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EVIDENCES THAT ANIMALS HAVE SOULS

was to him the query was put.

"That is a question no one can answer with positive conviction," he replied. "But," added Mr. Conklin, "if the possession of faculties and characteristics like those of the human race interested by the affection that existed are proofs of a psychological side to the wild beast, then the student of natural history must be forced to the conclu-sion that animals have something very near akin to a soul. No man who has ever spent any time around a menagerie can doubt it for a moment. We see evidences of it every day. Many a time I have caught myself looking into a tiger's eyes and wondering whose soul was imprisoned in that sinuous body, and struggling for expression.

in the mentality of animals of the same the line little of a limit as of the same species, just as there is among men of the same race. To use a common term, some animals of the same family are 'smarter' than others. All, however, give evidence that they not only think, but also show that they have their likes and dislikes, their hopes and fears, their pleasures and pains, just the same as human creatures.

Are Capable of Affection.

"No one who is at all familiar with animals questions the fact that they are capable of genuine affection and, at the same time, can hate with a vindictiveness not surpassed by men or women. I have seen lions and tigers manifest the greatest amount of uneasiness over the absence of a familiar keeper, and exhibit the most apparent evidences of pleasure on his return-purring, licking his hand, and in other ways evidencing their pleasure and affection. Within an hour I have seen these same animals nearly tear him to pieces.

Elephants are even more pronounced in their likes and dislikes. The first year the Barnum & Bailey circus was in London we had an elephant man who had an exceptionally violent temper, and when out of humor he was inclined to be unpleasantly rough with the 'bulls.' I had noticed the elephants looking at this fellow and following his movements with their little beady eyes, and I never doubted but that at the first opportunity they would get even with him. The animal man's name was Cooper, and at Olympia he was usually on the night watch.

Attacked Wrong Man.

America star elephant ever born in moment's thought of the possible consequences, I ran up to Babe and manded her to move back, pulling Mooney out of the way.
"It was evident that the elephant had

attacked him and knocked him down what I could not understand was why, after getting the man at her mer cy, Babe did not crush the life out of him. Mooney, who was only partially stunned, gave the only plausible explanation of it. Cooper had asked him as a favor to remain on watch and gone away. Mooney, who was a favor-ite with the elephants, and always care-less in passing them, approached Babe

The elephant, undoubtedly thinking it was Cooper, and delighted to find the hated keeper off his guard, suddenly swung her trunk around and felled Mooney to the ground. The next moment the elephant man would have been crushed under the feet of the feet of the brute, but in some way Babe discovered her mistake, and, instead of further injuring the favorite keeper, gently turned him over with her trunk and sought to revive him in her dumb

Way.

"Mooney was only half conscious of all this, and the theory was probably evolved to some extent from his knowledge of the elephant and her character; but, a few minutes later, when he had sufficiently recovered from the blow he had received, he walked up to Babe spoke soothingly to her, and put his arms around her trunk. And the way that old elephant responded to his ca resses was something beautiful to see. She was all contrition for what she had done-any one with half an eye could see that-while the genuine affection she had for Mooney and the delight she felt over his providential escape was evident in every movement of her great!

"Just a week from that night Babe way by far actually caught Cooper in the same Not to let little losses your happiness way, knocked him down, and nearly crushed out his life under the weight of Here you have the entire gamut of human passions and emotions But 'tis worth it—this fine art of doing -love, hate, memory, calculation, regret, contrition, atonement—revenge!
Absolutely nothing lacking but speech—and who ever claimed that the power to articulate was a prerequisite to the possession of a soul?

Sometimes Die of Broken Heart.

"Everyone knows how dogs will grieve for a dead master, and sometimes will even worry themselves to death. The same thing occurs among wild animals. To take cubs from a lioness will almost break her heart. That is why the lion mother so frequently de-vours her cubs, for fear they will be taken from her. Elephants taken from their mother at an immature age will sometimes fret themselves into a veritable decline.

We have a little Asiatic elephan that is in that condition now. She lost her mother just before the herd of war elephants was shipped from Singapore last fall, and although she has passed the suckling perolod, she has grieved constantly for the old elephan other elephants have in a way tried to arouse her from her condition of lethargy; but she keeps drooping bear upon it.

"Have wild animals a soul?" and getting thinner and thinner all the There is no man in the United States time, and it is only a question of a few better unlified to express an opinion on weeks before she will die, unless we this absorbing subject than George can induce her to attach herself to one Conklin, the famous animal expert. It of the big female elephants and take some interest in life.

Old Elephant Fell Dead.

"Several years ago, while visiting a little town near Calcutta, I was greatly between an elephant mother and her The old animal never took her eyes from the youngster, and seemed to be perpetually afraid that some accident would happen to him. The mother elephant was an exceptionally clever animal, and as the baby impeded her in her work, it was determined to separate them during the day. "After a great deal of difficulty the

little elephant was secured and taken "All animals have a distinctly human side; but there is a striking difference in the manual way." to a corral several hundred yards away aration was to be permanent, and it drove her nearly frantic. As the little drove her hearly framic. As the work one was being led away he softly frumpeted and the mother replied, until distance made the cries of the little elephant almost inaudible.

"Up to this time the baby elephant

did not seem to be afraid, but suddenly he seemed to appreciate the situation and the tears rained down his broad face like a sorrowing child. Stopping short, he turned around and gave a loud trumpet call that was so full of terror that even the coolies who were leading

him were astonished. "The old elephant, who had been listening attentively, gave one answering cry, shuddered, and fell to the ground. When the superintendent reached her she was dead. She had undoubtedly died of a broken heart.

"These instances all evidence the psychological side of the animal nature. Another illustration of it is the instinct ive respect wild animals have for chilturn upon a keeper they didn't like and dren. Nearly all wild animals realize the helplessness of children and their inability to do injury, and it is a very rare thing, indeed, to hear of a child being attacked by animals that are accustomed to seeing human beings. They undoubtedly know and appreciate the harmlessness and innocence "Nearly all animals are vain, and all

without exception, so far as I have been able to discover, are jealous. Even the most ferocious among them resent attention given to other animals, and I have known elephants, particularly, to forcibly resent a slight of this kind. Cat animals in the menagerie learn to enjoy the tours in open dens through the streets of the city, and as the hour "One night, shortly after the show was out, I heard a commotion in the elphant pen, and, running down the line these animals fairly beam with pleasure of 'bulls,' I found Jack Mooney, one of along the route of parade, and show our best elephant men, lying on the equal evidences of regret when the pawith old Babe, the mother of rade is over and the cages have been returned to the menagerie pavilion. America, standing over him. Without a Like the elephants and horses, they positively enjoy the crowds and excite

> These are only a few instances; but ; ook would not begin to exhaust the in teresting evidences of animal psychol ogy and thoughtful student of natural distory could discuss by a few hours observation in a menagerie."—Chicago

THE ART OF DOING WITHOUT.

There's a beautiful art that is sadly neglected, And dally I wonder to see it rejected By some who'd be healthy and wealthy and wise

By just condescending to open their And look at things fairly, with never a

pout-I refer to the fine art of doing without.

"Why, that's nothing wonderful!" may be you'll say; "I do without things that I want every

Quite likely you do. But how do you With good grace or a face that's as blue

as a bluet! There's a wonderful difference (just jot that down) Between giving up things with a smile

or a frown; And that is precisely the difference between The artist and bungler-you see what

mean. You can't do as you like? Then do as you can; I'm sure you will find it the very best

plan. Can't have what you want? Take what you can get; No better device has been patented yet. Tis the bravest and blithest and best

mar.
'Tis art that needs practice; of that

there's no doubt; without. Minnie Leona Upton.

Losing Its Members.

From a letter dated September 10, 1903, written by a Methodist preacher, who is also a Spiritualist, I take the following extract: "Things spiritual are quiet. I see that last year the M. E. church within the bounds of the Northwest Indiana Conference lost two hundred and fifty-five of its members. A good deal of money and labor had been expended there during the year-surely ome additional element of power is

And, let me add, that "additional element of power," is a proof of a future life, as afforded by Spiritualism. Not until the Methodist church and every other church accepts that proof, and aids in its further development, will there be much interest manifested in church affairs.

H. V. SWERINGEN.

We can only elicit the good out of a cause by bringing the good in self to

DEFENSE OF THE BIBLE.

Spiritual Interpretations of Mooted Passages.

In The Progressive Thinker of July 11, I see J. S. Loveland thinks we need no explanation of the old, antiquated, fabulous book called the Bible. Now if that was a fact, and everybody knew it, or believed it, it would need no explanation, but the fact is, most people do not believe that. All the evangelical Christian denominations believe the Bible is infallible, or profess so to be lieve, and they believe it is the only guide that points to heaven.

All religious bodies, Spiritualists included, believe in some of the teachings of the Bible. Spiritualist, Universalist, Unitarian and many other de-nominations believe there are errors in the Bible, they also believe there are great and important truths in it, some of which are not understood, and these need explanation.

Take for instance, what Christ told Take for instance, what Christ told Nicodemus about the new birth. The Calvinistic churches have always taught that Christ meant conversion taught that Christ meant conversion to the told Nicodemus "except you are born again you cannot see the kingdom of God. Now with a little explanation. planation I think any one can see that Christ meant to tell Nicodemus that he and everybody else had to be born again. Had to be born into the spirit life to see the kingdom of God. For he said, "marvel not that I said you must be born again." He did not say you ought, or that you will be damned or eternally punished if you are not; but he said you must. Nicodemus it seems did not under-

stand, for he said "How can these things be?" etc. Christ said the wind bloweth where it listeth, you cannot tell whence it cometh or whither it goeth. So is every one that is born of the spirit, or born again. Still Nicodemus seemed to doubt it (as it reads.) Christ said, if I have told you of earthly things and you believe not, neither would you believe if I tell you of heavenly things. Now Christ could not have told Nicodemus that he did

not believe about the wind blowing, etc., and tell the truth. There is an error there which should be corrected. Christ said if I have told you of earthly things and you do not understand, neither would you understand if I tell you of heavenly things. I am now telling you of heavenly things. I am telling you what I have seen and what I know, and he tells how he knows, for he says, No man hath ascended to heaven but the son of man that came down from heaven, and we testify what we have seen and what we

Now in this story if we change the word believe to the word understand it makes good sense and is a very import-

I cannot agree with Brother Love. land's ideas in regard to the Bible story of the handwriting on the wall, at the feast of Belshazzar. He says no Daniel ever wrote the book at the time of the alleged events. Suppose he did not, somebody wrote it. I do not regard the time of the writing as very important, the facts in the case are the things of importance. Did such a thing occur at any time, in any place? Whether it was at Belshazzar's or not, makes but little difference. I believe something of the kind did take place from the fact that such things take place at the

present day.

Again, I think there is great need of an explanation of eternal punishment, most of the churches believe a part of mankind are eternally punished, if they repent not of their sins before they die. Some Spiritualists believe and teach that God is too good to punish anyone. Therefore all must be happy on the spirit side of life. Now the truth lies etween them as I understand it. There is an eternal punishment or an eternal law that punishes all who transgress. You cannot clear the guilty. His law is unchangeable yesterday, today and forever. We all know it is in natural things. We will find it so in spiritual things, and the sooner we find it out the better. The difference between the Spiritual and the orthodox is, the orthodox believe the impenitent or wicked are eternally punished while the Spiritualists believe just as long as they transgress God's laws they will be punished, but they belleve eternity is long enough to teach us to obey God's laws and consequently all in time will be saved. Now is it not the Bible on this point?

mportant that some one should explain Now, Brother Loveland, would you throw away the Bible because there are errors in it? The Bible has a great many important truths. It gives many accounts of spirit manifestations and messages. Take the account of Moses and Elias upon the mount. Of the woman of Endor and Samuel coming and talking to Saul. Christ appearing and alking to Saul as he was on his way to Damascus, Christ's resurrection, and Christ's materialization and dematerialization. Take the cause of Paul and Silas being let out of prison by spirit, also Peter having his shackles taken off of him while he was bound in jall and led by the spirit out into the city. Take the case at Pentecost where men were controlled by the spirit so that they talked with other tongues just as many do now. Take the case of healing by laying on of hands, and by the discerning of spirits as the Bible tells of, also what John says about his talk with the angels upon the Isle ot Pat-

There are a great many important truths taught in the Bible which are not understood without a little explana-tion. Take for instance what Christ told the lawyer when he asked him which is the greatest commandment. Christ told him the first and greatest commandment is to love your God with all your soul, mind and strength, and the second is like unto it, to love your the second is like unto it, to love your neighbor as yourself. Now without an explanation that statement seems un-true, and it is, as it is generally taught by Bible teachers. Christ could have meant God the creator of all

MARSHALLTOWN CAMP.

saful Camp Season

Since my last report of the above camp meeting we have had fairly suc-cessful meetings despite the fact that a good deal of the time the weather has been execrable.

On last Monday evening your scribe was billed for a lecture on Socialism, it being Labor Day, but instead of a meet ing we were treated to a storm of wind rain, thunder and lightning, in the midst of which my tent blew down, and everything in it was soaked with water But good comes out of every evil, so sympathy of friends and the ridiculous ness of the situation helped me to turn the whole thing into comedy.

Mrs. Jennie Hagan Brown, Mrs Bliss-Green and husband, Max Hoff-mann, Mrs, McCoy, Mrs. Folsom, Stewart and Folsom, Harry J. Moore and T. W. Woodrow were present at the close of the camp. I wish to call especial at tention to the lectures of Mr. Moore which were of a very high order. I nothing happens this young man has brilliant future before him.

Mrs. Brown has a most wonderful genius in the line of poetical improvisa tion, and Mrs. McCoy and Max Hoff mann both do excellent platform test work. Brother Woodrow is a strong, vigorous, argumentative speaker, who clinches his points like wire nails in an oak board. Stewart does for filling and makes a passable talk now and then when he is not out of patience with the effort to Christianize Spiritual ism and make it a sideshow to the church. In this connection I wish to speak of the little "Spirit Postmistress" Josie K. Folsom, and her wonderful me diumship. Her work has been the marvel of all the camps she has attended this year, and the beauty of it is that she is as much the favorite of other me diums as of the general public. Much of her work is done while in a conscious state, especially the Feading of ques-tions when blindfolded. But when some one in the audience has sealed or secreted questions on their person, Mrs. Folsom passes under control and the questions are read 'verbatim and the answer given by spirit Carson, often with the medium standing with her back to the audience. Again she varies her work by permitting little Effie Shook or other spirits to control her, and passing through the audience giving names and messages. On last Sun-day evening in the space of twenty minutes, she thus gave thirty two names, all of which were recognized, with not a single mistake.

Mr. Folsom's trumpet seances that during the past eight months at least five hundred persons have been Moines were present last Sunday evening, who claimed that they had investiand, who claimed that they had investi-gated in vain for years, but on that evoning they both received name after name of spirit relatives, and shed tears of joy over what they had received, and declared themselves fully convinced. Another lady said she had before.

Altogether, the camp has been a success, and the friends bade each other | They were convinced, if Owen was not | They go on the theory that the Bible good-bye with pleasant anticipations of

next year's meeting.
I shall remain here during the coming month and hold meetings in the Universalist church, by request of the Marshalltown Spiritualists, My friends can address me at 304 North First avenue. Marshalltown, Iowa, until further C. W. STEWART. notice.

things. When he said the second com-

mand is like unto the first, because they are not alike in that sense; but if he meant he should love the God principle that was in himself and his neighbor alike then the two commands are alike and certainly that was what he meant. For he said on these two commandments hang all the law and the prophets, and that is a great truth, for all the law and prophecies are for our-selves and our neighbors. They can be made for nothing else as that comprehends all of mankind. Take another case and we see by adding one word and correcting the punctuation in the story of the man who went on a journey and called his servants, together before he left and gave them talents. To one he gave five, to another two, to another, one; he told them to use them and at his coming he would reward them for their labor, as the story reads. The one that received five and the one that received two doubled the amount he gave them and he rewarded them. but the one that received one came and said, I knew you were a hard master, reaping where you sowed motiand gathering where you had not strewed; and I was afraid of you, so I hid the talent in the earth. Lo! thou hast that which is thine. This is the way it reads: Thou knowest that I was a hard master, reaping where I sowed and and gathering where I had not strewed, assuming just what the unprofitable servan accused bim of hoing. If it had been punctuated right it would have shower his great astonishment at being called a hard master. It should read thus: Thou knowest I was a hard master! Reaping where I sowed not! and gathering where I had not strewed! Thou oughtest therefore to have put the talent to use, then at my coming I should have received my own. Take therefore the talent that he has and therefore the talent that ne has that give to him that has ten; for to him that hath used shall be given, but to him that hath not used; even the talent that he hath shall be talent a way. By adding the world way. By adding the world way. ing the word used it makes good sense and is strictly true in every sense of the word, physically, mentally, morally and spiritually. I think i have said enough to show the Bible does need some explanation to have it rightly understood. REV. A. P. CONANT. Columbus, Ohio.

Where cavilling begins reason ceases

Thus argument is wasted.

THE WITNESSES.

Their Infallibility, Not Their Sincerity, A Prevalent Disease Among Spiritualis Questioned.

Mr. Howe remarks: "When Dr. Sweringen says he knows, it is a question of veracity, or intellectual ability." It is neither. As I showed Mr. Hull in the debate, this is a common mistake of Spiritualists in their logic. They reason as if one of two propositions must be true; whereas, neither may be. There is a third element, the trilemma. Many persons say they know. They are sincere. I do not call in question their veracity," nor their "ability." may have both in abundance; but I do doubt their infallibility; they are liable

Robert Dale Owen was as honest, as itellectually great as Dr. Sweringen; but Owen was deceived, was mistaken after he, too, said, "I know." Mr. Howe adds, "it is said" he was deeived; but he "is not sure that he was deceived in the facts he observed when was acting as a critical investiga I have Robert Dale Owen's word for

it; and a more sincere and learned investigator of Spiritualism never existed. Spiritualists almost unanimously agree with me in this opinion

He wrote a letter to the Banner of Light, Boston, from Philadelphia, Nov. 2, 1874, published five days orty sittings for materialization.

Mr. Owen said: "No one who saw

Katie King walk about, and heard her for a moment that she was a living. thinking being. Either, then, she was what she professed to be--a spirit from another world--or else she was a confederate, secretly introduced by the Holmeses for purposes of deception. He was as certain then as Sweringen s now that a man who says he "knows'

really does know. Josh Billings said. do the Katle King act, as impossible, he back." They have thus settled it that said, as for a human being to pass religion prohibits them from ever learn-

or of a stout walnut partition, then, under the conditions we obtained, en That is "in the sense of carefully and trance to or exit from the cabinet excent by the door into the parlor where we sat, was a physical impossibility." Mr. Howe says he was "once present" when Owen was not critical enough.
That does not apply to the forty sit-

equally wonderful and it is safe to say tings, because Mr. Owen declared that under "precise conditions." This is his to one's conscience," that is binding one convinced beyond a doubt of spirit re-turn. Two skeptical ladies from Des
That was not all. Mr. Owen says: "It follows that if human senses are

'Katie King' whom I and four or five hundred others saw and heard last sum- of the word." I think this classical defimer was a spirit not of this world." So many witnesses, hundreds of time. them, who "saw and heard" "a spirit and "a spirit and I trust that a majority of our ecnot of this world." That is definite, the clesia-phobian brethren are. had mediums in her house for weeks, testimony of at least one of the four or

> time, nearly thirty years ago, are skepwilling to be convinced. So am I. seeking the truth, and almost as skep-tical as I am, says Owen was not as critical as he should have been. Says Brother Howe: "I was once present at many of them detest.

actions then did not satisfy my ideas of thoroughness " This applies to all the spiritual sematerialization seance in Boston. derland, William Lloyd Garrison and twenty others were present, I proposed in a little speech, "my ideas of thorgays: "This is one of the fatal mistakes investigation as unmistakable, without vigilance"

Brother Howe informs us that "the medium" needs to be carefully watched, "As it is often easier to cheat and give the appearances of genuine phenomena, than to patiently wait and bear the tax upon the nerves and vital resources to get the genuine, and perhaps fail altogether, the medium with are ready for something better, as it is the weak moral nature may take advanage of the relaxed scrutiny, and perpe-

trate a fraud." You will perceive that the advocates of Spiritualism cannot discuss it without voluminous reference to fraud, but are quite impatient with skeptics, (unbelievers in Spiritualism are called That there are honest-minded people who are known as mediums, and would scorn to deceive, is, I believe, an undeniable fact. They would not hest on the phenomenal plane, but these are tate to tell Brother Howe that his "exactions" are too "critical;" that, for the sake of detecting a medium who finds it "easier to cheat" than to tell the truth, he would "impose all the restrictions." If all mediums are required by Brother Howe to give "fraud proof" conditions, he is fully as skeptical as Jamieson.

I have heard many Spiritualists aver that such requirements are unreasonable; that such skepticism as Brother Howe's calls in question the integrity of the sensitive and throws an aura of susnicion all over the medium which may impel her, or him, to cheat the tormentors. Do you want to drive the mediums out of the business? They may well say, "Save me from my friends!"

W. F. JAMIESON.

Cincinnati, Ohio.

ECCLESIA-PHOBIA. PETTY MUNICIPAL ACTS

Persecution of a Medium.

There is a new disease prevalent mostly with Spiritualists, which may be termed Ecclesia-Phobia. The victims of this peculiar rabies commence to rave and froth at the mouth every time a term which happened to get into use among religious people is used. I believe it was Dean Swift who said the interesting thing about a monkey was one never knew what he was going to do next. In some respects the ecclesiaphobian is like the monkey, only one never knows what he is going to say next, after he has exhausted his usual list of platitudes; but we know he is going to manifest a tremendous hatred against the unfortunate victims of his malediction

ists.

One of the objects of their hatred is the word "church." If one uses the word "church," the patient goes into a spasm immediately, simply because the word is used by the evangelicals, and they have a holy horror of anything religious, because religion means to them only the thing called Christianity.

The words "church" and "ecclesia" are never in their primary signification religious. They always referred to a gathering of people, or a body of people of any kind without reference to religious belief and practice. It is true which he stated that he had attended that during the dark ages it seemed to be monopolized by the Catholic church, but it was not so done when it was re ferred to in early history of the Chrisspeak, and touched her, ever doubted tian church. It may be that past associations have given the two words, "ecclesia" and "church" bad reputations. but the characters should attach to the people using them, not to the words thing of driving This words out of existence on account of disagreeable associations is carrying

bigotry to the extreme. The word "religion" also produces a "I'd rather not know anything than to like effect upon the more severely af-know something that aint so." Robert flicted of this malady. Sometimes they Dale Owen declared that it was a "phys- quote an old definition of "relegere, ical impossibility" for a confederate to and then they tell us it means "to bind through a brick wall!

