birds and fish.

OCCULTISM DEFINED.

How shall we define Occultism? The word is derived from the Latin Occultus, hidden; so that it is the study of the hidden laws of nature. Since all the great laws of na. ture are in fact working in the invisible world far more than in the visible, occultism involves the acceptation of a very much wider view of nature than that which is ordinarily taken. 'The occultist, then, is a man who studies all the laws of nature that he can reach or of which he can hear, and as a result of his study he identifies himself with these laws and devotes his life to the service of evolution. Now how does occultism regard vegetarianism? It regards it very favorably, and that for many reasons, which I shall endeavor to but before you. These reasons may be divided into two classes-those which are ordinary and physical, as it were, and those which are occult or hidden. There are very many reasons in favor of vegetarianism which are down here on the physical plane and patent to the eyes of any one who will take the trouble to examine the subjects and these will operate with the occult student even more strongly than with the ordinary man. But in addition to these and altogether beyond them, the occult student knows of other reasons which come from the study of precisely these hidden laws which are as yet so little understood by the majority of mankind. We must therefore divide our consideration of these reasons into two parts, first taking the ordinary and physical.

REASONS FOR VEGETARIANISM.

Even these ordinary reasons may themselves be subdivided into two classes, the first containing those which are absolutely physical and as it were selfish, and secondly those which may be described as the moral and unselfish consideration. First, then, let us take the reasons in favor of vegetarianism which concern simply the man himself, and are purely upon the physical plane. For the moment we will put aside the consideration of the effect upon others which is so infinitely more important, and think only of results for the man himself. It is necessary to do this, because one of the objections frequently brought against vegetarianism is that it is a beautiful theory, but one the working of which is entirely impracticable since it is supposed that a man cannot live without devouring this dead flesh. That objection is entirely irrational, and is founded upon ignorance or perversion of facts. I myself who speak to you am an example of its falsity; for I have lived without the pollution of flesh foodwithout fish, fowl, or eggs-for the last twenty-seven years, and as you perceive I still survive, and have been during all have done the same thing. I know some younger ones who have been so happy as to be unpolluted by this filth of taking flesh food during the whole of their lives; and they are distinctly freer from disease than those who partake of such things. Assuredly there are many reasons in favor of vegetarianism from the purely selfish point of view-and I put that first because I know that the selfish consideration will appeal most strongly to a very great majority of people, though I hope that in the case of those who are studying Theosophy we may assume that the moral considerations which I shall later adduce would sway them far more

I take it that in food, as well as in everything else, we all of us want the best that is within our means. We should to life. All that is necessary to the human body can be suplike to bring our lives, and therefore our daily food as a not plied by the vegetable kingdom The vegetarian can exunimportant part of our lives, into harmony with our aspirations, into harmony with the highest that we know. We should be glad to take what is really best; and if we do not yet know enough to be able to appreciate what is best, then all question that some persons are stronger and more healthy we should be glad to learn to do so. If we think of it we shall see that this is the case along other lines, as, for ex- meat diet is not merely a wasteful extravagance, but a ample, in music, or in art, or in literature. We have been taught from childhood that if we want our musical taste developed along the best lines we must select only the best music, and if we do not like it and if we do not understand it at first, we must be willing patiently to wait and to listen until at length something of its sweet beauty will creep into our souls, and we shall come to understand that which at first substance, when carefully selected, possesses the most strikderstand the best in art we must not fill our eyes with the sensational broad-sheets of police news, or with the hideous abominations which are miscalled "comic pictures." but we must steadily look and learn until the mystery of the work understand. So, too, in literature. It has been the sad ex- ism any more than biology is. Flesh food is certainly not the sensational paper or the cheap novel, or of that frothy mass of waste material which is thrown up like scum upon the molten metal of life, novelettes, serials, and fragments, of a type which neither teach the ignorant nor strengthen the weak, nor develop the immature. If we wish to develop the mind in our children we do not leave them entirely to their own uncultivated taste in all these things, but we try to help them train that taste whether it be in art, in music, or in literature.

out the matter from the higher point of view. There may be produces superior powers both of mind and body. those in the world who have no desire for the best, who are willing to remain on the lower levels and consciously and intentionally to build into themselves that which is coarse and "Let me state first, that the flesh of warm-blooded animals above this, many who would gladly and eagerly take the best human body in perfect health." He goes on to make some tables." if they only know what it was, or if their attention was di- further remarks which we shall quote under our next head. rected to it. There are men and women who are morally of the hyenas and the wolves of life, and have been taught that articles of daily food hold a high place in the human econtheir necessary dietary was the corpses of slaughtered animals. It needs but little thought to show us that this horror cannot be the highest and the purest, and that if we over wish to raise ourselves in the scale of nature, if we ever wish that our bodies shall be pure and clean as the temples of the Master should be, then we must abandon this loathsome custom, and take our place among the princely hosts who are striving for the evolution of mankind-striving for the high-

OCCULTISM DEFINED-REASONS FOR VEGETARIAN- for their fellow-men. Let us see, then, why a vegetarian | rible diet, and furthermore that there is more nutriment in

WHY VEGETARIAN DIET IS BEST.

First. Because vegetables contain more nutriment than STRENGTH-A COMMON FALLACY-EVIL RESULTS an equal amount of dead flesh. Now we know very well that OF FLESH FOODS-VEGETABLE DIET CHEAPER AND this will sound like a surprising and incredible statement to BETTER-MORAL CONSIDERATIONS-THE OCCULT | Quite a number of people, because they have been brought up to believ that they cannot exist unless they defile themit is very difficult to awaken the average man from It. It must be clearly understood that this is not a question of habit, or of sentiment, or of prejudice; it is simply a question of plain fact, and as to the facts there is not and there never has been the slightest question. We may consider that there are four elements necessary in food, all of them essential to the repair and the upbuilding of the body. (a) Proteids or nitrogenous foods; (b) carbo hydrates; (c) hydro carbons or fats; (d) salts. This is the classification usually accepted among physiologists, although some recent investigations are tending to modify it to a certain extent.

Now there is no question whatever that all of these elements exist to a greater extent in vegetables than they do in dead flesh. For instance, milk, cream, cheese, nuts, neas and beans contain a large percentage of proteids or nitrogenous matter. Wheat, oats, rice and other grains, fruits, and most of the vegetables (except perhaps, peas, beans and lentils) consist mainly of the carbo hydrates -that is, of be found revolting to civilized man." starches and sugars. The hydro-carbons, or fats, are found in nearly all the proteid foods, and can also of course be taken in the form of butter or of oils. The salts are found | diseases analogous to anthrax, are so poisonous that those | hand, vegetable products are of slow digestion; they contain practically in all foods to a greater or less extent. They are of the utmost importance in the maintenance of the body tissues, and what is called saline starvation is the cause of gestive canal, or of an eruption of one or more carbuncles,"

Now it is sometimes claimed that flesh meat contains some of these things to a larger degree than yegetables, and some tables are drawn up in such a way as to suggest this but once more this is a question of facts, and must be faced from that point of view. The only sources of energy in dead flesh are the proteid matter contained therein, and the fat and as the fat in it has certainly no more value than other fat the only point to be considered is the proteids. Now it must be remembered that proteids have only one origin; they are organized in plants and nowhere else. Nuts. peas. beans, and lentils are far richer than any kind of flesh in these elements, and they have this enormous advantage that the proteids are pure, and therefore contain all the energy originally stored up in them during their organization. In the animal body these proteids, which the animal has absorbed from the vegetable kingdom during its life are constantly passing down to disorganization, during which descent the energy originally stored in them is released. Con sequently what has been used already by one animal cannot be utilized by another. The proteids are estimated in some of these tables by the amount of nitrogen contained therein, but in flesh meat there are many products of tissue change, such as urea, urlc acid, and creatin, all of which contain nitrogen and are therefore estimated as proteids though they have no food value whatever.

Nor is this all the evil, for this tissue change is necessarily eccompanied by the formation of various poisons which are always to be found in flesh of any kind, and in many cases the virulence of these poisons is very great. So that you will observe that if you gain any nourishment from the eat ing of dead flesh, you obtain it because during his life the animal consumed vegetable matter. You get less of this nourishment because the animal has already used up half of it and you have along with it various undesirable substances and even some active poisons which are of course distinctly deleterious. I know quite well that there are many doctors who will prescribe the loathsome flesh diet in order to strengthen people, and that they will often meet with a certain amount of success, though even on this point they are by no means agreed, for Dr. Milner Fothergill writes: "All tive or the animal. The working tissues of the animal are the bloodshed caused by the warlike disposition of Napoleon that time in exceedingly good health. Nor am I in any way is as nothing compared to the loss of life among the myriads are continually washed clean by the blood, a never-ceasing dred to six hundred pounds weight on their backs, and the peculiar in this, for I know some thousands of others who of persons who have sunk into their graves through a misin all this making any unfounded assertions; let me quote tinues for some time after death. An eminent French surto you the opinions of physicians, of men whose names are geon recently remarked that beef tea is a veritable solution I have abundant authority for all that I have said.

A VULGAR ERROR.

We find Sir Henry Thompson, M. D., F. R. C. S., saying: "It is a vulgar error to regard meat in any form as necessary tract from his food all the principles necessary for the tion of heat and force. It must be admitted as a fact beyond who live on that food. I know how much of the prevailing source of serious evil to the consumer." There is a perfectly definite scientific statement by a well-known medical

Then we turn to the words of a Fellow of the Royal So must be honestly admitted that weight by weight vegetable should like to see a vegetarian and fruit-living plan put into nized for thousands of years. general use, and I believe it will be."

The well known physician, Lord Playfair, C. B., has said quite clearly, "Animal diet is not essential to man"; and we vegetable kingdom is perfectly right, from the chemical point of view for the nutrition of man."

no belief that a man is better physically or mentally for taking flesh food."

the great London hospitals, has written, "That it is easily clearly demonstrate his frugivorous nature." possible to sustain life on the products of the vegetable Surely, then, we may seek to find the best in physical as the majority of the human race were not constantly engaged semblance to those of carnivorous animals, and whether we well as in mental food, and surely we must find this not by in demonstrating it; and my researches show, not only that consider the test, jaws, or the digestive organs, the human mere blind instinct, but by learning to think and to reason it is possible, that it is infinitely preferable in every way, and structure closely resembles that of the frugivorous animals."

Dr. M. F. Coomes in "The American Practitioner and

were better known it would be a good thing for the race. Nations live and thrive upon them alone, and it has been fully demonstrated that meat is not a necessity."

est and the purest in everything, for themselves as well as It is impossible to deny that man can exist without this hor. food,

an equalizmount of vegetables than of dead flesh. I could give you many other quotations, but surely those above mentioned are sufficient, and they are fair samples of the rest.

DISEASES CAUSED BY FLESH EATING.

loathsome habit of devouring dead bodies. Here again I tables; but I do know this, that in many athletic contests recould easily give you a long list of quotations, but as before selves with flesh, and this delusion is so widely spread that I will be satisfied with a few. Dr. Josiah Oldfield, M. S. C. S., L. R. C. P., writes: "Flesh is an unnatural food, and races in Germany, where all those who took high places in therefore tends to create functional disturbances. As it is taken in modern civilizations, it is infected with such terrible diseases (readily communicable to man), as cancer, consumption, fever, intestinal worms, etc., to an enormous extent. There is little need to wonder that flesh eating is one of the most serious causes of the diseases that carry off The reason was plainly given quite recently by Dr. J. D. ninety-nine out of every hundred people that are born."

> Sir Edward Saunders tells us: "Any attempt to teach mankind that beef and beer are not necessary for health and efficlency must be good, and must tend to thrift and happiness; and as this goes on I believe we shall hear less of gout, Bright's disease, and trouble with the liver and the kidneys in the former, and less of brutality, wife-beating and murder in the latter. I believe that the tendency is towards vegetarian diet, that it will be recognized as fit and proper and that the time is not far distant when the idea of animal food will

Sir Robert Christison, M. D., asserts positively, "That the flesh and secretions of animals affected with carbuncular who eat the product of them are apt to suffer severely-the diseases taking the form either of inflammation of the di- rograde change is less rapid than meat, having just com-

Dr. A. Kingsford, of the University of Paris, says: "Animal meat may directly engender many painful and loathsome diseases. Scrofula itself, that fecund source of suffering and death, not improbably owes its origin to flesh-eating habits. It is a curious fact that the word scrofula is derived of endurance has been approached and thoroughly investifrom Scrofa, a sow. To say that one has scrofula is to say that he has the swine's evil."

In his report to the Privy Council in England, we find Professor Gamgee stating that "One-fifth of the total amount of meat consumed is derived from animals killed in a state of malignant disease": while Professor A. Wynter Blyth, F. R. C. S., writes: "Economically speaking flesh food is not necessary; and meat seriously diseased may be so prepared as to look like fairly good meat. Many an animal with advanced diseases of the lung yet shows to the naked eye no appearance in the flesh which differs from the normal."

Dr. M. F. Coomes in the article above quoted, remarks: 'We have many substitutes for meat which are free from ticipation in the Olympian and Isthmian games. If you will the deleterious effects of that food upon the animal economy -namely, in the production of rheumatism, gout and all other kindred diseases, to say nothing of cerebral congestion, which frequently terminates in apoplexy and venal diseases of one kind and other, migraine and many other such and yet we find that their diet consisted exclusively of barley forms of headache, resulting from the excessive use of meat, and often produced when meat is not eaten to excess."

Dr. J. H. Kellogg remarks: "It is interesting to note that scientific men all over the world are awakening to the fact that the flesh of animals as food is not a pure nutriment, but is mixed with poisonous substances, excrementitious in character, which are the natural results of animal life. The vegetable stores up energy. It is from the vegetable worldthe coal and wood-that the energy is derived which runs our steam engines, pulls our trains, drives our steamships. and does the work of civilization. It is from the vegetable world that all animals, directly or indirectly, derive the energy which is manifested by animal life through muscular and mental work. The vegetable builds up; the animal tears down. The vegetable stores up energy; the animal expends energy. Various waste and poisonous products result from the manifestation of energy, whether by the locomoenabled to continue their activity only by the fact that they stream flowing through and about them, carrying away the captain one day pointed out to me one of his men who had placed confidence in the supposed value of beef tea." At any 1 poisonous products resulting from their work as rapidly as rate the strengthening results can be obtained more easily they are formed. The venous blood owes its character to pounds up an incline into an upper warehouse; so that with from the vegetable kingdom when the science of diet is these poisons, which are removed by the kidneys, lungs, this frugal diet their strength was unusually great." properly understood, and they can be obtained without the skin and bowels. The flesh of a dead animal contains a horrible pollution and without all the undesirable concom- great quantity of these poisons, the elimination of which itants of the other system. Let me show you that I am not | ceases at the instant of death, although their formation conwell known in the medical world, so that you may see that of poisons.' Intelligent physicians everywhere are coming scantiest and simplest of foods." to recognize these facts, and to make a practical application of them."

Here again you see we have no lack of evidence, and many quotations with regard to the introduction of poisons into the system through flesh food are not from the vegetarian doctors but from those who still hold it right to eat sparingly of corpses, but yet have studied to some extent the science of the matter. It should be remembered that dead flesh can growth and support of the body, as well as for the produce never be in a condition of perfect health, because decay commences at the moment when the creature is killed. All sorts of products are being formed in this process of retrograde change; all of these are useless and many of them are positively dangerous and poisonous. In the ancient scriptures of the Hindus we find a very remarkable passage, which refers to the fact that even in India some of the lower castes had at that early period commenced to feed on flesh. The statement made is that in ancient times only three disciety. Sir Benjamin Ward Richardson, M. D. He says: "It eases existed, one of which was old age; but that now since people had commenced to eat flesh seventy-eight new diseases had arisen. This shows us that the idea that diseases awakened no response within our hearts. If we want to un- ing advantages over animal food in nutritious value.... I might come from the devouring of corpses has been recog-

MAN NOT CARNIVOROUS.

Third. Because man is not naturally made to be carnivof Turner begins to unfold to our patient contemplation, or find Dr. F. J. Sykes, B. Sc., the Medical Official for St. Pan-orous, and therefore this horrible food is not suited to him. the grand breadth of Velasquez comes within our power to cras writing, "Chemistry is not antagonistic to vegetarian. Here again let me give you a few quotations to show you what authorities are ranged upon our side in this matter. perience of many that much of the best and the most beauti- necessary to supply the nitrogenous products required for Baron Cuyter himself writes: "The natural food of man ful is lost to those whose mental food consists exclusively of the repair of tissues, therefore a well selected diet from the judging from his structure, consists of fruit, roots and vegetables;" and Professor Ray tells us, "Certainly man was never made to be a carnivorous animal." Sir Richard Owen, Dr. Francis Vacher, F. R. C. S., F. C. S., remarks, "I have F. R. S., waites: "Anthropoids and all the quadrumana derive their alimentation from fruits, grains, and other succulent vegetable substances, and the strict analogy which ex-Dr. Alex Haig, F. R. C. P., the leading physician of one of lists between the structures of these animals and that of man

> Another Fellow of the Royal Society, Professor Wm. Lawkingdom needs no demonstration for physiologists, even if rence, writes: "The teeth of man have not the slightest re-

Once more Dr. Spencer Thompson remarks, "No philanthropist would dispute that man ought to live on vegetarian News," of July 1902, concluded a scientific article as follows: diet"; and Dr. Sylvestef Graham writes, "Comparative anatomy proves that man is naturally a frugivorous animal, degrading; but surely there are very many who wish to rise is not essential as a diet for the purpose of maintaining the formed to subsist upon fruits, seeds, and farinaceous, vege-. . 20

The desirability of the vegetarian diet will, of course, need The Dean of the faculty of Jefferson Medical College of no argument for any who believe in the inspiration of the the highest class who yet have been brought up to feed with Philadelphia, said: "It is a well-known fact that cereals as scriptures, for it will be remembered that God in speaking to Adam while in the Garden of Eden, said: "Behold I have omy; they contain constituents amply sufficient to sustain given you every herb-bearing seed which is upon the face of is undoubtedly intensified by the habit of feeding upon life in its highest form. If the value of cereal food products all the earth, and every tree in the which is the fruit of a tree yielding seed; to you it will be for meat." It was only after the fall of man when death came into the world that a more degraded idea of feeding came along with it; and if There you have absolutely plain statements, and all of now we hope to rise again to Edenic conditions we must ply the hunger of the bodily tissues, which cannot be rethem are taken from the writings of well-known men who surely commence by abolishing unnecessary slaughter por newed by the poor stuff offered to them as food. To satisfy have made a considerable study of the chemistry of foods. formed in order to supply us with horrible and degrading

VEGETARIAN DIET GIVES STRENGTH. Fourth. Because men are stronger and better on a vegeta-

rian diet. I know very well how people say, "You will be so weak if you do not eat dead fiesh." As a matter of fact this is absolutely untrue. I do not know whether there may be Secondal Because many serious diseases come from this any people who find themselves weaker on a diet of vegecently the vegetarians have proved themselves the strongest and the most enduring-as for example in the recent cycling the race were vegetarian. There have been many such trials, and they show that other things being equal, the man who takes pure food succeeds better. We have to face facts, and in this case the facts are ranged entirely on one side, as against foolish prejudices and loathsome lust on the other. Craig, who writes, "Vigor of body is often boasted by flesheaters, particularly if they live most in the open air; but there is this peculiarity about them, that they have not the endurance of vegetarians. The reason of this is that flesh meat is already on the downward path of retrograde change. and as a consequence its presence in the tissues is of short duration. The impetus given to it in the body of the animal from which it was taken is re-inforced by another impulse in the second one, and for these reasons what energy it does contain is soon given out and there are urgent demands for more to take its place. The flesh-eater, then, may do large amounts of work in a short time if well fed. He soon gets hungry, however, and when so becomes weak. On the other all of the original store of energy and no poisons; their retmenced and therefore their force is released more slowly with less loss, and the person nourished by them can work for a long time without food if necessary and without discomfort. The people in Europe who abstain from flesh meat are of the better and more intelligent class, and the subject gated by them. In Germany and England a number of notable athletic contests that required endurance have been made between flesh-eaters and vegetarians, with the result that the vegetarians have invariably come off victorious."

We shall find, if we investigate, that this fact has been known for a very long time, for even in quite ancient history we find traces of it. It will be recollected that of all the tribes of Greeks the strongest and the most enduring by universal admission and reputation were the Spartans; and the exceeding simplicity of their vegetable diet is a matter of common knowledge. Think, too, of the Greek athletesthose who prepared themselves with such care for the parread the classics you will find that these men, who, in their own line surpassed all the rest of the world, lived upon figs. nuts, cheese and maize. Then there were the Roman gladiators-men on whose strength depended their life and fame cakes and oil: they knew well that this was the more strengthening food.

A COMMON FALLACY.

All these examples show us that the common and persistent fallacy that one must eat flesh in order to be strong, has no foundation in fact; indeed, the exact contrary is true Charles Darwin remarked in one of his letters: "The most extraordinary workers I ever saw, the laborers in the mines of Chili, live exclusively on vegetable food, including many seeds of leguminous plants." Of the same miners, Sir Fran cis Head writes, "It is usual for the copper miners of Central Chili to carry loads of ore of 200 pounds weight up eighty perpendicular yards twelve times a day; and their diet is entirely vegetarian; a breakfast of figs and small loaves of bread, a dinner of boiled beans, and a supper of roasted wheat."