Said Mr. Owen; "But if human beings cannot pass and repass at pleasure that question beyond dispute. He gave ago Mr. F. Abbott in the Index settled through the substance of a brick wall Cicero's definition of "relegerie," which is in the sense of "going over again." thought." I fear our ecclesia-phobians are seldom guilty of this weakness. For they settled the matter of religion in an early day, and it is upnecessary to review the matter. Prof. Andrews inclines to this etymology, and seems to "these materializations" were obtained think that "the primary reference was to his conscience after going over the matter carefully, which must be done as often as the matter comes up for his seems to have been the right meaning

nition should settle the matter for all

Everybody should be religious

Another "red rag" which excites the but never had her mother's name given five hundred witnesses. Did "material- rage of our anti-ecclesia brethren is izations" ever have stronger testimony quotations made from the Bible with and a greater "cloud of witnesses"? intent other than to criticise them. mistaken about those witnesses, that was written by priests with intent to they saw and heard "a spirit not of this get control of the people, and that evworld." Many Spiritualists since that erything in it is necessarily false and wicked, and in evidence they will refer tical about a spirit having been seen at to the doctrines of endless punishment, that seance, or any other. They are atonement, and salvation, an almighty devil, at war against God., etc not one My friend Howe, who seems to be tenet of which receives any support seeking the truth, and almost as skep-from the Bible. Thus their own superficiality is sufficient evidence of the need of a "Pratt School," one of those seances, and his critical ex- not written by priests, and only an infinitesimal part of it written with reference to religion, unless those prophecies appealing to the people to live a ances I ever attended, and I have been higher life can be called religious. The present at hundreds. When I was at a Bible was mercly a library of books Bible was mercly a library of books which the Jews possessed as a nation. some of which were written by the Jews, and others as the Psalms and Job were picked up from other sources No where in any of these books except oughness." I was assured that the the statutes of the Jews was it respirits submitted the conditions, and quired that people should conform their lives to its requirements in order that they might escape punishment or often made, by careful students of the people who refer to the Bible refer to occult. Having settled the facts under it as authority, as the end of all dispute. With so-called Christian people the possibility of deception, they relax it is, and to them we are glad to hurl evidences that it was the result of spiritual phenomena. Ex-parte evidence is the best evidence in the world, and

> evangelical Christians, much as an eggshell does a young chick, and it is as unwise to break the Bible before they to break an egg before the chick is rine to escape to the world. People who break the eggshell to relieve the chick, succeed only in spoiling their chick, but if they would wait till the chick matures it will find its own way out of its confinement, so also will Bible worshipers. At least I have found it almost unnecessary to educate people with reference to the Bible as a book of authority after they have developed into Spiritualism It is true, we have a class not intellectual Spiritualists, nor intellectual anything else. The word "Reverend" also excites the ire of these ecclesia hating brethren. Why? Simply because it is a title that has hitherto been monopolized by the

we are exercising wisdom when we use

it. At present the Bible envelops

clergy. It is not even a Bible term—so 'absolute fraud proof," it shows that they do not have that objection to urge (what a pity!) Yet they do not object to the word "Doctor" assumed by our healers, nor the word "Professor," and we have professors in great plenty in the ranks of Spiritualists. Why should we draw the line upon that one word. For years I had the same senseless prejudice, and disowned the title when ever it was applied to me. I have mellowed down some and thought a great deal more as I grew older. It is a title showing, one's avocation, as carpenter, blacksmith, school teacher, etc., and 1

We wish to inform our Spiritualistic friends, and in general, their co-work ers along the lines of liberal thought that one of our most prominent and useful teachers, Mrs. Lole Prior, hat been arrested by the authorities of Se attle, Washington, while in the discharge of her duties as teacher and ex-

emplifier of the phenomena of Spiritual

Seattle has an ordinance requiring a icense fee from fortune-tellers, astrologers, palmists, etc., together with the devotees of "Black Jack," roulette, shell games, fake mediumship, and so on ad nauseam, all blending together for purposes of revenue to this Queen City of he Pacific Northwest. Mrs. Prior is to appear for trial on Sept. 17, 1903. The Spiritualists and Liberals of the city are rallying to the rescue, and it is pro-posed to make a broad-gauge, open fight against this system of petty persecu-tion. The best legal talent of the city has been retained and funds are forthcoming in sufficiency. We propose to draw the line sharp and positive beween legitimate mediumship and the mountebanks and counterfeiters, with which our city, in common with so many of our centers of civilizations, is

infested. The public will be kept well informed with the progress of the trial. Mrs. Prior has a definite engagement with the Scattle Spiritual Association broken only by a month's visit from that other indefatigable worker, W. J. Colville, who will be with us through the month of October.

Mrs. Prior is continuing her very effective work with undiminished zeal, paying but little attention to this childish attempt to stifle human thought and action along progressive lines. mills of the gods grind slowly, but they, grind exceeding fine."

In the coming time, ordinances for commercial purposes may be retained and made to do effective work, but those which fail to discriminate between true mediumship and shell games will be ground to powder and scattered to the elements, and their originators hide from human sight for very shame. We believe in the universal triumph of truth. R. F. LITTLE.

Seattle, Wash.

A Prominent Lecturer Out on Bail. Owing to an ordinance in this city, censing card-readers, fortune tellers, palmists, mediums, etc., and which I have refused to pay, claiming that my work is a religion, and that I'll not be classed with the above-mentioned, I am now under arrest. The Spiritualists of the city, especially the First Society, came valiantly to my assistance. I am now out on ball. A test case will be to the Supreme Court of the state. regret that I cannot go to the South and fill engagements made, but must romain in this state until all is settled, which may take six months. However my work seems to be here now, and I'll

ever stand for the truth LOIE F. PRIOR.

Seattle, Wash.

can't understand why a line should be drawn on my profession. Our good Brother Peebles objects to this title, yet uses with a great deal of unction the word "doctor." O. consistency!

Again, objection is urged against ceremonies of any kind in Spiritualism. I believe the matter is often overdone in our secret orders, to which many of our objectors pay most reverent At the same time, I believe that he or she who assumes to become a public teacher should be a pattern of virtue and morality. A man who goes through the streets with an old pipe or a cigar in his mouth, or using coarse or vulgar, anguage, is hardly the person to elevate people, whatever his language in the public may be, and should not be

authorized as a public lecturer. What is there wrong in setting such people apart, as fit representatives of our faith? In all our public schools we have ceremonies for the graduates to signify to the public that that have fin their course of instruction, and alas! too many of them have finished their education with their school-room lessons. It is hoped that those who graduate in the Pratt School, which seems to inspire so many Spiritualists with a holy terror, as a sacrilege that will cause cows to give bloody milk, and fill the land with vermin if permitted, will not drop back as many do who

go into our schools.

I can see no wrong in ordination and the laying on of hands to those who aspire to be teachers. Probably it is because as a healer, I insist on laying hands on the sick, that I believe in the virtue of the imposition of hands or ordination.

I also believe in consecration. We may consecrate a house by our united thought as a Spiritualist church, or we may consecrate a dwelling to our ideal by a "house warming," and a child may be and often is consecrated to a certain

purpose before its birth. Away with this bigotry that fears to touch a word or an institution just because somebody we have formed udice against, has been in the habit using it. Let us get out of this petty sectarianism, and broaden in our mansectarianism, and broaden in the hood to accept the good wherever DANIEL W. HULL.

Cle Elum, Wash.

Charity is the effort to feel kindly disposed; sympathy the same feeling manifesting involuntarily.

To understand a truth is to live it. while its philosophy is found in the an-

Rather than denouncing passion's control over a fellow-being, everyone should be thankful to have escaped a like misfortune.

The most certain sign of being born with great qualities is to be born with-out envy.—Rochefoucauld.



OGGULT MYSTERIES.

MESSAGES AND VISITS FROM THE BEYOND

Lebanon, Pa .- Messages from the dead, in the guise of dreams, inspired Mrs. J. Marshall Funck and her hus-band's closest friend, Eli Atwood, to institute the investigation into the death of Funck, which climaxed yesterday in the arrest of Constable John L. Fisher, on a charge of murdering the lawyer in his private office on Cumberland street,

I am as sure that we are proceeding in this matter under the direct guidance and inspiration of my husband," said Mrs. Funck, "as I am that he is no this belief. Our dreams were almost Funck did not kill himself, but that John Fisher had a hand in his death. When this thought was suggested to

"I could see Mr. Funck as plainly as Mr. Atwood he coincided. "I could see Mr. Funck as planny as I see you," continued Mrs. Funck. "Our conversation was as rational and con-nected as it well could be. Before I had the last dream I had dreamed of him several times, but there was always something between us-something that prevented us from conversing. He would look at me so pleadingly, as though he wanted to tell me

something.
"At last, one night, Mr. Funck appeared. 'Why,' he said to me, 'what are you doing here?' He clasped me in his arms and kissed me. I was so happy that I cried. I knew he was dead, but it was so pleasant to be with him again. He asked me about various things, business affairs. I told him I had done the best I could.

You know,' I said, 'you were not here to do them for me,' 'No,' he re-plied, 'but I should have been if it had not been for what was done to me never believed that I killed myself did

"I told him 'No, never.' 'But Ray did, didn't he?' he said, meaning L. Raymond Reigert, his friend and secretary.
"'Yes, I am afraid he did,' I replied. did it,' I told him. 'Be careful; don't be

hasty,' he cautioned me. 'John Fisher "When I told Mr. Atwood about the dream he listened attentively, then in

turn let me know that he had a similar dream-several of them, in fact. They closely correspond. Fisher was the man indicated in each." Not until the substance of the dream

had taken possession of Mrs Funck's reason did she permit her husband's body to be disinterred and examined. "He was always adverse to anything of the sort," she said, "and I would not let them do what should have been done

until I was satisfied that it would meet with his approval. "I am so glad that I was won over.

that it is no evidence suitable to be admitted in trying a man for his life, but

Mr. Atwood acknowledged to-day that his dreams concerning the fate of Funck had coincided with those of Mrs. Funck in all important particulars. His attitude in discussing the matter was no whit less sincere than that of Mrs. Funck. "I have faith in dreams," said he, "and I am not reluctant to admit that I am so thoroughly convinced by my dreams that Marshall Funck was murdered that I have spared no exertion to bring within the reach of the law the man whom I think did the deed.

"When Marshall Funck was killed I was in Atlantic City. That night I rew, in her country place at Antony, dreamed that he and I had together Torpoint, England, testified as follows: killed a man. This chain of incidents was repeated three times. Each time I woke up, then fell asleep and dreamed it was the forerunner of some evil tidings or accident that I would not re- At the time I was standing by

man, drunk or sober, to hang himself shawl over her shoulders, and wore a with a belt in the manner that they say flannel petticoat, which had a hole in Funck did. I wear the same size belt the front. I looked at her as much as as his. I have tried to noose it about to say, 'I'm glad you've come.' She my neck and fasten one end to the looked at me sternly as much as to say, and members. When one year ago, you catch in the office window. It was beyond my power. But it was possible for the medicine to Helen Alexander and someone else to noose the belt, tie it to then turned to speak to the woman, but the catch and then put my neck through no one was there. About 6 o'clock that the noose. The belt was not drawn morning Helen Alexander died. Two around his neck tight enough to indent days afterward her parents and sister the flesh. His mouth, eyes and tongue came to Antony, arriving between 1 and showed none of the typical evidences of 2 in the morning, and I let them in. It

The blow at the nape of the neck ended his life. Nothing else did. We should have had a confession from nights before." Fisher before this had not our plans miscarried. He was placed in a cell last night. Fisher's attorney heard of mother, whom Reddell had never seen what was going on, and warned him not to talk."-Pittsburg (Pa.) Leader.

BLACKSMITH'S GHOST HAUNTS

THE FORGE. That the ghost of Dan Conlon, who for 22 years worked over the forge and anvil in a little blacksmith shop at 3311 Walnut street, in Denver, Colo., and who died last May, nightly visits the petticoat with a hole in the front. old shop, apparently in flesh and blood, there are no less than half a hundred in the neighborhood willing to attest, and the wildest ecitement prevails in that

locality. When everything is favorable he makes his ghostly appearance just at 9 the mass of them include the fact of business alone, utterly devoid of sentiwalks about the old shop, leans over the anvil, peers into the smoldering embers father or mother is dying, or immedion the forge, and at times walks to the ately after death. front windows and looks out, as if exfriends.

Conlon shop one night last week, and are not yet sufficient data to properly as I wanted him for something I went test the truth of his yiew. across the street for him. I walked close to the window of the shop, and as scribed and interesting deductions I did so I glanced in, and heaven be drawn in a later article.)—H. J. W. merciful to my soul, there stood Dan Dam, in Chicago Examiner.

MYSTERY OF LAWYER FUNCK'S Conlon looking squarely at me. I screamed and my son wanted to know what was the matter. I told him that my eyes had not deceived me, and then

he walked to the window and peeked in.
"'Great heavens, mother,' he exclaimed, 't is Dan, as sure as I am alive. I saw his little checkered cap on his head, his flannel shirt, his leather apron—it was Dan; it was Dan.'
"The boy was frightened terribly and we hurried from the shop and gave the larm."

alarm. That evening two men saw the same ghostly thing that we did, and I know it was Dan Conlon." Next morning the word went out that

Dan Conlon had come back from the silonger on earth. Mr. Atwood shares lent grave to look after his old business and the neighborhood was all roiled up alike. Save in a few details they did not vary in important particulars. The burden of both dreams was that Mr. smith in life visited the shop half in curiosity and half in fear to see if he would appear again.

True to the appointed time, Dan showed up. This time some said he was smoking a cigar, a habit to which he was a slave. Others thought that he had grown a beard, while others said he had grown to be a monster. For a week this strange apparition has been appearing in the shop, and the widow of the departed blacksmith is almost frantic over it.

"Dan is coming back to help spend his life insurance money," remarked one of the old-timers. "I knew him well and he was a good spender. Or, may-be, he is taking care of the shop at night to keep thieves from breaking in and taking his old tools."

Since the strange vision made its appearance it has been noticed that by standing a block and a half away from the shop, in a certain place, a suspicious-looking red light shines in one of the back windows .- Detroit (Mich.,

DOES WEIRD FEAT.

Driving blindfolded through the Saturday afternoon crowds on West State street, and not striking a vehicle, Prof. Boone, the mind reader who exhibits ree at Harlem Park next week, this af-"Well, I didn't, and you must not im-agine that I did,' said he. 'I knew who a committee had secreted two articles and found each. Then he returned, took each article to the store from which it had been borrowed, and placed it in the place from which it had been taken.

Boone worked with a committee comosed of W. J. Johnson of the Register-Gazette, E. J. Marriott of the Morning Star, A. V. Comings of the Republic, and a fourth person.

The committee borrowed the articles. a bottle stopper drawer from Henry Allen's store and a comb from Al A. Henry's jewelry store.

They drove to the old Chapman boarding house on West State street, and secreted the articles. Then they returned to the waiting-rooms and Boone, blindfolded, drove them to the "I am so glad that I was wound; that his spot where they secreted the things and poor head was wounded and that he had found them. Then they returned and not strangled. All this I have told you Boone took the articles to their proper -my dream, I mean-and realize fully places, and told the name of the places at which they had been borrowed.

several hundred.-Rockford (III.) Republic.

Apparitions of the Living.

This is a typical case illustrating a class of cases in which the apparitions of living persons become visible. It bears directly upon the problem sleep and the separability of personality and body. It was completely verified in all particulars by members of the Society of Psychical Research.

Frances Reddell, an intelligent young

woman in the employ of Mrs. Post-Ca-

"Helen Alexander, the maid of Lady Waldegrave, was lying very ill of typhoid fever and was attended by me again. I mentioned the occurrence to At 4 o'clock in the morning I heard the my family and so impressed was I that call hell ring and saw the door of the room open and saw a person come in. main in the surf or allow my family to. Alexander's bedside giving her medi-That day I was called from the dinner cine. I felt that the person who had table to the telephone and was told that runck was dead.

"It was a physical impossibility for a brass candlestick in her hand, a red 'Why wasn't I sent for before?' I gave gave me quite a turn when I saw her mother, the living likeness of the wo-

> Mrs. Pole-Carew verifies this fully, saying that Reddell's description of the or heard of, was perfectly accurate, and was given before the mother arrived.
> There was not the slightest resemplance between mother and daughter.

The sister stated that they had brase candlesticks at home like the one seen by Reddell, and that at the time her mother was in the habit of wearing s red shawl as described and a flannel

The dying girl did not see the apparition, and the mother knew nothing of it, saying she was asleep at the time. She knew of her daughter's illness and was worried about her.

There are many of these cases and love, usually maternal or paternal love.

Mr. Myers, of the Psychical Research pecting to see some of his old earthly Society, now in a position, through his managers. own death, to study these problems at I say ag This is the story as told by many of first hand, believed there was basis for the people who knew him well in life the formulation of a law to the effect and swear that they could not be do that these apparitions took place most ceived by any optical delusion. The commonly in the hours immediately folghost first appeared a week ago and was seen by Mrs. Dage and her son Jo days that followed and less commonly in the sepli, who live on the opposite side of afterward in proportion to the time the street. Mrs. Dage said:

"Joe was sitting in front of the old curve expressing this idea, but there

(Another striking case will be de-

Meeting of the State Spiritualist Association.

To the Editor:-You will no doubt be pleased to know that away out in the state of Oregon the cause of Spiritual-ism, the grandest of all truths, still flourishes, and that grand results from earnest endeavor have been accom-

The state association has just begun to arouse itself to the fact that a mighty work was awaiting its efforts, and in consequence of this fact they, the members as well as officers, have put themselves on record in a way that if continued from this time on will make them worthy of the support of every Spiritualist in the state.

The state association is chartered by

the N. S. A., and is incorporated under the laws of Oregon.

Last Thursday night it closed its first

fiscal year, which under good and effi-cient officers, but adverse conditions, was a quite successful year for the assoclation. On that evening the following officers were elected for the term of one year: President, Rev. G. C Love: vice-president, E. DeYongh; secretary L. B. Larsen; treasurer, Capt. J. H. Mo Millen.

A vote of thanks was given to the re-tiring officers, Dr. D. A. McIntyre, L. B. Larsen, and Capt James H. McMillen. After which, Grants Pass, in the county of Josephine was heard from with a petition containing 23 names asking for a charter from the state association. Rev. G. C. Love had been in Grant Pass as a missionary under the last adminis-tration and he secured the names to the petition, and the society is known as the First Spiritual Association of Grants Pass, with the following offi-cers: President, Mrs. John W. Belcher; vice-president, Ernest G. Binder; secretary, Col. W. Johnson; treasurer, Mrs.

Mary Taylor. There is good reason to believe the society will increase in numbers and usefulness and become a power for great good in behalf of humanity and the world of truth, and it is also hoped that in the near future other charters will be issued until many towns and communities will be united with the state association in help of the cause we so dearly love. The retiring board arranged a program for an all-day meeting on Sunday the 6th of September, together with a lunch, and meeting was a grand success, resulting in the addition of 16 names to roll as contributing lay members, while the collections were a total of \$15.60.

Rev. G. C. Love, at the morning meet ing was in a happy frame of mind, and the secretary busy taking names, and receipting for cash for some minutes as the good friends responded to his call for their assistance with their names and cash.

Speakers for the morning service. Dr. McIntyre, J. S. Greenfield, president of the First Society of Portland, Ore.; Mrs. Nora Armstrong, Mr. Ed F. Kling, Mr. J. C. Farrell, Capt. J. H. McMillen, C. Affolter and Rev. G. E. Beeson,

Col Reed, grand old man, opened the morning service with an invocation. After lunch, there was a meeting of the official board and a charter was voted to the First Spiritual Association quested the state association to enforse his ordination certificate which request was granted by a unanimous vote, and an ordination certificate was granted to Col. C. A. Reed, who has spent many years in searching for truth and lecturing in behalf of Spiritualism.

At two o'clock the services were opened by an invocation, and Col. Reed delivered the opening address, being followed by Mrs. Sophia Seip, Mrs. C. Cornelius, Mrs. M. A. Shore under conrol of Horace G. Manning, Mrs. Ladd-Finnican, and Mr. Ira Taylor. During his service, solos were nicely rendered by Mrs. Campbell, little Charlie Hanna and Mrs. Hanna.

At 7:45 the service was opened by invocation, Mr. Joseph N. Dolph recited a poem, and was followed by the opening address delivered by the new president of the state association, Rev. G. C. Love. The congregation sang "I Have an Assurance," afer which a poem was read by Mrs. Dr. McIntyre. Dr. Wigg gave an additional present the second second present the second present t gave an address full of deep thought and was listened to attentively, and at the close of his address, Mr. C. Piggott

ead a poem. The poems read by Mrs. McIntyre and Mr. Piggott were of their own composition and were well received by the audience. A stirring closing address was delivered by Dr. Charles F. Good. and the meetings of the state spiritualist association remain only in memory and the good they have accomplished Truly it was good to be there; and we hope for greater success in the year to REV. G. C. LOVE. Portland, Oregon.

Address of Dr. D. A. McIntyre at the

Oregon State Convention. Gentlemen of the convention, and friends:-The element in all movements, that gives strength and victory, is not so much in the chief, as it is in the loyal support of its subordinates elected me as your president, I accepted your confidence in my honor, for the good, not so much of individuals, but as in my estimation, it seemed best for the advancement of our beautiful knowledge, Spiritualism.

I am not an organizer; I am not an orator, but I do not think the president of a bank, nor even of the nation, is the one that does the ploneer work, in either case, and, as the office you hon-ored me with was devoid of sentiment, and called for business ability only, I do not see how I could have done any better, than I have in the past. Some think the state president should

go out in the field as a missionary. I do not agree with them in this, as according to our belief only mediums can do this work. So, as I see the conditions surrounding our sensitives, and knowing what a medium is, and how they must, in order to be gifted with the divine gift or power, be swayed by every passing emotion or influence, this, in my opinion, unfits them for holding office; as I think the ones holding this power should be men who are not sensitives, not easily swayed, men who can look at any matter coolly, and dispassionately, and as a matter of ment, capable of providing the neces sary sinews of war for the ones that are by their very fitness for the work of or ganizing, unfitted, for the cold financial business, which belongs to a board of

I say again, that the very fitness for organizers unfits them for contact with the malicious and envious shafts, always aimed at business organizations of any nature, especially if it be successful. Again, here is a stronger proof of the

unfitness of sensitives being on the boards in a business capacity. If you will look over the list of workers, you will find the mediums that are in easy circumstances financially, are not ones that have themselves created their better conditions, but those conditions are the result of some one's successful ef sive. Paper, 50 cent forts who are not mediumistic, but prac. For sale at this office,

tical persons, no easily swayed in any way, especially by sentiment. When we fill our executive offices with business men of recognized ability, we will be such to provide and care for our mediums, take our place and be accorded the same respectable recogni tion that is given other organizations at

the present timen what I am not in Now do not tight that I am not in sympathy with pacitimes, but these are the hard still facts we have to face, if we as an prganization would succeed, and we had better look them in the face. before it is too, fate, than allow the present effort in follow its predecessors

of the past. 21:

If we will only pull together, work for the good of the cause, talk over the work, advise calmly and coolly, as all religious organizations do, leave all personal feelings out of it, and instead of laying petty plans to defeat whatever good some one may do, or try to do; to encourage such effort, and cling the more closely together, we will have far more to our credit, than we

The business of the executive board, as I understand it, is for business alone. We are supposed to collect and disburse all moneys, to issue all ordination papers to ministers of Spiritualism, after ascertaining the fitness of the applicant for the duties named.

In regard to the first, I think the secretary can give you an account of all moneys received and expended, that will be entirely satisfactory to you. As to the second, I think the one great reason we are looked upon as a combina-tion of fakirs and tricksters is because we have allowed a lot of barnacles or fortune tellers, to attach themselves to our ship, that should now be floating along the ocean of life unimpeded by any such obstacle to our progress.

We should have spiritual messages most assuredly, but they should be given as a thing sacred, and never be brought down to the filthy level of a commercial commodity. I will asknowledge that in the past the negligence of the mass of Spiritualists to protect and care for their sensitives, has forced the mediums, in order to secure their daily bread, to turn their divine gifts, at times, into this same commercial commodity.

This in turn has brought upon us the present disgraceful state of affairs, by causing persons not fitted for the work, because of their undeveloped psychic condition, and lack of principle, to pose as teachers, as a means of livelihood, thus casting reproach upon our sacred

By the ones ignorant of our methods they are all classed together, and the innocent must bear the calumny and opprobrium which justly belongs to the trickster, of whom I have spoken.

I say we must protect our workers, and in order to do this we must accumulate the funds necessary to sup-port our workers, and thus place them above the necessity of earning their daily bread, by competing with the trickster and fakir, which have brought upon us this stigma, and made our beautiful religion a by-word and a reproach.

We must purify our platforms, and teach the truth of our philosophy, and the only way to purify it is to protect the innocent.

I will do all in my power to lift up

our grand truth, by upholding, to the best of my ability, any and all honorable men and women, who will conse-crate themselves to its upliftment, by living honestly and conscientiously up; not down, to its "teachings-who are willing to go into the work for the good of humanity, not by the old method of \$1 per head and under the title of business, as you will see by the papers some do, advertising their work under the head of Spiritualism.

I will never consent to, nor countenance such methods, as a lay member or as an officer. Nor will I acknowledge that as anything but a shackle on the limbs, of the only truth and knowledge we have ever possessed as to our

in each and all cases that came before me. I thank you for the honor con-ferred, and will try in the future, to aid the new board in every way in my power and judgment.

Strange Story of Three Lights.

"The most peculiar case I ever heard of." said a telegraph operator to the Richmond Times man, "occurred in our family.

"My father was an engineer on the Chesapeake & Ohio railroad, running into Richmond. One night, while quite a distance from the latter city and near-ing the end of his run, he saw a bright red light on the track several hundred yards ahead. The signal was also seen by his fireman and the front brakeman The train was at once stopped, but not a trace of the signalman or light could be found and the track was all right. Father looked at his watch and noted that the time was 8 o'clock.

"The train pulled out, proceeding cautiously for some distance without meeting any obstruction. Several miles farther the light was seen again. Once more stopping, another search was made, with no more success than be-fore. This happened at 8:28. Father was never superstitious but this was inexplicable. Much mystified, he proceeded on the way, only to be stopped a third time by the red light at 8:51. Another search by the crew failed to disclose the slightest trace of the mysterious signalman. Finally, giving up the search, the men returned to their posts and the train at last pulled into Richmond without further mishap.

"When father alighted from the cab a telegram was handed to him announce ing the death of his mother. Without delay he went to her home, which was several milestout of the city, on the rail-road. Scomafter his arrival he learned that a telegram had been sent to him while he wascon daty, summoning him to grandmother's bedside. The time at which father had ween the mysterious red lights was indelibly impressed on his memory tind ufton inquiry he learned that at precisely the minute the firs light was seen she had asked if he had Sharcrepeated the question the time he saw the second light and the appearance of the third light was simultaneousiwith her death."-Chicago Record-Herald.

A DREAM FULFILLED.

Albert Merfiman, 41 years old, was killed this morning about 2:30, by north-bound freight train near the Main street crossing in Plantsville, Ct.

A peculiar circumstance is a dream of the dead man's mother two weeks ago that Albert would be killed by the cars. At the time she told of her dream. Yesterday she told a caller of the dream and her confidence that it would prove true. When she was awakened by Patrolman Andrews this morn ing, who called with the news of her son's death, she went to the room of her son Sylvester and awakening him, said. "Ab has been killed by the cars." -Hartford (Ct.) Courant.

"Buddhism and Its Christian Critics." By Dr. Paul Carus. An excellent study of Buddhism; compact yet comprehen sive. Paper, 50 cents, Cloth, \$1.25.

LIFE'S CRUSADE.

The Building of Upright, Helpful Char-

Summer has come and its last glim-mer is about to disappear over the hillsides, as the landscape is fast taking on the brilliant hue of autumn, whose golden sheaves remind us of the fast receding years-of the passing of our deeds and chattels-of our life energies to the incoming-the succeeding generations. Not that we are ready to, or are laying down the staff of life to take it up no more. Not at all. But we are laying down each day the golden sheaves of our gleanings, for the incom ing generations to feed upon, down each day great principles of right or wrong, which are silently but surey threading their way into the intricate lives of human beings.

Mankind is feeding every day upon

acter.

the lives of men and women. Character is being builded unconsciously. Our lives are reflected in other lives as indelibly and as sure as in the bit of scenery, the glimpse of a park, or the physical man or woman reflected upon the glass or sheet of a photographic camera when they come in range therewith. So what is our reflection upon the

great camera of life? What is the subthe influence that goes out from our being unto the world, doing for mankind? What are we giving to humanity? What of the harvest? Is it rich with the element that will add to the brain and brawn of American citteenship? Will it add to the virtue of the race? Is there! oh, is there, something within our lives-something within our harour invest sometimes with the state of the s times like a fungus growth—self willed. Prenatal conditions often hamper child in his ability to acquire knowledge-hamper him in many ways, but a tree that comes up crooked may be made straight; a garden may come up full of weeds, but a thrifty gardener is not going to let them remain there just because conditions brought them-oh no: they are carefully removed that the beautiful flowers or fruit may not be choked in their existence—that they

may not be dwarfed. And so, methinks the training of the young tendrils in a child's life, or perhaps I should say the utter lack of training, has as much to do with man's slavery, if not more, than prenatal conditions. For the very lack of this training and pruning of the young life, the man and the woman become powerless to overcome-for the lack of it, they become blind to their own iniquities, and then sit enthroned in their blindness, slaves to things the human race should be free from.

Man wails about his lack of freedom and clamors over another man's inhunot given birth to the first principles of freedom, and can if he will in many cases, trace the other man's inhumanity to his own door. Freedom hunts no man. If you would be free, then cease nursing the very thing that makes of you a slave. We need a broader-minded people-a people who can look their own imperfections square in the face and become master, a people who can overcome. We need men and women at the front, in the rear, all through the ranks of life, who can climb the heights and live superior to the animal man; we need them—the world needs them. Pity 'tis 'tis true, men and women fig-ure in the world's great drama, whose acme of existence is to drag through the mires of earth the silks, satins and fine linen in which they are clothed-to sit in high places, and yet their whole life centered in the squalor of sensual indulgence, which saps from them the manhood, saps from them the womanhood, that should go out into the great annals of life pure and unpolluted, adding their momentum toward moving the

race on to a victorious sweep. ers-that makes us less manly-less womanly, robs the human race of just so much vital energy—just so much power, which is the world's fust due from every man-from every woman. Are we makers of the people, and are they being enriched by the manner of our life? Are we giving them the best, and nothing short of the best there is in us? Are we so mastering the great problems that come up for man to solve, and making the solution thereof practical in our lives, that our posterity may find in us and in our building a ref-uge, in our pathway a surer and safer footing for our having preceded them on life's journey? When life's drama is ended, and we have responded to the bugle call of the angel, "Come up highcan we look back into the lives of men and women and find them better and stronger for our struggles-find that we have been builders of a noble purpose in the human race? How wonderful is life and how much we ought to make of it!

Gold is naught compared to the great principles of right in human life. It becomes as sounding brass and a tinkling cymbal, unless it have back of it moral and vital worth. Its glitter is spurious, unless a spirit that is true and loyal lies beneath its surface. Legal tender it may be, but what a pity it is bartered for things that dwarf and degrade the human soul. Man needs all of his fac-ulties alert and alive, yet he deliber-ately buys and imbibes that which dulls and debauches his sense of right. Buys his own iniquity, and pays for it with -what a price! If it were only the money it cost him, but nay, the cost

beggars description.

Does it pay a man to do well?

Does it pay him to live right?

Does it pay a man to do well?

The man to struggle for freedom?

If he loves it, it does. If he is no traitor to the human race, he surely will. He will leave no stone unturned in his own life nor count any struggle lost, that ushers into existence a nobler, more virtuous or worthy life. Place your stakes far out at sea, What though the billows surge and

roll, What of the struggles that come to if the brighter glows the soul!

EMMA GIBBS.

Grand Rapids, Mich.

MY TRAVELER.

She looked so bright and happy, Starting off the other day, That I could not but wonder Which way her journey lay.

"Perhaps you're bound for London? Said I. in kindly tone, "For Paris, Rome, or Venice, Or maybe for Cologne?

"Or do you travel farther-To India or Japan?
To Turkey, Persia, Egypt,
Slam, or Hindustan?" Then, smiling at me gaily,

She replied: "I'm going down To Dalsyville, New Jersey, sir,

To visit Gran'ma Brown."

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SPIRITUAL MESSAGES.

They Come to Us by the Hand of Spirit Messengers.

Has God ever sent a message or made a revelation to man? No, not immediately.

He does nothing immediately. governs the whole universe, not immediately, but mediately. That is, he governs by law, by immutable and eternal law.

He does all things by unalterable

Since God is immanent in nature, he never did, he never can, do anything above, beyond or contrary to nature.

In the very nature of things, therefore, no special revelations, no special providences, no supernatural or miraculous interference with the operation

ulous interference with the operation of natural law, ever occurred.

Therefore, he never did reveal anything to man immediately.

Men and women who imagine that God speaks to them audibly, or by a still small voice in their inner consciousness, or by certain definite impressions, are but the dupes of their

own stupid idiosyncrasies. Such people are haunted by the old crude theological idea of a personal God outside of nature.

Whenever we fully grasp the idea of God as being immanent in nature, they must of necessity abandon their childish notions of the supernatural and realize that any revelation coming from God to man must be through the operations of nature's laws.

But, if human testimony is worth any-

thing, in all ages of the world's history, and among all peoples, in strict accordance with nature's laws, persons from the spirit world have been coming to mortals on the earth with messages of love, comfort, instruction and warning whenever conditions have been favor-

In the history of Babylonia, Assyria, Egypt, India, Greece and Rome, numerous accounts of such visitations of denizens of the spirit world to persons in the flesh are recorded. Socrates, than whom Greece in her grandest civilization, never produced a wiser or better man, was guided and controlled by his attendant spirit during his whole life. In Sewish history, we have the most numerous accounts of such visitations. "Three men" appeared to Abraham to warn him of the fate of Sodom and Gomorrah. Mark you, these were not

gods or devils, but "men," spirit men in a materialized form. "Two men" visited Lot at his home in Sodom and delivered a message of warning to him. One that reads this account must see that these "two men" were materialized spirit forms.
At Peniel, Jacob had a wonderful vis-

itation by a materialized spirit. "And there wrestled a man with him until the breaking of the day."

Note you, this was not a god or a devil or some superhuman being, but "a man."

Daniel's visions were interpreted to him by "a man clothed in linen whose loins were girded with pure gold of Uphaz." Belshazzar and a thousand of his nobles were regaling themselves in the king's palace, and, "in the same hour came forth the fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace, and the king saw the part of the hand that wrote." In the delivery of this message of warning, it was and which the king saw. Here is a clear example of a materialized hand and of independent spirit writing. Isn't it and others range in all states between strange, exceedingly strange, that ministers who believe this account to be invicked can come with their messages. fallibly correct, denounce the idea that spirits can and do write messages on slates or tablets?

talking with Jesus." To one that be-lieves this to be a divine record, could there possibly be stronger proof that man lives on after death, that he can, under favorable conditions, materialize flesh, and that he can talk to them?

Jesus, after his crucifixion, appeared to his chosen friends in materialized form. John received the contents of the Book of Revelation, in a trumpet seance, on the Isle of Patmos, from the hand of a spirit. John says: "I was in the spirit on the Lord's day, and I heard behind me a great voice as of a trumpet, saying, What thou seest, write in a book, and send it to the seven churches." And he says, further, "I fell down to worship before the feet of the which showed me these things and he saith unto me, see thou do it not.

"I am a fellow-servant with thee and with thy brethren, the prophets, and with them which keep the words of this book, worship God." Isn't it wondrous strange that ministers who implicitly believe all of these accounts of spiritual phenomena recorded in the Bible, persist in denunciation of Spiritualism?

If men and women of culture, of refinement, of truthfulness, are to be belleved, the spirits of loved ones who have crossed over the divide, do frequently come to mortals in the flesh, bringing messages of love and comfort. Are these messages or revelations that infallibility is a quality never found in humanity. The only infallible is the

The finite is always fallible. These messages come from human beings, on the other side of life, who are finite and, consequently, fallible. The greatest calamity that has ever afflicted mankind is the theological assumption that we have absolute infallible truth revealed to us, that we have an infallible standard of truth in the church, in the priesthood, in the pope, or in the Bible. Men who thoroughly believe that they have the absolute truth, an infallible standard of faith and practice, are of secessity, dangerous men. In the very lature of things they must needs be It is just as natural as that the night ollows the day, that they should seek, by persuasion if they can and by force if they must, to make all others conform to their standard.

It was not the inherent wickedness of higher and better life. John Calvin which caused him to have Servetus burned with a slow fire made of green wood. No, the order grew out of the very benevolence of his nature. He hoped and prayed that, by prolonging the doctor's physical torture, he might be induced to recant his heresy and go to heaven from the holocaust. What were a few fleeting agonies from the green wood fire compared to the sulphurous flames of eternal hell fire? Are not such men exceedingly

dangerous? Torquemada, the inquisitor general of the Inquisition, was a devout, pious man, filled with religious zeal to excel man, filled with religious zeal to excel all others in the suppression of heresy. The flerce Duke of Alva, who laid waste the Netherlands and deluged that fair land with human blood, was but an executor of the diabolical dogma of infallibility.

The Attainent of Womaly Beauty and pleasant adherence to his onerous duties of gate-keeper etc., during this steady and and pleasant adherence to his onerous duties of gate-keeper etc., during this steady and and pleasant adherence to his onerous duties of gate-keeper etc., during this steady and and pleasant adherence to his onerous duties of gate-keeper etc., during this steady and and pleasant adherence to his onerous duties of gate-keeper etc., during this steady and and pleasant adherence to his onerous duties of gate-keeper etc., during this steady and and pleasant adherence to his onerous duties of gate-keeper etc., during this steady and and pleasant adherence to his onerous duties of gate-keeper etc., during this steady and and pleasant adherence to his onerous duties of gate-keeper etc., during this steady and and pleasant adherence to his onerous duties of gate-keeper etc., during this steady and and pleasant adherence to his onerous duties of gate-keeper etc., during this steady and and pleasant adherence to his onerous duties of gate-keeper etc., during this steady and and pleasant adherence to his onerous duties of gate-keeper etc., during this steady and and pleasant adherence to his onerous duties of gate-keeper etc., during this steady and and pleasant adherence to his onerous duties of gate-keeper etc., during this steady and and pleasant adherence to his onerous duties of gate-keeper etc., during this steady and and pleasant adherence to his onerous duties of gate-keeper etc., during this steady and and pleasant adherence to his onerous duties of gate-keeper etc.

Simon Montford, who was commis Price \$1.

sloned by the head of the church to exterminate the Waldenses, was another very devout man, whose business it was to enforce obedience to the infallible standard of faith and practice.

in the Mayflower, imagined that they had, in the Bible, an infallible standard of faith and conduct, and because Roger Williams did not conform to it, they banished him from their colony.

And because they could not convince iome of their neighbors, the Quakers, hat they had the infallible truth, they that they had the infallible truth, they whipped, panished or burned many of

Near the close of the 19th century, in this "land of the free and home of the brave," in this land of schoolhouses, colleges and universities, the Rev. De-Witt Talmage stood up in the Brooklyn Tabernacle and demanded that the police be turned loose upon Col. Ingersoll for criticising and denouncing his assumed infallible standard of faith and If these men's premises were true,

their reasoning was good.
In the 15th century a great plague was prevalent in Italy. Hundreds of thousands of people died. It was commonly believed there that the plague was caused by wholesale poisoning of the waters by miscreants who sought to depopulate the country. Now, if such an idle fancy had been true, would not the authorities have been justified in running down and exterminating all such miscreants? In fact, it would have been their sacred duty to have

done so.
Well, then, if the church knows that she has the infallible truth, can she afford to let scotling skeptics sow broadcast the poison of infidelity and send a very large part of every generation to eternal hell fire? Were not the Albi-genses and the Waldenses exterminated to prevent them from poisoning the religious atmosphere?

After the massacre of St. Bartholonew, were there not sixty thousand Huguenots who could no longer poison the religious atmosphere of Paris?

But why pursue this matter further? Whole nations and continents have time and again been baptised with human blood on account of this assumed infallible standard of faith and practice.

"Earth groaned beneath religion's iron

And priests dared babble of a God of peace, E'en while their hands were red with

guiltless blood, Murdering the while, uprooting every germ
Of truth, exterminating, spoiling all,

Making the earth a slaughter-house.' But my friends-

"Fear not that the tyrants shall rule forever, Or the priests of the bloody faith, They stand on the brink of that mighty

river, Whose waves they have tainted with death. It is fed from the depths of a thousand dells,

Around them it foams and rages and swells, their swords and their scepters I

floating sec. Like wrecks on the surge of eternity," No, the messages which come to us

from the spirit world, come from human beings who are possessed of the limitations common to humanity, and consequently, fallible.

Besides in the spirit world (especially not something resembling the fingers of a man's hand, but "the fingers of a all kinds of spirits. Some are intelliman's hand," that wrote the message gent and some very ignorant; some are good, honest, truthful spirits, and some mineral elements. Delicious, is what are bad, dishonest, untruthful spirits; just as well as the wise and the good. You can never tell from whom the message comes unless the spirit tells you Jesus took with him Peter, John and something or does something to prove of the Santa Fe and Salt Lake systems James up into the mountain and held a his or her identity. And it is not to be skirt or cross the arroyo on either that he had been killed, but there was py the field, then the mighty hosts in cescance under a cloud that covered the supposed that our spirit friends know hand. The South Pasadena ostrich mountain. And there appeared two more about the things of this earth life farm is located not far from the men, Moses and Elijah, and "they were than they did while living in the flesh." than they did while living in the flesh. To consult them, therefore, about such things is idle nonsense. Whenever a medium hangs out his or her sign, advertising that for a cash consideration, To consult them, therefore, about such things is idle nonsense. Whenever a medium hangs out his or her sign, advertising that for a cash consideration, he or she will tell your fortune, tell the grounds, and the peculiar cry of this grounds, and the peculiar c so as to be seen by persons in the kind of woman or man that you are to beast of prey could have found a hidden marry, tell you how to make a fortune, lair in some secluded corner of the or how to discomfit your enemies, shun him or her as a loathsome, leprous

fraud. you where to find gold mines, oil wells, or of some scheme to make money, you may know that they are lying spirits or that the medium is a flagrant fraud. Well, then, how are we to determine whether the messages which come to us are true or false?

Just as we determine all things in the

ordinary course of life, by the due exercise of our God-given reason. But if there be such uncertainty

about spirit messages, of what good are they to us? Well, now, if your mother, wife, sister

or daughter comes to you and tells you something or does something to unmistakably prove to you her identity, and then tells you that there is no death, that she lives on in the spirit world, that she is happy and that she is patiently waiting to meet and greet you when you cross over, would the message be of no good to you? Or if your father, husband, brother or son, whom you knew in the earth life to be selfish at once in the hearts of her hearers by come to us from the spirit world, to be and wayward, comes to you and tells nlways accepted as infallible truth? No, you something or does something to infallibility is a quality never found in conclusively establish his identity, and ne has not been cast into an eternal hell fire, that he is not happy on account of his selfishness and waywardness in the earth life, that he has spirit teachers of a very high order, that he is beginning to see the light of truth and feel its uplifting power, and that he is told by his spirit teachers that he can and will evolve, develop and grow into a state in which he shall enter the higher planes of the spirit world, and that his condition is slowly, but steadily growing better, would such a message he of no value to you?

Yes, such messages come to us, telling us that, though our ignorance and our misdeeds have caused us much trouble in this life and will surely cause us much more in the spirit life, yet the door of mercy and of hope is never shut in our faces, but that we can and shall develop and grow into a

They tell us that eternal progress is in store for each of us.

Not that man, by sudden leaps and bounds, or by instantaneous conversion, attains to a heavenly state, but by persistence in seeking the light and endeavoring to walk in it. The heights by great men reached and

kept Were not attained by sudden flight, But they, while their companions slept, Were tolling upward in the night." HENRY BOONE.

Union Star, Mo.

MINERAL PARK CAMP.

Closing of the Camp at Los Angeles, The Puritan fathers who came over California.

> Ere this communication reaches you the Mineral Park camp-meeting will be among the things of the past. In many respects the element of newness predominated in this camp. There was a new official board, a few new workers, and decidedly new grounds. These last were not only new in camp-meeting uses, having previously been occupied by only one little camp-meeting, that of the Free Methodists, but they were also new in their almost native wildness, a wildness that has continued because in the midst of the stir and bustle of human life that is surging all around the spot, its peculiar location and condition have hitherto prevented it from being disturbed by the iconoclastic hands of man, and so, while on the brow that overlooks the canyon or gorge are reared almost palatial residences, and all the modern accessories of a rapidly growing community are plainly in evidence, this one spot has been shot through with comparatively little of the works of man. By a poetic nature it might be designated a bosky dell; Mattle Hull called it a weird spot; and Mrs. Lillie, in writing to the Philosophical Journal, said:

> "For myself, I am agreeably surprised with the new grounds. There are bubbling springs of pure water and running brooks under the shade of trees and running vines. There are half cottage and half tents built by the proprietors for camping and they are very comfortable and inviting."

The grounds are located in a kind of gorge called by the Spaniards an arroyo Arroyo Seeo I believe is the name given this particular gorge by the early Spanish settlers), and are wooded alders, willows and sycamores, interwoven and festooned here and there by heavy networks of wild vines. They are reached from the electric car, by a zig-zag path down the hillside, and thence long rustic bridge leads the way over stream number one, through a wilderness of vines and alders, and over stream number two to the lower level upon which are built the public audito- and rappings soon followed. rium, dining-hall and refreshment stand. Electric lights are strung through the grounds wherever needed. the vicinity throbs through the nights while manufacturing gas to light the

dining-room and "cottages."

The "cottages" spoken of by Mrs. Lillie, are built upon frameworks several feet above the uneven ground along on both sides of the rustic bridge, and those who were fortunate enough to be assigned a place in them or to secure one, as the case may be, were lifted above the dirt and stony, uneven ground upon which others must pitch their tents. The line of demarkation between the comfort and cleanliness of the two conditions was sharp and pronounced-as is too much the case in the world generally.

Mrs. Hull told me that the conditions compared favorably with those of the beginning of some of the old camps, as she remembers them, and she said she said it was like walking through piles of ashes the first year.

So, if Mineral Park continues to be the meeting-place of future camps, no doubt in time it can be made a beauticause its waters are said to contain many people declare the drinking water to be, although upon many it produced some unpleasant effects at first. The Los Angeles and vadena electric line of cars clatter at a over the verge of the camp on a long bridge high up in

nim or her as a loathsome, leprous raud.

And when spirits undertake to tell you where to find gold mines, oil wells, Moses and Mattle Hull, and W. C. Bowman were the speakers of the day; Mrs. Nickless-Cobb gave the messages of the afternoon, and J. W. Henley and Maud L. Von Freitag those of the evening, followed, as a finale to the proceedings of the day, by the fire test given by Mrs. Suydam-Green.

I have heard many compliments for Mrs. Cobb's work, and it seems to be the prevailing opinion that she does hetter than ever before. As is wel known, there is a great diversity in the work done through the different medithe departed ones seems to be Mrs. Cobb's specialty. She seems to trace Cobb's specialty. She seems to trace up all the departed ones that are of near kin to the one she reads for.

Moses Hull seemed to have retained the popularity gained by his last year's work, and Mattie Hull, whom many of us had never seen before, made a place her beautiful and spiritual lectures, as well as by her lyceum work.

Mrs. Kibby, an old worker from Cincinnati, did very acceptable work as a message bearer, and also as far as on portunity presented itself, in dispensing the philosophy of Spiritualism.

Mrs. Florence Robson, a young worker and a new light, gave three very fine

inspirational discourses. Aside from the those mentioned in my previous letter, other mediums helping in the work, as far as circumstances permitted, were Mrs, Mary C. Vlasek, Mrs. Millie Horder, Mrs. Mary P. Morrell, Mrs. Phebe Cooper, Mrs. Alice Mc-Comb. Mrs. Daily, Mr. Connely, Mrs. Wright and others, and all these should have their due meed of credit, for, as one of them said in a morning confer-ence, their work—taking the Spiritual-istic field in general—makes possible the more noticed and more noticeable work of those who come prominently to the front at these great conclaves.

On the 10th of eptember came the election of officers, and the following were selected, viz.: Edwin P. Cobb. president; Mrs. Augusta Armstrong, vice-president; Mrs. E. Ashby, corresponding secretary; Mr. L. LaGrill, financial secretary, and Helen Gardner, treasurer.

In justice to Mr W. J. Black, the faithful and efficient retiring financial secre-tary, I wish to state that he was a strong candidate both for the presidency and for treasurer (he having de-crared he would not again take the office from which he is retiring), and his friends, many of whom have been made by daily witnessing his steady and and pleasant adherence to his onerous

ELLA WILSON MARCHANT.

OBSESSION.

The Interesting Experiences of an investigator. i

Through the kindness of the editor of The Progressive Thinker, I have been granted space to give my experience on the above subject. For several years I had desired to investigate the phenom-ena of Spiritualism, but living remote from any organization or medium an op-portunity did not occur until I had moved to the town of Joneshoro, Ind., and had made the acquaintance of a number of Spiritualists. At this time my wife was quite sick and in order that she might share in the investigation. I induced Mr. A. Stevens, of Marion, Ind., to give a trumpet seance at my house. This was Mr. Stevens' first effort away from home, and consequently not very good results were obtained. However agreed to continue my investigation In a short time Charles Barnes, of Ma-rion, Ind., gave a trumpet seance in our town, and I attended the same, and was pretty well convinced that Spiritualism is not all a fake.

In the following evening Mr. Barnes gave a seance in the light, and a note was thrown from the cabinet addressed to me, stating that I could become a good medium, and advised me to de Accordingly I commenced sitting for development. At this time, December, 1894, it was well understood that my wife could not live long, and of this she was fully aware. At my fifth sitting the spirits made their presence manifest; at this I was greatly pleased, and so was my wire.

From this time on I had a number of seances at my house, and as my wife was a bright woman and kept an unclouded mind until death, she had a very good opportunity to learn much of the philosophy of Spiritualism. Moreover we held a number of developing circles in which she participated, and at one time she felt the spirit presence quite forcibly; it was understood between us that, if possible, she was to be one of my controls. She died in June, 1895. At this time I had developed so far as to receive communications by means of a planchette; table tippings

I continued to have seances and developing circles at my home but there was no marked change till August, about sixty days after my wife's death. While sitting alone in the dark she spoke in an independent voice, she being about five feet to the left of me. About this time I got the following advice by means of the planchette; would advise you to develop for an impressional speaker. We will give you Daniel Webster for a control, a man of whom you well might be proud. You are a caution, boy."

The spirit in control gave no evidence as to who he was. I thanked the spirit intelligence for his kindness and said I was willing to do whatever was best but I did not feel that I could ever be a public speaker, but thought that I would like to be a trumpet medium very well.

At this juncture I must mention the conduct of a cat, the only animal of any kind my wife and I possessed. Shortly attended the beginning of several of after her death I noticed his strange them. For instance, at Cassadaga, she maneuvers. He would come where I would be sitting, and stretch his front legs as far in advance of his head as he could, see-saw them, and work his toes and at the same time champ his jaws until his mouth would be covered with ful and desirable place throughout. I foam. At times he would grab an ar-suppose it is called-Mineral Park be-ticle in his teeth and shake it and make a strange noise.