Mr. F. T. Wood in his "Discoveries at Ephesus," writes "The Turkish porters in Smyrna often carry from four huncarried an enormous hale of merchandise weighing 800

Of these same Turks Sir Wm. Fairbairn has said: "The Turk can live and fight where soldiers of any other nationality would starve. His simple habits, his abstinence from intoxicating liquors, and his normal vegetarian dict, enable him to suffer the greatest hardships and to exist on the

I myself can bear witness to the enormous strength displayed by the Tamil coolies of the South of India, for I have frequently seen them carry loads which astonished me. 1 remember in one case standing on the deck of a steamer, and watching one of these coolies take an enormous case upon his back and walk slowly but steadily down a plank to the shore with it and deposit it in a shed. The captain standing by me remarked with surprise, "Why it took four English laborers to get that case on board in the docks in London." I have

also seen another of these coolles after having had a grand plano put on his back, carry it unaided for a considerable distance yet these men are entirely vegetarian for they live chiefly upon rice and water, with perhaps occasionally a little tamarind for flavoring.

On this same subject Dr. Alexander Halg whom we have already quoted writes: "The effect of getting free from uric acid has been to make my bodily powers quite as great as they were fifteen years ago; I scarcely believe that even fifteen years ago I could have undertaken the exercise in which I now indulge with absolute impunity—with freedom from fatigue and distress at the time and stiffness next day. Indeed I often say that it is impossible now to tire me, and relatively I believe this is true." This distinguished physician became a vegetarian because from his study of the diseases caused by the presence of uric acid in the system, he discovered that flesh-eating was the chief source of this deadly poison. Another very interesting point which he mentions is that his change of diet brought about in him a distinct change of disposition—that whereas before he found himself constantly nervous and irritable he now became much steadier and calmer and less angry; he very fully realizes that this was due to the change in his diet.

If we require any further evidence we have it close to our hand in the animal kingdom. We shall observe that there the carnivora are not the strongest, but that all the work of the world is done by the herbivora-by horses, mules, oxen, elephants and camels. We do not find that men can utilize the lion or the tiger, or that the strength of these savage flesh-eaters is at all equal to that of those who assimilate directly from the vegetable kingdom.

EVIL RESULTS OF FLESH FOODS.

Fifth. Because the eating of dead bodies leads to indulgence in drink and increases animal passion in man. Mr. H B. Fowler, who has studied and lectured on dipsomania. for forty years, declares that the use of flesh foods, by the excitation which it exercises on the nervous system, prepares the way for habits of intemperance in everything; and the more flesh is consumed, the more serious is the danger for confirmed alcoholism. Many experienced physicians have made similar experiments and wisely act on them in their treatment of dipsomaniacs. The lower part of man's nature corpses. Even after eating a full meal of such horrible material a man still feels dissatisfied, for he is still conscious of a vague uncomfortable sense of want, and consequently he suffers greatly from nervous strain. This craving is sim-

(Continued on fifth page.)

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iniquitous methods and aims, It is a book of absorbing interest, and should be read by every patriotic American, and by every one who would be well informed concerning the evil works. and designs of the Romish hierarchy. It is a large volume of 882 pages, Price, \$2.25.

Rapid Changes--Lily Dale -- A Trip to Grand Rapids. Michigan-- Mrs. Dr. Aurelia D. Marvin.

spiritual activities and face to face with lity." What wonder that Christian minthat princely orator and inspired isters, in Christian civilization, advogenius, Hon. A. B. French, and I had the cated slavery, and even shared in the pleasure of once more hearing his rich, gains, and traded in human flesh, mellow voice in a splendid flow of In those days Mrs. Marvin had a visthought, which held the vast audience ion. The spirit of a clergyman visited in rapt attention for an hour. I would her, and demanded that she should visit like to give the readers of The Pro- her pastor, who was radically proslavgressive Thinker a synopsis of his ery, and preached it as a divine instituspeech; but there are too many other tion, and labor with him, and show him things crowding for expression to per- the wrong he was advocating. mit it now. The day was lovely, the It was a great struggle and she music excellent, the outlook attractive, begged to be excused. But the spirit and the people seemed aglow with who had been pastor of the same happy realization of the beauties of Na- church, was insistent, and most reluct ture, the adornments of art, and the antly she obeyed, "with fear and trembeauty of the spiritual gospel that filled bling." She had a long interview with all the air. Chairman Brooks was full her pastor, and was so inspired that of life and cheer, and President Petten- with the help of the spirits, she penegill seemed to enjoy the scene with a trated the prejudices of the preacher happy satisfaction, and genial overflow and completely revolutionized his politof her large womanly nature.

whose band was employed for several, is one of many illustrations of the pracyears at the camp, attacked me while I | tical efforts of spirits to correct abuses, waited at the Jackson House for a reform bad laws, emancipate the opchance to eat, and escorted me to his pressed, and inspire higher ideals of cottage, and after a brief rest and visit justice and human government. Many on the veranda, led me to the dining- of the works of mediums, acting under room where I enjoyed a sumptuous din- their guides, have wrought radical ner, with the old time friends-the Wal- changes in society, and blessed thouton family from Columbus, Pa., whose sands of which the world has no knowlgenerous hospitality I shared forty edge or record. I knew a young man in years ago, as did many other of the me; Laona, who was paralyzed from his ity does not keep on hand; but it dotes diums and speakers of that time.

and persecution from the bigoted pub- home perfectly cured. Many hundreds lie, drew us closer to those we loved, if not thousands, could testify of her and cemented friendships and made powers from personal experience. remembered. The Walton home was a that way. kirk 3½ miles from Fredonia and about to the world. 14 miles from Lily Dale. The whole met "Aunty Purple," who now, in her real and tangible in all the air. 90th year, is vivacious as a girl of 18, light of Spiritualism for forty years.

succession, but each thrill of soul bins, J. M. Peebles, Cora Richmond, touching soul left its impress and bless- Frederick Dougless, Wm. Denton, Mrs. ing, and I felt renewed for the friend- F. O. Hyzer, Mrs. M. J. Wilcoxen, Chas. ships that made a new record in my C. Burleigh, Susan B. Anthony, Parker

and wife, whose cozy, restful home what a talisman against wrongs and sheltered me during my engagement for vices it must be.

whenever and wherever the conditions kill him in time. of mediumship have existed.

morbid ulcers of depravity in many and advocates. ways and drained them of their evil | Brother Franklin Brown followed political crimes haunted the morally needs. sensitive; and selfishness and depravity | After a few more greetings and goodjustified the most appalling practices, byes, I expect to start homewardmost prominent among these abomina- Grand Ledge to meet old friends and tions. Under the evil spell many good perhaps some new ones, and hear Bro. men could see no wrong in the traffic in B. F. Austin, see the improvements on human lke. Ministers proclaiming the the grounds, eat some goodles, and take Golden Rule, and "A new command- a few hints from the probing saws of mentment give I unto you, that ye love the multitudinous mosquitoes whose one another," stoutly defended the vil- bills are ever ready for new young ism?" lainous institution, as a "divine ordi- meat, and then on to Buffalo, Fredonia, nance," and supported their position by and perhaps Lily Dale. abundant quotations from scripture. It was a striking fact that while slavery abounded, and 60,000,000 were held in . abject bondage in the Roman empire. By Prof. W. M. Lockwood. The work of

Another trip to Lily Dale, Sunday, | oppressed! "Servants obey your mas-

ical creed and all his preaching on the skepticism. Brother Damon, the famous musician, subject of slavery was reversed. This hips down, by a sunstroke, while in the on "witnesses" and angles for "authori-The memory of those pioneer times army, serving his country. Physicians and experiences, is always a pleasant | could not help him. As a last resort, tonic and a light on the path of the and a forlorn hope, he went to the weary pilgrim; and there are lessons to home of Dr. Marvin, then in Eric coun- who has been telling me for fifty years be drawn from those days of toll and ty, N. Y. He stayed four weeks, during that, on the great question of future trial of conflict and spirit communion, which time Mrs. Marvin treated him when the frowns and sneers, contempt | without medicine, and he returned

rendezvous for spiritual workers for Her oldest daughter, Frankie, was demany years, and Aaron Walton, a farm- | veloped as a wonderful medium as early er of large influence, was a model of in- as 1854-5, and George W. Taylor, so well tegrity, temperance, and purity of life, and widely known as a speaker, reformand was active until past 90 years of er and most noble man, got his first lesage. Mr. Damon married one of his sons and experiences at the home of Dr. publishes the "Occasional One," which have been widely scattered and repro- has been "juggled" as successfully as a terred by such disagreeable incidents is a rapidly growing favorite with all duced in many homes and many states, fakir fools the gaping crowd. Chris- He fearlessly maintains, for instance, classes of readers. They live in Dun-land still continue to carry redemption

Giles B. Stebbins was familiar in Spiritualism wherever they are known that convened at old Hemlock Hall, -not because they gave me a good din- bore testimony to the spirit and nower ner and a welcome to their cottage, but of these psychic centers where medibecause they are types of noble charac- ums were developed as by magic, and ter, respected by all who know them. I the spirit world was made intensely

In that splendid forest temple, Tuckand has enjoyed the health-inspiring er's Grove. I have seen and heard in rapt and impressive oratory, glowing Meetings and greetings were in rapid, with the fires of heaven. Giles B. Steb-Pillsbury, Mrs. E. L. Watson, Rev. J. H. Taking the whole meeting and all Harter, Henry C. Wright, and many the social inspiration with me. I re- others of the world's reformers, and turned to my home, 170 Liberty street, while freedom of speech ruled, and the the same day, and distributed as much | widest range of thought and subject | of it as I could to Mrs. Howe and Her- matter obtained, Spiritualism was the the evidence" is "absolute knowledge." bert, told them some of the good things heart and vital inspiration of all. Then | Catholic councils tried that plan for I had heard and seen, and the love mes- I met the Marvins, visited their home, | centuries. sages sent to them, and thus made them | and in July, 1866, officiated at Frankle's On Monday, the 3rd, while I was brought the two worlds so close to which the trial is based?" busily engaged in such work as I could gether that she did not seem dead or No; the jury is not "supposed to

call my plans and my work, and I pre I again met the family to commemorate wildest conjecture. Many an innocent pared for a long journey, to join the the release of Frankie's mother, Mrs. victim has been hanged as a result of family and friends of Mrs. Dr. Aurelia Dr. Aurelia Dewey Marvin, after 83 their absurd decisions, and vilest crim-Dewey Marvin, whom I have known years of usefulness in many counties in als have escaped. forty years, as a remarkable psychic and states; and many whom she has and healer of the sick. Leaving home blessed will reflect with tender emo- Sweringen, "and Spiritualists court it." Tuesday, Aug. 4, I was hospitably enter- | tion and regret that she is no more vis- | Glad to hear it. He agrees with me that tained at the home of Mrs. Dr. Matte-lible to mortal eyes. She leaves three belief is not knowledge. Now, by his son, in Buffalo, whose home is a rest sons, all of them homeopathic physi- own admission, the question is open: and support to many weary pilgrims of cians, and all Spiritualists. LaDor lives | Does Modern Spiritualism furnish abthere Wednesday morning, spinning and Horace in Sioux City, Iowa; all a ist after death and communicate with across the wonderful Niagara, and over | credit to the profession and to Spirit | the inhabitants of earth? the broad plains of Southern Canada, Jualism, and are cheered by its teachings and surprising myself by connecting and demonstrations. Ralph, a grandwith the 1:20 p. m. train in Detroit with son, has just graduated from Cornell about 15 seconds spare time before the University as civil engineer. Thus, train started, which landed me in Grand from one center, and one home, radi-Rapids at 5:15 p. m., instead of 9:30 as ated an influence that covers the contialways before. I was welcomed at No. | nent, and, as it is an influence vital 2 Crescent Court, and royally enter- with nobility and good works, a genertained by the genial Chas. M. Potter ous faith and humanitarian instincts, Spiritualism an abundance of faith, be-

January, 1900, when he was president of Last evening, August 6, Brother Pot- friend, that faith is not knowledge, bethe Spiritual Society of Grand Rapids. | ter and wife accompanied me to the | lief is not knowledge (he kindly in-Thursday at 10 a. m., we met at Dr. home of Brother and Sister Winch. We forms us, "Certainly, any simpleton Marvin's home, to commemorate the found them alone and in need of some ought to know that much.") I know it; athy. He does not credit all the claims transition of his royal mother, whose social cheer. Mrs. Winch, aged 74 the he knows it. life of usefulness deserves more than a 4th of last April, has reached thousands casual mention. Born into this world, by her very reliable mediumship, and ery man, woman and child now living July 5, 1820, married to Dr. Harvey given comfort and counsel without pe- should witness a genuine materializa-Blair Marvin, Feb. 3, 1840, she had lived cuniary reward. Now she is helpless, tion as an every-day fact in order to 83 years the 5th of July, 1903. He was and few of the hundreds that have prove the truth of materialization?" graduated as a regular physician at Cas- greedily and selfishly shared her spirittleton, Vt., and was the first in America | ual gifts, used her time, and profited by | very much to be desired." There are to adopt the homeopathic system of her revelations, ever visit her, or minis many materializations which are not medicine, after practicing as a regular ter to her needs, or seem to care for her genuine. Spiritualists everywhere ad- on this earth. He examines every obseveral years. He was practicing in trials, since she can no longer serve mit this; and they admit that the Buffalo when the Hydesville excitement | their selfishness. Mr. Winch is feeble, startled the world, visited the Fox fam- but faithful to her as far as his ability ily and this inaugurated a new era in can serve her; but himself suffering ualists to swallow fakes instead of the test. In short, as observed in the the family life. Mrs. Marvin became a from such growing pains as boys of his facts. medium, had visions, and soon devel- age are subject to. He is not quite 93, oped remarkable powers for healing the and has faithfully, used tobacco 73 sick by laying on of hands. This has | years. By the time he gets his growth been one of the prominent "signs" of the nicotine of the weed may develop a spiritual power and the helpful co-opera- cancer on his tongue; but there is no tion of spiritual beings, in all ages sign of it yet. Very likely tobacco will

Yesterday Brother Andrews kindly Good works are prominent as evi-volunteered to conduct me to the new dence in many ways. Healing the sick camp at Reed's Lake. We found conwas one of the most frequent and pro- ference in session, and Miss Gibbs maknounced of all the manifestations re- ing an interesting speech. She exported in the Bible. It was a specialty pressed her thoughts tersely, and in as with Jesus, if the Gospel records are re- good form and with as much grace as if she had graduated at a training school. By their fruits ye shall know them, She thought if people who shun and was the standard "test." Yet when scorn Spiritualism could divest themmodern mediums have shown the signs, selves of absurd prejudice and become and brought forth the fruits of healing, acquainted with the real life of its good Christians have spurned them and | teachings and philosophy and partake | ism for the few instead of for the race? charged it all to fraud, electricity or the of the riches that lie within it, and bedevil. But healing bodies is not the hind all crude externals, no one could only beneficence with which Spiritual- resist its attractions or feel any unism has been identified. It has touched friendliness toward it or its mediums

virus. It has emancipated slaves, re- with a sensible talk, and chairman Herformed drunkards, visited asylums and rich dismissed the meeting. I met Mrs. hospitals, and left a healing balm in the | Morrell—a new and promising speaker. hearts of millions suffering from the of whom I have heard very flattering acabuses, cruelties, and secret wrongs in counts. Mr. Potter regards her as the flicted by a diseased Christian civiliza- peer of any one on the platform. I am tion. In the antebellum days the great glad to hear this, for such the cause

sustained by law. Human slavery was probably to-morrow—stopping a day at

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ing it, or expressing sympathy for the important subject. Price, cloth, \$1.

LYMAN C. HOWE.

When Spiritualism becomes like "wit-Christianity, dependent upon Aug. 2, brought me into the sphere of ters" was good gospel, "divine author- like Christianity, a system of endless everyone interested in psychic phenomstead truth for authority.

tain assertions about spirits materializ- ena. ing is on a par with doubt of shootingstar phenomena, "the genuineness of

quires knowledge, not mere belief, upon | two books I have named contain the guide; repudiates mere authority; is a trance communications of Mrs. Piper. discoverer; observes; welcomes experiment; calls for "fresh revelations daily," a kind of goods which Christianties"-points backward to Paul and Peter, Job and Jesus. "Cold comfort." says your truth-seeking Spiritualist, conscious existence for the human race, Christianity is as empty of evidence as the tomb is of life. But the Christian can recite the catechism by rote and reel of "testimonies" by the yard, rethem sweet and precious, and long to be have been one that she has blessed in marking at the end of the yarn, "That bourne whence no traveler returns; that is, "not in these degenerate days" -don't mention it since Enoch, Elijah and Jesus went up bodily-where? In that way preaching became a trade with "millions in it": it has been sumptuously supported by a race that loves worthy of our earnest thought."

No one has attempted to show that I did not tell the truth about these nearly all I claim, "almost persuaded." But he swings back to "testimony" as a good substitute for "proof" "occasionaljudge of the court instruct his jury to return a verdict in accordance with the ism. It might do for orthodoxy. No judge would tell the jury that their verdict rendered in "accordance with

"Is the jury supposed to know by funeral. But their experiences had personal knowledge the grounds upon

do, a wire call from Dr. L. D. Marvin, of even gone away, nor greatly changed. know by personal knowledge," hence, Grand Rapids, Mich., suddenly arrested | And now, on the 5th of August, 1903, | their verdict is not knowledge, but often

"Criticism is all right," says Brother the spiritual order of workers, and left in Grand Rapids, LaRoy in Muskegon, solute knowledge that human beings ex-

> Bring froward your "graces," "Faith, Belief, Hope, moss-covered facts, dead authorities, living witnesses, and you may discover the difference between a "revelation" and the report of a revelation. The best Spiritualist writers and speakers have made this distinction themselves. I admit that there is in lief and hope; that there is an ocean of "testimony," and, as admitted by our

"Is it necessary," he asks, "that ev-

Why not? He himself admits "it is "graces," hope, faith, fraud, belief in-

According to Spiritualism there are millions of spirits, more millions than we have on earth, ready, anxious, to do the work of enabling "every man, woman and child" to witness genuine materializations. Why do they not do it, and thus make Spiritualism a glorious reality? And my Brother Sweringen himself is so well pleased with the idea that he admits "it is very much to be royal octavo volumes aggregating 800 desired." It would make Spiritualism pages, while "Human Personality" is a fact to the millions. Why, then, do half again as bulky. Neither book can we not have a shower of materializa- be skimmed through in a summer day's tions witnessed by millions, instead of | reading, but both will amply repay pehere and there a "glimmer," in a dimly- | rusal. lighted room, through the mediumship of a few favored mortals, while the rest of mankind must be content to feed on faith, hope, belief, report? Is Spiritual- The trodden path was sunny smooth. Do not let it be forgotten that there

are Spiritualists who do not believe materialization of spirit is a fact, and they have been foremost in exposing materialization frauds and other impositions. My friend is persuaded that I am

right when I said, "What is evidence to one mind is not evidence to another." He says: "Who has contradicted this universally accepted fact? But does this prove that there are no genuine phenomena?" It explains why persons witnessing the same phenomena come to different conclusions as to the cause. My opponent has assumed all through that I deny the existence of genuine phenomena. He is entirely mistaken

about this. In the first place, I stated what is not denied, that Spiritualism is full of skepwhat it has to do with the truth or falsity of the phenomena of Spiritual- said the same thing, "I'll be damned if

I answer, Much, as will be seen. It is this skepticism which makes intelligent Spiritualists critical and pains-taking in their investigations. I know many such. They are not the gullible fools that so many have charged. Be-Jesus is not on record as ever condemn- a strong, logical thinker, on a deeply cause Spiritualists, as a people, are skeptical they reject the myths

Conjecture, Are Not | Their Variant Views on Psychic Phe-

To the Editor: - I have just finished the perusal of two monumental works. nesses" for its existence, it will then be, both of which deserve the attention of speculation, a mere belief: "My pa- ena. I refer to "Modern Spiritualism," rents." "I believe they saw what they by Frank Podmore, and "Human persay they did," That is the corner- sonality and Its Survival of Bodily stone of Orthodoxy. It is a Pandora's | Death," by F. W. H. Myers, One book box. It takes authority for truth in- should not be read without reading the other, because the two works embody We have been told that to doubt cer- the opposite views of psychic phenom-As your readers will no doubt remem-

ber, Messrs. Podmore and Myers were which there is no room to doubt." We intimately associated in the work of the are told that "sacred history" confirms | Society for Psychical Research. If my materialization of spirits, as well as memory serves me they were, at one "other well-established occult phenom- time, joint secretaries of that organizaena;" and that "materialistic, agnostic | tion. Each had the most profound reand skeptical" people who reject the spect for the other's honesty and intel-"exidences" prove how unreasonable ligence, yet, though they worked to they are, that "skepticism is not all gether for years in the investigation of ways a mark of intelligence," and up | phenomena brought to the attention of to the present hour it has not been de- the society, they reached conclusions dinied that Spiritualism itself is full of rectly opposite to each other. The result of their observations constitutes, to In my answer, I showed that the my thinking, quite the most concise, grand distinction between Spiritualism scholarly and intelligent survey of the and an effete theology is that it de- whole field of psychic phenomena that mands present-day revelations; re- has yet been given to the world. The which to base itself: that the typical history of Spiritualism synopsized from Spiritualist holds to reason as his the earliest dawn of history down to the I shall not attempt to review either

work because such a task would involve more time than I have to spare and more space-than The Progressive Thinker could devote to such a review. It is, however, worth while to state briefly the conclusions which reached by Messrs Podmore and Myers respectively.

The former utterly refuses to concede that there ever was a genuine phenomenon of the class commonly designated as Spiritualistic. He brushes aside al hypotheses of kinetic force, of telepathy and of subliminal activity and groups all manifestations of whatever kind un-

der one designation-fraud. It is obvious that such an attitude involves some rather violent suppositions and some rather unpleasant insinuations against the honesty of people hitherto conceded to be of the highest character, but Mr. Podmore has the courage tianity has always been long on wit- that even private mediums who confine nesses and short on facts. I said that | themselves to the exercise of their methe Spiritualists who live in the pro- diumship in their own families are, nev-Walton-Damon family are a credit to those works, and the vast assemblages gressive present "were not content to ertheless, consciously or unconsciousmerely believe. We want to know." Is ly perpetrating a fraud. He is willing this not true? Why not admit it? to admit that ip many cases the fraud is Hence, I commend Spiritualism "as unconscious, but he maintains that it was fraud notwithstanding.