One evening when I was sitting in the dark for development, he seemed to be greatly excited and capered about the room, jumped upon the table in front of me, and on to the dresser. When I succeeded in getting the door open, he On another evening he dashed out. the air above our heads; and the trains acted in a similar manner, and soon afterward he was missing, and I heard room for doubt as to the truth of it.

ent voice. When my wife spoke to me I could not hear what she said, but recognized her voice. It was not long however, before I could hear my as well as hers spoken quite distinctly I now began to hear other voices than that of my wife, and they were nearer to me than hers, and I could hear them in the daylight and I could at times get a part of a sentence, but never anything complete and satisfactory. These voices were strictly independent and clear, and in no sense clairaudient. While I was anxious that others than myself might hear them, yet they would never occur only when I was alone. In a few weeks these voices began to die away, and I could feel that some one was gradually getting control of my body. This development had been done while I was engaged with my daily affairs as much or more than while I was sitting, and I soon ceased to sit altogether. I had now been investigating not far from one year, and although the time was short, I had read diligently The Progressive Thinker and the Light ums, and gathering up family groups of of Truth, and had gleaned what I could from those who had been long in the ranks of Spiritualism, so that I was fairly well informed as to what is taught concerning the development of mediums as well as what should be done in cases of obsession.

(To be continued.) H. L. DAILEY.

Jonesboro, Ind. Goodness Lives Forever.

"The evil that men do lives after them; the good is oft interred their bones!" This quotation emphasizes the pervasiveness and power of evil; but it is misleading if it be not taken in a limited sense. A very little knowledge of history leads to the con-

clusion that there has been a tremendous advance in the moral condition of the world compared with the past. Is not this unimpeachable proof that evil brings its own destruction, while goodness lives forever? What is evil but disease? It may taint and destroy; but those who survive will either have found a cure, or else will have escaped serious contamination. That is the physical point of view. From the spiritual side the more degraded one is the greater the suffering and the more difficult it is to reach the heights of true liberty and happiness.

Evil plants the seeds of death Despite all care; Ever doth its tainted breath

Pollute the air. Strongest minds-should evil grasp-Disease shall bear; Painful wounds-from fervid clasp-Recruits all share.

Mental ills and fleshly pain Result from wrong; Knowledge sound shall keep from stain-Refined and strong.

Virtue gives the purest health
Throughout the years—
Priceless boon that greatest wealth Implores with tears, Evil dies-its fairest slaves

Proclaim its doom: Goodness lives-in endless waves-Beyond the tomb. ALEXANDER SPENCER.

PAST AND FUTURE.

Read Before the California State Spiritualists Association.

We as Spiritualists, our mediums and speakers, have in the last fifty-five years accomplished a great work, far greater than many of us realize, cause it is a leaven working secretly and silently in the divine human soul, lifting the mental and spiritual desires of men and women far above the superficial, spectacular and frivolous affairs of material life. We have by the aid and guidance of those in celestial life torn away the pall of doubt and hopelessness which crushed and almost paralyzed the life and consciousness of many millions of our fellow men, and given cause for trillions of our glorified race in the higher spheres to sing songs of eternal love and praise. Our work has been a peculiar one, manifesting largely in individual life, often opposed by social friends and unaided, or persecuted, by our nearest and dearest rel-atives. Such a work has required firmness, patience, a worshipful love of truth, an untiring devotion to the interests of humanity on earth, and filial obedience to our arisen helpers and

What of the future? Progress is eternal. We are spirits now. There is no stopping-place in the divine life. Our cause will proceed and expand until its vital principles shall enlighten and spiritualize all mankind; yet we "must not sleep on guard." We have only cleared away the brush and demolished the outworks of the enemy. The main fortress with its gloomy walls and truth-defying embattlements remains almost unscathed, and the hosts of mammon and theology are straining every nerve to obstruct our divine rule over the uncultured masses

. I will not say that another step forward is essential to our continued growth, but I do assert that those vital doctrines announced by the angel world in the beginning of the new dis-pensation, namely, "We have come to redeem the world from the thralldom of ignorance, poverty and crime, and to destroy the prestige and nower of a commercial and paganistic religion, should be placed in the foreground of the spiritual field and accentuated as the present and immediate future sphere and character of Spiritualistic effort.

A theistic, idolatrous idealism has cursed the world for ages. Man's central thought has been kept upon the unknown and the unknowable, thus inculcating almost a total ignorance and disdivine life and natural immortality.

Humanity is silently sighing for a religion of facts, of reality. Sick, weary, confused and destroying each other by thousands, how gladly it would, if it only could, cast off a theistic religion of cold and heartless formality and joyfully accept a warm, living, magnetic religion of nature and of man. When the divinity of man is recognized by the governing element in society, there will be no sweatshops. The lives of little children, and helpless females will not be allowed to be coined into gold by capitalism through the agency of an effete and unjust industrial system; then every child of earth will be looked upon as sacred, his or her life and rights as divine.

When the idea of divinity is removed from the unknown, the mythical and unreal, and placed where it belongs in man, the living, the real, the highest immortal, the only known divinity, then our earth will blossom as the rose, and an affirmative answer to the prayer so often felt and expressed, "Thy kingdom come, thy will be done on earth as in heaven." will be at our door. I have brought to view a mere glimpse of the future field of labor for the vanguard of our ranks. Should they fail to occupy the field, then the mighty hosts in celestial life, which are leading this How the Vow of Cellbacy of the Priests is made easy We will now return to the independ- movement and conquest, will give the vineyard to those who will do their will and bidding. B. F. FRENCH. San Francisco, Cal.

Spiritual Music.

It does seem as though nothing is actually needed in life that is not sometime supplied. Since man came upon the earth his necessities have been supplied through some law, by man himself termed, "Supply and Demand." This has certainly been true with regard to Spiritualism. When it has needed leaders the world seemed to say, "Here is the world of man, take your choice." In no greater respect has this law of supply and demand been manifest in Spiritualism than in the demand for ap-

propriate music.

Away back in the early days, J. O. Barrett, Dr. J. M. Peebles and others arranged appropriate words to familiar music and compiled a song-book called the Spiritual Harp, by the way, a very useful book still. There have been others, but none has come upon the scene with any more beautiful harmony and appropriate words than those of C. Payson Longley. "Echoes From the World of Song," in two volumes of 50 songs each gave a sweet inspiration to Spiritualism, like the dew of heaven gives to the thirsty flower, and every body sang those songs.

Now comes another book of 76 songs.

entitled "Longley's Choice Collection of Beautiful Songs," and in every particular they hold an advantage over his other books—style, size and shape, if not in the harmony. True, there is an "ear mark" about Brother Longley's music by which a critic might detect the author without the name, but that does not lessen the harmony.

I have used all of his previous books in public and I know they are eminently satisfactory to spiritual audiences. call his last his best.

DR. T. WILKINS.

Constipation Needs a Cure.

A simple remedy only is not sufficient especially if the relief is brought about by the use of salts, aloes, rhubarb, or some similar purgative or They temporarily relieve but they weaken the bowels and make the condition worse. In constipation the bowels require strengthening, toning, and something that will assist them to do their work naturally and healthfullyin short a tonic laxative of the highest order. That is what Vernal Saw Palmetto Berry Wine is. It both relieves and permanently cures by removing the cause of the difficulty. It positively cures dyspepsia, indigestion, kidney and liver troubles, headache and all other diseases which grow out of sick and ologged bowels. One small dose a day will cure any case, light or bad. It is not a patent medicine. The full list of ingredients goes with every package with explanation of their action. costs nothing to try it. A free sample bottle for the asking. Vernal Remedy Co., 166 Seneca Building, Buffalo, N. Y. All leading druggists sell it.

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CHAPTER X.

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SATURDAY, SEPTEMBER 26, 1903.

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

HUDSON TUTTLE.

Editor-at-Large for the National Spirit ualist Association.

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

Wine, Women and Cards.

By the following from the secular press we are again reminded of the Gar den of Eden story:

"After obtaining nearly \$30,000 on forged checks from William Green, the local candidate for county commission William E. Welcome of New York whose relatives are among the wealthi est and most exclusive families in that city, pleaded guilty yesterday before Judge Neely and within a few days will be sentenced. Wine, women and cards are responsible for his downfall, he

"His people in New York gave him everything an unlimited purse could provide. He began to associate with a fast set, and was a frequent and heavy plunger on the Metropolitan tracks. Finally the crash came. The young fellow's family found that he was under arrest on a charge of bigamy.

"He was guilty, confessed and was sentenced to the penitentiary, but the political influence of his people soon secured him a pardon. Then he came to Chicago to begin life anew.

"For several months he kept in the

narrow path of honesty. Then his old lust for gambling overcame him, and he began to forge checks. Within a few days, by means of his family's name, he had induced William Green to cash \$29, 000 worth of valueless paper.

"When confronted with the evidence of his guilt, Welcome confessed, and yesterday pleaded guilty.

'I am guilty, and am willing to take any penalty you give me," he declared to Judge Neely. "I tried to be honest but the old love for the tenderloin life overcame me. That's the whole story.'

To say there is no hope for a person who tries, against an inborn disposition to control his vicious nature, would be unphilosophical, unspiritual, unnatural. There is hope while there is life, but some natures require more suffering to awaken the soul, which is always good in man, to the knowledge of its supremacy, its predominance in man.

There is a pathetic side to the story as reported for the press. The pathetic side reflects the unsuccessful struggle between the good and bad, and the victory of the bad over the good.

There is a ridiculous side in putting up the old target of man's intellectual, (?) manly (?) supremacy; bringing women into the case as the devil, the tempter and the pack-horse for all of man's vices.

He who falls should be helped to rise, and if he again falls he should again be helped; he should be helped in some way more impressive and encouraging than by confinement and being made to labor in a penitentiary, unless he is found to be incorrigible and irresponsible. In this case it is well to place him where he can harm no one and be of use to his fellow-man by the labor he performs for the state whose

laws he disregards. We do not believe in harshness or brutality to even a hopeless criminal, and know that drastic measures must

often be used upon stubborn convicts. Our laws should be respected for the peace and safety of law-abiding citizens but in fixing a penalty for crime reform should be the prime motive, which often requires some kind of pun-

ishment, but never vengeance. The ludicrous side of this special case was making women shoulder the

"Wine, women and cards!" What a sandwich for the most sensitween. Could we not amend the assertion by striking out "women," and leaving wine and cards and the contracted habit for both upon which to place the blame for this young man's downfall and hard lot?

Let us drop the women out of the case for the sake of our allegiance to our own mothers, sisters, wives, daugh-

ters and sweethearts..

Let us go into the home of the boy and if there we find not the cause of his fall and hopeless struggle for right, for sobriety and for noble manhood, let us follow him through his childhood and ments and see if the opposite sex would not have been his angel of peace and his guide to virtue if he had struggled then for the good and the beautiful.

Our jails and penitentiaries seem more apt to have a degrading instead of a reformatory effect upon a young man who never took such institutions into account until incarcerated, and as a rule when the iron door of a prison shuts upon a real criminal his future of

earth-life is marked for the downward course. The stigma is often too indelible for erasure. If a young man is backed by a strong moral power and indomitable will, he may recover and reach the high mark of respectability to which his soul might aspire, but as a rule the prison doors, especially of the cenitentiary, cast a permanent obstacle in the road of progress and success of

our young men When our prisons become institutions of reform; when our young married people and those contemplating marriage school themselves upon the subject of prenatal influences and let their schooling govern in the matter of progeny we can hope for less criminality and less use for penitentiaries.

Discrediting History.

That the Romish priests, etc., are still up to their old tricks is evident from the fact, as stated in the Truth Seeker, that they are seeking to pervert and discredit historical facts, in order to make the church appear in a better light before the world. Says the Truth Seeker:

The Catholic church is in these days trying to reconstruct its history in such a manner as to remove some of the stigma attached to the doings of the popes. Not long ago a Paulist preacher gave us an entirely new version of the Galileo incident, from which it appeared that the astronomer, far from being per-secuted for maintaining the motion of the earth, was merely disciplined for insisting that the church should adopt the view that the motion of the earth was distinctly taught in the holy scriptures! Another instance of reconstructed history comes from a Protestant source, the University of Chicago, but concerns the Catholic church. Prof. Oliver Joseph Thatcher of that institution of learning declares that the papal bull known as Laudabiliter, reputed to have been issued by Pope Adrian IV., giving to Henry II. of England a grant of Ireland in flef, is no more than a "Latin exercise of some twelfth century student writen in imitation of a papal

The genuineness of this bull has been

frequently denied of late years by Catholic controvertists, but it is asserted, on the other hand, that no document of equal age is better authenticated. In his pamphlet on "Ireland and the Pope" Judge Jas. G. Maguire of California, gives a full translation of Adrian's bull, taken from O'Halloran's "History of Ireland," where it appears in Latin. Adrian, who is the only English pope in the list of Roman pontiffs, addresses King Henry as his "dearest son in Christ," and having thrown him a profuse verbal bouquet, proceeds to say that there being "no doubt but that Ire-land and all the islands on which Christ the sun of righteousness hath shone and which have received the doctrine of the Christian faith, do belong to the jurisdiction of St. Peter and the holy Roman church, as your excellency also doth acknowledge; therefore we are the more solicitous to propagate the righteous plantation of faith in this land, etc. "You, then, my dear son in Christ, his holiness continues, "have signified to us your desire to enter into the island of Ireland, in order to reduce the people to obedience under the laws and to extirpate the plants of vice; and that you are willing to pay from each [house] a yearly pension of one penny to St. Peter and that you will preserve the rights of the churches of the land whole and inviolate. We, therefore, with that grace and acceptance suited to your pious and laudable design, and favorably assenting to your petition, do hold it good and acceptable, that for extending the borders of the church, restraining the progress of vice, for the correction of manners, the planting of virtue, and the increase of religion, you enter this island and execute therein whatever shall pertain to the honor of God and the welfare of the land; and that the people of this island receive you honorably and reverence you as their lord: the rights of the churches still remaining sacred and inviolate, and saving to St. Peter the annual pension of one penny for every house ... Given at Rome, in the year of salvation

The authenticity of this bull, Judge Maguire asserts, is attested by all Irish historians with the exception of a certain Abbe MacGeoghegan and one Thomas Mooney, "from Geraldus Cambrensis in 1178 to the Nun of Kenmare in 1876, and the last edition of Haverty by Thomas Kelly in 1885." A mass of testimony is given as to the genuineness of the document, and those who would dispute it must discredit Irish Catholic torians who are accepted as authority in everything else they wrote. Years after the date of its issue Pope Alexander III. confirmed it in another bull and no record is produced to show that either bull is recalled. Pope Alexander

"Forasmuch as these things which have been on good reasons granted by our predecessors deserve to be con firmed in the fullest manner, and considering the grant of the dominion of the realm of Ireland by the venerable Pope Adrian, we, pursuing his footsteps, do ratify and confirm the same (reserving to St. Peter and to the holy Roman church, as well in England as in Ireland, the yearly pension of one penny from every house), provided that the abominations of the land being re-moved, that barbarous people, Christians only in name, may, by your means, be reformed, and their lives and conversation mended, so that their dis ordered church being thus reduced to regular discipline, that nation may with the name of Christians, be so in act and deed. Given at Rome, in the

year of salvation 1172." In Johnson's Cyclopedia, edited by President Barnard of Columbia College, we find the confirmatory state ment that "in 1155 Pope Adrian IV, at thorized Henry II. of England to take possession of Ireland on condition of paying an annual tribute. In 1172 Henry made his first descent upon Ireland." On the whole, the fact in dispute appears to be as well attested as anything else in the history of the

We are informed by Judge Maguire that "in the year 1152 Ireland was a prosperous and independent nation. holding her place among the nations of the earth"; that "argosies, laden with ensigns to her banner;" that "the Irish people were noted for their bravery, chivalry, and generosity," and were "learned and respected." The description does not tally with that contained in Alexander's bull above quoted, but our author explains that the decline of Ireland began with the English invasion. Instead of "that barbarous peo-ple," as Alexander termed them, being ple," as Alexander termed them, being ple, "reformed and their lives and conversa worse that tion mended," they became worse than ever than ever the Spanish Armada, wrecked upon the shores of

Armada, wrecked upon the shores of Ireland four hundred years later, describe the people as "savages."

What could be more likely and credible than that Pope Adrian should sell out the island to the English king? He was himself an Englishman, Henry was a Catholic monarch, and the church needed the money.

A Storm Center.

Is Now Rising in the Ranks of Spiritualism.

The Great Psychological Crime?

In view of the prominence The Great Psychological Crime has been given by leading minds in Chicago and elsewhere, and its attitude towards subjective mediumship and kindred subjects, we have concluded to open our columns for a discussion, wherein the merits and demerits of the book will be brought prominently before a jury of the readers of The Progressive Thinker. Some time during October we will devote one entire paper to this STORM CENTER BOOK, thus illuminating the minds of Spiritualists with both sides of this important question. Among those expected to take part in this discussion will be:

ANDREW JACKSON DAVIS, the Great Seer of Modern Times, and an author of world-wide repute.

HUDSON TUTTLE, Editor-at-Large, one of the leading minds of the present age, a man well known in this country and Europe, an author whose books are quoted as authority everywhere.

DR. J. M. PEEBLES, who has trav eled around the world four times, and visited nearly every nook and corner of this inhabitable globe, the author of many valuable books and pamphlets, and who has made a deep impression for good on the present age.

PROF. W. M. LOCKWOOD, a leading scientist, and a prominent lecturer in the ranks of Spiritualism.

J. J. MORSE, one of England's mos brilliant lecturers, and a profound thinker. Being a trance medium, he can speak as one having authoroity.

CHARLES DAWBARN, a profound thinker, one whose articles have graced the columns of the various Spiritualist papers and magazines in this country and Europe, a man of great analytical

Christian and Turk.

And now, according to the Chicago Record-Herald, the Knights Templar are buzzing with a proposed project to institute a grand onslaught by the Templars of the world against the Turks, in the behalf of the Bulgarians. It is a new crusade of Christian against Turk. It is said to be expected that an interna tional interest will be stirred in the movement, and an array of Knights from the United States and Europe may be massed in Macedonia to fight the soldiery of the Padishah.

The project, it seems, will be boosted by sundry Christian pastors of Chicago and other cities, supposedly to demonstrate their title to be considered fol lowers of the Prince of Peace.

To an onlooker from a distance, there would seem to be little margin for choice between the "unspeakable Turk" and the unspeakable Christian of the region concerned. Which is the worst of the two, it would be difficult to determine. But of course the "Christian" will receive the sympathy of Christians of the world, in thought if not in martial deeds on the field of bat-

tle and wholesale slaughter. Sensible people can stand aside and as between the two unspeakables, * "not care a toss-up, Whether Mossup kick Barry, or Barry

kick Mossup." Nerve-Wrecking Noises.

Steam whistles have fallen under the displeasure of physicians, because, they say, "the noise made by them is often a matter of life and death to persons seriously ill: besides it is a nerve-racking and discomforting thing to most people at all times." Twenty-four practicing physicians of Salem, Mass., have joined in a petition to the city council asking them to adopt stringent measures against the employment of the steam

whistle in the city limits. Is not the objection to steam whis tles equally valid against church bells? In this age when every family, and nearly every adult, has the accurate time, why the need of ringing bells to call the devout to religious services? Bells were devised in a barbaric age, before clocks and watches were invented, to call the people to prayer. They are no longer useful for that purpose, and their service can be dispensed with to the advantage of those suffering with diseased or feeble nerves.

A Wise Provision.

The constitution of Tennessee pro vides: "Whereas ministers of the gospel are, by their profession, dedicated to God and the care of souls, and ought not to be diverted from the great duties of their functions, therefore no minister of the gospel, or priest of any denom nation whatever, shall be eligible to

seat in either house of the Legislature. On the principle that no person can properly serve two governments at the same time, this provision in Tennessee is eminently just, and should be com mon to all states.

And yet, is it not a fact that the clergy are ever striving to interfere with the law-making power, and voice the policy of the two worlds, the seen and the unseen, at the same time?

A Pertinent Question.

Bishop Joyce, at South Bend, Ind., the other day; in addressing the Northern Indiana Conference, is reported to have said that "a new chair in theological colleges is needed, where common sense shall be taught." What would be come of the creeds in case such chairs in theological institutions should be become common?

"New Testament Stories Comically II lustrated. Drawings by Watson Heston. With Critical and Humorous Comments upon the Texts." Heston's drawings are incomparable, and excru-clatingly funny. Price in boards, \$1. Cloth, \$1.50.

J. S. LOVELAND, venerable with age WILL C. HODGE, well known as a and venerable in wisdom, always wieldlecturer. ing a pen that cuts right and left. DR. M. E. CONGER, the well-known

uthor, of Chicago.

BISHOP A. BEALS, of California, a

Many others are expected to appear.

Last but not least, LYMAN C. HOWE

of Fredonia, N. Y., one of the ablest lec-

turers on our rostrum to-day, a pro-

found thinker, and in all respect amply

qualified to maintain himself in any ca-

pacity he may be called upon to act,

columns of The Progressive Thinker,

with MRS. FLORENCE HUNTLEY, a

lady who ranks high in the literary cir-

of great value to the world. She and

Mr. Howe will enter into a discussion

In regard to the merits of THE GREAT

PSYCHOLOGICAL CRIME, and the

same will be published in The Pro-

gressive Thinker, affording a rich and

valuable intellectual treat, never before

offered to the readers of any Spiritualist

paper. The discussion between Mr.

Howe and Mrs. Huntley will follow

right along after the Symposium, which

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promised. You can not afford to stand

in the rear destitute of the knowledge

we give. You cannot afford to have

"Rooms to Rent" in a vacant brain.

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in your subscription at once. Particu-

larly should every medium in the land

read the discussion between Mr. Howe

RENEW AT ONCE. Just think for a

will appear some time in October.

WILL HOLD A DISCUSSION in the

vell-known lecturer and medium.

MOSES HULL, one of the greatest BibHcal Scholars of the present age, and the author of many exceptionally valuable books.

H. D. BARRETT, for ten years president of the N. S. A., and now editor of the oldest Spiritualist paper on earth. E. W. SPRAGUE, the well-known missionary of the National Spiritualist Association.

And many other forceful, comprehen sive, thoughtful thinkers, who possess analytical minds, who keep well posted in passing events, and who are up with cles of Chicago, and who is the editor the times in all respects, and who have of "The Great Psychological Crime," read the work carefully, will review the and the author of several other books, same for our columns. Among them are the following:

ERVIN A. RICE, of Chicago. DR. J. D. BUCK, of Cincinnati.

W. E. MORGAN, M. D., a prominent physician of Chicago. DR. GEO. B. WARNE. President of

the Illinois State Spiritualist Association. E. J. SCHELLHOUS, of Kansas City,

ESTELLE METZGER HAMSLEY, of Chicago. E. W. BALDWIN, of Madison, Wis.

LUCINDA B. CHANDLER, of Down er's Grove, III. DR. R. GREER, of Maywood, Ill.

J. C. UNDERHILL, of Hammond, DR. T. WILKINS, of Chicago. DR. J. O. M. HEWITT, of Chicago.

Marshalltown, Iowa. SAR'GIS, who is well and favorably

C. W. STEWART, now lecturing at

known to our readers. GEO H. BROOKS, lecturer and the popular chairman of Lily Dale camp. and Mrs. Huntley.

MIRIAM.

Oh, what are thou doing. Mirlam, in thy

Not a glimpse do we catch of the glories

which thou hast "entered in,"

For no pilgrim retraces his footsteps to

To tell us of the beauties which the Mas

way, that we, too, may pass o'er.

What are the "joys immortal" which

What was the angel's promise, who

Thou wert ever far above us, in the few

And we could see the beck'ning hands

But we know the angels called thee or

These hearts that are aching and break

And we do not question the Giver, who

But we grope in the night and the dark

Miriam's Reply.

You ask me what I am doing in my

I will tell you all, ye dear ones who

never in all my earth life was so very,

very near,
As I've been since I left the mortal, and

visit my loved in the morning, and

For the river that I crossed over can no

am basking in rays supernal-have

And I'll be the first to greet you when

You call yours "a world of sorrow," God

He filled it with joy and beauty, and

As a prelude to "joys immortal," that

For I have passed the portal that leads

And I am one with the Master.

Angels silently led the way

but 'twas better that I should go.

when all is hushed and still, Your darling child is with you, and is

Opening of the Morris Pratt Institute.

Pratt Institute opens for the coming year. The course covers a two years'

attendance, of thirty-six weeks each year, and two terms to each year. Tui-

and room three dollars per week, or

room and permission to board them-

Whitewater is on the Chicago, Mil-

du Chein division. CLARA L. STEWART, Sec.