As for professional mediums, Mr. Podmore does not mince words. They things. On the contrary, my Brother | are all impostors. Confronted with the Sweringen, in a third article, agrees to case of D. D. Home who, for twenty years, submitted to the most rigid scrutiny without once being detected in imposture. Mr. Podmore contents himself ly," and asks me the posers: "Does the | with declaring that, since the phenomena obtained by Home could not have been genuine, it is clear that Home was evidence seen or heard?" That is an | an impostor whether he were detected unfortunate illustration for Spiritual | or not. The reasoning is not exactly judicial, but it is the line that Mr. Podmore follows throughout.

> In speaking of the late Stainton Moses, for instance, Mr. Podmore admits that he was a man of unstained character, a worthy clergyman, a be loved teacher, a man with nothing to gain and everything to lose by practicing fraudulent mediumship. He is forced to the conclusion nevertheless that Mr. Moses was an impostor. Why? Because there is no such thing as genuine mediumship.

> It will at once be perceived that the value of Mr. Podmore's book does not lie in its logic. The work has, however, a most decided value in the numberless citations of phenomena which are related with the utmost clearness and fairness though the author takes pains at once to declare them fraudulent in every particular. In this respect it is 'almost encyclopedic, and the reader, after perusing the accounts of psychic manifestations with which it is filled can draw his own conclusions which may or may not agree with those of Mr.

Podmore. Mr. Myers' book—which, by the way, was published this spring just after the death of its author—is the antithesis of Mr. Podmore's work. The author adopts the Spiritualistic hypothesis and he supports it with citations of phenomena quite as numerous as those of his contemporary. He does not deny that much so-called mediumship is fraudulent. He does not deny that much of it can be explained by recourse to telepmade by avowed Spiritualists. But after all allowances for fraud, self-deception, credulity, telepathy and every other scientific explanation, he is forced to the conclusion that there remains a residuum of psychic phenomena which cannot be explained upon any other hypothesis than that of the agency of discarnate spirits of men who once lived jection that is made against certain phenomena and demonstrates that the sciduce thousands of their fellow-Spirit | entific hypothesis fails when brought to beginning, the two writers, examining the same phenomena, arrive at directly opposite conclusions. That is why both books should be read by people who are

interested in the subject. Audi alteram partem. It should be said that those who enter upon the task of examining the books should have an idea of what is before them. Mr. Podmore's work is in two to m.C. M.

A PARABLE.

And many thousands journeyed there. He asked them why, and they, good With curling lip, or stony stare, Transfixed with scornt the to hapless

youth-Had not their fathers worn it bare? And when he tried—the erring wight— To turn him from the ways of men, To cut his rough way to the height.

(Be his the toil and theirs the gain), Perchance his way might prove the rightno Malue. Why, then-? Oh! then-they stoned him then. - Caroline Smith.

Recommendation of the comments Christianity and the fables of the Bible. Preachers thundered in vain when they said, "Believe, or be damned!" Goodticism. He asks: "I would like to know | natured, skeptical Spiritualists laughingly replied, long before Ingersoll ever | Price \$1.

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PREPARES OWN REQUIEM. MAY-FEVER

Dr. Towndrow's Monologue on Death Read at His Own Funeral

Dr. W. N. Towndrow, the octogenarian physician, was laid to rest lately at Snohomish, Wash., in G. A. R. Cemetery, the remains having been brought up from Everett, Wash., for burlal. The impressive service of the G. A. R. was read. A requiem prepared by the deceased, and ofttimes mentioned by him with the request that it be read at his funeral, was read by William Whitfield. after which the remains were lowered into their last resting-place. The flowers taken out by old-time friends and neighbors were many and beautiful: The requiem was as follows:

MY REQUIEM.

Obsequious death once more knocks at my chamber door and announces his intention to escort me across the broad divide, where I shall be welcomed by all my loved ones who have gone before. Death is not the end of life. The great hosts of humanity are marching on into a world more fair, a humanity more divine where man shall go upward and onward forever and ever.

Although the resurrection is spiritual, not physical, there will be the retention of personal identity along with self-consciousness, and with identity and reunion with our loved ones.

The dream of the evolutionist that the vegetable kingdom has evolved from the mineral, my experience tells me that, that, the animal has evolved from the vegetable, and it may be that in the fairy figures on our window panes in winter, we are witnessing the effects of transformation; this process was on a large scale during and previous to the pre-vegetable era of our earth's history. This is old as the Jewish Cabala, where we read "the breath became a stone, the stone a plant, the plant an animal, the animal a man, the man a spirit, the spirit a god."

Our lives in the broad northwest are frequently of such distressing experience to the average individual as to be looked upon as a chapter of disappointments: but come with me and follow me, I'll show a different and brighter scene, passing upward through Spirit land, we will enter and progress with tation will not exceed the realization. Coming to the top of one hill of joy, there will be other heights rising upon the vision. The song of transport will but lift you to higher anthems, the sweetest choral but a prelude to a sweeter spiritual harmony. All things better than you anticipate; the spiritual robe richer, the welcome brighter, the evolution grander, the joy of reception

We are now cornered by truth with egregious force.

'What is my creed? I scarce myself can tell: It is no written law that I obey. fear no angry God, no endless hell,

To wait for us poor creatures of a I do not seek the Bible's ancient lore,

For perfect purity's unending power; Those men who lived and sinned in days of yore,

Can scarcely help up in the present 'No church with vain and idle pomp I

Where canting hypocrites kneel down and pray, Who sin unstintingly throughout the And save their virtues for the Sab-

What is the church but fashion's idle Where pious sinners play at being good Who turn away from duty's joyless call

And close their hearts to struggling brotherhood? 'All, all around I see a suffering earth, So choked by sin that truth can

scarcely grow, Where happiness must perish in And sweetest songs are touched by notes of woe.

'From every side come cries of grief and pain, Where life is but a weary weight of

With many losses and so little gain Where only birthright is the gift of years.

I do not scorn the soul whose efforts Whose guideless feet have sometimes

gone astray; For deeper sins hid 'neath religious Baptismal waters cannot wash away. "I do not say 'Believe or thou art lost,

What right have I to judge my fellow What power have I to judge the tempest tossed? He is the saint who does the best he

Within my temple, by the stream and wood

Sweet Nature teaches of the flight of learn to worship all the pure and good.

And truth is sacred in its might sub-

"That great unseen Omniscience, adore; That fills the universe above, below, That guides the planets by its unseen

Creates a world or bids a daisy grow. 'This is my creed-perhaps it is creed,

But he is wise whose honor is his law, Who helps a fellow being in his need. And preaches not of heaven's narrow

"'An honest man,' this is the greatest 'Whose deeds are many and whose words are few.

This is the height on which I fix my gaze, This is my one and only creed—Be True.

"The Religion of the Future." By S. Weil. This is a work of for 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.

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of Himalya. Thousands of letters attesting its wonderful cures have been written the importers, but limited space prevents a detailed list. Read what a few have to say, proving that Hay-Fever and Asthma can be cured:

Mr. Frederick F. Wyatt, the noted Evangelist of Abilena, Texas, writes Jan. Sist, Himalya permanently cured him of Hay-Fever and Asthma. He strongly recommends it to sufferers. Dr. W. H. Vail, a prominent physician of St. Louis, Mo., writes Harch 8th, that he used Himalya ou six different Hay-Fever patients last Fall with satisfactory results in every case. Mr. A. L. Clark, Springdeld, Mo., writes Jan. 22d, was a sufferer of Hay-Fever and Asthma for thirty years and thought I would die every Fall but Himalya completely cured me. Mr. Goo. C. Dye, Marietta, Ohio, writes Jan. 25th., I was cured after several years suffering with Hay-Fever and Asthma. Mr. J. B. Aylo, Extherville, Iowa, writes Feb. 23th. that he was cured of Hay-Fever and Asthma after severe suffering for 23 years. Miss Eva Preston, Petersburg, Ind., writes March 5th, that she suffered untoid misery for 15 years with Hay-Fever and Asthma. Is completely cured, although her physician said that a cure was impossible. Mr. E. B. Hume, 1955 Arch street, Philadelphia, Pa., a widely-known traveler, writes Feb. cure was impossible. Mr. E. B. Hume, 1815 Arch street, Philadelphia, Pa., a widely-known traveler, writes Yeb. Bd. Himalya cured me of Asthma when everything else falled. Dr. J. R. Duncan, the cidest physician of Crawfordsville, Ind., writes Jan. 29th, It is my duty to tell all I can of the great virtue of Himalya. Rev. J. I. Coombs, Martinsburg, W. Va. writes to the New York World, July 23rd, that it cured him of Asthma of 39 years' standing.

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HUDSON TUTTLE.

Editorat-Large for the National Spiritualist Association.

Mr. Tuttle has been engaged to answer all attacks in the secular or religious press on Spiritualism. Send him clippings when an attack is made, giv ing date and name of paper. Address him at Berlin Heights, Ohio.

A Few Potent Words to Kickers. Many Spiritualists think the doctrine

that Moses Hull preaches no longer belongs to Spiritualism and that the book he strives to interpret should be laid away as one of the ancient curlosities. Again, many of the followers of Moses detest the godless, and more especially, the God-attacking articles that are so common in the Spiritualistic papers, and the materialistic utterances often heard upon the rostrums. But each of these diversified opinions belongs to Spiritualism, as do a great many other lines of thought, and with every new convert come some more new ideas of the philosophy, according to the previous education of the individual, until to-day Spiritualism can scarcely be recognized by the old veterans in the cause who have falled to keep pace with the advance movements of later years.

The N. S. A. narrowed down to the mere "Declaration of Principles," would not last longer than one year, if it would that; but at its executive head has been a man with a broad mind and an unselfish and tolerant spirit; in fact the managing officers entire are broad and liberal and free from dogmatic ideas, and in the coming election this thought should be considered in making

The N. S. A. has been regulated and governed by the opinions and wisdom of the delegates who meet from year to year and compare notes and adopt rules of government commensurate with the advancement of Spiritualism, the growth and new requirements and needs of the N. S. A. in adjusting itself to the environments into which it must fit as a beneficent organization, and with every meeting it is found necessary to amend here and there, by striking out and adding to the constitution and by-laws. It must grow or cease to exist.

Spiritualism has so far worked out its own salvation and perhaps will continue to do so in the future. Its advent into the arena of religious reforms was through the bitterest opposition that could be invented, and by people who should have hugged it to their bosoms with a warmth of welcome that would have melted to an assimilating condition its whole vital principle, but it lived and has moved on, and widened and deepened and lengthened at each step, until it is too late to try to contract it to the mind of any one finite little man or any thousand men and women, and although men may assume to point out the way in which it should be handled, the grand, growing, expanding cause of Spiritualism scarcely feels the vibration incident with the dropping out of the supposed most important individuals from its almost infinite proportions.

It seems wrong to tolerate fraud, but many of our very sensitive people think It wrong to even mention the word in the spiritual papers, lest the world should know we are conscious of its presence in our ranks.

Must we cringe beneath the eye of a deadly foe in very fear, hugging the delusion that we can thus gain the victory we so much crave and so well know must in time be ours?

MUST WE FEAR TO INVESTIGATE THE NEW PHILOSOPHIES THAT SPRINGING UP ON EVERY HAND THAT TEND TO BROADEN OUR BELIEFS?

Must we shut our eyes and ears to the piercing observation of decarnate souls and the voice of science from the other spheres, or look up and catch every view and sound of the constant progress of the age?

Shall we dance like silly ignoramuses around the jewel we have found to guard it from a world to which it belongs, or share its precious wealth with our brothers and sisters who have looked and hoped but found it not? Shall we sit down and content ourselves with the thought that we have scaled the height and gained the top, or shall we look around us for more

chance to grow and expand and become greater? Shall we fear the effect of the adoption by the churches of some of our main underlying principles? Shall we envy them the good they can get from that which we have brought before the world, or rejoice and be glad that we of Washington. Such is not the case,

have aided them, even though they fall At last convention Brother Kates to give us credit?

has cooled the passion of ti God. The recognition of our philosophy, that hell and heaven are only conditions, has brought heaven down to a condition that may be found upon earth | A. B. French. Cloth, \$1. For sale at as well as in soul land; a rational, rea- this office.

sonable conclusion; and extinguished the fires of the literal hell the church used to give us, even for the sins of our fathers and mothers, while we were yet in our swaddling clothes.

Therefore, while the cause of Spirit-

the least, there is no need for fear that the church will ever swallow us up; but there is every indication that as the church becomes more liberal in its inclination toward the whole world it will sometime be glad to grasp our so." "We have always taught these things;" and we should even then be tolerant and generous, and frank and brotherly. We should not feel towards them as they once felt towards us, when we at that time knew it was a wrong spirit. If it was a wrong spirit then in them it would be a wrong spirit

But above all things it is the highest piece of folly and ignorance to entertain the thought that because the churches are beginning to accept many of our principles, and because the spiritual press is exposing an occasional fraud, we will soon be in the list of the

Its High Mission.

To prove that spirits discarnate can and do communicate with mortals, and thereby prove continuity of life beyond the experience of physical death, is an important fact that must exercise a powerful influence in the thoughts and actions of man.

· Weighty and important as is the fact of the proved continuity of life, great would be the error of viewing this as the principal mission of Spiritualism.

Spiritualism is larger, it involves the philosophy that includes teaching the growth and unfoldment of the spiritual senses, the spiritual nature, into a practical consciousness of spiritual life and being.

Spiritualism in its true spiritual aspect involves the principle of a true humanitarianism-it involves the humane idea carried into action toward the human family, not only, but also humane feeling and action toward the less exalted animal world called brute.

Vivisection, whether of man or brute has no place, no advocate, no voice of excuse or defense, in Spiritualism. No vivisector would grant the propriety or justice of his own argument for vivisection, if some stronger being, or superior to himself, were to urge the same argument against him that he urges against dumb animals and-by some-criminals. Bring the vivisectionist's argument home to himself, and he cannot abide the logical conclusion. If he may vivisect animals for the benefit of man —as claimed—a stronger than he may vivisect him, on the same justifying

Vivisection involves cruelty, and cruelty is not compatible with true spiritual unfoldment; hence it is incompatible with Spiritualism. It must be grouped as a bad companion with greed, slander, hate, revenge, lust, malce, and the long catalogue of vices and gross animalities that deform perverted human nature.

The upbuilding of humanity in spiritual life and consciousness, and the ethics of a true humanitarianism is the mission, the purport, the principle of Spiritualism.

A Contrast.

President Roosevelt, when he visited the National Yellowstone Park, refused to do any shooting. He went to see the grandeur and beauties of nature, and not to destroy any of her living creatures. When he departed, not a bird less sang in the groves nor wounded animal moaned in thicket or cave.

In strong contrast to this humanity, is the action of King Edward who ostentatiously belongs to the Royal Humane Society, on the occasion of his visit to Lisbon. The Humanitarian sharply says: "Another deplorable feature of the Royal visit to Lisbon was the king's personal attendance at the bull fight, or "bull play" as it was absurdly called, in which (among other playful performances) the bull was baited by armed horsemen who planted their darts in the fatty part of his neck-a feat, which if committed in King Edward's dominion, would have rendered those convicted of it liable to

imprisonment with hard labor." But this is not the only charge the humane journals have to make. He attended that most cruel of all sports, the pigeon-shooting match, and this from his own choice. Surprise is expressed that while advocating humane principles at home, he should lend his influence to shocking cruelty abroad. In no place is an example of humane ideas more imperatively needed than in Spain and Portugal. The Latin people are the most unfeeling and cruel to the opportunity to advertise herself, their animals, and the effort of humane | and millions of dollars would not pay workers has as yet scarcely made an | for what has been done gratuitously.

impression. humanity, which with him appears only as a veneer over the brutal love of is with them, and will be in a struggle pain and destruction.

Just a Mortal Man.

Lope Pius X. has had a fainting spell. In the act of celebration of mass, at the altar in the Pauline chapel, when he was administering the holy sacrament to over 300 Venetians, he collapsed, owing to heart weakness and fatigue. For several nights he had been unable to sleep, because of nervousness-so the obsequious daily press sets forth with all the minute particulars spread out in columns of fine print.

It seems strange that one occupying the position of God's vicegerent on government was forcing the heathen earth, infallible judge in matters of school on eight million Catholics of the faith, Supreme Pontiff, etc., etc., should | Philippine Islands, and driving out the be subject to the physical weakness of | Catholic schools. This infamous libel ordinary poor fallible mortals.

These things show that popes, as well all other potentates and rulers, are simply human beings-like you and I and everybody else-notwithstanding their high titles, pomp and pageantry. In the face of disease and death

what a hollow mockery seems all their show of grandeur, authority and power over the masses of humanity! Their bodies die and rot, just like the rest of mankind.

Notice From the N. S. A. Office.

As the managers of Delphos (Kans.) camp, and also other societies have advertised Mr. Geo. W. Kates as of Washington, D. C., I am requested by executive officers to correct the mistake, as citizens of this. it gives the impression that four members of the N. S. A. board are residents claimed Rochester, N. Y., as his place The recognition of our God or Gods | of residence, which we presume he continues to do. MARY T. LONGLEY. Secretary.

'Gleanings from the Rostrum." By

Animus of Romaniem Exhibited. Father O'Hare, a leading Catholic light, recently preached a sermon in Brooklyn, on "Pone Led," in which the tiger claws of Catholicism appeared

ualism is not injured nor retarded in with more than usual distinctness. He began with this surprising dogmatism: "Every man elected to the papal office regardless of his nationality and personal view point at once loses his identity and merely becomes the mouthpiece of Christ and the representative of all those whose brow was ever touched by the healing waters of bap-

> He chances this statement on the supposed ignorance of his hearers of the plainest records of history. There have been popes, who, if their brows were "touched by the healing waters of baptism," were among the lowest and vilest of mankind. Alexander Borgia was a monster in every kind of wickedness, and was closely followed by scores of others, selfish, plotting, remorselessly unfeeling and conscienceless. What pretentious folly to declare such to be "mouthpieces of Christ! God's representative!" Of all the many lines of national rulers, who have cursed the earth with their crimes and misrule. none approach those who have occupied the pontifical throne. There is not a crime in the calendar they have not been guilty of, have instigated others to commit, and 'pardoned them in Christ's name for doing. They sanctioned auto-de-fes, and took pleasure in the unspeakable horrors of the Inquisi-

The following is another passage from his sermon, which is made under the supposition that his hearers are ignorant or fools:

"The papacy is guarded neither by army nor navy. Its fortifications are the traditions and teachings of the church and God is its sentinel. The symbol of its flag is the bleeding heart of the dying Savior and wherever it is planted it brings joy, light, happiness and peace."

When the Spaniards, in the name of the church slaughtered the Peruvians of South America by the thousands, murdered their Inca or monarch, and utterly destroyed the gentle and confiding people who had started an incipient civilization which gave promise of a glorious future, was their flag the "bleeding heart?" When Cortez, with attendant priests set out to convert the Aztecs to Catholicism, did he bring joy to their Emperor Montezuma, whom he tortured on burning coals, or the countless host of men, women and children he remorselessly murdered?

Was "joy, light, happiness and peace" brought to the nations by the pope-sanctioned crusades, which for some centuries exhausted Europe of its men and money, and made the long road over mountain and plain white with the bones of brave but deluded men?

No army or navy? Not now, but through many ages, the armies and navies of all Catholic rulers were at the beck of the pope. He had but to excommulcate a king and the victim was

According to this father, the dead pope was a paragon of perfection. He

"No one ever came into his presence who did not feel impressed with a high sense of veneration and affection; the bigoted Protestant recognized his char-Itable disposition, the infidel admired his genius, the prosaic nature was inspired by the delicacy of his expression and touch."

Who was the infidel "who admired the pope? His name should be published. And what does the "holy" father mean by bigoted Protestants? The cloven foot has been active in kicking Protestantism. The priests have made astonishing use of the death of the pope to slash all outside their church, forgetting that the most intelligent nations and the greatest men are not Catholics.

The astonishing attitude of the press of America taken at the sickness and death of the pope should alarm every citizen who has the liberty of his country and freedom of thought at heart. The press, with few exceptions, from the great metropolitan journals to the "patent inside" syndicate sheet for small towns and four-corner burgs, have vied with each other in publishing everything which would crelate sympathy, and overcome the Protestant repugnance. The Catholic church seized Catholicism has forged to the front for The King might take a few lessons in its devotees are made vain, by the flattery and the knowledge that the press

against Protestantism. Under this inflating stimulus, certain priests have shown the intent of the church in regard to the public schools. At a meeting of the German Catholic Federation of Michigan, Priest Petz, a leading light, declared that the public schools are without God, without prayer, without religion and heathen. He could not conceal his contempt and shouted that there were forty million heathens in the United States. He continued: "Just as there is only one true religion, so there is only one true

school, the Catholic school." Then followed Fathers Mies and Hutter, with hot denunciations of the public schools, and one of them said the is answered by the fact that the government has driven out no Catholic school. The Catholic church with its schools, after three hundred years, has eight millions of professed Catholics, so densely ignorant they cannot read or write in their own language. The government does not profess to give this people a religious education, they have had that, but a practical education, qualifying for the duties and responsibilities of life.

These priests who have fled from their own countries to enjoy the free dom of this, use the liberty extended here to all, to destroy the protecting government.

If they like a Catholic government better, they should not have become One thing we want to assure them of.

and that is, the day of priestly rule has gone by, and it can never be forced to return. The public schools give that true education which leads away from superstition and the dictation of priests. The parochial school is the reverse. Its, purpose is to admit only such colored light as the priests and "sisters," who are its instructors, choose. The parochial schools are to make Catho- the revelation of reserve power, etc. lics, the public achools to make reason- Price 30 cents. For sale at this office.

ing, self-relignt men and women. The priese of Michigan should be compelled by law to attend a public

school until they could pass an examination in ordinary branches, and common sense. If possible they should be Americanized. We urge on the attention of the legislature and governor of that state the condition of this priestly order, which flourishes in its borders, and is a menace to the welfare of the state. Such

gross ignorance of the principles of our

government, and bigotry as these lead-

ing priests exhibit may at any time

Dr. G. B. Warne, By All Means.

bring disaster.

To the Editor:-Will you permit an humble worker in the ranks of this great cause to present through your columns the name of one man pre-eminently qualified for the office of president of the N. S. A.?

The president of that great body of thinkers must be a man of many and varied qualifications. He must be a man of the highest possible personal character, a parliamentarian of no small ability, a speaker, a sound bustness man, a good executive, pleasant, tactful and kindly, yet firm and unyielding in defense of the true and the right. He must be a man of broad views, tolerant, charitable and fraternal; a man of courage, yet who combines courage with judgment, and the faculty of facilitating the transaction of business without undue haste or impatience; but above all a man loyal to the cause, loyal to true mediumship and unalterably opposed to the false, without making a warfare on fraud that may degenerate into a fad or worse, into perse-

Such a man, a man combining all the qualities I have mentioned, is Dr. Geo. B. Warne, of Chicago, president of the Illinois State Spiritualist Association. The east has had the presidency for ten years. The west is now entitled to it, and there is no man better qualified for the position. Blessed with health, vigor, enthusiasm, energy and determination, he has made an excellent record at the head of the State Association. He will add life and new vigor to the N. S. A. Give us Warne, and the N. S. A. will go on in its good work with redoubled vigor.

MARTIN H. McGRATH.

The Nominee for President of the N. S. A. the Coming Year.

For four years it has been my good fortune to be a delegate from my state to the N. S. A., but owing to my great loss by fire and the mighty effort that I am making to get into shape a better place than ever for the sick and suffering ones, and in order to keep in shape the only mediums' home now open, it will be impossible for me to be in Washington at the coming convention.

Nevertheless I feel like saying a word for the good of the cause, and in justice to the one I feel should be the next president. The person whom I would name is one who had nearly fifty names ready to vote for him two years ago in Washington, yet for the sake of harmony, for the sake of the good of the cause, and for the best good of the N. S. A., would not allow his name to be used, nor his friends to vote for him. This same person has always loved the cause more than self, and everywhere has laid self on the altar for the sake of Spiritualism and the N. S. A. Office he never has sought. When his name was announced, it came from that grand old veteran. Mr. Mayer. No one can question his honesty, his integrity, or his

Now I hope every delegate from Michigan, as well as the majority of those who assemble at Washington, will bear all these facts in mind and elect unanimously the man who is worthy, the man who is entitled by justice and the good of the cause to the position. His name is E. W. Sprague, of Jamestown, N. Y., the lecturer and missionary, whose name, work and character, stand without a mark or blemish in his whole work for humanity, mediums and Spir-A. B. SPINNEY, M. D. tualism. Reed City, Mich.

W. J. Colville Mentioned. To the Editor: -As many friends of W. J. Colville, the well-known lecturer, desire to have his name appear as candidate for the presidency of the N. S. A., I hereby propose that name for the consideration of delegates at the forthcoming election.

J. W. STEEVES, M. D. Onset, Mass.

Names of Candidates.

The following names have been favorably mentioned in connection with the presidency of the N. S. A.: Dr. Geo. B. Warne, E. W. Sprague, W. J. Colville, Thomas M Locke, G. W. Kates, H. W. Richardson, Charles R. Schirm and Capt. Milan C. Edson.

THAT LECTURE.

Read Mr. Leadbeater's lecture this week. It is especially interesting and valuable; indeed, it alone is worth a year's subscription to The Progressive Thinker. It should be read by every Spiritualist in the United States

NIGHT'S SALUTE.

Night falls, and With its approach My soul seeks rest. E'er like a bird Whose notes find Echo in a mother's breast. Sighs half formed Swell, and in my heart Naturecseeks her own,

Just newly born; For, with its new, sweet life, How can it know Of each battle of life? Light of heart, Its petals upturned,

Like the rose at morn

While smiles at the bud

It sends its sweet breath To the glad young morn Whose blush lends color To its cheeks now flushed, While it sighs content In the world's deep hush. The string of pearls Are counted and lost;

The heart-strings vibrate With melody tobsed, In chords which could give A symphony grand, Like the echos of voices From the bright spirit land. Each flower of earth Bends low to Night's call, And whispers: "We love you,-

"Why I Am a Vegetarian." By J. Howard Moore. An address before the Chicago Vegetarian Society. Price, 25

-Alice McCary.

Sweet dreams to you all."

"The Kingship of Self-Control." By duty, the supreme charity of the world, be found wanting.

GRAND LEDGE CAMP.

B. F. Austin-Truth the Watchword-Mistake Corrected.

Leaving Grand Rapids, Sunday, Aug. I arrived at Grand Ledge in time to hear Brother B. F. Austin's afternoon discourse, which was greatly enjoyed by the large audience assembled, and his telling points must have made a mark on the lives of his hearers that will last them through the journey of life. It was a sketch of experiences, and the pivot of all his eloquent utterances was his devotion to truth and loyal sincerity under all circumstances; placing truth above all ambition, personal honors, worldly gain, or the judgments, censures, or praise of friends.

Mrs. A. E. Sheets presided, and made all happy with her words of welcome friendly interest and good cheer, and then rallied them with an appeal for pledges to raise money to clear the grounds of debt and make the camp an assured permanent success, and a reliable center for spiritual blessings for a least a century.

They had good music and good feeling. Farmer Riley was there and gave several seances. Rev. B. F. Austin attended one Sunday night, and among the forms materialized, was Giles B. Stebbins, distinctly recognized. That is an important feature in materialization. One face that is clear and certain, and recognized, with no uncertainty shadowing it, is worth more than a hundred regiments of ancient shadows that no one now living ever knew. From Adam to Methuselah, Jesus to St. John, Caesar to Napoleon, Virgil to Shakspeare, the whole troupe of great names are of less significance to me than the clearly recognized face of my brother, as I saw him at: Mary Andrews' rooms in Moravia, or Maudie, as I saw her at Lily Dale. Mr. Austin expressed unqualified assurance that it was Giles B. Stebbins that appeared to him in Mr. Riley's scance.

Mrs. Russell was away, but is a part of the camp—an honored medium whose sincerity and thoughtflness no one seems to question. Dr. Freedman and his amiable and in-

telligent wife came to camp Monday. Mrs. Freedman impresses me as a woman of more than common qualities. and is, I think, a valuable support her husband in all his good works.

A delegation went to Lansing to the state meeting, Tuesday, and I had good company that far. There I met, for a moment, E. W. Sprague, who had come from Vicksburg to attend the state meeting. He looked vigorous and wellfed. His strong physique gives him great advantage in the work he is doing, and he is famous for rallying the sleepy, indifferent and sordid, to a sense of duty and a measure of activity. He will get money out of a miser as easily as you can get blood from a turnip, or sense from a Christian bigot.

Mr. Riley came on to Island Lake and from there I am a lone pilgrim. In Detroit I have four hours and forty-five minutes to wait for train to Buffalo. I went up to Dr. Burrows' Occult Temple. but did not find him. A fire had made confusion in the temple, and from appearances I inferred it had made quite a clearing up of the top story of the building; perhaps enough to scorch the bugs and scare the rats and mice, which may be better than a liberal insurance. When I heard there had been a fire, I hoped it had cleaned out the whole building, so a new, clean, attractive, modern one might rise in its place, and give comfort and success to the Doctor and his enterprises.

It is a week to-day since I left home. expect to get home to-morrow-Wednesday—and be ready for whatever

presents Itself. P. S.-Aug. 12.-Home again, ready for any work that offers an opportunity to keep me out of mischief, whether it be talking for Spiritualists, serving at funerals, writing for the press, gathering data for history, or using the spade, hoe and whelbarrow at home. But before I do any of these allow me to correct a mistake in my letter after my first trip to Lily Dale. I referred to the program for this season, as omitting the day of the week, which to many seemed an inconvenience, more noticeable as it had been the custom in former seasons to print the day of the week, as well as that of the month, with the doing for each day. Later I got a special program with this all in as formerly.

> LYMAN C. HOWE. EDUCATION! EDUCATION!

No Reason Why Mediums Should Not Be Educated, With Thousands of Common and High Schools in the Country.

To the Editor:-In your paper of Aug. 15, a Mr. S. D. Gray, in writing upon Spiritualist educational institutions, leaves the impression that he is a Spiritualist, satisfied with the fact that spirits do communicate with earth friends: no doubt there are others who feel the same. I would ask my brother, are we to sit with folded hands and wait for the angels to work through us, or are we to make conditions by education for thought from those bright minds whose teachings and example have ever led us from bonds of ignorance and superstition into higher spiritual truths?

Surely we must have evolved since the time of the first tiny raps. If the proof of spirit communion is all-sufficient, then we shall be satisfied, but to a vast majority, Spiritualism means much more. It is all-embracing, and should aspire to the highest education. As I understand the Spiritual schools spoken of, they are not simply to make mediums, but to educate Spiritualists along the lines of progression far in ad-

vance of the common schools.

control or the medium who uses bad grammar?" I would say that I believe, as a rule we attract what we are most like, or at least what we most desire; if the medium is educated he will likely attract to himself an educated control. One of the greatest drawbacks to the cause to-day, is illiterate mediums. As we are not satisfied on earth with those who use illiterate grammar, (if we are, why send our children to school?) neither should we be satisfied with such grammar from the angel world:

In answer to the question, "Is it the

some means of education. ways glad to receive a message from our parents, grand-parents, or in fact, any one dear to us, even though their grammar may be very bad; but were they living on earth to-day would wewith our limited education—be willing to place them as leaders of our grand philosophy? I think not.

they in the higher spheres surely have

We do not forget the "grand old mediums who did so much for Spiritualism in early days; but the people of this day demand more. If we wish our philosophy to grow, let us give to it all that the age demands; let us keep abreast Wm. George Jordan. It treats of the | with progress and when the time crimes of the tongue, the Red Tape | comes for our supremacy we shall not | 55 cents. For sale at this office.

MRS. DELLA FARMER Braddock, Pa.

Bible Reading in Public Schools Unconstitutional

Reading the bible, offering prayer and singing of hymns during school hours in the public schools, in accordance with the usages of sectarian churches, is held, in State ex rel, Freeman vs. Scheve, Neb., 59 L. R. A. 927, to be an infringement of the constitutional guaranty of religious freedom.

The Spirits Locate a Lost Son. Judge John Wilson, of Tecumsel, Neb., consulted Dr. Louis Schlesinger, who visited that town last November, in reference to a lost son, John Wilson, Jr., who left home at the age of 24, in 1875. Nothing had been heard from him by

the interview the father had with Dr. Schlesinger in November last. Judge Wilson asked the Doctor if he could tell him where he could find his son, and the reply was, "He is in the Klondike and his nearest point is Dawson City." This was all the information he could give as to his present whereabouts, and as the Doctor told him so

his parents, from the time he left till

many incidents and facts in the early life of his son he was deeply impressed. As the winter wore away his mind otherwise. The human being comand thoughts were almost continually mences his earth life weak and helpturned towards the Klondike, and by less, but soon gets strength, both in the time spring had fairly opened the body and mind. His lot, his experience Judge, though 79 years of age, and his is different from that of any other huwife, 82 years of age, determined to for- man being; and hence he becomes difget their years and journey to the Klon- ferent in body and soul from any other dike and make a personal search of the human being. In this way God creates camps for their long lost son.

last, they left Tecumseh and by diligent | istics alike, but, in many things, differtravel they arrived in Dawson City, ing from each other. Truly it is divers-June 26. They at once set about the ity in unity. In this way monotony is work for which they had made the long, | evaded and the variety created which is warded by finding persons who knew You can readily see that if no incartheir son well, and knew exactly where nation took place each soul would rehe was located, which was at Rampart, main a part of the great omnific spirit miles of this distance could be traveled by boat and eighty miles had to be traveled by sled. The old people were so worn out by their long journey that they did not feel able to make this trip. so they were compelled to return without meeting their son. Their newfound friends however, assured them that they would see their son during the summer and tell him of his parents' visit and also the desire of his father and mother that he would return home as soon as possible. Mr. Wilson firmly believes that his son will certainly come home this winter. Doctor Schlesinger told him that his son would be home by February, 1904, and, as everything else he told him, with regard to his son has proved true, he confidently expects him early this winter.

T. E. CASTERLINE. Edgar Nebraska.

A Very Fine Seance. A remarkable materializing seance was held July 2, at the residence of Mr. and Mrs. Spencer, 177 N. Union street, Grand Rapids, Mich., with Mrs. Howland, of New York, the medium. The manifestations were in a good, strong light, and the medium underwent a most critical examination at the hands of six ladies, as follows: Her clothing was all removed, and replaced with two black articles only, belonging to one of the six, after which she was led to the cabinet without once loosing her hand. Mr. Howland was placed a distance from her throughout the seance. The cabinet, a curtain only, thrown across a solid corner of the room. Our committee's names were Mrs. Dr. Hosken, Mrs. J. Hosken, Decker, Titus, Brown, and a

name not now recalled. At once came out her control Eloise, radiant in beauty of face and figure, dressed in white and with elegance to as follows: be seen but not described. Her other guides are her father and mother. The forms were many, well made up, talked readily: a number recognized.

the spirit form.

den in their yard. Clairvoyants pres- there is in it." ent saw brought through the windows | Are we to understand from this that flowers, singly and in bouquets to the our material body which constitutes the amount of a large basket full and dis- base for development and growth is a tributed among the circle. The clip- burden and a nuisance, and the sooner ping was plain enough next morning, we would rid ourselves of it by destroythe ripe petals strewn on the ground as | ing the same the sooner we would enthey, were carried. The flowers were joy health, liberty and happiness? exquisitely beautiful—several kinds of say that such doctrine would multiply

sunflowers among them.

phase of spirit return. REPORTER.

FROM THE N. S. A.

Important Notices to National Associa tion Auxiliaries.

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

Amendments for Convention of 1903. Unfinished Business.-Cons. Article aries, who can show a missionary cer-10, change the word "thirty" on the fifth | tificate of later date than October, 1902. line to "sixty."

jority vote of duly accredited delegates. Presidential Candidates. As there will be several candidates for the office of N. S. A. president, so-

Truly, as Mr. Gray says, we are al. 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 standstill, or to worse confusion. MARY T. LONGLEY.

N. S. A. Becretary.

"Invisible Helpers." By O. W. Leadbeater, the noted Theosophist lecturer | Price \$1. and writer. Very interesting. Price

for health. Price 25 cents.

NO REINCARNATION.

You Must Tolerate Different Views,

J. R. Francis-My Dear Sir:-I enclose communication which I got at a sitting, on the subject of Reincarnation. You are at liberty to publish the same in The Progressive Thinker if you think best. Truly yours.

CARL C. POPE. Black River Falls, Wis.

The Communication. Incarnation of the human soul is necessary in order to individualize it, so to speak. It could not be individualized the great human family, in general Accordingly, on the 15th of June physical features and mental character-

wearisome fourney and were soon re- 80 essential to happiness and progress. from which it sprung, and no individual progress could have been possible. Incarnation was necessary for the genesis of spiritual progress, but it is necessary but once.

> One of the great laws of God is that nature never repeats itself. When a step is once taken, under the laws of God, it does not have to be taken again. As is well known, nature never duplicates itself in anything, in the material universe or in the realm of spiritual life. No two leaves of the forest were ever alike and there never will be two alike. When a leaf has unfolded and grown and withered and decayed, it will never grow or decay again. Other leaves will grow and decay. So with the soul of man. His soul becomes individualized and goes through the necessary period of incarnation, when it is raised in incorruption, but it will never be incarnated and raised in incorruption again. Countless other souls will be incarnated and will pass the gates of death to a higher life, but they will not have to repeat it. Because one soul is unequal or inferior to another soul in heaven, is no reason why reincarnation should take place. It is the best reason why it should not take place. If reincarnation was possible, each soul would in the end become alike, by long experience inearth life, hence in the end dull monot-

ony would eventually be reached. The doctrine of reincarnation has no standing here. It is the offspring of human speculation. God never makes any mistakes. The course of the human soul is ever onward and upward, and the ground does not have to be traveled

Diseased After Transition. On the front page of The Progressive Thinker, August 8, 1903, an article headed, "The Transition," in part, reads

"Dr. Hodgson's friend, 'George Pelham, expresses himself through Mrs. Piper, thus: 'When I found I actually lived again I jumped for joy, and my A storm occurred during a second first thought was to find you and Mary. and last seance. A flash of lightning | And thank the Infinite, here I am, old showed a quick dematerialization of the fellow, living and well.' And again: clothing, rapidly followed by that of No more pain!-I am glad to get out of it thank the Lord! I wouldn't go back The Spencers have a fine flower gar- into the body for all the world and all

roses, smilax, asparagus ferns and even i the crime of suicide, and should no longer be disseminated. Who ever saw Old-time attendants at materializing a crushed caterpillar transform into a seances, yet skeptical, were here thor- cocoon and butterfly? I have been a oughly convinced of the truth of this medium for thirty years; I have discovered that death due to disease, surgery Mr. and Mrs. Howland arrived here or medical fratment was no remedy for from Denver, en route to their home in the cure of diseases. I found the body New York City, via Buffalo and Boston. to be a servant to its inmate and on be-They have promised us a return this ing sick, the spirit would manifest said fall, which a great many, both of those disease through the body. I have found present and absent, hope they will not that death merely deprived sick persons of their fleshy apparatus but not of their disease, therefore, I found them after death alive and conscious, but afflicted with the same disease as before. Death had not benefited them, nor had cured them of their affliction. I found them helpless, penniless, forsaken and all who went before them were found in the same helpless predicament, unable to help themselves, much less others. I want to know upon whom devolves the duty to restore those helpless flesh-

Jacksonville, Fla. ANNOUNCEMENT TO THE PUBLIC. All money in donations or collections intended for the N. S. A. Mediums' Home or Relief Fund, should be sent to this office to the secretary, if not directly paid to our authorized mission-No other is authorized to collect money Amend-That a quorum for the trans- for this association. Contributions. action of business shall consist of a ma- large or small, are gratefully accepted.

AUGUST BUESSING.

MARY T. LONGLEY. N. S. A. Secretary. 600 Pennsylvania avenue S. E., Washington, D. C.

"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, 500 pages, Illustrated, \$1,25.

"The Attainment of Womaly Beauty of Form and Features. The Cultivation of Personal Beauty, Based on Hygiene and Health Culture. By twenty physicians and specialists. Edited by Albert Turner." Of especial interest and value. For sale at this office.

"The Majesty of Calmness, or Individual Problems and Possibilities." By "Just How to Wake the Solar Plex- | Wm. George Jordan. Another valuable us." By Elizabeth Towns. Valuable little work. Price 30 cents. For sale at this office.

VEGETARIANISM AND OCCULTISM.

(Continued from second page.)

this vague craving, or rather to appears these restless nerves so that it will no longer be felt, recourse is often had to stimulants. Sometimes alcoholic beverages are taken, sometimes an attempt is made to allay these feelings with black coffee, and at other times strong tobacco is used in the endeavor to soothe the irritated and exhausted nerves. Here we have the beginning of intemperance, for in the vast majority of cases intemperance began in the attempt to allay with alcoholic stimulants the vague, uncomfortable sense of want which follows the eating of impoverished food-food that does not feed. There is no doubt whatever that drunkenmess, and all the poverty, wretchedness, disease and crime associated with it, may very frequently be traced to errors of feeding. We might follow out this line of thought indefinitely. We might speak of the irritability, occasionally culminating in insanity, which is now acknowledged by all authorities to be a frequent result of erroneous feeding. We might mention a hundred familiar symptoms of indigestion, and explain that indigestion is always the result of incorrect feeding. Surely, however, enough has been said to indicate the importance and far-reaching influence of a pure diet upon

Mr. Bramwell Booth, the Chief of the Salvation Army, has Issued a pronunciamento upon this subject of vegetarianism. in which he speaks very strongly and decidedly in its favor giving a list of not less than nineteen good reasons why men should abstain from the eating of flesh. He insists strongly that a vegetarian diet is necessary to purity, to chastity and to the perfect control of the appetites and passions which are so often the source of great temptation. He also remarks that the growth of meat-eating among the people is one of the causes of the increase of drunkenness and that it also favors indolence, sleepiness, want of energy, indigestion, constipation and other like miseries and degradations, He also states that eczema, piles, worms, dyseatery, and sewere headaches are frequently brought on by flesh diet, and that he believes the great increase in consumption and cancer during the last hundred years to have been caused by the great increase in the use of animal food.

the welfare of the individual and of the race.

VEGETABLE DIET CHEAPER AND BETTER.

Sixth. Because the vegetable diet is in every way cheaper as well as better than the flesh. In the encyclical just mentioned Mr. Booth gives as one of his reasons for adwocating it that, "A vegetarian diet of wheat, oats, maize and other grains, lentils, peas, beans, nuts and similar food is more than ten times as economical as a flesh diet. Meat contains half its weight in water, which has to be paid for as though it were meat. A vegetable diet, even if we allow cheese, butter and milk, will cost only about a quarter as much as a mixed diet of flesh and vegetables. Tens of thousands of our poor people who have now the greatest difficulty to make ends meet after buying flesh food, would by the substitution of fruit and vegetables and other economical foods, be able to get along in comfort."

There is also an economic side to this question which must not be ignored. Note how many more men could be supported by a certain number of acres of land which were devoted to the growing of wheat, than by the same amount of land which was laid out in pasture. Think, too, for how many more men healthy work upon the land would be found in the former case than in the latter; and I think you will begin to see that there is a very great deal to be said from this point of view also.