"Spiritual Fire Crackers, Bible Chest-

On Tuesday, September 29 the Morris

MARY E. VAN HORN.

while on earth did say:

blessings that overflow.

are mine forevermore.

to the "other shore'

have willed it so:

your Mirlam still.

Milwaukee, Wis.

you reach this beautiful shore.

entered the heavenly sphere.

"new-found home to-day!

think me "so far away."

again at eventide,

earthly love divide!

never willed it so!

ness, and we long for the dawn and

MARY E. BUEL.

thou never couldst have left

ing, this home that is bereft,

which drew thee from the strife;

this world of sorrow and sin,

art safe on the other shore,

hold and keep thee so?

short years of life.

took his own away,

the day.

Milwaukee, Wis.

new-found home to-day?

seemest so far away:

ter hides from view.

the old and the new.

Thy going is such a mystery;

INVITATION TO SKEPTICS.

How Will They Account for the Facts?

To the Editor: - Having read in late numbers of The Progressive Thinker some statements of facts by different writers, I thought I would mention a fact in my experience.

About seven years ago I attended a spiritual camp-meeting at Liberal, Mo. Until we cross the river which divides went there a stranger. The only person knowing me left upon my arrival But thou hast crossed it, darling, thou after introducing me as Judge Tucker of Wichita. I was there for investiga ook back, dear love, and point the tion, and made few acquaintances.

The second night I attended a seance given by C. E. Winans, who is known to many of your readers to be a man of about six feet in height and weighing about 150 pounds.

This seance took place under what I call absolute test conditions. The me dium sat in a rocking chair. His clothes were sewed on him; his arms sewed to the arms of the chair; his bare feet in a pan of flour; a spoonful of rice placed in each hand. He was found in the same condition at the close of the seance. There was no flour or rice on the floor. There was no possibility of getting into the cabinet from the out-

There was a good strong light shaded opposite the cabinet. There were twenty-four persons in the circle. After quite a number of forms had come out of the cabinet and had been recognized by their friends, the form of a young woman, who in earth life would weigh about 100 pounds, dressed in a white robe with a white scarf over her shoulders, with long, light hair hanging down her back outside her scarf, and with bare arms, came out of the cabinet, walked across the room to me, took me by the hand and led me chair near the curtain. I sat down, she then put her arms around my neck, kissed me on the cheek and said, "Dear Uncle Mort, how glad I am to meet you again." I then asked, "Who is this?" She replied, "Your niece Lucy." "All right, but give me your full name." She then said, "Lucy Fairbanks." This was the name of a favorite niece of mine who had passed to spirit life about twenty-three years before in Union county, Ohio. She had never been west of Ohio in earth life. My middle nam is Morton and I was always called 'Uncle Mort" by all my nieces and nephews. There was no one at the camp who knew my name, except that of Tucker.

This spirit sat on my knee several "Of such is the kingdom of heaven." minutes talking about our family and friends in spirit and earth life. She had her arm around my neck during had her arm around my neck during To the fields that are ever vernal, where this time. She finally said, "I must go, no sorrow enters in, tery" to the 'world of sorrow and kissed me on the lips and said, "Goodbye, uncle." She then stood within two feet of me, in plain sight and gradually sank down, keeping the form of a wotery" to the "world of sorrow and sin." know how your "hearts are aching," man until not more than two feet high and then disappeared.

Or the Father in His wisdom would not I know that she was the one sh claimed to be. I have seen her in full Then look for the day and the dawning, form more than twenty times since, and "grope not in the darksome night!"
Lift the veil that your vision has shrouded, and let in the beautiful with several different mediums. I rec ognize her when she comes out of the cabinet as readily as I would any earth friend. And remember that ever at evening.

Now will some skeptic or disbeliever in materialization account for the above stated facts, from any other theory than a spirit manifestation.

S. M. TUCKER. Wichita, Kans. Camp-Meeting at the World's Fair. Spiritualists all over the world will

be interested in the large camp to be held during the whole time of the World's Fair by the Missouri State Association A suitable tract of land is being is fifty dollars per year. Board leased. There will be an auditorium room three dollars per week, or tent to seat 3,000 persons.

Also a first installment of five hur dred comfortable tents 12x14, well floored, made of Army Duck, with galves.

There has been a fine program prefloored, made of Army Duck,
pared for the opening day, and all
larger ones as called for. We with

friends are invited to be present, and have the best speakers and mediums lend their influence for the good of the and give to all a hearty welcome. We desire it understood that this camp will be under the most capable business waukee and St. Paul Railroad, Prairie management we can procure; also there will be a genial and experienced platform president for the spiritual work.

Suitable committees will receive our distinguished foreign and home visitors nuts and Political Pin Points." By J. S. Harrington. A pamphlet containing 70 pages of racy reading. Price 25 cents. For sale, at the office of The Progressive Thinker. who have already promised to be pres ent and extend to all a hearty and fra-ternal greeting. Correspondence so-licited. DR. E. H. GREEN. 518 Commercial Building, St. Louis, Mo.

Winter Campaign OUR SPECIAL ISSUE

It will be especially interesting and attractive. Our Special Issue in October, containing the views of many leading minds, as alluded to elsewhere in this paper, will be of great value to everyone. It will be a veritable Storm Center, and every Spiritualist in the land should read Subscribe at once and obtain one or all of our Premium Books.

Important Discussion

The above Special Issue of The Progressive Thinker will be followed at an early day by a discussion between the veteran worker, Lyman C. Howe, and Mrs Florence Huntley. They will in a masterly manner consider the contents of the book designated as "The Great Psychological Crime." Every Spiritualist, and every Medium, too, should be familiar with what is going on in our ranks, and they can be if they will read The Progressive Thinker during the year. Send in your subscription now.

"The Light Among the Hills"

A thrilling narrative, a wonderfully interesting statement of Spiritualistic events that occurred in Vermont in early days, will appear in the columns of The Progressive Thinker sometime this fall. "The Light Among the Hills" was written expressly for The Progressive Thinker, by Mrs. I. L. Lewis, well and favorably known in the Green Mountain State. Send in your subscription now, and you will not miss a single number. Don't wait.

Our Premium Books

Renew your subscriptions at once, and thereby not miss a single number that contains forthcoming attractions. Our Premium Books can not be excelled. Read over the list in this paper, select the ones you desire, and send in your subscription at once. Don't be behind the times. Our Fall and Winter Campaign will be more brilliant than ever. Those who read The Progressive Thinker cannot fail to keep abreast of with red tissue paper placed on the wall the times, and know the status of our cause.

THE N. S. A.

Proposed Amendments to the Constitu-

tion. lowing completed list of amendments every ten of its members, or major fracto be presented at the N. S. A. convention of that number.

tion in Washington, October 20-23. (Unfinished business) Cons. Art. 10. Change the word "Thirty" on fifth line

Amendment: That a quorum for the he majority vote of duly accredited delegates. Amendment proposed by vote of the

Ohio State Spiritualists Association: Resolved. That the officers of the National Spiritualists Association shall amendments as follows: consist of a president, vice-president, secretary and treasurer, who shall be trustees and with five others, constitute board of nine trustees who shall have charge of the business affairs of the Association and shall be chosen by written or printed ballot by the duly accredited delegates present at the regular annual convention. Beginning with the convention of 1903, the officers of president, vice-president and treasurer for one year. The president will be

elected annually in company with the two other officers named in this article. It may be well to state here, that not-withstanding a rumor to the contrary, the Regent Hotel of Washington is not damaged by fire, and it will be in readiness, with fine accommodations for all per member. who visit the convention, as hitherto announced.

At the last convention, a vote was the papers an outline of work to come before the succeeding convention; but of knowing what will come up as new business; the election of officers, the amendments proposed, and other routine business, our people already know tine business, and other routine business, our people already know tine business, and greetings to all, of. With frater MARY T. LONGLEY, N. S. A. Secretary.

N. S. A. Secretary.

"Voltaire's Romances." Translated from the French. With numerous illustrations. These lighter works of the brilliant Frenchman, an invincible enemy of the Catholic church, are worthy of wide reading. Wit, philosophy and romance are combined, with the skill of

a master minu.

at this office.

"The Kingship of Self-Control." By

Wm. George Jordan. It treats of the
crimes of the tongue, the Red Tape
different the supreme charity of the world, duty, the supreme charity of the world, the revelation of reserve power, etc. Price 80 cents. For sale at this office. "Meatless Dishes." Very useful. Price 10 cents.

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

ILLINOIS CONVENTION.

The Illinois State Spiritualists Association will hold its annual business convention with the Englewood Spiritual Union, at Hopkins' Hall, 528 West 63rd street, Chicago, Tuesday, October 13. 1903. Each one of its auxiliary so-To the Editor:-Kindly print the fol- cleties is entitled to one delegate for

The first session will open promptly at two o'clock and continue until halfpast five, when an intermission will be taken for social visiting and enjoyment -Amendment: That a quorum for the of a basket dinner. The evening meet-transaction of business shall consist of ing will begin at half-past seven o'clock and include a programme of addresses, music and message-giving.

Aside from the election of officers matters of importance will come up for consideration, among them proposed One changing date for the annual

meeting to the third Wednesday in February.
One providing that individuals may. become full voting members of the association by first pledging compliance with its constitution and by-laws and

paying one dollar yearly into its treasone authorizing the official board to the association shall be chosen in the accept the resignation of any of its following order, and for the terms here, members when tendered and to fill by inafter specified-Two trustees for four appointment all vacancies in its memyears, two trustees for three years, see | bership caused by death, resignation, or retary and one trustee for two years: removal from the state, until successors are chosen at the succeeding annual

meeting and duly qualified. This convention will sound the kevnote for the fall and winter campaign in Illinois. Every local society desiring help, or willing to help others, should be fully represented and send in its per capita contribution of twenty-five cents

This meeting may appoint as delegate to the N. S. A. convention in Washington, a member from every local sopassed for the secretary to publish in ciety which sends, in addition to the annual dues, the sum of two dollars,

which goes to the supreme body.

ELLA JOHNSON BLOOM,

GEO B. WARNE, President.

"After Her Death. The Story of a Summer." By Lilian Whiting. No mind that loves spiritual thought cau fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life

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The Ego in man is either a fiction, or it is an Ego.

If it is the result of cumulative forces from material subfrom whence this intelligence came.

There can be but one answer to this question from the standpoint of the Spiritualist. Whatever be the method by which this Ego is discovered, by which it is revealed, by which you are aware of being aware, whatever be the method by which you consider this Ego has come into distinct present manifestation, there can be but one conclusion drawn either from science, philosophy or religion, that is, that this Ego, if existent at all, must be co-existent with the universe, and therefore immortal, as the primal entitles of the universe are without destructibility.

so far perfected its methods as to declare what it is. Atoms primal substance may be, that original or primal substance must be eternal.

nal, the Ego which is in man must, either belong to one or the future.

The knowledge of the future existence brought to the concially by the manifestations known as Spiritualism, all have first, but more perfectly afterward to find expression, separa tendency in this direction, but do not establish immortality, ates itself at last from the dust, and that the body, which They only establish that which can be taken as a sufficient | neither thinks, nor feels, nor acts, nor becomes more perbasis for the legitimate conclusion that man exists after the fect, nor makes blunders and conquers them, but silently distinct separation of the spirit from and the disintegration passes back unto the substance from whence it came, possiof the physical body as an intelligent spiritual being. Then bly beautified by the breath that has come to it from the the conclusion is that he may continue to exist, but still that soul; for it would seem that above the graves of those you continued existence does not prove immortality, for immor- love, where you water the sod with your tears, and where tality can only be proven by its experience. Eternity is not the blossoms are tenderly cared for, something is transdeclared by a future existence which is only another step in muted from the dust beneath that makes them beautiful. life. But as the segment of a circle may convey to the mind Or is it because you are in communion with the spirits that of the mathematician the knowledge of what the whole cir- have passed on and the beauty of that added life is concle is, if his solution is correct, so the segment of the circle veyed to your vision and your perception? Nature would be in which man finds himself as an intelligent being on the blind and deaf in such an hour if it were not for the voice earth and in the spirit states that follow the earthly exist! that comes from within and above: your ego can solve that. ence is sufficient to prove the circle of immortality.

you are a materialist, a scientist and believe in evolution, the ego can solve that. When the golden sun at eventide seems past is the eternal precursor of the present. There is no to sink behind the hills there will be another morning; your portion of man's existence here that physically cannot be intelligence can measure the length of the days and the traced through all the stages of its unfoldment to the present time, and back to the primal molecule and the primal atom. If in that investigation the man of science falls to know about it, they do not know about you, they do not undiscover the source from which the soul has had its being; derstand you, they do not question about you. if science in its experimentum crucis has failed to declare edge. So where science pauses the knowledge of the spirit | control of human souls. begins; where the materialist ceases to know the Spiritualist has knowledge, and where the external methods of deduc- has a priori longing and prophecy of that life, and the greattion are baffled, inspiration and all that realm of intuition in est evidence of eternity of this ego is that longing, that confore, we include inspiration and revelation as a portion of dence that comes from departed spirits, from those seem ing the spirit, without which and its added duductions sel- from those who have been in spirit after the great conquest

which we have pictured: perfectly willing to extend the simrealm which is within and above man, and which by revelation and through intuition has come to the consciousness of

realm of nature, man is the expression of the aggregation sense, and the senses would be valueless without it. When and the perfection, through processes of evolution, of all the senses fail the soul finds other ways of expresion. The that has preceded him. But as nothing can be evolved that blind Mollie Fancher could do more than many who could has not previously been involved, the intelligence that is in the primal atom, as the materialist might maintain, or to decide. Ours is the thought, and for us the knowledge, that this a priori consciousness is greater than the germ that involves it; more perfect than the form which is unhuman being who is not aware of having greater possessions than the body can express or the brain fashion into thought. background of a priori consciousness from which it seems to draw the capability of knowing all that it knows: that there

ganism that it uses, may assist in unfolding the muscles, the the benign influences of the realm above and of earthly symnerves and all the attributes of the physical body, to better pathy that soul can find at last the avenue of expression and express its purpose; and may question also of its intellectual reveal its surpassing power. Therefore, the testimony which power. You frequently say: "I must cultivate my memory if there were time we could increase an hundred fold, tends more in harmony with the great manifestations of nature; I must cultivate my imagination, that I may see more that | but a temporary abode, a temporary instrument, and with which is implied by the external universe around."

In the better methods of appreciating the tints and colors of apprations; that even the human race is pressing forward to this rare, golden summer sunshine. The leaves, the flow-still greater manifestations, and that through all eternity ers, the clouds, the sky and the landscape are often dead to this ego cannot be lost. This "you" and "I" can by no possihim who has not this awakening. But to the artist to one bility be blotted out; that this a priori consciousness which who has studied the tints and tone, to his soul every glad insists upon forcing itself into and through the human orsome thing in nature responds, and the joy is unspeakable.

can do better than that if you choose? Who is this I, that even though his fingers are not attuned to its performance. shrough the voice of conscience, when it is awakened, de In like manner this soul perceives the eternal, engages

clares to each one the right or wrong manifestations in hu man life? That is: you sit in judgment upon your own acstance, the sequence of a long line of unfoldment; if man is tions, and you criticise your own endowments, and you press but the aggregation of forces that have preceded him and his forward to make yourself more perfect in any path of life intelligence is but the result of that, then, of course, there is you have chosen. If a man of business, to get greater power no Ego; the I is but a combination of substances which will and gain millions; if a man of battle, to do greater destrucbe disintegrated and pass again to the dust, to the sources tion among your fellow-men; if a man of science, to make his body do what he wishes and to skill his vision to conform to the observations that he desires to take, and to fashion an instrument that will express what he wishes to express

That plano did not make itself; it did not make the musi cian who plays upon it-it is not half as good as the musician wishes, because it is out of tune. But the knowledge that enables the man to fashion the instrument and make that instrument more and more perfect in order to conform to his requirements is evidence of an a priori musical consclousness. When Pan plucked a reed, and from that reed drew strains of music that enthralled every form of nature The original atom, whatever that may be, science has not around; all insects, birds and beasts, and men as well, it was because Pan represented the harmony of the soul before the are only known in combinations, and the atom is hypothe- reed was fashioned, or nature, with her vast orchestra, recated by the material scientist. Whatever the original or sponded unto the touch of Apollo and before Orpheus appeared in the groves to sing the sweet songs of the winds. So man, responding to this great harmony, constructs a vast Whether we accept the Berkeleyan theory, that soul, or in- organ whose mighty peal, like the thunder and the songs telligence, or God is all, and, therefore, that matter is but a of nature, makes anthems of praise unto God. From the manifestation of God; or whether we accept that which song of birds to the sweet whisperings of the night, and all seems to be the conclusion of science; that matter, in its the breezes man can imitate, and can transcend, for he gives primal and original estate includes all and therefore is eter- into his music the added voice of the soul, the greater rapture of religion, the loftier passion of the spiritual affections, the other which ever is ultimate and eternal, and if immore and this thrills and throbs, until the birds become silent and tal must be immortal from the past as well as immortal in the voices of nature hush themselves in the groves and canons to listen to this harmony.

Let us remember that this which knows that it is; this sciousness of man by inspiration and revelation, and espect that knows that it understands, and that struggles dimly at When these leaves shall turn their beautiful green to a The past existence you are liable to ignore, yet even if | flame of gold and red there will be another springtime, your great steps between you and the distant worlds. But while the worlds respond to the law of their creation, they do not

Being less than the world seemingly, but greater in this 4) the particular period or juncture where the spirit of man ap- understanding, we declare that this intelligence which can pears; if science is totally inadequate, while showing the measure the process of light, that can declare the distances general unfoldment in the physical man, and in the physical between planets, that can mount on the wings of mathematdossibilities of what the mind may present to declare what ics to the loftiest mountains and the most distant planets is spirit is, whence it came and whither it is going, or to re- superior to any laws of nature. That the soul is greate yeal any portion of that spiritual realm which is within and than the brain that it vivifies; greater than the body, which without man, then we say, whatever does reveal, whatever is its temporary, transient machinery of manifestation: can declare it, whatever more fully and completely ex- greater than the world, which for the time being it occupies plains the complete human being, must be the larger knowl- or inhabits, and which one day will be under the complete

We declare that this soul considers a life that is endless which inspiration is found, must have its beginning. There sciousness and that prophecy. Corelated to this is the eviman's knowledge, and the source of all information concerningly superior intelligences whom you denominate angels, ence would utterly fail to establish the existence of the soul over time and sense, and this is added testimony. But if it were not for the perception from within the soul you could But science meeting this half-way, and in venturing be not have that added testimony any more than the eye can yond its own realm, is perfectly willing to draw the analogy perceive distant or minute objects if it is not aided, any more than the mind can understand though the vision is ple activities of the mind into a domain where it has never clear, and the hearing is clear, unless the perception is been able to reach without spirit aid, and accept that other awakened. You have heard of those who, "having ears do not hear, having eyes do not see, and having minds do not understand."

It is the soul that fulfills the understanding; it is the soul Therefore, epitomizing the knowledge of the past in the that quickens the vision in this life, that quickens every see. With fingers and body, in which disease had taken

manifested by man must sometime and somewhere have such hold that her form was almost helpless, she still, by the peen introduced into the physical or material life, whether gifts of the spirit and because of her soul, could penetrate through all that shadow. You may know of instances where whether in that a priori consciousness that takes charge of the nature has to contend with blindness and deafness and the germ of life when the mother first becomes aware of its dumbness, where speech is not possible and hearing and o'er brooding consciousness, we leave for your intelligence sight do not exist and yet the ego under the quickening influence of sympathy will find an avenue of expression.

Idiots, we do not mean the ordinary kind that are ground out of the schools and universities, and theological and other folded to partially express its power. Because there is no institutions, we mean those that simply have no avenues of expression, which Dr. Howe of Boston, clearly illustrated had as much difference between them as other people who There is no human being that does not look upon a luminous | had the opportunity of expression through education. That the ego behind the idiot, beyond the imperfect brain and organism was just as capable of feeling and just as anxious to is another intelligence, the ego, that uses the body and the find an outlook of expression as others. You could not make brain for its expression, and is dependent for clearness in much of a demonstration to the outer world if you were in a human life largely upon the perfection of the instrument that | dwelling that was barred and bolted, and shut out from the light and from communion with the outer world. Yet such Nevertheless, it may stand aside and may criticise the or- is sometimes the seeming position of the soul. But under more; I must cultivate sublimity of thought, that I may be to show that this prison house of clay, this narrow confinement in which you find yourselves at the present moment is the great and wonderful opportunities which eternity will It is well known that the student of art unfolds from with- provide that ego will manifest the power that shall equal its ganism may only stamp upon the human organism the small-Who is this I, that says, my feet, my hands, my body must est portion of that consciousness. You know every day that Serform this work I wish them to? Who is this I, that crit | you think more than you can formulate into expression; you scises sometimes the shape of the face, and the color of the know that that even your thoughts are not clear. But there eyes, and the expression of the countenance of himself or is something that you know; when the brain is disciplined herself? Who is this I, that is disappointed if the expres you can formulate your thoughts correctly, just as when the sion is not perfect? Who is this I that criticises the moral fingers are disciplined the master of the instrument can play nature that is manifested and says to the individual, you upon it; but he may have the music in his consciousness

forever in thoughts concerning it, and tries to force upon the forever in thoughts concerning it.

the iuminous dull human organism the great "forever," the iuminous dull human organism the great "forever," the iuminous dull human organism the great "forever," the iuminous dull human organism the great that that gingles the eye; it is this that makes the cheeks to glow; it is this that, even when age is creeping on, still persists in shining beautifully and perfectly through the organism that is being slowly gathered back to the dust, It is this that sits in triumph upon the brow and lips of the friend in the supreme moment of the separation of the soul and body; the body is passing to dust and the soul taking its flight, even as if the spirit was already aware of its greater possession, one lingering glance, one soft smile sits upon the face, of supreme, calm repose, as if the spirit, showing the light into which the life is awakening, flings a glance across the countenance and makes it beautful even in death of nature, while with its surpassing powers it takes up the great problem of life in its new found existence, and passes on and on through other ways and forms of life, through other means of expression unto the eternity of its fulfillment. This must be true, or that annihilation which the materialist seems to dread; that Nirvana which the Theoso-Phist speaks of and of which Buddha taught, (the blotting out of the consciousness), must be the individual's fate.

We do not believe that Buddha taught it. We believe that he taught the separation from time and sense to be absolute, But time and sense are not the consciousness of the soul. In that Nirvana, as in the perfect Kingdom of Heaven of the Christian, or the higher states of the Spiritualists, or in absolute state of the soul, the soul is conscious of its eternity and of the knowledge of all experiences in time and sense. You know that the experiences of your childhood are valuable, but you do not find it necessary that they shall go on and on in their external form forever. You gather up the knowledge that childhood has taught you, and the soul, in its surpassing estate, needs not that external form, nor the manifestations of life with which it has come in contact, but only that which is experienced and that which it has gained in its expression of knowledge here and now.

We are speaking to your immortal souls, we are calling to you from the depths of your nature, from that life that time and sense and care and external life seem to have stultified and suppressed. But the clouds are lifting from the great shadow of human selfishness; people are growing more and more to realize this inner and higher realm, and the soul, filled with its own surpassing knowledge, is more and more thrilling and pervading the substances of earth, until at last the sunshine will be fairer, the leaves and trees more beautiful, the flowers will give more perfect fragrance, the birds of the air will be more beautiful in plumage and song, the lightning will only yield beneficence instead of its destructive force, and the sun's rays, instead of making arid wastes and deserts will be imprisoned to warm and light your dwellings, and every force in nature and every element | pain cause these great woes of misery to be transcribed upon of earth will at last bend to this control of the magic power of the soul, allied unto God in its creative power.

So the earth itself, ancient with sorrow and destructive forces, will rise again unto the perfect Eden time, and war and destruction will not be known among the children of earth. No nation will rise up in force against another and weaker people, all will forget their warfare, and their striving; and mad ambition will cease to dominate; the treachery of men that love gain and power, and that greater tyranny and understand. Life is far too short, far too earnest, far that shapes the destiny of nations to the voice or person of too full of purpose for us to be the weak creatures that we a king will pass unto the kingly voice of the people, unto the souls of men. Then all will enjoy the sunshine; all will breathe the fresh air of heaven; all will behold the glad, green Earth. Death will no longer be looked at in terror, but as a beneficent angel, standing between you and the portals of that realm that opens wide the immortal vistas of the

Oh! the Soul is supreme in its finite and eternal posse sion, and you and we, and all who have sofourned here but for a day, who clasp hands upon this human plane, or who in spirit life have thrown off the simple habiliments of the dust and the shadows of time and sense, will in some surpassing state meet, when it is not only "face to face," but soul to soul, and you will stand upon those heights of light and majesty saying with Him, who forgetful of those who persecuted and crucified Him, "Behold, I have overcome the life's great tournament, have sometimes lost and have some

THE MOUNTAIN OF SIGHS.