MORAL CONSIDERATIONS.

Hitherto we have been speaking of what we have called the physical and selfish considerations which should make a man give up the eating of this dead flesh, and turn him. even though only for his own sake to the purer diet. Let us now think for a few moments of the moral and unselfish considerations connected with his duty towards others. The first of these-and this does seem to me a most terrible thing-is the awful sin of unnecessarily murdering these animals. You who live here in Chicago should know well how estly, ceaseless slaughter goes on in your midst: how you feed the greater part of the world by wholesale butchery, and how the enormous amount of money made in this abominable business is stained with blood, every coin of it. I have shown you quite clearly upon irreproachable testimony that all this is utterly unnecessary. The destruction of life is always a crime. There may be certain cases in which it is the lesser of two evils; but here it is needless and without a shadow of justification, for it happens only berause of the selfish unscrupulous greed of those who coin money out of the agonies of the animal kingdom in order to pander to the perverted tastes of those who are sufficiently depraved to desire such loathsome aliment. Remember that It is not only those who do the obscene work, but those who by feeding upon this dead flesh encourage them and make their crime remnnerative, who are guilty before God of this awful thing. Every person who partakes of this unclean food has his share in the indescribable guilt and suffering by which it has been obtained. It is a universally recognized axiom in law that Qui Facit Per Alium Facit Per Se-whatgoever a man does through another he does himself. A man will often say. "But it would make no difference to all this horror if I alone ceased to eat meat." That is untrue and disingenuous. First of all it would make a difference, for although you may consume only a pound or two each day, that certainly would in time amount to the weight of an animal. Then secondly, it is not a question of amount, but of complicity in a crime; and if you partake of the results of the crime, you are undoubtedly helping to make it remunerative. and so you directly share in the guilt. No honest man can fall to see that this is so. But when men's lower lusts are concerned they are usually dishonest in their views, and decline to face the plain facts. There surely can be no difference of opinion as to the proposition that all this horrible unnecessary slaughter is indeed a terrible crime.

Another great point to be remembered is that there is the most dreadful cruelty connected with the transport of these miserable animals, both by land and sea, and there is often dreadful cruelty in the slaughtering itself. Those who seek to justify these logthsome crimes will tell you that an endeavor is made to murder the animals as rapidly and painlessly as possible; but you have only to read the reports to see that in very many cases these intentions are not carried out, and the most appalling suffering ensues.

Yet another point to be considered is the wickedness of causing degradation and sin in other men. If you yourselves had to use the knife or the pole-axe and slaughter the animal before you could feed upon its flesh, you would realize the sickening nature of the task and would very soon refuse to perform it. Would the delicate ladies who devour sanguingry beef-steaks like to see their sons working as slaughtermen? If not then they have no right to put this task upon some other woman's son. We have no right to impose unon a fellow-citizen work which we ourselves would decline to do. It may be said that we force no one to undertake this abominable means of livelihood; but that is a mere tergiversation, for in eating this horrible food we are making a demand that some one shall brutalize himself, that some one shall degrade himself below the level of humanity. You know that a class of men has been created by the demand for this food-a class of men which has an exceedingly bad reputation. Naturally those who are brutalized by such unclean work as this prove themselves brutal in other relations as well. They are savage in their disposition and bloodthirsty in their quarrels; and I have heard it stated that in many a murder case evidence has been found that the criminal employed the peculiar twist of the kulfe which is: characteristic of the slaughterman. You must surely recognize that here is an unspeakably horrible work, and that if you take any part in this terrible business-even that of helping to support it you are putting another man in the portant to a man that of the body. Yet there is surely position of doing (not in the least for your need but merely no reason why we should not have both; and indeed the one

you would under no cirucmstances consent to do for your-

Then we should surely remember that we are all of us hoping for the time of universal peace and kindliness-a golden age when war shall be no more, a time when man shall be so far removed from strife and anger that the whole conditions of the world will be different from those which now prevail. Do you not think that the animal kingdom also will have its share in that good time coming?-that this horrible nightmare of wholesale slaughter will be removed from them? The really civilized nations of the world know far better than this; it is only that we of the West are as yet a young race, and still have many of the crudities of youth; otherwise we could not bear these things amongst us even for a day.

Beyond all question the future is with the vegetarian. It seems quite certain that in the future-and I hope that it may be in the near future-we shall be looking back upon this time with disgust and with horror. In spite of all its wonderful discoveries, in spite of its marvelous machinery, in spite of the enormous fortunes which have been made in it, I am certain that our descendants will look back upon this age as one of only very partial civilization; and in fact but very little removed from savagery. And one of the arguments by which they will prove this will assuredly be that we allowed among us this wholesale unnecessary slaughter of innocent animals-that we actually profited by it and made money out of it, and that we absolutely created a class of beings who did this dirty work for us, and that we were not ashamed to profit by the result of their degradation.

THE OCCULT SIDE.

All of these are considerations referring only to the physical plane. Now let me tell you something of the occult side of all this. Up to the present I have made to you many statements-strong and definite, I hope-but every one of them statements which you can prove for yourself. You can read the testimony of well-known doctors and scientific men; you may test for yourselves the economic side of the question; you may go and see, if you will, how all these different types of men contrive to live so well upon vegetarian diet. All that I have said hitherto is thus then within your reach. But now I am abandoning the field of ordinary straight-forward reasoning, and taking you up to the level where you have, naturally, to take the word of those who have explored these higher realms. Let us then, turn now to the hidden side of all this-the occult.

Under this heading also we shall have two sets of reasons -those which refer to ourselves and our own development, and those which refer to the great scheme of evolution and our duty towards it; so that once more we may classify them as selfish and unselfish, although at a much higher level than before. I have, I hope, clearly shown in the earlier part of this lecture that there is simply no room for argument in regard to this question of vegetarianism; the whole of the evidence and of the considerations are simply on one side, and there is absolutely nothing to be said in opposition to them; this is even more strikingly the case when we come to consider the occult part of our argument. There have been some students hovering round the fringes of occultism who were not yet prepared to follow its dictates to the uttermost, and therefore have not endeavored to follow those dictates when they interfered with their personal habits and desires. Some such have tried to maintain that the question of food could make very little difference from the occult standpoint; but the unanimous verdict of all the great schools of occultism, both ancient and modern, has spoken quite definitely on this point, and has asserted that for all true progress absolute purity is necessary, even on the physical plane and inmatters of diet as well as in far higher matters.

In previous lectures I have already fully explained the existence of the different planes of nature and of the vast unseen world all about us: and I have also had occasion to refer often to the fact that man has within himself matter belonging to all these higher planes, so that he is furnished with a vehicle corresponding to each of them, through which he can receive impressions and by means of which he can act. Can these higher bodies of man be any way affected by the food which enters into the physical body with which they are so closely connected? Most assuredly they can, and for this reason the physical matter in man is in exceedingly close touch with the astral and mental matter-so much so that each is to a very great extent a counterpart of the other. There are many types and degrees of density among astral matter, for example, so that it is easily possible for one man to have an astral body built of exceedingly coarse and gross particles, while another may have one which is very much more delicate and refined. As the astral hody is the vehicle of the emotions, passions, and sensations, it follows that the man whose astral body is of the grosser type will be chiefly amenable to the grosser varieties of passion and emotion; whereas the man who has a finer astral body will find that its particles most readily vibrate in response to higher and more refined emotions and aspirations.

The man therefore who builds gross and undesirable matter into his physical body is thereby drawing into his astral body matter of a coarse and unpleasant type as its counterpart. We all know that on the physical plane the effect of over-indulgence in dead flesh is to produce a coarse, gross appearance in the man. That does not mean that it is only the physical body which is in an unlovely condition: it means also that those parts of the man which are invisible to our ordinary sight, the astral and the mental bodies are not in good condition either. Thus a man who is building himself a gross and impure physical body is building for himself at the same time a coarse and unclean astral and mental body as well. That is visible at once to the eye of the developed clairvoyant. The man who learns to see these higher vehicles sees at once the effects on the higher bodies produced, by impurity in the lower; he sees at once the difforance between the man who down here feeds his physical vehicle with pure food and the man who puts into it this loathsome decaying flesh. Let us see how this difference will affect the man's evolution.

It is very clear that a man's duty with regard to himself is to develop all his different vehicles as far as possible in order to make them perfect instruments for the use of the soul. There is a still higher stage in which that soul itself is being trained to be a fit instrument in the hands of the Logos, a perfect channel for the divine grace; but the first step towards this high aim is that the soul itself shall learn thoroughly to control these lower vehicles so that there shall he in them no thought or feeling except those which the soul allows. All his vehicles should be in the highest possible condition of efficiency; all should be pure and clean and free from taint; and it is obvious that this can never be so long as he absorbs into the physical vehicle such undesirable constituents. Even the physical body and its sense perceptions can never be at their best unless the food is pure. Any one who adopts vegetarian diet will speedily begin to notice that his sense of taste and of smell is far keener than it was when he fed upon flesh and that he is now able to discern a delicate difference of flavor in foods which before he had mought of as tasteless, such as rice and wheat. The same thing is true to a much greater extent with regard to the higher bodies. Their senses also cannot be clear if impure or coarse matter is drawn into them; anything of this nature clogs and dulls them, so that it becomes far more difficult for the soul to use them. This is a fact which has always been recognized by students of occultism; you will find that all those who in ancient days entered upon the Mysteries were always men of the utmost purity, and of course always vege-

CARNIVOROUS DIET FATAL.

Carnivorous diet is absolutely fatal to anything like real development, and those who adopt it are throwing very sorious and utterly unnecessary difficulties in their own way. Of course I am well aware that there are other considerations more important than anything upon the physical plane, and that the purity of the heart and of the soul is more im-

the lower. There are guide enough difficulties in the way of self-control and self-development; it is surely worse than foolish to go out of our way to add another and a very considerable one to the list. Although it is quite true that a pure heart will do more for us than a pure body, yet the latter can certainly do a great deal; and we are none of us so far advanced along the road towards spirituality that we can afford to neglect the very great advantage which it gives us. Anything that makes our path harder than it need be is emphatically something to be avoided. In all cases this fiesh food undoubtedly makes the physical body a worse instrument and puts difficulties in the way of the soul by intensifying all the undesirable elements and passions belonging to these lower planes. The G

Nor is this effect during his physical life the only one of which we have to think. If through introducing loathsome impurities into the physical body, the man builds himself a coarse and impure astral body, we have to remember that it is in this degraded vehicle that he will have to spend the first part of his life after death. Because of the gross matter which he has built into it all sorts of undesirable entities will be drawn into association with him and will make his vehicle their home and find a ready response within him to their lower passions. It is not only that his animal passions are more readily stirred here on earth, but also that he will suffer acutely from the working out of these desires after death. So that here again looked at even from the selfish point of view you will see how entirely occult considerations confirm the straightforward common sense of the arguments on the physical plane. The higher sight, when brought to bear upon this problem, shows us still more vividly how utterly undesirable is the devouring of flesh, since it intensifles within as very much of that from which we most need to be free, and therefore that habit from the point of view of progress is simply a thing to be east out at once and forever.

MAN'S DUTY TOWARD NATURE.

Then there is the other and far more important unselfish side of the question-that of man's duty towards nature. Every religion has taught that man should put himself always on the side of the will of God in the world, on the side of good as against evil, of evolution as against retrogression. The man who ranges himself on the side of evolution realizes the wickedness of destroying life, for he knows that, just as he is down here in this physical body in order that he may learn the lessons of this plane so is the animal occupying his body for the same reason, that out of it he may gain experience at his very much lower stage. He knows that the life behind the animal is the Divine Life, that all life in the world is Divine: the animals therefore are truly our brothers, even though they may be younger brothers, and we can have no sort of right to take their lives for the gratification of our perverted tastes-we have no right to cause them untold agony and suffering merely to satisfy our degraded and detestable lusts.

We have brought things to such a pass with our miscalled

sport and our wholesale slaughterings, that all wild creatures fly from the sight of us. Does that seem like the universal brotherhood of God's creatures? Is that your idea of the golden age of world-wide kindliness that is to come-a condition when everything living flees from the face of man because of his murderous instincts? There is an influence flowing back upon us from all this-an effect which you can hardly realize unless you are able to see how it looks when regarded with the sight of the higher plane. Every one of these creatures which you so ruthlessly murder in this way has its own thoughts and feelings with regard to all this; it has horror, pain, and indignation, and an intense but unexpressed feeling of the hideous injustice of it all. The whole atmosphere about us is full of it. Twice lately I have heard from psychic people that they felt the awful aura or surroundings of this city, even many miles away from it. Mrs. Besant herself told me the very same thing long ago in Eng. land-how, long before she came in sight of Chicago, she felt the horror of it and the deadly pall of depression descending upon her, and asked, "Where are we, and what is the reason that there should be this terrible feeling in the air?" To sense the effect as clearly as this is of course beyond the reach of the person who is not developed; but though you may not be difectly conscious of it and recognize it as Mrs. Besant did, you may be very sure that you are suffering from it unconsciously, and that that terrible vibration of horror and fear and injustice is acting upon every one of you, even though you do not know it. The feeling of nervousness and the feeling of profound depression which are so very common here are both largely due to that awful influence which spreads over the city like a plague cloud. I do not know how many thousands of creatures are killed here every day, but the number is very large.

Now remember that every one of these creatures is a definite entity-not a permanent reincarnating individuality like yours or mine, but still an entity which has its life upon the astral plane, and persists there for a considerable time. Remember that every one of these remains to pour out his feeling of indignation and horror at all the injustice and tormentwhich has been inflicted upon him. Realize for yourself the terrible atmosphere which exists about these slaughter houses: remember that a clairvoyant can see the vast hosts of animal souls, that he knows how strong are the feelings of horror and resentment and how these recoil at all points upon the human race. They react most of all upon those who are least able to resist them-upon your children who are more delicate and sensitive than the hardened adult. It is a terrible place in which to bring up your children-a place where the whole atmosphere both physical and psychic is charged with fumes of blood and with all that that means. I read an article only the other day in which it was explained that the nauseating stench which rises from these Chicago slaughter houses, and settles like a fatal miasma over the city, is by no means the most deadly influence that comes up from that Christian hell for animals, though it is the breath of certain death to many a mother's darling. The slaughter houses make not only a pest hole for the bodies of children, but for their souls as well. Not only are the children employed in the most revolting and cruel work, but the whole trend of their thoughts is directed towards killing. Occasionally one is found too sensitive to endure the sights and sounds of that ceaseless awful battle between man's cruel just and the inalienable right of every creature to its own life. I read how one boy, for whom a minister had secured a place in this slaughter house, returned home day after day pale and sick and unable to eat or sleep, and finally came to that minister of the gospel of the compassionate Christ and told him that he was willing to starve if necessary, but that he could not wade in blood another day. The horrors of the slaughter had so affected him that he could no longer sleep. And yet this is what/many a boy is doing and seeing from day to day until he becomes hardened to the taking of life. And then some day instead of cutting the throat of a lamb or a pig he kills a mang and straightway we turn our lust for slaughter upon him in turn and think that we have done justice. I read that a young woman who does much philanthropic work in the neighborhood of these pest-houses declares that what most impresses her about the children is that they seem to have no games except games of killing, that they have no conception of any relation to animals except the relation of the slaughterer to his victim.

EDUCATION IN MURDER.

This is the education which so-called Christians are giving to the children of the slaughter houses—a daily education in murder-and then they express surprise at the number and brutality of the murders in that district. And yet your Christian public goes on serencly saying its prayers and singing its psalms and listening to its sermons as if no such outrages were being perpetrated against God's children in that sink-hole of pestilence and crime. Surely the habit of eating dead flesh has produced a moral apathy among us, Are you doing well, do you think, in raising your future citizons among surroundings of such utter brutality as this? Surely even on the physical pleas this is a terribly serious matter, and from the occult point of view it is unfortunately more serious still, for the occultist sees the psychic result of for the gratification of your lusts and passions) work that absolutely suggests the other and the higher should include fall this, sees how these forces are exting upon the people and

how they intensify brutality and unsernationsness. He see what a center of vice and of crime you have created and how gradually the infection is spreading until it affects the whole of civilized humanity.

It is being affected in many ways which most people do not in the least realize. There are constant feelings of cause less terror in the air. How many of your children are unnecessarily and inexplicably afraid-how they feel terror of they do not know what-terror of the dark, or when they are alone for a few moments. Strong forces are playing about us for which we cannot account, and you do not realize that this all comes from the fact that the whole atmosphere is charged with the hostility of these murdered creatures. The whole creation is very closely interrelated and you cannot do wholesale murder in this way upon your younger brothers without feeling the effect very terribly among your own innocent children. Surely a better time shall come, when we shall be free from this horrible blot upon our civilization, this awful reproach upon our compassion and our sympathy; then' we shall find how presently there will be a vast improvement in these matters, and how by degrees we shall all rise to a higher level and be freed from all these instinctive terrors and hatreds. We might all be freed from it very soon if men and women would only think; for the average man is not after all a brute but means to be kind if he only knew how. He does not think; he goes on from day to day, and does not realize that he is taking part all the time in an awful crime. But facts are facts, and there is no escape from them; every one who is partaking of this abomination, is helping to make this appalling thing a possibility, is undoubtedly sharing the responsibility for it.

You know that this is so, and you can see what a terrible thing it is; but you will say, "What can we do to improve matters—we who are only tiny units in this mighty seething right hand corner. If this number cormass of humanity?" I tell you that it is only by units rising | responds with the figures on your wrapabove the rest and becoming more civilized that we shall finally arrive at a higher civilization of the race as a whole. There is a Golden Age to come, not only for man but for the lower kingdom, a time when humanity will realize its duty to its younger brothers-not to destroy them but to help them and to train them, so that we may receive from them, not the tag of your wrapper. terror and batred, but love and devotion and friendship and reasonable co-operation. Then a time will come when all the forces of Nature shall be intelligently working together towards the final end, not with constant suspicion and hostility, but with universal recognition of that Brotherhood which is ours because we are all children of the same Almighty Father.

Let us at least make the experiment; let us free ourselves from complicity in these awful crimes, let us set ourselves to try each in our own small circle to bring nearer that glorious time of peace and love which is the dream and the earnest desire of every true-hearted and thinking man. At least we ought surely to be willing to do so small a thing as this to bring nearer that glorious future; we ought to make ourselves pure, our thought and our actions as well as our food, so that by example as well as by precept we may be doing all that in us lies to spread the gospel of love and of compassion, to put an end to the reign of brutality and terror and to bring nearer the dawn of the great kingdom of righteousness and love when the Will of our Father shall be done An Interesting Story of Two upon earth as it is in heaven.

WHAT WOMAN SUFFRAGE HAS DONE FOR IDAHO.

The saloon and the brothel have been eliminated as potent factors in political contests. That element no longer dictates who shall be placed on the various tickets. In fact, the candidate himself fights shy of this support. To know that he caters to that support is sufficient effectually to damn him with the women.

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FOR FINER AND FREER ORGANIZATION.

There are two things that I think every Spiritualist should work for-one is to know more of each other; and the other is to study the revelations from the spirit world for the light they throw on the things of this world. I think the world has had too many man-made books and theories and rules, and the purpose of spiritual revelations is to give us a broader, simpler, clearer light in which to walk our way. through the affairs of this world.

The first step of that better way, it seems to me, is more definite acquaintance with each other; second, study; third, association without formal organization.

Spirit is finer substance, and it requires finer instrumentalities of organization for its expression. The usual form of organization with a lot of officers and by-laws, and rules may be all right for the accomplishment of material things, but it is not so good for the expression or accomplishment of spiritual things. They require a finer and freer mechanism. We are all interested to find this finer method of organization by which spiritual things can be expressed more fully and clearly. F. P. COOK.

Modesto, Cali

THE SONG OF SILENCE.

There is grandeur in the thunder, in the clouds and lightning's flash.

And upon the proud old ocean as the waters leap and splash; There is grandeur in the sunlight, in the dew and falling rain.

But the grandeur of the silence is the highest of this plane. All throughout the days and evenings sweet song-echoes

fill the air: From the morn till night the cadence of sweet music every

where. Enchants our spirits, fills us, but the hush of night is far. Far sweeter, for 'tis restful from the sounds of life that jar.

In the busy hum of labor there is something to enthuse

And enkindle thoughts of duty to the world that claims its dues: In the lights that flash upon us from the lamp-posts on the

street. There is music; but the voiceless song of silence bears the gweet

In the song bird's happy warble in the woods along the stream There is music quite entrancing; aye, 'tis life's harmonic

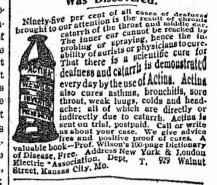
dream: But when ev'ry song is ended and the soul has had its fill. There is room within the spirit for the song of silence still.

When the babe lies on the bosom of its mother, fast asleep, There the voiceless song of silence calmly pulsates with the

Oh, the voiceless song of slience is the voice that has control Of the vibrant chords of Nature; 'tis the song of her sweet TR T WILKINS

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WRITE PLAINLY .- We would like to impress upon the minds of our correspoudents that The Progressive Thinker 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 require.

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 the following: Spokane Spiritualists are giving the full name and address of the | up in arms against the proposed ordiwriter. 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.

Dr. J. C. Phillips, the excellent psychometrist and magnetic healer, still has his headquarters at the Mt. Pleasant Park camp, lowa, where he is doing an excellent work. At one time the Doctor was a resident of Chicago, where he is kindly remembered. He will receive subscriptions for The Progressive Thinker during the camp season.

The Meadville (Pa.) Republican says: "Mrs. Cora L. V. Richmond, the famous Spiritualistic medium and lecturer, and her husband of Chicago, are guests of former Congressman and Mrs. A. Gaston, on Chestnut street, for a short stay. Their presence in the city was improved Friday evening by Mr. and Mrs. Gaston to invite a few intimate friends to meet, them, and to enjoy, informally, a couple of hours of Mrs. Richmond s work as an insiprational speaker and medium. While there were doubtless some present who were not so deeply impressed as others of the company with the fact of spirit communication, the interest was no less intense and the demonstrations were highly apprecieducated as well as a gifted lady, as pleasing in her natural personality as tions as a medium."

Will you become a subscriber for, or dvertiser in, the "Ingersoll Memorial Beacon." a neat little monthly, at 50 cents a year, and devoted to the upbuilding of the Ingersoll Memorial Association, of Chicago, and to science and the gospel of Reason and Good Cheer? If so, kindly send your name and address to the General Secretary of the Association, Room 50, 164 LaSalle street, Chicago. This journal will not be, issued until a reasonable number of subscribers are pledged.

Moses Hull passed through the city last week on his way to that famous resort, the Chesterfield (Ind.) camp, where he is to lecture

Mr. John W. Ring, National Superintendent of Lyceum Work, is attending the camp-meeting at Los Angeles, Cal. where he has charge of the lyceum work, and is also lecturing.

An Indianapolis special to the Chicago Record-Herald, says that awakshe had witnessed a railroad wreck, with her husband as the central figure. Mrs. Charles Michaels of Marion related the dream to her husband. In the dream she saw him in the end of a passenger coach with blood flowing from wounds that appeared to be serious. Mr. Michaels left home an hour later to go to Indianapolis, and after his departure Mrs. Michaels received a message from Anderson stating that her husband was injured in a railroad wreck. He was brought to Marion a few hours later. His nose was broken and his left cheek bone crushed. He related the story of the accident to his wife, who declares that it was identical with the scene in her dream

Correspondent writes: "Mrs. Ellen Thomas Richey, a Spiritualist worker of Thurber, Texas, is the mother of Ray Thomas Richey, since July 26, and we are broud to say that Ray is a thorough Lyceumite, and gives fair promise of unfolding into a representative Spirit-

J. M. White writes: "After August 16 all desiring my services as a lecturer and test medium can reach me by addressing me at General Delivery, Kansas City, Mo. I will go fifty miles in any direction from from Kansas City for entertainment and traveling expenses. I wish to reach points where no regular medium has ever been and hold grove meetings, thus aiding those who can't pay an exorbitant hall rent. Having recently given good satisfaction at the camp-meeting at Ottawa, Kansas, I feel sure of giving satisfaction any-

The Chicago Chronicle has the following telegram from Poughkeepsie, N. Y. Aug. 11: "A stranger who has been stopping at the Morgan house since Saturday, apparently suffering from complete loss of memory as to his own identity, was identified to-night as Dr. Harry P. Cate, proprietor of a sanitarium at Lakewood, N. J., who disappeared on April 21 last. On that day he went to New York with several thousand dollars and from that time all trace of him was lost. Since then he clothes are good and he says he has been buying new clothes whenever necessary. He says that the only places he can remember being in were St. Louis and Kansas City, although he has traveled, he says, through a great

ter at the above address. My love and City, and we will both do ourselves the best wishes go out to the dear old honor and pleasure of seeing you before friends of our cause."

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

Take due notice that items for this sentiments uttered in an article may be | page in order to insure insertion must diametrically opposed to his belief, yet | contain the full name and address of the that is no reason why they should be writer. Otherwise they may be cast

Dr. J. O. M. Hewitt, 533 W. Madison to do so. That must account for the street, Chicago, has a poem in this is sue, which will be very appropriate for recitation effects at Spiritualist meetings, socials, etc. Dr. Hewitt is a very capable public speaker, and will answer is set up on a Linotype machine that | calls for lectures, funeral services and marriage ceremonies.

> Dr. Beverly writes; "At Lakeside Hall a crowd came Sunday evening to hear Mrs, Loomis, late of Boston. Everyone was delighted to listen to such an intellectual treat. The special music is worth much in bringing conditions for the spirit friends to manifest. I am bound to build up a society that will be an honor to the city and the spiritual truth which we all love to teach and give out for the uplifting of humanity. 'Come out Sunday evening aid hear Dr. Cigrand, a professor in the Illinois State University, on Occultism as applied to every day life. How to overcome old self and unfold your own psychic and spiritual powers. You can not afford to miss any of these valuable lectures."

> > The Spokane (Wash.) Review has

nance which makes fortune-telling unlawful, and yesterday afternoon a committee from the society appeared before the judiciary committee of the city council to protest against it. "The ordinance may be all right," said A. R Arbuckle, who acted as spokesman for the committee, "but we don't want to be subjected to a policeman's interpretation of it. Not one man out of 20, let alone a policeman, is able to disinguish between ordinary fake fortune telling and readings by mediums. Spiritualists know as well as anybody that there are a whole lot of fake mediums in Spokane, as well as in all other cities; but there are also many genuine ones." Councilman Lindsley pointed out that the ordinance is a virtual reiteration of the state law, which makes a fortune teller a vagrant. Mr. Arbuckle proposed an amendment to the ordinance providing that the ordinance shall not apply to mediums whom the Spokane Spiritualist society shall certify to as genuine. This was objected to by Dr. Doolittle, who declared that the city could not delegate to any society the right to determine who should practice a cer-

tain business in the city. Councilman Lindsley was inclined to object to the whole ordinance on the ground that to pass it would be to pile up useless legislation. Dr. Doolittle declared that if ated by all. Mrs. Richmond is a highly | passed at all the ordinance should be made to include palmists. It was finally decided to take no action until the she is remarkable in her demonstrat new city code is printed, and it is learned whether the present ordinance on vagrancy covers the point or not. The proposed new ordinance, as drafted by Corporation Counsel Judson, makes fortune telling a misdemeanor. It does not refer to any particular kind of fortune telling, such as clairvoyancy, but merely provides that all fortune telling shall be illegal. This is a strict follow-

> Mrs. Cora L. V. Richmond is greatly interesting the Spiritualists of the East with her lectures. The last heard from her she was at Mantua Station, Ohio.

ing of the letter of the state law.

W. H. Harrington writes from Minneapolis, Minn.: "Mrs. N. M. Hardy was made happy on the occasion of her birthday by the presence at her residence, 1025 central avenue, of a large number of her personal friends who came to testify in their esteem for her noble character as a woman and to the great light and comfort that had at various times come to them through her genuine and convincing work as a meened from a terrible dream, in which dium. It would need a large room indeed to accommodate those who would have been glad to be there. The party was entirely spontaneous and informal Substantial tokens accompanied the words of esteem and warm regard. Mrs. Hardey and her daughter, Miss Marguerite Ware, also a lady of great worth and a medium of exceedingly fine and varied powers, go this week to meet their engagement at Wonewoc camp. Good wishes of hundreds follow them and a warm welcome awaits their re-

> Eva L. Stewart writes: "On August 2, the First Hyde Park Occult Society was highly entertained by Dr. T. J. Beteiro, who gave us some fine points in regard to occultism. On the 9th we had with us that noted and popular medium, Mrs. Nellie Kusserow. The beautiful talk she gave us showed that our friends do help us. She was followed by Mr. Gilray, who always sets his audience thinking. Mrs. S. Dill, a student of Mrs. Kusserow's, gave some fine messages and tests, after which Mrs. Kline came. She always gives to strangers tests which they have to acknowledge are true. Then Mrs. Kusserow gave some beautiful messages and talk. To sum it all up we had a delightful and harmonious meeting. On the 16th, R. Gilray will be with us to show by the gods of the Bible that Spiritualism is a fact. On the 25th, the Rev. Hugh Calvin Smith, Chancellor of the University of America, located in Tennessee, will speak for us on 'Mediums, Character.' etc. Our picnics which we are holding every two weeks (Aug. 16 next one) in and near German Building, Jackson Park, have been well attended. many strangers find us and get acquainted, and attend our meeting, and there find what they have often wanted, knowledge of the other side of life."

Hon. J. S. Drake writes as follows from Angels' Camp, Cal., in reference to an important book by his wife, Mrs. Maude Lord Drake: "Yours of the 16th of July awaited my arrival here from a three weeks' trip up into the mountains -the high Sierras. Before leaving has been wandering and his face and had placed the publishing of our book hands are bronzed by the weather. His in the hands of our son-in-law, who is connected with the Barrick Publishing Company, of Kansas City, Mo., and he informs me that he has arranged for its printing, and made arrangements to get the book out just as soon as I can come there to O. K. the proofs. There many places." Is he under spirit con- some classical history of Spiritualisma little of the scientific and local refer- | defray expenses and benefit the society. Miss Mattle Woodbury writes from | ences in the MSS. that makes it neces-Shaftsburg, Mich.: "Through the col- sary for me to see proofs, hence I will umns of The Progressive Thinker I de- be in Kansas City about the 25th of The psychic readings given by this nosire to reach the dear friends. I have August. My wife is at present doing | ble lady are doing much good in this lohad a fever that in June made it impos- | Spiritualistic work in Colorado among sible for me to visit any of the camps | her old and early admirers, and this old this season. I will give readings by let- admirer expects to meet her in Kansas

returning to this coast."

When writing for this paper use a pen or typewriter.

All books advertised in the columns

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

N. A. St. Claur writes from Toronto, Canada: "Mrs. J. A. Murtha is filling a day morning. Bear this in mind. two months' engagement with the Toronto Spiritualist Association, as platform test medium. She is giving good satisfaction and doing excellent work, and is regarded by Spiritualists here as an honest and conscientious worker, gifted with genuine mediumship. Her engagement terminates August 31. She has some open dates during the fall and winter months and will be pleased to hear from societies desiring her services. She may be addressed during August at 24 Ann street, Toronto. Her permanent address is 402 Troy street, Toledo, Ohio."

R. F. Livermore writes from Corry, Pa.: "Mrs. Cora L. V. Richmond has been sojourning in Corry, Pa., during three weeks ending August 7, and on the three Sundays her guides addressed large and appreciative audiences in their usual and instructive manner. The discourses were such as to call forth from many expressions of wonder and delight at the simplicity and great wisdom manifested in treating the subjects presented by the audiences. During Mrs. Richmond's short stay with us, she did great and good work in leading our people many steps in the direction of spiritual truths."

Geo. Hamilton Brooks, corresponding secretary, 6600 Normal avenue, Chicago, Ill., writes: "Dr. J. M. Peebles, the noted traveler, lecturer and author, has been engaged by the Englewood Spiritual Union for the first two Sundays in September. We hope every one that reads this notice will keep this in mind. and notify all of their friends to be on | diums," hand early, for the Doctor always has very large audiences, and if there was a time that Dr. Peebles was at his best, that time is now. He is as young as ever, and will inspire all that hear

T. W. Woodrow writes from Hobart, O. T.: "Expecting to attend the Central Iowa Spiritualist Association, Marshalltown, Iowa; Aug. 23 to Sept. 13, I desire to say that I will be glad to fill a few appointments in Iowa and Missouri following that date, and those desiring my services will kindly let me know. could also make appointments at places this side of that point before the date of the camp. I expect to be at Butler, Mo., the 30th inst., friends there consenting."

Frank T. Ripley is making up his list of engagements for the fall and winter and can be engaged for lectures and platform tests. Address all letters to Chesterfield, Ind., until August 30, care of the Chesterfield, Ind., camp-meeting.

Lorenzo Worthen writes as follows of the Lake Sunapee camp-meeting: "August 4, the meeting was called to order at 2:15 p. m., in Harmony Hall, by Mrs. Effie I. Webster. Music by the choir, and lecture by Mrs. Webster, followed by tests by her. August 5 we had a conference in the hall at 2:15 p. August 6, we had an address by m. Mrs. Webster and a seance at 7:45 by the same. August 7, Conference at 2:15, and at 7:45 a seance in the hall by Mrs. Fannie H. Spalding. The August 8th meeting was called to order by John Gage, the vice-president. Address by Mrs. Sarah A. Byrnes, which was very interesting. August 9, Harmony Hall, 10:45 meeting was addressed by Mrs. Sarah A. Byrnes, which was listened to by a good audience. At 1 o'clock a test seance by Edgar W. Emerson, and at

by Edgar W. Emerson with tests." Mary L. Bettes writes from Lake Brady, Ohio: "Mrs. Amanda Coffman, of Grand Rapids, arrived at Brady camp on Saturday. She gave a short lecture in the afternoon, full of cheer and comfort for those who are seeking enlight- | ing." enment on spiritual lines. On Sunday, the 9th, she gave two fine lectures on 'The Religion of the Past and Present, and 'We Are Manifestations of God. The day was fine and the attendance large. During the week there will be lectures instead of the usual conferences. Mrs, Coffman is a favorite here, winning many friends by her sweet personality. The friends of Lake Brady will be pleased to know that the association is gaining ground and have a home free from debt to which they welcome all friends and investigators."

2:15 an address by Mrs. Byrnes which

was well received. She was followed

James McCaw writes: "I am back again to Chicago from Reed's Lake camp, Grand Rapids, Mich. We had some very fine lectures by Mr. Dunakin, Mr. Stewart, Mr. Herrick and Mrs. Morrill. She is the equal of any one I have ever heard. There were 18 or 20 mediums on the grounds. On Sundays there is a large gathering from the city. It is as nice a place for a camp-meeting as ever saw. It is situated on the north side of Reed's Lake, and consists of five acres of ground, donated by Mr. Gunn. You can have pleasure galore-boat rides and also fishing, in fact all kinds of pleasure that a person wants. There is a fine dining hall; board \$3.50 per week and very good at that; tents from

cost me \$4.50 per week." P. C. Mills, president of the Washington State Spiritualist Association, writes: "I write this brief notice to call the attention of the Spiritualists of the state to the camp-meeting now going on at Surprise Lake, situated between Tacoma and Seattle, on the Interurban railroad, or near it, at least. The state board has bought ten acreg of fine camping ground, on the shore of the lake, which is about one-half mile wide by three-quarters long, a regular spring of water, with outlet, but no inlet except a subterranean one: clear and beautiful, with splendid fish, I am told. They started last Sunday with small audiences of course, but earnest ones from the surrounding country seeking for the truth. Everything will be done that can be accomplished for the comfort and pleasure of those in the camp, but everything is new, and much yet to be done. They are working under difficulties, but they are earnest workers; and if the Spiritualists of the state will respond fairly well it will be a grand success. My postoffice address is as follows: 6067 Fourth avenue N. E. Green Lake, Wash.'

Vine H. Hickox writes from Niagara Falls, N. Y .: "The first Spiritual Society of Niagara Falls, N. Y., is holding meetings every Sunday evening. Mrs. A Atcheson, of Buffalo, will give psychic tests through the month of August. The interest manifested is great. The small sum of ten cents is taken at the door to Large audiences assemble to hear the welcome messages from spirit friends. cality. August 13, the society is to give an entertainment in the evening in the hall. Recitations and singing by little

children will be given; also refresh-

will give a few psychic tests.

ALWAYS GIVE YOUR FULL NAME AND ADTRESS WHEN SENDING NO-TICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Satur-

A press report from Evanston, Ill., says: "Guests of the exclusive Hotel Monett, which is located not far from the lake shore on Chicago avenue in Evanston, have become terrified by the nightly appearance of spectral' figures in a deserted house which stands near. Last night a young woman was entertaining a gentleman friend on the veranda of the hotel, when suddenly she looked over toward the house and lack of firmness, coherence and consistscreamed. 'Look! Look!' she cried, ency. "There it is again! The horrible monster! What is it?' and again she screamed and hid her face. From the crack of every boarded window seemed | tions which have possessed sufficient to shoot blue and red flames alternate- fixedness to retain what was valuable in ly: these would be followed by groans | their givernment and sufficient mobility and cries, intermingled with the en- to admit of changes and adjustments to treaties of a woman. Looking up to one | changing conditions and environments. of the windows that had not been are the nations that have endured barred, the figure of a man was seen | Those that were lacking in the fixed standing, full height, with a heavy character went to pieces from lack of club in his hand. The whole form was stability; those that lacked flexibility illumined. A number of the guests of | became solidified, fossilized, fixed and the hotel will vouch for the truth of the established in the old ways to such an appearance of the apparition. Not long | extent as to make progress impossible, ago Policeman Clifford was sent to in- leaving them behind in the race of navestigate. He says he saw it all just as | tions like China, for instance, subject related, but could find no cause for it." | now to the greed and invasion of other at Neoga, Ill., was entertained by Chas. | tude of incident forces, which, other-Barnes, now of Indianapolis. Mr. wise would inevitably have modified Barnes' mediumship is fine-as good as | their constitutions and forms of governwe desire. We are all pleased. We en- ment, and changed their national desjoyed three seances that were a per- | tiny. fect success. Our society recommends him as one of the good trumpet me-

been brought up a Quaker it would probably not seem so bad, but with fifty years a Spiritualist, preceded by a Quaker bringing-up, of thirty-four, makes me, oh, so sick of seeing 'Rev.' before or D. D. after the name of an expounder of our philosophy. If the spiritual philosophy can't stand without such props, in God's name, let it fall the sooner the better, for to me it looks as though this assumption on the part of the priests of superior goodness, was done more directly and indirectly to keep the people in ignorance and slavish submission so as to secure their worship and their money, than for any other purpose. While I want to see a learned and scholarly ministry to expound and defend our beautiful, scientific and beneficent philosophy. I am fully persuaded that this is not the way to do it, but is the way to not do it Why build up colleges to teach the rubbish and the falsehoods of the past, the worship of priests and monks, instead of the truths of science and evolution,

as revealed in Nature's laws?" Says a press dispatch from Waukegan: "Circuit Clerk L. O. Brockway was informed by telepathy or premonition that something was wrong with his brother James out in Oklahoma, and was about to start out there and see about it when he received a telegram stating that his brother had been stricken with paralysis and needed his presence. He left at once for the West. The impression that his brother needed him had grown upon Mr. Brockway so of late that he could not forget it even when busy with official duties. He informed a friend that he believed he would go out and see his brother as soon as certain work was done. Then came the telegram rounding out a strange coincidence, if nothing else."

Dr. Rosamond Conger writes from 4918 Calumet avenue, Chicago: "Mr. W. I. Colville, the well-known and gifted inspirational speaker, was in Chicago this week en route to Clinton camp. He will return August 4, and in our parlors will give a short course of lessons on the 'Science of Health and Heal

The True Way.

In the fulness of time all shall come to a knowledge of the truth, and the electrical cord that binds together the whole round earth will establish a current that will form a perfect circuit and the inhabitants of the planet earth will the ones who dwell in peace and unity beside the still waters.

Thought waves will reach out into space and the scientific, electrical forces of Nature that are, and have been since the morning stars sang together, will dominate the entire world, and there will be a happy and contented people who will no longer doubt the goodness and supreme love and gentle ness of the Father.

The darkness of unbelief will be swept away, and the pure white light of the higher electrical forces will shine into all hearts and they shall see, and understand and be satisfied.

The unbelief and fear of the present is due mainly to the inability of the people to grasp and understand the true science of the electrical forces that are everywhere in Nature. It is all true and simple and was especially designed so one dollar up. My board and lodging by our Father, and when this electrical science is once understood by the dwellers on earth, fear will vanish in its light, and perfect love that casteth out fear will enter into every heart. Scientific research is bringing to ight many electrical phenomena in the natural world, why not in the spiritual? And the world is awakening to the influence of the higher electrical forces. Over the invisible electrical cable that reaches from the upper worlds down to the little planet called earth, messages of love and faith and trust are being sent by loved ones every day and hour, and to those who are enabled to read the messages aright; they bring a faith and trust that is beautiful and never fading. The law of magnetic attraction is drawing the inhabitants of the earthly planet nearer to the upper spheres, and the silent electrical forces are developing more and stronger power over the children of earth.

The scientific, magnetic influence of the pure white-souled ones above, is floating down to earth and strengthing the aura round the earth children, and the sweet music of the invisible choir is coming nearer and nearer, and shall come ever nearer until all shall hear the pure harmony.

Everywhere the hearts of the people will be filled with love and veneration sweet sounds, peace, love and harmony.

HELEN M. CHASE. Atlantic, Iowa. By Caslmir.

Patience is the key of content.-Ma-Genius always gives its best at first; prudence at last-Lavater. Keep good company and you shall be

of the number.-Herbert. To dally much with subjects mean ments will be served. Mrs. Atcheson and low, proves that the mind is weak or makes it so .- Cowper,

Beware of Thinking in Ruts. The following extract was the closing portion of a recent address to an audispee of 500 college students, by B. F. Underwood:

Beware of intellectual rigidity. Beware of thinking in ruts. Cultivate mental flexibility and hospitality to new ideas. Avoid fossilization, that condition in which the mind is invulnerable to anything that is out of the ordinary run of thought. There can be no progress without change of views; without variation; without a modifiable mind. The man who holds to what he was taught in his youth, never departing therefrom, makes no advancement. He loses the power of generating new thought, he loses even the capacity to accept and assimilate a conception that differs from his early teachings.

There is such a thing, of course, as too great changeableness, too much mental flexibility, involving transitions so rapid as to involve lack of stability,

But there is a happy medium between the two extremes. It is as true of nations as it is of individuals. Those na-Dr. Dougherty writes: "The society | nations while impervious to the multi-

So it is with individuals if they lack sufficient fixation to avoid too rapid and too great changes, they become subject V. Fell, M. D., writes: "If I had not | to other minds, losing individuality and becoming the mere creatures of others' wills, possessing no force of character and no permanent views of their own. On the contrary if they become through their immobility invincible to new ideas, they are necessarily unprogressive and are in a condition in which the teachings of childhood become dominant and fixed, and in which atavism may cause them to revert even to ancestral mental conditions. What is needed is that happy combination of qualities in which there is sufficient flexibility to admit of change with sufficient permanence of character to retain what has been gained, with judgment to distinguish between the truth and the

By all means avoid the notion that we must hold to an idea because it is ancient. Primitive ideas generally are erroneous. Be ready to receive new ideas, to examine them in the light of your best knowledge, and to treat them with all the hospitality which you would show to a guest. Thereby, you may make progress, and without this spirit and habit, you are liable to become stereotyped in thought and victims of that intellectual rigidity which Prof. Gunning used to say, is the real sin against the Holy Ghost.