Delivered at the First Church of Psychology, Detroit, Mich., through Mrs. M. C. LaGrange.

A little shadow, a little space of unconsciousness, and then a sweet awakening. I felt the presence of some dear loved one, neither plain nor clear to my vision, but a feeling of perfect bliss that shook my soul and thrilled me through and through, a knowledge gained all unconsciously, impossible to put in human utterance.

Little by little all these beautiful influences grew stronger until finally I felt the touch of a dear hand, and then plainer and nearer to me came the presence of those I had known and loved, and seemingly lost.

I seemed to hear the echoing of the moans and sorrows of those who were left behind, a great chasm seemed to intervene between that condition and the one in which I found myself, and still it was so near that I might see all things clearly that I might perceive the well known forms of those who had been my friends, those who had been my enemies; those who had surrounded me by conditions that had drawn me near to them and those who had repelled me and placed within my heart the first seed of anger and of hatred.

Hesitating for a moment with the question in my mind 'what had occurred," there flashed across me the remembrance that I had entered into that great ship of state, that is known to all, and had crossed the tiny stream called Death; that stream so narrow, that the mere closing of the eye, a moment's space, completes the journey.

Filled with a slight curiosity as to what was beyond and above me. I sought to enter into closer touch with those who had come to welcome me to this better and broader home.

Leading me gently by the hand, they seemed to bring me into a state of clear light, that made my understanding more sensitive to receive the thoughts that enveloped me, and looking over and above this place, this plane of existence, I spied beauty that seemed familiar and yet strange, even as you in this beautiful land may travel from one city to another and see there homes that are similar, and still distinct and different in shape and building.

Strange did it seem to me who had thought of this beautiful home as a place far removed from the environments and thoughts of to-day. 21

Further and away there was a great mountain over which my dear friends said we must needs travel ere we should. gain that perfect type of ecstasy for which my soul had vearned and prayed.

We started on our journey, myself filled with great pleas. ure and anticipation. Beautiful did the mountain seem. although steep was its ascent. I saw green places here and there, where vegetation seemed to be abundant. Ragged rocks were interblended in the scene, but they seemed to be nothing else but part of the great picture that went to make up a beautiful whole.

Little by little there dawned upon me a feeling of unrest and later there came to me the doleful minor thoughts, such as the plaintive notes of an organ may give out when it gives to us a peal of beautiful sounds and woeful misery. Little by little did it permeate my soul, until I felt the heart throbs of those who were behind me, until I came in touch with the miseries and woes of earth, until I felt their pain, until I knew their anguish, until I realized their sorrow. I asked my guide why need I realize this. Is this a punishment that must go through for some misdemeanor? Have I, by my walk in life, necessitated this form of punishment to fit me for the higher conditions?

Hastily did they check my exclamations of regret, and

speak in this wise unto me: "Only he who suffers, who has loved and lost, he who has

passed through the lower conditions of life, he who has left the sting of a painful misery, he who has suffered the bitter sorrow of a darkened past, may appreciate the brightness and the sunshine of the glorious future."

With these words impressing themselves upon my mind, we proceeded. Soon I reached that place where we paused to rest once more. Here I found that buildings were established that seemed to my eye similar to those that I had known, and still as I viewed them more closely, the famillarity faded away, and as I assumed my material thought, my physical mind, (that skeptical thought that surrounds each and all of you in these earthly environments), they seemed to fade from my vision and naught remained. I

questioned why? The answer was that "they which are material may see only material things; they which are spiritual may see the spiritual conditions. He who places his mind in material environments may realize and know naught else but that which dwells therein, but he who raises his thought into that better vibratory action of spiritual desire shall thereby gain the realities of the inner and hidden world." Once more did they appear, but they did not appeal to me as the dwellings of the higher places would have done in the material world. There was a nothingness about them, a feeling of poverty that surrounded me, a conception that all was not plentiful, a realization that a something was lacking to complete the picture of a perfectly heavenly existence. Again did I question why, and I was told this:

"He who seeks in the land of the living to so surround himself by material conditions that the temporal body and the temporal soul shall be improved thereby, builds for that condition only. A millionaire though he may be, when he gains this other side of life may find himself destitute, in poverty, and in need of friends. Such is the condition that abides here. These have been improvident in the condition that they left behind. They have been creatures that have thought only of the day as it had come, dwelling in luxury perchance, believing in material things always; feeling that to-day was the day in which they lived, and that to-morrow would be capable of taking care of itself."

I had gained a lesson which I trust will appeal to each and every one. If you desire beautiful homes in this great hereafter, choose your words, choose your thoughts, use caution in your actions and in your sudden utterances. They are the materials which you are laying in store to-day from which your homes in the great to-morrow shall be builded.

Once more we journeyed forward, and as I progressed along this road, I saw a great gulf before me. I stopped in wonderment and asked: In this land of spiritual realities, why should this be so? I was answered in this way:

"Even as in earthly life there must be a little pain in order to make us appreciate the sunshine, even so does the mourning and the lamentation of those who suffer from this the ether of the great hereafter."

Then I realized that the thought that we extend, the force which we squander in our worriments and in our lamentations for our lost ones in our sorrows of to-day become a great waste of force that left in this great beyond a gulf over which we all needs travel ere we may again reach that road that may lead us on high. I had learned another mighty lesson that it would be well if all the great world could grasp are. We need to control this mighty force of mind material that is ever extending upon this great ether that surrounds us, that it may there imprint only the pictures that are startling realities, that we will be pleased to see and know when we shall have reached that better land.

Once more, my mind more fully imbued with the realities

of this beautiful land, we started forward. We next gained condition where modest homes were abundant, where cleanliness and perfect serenity was around and about us. I felt a release of all my sorrow and pain. I felt an inspiration that seemed to bring to me the breathing of a perfect love. I felt surrounded by that calm that only those who live in harmony may realize. I asked if I might know the condition in which I stood. They answered, "it is to this condition that those who strive, those who have battled in times won, have sometimes struggled with distress, have sometimes suffered bitter loss, have sometime carried upon mselves the imprint of a heavy cross and then have take up their burden cheerfully with understanding and an inner consciousness of the divinity of themselves, with a feeling that life was full of purpose, that which evolves to some better condition, and have fulfilled each day so nearly as they were capable, the duties of that day. It is here that when the bright angel of death shall liberate them from their conditions that have become too cramped for their nurnose, it is to this place that they ascend." Ah, happy thought! I could not help but wonder which of these conditions should be my lot. I could not help but feel that I would be pleased to enter into that perfect state, for here I saw one whom I knew to be a mother of a large, happy family, surrounded by each and every member. I saw them laughing. I saw them realizing the perfect harmony of unity, more filled with love and trust. Here and there I saw great trees sending forth their branches. Thereon was luscious fruit which I saw these people partaking of. One of them in satisfying her desire was seen to bite from this luscious near, and upon her garment that which in our condition would have been a stain was made, but as I looked again, I saw that naught was there. I could not help but wonder. My guide, no doubt realizing the questionings that were passing through my mind, answered me in this way: "In this condition which you have reached there is naught

of corruption enters here. In this state toward which we have journeyed, this place which we now have found, there is naught that shall leave an earthly stain or mar the perfect serenity of our surroundings."

Once more had there come a thought to me. Not of material things did these spiritual creatures partake, but they which had cast off corruption lived in incorruption: they which had been one day material were now spiritual.

Once more did a lesson become clear to me. He who strives to strengthen his soul; he who seeks to develop that inner understanding, must depart from material things, must give up many of those conditions that constitute the daily existence and dwell more perfectly in the perfect thought of incorruption and spirituality, and thereby gain the food by which his soul may prosper.

I saw above and beyond me a beautiful condition upon which the sun seemed ever shining. I asked that I might journey there. At first my guide paused and seemed to question the advisability of taking me thither, but finally 1 was allowed to advance and when I came to this place it was a bosom of beautiful roses that seemed to flourish and give unto every creature that was brought into contact with it a fuller realization of the artistic hand of a perfect nature, that developed through the natural laws the many manifestations of her skill. I sank down to rest, feeling a satisfaction that connot be described. My soul was enthralled with the heauties that were about me. I did not care to go further: I wanted to remain, but soon my guide said to me, "We have work that we must do; we must away upon it at

It brought me back to the realization that I had been visiting only, that I had been taking a beautiful day dream in which I had seen these wendrous things, and I wondered whether or no it would take long for me to reach that state of perfection that I, even in my darkened state, knew the creatures that dwelled therein must have. They were invisible to my sight, for I was of too material environments, even as you to-day are intermingling with throngs of spiritual beings that you never see, even so was I in this state of illumination mingling with unseen souls that were too refined for my vision to behold.

We passed from without this beautiful garden, and with one look back upon it, I gave a sigh that I know must have reached the ear of my dear friend, for he turned to me and said, "When thou shall have completed the work there is for thee to do, then shall ye have developed the standard of

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Gurd include the price of the control of the contro

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Translator.

ORIGIN OF SPECIES,

By means of natural selection, or the preservation of a favored race in the struggle for life. By Charles Darwin. Oils top, cloth boulers life by Charles Darwin. Oils top, cloth boulers selecting the bound of the selection of t

A compendium of Spiritual Laws. No. 1, New White Cross Literature. By Augusta W. Fietcher. M. D. In this volume the author, in the thirty-nine chapters, discusses a wide variety of subjects pertaining to Spiritualism from a spiritualistic standpoint. She will need to thought and fine literary style, and capator thought and fine literary style, and capator thought with conciseness and yet with well handled with conciseness and yet with clearness. It will prove a rich addition to any Spiritualist's library, and a most excellent book piritualist's library, and a most excellent book r any one seeking information concerning

THE SOUL OF THINGS; Or Psychometric Researches and Discoveries. By Wm. and Elizabeth M. F. Denton. A marby Wm. and Elizabeth M. F. Denton. A marby list as fascinating and to see the curious facts reader will be amazod to see the curious facts reader will be amazod to this power of the here combined in support of this power of the here.

Molecular Hypothesis of Nature The Relation of Its Principles to Continued Existence and to the Philosophy of Spiritualism By Prof W. M. Lockwood. Paper, 24 cents.

Out of the Depths Into the Light, By Samuel Bowles; Mrs. Carrie E. S. Twing, medium. This is a very interesting little book, and will be appreciated from start to finish by all who wish to gain spiritual information.

The Diakka and Their Earthly Victims. By the Seer A. J. Davis. A very interesting and suggestive work. It is a planation of much that is false and repulsive in planation of much that is false and repulsive in Spiritualism, embodying a most important recent interview with James Victor Wilson. a cent interview with James Victor wilson.

Why I Am a Vegetarian. An address delivered before the Chicago Vege-tarian Society. By J. Howard Moore. Price,

SPIRITUAL HARP A collection of Vo-cal Music for the Choir, Congregation and Social Circles. By J. M. Peobles and J. O. Barrett; E. H. Bailey, Musical Editor. New edition. Culled from a wide field of literature with the most bing with the field of the spiration, embodying the principles and virtues of the spiritual philosophy, set to the most of the spiritual philosophy, set to the most cheerful and popular music (nearly all original) energy adapted to all occasions, it is doubtless the and adapted to all occasions, it is doubtless the most attractive work of the kind ever published. Its beautiful songs, duets and quartets, with plane, organ or meloticon accompaniment, adapted both to public meetings and the social circles. Cloth, \$1.25; postuye, 14 cents.

KAREZZA Ethics of Marriage, By Alice B. Stockham, M. D. Karezza makes a plea for a better birthright for children, and atms to lead individuals to seek a higher development of themselves through most sacred relations. It is pure in tone and aim, and should be widely circulated. Price, cloth, it.

A Few Words About the Devil. And other Essays. By Charles Bradlaugh with the story of his life as told by himself, and the history of his parliamentary struggle. With portrait, Paper, Mc.

POEMS FROM THE INNER LIFE. By Lizzie Doten. These poems are truly in-spirational and as staple as sugar. Price 51.00 Memorial Oration by Col. R. G. Ingersell a warm friend of his and a great stateman. Wittered before the New York Legislature, May 6, 1833. Price 4 cents.

(Continued on seventh page.)

.. GENERAL SURVEY ..

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

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

WRITE PLAINLY .- We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to in-Bure 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 giving the full name and address of the writer. The items of those who do not 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.

The Marysville (Ohio) Tribune says: "The lectures on Spiritualism by E. W. Sprague, of Jamestown, . Y., on Tuesday and Wednesday evenings, in the Partridge Building, were fairly well attended by local believers and a goodly sprinkling of outsiders who were attracted through curiosity to hear what this prominent missionary of Spiritualism had to say on the subject. Mr. Sprague is thoroughly posted on his weird belief and was assisted in his exemplification by his wife who is alleged to have special gifts in clairvoy-

Wm. Cardwell writes from St. Joseph, Mo.: "Mrs. Hattie Tiffany has been holding some very interesting seances at my home in St. Joseph, Mo. We have had some of the finest manifestations ever produced in this section. Her address is 2906 Patee street, St. Joseph, Mo.'

Mrs. Colleen writes: "You are doing a grander work than you think, and remember that Spiritualism is truth and will never down, but will come to the top every time, like oil on the surface of water, and why? Because the spirit world holds the reins."

N. P. Nelson writes from Canada: "Your paper is very interesting indeed, and it seems as if I could not do without it. I often wish that I could get the people to take hold of Spiritualism here, but they seem to have no use for anything spiritual; even preachers do not want to follow the truth even if they see it."

E. R. Kidd writes from Canton, Ohio: "Mrs. Hattie Tiffany, the noted trumpet medium, has recently moved from Alliance to Saint Joseph, Missouri. Mr. and Mrs. G. W. Kates are holding a series of meetings in Burd's Opera House, Massillon. Mrs. St. Omer Briggs, of Canton, has resumed her weekly Sunday evening lectures in Red Men's hall and on Sunday last she spoke to a large and appreciative audience. As a result of a written proposition made by Judge J. W. Underhill, veteran Spiritualist, to A. B. Miller and Charles Brown and their associates in Canton, to donate \$3,000 with which to build a church, provided a suitable lot is purchased and the foundation put down, has aroused quite an interest among the Spiritualists of Canton, and it is to be hoped the necessary funds with which to purchase the lot and put down the foundation will soon be raised. At a meeting recently held by the members of the Church of Psychic Research, of which the writer is a member and Mrs. Briggs pastor, a unanimous vote was taken to assist in every possible way to bring about the desired result, and if the Occult Society, of which Messrs, Miller and Brown are members, will affiliate success is assured.

E. W. Sprague and wife, the N. S. A. They are both speakers and platform be secured to work separately or together as desired. Address them at 618 Newland avenue, Jamestown, N. Y.

progressing nicely. There are about 40 different developing circles in the city. We have Mr. Frank T. Ripley with us. He gave a good lecture on before. He gave splendid spirit messages after each lecture. He will be new life." with us the rest of the month. Mr. W. C. Jessup, the trumpet medium, is with us also. His circles are large, and his

work is very convincing." R. P. Hanson, M. D. writes: "The Progressive Thinker is a feast every week. It is to my mind the greatest journal for developing new ideas, both in the social, religious on occult lines of thought, as its pages are open (so far as space will permit) to all sides of belief and argument on these subject."

Dr. Noyes writes from Utica, N. Y.: "Mrs. Noyes and myself will open spiritual services at Cornwath Hall, Sharp Building, Washington and Columbia streets; the first meeting, 2:45 on Sunday, Sept. 20, only; thereafter Sundays at 7:45 p. m. We are located at 4 West street, Utica, N. Y.'

Mrs. C. C. Bacon writes: "We are not pessimistic, for we are certain that the truth goes marching on steadily and surely, because the cause doesn't depend wholly on mortals for its success. ers, with the honest and true on this | Sprague gave some very good readings. side of the line, which makes a host. I a study to find ways and means of their individual selves to help on the good D. C. Montgomery is one of these. "He has originated a plan for getting Spirit-

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

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

by sending them to him. The world moves on progressive lines in religion and literature, as well as in other matters that are a benefit to the mortals here. Perhaps there are other free libraries that will, if asked, give a corner to literature of this kind. Our country is full of good literature that is lying unused that could be made beneficial to many hungry souls if only put within their reach.

by the president of the society. C. A. lent, Master Bernard Lydick, aged comply with this request will be cast | nine, who plays like a master, gave a was characterized by the largeness and attentiveness of the audience, the fine instrumental music by the Misses Beck and the Messrs. Duncan, a vocal solo by Mrs. Mabel Woodward, an accomplished singer, and an aggressively frank lecture by Mrs. Thiebaud. Her subject was in the nature of an inquiry, 'Who are these Spiritualists?' Her style was decisive incisive and impressive. She undertook to prove that the morality and intellectuality of the cult

are above reproach. She sought to show that those who had come into the ranks-no inconsiderable numberwere progressive and law-abiding peo | say to his friend, 'This is an intelligentple, striving to follow the teachings of looking audience.'—a good compliment the man of Nazareth. The opening was I thought. Yes, replied his friend, 'far pronounced a complete success. The better than I expected to see.' No doubt temple is ready for occupancy so far as | he expected to see a crowd of lunatics. the lower floor is concerned, only the I wish all the ministers and priests in trimmings being necessary. The upper | Buffalo could have heard Mr. Austin refloor is unfinished, but will be ready for the dedication next March.

E. W. Sprague and wife, the N. S. A. missionaries, are working in Illinois. They will soon be making their way toward Washington, D. C., where they will attend the N. S. A. convention from October 20 to 24 inclusive. Parties wishing their services along the route, please address them at once at 618 Newland avenue Jamestown, N. Y.

Maggie Waite writes: "I will open my meetings, September 27, at St. George's Hall, 3337 State street, to be continued every Sunday evening, at 8 p. m., until next June. This is a lovely new hall. I am its first occupant. Everything is provided for the comfort of him as he related his experiences. "guests. The Progressive Thinker will | Charges were brought against him for be on sale at the door each evening and heresy, resulting in his expulsion from subscriptions for same taken. The hall the Methodist church. "Then," says he, is reached by both elevated and surface | 'I launched out into the world of Libercars. Good lectures and music, fol- alism free to work out my own salvalowed by platform tests by myself and | tion; free to think for myself; free from others. In the future as in the past my orthodox creeds; free to search for the aim will be to present both the philos- truth. Still I did not feel satisfied unophy and phenomena in a manner that | til I saw a materialization of spirit may lead skeptics to investigation and forms. I began to attend seances, and the upbuilding of the cause of Spirit- visited clairvoyants and mediums. I

Francisco, Cal.: "It is not necessary for me to write a word of commendation for that grand paper. The Progressive Thinker, yet my simple expression of its balm to me may be as much to you as some beautifully written article from an abler pen. You ought to be a very happy man, as the love-thoughts of your readers for you and the grand work you are accomplishing must be a power unto yourself. May the best the spirit of truth can bestow be thine now and evermore."

Alexander Macy writes: "The Progressive Thinker and the condensed thoughts are text books of history, aswith the Church of Psychic Research, tronomy and the philosophy of life on this planet and its continuance when | mediums that can be obtained. By we leave here in the broad illimitable missionaries are making engagements universe our spirit home. They are for the camp-meetings of next season. I the only source of clear intelligent light in our country. For several years my test mediums, and their services may | path has been illumined by their rays." Dr. Beverly writes: "At Lakeside

Hall we have a treat in store for our people. Mrs. Dr. See has been engaged W. A. Wilson writes from Elwood. to give a series of lessons every Sun-Ind.: "The Spiritualists of Elwood are | day afternoon, on the line of the 'Higher Thought.' She is co-editor of this magazine; is a refined lady and as a teacher has no superior. Spiritual science is the highest teaching revealed last Sunday evening; also the Sunday to man to-day. Come out and hear this Our little friend, Hazel Silberhorn enable exponent and demonstrator of the | textained us by vocal and instrumental | ner was served by the ladies, each com-

> Mrs. Harry J. Moore writes from No. 323 Willamette avenue. Colorado Springs, Col.: "I am improving in health each day. I have been sick since April 1, with walking typhoid fever, but in July I was taken down | be held the first week in December. We sick (have bronchial and throat trouble), and never walked (only through the house) until I came here. I had to be carried and wheeled to the trains and cabs when I came here. Now I can walk a square and have been here only two weeks. I will be so thankful when I am well again. I would like for some of the friends to write me. It seems lonely here, not knowing anyone. I would like to have the friends of this city call on me. My mother, Mrs. Alice Gehring, who has cared for me through | ple, at 11 a. m. Sunday-school at 10 all my sickness, is with me, and her a. m. health has greatly improved also."

J. M. Kennedy writes from Marysville, Ohio: "We had with us on the 8th and 9th of this month, the Rev. E. W.

work, without money or price. I think | Those who were there went away well pleased. One of our newspapers published the notice of our meeting, but for Spiritualist and Liberal literature, unauthorized, evidently to keep people

When writing for this paper use a pen or typewriter.

TAKE NOTICE. All books advertised in the columns of The Progressive Thinker are for

sale at this office. Bear this in mind.

We go to press early Monday mornng, hence communications intended for office not later than the previous Saturday morning. Bear this in mind.

> praised them, and admit that they were well qualified for their work. I entertained them while here, and was pleased with their work. I found them to be educated and refined, and I believe them to be doing a good work for the cause." Miss Eugenia Balfour writes from

Sturgis, Mich.: "Allow me a brief space in your valuable paper to express a few words in commendation of a very worthy medium, Dr. E. H. Denslow, of Sturgis, Mich. He commenced his work over thirty years ago, a time when it cost much to be known as a Spiritualist, and has stood bravely in the foremost ranks as a progressive and broadminded expounder of the fact that death The San Diego (Cal.) Union has the is but the gateway to a broader and following: "Formal opening of the new | grander sphere of existence, and that Temple on Seventh street, north of B | this life is one stage of existence prestreet school, was celebrated by the paratory to that which awaits us far-First Spiritual Society yesterday, ther on. He has ever been the friend Three services were held, at each of of true mediumship, and his home was which enthusiasm prevailed. The first | for many years a resting-place for tired began at 10: ... a. m., when Mrs. Lily M. | mediums who ever found in him a true Thieland invoked the divine blessing, friend and wise counselor and many, An address of welcome was then given some now the foremost speakers in our ranks, can point to him as the one who Buss. Mrs. Dr. Longshore of National first encouraged and directed the un-City, responded to the welcome, after foldment of their psychic powers. Ever which short addresses were given by J. since entering the work he has held L. Dryden, Mrs. Jane Mullen, of Na- | weekly circles in his home, free of tional City, and Will C. Hodge of Chi- charge, to which the public is cordially cago. Mrs. Thiebaud delivered the invited, and the inspired teachings closing address, taking for her subject, there given through his organism from. 'God's First Temples.' The musical the unseen side of life, would fill volprogramme of the morning was excel- umes. The doctor is a living demonstration of the truthfulness of the assertion that spiritualized humanity violin solo, the first instrumental music | never grow old, for although now past in the new temple. The quartette and | the meridian of life he is as buoyant in congregational singing were also feat- spirit and supple in body as in youth. ures. In the afternoon the children of It is the prayer of his many friends the lyceum gave a programme of recita- that he may remain on this earth plane tions and songs. The evening session for many years to carry on the grand work which nature and the spirit world have so well adapted him to do." Vine H. Hickox writes from Niagara

Falls, N. Y.: "I had the pleasure of lis-

tening to an able discourse delivered in

the Spiritual Temple, September 13, in Buffalo, by B. F. Austin. of Toronto. Canada. He was formerly a Methodist minister. The temple was filled with a large and appreciative audience to hear him tell the story of his life, and why he became a Spiritualist. In the crowd I saw three ministers; one sat behind me. with a friend. Just before the meeting commenced I overheard this minister impression on his hearers. For over two hours he held his audience spellbound by his earnest words. He told briefly of his collegiate studies for the ministry, and of his twenty years' work in the Methodist church. It was as interesting as the best story ever told; it was his life-story. He had been a preacher and a teacher in the orthodox Methodist church, yet he was not satisfled on the doctrine of the immortality of the soul according to his church teachings. As I sat there and listened to Mr. Austin's earnest words, his face seemed to be illuminated with a spiritual light; a halo seemed to surround finally saw the spirit of a little girl that Mrs. A. E. Wood writes from San | had passed out of the body; this little girl was once a dear playmate to my little daughter, now living in Toronto."

> Eva L. Stewart writes: "To show the progress of the Hyde Park Occult Society. I will say that on the 4th of September, at a membership meeting, it was unanimously voted by those present to make application for a charter under the Illinois State Spiritualist Association: also adopted a constitution and by-laws and are now a fully organized society, working for the develop-Our members are very harmonious and spiritual, and we have had and are yet to have some of the best speakers and good speakers and mediums our membership has increased greatly. People been convinced that we are on the right

road. Our picnics in place of conference meetings this summer have been well attended and successful socially as well as financially. We will not hold talk from Mrs. Mary Cochonour's guide. kind remembrances. Her address is 759 West 63rd street. music which pleased the audience. Mrs. Kline's guide was on hand and all who received a message recognized it. Mrs. Nellie Kusserow is to be with us on next Sunday evening. The ladies will meet next week to plan for a bazaar to expect this to be one of the big attractions of the season and are to close mas gifts will do well to visit the bazaar as there will be most everything from a penny whistle up. On September 27, we expect Mr. Gilray to give us his lecture on Thomas Paine, which will

be a rare treat."

Hattie E. Webster writes from Co-Sprague and wife. Mr. Sprague gave rated with foliage, plants, palms, cut truths; so, after over thirty years in the songs have cheered many sorrowing The good angels are our invisible work- us two very fine lectures, and Mrs. flowers, golden rod, and the national field, he is one of the broadest-minded hearts, which they are sure to do when colors, and never looked better. The Our people are just beginning to peep platform was graced with our best tal- and being of a charitable disposition, in every home in the land. For sale at can name many in this life who make it through the shell of superstition, big. ent, Willard J. Hull, Wm. V. Nicum and he makes all feel at home, even those this office. Price, 15 cents; \$1.50 per otry and ignorance that surrounds Prof. L. M. Lydy, Dr. A. P. Conant and who may disagree with him are never dozen. of Life, or Where Man Comes made uncomfortable by any thoughtless "Origin of Life, or Where Man Comes with him are never dozen. them. Our audiences were fairly good. Dr. C. S. Carr, familiarly known in literary circles as Dr. Talkwell. Our words, and so it is a pleasure to meet From." worthy president, Rev. H. E. Boerstler, him. through the kindness of the manage- away. But the seed has been sown and | beauties of our glorious philosophy and | the year.

ALWAYS GIVE YOUR FULL NAME | mediums gave tests, and there being AND ADDRESS WHEN SENDING NO-TICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

to those of us who have labored garnestly for the cause. Mrs. Edith McClossen followed the speakers with and all had had pleasant conversations, messages and tests, most of which were recognized. Mrs. Margaret Skeels that current issue should reach this lectured in this church to a large audience Sunday evening, Sept. 13 and will eral full forms appeared and were fully speak next Sunday evening also. Mrs. Skeels is from Illinois and is an excellent trance speaker, Mr. W. V. Nicum will speak Sept. 27. Mr. Nicum is an earnest, logical lecturer, and a general favorite with the West Side Spiritual-

Arzelia C. Clay writes: "Mrs. John Lindsey has been holding some fine meetings in the Ladies' Building of the Soldiers' Home in Grand Rapids, Mich. Success and good will to this cheerful, earnest worker in the cause of Spiritualism."

Mrs. Emma Nutt Moore passed through Chicago last week, just having completed a three months' engagement at Beaver Falls. Mrs. Moore gives excellent satisfaction wherever employed as a lecturer. She and Mr. Moore were on their way to Mitchell, S. D., where try to answer some of their questions she has an engagement.

Mr. and Mrs. E. W. Sprague, missionaries for the N. S. A., are now in this state. They are doing an excellent work for Spiritualism. They will visit Dana, Walnut and other places in the state. Their Home address is 618 Newland, Ave., Jamestown, N. Y.

Mrs. N. L. Pierce writes: "We have returned to the city, having spent three weeks at Pistaqua Bay, boating, bathing, fishing and resting from our year's labors in our line of spiritual work. We will continue our circles on Tuesday and Friday evenings. We had a delightful vacation, and resume our spiritual work with renewed vigor and new strength. Will be pleased to meet our friends again at 115 South Paulina street."

Julia E. Hyde writes from Lily Dale, N. Y .: "The many friends of Mrs. J. A. Duff, who was Dr. E. C. Hyde's care during a several weeks' illness with nervous prostration and left side paralywill, will be glad to learn that she sufficiently recovered to comfortably go to her home in Baltimore, on the 14th inst., and word is received that she is still gaining rapidly."

Arzelia C. Clay writes: "We, wish The Progressive Thinker could form a part of the morning requiem and the evening feast of every loyal family in our land. Many of its brilliant thoughts should be written with a pen of steel upon the tablets of memory, there to be treasured forever. The paper is a stimulant and incentive to humanitarian work in which we have long been en-

The Church of the Soul commenced meetings again in the Masonic Temple last Sunday, Mrs. Cora L. V. Richmond. pastor. There was a large audience to greet her on her return.

W. Duncan writes from Council Bluffs, Iowa: "The Progressive Thinkcite his story. I know it made a lasting er's great prosperity covers some fifteen years. No subscriber is more pleased to note this than myself, and if every reader or the average subscriber will do as much as I have the coming fifteen years will doubtless cause a wonderful brightening in spiritual thought of the millions of humanity | co-existences and sequences. who have been mainly taught that the priest and the elder and the minister can only be the interpreter of the Bible. found that has ever been framed. And or of creeds and dogmas.'

A Birthday Party.

What was intended for a surprise on the Rev. Mr. S. P. Merrifield, of Coloma, Mich., was given at his residence on Sunday, September 13, when friends to lific standpoint, instead of being an ofthe number of fifty gathered to do him honor and show their appreciation of his untiring labor for the cause of Spir- mic Philosophy says, a "violation of a itualism, some coming in carriages law of nature * * which tends to throw more than fifteen miles, and but for rain many more would have been present. The exercises commenced at 10:30 a.m., by a meeting under the trees planted by Mr. Merrifield more the microcosm. It is a necessary part than thirty years ago; and now forming of our education arising from the limia fine shade upon the beautiful and well-kept lawn surrounding his residence; the spot is sacred to him, as here only four years ago, the funeral ceremonies of his first wife were held. Since then he has taken another companion who is now sharing his declining years as only a beautiful and duti-

The Coloma Spiritual Society, of which he is the resident speaker, presented him with a beautiful rattan rocking chair and the Sodus Spiritualist Society gave him a fine large ink-well on tree, an animal or a world, from the an elaborate hard rubber stand, also a smallest cell that floats in the protoment of Spiritualism. We have an finely carved ivory envelop opener, plasmic stream of life to the mightiest election of officers the 1st of October. while unknown friends contributed over twenty dollars in legal coin of the realm. I was called upon to make the presentation remarks, and while the rily the weaker or the more unfit go good brother had been informed of this down. And even they become a warnintended surprise by some tattler to the local newspaper, the gifts were a comwho knew nothing of Spiritualism have plete surprise, and for once Brother for the liquor traffic, any more than for listened to the explanation by speakers Merrifield was unable to readily re- any other business, nor for drunkenand messages given by mediums, have spond when called upon to address an ness any more than for sickness, pain audience; he was compelled to stand or an earthquake. I simply plead for and hesitate before he could choke back | nature's method of producing the highthe tears of gratitude which filled his est type of character—the absolute dear and ever expressive eyes. After a freedom of every man to fight life's batslight struggle, he was able to control | tles for himself. any more this season. We were highly his emotions, then in most eloquent entertained last Sunday evening by a words he thanked his friends for their

At the close of the forenoon exercises all adjourned to the house where 'dining with a well filled basket.

At 2:30 p. m. I addressed the assemblage, being called-by the First Progressive Spiritual and Religious Society of Goloma, Mich., this meeting also being a regular meeting of that society.

Here allow me to correct a mistake in my last communication as printed in The Progressive Thinker. Instead of with a dance. Those looking for Christ | this being the 72d it was the 76th birthday of Mr. Merrifield; also the name was printed wrong in the other communication-it read "Munfield."

We feel it but just to this fearless

and ardent veterancadvocate of Spiritualism. He dommenced his career as The Church of the Soul, Mrs. Cora L. | a public speaker many years ago as a V. Richmond, pastor, holds services Universalist minister, but finding his every Sunday in Hall 809, Masonic Tem- field too narrow and the creed too cramped, he soon was led to the broader and more liberal way, then throwing all who love to study and think. For off the shackles of theory, he accepted lumbus, Ohio: "Sept. 6, the West Side the truths of Spiritualism. Since then Spiritual church re-opened with enthus. he has given his time to the world in istic meetings. The church was deco- advocating the purest of Spiritualistic of men. His home is ever open to all, heard and sung. They should be heard

presided, with Mrs. M M. Williams at As it is the custom of the Coloma so- cesses, or How the Spirit Body Grows. ualist literature before the reading and | took especial pains to inject into the | the piano. In the evening standing- ciety to meet at the residences of dif- By Michael Faraday. Prince 10 conts. thinking people. He has secured a notice that there would be a small col- room was at a premium, and our worthy ferent farmers, of which this society is For sale at this office. place in the Free Library of Akron, O., lection at the door which was wholly speakers held the vast audience spell- principally composed, they usually hold "Astral Worship." By J. H. Hill, M. bound for two hours discussing the several meetings at his home during D. For sale at this office. Price \$1.

ment, and any one who has books of time will demonstrate what the harvest the true laws of life, and closed by giv- After the lecture in the afternoon a. A. B. French. Cloth, \$1. For sale at that kind will find them put to good use will be. All who heard the speakers, ing words of cheer and commendation circle was formed in the house. Several this office.

several people present who were unacquainted with Spiritualism, they received their first lessons in our natural philosophy. After the circle, supper was served by the ladies, and it would be unjust to them to fail to speak of the fine and varied food these best of housewives of Michigan do produce at these meetings, which becomes one of the principal features. After supper even such as is usually held at the conferences of the great camps, Mr. Joseph King held a materializing seauce. Sevrecognized by friends in the audience. At nine o'clock the meeting came to an end as one long to be remembered by the host and hostess, and all others M. F. HAMMOND. present.

DRUNKARDS INCIDENTAL.

Benton Harbor, Mich.

Nature's Plan for the Production of Character.

Some correspondents, M. A. Ingalls

in No. 719 and W. C. Hutchinson in No. 720, have manifested such a friendly interest in my article on The Liquor Traffic, in No. 717, that I feel impelled to and clear up some misapprehensions. M. A. Ingalls truly thinks the rights and liberties of many wives and children are violated by drunken husbands and fathers. Certainly they are. And I believe the law should step in and protect them by restraining the transgressors-the transgressors-not the parties who make or sell the liquor. They are innocent unless they sell to minors or habitual drunkards, who either do not know how to use them, or are too weak morally to control their appetites In such case I think the vender of liquors should be placed under good bonds not to sell or give them to irresponsible parties.

But to prohibit the sale of liquors to the great majority who can, or think they can, use them temperately, simply because the few, comparatively, use them intemperately, is a plain violation of the natural rights of man.

craft and popery. 'I refer to the principle involved—the mental subjection and control of the many by the few. Modorn And the Progressive Thinker is sounding the alarm none too soon concerning the trend of Protestantism towards popery. If they ever unite a desperate effort will be made to crush out all liberty of thought, speech and action worth the name:
Mr. Hutchinson thinks I took up the and Joinery worth the name:

cudgel in favor of the liquor traffic. I did not so intend, at least directly. My fight is for liberty according to the laws | Manual. of our being, liberty for every individual to do as he, not others, thinks he Just Published ought to until he trespasses upon the equally sacred liberty of others.

Wherever these equally sacred individual liberties clash or seem to overlap each other, education and the practice of the graces inculcated by charthe Golden Rule, should soon bring | inite and easily understood. Price, \$1.00. about a proper harmonial adjustment. We should not lose sight of the fact that drunknenness, like every other evil is, is simply incidental to our progress in civilization. "Life is the defichanges, both simultaneous and successive in correspondence with external

This is Herbert Spencer's definition | throw our free government. Price, 15 cents of life. It is the most exact and proevolution, which is a change from an indefinite, incoherent homogeneity to a definite, coherent heterogeneity, accompanying the dissipation of motion and integration of matter," is equally as scientific. Study these definitions and we shall find that sin, from the scienfense against a personal anthropomorphic Deity, is, as John Fiske in his Costhe individual out of balance with his environment.

It is lack of harmonial justment between the macrocosm and tations of our knowledge. If we prohibit a course of action of which sin or evil or pain is a probable incident, we fight against natural law. Shall the thing made to say to its maker why hast thou made me thus? To live in continuous harmony with our natural and spiritual environment and do all in our power to get others to do the same. should be our great desire.

Nature's aim evidently is to produce strong individualities in infinite diversity. Whether it be a blade of grass, a office. planet of infinite space, struggle is everywhere an element of strength.

In the survival of the fittest, necessaing and source of strength and instruction to others. So I make no defense S. J. BROWNSON, M. D.

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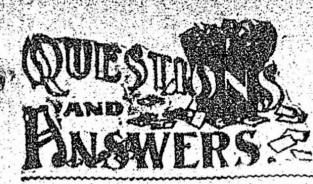
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NOTE.-The Questions and Answer have called forth such a host of rospondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary flame, dungeons' horror, auto-da-fes, with waiting for the appearance of their questions and write letters of in in the name of God, by the supposed quiry. The supply of matter is always several weeks ahead of the space given, Every one has to wait his time and of the night. Man is supreme to the place, and all are treated with equal God of his imagination. He has broken Lavor.

NOTICE.-No attention will be given anonymous letters. Pull name and adnot be read. If the request be made, gods to the idolatry of the ignorance, the name will not be published. The superstition and bigotry of the past! correspondence of this department has become excessively large, especially letever information I am able, the ordinary courtesy of correspondents is ex-HUDSON TUTTLE.

Student and many others: Q. When will you be able to supply copies of the Arcana of Spiritualism?

A. This volume was first published nearly thirty years ago by the sainted J. S. Adams. A few copies only had the sheets and also the plates.

at the front of the spiritual movement | The making has fallen into a few issuing a new edition.

copy was furnished the publishers of able laws to be enacted. the Two Worlds and the book was brought out in an admirable style. The only objection is the cost to American readers. The work contains the highence. I wish to place it before the spiritual public at the lowest price covering cost. It is intended as its sub-title imence and Philosophy," sufficiently comof Spiritualism; Matter and Force, This must be fundamental. Their Relations to Spiritualism; Spiritual Atmosphere of the Universe; Ani-Phenomena, Laws and Cultivation; Me- are laws that hold the seller responsi- one else to bring from it such experi-Hell, the Supposed Abodes of the De- sells. He is made a guardian over those est point, and by that I mean if you of the Spirit World; Resume—A Gen-this be good law, then the maker self be not ashamed to let the world

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Simon Emery: Q. (1) Is there being that always existed without be-

(2.) Did this being at some time spring this world into existence from nothing? (3) Where was his habitation or

dwelling-place during all these ages before he created this world? (4) Was this being all alone before he created this world?

A. These questions have been asked in wonder by man in all ages. Savage and sage has stood before the keleido- The tulip and the daffodil scopic, changing world, equally impotent to solve the mystery. Every religion sets out with a cosmogony, a story | They had one time, I do believe, of world-building. The rudest fetichism has its fable, and perhaps as near the An Adam Rose and Lily Eve, truth as the more pretentious. The Christian God, or creator is only an enlargement of the savage's ideas. He creates as a man, is a man with unlimited powers. He labors six days and growing weary rests. He is the ideal of man, projected from the mind and from a subjective thought made a personal reality. All the long line of philosophers, from the flood tide of Grecian and Roman civilization, to the incomprehensible profundity of German metaphysicians, have produced their special schemes, which have passed one by one into the obscurity of forgotten things.

Their plummet which they egotistically thought sank to the bottom of things, floated with the jetsam of the tide, and their labored explanations have been verbosity.

The mind is so constituted that it cannot conceive of God except as a superfor man. It can form no ideas of a being, wholly distinct from itself. Yet, the Creator of the Universe can

have in his infinite prescience and power nothing in common with finite man, Le must be as incomprehensible to man, as man is to the worm beneath Hughes. A tasty, beautiful and appro-

All this questioning comes from the riage ceremony, marriage certificate, theological views of man and the world. letc., with choice matter in poetry and These views, ideas, beliefs, etc., were prose. Specially designed for the use originated when man was a savage, ig- of the Spiritualist and Liberal ministry. norant and impressible as a child. In Price 75 cents. For sale at this office.

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They are conclusions from essentially Hull. For sale at this office. Price 10

erroneous understanding of nature. cents. They have matured into dogmas, which | "An Infamous Dynamite Roman Cathfetter and prevent the reason of the olic Conspiracy Detected and Exposed." present. If this past could be brushed "Romanism Exposed." Two pamphlets away, if the mind could start with a by Rev. J. G. White, author of Startling clean, white page, with the help of the Facts. Price 10 cents each, or two for teachings of science, how different 15 cents.

would be its questions? How variant its answers! There could not have been a creator outside of creation, awaiting a time for the "beginning." The force of the universe, is a part thereof, and the beginuing of one is that of the other. Can the finite mind grasp this inflite problem? Has the most profound thinker made more than one step toward the "final cause" of things?

Why, then, waste precious time in attempting to scale the walls of this inaccessible height? Especially when before us are more profitable subjects directly relating to human welfare? The God question, in the very mystery of its unsolvability, has sharpened the sword of antagonism, and what the reason failed to maintain has been the contestant on the field of battle. The plains of Europe and Asia have been whitened by the bones of bigots fighting for the misconceptions of ignorance; cities have been leveled in ashes, populous countries reduced to deserts; every atrocity wreaked on poor humanity; fagots' massacres, and crime unmentionable, command of God, to maintain his glory, It has passed like the murderous dream the shackles of his theology, and is free. Let us study man. Let us talk of man and the possibilities of the imdress must be given, or the letters will mortal spirit. Let us leave the dead

Mrs. E. C. Lewis: Q. If a man kill ters of inquiry requesting private an another, the law makes no allowance swers, and while I freely give what for his being intoxicated, and he is executed. But the nation by law is permitted to manufacture and sell intoxicating drinks. Is this right? A. Morally, the man who sells an-

other liquor that robs him of reason and instigates to crime is accessory to all that grows out of it. There is a flat contradiction when government sanctions the making and sale, and condemns the effects of such sale. So far from being right, it is all wrong. There been sold when the Boston fire burned is no business which offers such a men- but start at once to retrieve the condiace to the well-being and stability of tion of the past by doing a noble action Some time after, James Burns, then the government as liquor-selling.

in England, published an edition of two hands, and is dominated by trusts thousand copies. These were soon dis- which are strong enough to override We are ever thinking of what we A new purpose will come upon you; posed of and for many years the book the wishes of the people, and modify have been; we are ever realizing with your whole life habit, will change for event actually took place. And he has of you." The other replied, "No, things was out of print. Three years ago the the laws in their favor. With such in ourselves the misspent days, the lost the better. Your wants will be few and no doubt that King Alexander of Servia are not always what they seem. I have publishers of the Two Worlds, Manches | leaders, with enormous wealth gained ter, England, requested the privilege of by the traffic, with a clientage of the ig- the back chapter in some one's life in- unto you with gain in everything your norant, or drink-enslaved, the saloon During all these years the inspiration party presents a solidarity which may which had first given me the book, had be a controlling power in elections. been revising and adding thereto, whole Thus it is possible for the worst candichapters being rewritten. This revised dates to win, and the most objection-

It would not be practical to allow a criminal to escape because he pleaded intoxication; all criminals would claim to have been drunk when they commitest inspirations of thirty years' experi- ted the crimes for which they are charged. Man must be held accountable, and if he by drink, confuses his reason and weakens his will, he must plies, to be "A Manual of Spiritual Sci- be held responsible therefor. In the eyes of the law man must be held to be plete to enable the student to continue a free moral agent, responsible for his on the way marked out to more exhaust own acts, and however much this may ive research. An analysis of the sub- be tempered with mercy and charity Jects treated would take too much when the circumstances which drive who think of this matter may realize space. They are grouped under the each individual forward in the conduct following greater headings: Evidences of life are taken into consideration.

If it is said that the maker of alcoholic beverages is as responsible as the mal Magneitsm, Hypnotism, Mesmer-saloon-keeper, then a step farther may ism; Spirit, Its Phenomena and Laws; be taken and the farmer who grows the Philosophy of Death; Mediumship, Its corn and barley is equally so. There know the present and leave it for some diumship During Sleep; Heaven and ble for the conduct of those to whom he | ence that shall lead them past its bitterparted; The Spirit Home, Description who purchase of him. Logically, if eral Survey of Spiritualism: The Old should take the responsibility from the know it, but point to it as an example, a Religion of Pain; Spiritualism the Respected and the farmer, who supplied place where they, too, may fall, and by the grain, from the maker. Thus this

to subscribers. If a sufficient number for many uses. Some one procures them strength that shall make him night unto of subscribers are obtained, to guaran- to commit murder or suicide. The maker and seller cannot be charged as accessory to crime, when the use of the higher spiritual truths. poison is entirely with others.

FLOWERS.

They are so very beautiful; I think the flowers love, And each prefers its little mate, In garden, field and grove.

'Tis plain the white rose loves the red, The blush reveals the truth, The charming duchess, perle and moss Are relatives of both.

And you can see a kindred look In primrose and the pink, Are cousins, too, I think

In some romantic glen. Just like the race of men.

When separated from their mates, They're sad and do not thrive. But always bear the richest blooms When side by side they live.

And then their colors are so bright, They breathe such sweet perfume; We gather them to make bouquets And wish they'd always bloom.

The pansy and the violet Were formerly the same, And had a common parentage-Viola was the name.

See what a flirt geranium is. Coquetting with the rest: The apple-blossom, rose and pink

It seems to like the best. And iris with the orchid race May claim relationship; The glorious rhododendron came

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THE MOUNTAIN OF SIGHS.

(Continued from page 5.)

beauty and perfection that may enable you to journey hence to those beautiful states that are higher and more complete than this; that there is much that you shall need to know; that there is much that you must come to under-'stand," and as he spoke there came to me a realization of the great difference between myself and him. He was clothed in a beautiful garment of flowing white, while I perceived that I had become enshrouded in that which seemed to be a clothing of black. I wondered why it was, and asked that I might know the reason. I was told that as my spiritual perceptions became strengthened, as I was enabled to lay aside my material thought, as I was enabled to develop from those surround ings which had been mine in life, and accept the environments of the spiritual reality, then might I, too, lose the somber clothing of material existence with its sorrow and its pain, and take upon myself the robes that meant all purity and truth. We were led once more back into

that condition which I have described as my awakening. There I seemed to sense a feeling that meant to me knowledge, the vast difference between the life that ought to be and the life that was. There came to me the comprehension of the idleness of our narrow thought. There came to me the realiza-

tion of the uselessness of the creeds

and sects of the nations. There came to me the thought of an unified whole that should advance as one grand brotherhood of people, each equal in God's sight and his own, each one imbued with a divine spirit of love and truth, each one living within his soul to the utmost of his ability, each one aspiring day by day and gaining by that aspiration. I saw my faults so clearly that I cried out in anguish.

At once did my guide chide me and say "Wherefore thy idle moanings? Spend not thy time in such a manner, of the present."

Ah, the lesson that it taught me, a lesson that I wish it might teach you. necessary is it for us to retrieve our thoughts and make ourselves stronger for the battle that is to come, and once again should we exercise this spirit of love that I realized was manifest through all the universe and extend to those who were beneath, those who had fallen and were too weak to establish themselves again, that we should give to them the sustenance of a kind thought, a loving deed, an action that might lead them to a position of strength, and support them until they were able to journey forward. I realized then how far I had journeyed from this path of truth, and no doubt you how far you are journeying day by day may lead to that nobler height.

Let us do with the past as we might with a page that we have already read. Use it as a means by which to understand the future, a means by which to have failed and have not retrieved youryour own power of strength showing to them that man is prone to faults, until Poisons are manufactured and sold, he shall have gained that spiritual perfect. Show to him that from the lowest depths may there evolve the

Glancing over this journey hastily. Because a knife is used to commit a was brought to understand that from guish that finally led me to the heights of sunlight and beautiful clouds there were vast differences, and still they were all parts of the great journey of life, and I made up my mind that from this mountain of misery might many a noble lesson be learned, that if we would open our minds we might sink it into our hearts and there establish for each and all of us. a better understanding of the way that shall be in this future life that leads us condition by condition, stage by stage, year by year, day by day, hour by hour, and moment by moment to that perfect heaven.

A Jumble of Facts and Fancies.

Carl C. Pope, in the issue of The Progressive Thinker of 29th ult., recognizes the scientific assumption of the "Conservation of Energy." He says: "All force which includes the soul persists." This assertion assumes the soul is a single ultimate atom. If this was a fact there would be scientific philosophy in the statement. There is every reason to believe the soul is an aggregation of ultimate atoms of energy. The physical body is composed of many ultimate atoms of force, which are dissolved and disintegrated at death. These primary atoms persist but their particular combination in the human body is forever destroyed, and that precise body will not continue, or reappear.