Marshalltown Camp, Iowa.

The tenth annual camp-meeting of the Central Iowa Spiritualist Association will open at Marshalltown, Iowa, Aug. 23, and close September 13, in the same pleasant grove of oaks that it has occupied for several years. It is only three-quarters of a mile from the business centre and the street passing it is paved with asphalt, and has an electric car line. Among the speakers will be Moses Hull, C. W. Stewart, Rev. T. W. Woodrow, Mrs. Jennie Hagan Brown, Rev. Julian P. Johnson and Harry J. Moore. The platform test mediums employed are Josie K. Folsom, Mrs. Eva

McCoy and Max Hoffman. Conference will be held nearly every morning, and every afternoon at three o'clock and every evening at eight there will be a lecture or a test seance or entertainment. Our program last year could scarcely have been improved, and we have this year endeavored to maintain the high standard established there, and a persual of the printed program will convince anyone that we have not failed.

The greater number of the names mentioned above are thoroughly familiar to all readers of The Progressive Thinker, but for fear many may know Mr. Stewart, Mr. Johnson and Mr. Woodrow, they being comparatively new in camp-meeting work, I would say that Mr. Stewart is a particularly fine recturer on vital subjects; Mr. Johnson is a finely educated man and for seventeen years was an orthodox minister. It is only in the past two years that he has been in Spiritualistic work. He is now a missionary. Mr. Woodrow has been a Universalist minister for a quarter of a century, part of the time of late years, however, on the Spiritualist platform. He is scarcely second to Moses Hull in knowledge of the Bible and is a

fine debater and speaker. The outlook is for a much increased attendance this year and we ought to have it, for, by actual count, we have several more lectures and test seances in our three-weeks' camp than Clinton, for instance, does in four weeks, and the talent is fully as good. Mrs. C. B. Bliss will be the materializ-

Perhaps the Chicago friends of Mrs. Alice Gehring will also be interested in knowing that she expects to be present at our camp-meeting the full time.

Railroad rates may be secured on the certificate plan from any point in Iowa, People outside the state, if they cannot make better arrangements, should buy their tickets to the Iowa line and then re-buy, getting a certificate. For programs, etc., address M. G. Duncan Corresponding Secretary.

E. M. VAIL, President.

This work includes "Personified Un-

ESOTERIC LESSONS.

thinkables," "First Lessons in Reality," and "A Tour Through the Zodlac." This is an interesting production of occult thought and will well repay careful study and meditation by all occultists. Price. Oloth, \$1.50. For sale at this

"Principles of Light and Color." E. D. Babbitt, M. D., LL. D. A truly great work of a master mind, and one whom Epiritualists should delight to for the gentle Nazarene who has worked honor. The result of years of deep out the beautiful pattern designed by thought and patient research into Nathe Father for all His children, until it | ture's finer forces are here gathered is a perfect blending of lovely coloring, and made amenable to the well-being of humanity. Medical men especially, and scientists, general readers and students of occult forces will find instruction of great value and interest. A large, fourpound book, strongly bound, and containing beautiful illustrative plates. For sale at this office. Price, postpaid, 25. It is a wonderful work and you will be delighted with it.

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

Der sale at this office. Price \$1. prooker. Price 50 cents.

TO WOMEN WHO DREAD MOTHERHOOD! Information How They May Give Birth to Happy. Healthy Children Absolutely With-

out Pala-Sest Free. No woman need any longer dread the pains of child-birth, or remain childless. Dr. J. H. Dye has devoted his life to relieving the sorrows of women. He has proved that all pain at childbirth may be entirely banished, and he will gladly tell you how it may be done absolutely free of charge Band your name and address to Dr.J.H.Dye, Box 187 Buffalo, N. Y., and he will send you, postpaid, his wonderful book which tells how to give birth to appy, healthy children, absolutely without pain: 110, how to cure sterility. Do not delay, but Sylte to-day.

Daniel K. Tenney's BOOKS

Never-Ending Life. Assured by Science Price, 6 cts.

The best scientific argument in favor of a fu-ture life that has ever before been made.

lehovah Interviewed, Or Orthodoxy from Headquarters ... Price. 6 cts. A newspaper reporter goes up to heaven and in-terviews Jehovah.

Theology, Its, Origin, Career and Destiny Price, to cts. One of the best and most comprehensive sum ming up of the absurdities of the Christian Theology that has ever before appeared.

Holy Smoke in the Holy Land. Price, 10 cts.

Susan H. Wixon says: "I have read, first and last, many accounts of Palestine, or 'the Holy Land,' but have never seen anything in that line that pleased me so well as this description by Daniel K. Tenney."

The Plan of Salvation. Price, 10 cts

In this pamphlet Mr. Tenney shows the absurdity of the Christian "Plan of Salvation" in so clear and plain a manner that any Christian who has a spark of reason left cannot fail to see it. 'Owed" to the Clergy. Price, 6 cts.

An address read before the Free Thought Congress held in Paine Hall, Boston, Nov. 17th, 1899. The Master's Masterpiece, Or the Sermon on the Mount Price, 10 cts.

This is the most thorough exposition of the fal-lacies of this noted "sermon" that was ever be-Modern Theology and Its Ideal Jesus The absurdities of the reputed teachings of Jesus are here shown up as no other writer has ever presented them before, which will convince any honest reader that the most of them are con-

The Hon. Daniel K. Tenney, the author of these books, has been for many years the leading law-yer in one of the most distinguished law firms in Chicago, and there is not a more able writer in the

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anonymous letters. Full name and ad- been undeviatingly followed, and that dress must be given, or the letters will aim held in view. Without this attainnot be read. If the request be made, ment creation is a gigantic failure, and the name will not be published. The the results objectless combination of correspondence of this department has causes. The great tree of life strikes become excessively large, especially let- its roots deep into the soil of the mateters of inquiry requesting private and rial world, and stretches up its gwels, and while I freely give what branches into the present. Its perfect ever information I am able, the ordi- fruit is man, immortal in his spiritual nary courtesy of correspondents is ex-life. Such is the necessity of his con-HUDSON TUTTLE.

L. C. H.; Q. Is there any record Czar by a spirit communication? than my recollections of the event.

P. F. Abel: Q. Is vinegar as ordiwhat is its value as food?

should be supplied by fruits, which are death. the natural support of the gastric secretion. Vinegar, as a cheap and handy substitute, sparingly used, is acceptable. There are various kinds, some of which may be classed as poisonous. In fact no other should be used as condiment but that from the juice of the apple or grape. The manufactured ar- that time, had measurably dominated is still ignored. You do not realize the ticle, which is used in almost all pick- the governments of the world to its det situation here where all are free and ling factories, is deleterious. Cider vinegar has a pleasant aroma and flavor from acetic ether and mallic acid. The commercial vinegar, manufactured from or came regularly on "quarter-day" to More than fifty years ago at a Rochesalcohol and by wood distillation, has no collect the "church-rates"—an onerous ter convention Frances Willard and mypleasant taste or fragrance, and these tax assessed to build costly churches | self were the only representatives, are supplied by adding acetic ether, fusel oil, oil of cloves, butyric ether, and burnt sugar gives it color. Hydrochloric and sulphuric acids are also added to give it strength. All of these are virulent poisons.

Acetic acid, in pure form, is poisonous, when taken in quantity in the diluted form of vinegar, is assimilable. It alds in the digestive changes of other XIII. left an immense fortune of \$17,- they are girls;" and when these most substances, and by such changes has a food value. The acids of fruits, how: have came from the people and simple is of the Scalchian order, in depth and ever, supply this want, and in much preferable form-according to writers that it should go back to the source on hygiene.

cussing with a friend on the train, the Washington is concerned), has been historic evidence of the existence of happily abolished. Jesus Christ. As we left the car, a gentleman, presumably a clergyman, ries were paid to bishops and archbishhanded me this note: "Guizot, who is ops, some as high as \$150,000 annually. recognized as the most careful of histo- No wonder there were "bread. riots" rians, not a member of any church, says often in those days. in his History of Civilization, that the death and resurrection of Jesus Christ, Adrian (1154) who was elected against state and national matters; and espeis as well established historical fact, as his own inclination, forced Frederick L | cially matters pertaining to government the assassination of Julius Caesar." Of what authority is this quotation?

1794, and his mother sent her son, then the pope, kissed his foot, held his stircenter and hot-bed of Calvinism.

With all his cares of state, for he was unholy state. the real head of the government during the reign of Louis Philippe, his exile when that king was dethroned by the ages-to the days of the thumb-screw, people, his attempt to be elected to the the rack and the fagot? [A rap on my Chamber of Deputies, which was de glass. Apropos, what does President feated, he found the time to indulge in Roosevelt mean by indorsing "most religious writing to what to most men heartly the work the Catholic Federawould be a life's work. "The Church | tion of Societies are doing in America?" and Christian Society," "Meditations on | "Wishing you all success and congratu- from various places," who said: "A were written presumably in his declining years, when the theology, which had votes? been taught him in childhood at Geneva, possessed his decaying faculties.

His mind consciously or unconsciousof Geneva he imbibed the religious ideas which strengthened in his declining years, and were always prominent. To call such a man a reliable witness, would not be considered sound at law,

fore the reader, and no man, however learned can find more evidence. The reader is just as competent to pass

dudgment as Guizot. There exists incomparable classic writing of Julius Caesar; and full historical records of his life, which no one has ever questioned. There is no cause or motive for claiming these writings

for him, or his place in Roman History. Ition: How to develop these desirable writing exists. It is not claimed that methods of ancient and modern teachhe ever wrote anything. Of: all the ers, together with a set of six symbols great contemporary historians, not one comprising six months' study. By gives him mention. Interpolations and Laura G. Fixen. forged passages have made them do so. That such forgery and interpolation were committed shows plainly that, by to those who desire to be benefited by

dence was felt, and supplied. -There is not a word in all history out superior inspiration. side of the New Testament, in evidence of the existence of Christ. That may be enough to prove the case to many. He may have lived and taught and in after B. Newcomb. Excellent in spiritual years his followers founded Christian- suggestiveness, Cloth, \$1.50. For sale Ity on teachings, but it weakens their at this office.

contention for them to claim an evidences, what every unbiased scholarknows to be false. To compare these two, and say that the facts relating to one are "as well established as to the other, shows a deflection of intellectual understanding, or a desire to cater to nopular belief, as pitiable as contemptible. It is like saying that the facts are "as well established" of the existence of Jack and his Bean Stalk, as of George Washington,

Lemuel Stark: Q. What is the good of it all? This constant change seemingly purposeless, of creation of a universe, and then its decay and growing old and being again resolved to elements to go through the round, in endhave called forth such a host of re less cycles? Oh, I grow weary and forspondents, that to give all equal hear | bid myself thinking of it. What is the

A. There is a good: there is a purpose, and were it otherwise, then this correspondent would have our heartfelt sympathy. That purpose is from the fleeting changes of the physical world to evolve immortal, individualized spirit beings.

Nature by one plan ever pursued. seeks one grand and glorious purposethe evolution of an immortal intelligence. From the chaotic beginning, ing, through the monsters of the pri-NOTION.—No attention will be given moval slime, up to man, that plan has stitution. Through no other being can' this result be reached. The laws that perfect a tiger, a lion; an ox, or horse,

each after its type, making them each preserved that the emancipation of the perfect after its kind, apply, to him serfs of Russia was suggested to the physically. With them, however, the end in that manner is reached. After . A. Unfortunately there was not at a perfect tiger, or ox is attained, what the time a record made of this great then? Nothing! Causation in that dihistoric event. D. D. Home, one of the rection is satisfied. After a perfect most wonderful mediums, was staying physical man is evolved, what then? at the Russian Court at the time, and Everything. Only a small fragment is the Czar and nobility were profoundly gained. He walks on the boundaries of interested. · Home made a statement at | an illimitable ocean of capabilities, only the time or soon after, which was never the means of attaining which have been contradicted. But I have nothing more acquired. Does nature satisfy herself with the bud of promise? The flower

even, or with the mature fruit? Man as a physical being cannot fulnarily used injurious or beneficial, and fill his destiny. There is want of time, there is want of opportunity. A being A. The craving for pickles, vinegar, capable of infinite, must have infinite etc., indicates the demand for acids in duration in which to expand. The opthe digestive process. These acids portunity, the duration, is bestowed by

Toadying to Rome.

When the Independence of the United States of America was achieved 127 years ago, one of the greatest and most ground. The race problem and the sex valuable of its blessings was the separ- problem are still fearful ones. Almost ation of church and state, which, up to everywhere woman as a national factor riment.

respondent that the church-tax collect- was not a single woman representative. (not school houses) and to keep in re- followed those conventions for years, pair those already built, some of which | finally got the right of speech for them, were built at immense cost over one and hoped the battle was won, but no. thousand years ago. If the church tax women must work as heroically as ever. was not paid, the collector proceeded to | if they would win." seize and sell property to caucel the debt (!) This in Bristol, Eng., 75 years

000,000 to the church. This wealth must. from whence it came.

The "divine right of popes and kings" Pierson E. Tooker: Q. I was dis- to tax the people (so far as the land of

It is also remembered that large sala-

of Germany, to hold his stirrup while he and equal rights. She referred to Lymounted his horse, though it took two man Abbott's statement that "the ballot Guizot was a French statesman and days to make the emperor yield the de- is a last and sure protection, but women

voluminous author. His father fell a sired homage. It is said that King do not need it, because every woman victim of the French Revolution of Frederick I. prostrated himself before seven years of age, to be educated in rup, and led the white horse on which the Protestant religion at Geneva, the he rode. This was probably the time when the holy church swallowed up the

dom, are we to be relegated to the dark vote she can teach good English." She regard, yours, Theodore Roosevelt." Is he toadying to the Catholics for their

Thedore doubtless knew that in 1880 propriated \$184,000 for Indian schools; ly reacted against the extreme ideas of and in 1890 it had reached the large the Revolution, and in the atmosphere sum of \$356,000. They demanded \$44, 000 more and the Commissioner of Indian affairs refused. The Catholics then tried to defeat his confirmation by

the Senate, but happily failed. These unconstitutional steals of pubhis testimony would be taken with res- lic moneys lasted for years and were not arrested until Congressman Wm. Admitting that he is in every way ca- Linton, of Michigan, called a halt on pable and unbiased, the facts are betheir unholy game. But it cost him his seat in Congress.

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LILY DALE.

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

The day of Woman's Congress, Aug. was a bright and interesting occasion, presenting many attractive features, and bringing many people promineut in the world's affairs of note, chief among whom was the time-honored veteran of woman's rights, Susan B. Anthony, and the feminine ingeredll of wit and logic, Rev. Anna Shaw. The horse and carriage conveying them from the station were decked in ferns and yellow

ribbon, the woman suffrage emblem, On the same train came a number of orilliant women noted for their work in the suffrage cause. As the procession. led by Chairman Brooks and the City of Light's queenly president, Mrs. Pettengill, filed into the auditorium, the entire audience rose to their feet with a flutter of handkerchiefs and glad expressions of greeting.

The rostrum was draped with white and yellow, symbols of temperance and freedom, and beautifully decorated with pictures of noted people, palms, ferns, ardinieres of flowers, and a fine large orange tree hearing several full-grown specimens of the real article.

On the stage was a large semi-circle of chairs in which the distinguished guests were seated, prominent among whom appeared the commanding figure of Baba Premanand Bharati, of India, arrayed in Oriental robe and turban of yellow silk, Chairman Brooks, who since the advent of that "little babbling Brook" that gurgles so musically out in Illinois, seems to be surpassing all previous records of good humor, wit and gracious comment "about people" and things," arose and bringing forward "Susan B." still as erect in form, firm of will, and strong of purpose as ever, introduced her, in well chosen words, to the audience, and conferring upon her the chairmanship of the congress, retired to a wing of the semi-circle, leaving the duties and honors of the occasion to the lady suffragists.

Miss Anthony opened the morning symposium with a ten-minute talk filled with reminiscence, advice and suggestion concerning the woman suffrage sit uation, and its future possibilities.

Among other things she said: "Ten years ago when I first-came to this ground, I found a woman, Marion Skidmore, the presiding genius here She has left her impress upon everything about us. I now find her noble successor, Mrs. Pettengill, a most worthy woman, at the head of this assoclation, and I congratulate you people in having a president so able, willing, whole-souled and earnest in her purpose. And you young people, on whom our mantle of action must soon fall, you must take up the work with energy, for as yet we have only gained standingequal: but at a recent educational con-It is within the memory of your cor- vention of 3,500 people at Boston, there

When the Stevens Quartette, of Jamestown, was called and four young ladies walked to the platform, her face It is reported that the late Pope Leo | lighted up and she said, "I'm so glad excellent voices—the contralto of which and exact justice would seem to demand | power-had been heard, she said "When girls get so they can sing bass like that, the men will have to surren-

The next speaker was Miss Harriet May Mills, a bright, fearless little woman, who for several years has been suffrage society organizer for New York state. She said, "Lily Dale, a heaven of itself is especially a heaven for suffragists." She related a number of funny anecdotes showing the ignorance Now, we read, historically, that Pope of many prominent men relative to has a man to protect her," and said: "How will Mr. Abbott protect the 40,000 women who are in surplus of the male population of the United States?" She laughingly referred to Miss Shaw's reply to the man who asked, "Has women Now, after 127 years of religious free- sense enough to vote," that "if she can't closed by quoting Emerson's statement that "the power of a country is measured by the number of good women rep-

resented in it." Next Mrs. Charlotte Perkins Gilman was introduced as "poet and speaker it?' Then utterly astonished he said. men are proverbial for their endurance; it is because they have had so many trials they have gotten used to them. Woman has not been expected to think for the world, or on broad planes because her sphere has been so narrowed down she has had no opportunity or time to think outside herself and her own family circle. Because of this, woman does her duties as a woman, while man acts from the sphere of a human

Next came Mrs. Jane Slocum, presidustrial School of Weiser, Idaho, which stands now with Wyoming in its recognition of woman. She said: "Although appearances may be against me, I'm just one year old as a woman, for I cast my first ballot last year. It is said tory." She spoke of the manner in which suffrage matters are managed in Idaho, saying, "We meet with very little opposition. We introduce various laws, which pass readily. We are quiet about our work. We use the Australian bal-A course of practical experimental lot, and we do not drop it in a salcon, lessons, of especial value and assistance for any other questionable place. In our poll-room is a picture of the Madonna, and other works of art. We do not tration of thought, clear meditation and f care for office, but we demand that our candidates, whether men or women,

> Next, Mrs. Elizabeth Mason, a New York Mental Science teacher and speaker, as she glanced at Baba Bharati and Geo. H. Brooks upon the rastrum, she expressed her joy that the Greene, of Grand Rapids, and great race and sex problem had been solved credit is due them for their excellent at Lily Dale, at least, and equality ex-emplified. She dealt with the suffrage question rom the metaphysical standpoint, and urged women to do right for right's sake, and not from party prejudice or political preferment. Mrs. Harriet Taylor Upton, treasurer

shall possess merit and be of good mor-

al character."

of the National Suffrage Association, fine. came next. She is a full-grown, jolly On woman's day, a fine large badge looking woman, whose remarks corred of yellow satin ribbon, bearing in its spond admirably with her amiable centre a beautiful gold emblem of the physique. Among other remarks she I sun flower, was presented to President with each free trial bottle. said, "I'm the one who draws the water, Pettengill, as a joint offering of several. This remedy is for sale by all leading | that book are as welrdly fas- bound. Price \$2.00. bews the wood and cheers on the of the psychics on the grounds. This drugglets.

workers of our cause. I was born to as an emblem of the woman's move-subrage, not a convert, for converts al-ways make much fuse about the cause Mrs. Charlotte Perkins Gilman's dis-

they adopt." Mrs. Flora Dennison of Goronto, Canada, was the last speaker of the morning symposium. She referred to Mrs. Gilman's poem, "Prejudice," which it was voted should be read before Miss Shaw's address of the affernoon.

Mrs. Elnora Babcock, superintendent of the National Press Association of Suffragists, was called for but adroitly avoided the call, much to the regret of ull, as she is a brilliant, genial woman, and a general favoriter in

As an introductory to Rev. Anna Shaw's address, Mme LePtongeon, the noted Central American explorer, who has just finished a series of most interesting illustrated lectures on her discoveries among the Mayas, people of that country, was called to the platform and related some interesting facts concerning these ancient people of Yucatan. She said: "In the secret organization existing among the American nations at the time of the Spanish conquest, women occupied a very exalted position. Brassem de Bourbourg says, They not only were admitted to the most esoteric degrees but often positions in the society. According to the traditions of the Tzentals and Pipils, of Chiapos, where their national hero, Votan, constructed his darkened shrine, he placed within it sacred books and holy relies, and constituting a college of venerable priests to be its guardians. placed over them a high priestess whose powers were absolute. Pascual de Andayaya aserts that some of these women had the power of ubiquity, i. e., could be visible in different places at the same time. Spanish writers of the 16th and 17th centuries speak, of the great influence held by these women hierophants of the sacred mysteries, and this exalted rank had come to them as an inheritance from very remote. Unlike the Hebrews, their translated mortal of note was a weman who flew to heaven as a : beautiful bird, amid flashes of lightning and peals of thunwill it be again.

der.'" Mme LePlongeon insists that as the greatest civilization has once with our brains, some great lack some been upon this American continent, so | where?" A packed audience greeted Rev. Anna B. Shaw in the afternoon, as she dren are reared, with so little recognistepped forward with that dimpling tion of their real wants and individualsmile that always ripples across her ity, examples of which she elucidated face as she is about to make a decided | so graphically and facetiously that the point in her argument. She began by audience was greatly impressed and apsaying: "I never feel my littleness so much as when I come to Lily Dale, where all are so kind, so cordial and affectionate, that other things are lost sight of, and seem of little account." Replying to a few marked words of praise given her by the chairwoman, "Susan B.," she said " "When people criticise, and find fault, with us we always object, and a very little fills the bill; but when they praise us, we never care how much they say of They may even lie about us exorbitantly, and we accept it all, and actually think it may be true; so I am very plad of it all, and will take more." Among other things she said: "When I turned from our family faith to join the Methodist church, my mother felt badlyg, but the said, 'Anna, I'd feel much worse, if you were enough of a Methodist to care.' So you see, I was not pronounced even then, I am less so now, and to-day, I am a woman without a country, without a religlous belief. I am glad of its for now I can so much better realize the obligations and purposes of all countries, and I think I can, believe anything that. makes a fellow-being happy, and content with life. We are one of the most boastful countries under the sun. We make statements and have visions not in accord with facts. This is because we have perceived great spiritual truths that are not yet fully evolved. We are always on the borderland of discovery. We are always talking about the inconsistencies of our forefathers, but we do not see our own. We conjure up beautiful ideals, then go out into the world, forget them all, grow irritable and fail, then wonder why. But such ideals are good. They help us evolve, and from such evolution we are ever building higher, better ideals. Physically we are a brave people, but we are not a moral people. We do not live up to our conceptions or professions. We call ourselves a Christian republic, but we are everything else but that. We started as a monarchy and are slowly evolving into a republic, but we shall not get there until every citizen over 21 years of age has a right to the ballot, a voice in the government. We idealize people after they are long dead, losing sight of all their short comings. Even our woing to this country where they could have freedom, and worship God according to the dictates of their conscience, forgetting that these same 'fathers' would not allow our pilgrim mothers the same privilege of freedom and selfgovernment. Those pilgrim fathers did not rebel against an English monarchy, but against unjust taxation, just as we women do to-day. They said then as we the Essence of the Christian Religion," lating you [the Catholics] on what you | bright-eyed man asked me, 'If women | do to-day, 'the voice of the people is the "Meditations on the Present State of have done in the past, I am with great | were to vote would they not lose their | voice of God,' and then shut off that charm for men?' I replied, 'What of voice and will not let it speak only in Why, what sort of Amazons would you the recognition of a right to vote, then women raise alone?' I said, 'What it became property ownership, then the congress of the United States ap- | would you?' and he beat a retreat. Wo- | brawn came to the front, and the labor-

er was allowed a voice: but it was the French revolution that uttered the declaration of national human rights to the laboring man, then for the first time man voted because he was a man. Yet he stands alone in his vote, notwithstanding the injunction that 'it is not good for man to be alone. Men tell us our grandmothers were happy and content.' How do they know? I'd rather hear our grandmothers say it, to believe it. A clergyman, at Chautauqua said to me recently, 'The trouble with dent and manager of the Woman's In- you women lies with yourselves. Women don't want to vote. We are willing you should vote when you want to. I said: 'It's not true; they do! want the ballot, they've proved if. You men talk one way and vote another.' Dana of the New York Sun; said if 100,000 women. happy is that people that has no his- should apply for the ballot they'd get it. So we went to work and in three months sent in a list of 3,000,000 names of wo-

> very next issue of the Sunjatold the same old story of women not wanting cures these diseases because it acts dithe ballot. We laugh at China for her worship of ancestors, but we are doing which line the cavities throughout the just the same. We'd better get a husbody, and thereby removes the cause tle on and look after our own interests." Her discourse was clear-qut and logical throughout. She is a veritable Ingersoll in logical deduction 10 The day was fine with aseverybody bright and happy, and visitors were loud in their praise of the grounds, and the management. The lyceum work is especially fine this season under the

men who wanted the ballot and the

drill of childish talent. While the subject matter of the entire assembly session has been of a high order, full of instruction and of keen educational interest, the discourses of the past week have been exceptionally

management of Mrs. Peterson and Miss

Mrs. Charlotte Perkins Gilman's dis-

course on "Our Brains and What Alls them," was masterly in its scientific range, analytical deductions, and practical suggestions to the race at large, and especially to parents. She showed conclusively how little real care and attention is given to the rearing of children, tending to their development toward individuality and the great purposes of life. She said: "Most animals know how, when and what to eat, but buman beings do not, yet we are noted for our art, literary, oratory and various accomplishments but never seem to realize our grave lack of the essentials of life and its best expression. Women cognize their work as hearers and rearers of nations, yet not one in a thousand ever gave a month's steady careful attention to her business. Men study for years to fit themselves for their various professions, while women expect to do their work as mothers, by instinct, as animals do. We accumulate so much we do not use. We spend a vast amount of time to put religion into the human brain, yet who can tell a man's religion by his appearance? Our brain is the machine with which we do our thought work, yet how exceedingly careless we are concerning the selection of the material with which we supply it. We are like mills full of grain. yet a saucer will hold what we catch for practical use. Whatever is deeply impressed on a brain becomes a fact to that personality, and according to the groups of such facts is our, conduct, How little we really accomplish with these facts. The nowers of humanity are multiplied by as many as there are of us. Always increasing by expression. We are constantly accumulating this tremendous stimulus of power, and what are we doing with it? The beautiful people we wish we were like do not come along every day, they are so often held back by helpless, worthless people who too oten hang on to life by their elbows, instead of getting down bodily to its real work. Now does not all this show that something is wrong

She dealt at length upon the stupid manner in which the majority of chilplauded loudly.

Her second address, "The Social Organism," was another deeply scientific discourse on the evolution and application of language, its effect on molding character, individuality, and racial development.

Rev. Anna Shaw's address on "The Fate of Republics" was a critical analysis of the present governmental system. and showed great familiarity with the political issues of past and present She showed that only through the spiritual uplift of our nation can it hope to escape the fate of the nations of the past. Her lesson of Sunday, "The Heavenly Vision," was one of the most spiritual as well as practical of the season. It abounded in beautiful metaphors, and anecdotes giving practical illustration of the points involved. Rev. F. E. Mason's address in the

morning on "Jesus' Parables," was a unique mental science interpretation of the Master's lessons. Mrs. Elizabeth Mason's address on "Eevryday Life," was full of useful sug-

Mr. Mason was the speaker for Labor The speakers for week from 18th to 25th, are Prof. Lockwood, W. F. Jamieson, H. D. Barrett, G. H. Brooks and Dr. Austin.

The season is now at its height and all matters moving smoothly and satis-JULIA E. HYDE. factorily.

Thought, Mind, Motion. Thought is mind in motion, action, a manifestation of force. Force, conditioned by Time and Space is all there is known to us. It is self-existent, indestructible, like Time and Space, that

never had a beginning and can never have an end. More subtle and refined than the ether, this infinite Mind-Soul -Spirit-force evidently fills all the universe, is everywhere. It is the highest form of Force, while the lowest is matter, the earth we tread. The union of the highest form of Force with the lowest, matter, by a pro-

cess of generation and evolution constitutes life, individuality. Mind is the same in kind, in all its forms, differing in degree only; the same in a sayage as in a Newton, in a monkey as in a savage, in an ant, bee, beaver as in a bird, dog or elephant. See the wonderful intelligence of

trained animals in a Barnum & Bailey

Aristotle says that "it is difficult to tell where soul begins, perhaps in plants, flowers." He probably meant life for soul, the highest form or essence of eternal infinite. Force never had a beginning. It is its union with they are one and the same, can never be burnt or otherwise destroyed. A thou-

sand proofs can be furnished. Take the case of Joan of Arc, that pure, saint-like girl burned alive by some brutalized soldiers, one of whom swore that he would throw a fagot, at the last on the burning heap, and just as he was in the act, she expired and the brutal man was taken suddenly ill and died in a few minutes, saying with horror, "I saw a dove fly out of her mouth with her last breath." It is a satisfaction to think that the soul of that pure, noble girl had the power, after escaping from the charred body, to

strike down the brutalized fiend. JOHN S. DAGGETT.

Boston, Mass. THE PROOF OF THE PUDDING is in the eating. The Vernal Remedy Co., Buffalo, N. Y., manufacturers of Vernal Saw Palmetto Berry Wine, claim. that that medicine will quickly relieve and permanently cure the most stubborn case of Constitution, Indigestion, A. Voice from the Higher Criticism. Dyspepsia, Sluggish Liver, Inflammation of the Bladder, or Enlargement of the Prostate Gland. It relieves and rectly upon the mucous membranes fected parts.

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Don't let the fact that other medicines have failed to cure you discourage you and keep you from writing. Vernal Saw Palmetto Berry Wine has cured a large number of people who had proviously given up all hope of being cured, suggestions for health, will be sent manifestations the author cites many facts, premonitory dreams and divine.

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Newtonville, Mass. Mt. Pleasant, Iowa, Camp-Meeting. The opening of the camp-meeting was a great success in every way. An ideal grove, beautiful flowers, first-class music by the noted Zumbach quartette, extra music, Sundays; with President W.

F. Peck and Georgia G. Cooley, all at their best, full of inspiration that filled the hearts of a large audience. The flag raising was a scene which home. will forever remain a beautiful picture

in the minds of us all. There is such perfect harmony, such perfect peace, that feeds the soul and bids us ever keep fresh in our minds this grand and glorious bit of nature that from the moment we entered the gate we felt a welcome. The people we meet here are an inspiration to higher and better things. We are one great family with hearts full of love for all

I would like to call the attention of all Spiritualists, also people who are interested in this great movement' which Spiritualism teaches, the betterment of humanity and soul communion—that this camp is an ideal spot to rest, to

think, to dream. We have the very best talent that meets the demands of every thinking soul with smiling faces, good genuine hand-shake-it makes us feel glad we are alive and privileged to spend the month amid the grand old oaks that are to be found here at Mount Pleasant Park. Everything is done for our com-

There are test mediums here who are above criticism, leaving no doubt as to their reliability.

spirit of love permeating the atmos-left for home, tired and happy. phere the sun shining by day, the moon by night, comfortable seats every place. what more can man wish for in this material world? The conditions to make life beautiful are here to be found. Come one and all and drink from Nature's breezes, that you may once in | of the word. your life know what it means to commune not only with the unseen, but the seen. We are going to remain for the menth and find ourselves wishing it were two months in place of one. All who are interested, send for programs and particulars.

ADELAIDE K. BROOKS. Chicago, Ill.

Lake Pleasant (Mass.) Camp-meeting. The interest grows as the days pass. The very excellent address of A. P. him much congratulation.

Mrs. Effie Webster gave two test seances Sunday, both of which fully sustained her reputation as a first-class platform test medium.

Rev. W. T. Hutchins, in the afternoon, delivered his trenchant and brilliant lecture on "The Transfiguration of Humanity." Mr. Hutchins is the coming man in the iconoclastic field. With sledge-hammer blows he shatters the religious superstitions o the ages past and turns the searchlight of modern discoveries upon the Christian myths, and shows them to be merely the ideals

of a semi-barbaric people. The children's lyceum gave, a very popular entertainment last Friday evening to an audience which filled the

The attendance is becoming very gratifying. A number of new visitors are buying cottages or lots on which to build homes. The fine electric lights illumine the grove at night.

Hundreds are seeking the healing waters of "Jacob's Well." The Schubert Quartette of Boston daily discourses music of the highest

excellence. The "Scalpers" (an order of Indians made from the young men of the camp) have their camping grounds near the lake. On Sunday night, the 9th, they gave a very acceptable concert in the pavilion-where hundreds of pretty

squaws were delighted listeners. The coming week promises special interest from the tests of Mrs. Webster, the lectures of Carrie Twing, and the ever-popular "Ikabod," 'and the profound teachings of the guides of J. Clegg Wright.

Vicksburg Camp, Mich.

The camp-meeting at Vicksburg, Mich., is now running in full blast. The park in Fraser's Grove never was more beautiful - than this season, and the campers are enjoying themselves to the utmost.

Tho hotel is managed by a very efficient corps of women, and is well pat-

Through the generosity of the campers, a new swing seat has been added to | has already won a place in their esteem the attractions of the grounds and means have been raised to remodel the already commodious auditorium next

The platform talent is of the very highest order. E. W. Sprague opened the meeting Sunday, Aug 2, with one of his grand sermons and since then has delivered six excellent addresses. Besides his lectures, he conducted a very interesting and instructive class in | tinues till Aug. 31, and I would advise from east to west as a strong personal- pay it a visit. Minnesota is already from Matter Through Organic Proity and a gentleman of spotless charac- | well represented. J. S. Maxwell, presiter. He meets a host of friends wher- dent of the Minnesota Association, Mrs. By Michael Faraday. Prince 10 cents.

ever he goes. Harrison D. Barrett gave two of the Mrs. Follet and the Misses Whitwell rarest lectures last Sunday that were ever uttered. Mr. Barrett possesses an eloquence and a power that are seldom equalled. His wonderful mental powers are poorly balanced by the physical, and he is in very delicate health. The | pared for a good time. strain of last winter's tragedy upon his life forces was something terrible; and he has promised himself that this shall be his last season in the lecture field.

Rev. B. F. Austin, of Toronto, Can., arrived to-day, and will deliver half a dozen lectures between now and August 18. Mr. Austin, though comparatively a new worker in the Spiritualistic field. has won a most enviable reputation as a broad-minded and logical exponent of that philosophy. He is a fine scholar,

and a very pleasing speaker. Mr. and Mrs. G. W. Kates will occupy the rostrum the last week of the meeting. They are too well known to most Spiritualists to need any introduction.

Mrs Porothy Newton, of Kalamazoo, will lecture Sunday evening, August 16. She is comparatively a new speaker, but is doing very acceptable work. Yesterday was Children's Day, and was devoted to the interests of the lit- after a lingering illness. He was a good tie folks. The program was arranged man and a firm believer in Spiritualism. | this conce. Price, 15 cents; \$1.50 per for their special benefit and they were

entertained with a corn roast in the atternoon, and each one treated to popcorn, raisins, candy and fruit. It was

a royal time for the youngsters. Mrs. Flora Russell, of Alliance, Ohio, furnishes the music again this season. She is the possessor of a rich contralto voice, which is the source of much pleasure to all who are privileged to hear it.

private readings. Mrs. Isa Wilson Kayner, the noted fire test medium, is on the grounds, also Mr. Geo. Letford, the "Drummer Medium." Joseph King is expected daily. CORRESPONDENT.

Mantua and Cleveland, Ohio.

Sunday, August 2, was Cleveland Day at Maple Dell park. The East End Spiritualist Society, C. H. Figuers, chairman, and the West Side Progressive Thought Spiritual Society, D. W. Smeaton, president, made a descent upon Maple Dell, captured the grounds, while D. M. King, in graceful words of welcome, made the invaders feel at

The morning session was called to order at 10 o'clock, D. M. King making the address of welcome, which was well received and responded to by C. H. Figuers and Mr. Smeaton. At 2 p. m., the bell called all to meet-

ing. D. M. King again addressed the meeting, and referred to the fact that the first spiritual manifestations in Ohio occurred a short distance from Maple Dell fifty-three years ago. Wilcox, of Cleveland, was then called upon to speak, followed by Mrs. Mary Moss, who gave us many good things to think over. C. H. Figuers followed with a short talk. Then came the test mediums, all of whom did excellent work, Mrs. Lena Wolf, Mrs. C. H. Fig uers and Mrs. J. T. Cook. The music which was of a high order was given by the following under the direction Mrs. Abbie E. Farr, assisted by Miss Tillie Isitt. Singers, Mr. J. T. Cook,

Mr. Brown, Little Miss Sixta. This being the first Cleveland Day at Maple Dell, and not being thoroughly advertised, there were not more than four hundred people present, which we thought was doing pretty well. Next year we will have more than three

Everything that is helpful can be times the number with us. The day was perfect and all hands first-class room and board as cheap as agreed that a general good time had at home, grove lighted beautifully, en- been enjoyed by all, and the time tertainments nearly every night, the seemed all too short-but at 6:30 we

C. H. FIGUERS.

Items From Lake Brady Camp. The session of the Lake Brady camp

of 1903 has been a school in every sense

On July 19, Mrs. Clara Watson, or Jamestown, N. Y., lectured morning and afternoon. The discourses were logical throughout. Mrs. D. N. Shoemaker followed with excellent tests. July 26, Mrs. Abbie Sheets, of Grand

Ledge, Mich., lead the class with inspired thoughts that were uplifting in sentiment and language. Miss Edith Buchwald followed the lecture with instruction from the spirit side of life in the form of persona

August 2, the German Spiritualist So-Blinn, on Sunday morning last, won for clety of Cleveland, occupied the ros-

Saturday, August 8, Mrs. Amanda Coffman, of Grand Rapids, Mich., lectured and gave messages. Sunday, August 9, Mrs. Coffman

opened the camp by a prayer to the angel life to lead and direct us as they knew us better than we know ourselves. At the close of each lecture she gave messages. In the afternoon she answered twenty-five written questions at the close of her lecture.

The weekly conference has changed in its bearing. Thought from this life is not requested, but those who can transmit thought from another sphere are requested to talk. Those whose eyes are opened and ears are attuned to hear are taking the lead which makes one feel the Pentecost is being repeated in this age.

Mrs. Emma Ruttman, of Akron, and Mrs. Eliza McDonell, of Alliance, have located at Brady for the first time, and MRS. LYDIE L. CURTIS.

Wonewoo Camp, Wis. It was my pleasure to take a flying trip to Wonewoc, to be present at the opening of that camp, Aug. 13, and wish to say that the opening was most auspicious, and everything points to the most successful camp ever held on these grounds. The grounds have been nicely cleaned up, and all bushes and everything of that description cleared

At the morning session Mrs. Edna Ford-Pierce, than whom there are few more logical and eloquent speakers on our platform, gave the opening address, and it certainly was a masterpiece. The intelligences that use Mrs. Pierce as an instrument are of a very

fine order. In the afternoon, Mrs. Georgia Gladys Cooley gave her initial address on the Wonewoo grounds. To say that she pleased her audience will not express the feeling toward her, and though she has been with them so short a time, she that it will take much to offset. At the close of the meeting, Dr. Nellie C. Mosier, who has always held a prominent place in the affections of the Wonewoc people, controlled Mrs. Cooley, and spoke very feelingly for a few moments, cents. For sale at this office. The grounds are delightful, and a

much to the delight of those present. all who visit there. This camp conall who are in search for a good time to J. P. Whitwell, Mrs. Sauer, Mrs. Pease, the "Minnesota call" upon the grounds. sin have taken up their temporary resi- cents.

dence at the camp, and have come pre-WILL J. ERWOOD.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines | a master mind. Price \$1.50. For sale 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. Elijah Fulton Rice, a prominent Spiritualist, aged 82 years, one of the oldest pioneers of Kalamazoo, Mich., died at the home of his daughter, Mrs. Electa E. Perkins, 1832 South Burdick street. . The funeral services were held at the residence of his daughter, Rev. D. A. Herrick, a Grand Rapids Spiritualist, officiating. The burial took place in Riv-

J. W. Sprott passed to spirit life, on August 7, at his home in Derby, Iowa, dozen JOAN CHAPMAN.

SPIRITUALIST MEETINGS.

It is important when a meeting is suspended, that notice be given us, so this work that inquirers may not be mislead. We Cloth, \$1.10. want new notices of all meetings being held here in public halls at the present

Mrs. E. W. Sprague follows the lec-Kenwood Hall, 4308 Cottage Grove avetures with messages, and also gives nue. Conference and messages at 8 p. m, Lecture by Dr. J. O. M. Hewitt at 8 p. m. Messages by H. F. Coates and others. Plenty of good music. The Spiritual Research meets every Wednesday afternoon at 2 o'clock, in Van Buren Opera House, corner of Madison street and California avenue. Good music and singing. All are in-

> vited to attend. The Spiritualistic Church of the Students of Nature hold services at Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue, Sunday eyenings, 7:30 p. m. Mrs. W. F. Schu-

macher, pastor. Church of the Spiritual Forces holds service at Thurman Club Room, corner of 47th street and Cottage Grove avenue, every Sunday. Conference at 8 p. m. Lecture at 8 p. m. Conducted by Isa Cleveland.

The Englewood Spiritual Union will not hold any meetings during August; but the Ladies' Auxiliary will meet as usual Thursday afternoons, at Hopkins' hall, 528 West Sixty-third street. A Spiritualist Temple has been opened by Mrs. Schwann, at 523 Belmont avenue. Services held every Sun-

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, De tween Monroe and Kimbark, avenues. The best talent available will be secured to give interest at every meeting.

To spread the truth is the object of this

society. Eva L. Stewart, secretary, 543

E 55th street, where all communications should be addressed. Mrs. M. A. Burland, pastor of the Spiritual Union Church, holds two services each Sunday at No. 77 East Thirty-first street. Conference at 3 p. m., and lecture and tests at 8 o'clock. The camp-meeting of the Second the woods north and adjoining Waldheim Cemetery. Madison, Lake street-

avenue cars stop at the grounds. Good mediums in attendance. Chicago Spiritual Alliance Church meets every Sunday at 3 o'clock sharp, and 8 o'clock sharp at Lakeside Hall, corner Thirty-first street and Indiana avenue, where truth-seekers and investigators, as well as Spiritualists can enjoy a pleasant afternoon or evening. First-class speakers. Tests and messages by carefully selected mediums. Excellent music. Mrs. Mary Dixon and her daughter Cora, the "Child Wonder," always in attendance to give readings

The third Church of Progressive Truth meets Sundays at 3 and 8 p. m. Madison street and California avenue. vited to attend. Mrs. Schaeffer will

conduct the meetings. The Spiritual Unity Society holds at this office. meetings every Sunday at 3 and 7:30 p. m. at 207 Lincoln avenue. Lecture and tests by Prof. R. S. Ray, pastor.

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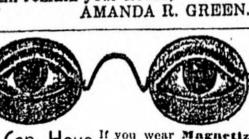
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