The molecules of force called the soul, or mind, at death, are resolved into their primary atoms of energy, and | not be Francis! with equal certainty will never be combined to form the same identical soul

Mr. Pope, to bolster this defect in his logic, says: "The soul in human life becomes individualized by experience and

thought and becomes a distinct entity." This is an unwarranted assumption. All the thought and experiences in mortal life could never change twenty distinct elements found in the human body into an entity or one element of energy. The distinct elemental energies comprising the soul can never convert them into a monad, or an entity by the thaumaturgy of "thought and experience."

energy" can afford the theorem of Immortality is that whatever elemental tration of thought, clear meditation and atoms of energy there may be in the soul will persist forever. It does not furnish a vestige of evidence that the soul will continue after death intact, and as a conscious entity. L. L. LAMBORN, M. D.

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The Wayfork There are no danger signals to fear in Spiritualism. The octal tides rise

and fall. Spirits do return. THE.
This has been stated time and again. and proved as often in the columns of The Progressive Thinker. This truth is admitted and well fixed in the minds of all Spiritualists.

Like begets like. That which exists apon earth has its counterpart in the spirit pealms. And these are without number, some yet awaiting inhabitants ve is a real the lower atmospherean heavens speak to earth,

and have spoken for ages. Yet the day of signs and wonders to manifest the spirit is at an end. To not know that spirits can and do return is to be but half-educated.

Other ways are now to come to pass to bring these world together for work. A universal system has been given to the corporeal world, through the mediumship of Spiritualism, in the form of a beautifully printed and illustrated book of nearly 1,000 pages. This book contains some 5,000 new words for the complete understanding of the spiritual

the Modern, is now, so to speak, on the shoals. The great Avalanza has not power within itself to move off the rocks. Brother Kates twangs the old harp,

but the people do not listen. He wails

and beats about the "ark" almost ready

The Spiritualism of fifty years ago,

light therein given.

to jump overboard. Moses Hull tells us that people cease to wonder at or run after phenomena. "That the time for great excitement on either the philosophy or the phenomena has passed." These words are tru, words; they are the words of a true seer and prophet of the times. The whole field is ripe ready for the

harvest. Let all who may, take a step forward, Open the book Oahspe and read. At the same moment will your eyes begin to see the light of day. You will then see why Spiritualism was given to mor-

You will see a new way to live in this world, and will have a complete understanding of the next.

opportunities; we are ever pointing out | easily satisfied. Time will be added stead of living in the present and build- hands will find to do. Satisfaction will ing for the future. Why waste our be your portion. Complaint will cease time? If we have failed, all the more to escape your lips. You will rejoice in even the smallest of created things. In fact you will begin to live out the true career of a human being.

> Is it not true that every mother's son and daughter of you are in habit and thought nearly identical with your brethren of the Christian or Uzzian mode of life?

Why do you so long remain in outer darkness? Have you not been less than a beetle under a chip, or, to use a phrase, respectful and explicit, less in harmony with the high purposes of humanity than a bump on allog? And still will many persist on being

wise and reject the glaring light so marvelously laid before them. Oahspe bids none to read it. It has condemnation and hour by hour from this path that for no living soul. Man is to be his own ludge. It is laid before him in every city library in this free land to be, of America. It has never been assailed. It can never be suppressed. Read Oahspe now.

Let me commend the poem of Bishop A. Beals and quote the last verse:

"When will the spirit of humanity arise Unhampered by pretense and pride And gain in their might what Mammon denies.

For the doors of Progression are wide; And Nature is smiling, the birds of the Sing Freedom's glad, happy lays,

The new morn is breaking, let the old world prepare, God' works in mysterious ways." And also that of Lizzie Doten:

"O human love! there is naught above that ever will rudely part

The sacred tie or the union high of those who are one in heart.'

Begin to read Oahspe. Detroit, Mich. J. A. LANT.

Habitual Criminals. Reading the editorial (as I supposed) remarked, "That sounds strange for Brother Francis: does not sound like

him; it is not humane; it is not lib-

When half way down the solemn column, light burst upon my darkened mind by reading "Ambrose Bierce, in Chicago Examiner." Let me confess my ignorance. I did not know of a "Chicago" Examiner. There may be one. I do know of a San Francisco Examiner, in which while in California, I read many articles signed "Ambrose Bierce," good ones, too.

Here is the point: From the internal evidence I was confident that the "com munication" was not from Francis. It was a different "spirit." . When Francis came he said, "we are disgusted" with the bare suggestion of the "old-time methods of horror," "barbarous means of savages" to get rid of criminals.

The first writes like a "thoughtless youth." Francis like a philosopher. While I do not positively know that Francis wrote, it is like him. In the hundreds of "communications" which purport to come from "over there" not one gives as much proof of the identity of the "spirit" as this—and yet it may

Brother Francis, if you get there before I do, come and "write as good English as you wrote on earth." I may be "saved" yet! W. F. JAMIESON. Cincinnati, Ohio. m

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CONTINUITY OF LIFE.

The Evidence of a Multitude of Wit nesses Proves It.

Nearly all of the accepted facts of the present age are, and of every other generation have been, outside of the personal knowledge of any particular person; yet they have been and are believed just as thoroughly as though they had been demonstrated by each individual who ever lived. We have to rely upon what others have told us for nearly all of the information which we possess. Considering how much there is to know and the very limited time one

has in which to get acquainted with his earthly environments, and his want of capacity to understand those roundings it is no wonder that the individual can acquire a personal knowledge of but little during the brief period of human life. - It is a hall and a farewell, and the period of human life But very few people in this country

have seen the city of London. Yet every one of the intelligent millions who have not seen it, know just as well as those who have seen it, that it exists. They know it because of the credibility of the evidence which they have of its existence. In the successful prosecution of all scientific inquiry, in the administration of justice among civilized nations, in vast commercial transactions, in all matters of importance, we have to rely largely upon evidence of others. No one questions these axioms, because they cannot be questioned when they are applied to the affairs of man and his surroundings. But when we come to apply them to the question of the immortality of the soul, the average man becomes at once incredulous. He does not believe what he has not seen, and he illogically judges that because he has never seen or perceived certain phenomena they cannot exist. He makes the boundary of his own knowledge and experience the boundary of all knowledge and experience. But if this same man was told that a murder had been committed in a neighboring city, and this information | to another, "You might as well have the was vouched for by some reputable per- game as the name, for we shall do all son, he would believe that such an we can to let others know our opinion was assassinated, and he believes it because the newspapers have published it

There are very many persons in this country and in every civilized country on the globe, who have seen the materialized spirits of those who have passed that change called death; there are a great many persons who have received communications from the souls of those who have crossed over that wondrous line which separates the quick and the dead. The spirits of our departed friends are in constant communication with their friends in the flesh. And these facts have been proven again and again from the mouths of the most reputable of living witnesses. Not only that, but numberless of these messages are of such a character that they must have come from the departed. They are evidence of their own genuineness.

That the spirits of the so-called dead do communicate with the living is a fact well established by the testimony of a multitude of intelligent and reputable witnesses. It is just as clearly proven as any other fact recognized by It is not such a wonderful thing after

all that such communications are made by the discarnate spirits of our friends. It is not at all miraculous that the soul loses none of its power after it has shuffled off this mortal coil and become clothed in that spiritual body recognized by the great apostle of the Gen-

To-day hypnotism is recognized and telepathy has been long demonstrated. Two incarnate souls may commune with each other across a continent.

Mind has a wonderful influence over mind in this world of ours. Without such influence, science would be renounced, oratory would die, poetry expire, music cease, and society and civ-

ilization would revert into barbarism. The soul loses none of its powers in passing through the ordeal of death, Soul speaks to soul in a silent but impressive language here in this life and the grave is powerless to destroy that language or prevent the communion of congenial souls after life's fitful fever

is over. "Millions of spiritual creatures walk the earth unseen, both when we wake,

and when we sleep. CARL C.POPE. Black River Falls, Wis.

Everybody Wanted It.

At a certain London church the collection used to be made in nicely embroidered bags, but, so many old buttons and stale pieces of chocolate being put in, it was decided to try "plates" instead. The first Sunday the usual number of coppers but among them a bright yellow shining piece was observable. On Monday morning there were more callers than usual at the vestry, some of them with the same application. After a short interval another came with the same. "Oh, I am so sorry, but I put a sovereign into the plate by mistake. Could I have it, as I really cannot afford it?" "What?" said the vicar, "you are the fifth that has been to see me this morning with the same application, but the church warden has just told me that the supposed sovereign is only a gilded shilling!"-Ex.

DO YOU WANT TO ENJOY LIFE? Are you weak, tired or exhausted? Do you lack ambition? Are you restless, cross and easily irritated? Are you subject to dizziness or spells of faintness? Do you see that your memory is failing and that your mind is losing its vigor? Do you feel blue and discouraged?

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A Plea for Kind Words. After carefully perusing. The Pro-

gressive Thinker to-day, I fell to musing over the different ideas expressed by its able contributors, and wondered if after all it would not seem a little more spiritual if we were not so apt to speak

harshly of others. To the earnest investigator it seems strange that we cannot agree to disagree and each one tell us of what they know and let these bickerings cease, and let brotherly love continue. Some of the faithful are trying hard to

convince Brother Jamieson of the re

turn of spirits and the immortality of the soul. We have read somewhere that there is a spirit in man and the inspiration of the Almighty giveth them understanding. Perhaps if not here hereafter. Again we read: "But the natural man receiveth not the things of the spirit of God, for they are foolishness unto him, neither can he know them for spiritual things are spiritually discerned." The question, why can some see and understand while others cannot, if the spirit of God giveth understanding, we do not know, unless pre natal conditions, education and environments have molded the minds of some n certain channels of thought hard to overcome. We know many people are so engrossed in worldly pursuits that they take but little time to develop their spiritual natures and do not fit themselves to become receptive to the spiritual powers; while others are constantly trying to come to a knowledge of the truth, and are never able to do so, doubt and distrust hinders their advancement as the spirits are unable to make their presence felt or seen; but when the mists have cleared away we shall know and be known as we are. We realize that agitation of thought is the beginning of wisdom, but let us think good and charitable thoughts as much as possible and express them in a kindly manner, for we know a soft answer turneth away wrath, but griev-

ous words stir up anger. I do not understand by this that we should permit anyone to wilfully impose upon us, for we should speak out our honest sentiments. For illustration, I know of an instance where one person was saying | full of glittering thoughts for thinkers, done no wrong and I will die before I will acknowledge things that I know nothing about, and no one can injure my soul. Reputation is what others think we are, and character is what we are." And so each one went his way, one wounded nearly to death, the other feeling competent to judge and condemn. Perhaps each one, from his standpoint thought he was justified in denouncing the other. But sometime in the great future, weighed in the balance of justice, they may temper their opinions with gentle mercy and love, and from out of all these seeming contradictions the right shall come upper-So we realize that the contributors of

the spiritual press may seemingly speak sarcastic things at times of one another, which create a storm of discord and inharmony, but we also know after the storm the sunshine appears and all feel decidedly better. Nearly every subject of interest is discussed in our spiritual papers by the best talent, and these discussions will have a tendency to make us think and as thoughts are things, in time, possibly through experience, we shall learn better how to advance our cause and benefit the world in general.

MRS. NELLIE S. BAADE. Detroit. Mich.

SONG OF THE MYSTIC.

To the Editor: - Will you kindly insert the inclosed poem, written by Father Ryan, who is called "the poet priest soldier of the South," in the columns of your paper, so that your readers may compare it with the poem entitled "Shadows," by Mrs. Mary L. Barr, which appeared in The Progressive Thinker of Sept. 12.

I copied the poem from a clipping pasted in my scrap book. It has been in my possession for many years. ELIZABETH RICHARDSON. Hayesville, Iowa.

walk down the valley of Silence, Down the dim, voiceless valley, alone, And I hear not the fall of a footstep Around me, save God's and my own, And the hush of my heart is as holy

Long ago was I weary of voices Whose music my heart could not

As houses where angels have flown.

Long ago I was weary of noises That fretted my soul with their din, Long ago was I weary of places Where I met but the Human and sin

I walked through the world with the worldly; I craved what the world never gave; And I said "In the world each ideal That shines like a star on life's wave. Is toned on the shores of the Real, And sleeps like a dream in a grave.' And still did I pine for the perfect, And still found the false with the

I sought 'mid the Human for heaven, But caught a mere glimpse of its And I wept when the clouds of the mor-

Veiled even that glimpse from my

And I tolled on, heart-tired of the Hu-And I mouned 'mid the mazes of

Till I knelt long ago at an altar And heard a voice call me; since walk down the Valley of Silence That lies far beyond mortal ken.

Do you ask what I found in the valley? 'Tis my trysting-place with the Di-And I fell at the feet of the Holy.

And about me a voice said,

mine!" And then rose from the depths of my spirit An echo, "My heart shall be thine." Do you ask how I live in the valley? I weep, and I dream, and I pray; But my tears are as sweet as the dew-

That fall on the roses in May; And my prayer like a perfume from Ascendeth to God night and day. In the hush of the Valley of Silence, I dream all the songs that I sing,

Till each finds a word for a wing, That to me, like the doves of the Deluge, :

And the music floats down the dim val-

The message of peace they may "Human Culture and Cure. Pari

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MARK GHESTER,

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> DR. C. E. WATKINS, 66 Highland ave., Newtonville, Mass.

MT. PLEASANT PARK.

running expenses met and paid in full, but a new and commodious restaurant building was erected, a brilliant system of lights installed, and other permanent improvements aggregating over five hundred dollars, added without incurring a dollar of debt. In addition something like two hundred dollars was contributed to the N. S. A., the Morris Pratt Institute, and other laudable objects, still leaving a very comfortable sum in the treasury.

But the most important and far-reaching event of the past session was the resolution to demonstrate to the world that Spiritualism is a practical religion by tendering the use of Mt. Pleasant Park and buildings to the Bureau of Charities of Chicago and other large cities as a breathing spot for the suffering mothers and children of the slums, during a couple of months of the sum-

The pure air, delicious water and healthful surroundings of our beautiful park will be to many of these waifs a foretaste of heaven, and I feel sure that the example set by the M. V. S. A. will' soon be followed by many other of the Spiritualist camps and thus practically demonstrate that ours is the religion of human brotherhood.

The record of Mt. Pleasant Park and the M. V. S. A. for the last five years has been such as to stir its management and members with pride and enthusiasm. In that time a mortgage debt of nearly five thousand dollars has been paid in full, our floating debt reduced to a paltry sum, many hundreds of dollars of permanent improvements added, and the park beautified to a degree never before known. While the present management has no disposition to | words constitute one line] claim all the credit for this successful showing, it certainly has a right to point with pride to these achievments views of the future of Spiritualism in

the harmonious determination to bend every energy toward making our camp the radiating center of the spiritual movement in the West, and to this end several new and striking features are in contemplation for the season of 1904, which will be announced in due time. W. F. PECK,

President M. V. S. A.

Letter From John W. Ring. The past weeks have been so full of pleasant things that I must claim a little space to tell your readers of them. August 16 to 31 was spent at the campmeeting near Los Angeles, Cal. Here in a land of wondrous beauty, where nature has exerted herself to appear gorgeous, a glorious camp-meeting of Spiritualists was held.

The management of the camp worked - devotedly for the success which attended the camp. Mrs. Essie Ashby, president, is the soul of kindness and good will and makes everyone feel at home. Mrs. Robson, vice-president, is a genial. helpful soul, and gives interesting lectures. Mr. Black, who kept gate, is an old veteran worker, and said, "I am still in the work, of course, and always expect to be." Mr. Vose, secretary, was everywhere present, ministering to the needs of the campers. Mrs. Helen Gardner, treasurer, is in every sense of the word a worker. Mrs. O'Blennis had charge of the restaurant, and, oh, my! how we did live; fruit-and California fruit fresh from the "factory," too. In fact there were so many good, earnest helpers that I cannot mention each and all by name, but in the chambers of memory they each have a place

Mrs. R. S. Lillie, so well known all over the United States, ministered in her usual efficient manner. Mr. Lillie helped materially with vocal music; Ind. Mrs. Laura B. Payne, of San Antonio, Texas, my co-worker in the Lone Star state, lectured during the entire camp, profiting all who heard her, and moving the audience many times with her sweet songs. Mrs. Edith Nickless Cobb and Mrs. Maud L. Von Freitag and John Henley gave many comforting messages. Mrs. Morrell, of San Diego, Mrs. Marchant, Mrs. Armstrong and ite good of the camp with messages office.

and lectures. Mr. Lucius Colburn, of Vermont, surprised us with his presence, which was truly pleasant.

The lyceum was given particular attention; Prof. Nelson Learned, a veteran worker, is giving much time, energy and helpfulness to the lyceum movement. Many of the young people and children are wonderfully talented in elocution and music and as all lyceums should be, an evening of entertainment can be had with but a few hours' notice. The woods rang every day with the lyceum yell: "Lyceum, lyceum, march, march ahead. Never dead, file

ahead, come, come, come!' Many of the friends kindly subscribed to the Progressive Lyceum, which of course pleased me, for it is my heart's own love.

My return trip was made as quickly as possible, making no stops. I arrived home Sunday night. Monday the friends-society and lyceum-most pleasantly surprised me with their presence and refreshments, which proved to me that there is no place like home. How dear to my heart are the scenes and friends in Galveston, where I have labored for seven years in the spiritual work, where I have many warm-hearted friends.

September 22, 23 and 24, our state convention will be held in Austin, and then I expect to start for the National Convention. Tuesday, September 29, I shall be in Joplin, Mo., then a few days in Jasper, Mo., where I first saw the light of Spiritualism, and on to Springfield for Sunday, October 4.

John Disler was one of the first mediums I visited, and I had the pleasure of again seeing him in Los Angeles, where he is now making his home. Indianapolis, Anderson and Waldron, Ind., are places I shall visit. Colum-

bus, Cleveland, Elyria and Conneaut, Ohio, and Philadelphia, Pa.; also several other places with which I have not fixed the dates.

How our cause is growing, and what demand for workers, true, earnest and willing. Oh, that we might have more devotion to the cause which brings joy, peace and gladness. Cordial greetings Progressive Thinker.

JOHN W, RING, National Sup't of Lyceum Work. Spiritualist Temple, Galveston, Texas.

A Tribute. Mrs. Dr. J. A. Smith, formerly a resident of Kansas City, Guthrie, Toledo, Ohio, and last in St. Louis, Mo., passed away on August 22, aged 57 years. She The work of the M. V. S. A. camp- | had been an active worker in the cause meeting the past season at Mt. Pleasant | of Spiritualism for twenty years, as test Park, Clinton, Iowa, was of a nature so | medium, clairvoyant and inspirational unusually important as to demand more | speaker. Many persons were brought spects it was the most successful ses- her efforts in the various localities in sion in all the twenty years of the exist- | which she lived. Eighteen years ago | m. Lecture at 8 p. m. Conducted by ence of our camp. The remarkable she and Dr. Smith were married in harmony, the high order of talent em- | Kansas City, Mrs. Scovill officiating. ployed and the large attendance would | They were the first couple married by a The Progressive Thinker, and for the vice. cause of Spiritualism, proving by demonstration the intercommunion between this world and the world of souls.

She was troubled with heart disease, and was confined to her home for about four months, on account of dropsy, which terminated her earthly career. She suffered intensely and for nearly three months was unable to lie down, but remained in a sitting posture day and night. During all those days of agony she exhibited the most wonderful patience and fortitude. Indeed she was a living lesson of cheerful submission to the inevitable, which we may all emulate and strive to imitate. Her husband, Dr. Smith, did everything in his power to relieve her and mitigate her suffering, devoting himself entirely to caring for her.

Several days previous to her leaving us she said to her friends, "I shall not be with you long;" and the day before she left she said to me, "See! they are coming for me! I am going." She was resigned, and on the morning of the 22d bevered her earthly ties and was born into a higher life. Funeral services were conducted at four o'clock Sunday afternoon, .under the auspices of the First Church of Spiritualists, by Mrs. Gabauer, of New Orleans, and your humble servant; our pastor, Brother Peck, being absent at camp-meeting at Clinton, Iowa. LAURA L. RANDOLPH.

PASSED TO SPIRIT LIFE.

[Oblivaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven | tests by Prof. R. S. Ray, pastor.

Lewis Clark Harding, of South Barre, N. Y., died at his home, August 19, after as a sufficient and overwhelming rebuke a brief illness. Brother Harding was to the croakers and pessimists who are one of nature's noblemen and a pioneer constantly cherishing the most gloomy | in Spiritualism from its early commencement and connected with all regeneral, and Mt. Pleasant Park in par- forms. The writer was a frequent guest at his hospitable home, and aided The officers and trustees are a unit in | by his estimable wife and family, received assistance in the public work there at different times for years until the death of his wife and his own failing health. He leaves a large circle of

friends to mourn his departure and the cause has lost one of the most devoted BISHOP A. BEALS. Our esteemed friend and beloved

brother, Thomas Cross, of Fall River, Mass., has been called upon to part with his beloved wife through her transition to the higher life. We his friends in Maine, who have enjoyed and profited by his ministrations upon the platform, and others who have known of his valuable services for the cause, do hereby extend to our brother our sincere sympathy in this sad hour.

Our tenderest love and kindliest thoughts go out to him and his six motherless children, praying that they may be guarded and guided by the angels of God in their every undertaking, and filled with courage and inspiration to meet this supreme sorrow in a calm. hopeful spirit, sustained by a knowledge of the fact that their loved one

FRIENDS IN MAINE.

Mrs. S. J. Brown passed to the higher life, at her home, September 14, aged 71 years and 8 months. She leaves in mortal form two sons and two daughters and several grand children. All those with whom she came in . contact. were impressed with the conviction that Mrs. Brown was a thorough Spiritualist as she always had the courage of her convictions. Her advice was invariably, "Live each day so as to not have regrets when the to-morrow of life dawns." As a result of a request the writer conducted the funeral services. at West Grove church, at Montpeller, HARRY J. MOORE.

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

"Harmonics of Evolution. The Philosophy of Individual life, Based Upon Natural Science, as Taught by Modern Masters of the Law." By Florence Huntley. A work of deep thought, carseveral others whose names I can not rying the principles of evolution into Slavery, Polygamy, Adultery, Obscenjust now recall added their portion to new fields. Cloth \$2. For sale at this ity, intemperance, Vagrancy, Ignorance, us." By Elizabetic Towne. Valuable

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SPIRITUALIST MEETINGS.

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

Church of the Spirit Communion, Kenwood Hall, 4308 Cottage Grove avenue. Conference and messages at 3 p. m. Lecture by Dr. J. O. M. Hewitt at dren. Price 65 cents. to the friends and best wishes to The | 8 p. m. Messages by H. F. Coates and others. Plenty of good music,

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

corner Western avenue. Sunday evenings, 7:30 p. m. Mrs. W. F. Schu- 500 pages. Price, \$1.75. macher, pastor. Church of the Spiritual Forces holds service at Thurman Club Room, corner than a passing notice. In many re- into the light of Spiritualism through of 47th street and Cottage Grove ave- the basis of science. For sale at this nue, every Sunday. Conference at 3 p.

Isa Cleveland. A Spiritualist Temple has been opened by Mrs. Schwann, at 523 Belhave made it notable, while the finan- medium in that city. Since her marri- mont avenue. Services held every Suncial results were beyond our most opti- age, she has traveled with her husband day and Thursday evening at 8 mistic expectations. Not only were all over many states, always working for 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, between 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. 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 between the meetings. Also free demonstrations by C. A. Beverly, M. D.,

president. The third Church of Progressive Truth meets Sundays at 3 and 8 p. m. at Van Buren Opera House, corner of Madison street and California avenue. Good music and singing. All are invited to attend. Mrs. Schaeffer will conduct the meetings.

The Spiritual Unity Society holds meetings every Sunday at 3 and 7:30 p. m. at 207 Lincoln avenue. Lecture and

The Englewood Spiritual Union will open its fall meetings the first Sunday in September. Lecture in the evening at 8 o'clock. Conference in the afternoon. The Ladies' Auxiliary will meet Thursday afternoon, Hopkins' Hall 528 West Sixty-third street, Englewood. For further information, address Geo. Hamilton Brooks, 6600 Normal avenue.

meetings every Sunday evening at 7:30 at 962 Milwaukee avenue, near North Paulina street. Mrs. J. DeLong, pastor. son street and California avenue, com- per covers, 40 cents. Cloth, 60 cents. mencing Sunday afternoon, September | For sale at this office. 20. Mr. Schaeffer will lecture, answer questions and give spirit messages. A choir will render good music.

The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, holds services every Sunday in Hall 309, Masonic Temple, at 11 a. m. Sunday-school at 10 The Progressive Society holds serv-

ices every Sunday at 183 East North avenue, corner Burling, at 3 and 8 p. m. Good speakers, tests and messages at every session. Mrs. Hilbert, pastor. The Metropolitan Spiritualist Society holds services every Sunday at 8 o'clock in St. George's Hall, 3337 State street. Good speaking, tests and music. Pas-

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