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NO. 724.

"SPIRITS IN PRISON."

A Ciairvoyant's Vision of an Entombed Spirit.

The new method of entombing a cas-ket at the bottom of its grave may be an added reverence to the dead body, but it is also an added effort to resur-rect the living spirit that is sometimes buried with the body, as related by a clairvoyant, who witnessed such a "res-urrection."

To make it graphical, I will endeavor to give it as received:

"A near acquaintance of mine once passed away in whom I had sufficient Interest to follow in spirit.
"For forty-eight hours I centered my

clairvoyant powers on him at intervals, trying to catch a glimpse of him, even attending the funeral for that purpose. "The latter was a very solemn affair and attracted a large concourse; for

the departed had many friends, being a man of the world and of good repute, but entirely ignorant of things spiritual "Despite my presence till the grave was filled I could see nothing and returned home minus the experience so much craved. But during the night after the interment I was suddenly awakened by a feeling of terror, and in the moment thought it was caused by the presence of the spirit looked for in conformity with other experiences of that

"I screwed on my clairvoyant vision -a sort of penetration or peering ing through the atmosphere at short range-but to my surprise it was carried noiens voiens away from me and extended to the cemetery and to the grave in question. Around the latter were assembled some seven or eight, spirits, two of which I immediately recognized-one a former medium of my town, giving directions, and the others lifting the departed from his grave. I could plainly see by their efforts that they were having a difficult task, and even heard one remark that these newfangled tombs were a nuisance, and gave them unnecsessary labor under circumstances as these.

"As soon as the subject was extricated, all the spirits withdrew as though they did not wish to be seen. For a few moments the newly-arisen seemed dazed, then looking around, wondered what brought him there. But as he located himself, he started for the pathway, returning via the route

The had been conveyed

"Upon reaching the gate he was somewhat surprised and vexed to find it locked. But presently noticing a turnoviside he looked up and down the road for the street car that passes there during the day; and seeing none he took a direct course to the main road, where they ran all night. As he boarded a homeward bound car, I got a glimpse of the two spirits I recognized at the grave gliding up an inclined plane and etherealizing as they from sight: and the nex ment I saw two others emerging from the cemetery in whom I recognized intimate friends of the departed, several years in spirit. But as my interest was centered on the subject in question I followed him homeward.

"He alighted from the car at the right corner, soon reached the gate of his residence, walked up the path leading to it, ascended the broad stairway to the stoop and entered the house. with him in spirit I saw him go into the sitting-room, seat himself in a corner, take off his shoes and substituted them walked into the hall as though looking for his people, but seeing none he seemed puzzled, then looked down upon himself and noticed that he had on his dress suit. This seemed to puzzle him still more, and I imagined I could sense him say mentally that he only wore that on funeral occasions, but whose was it

this time? "Then shaking his head as though disconcerted he returned to the sittingroom, stretched himself upon a sofa and went to sleep. While sleeping three bright spirits entered, one I felt was his mother; but all three seemed cautious, only viewing from the head, and then in whispers retired again, as though they feared to frighten him.

"After a nap—the time of which did not come to me-he arose, walked out onto the stoop, seated himself in an easy chair, and peered meditatively down the path. But hardly was he comfortable, when the two spirits I last comfortable, when the cemetery, en-saw emerging from the cemetery, en-tered the front gate and began to walk leisurely towards the house and apparently in earnest conversation with each other, without noticing our subject. But the latter saw the two visitors and recognized them as 'dead' friends. At the same instant such a feeling of terror overcame him, that he jumped up, ran into the house, ascended the stairs, entered his bed-room, threw off his clothes, dropping them any where and hastened into bed, where he covered himself up. There I lost sight of him.
"Sensing his terror reminded me of

my own, and wondered whether my vision wasn't a dream. But no, for I did not obtain the vision until after I awoke, being only one of the many of the same kind I had had under like and other circumstances. The terror which awoke me must have been caused by my guide to prepare me for the experience. But being the first in connection with the new art of entombing bodies, it gave me a light that should be heeded-a warning against which must be detrimental to those who are ignorant of spiritual things and

"From what I have seen, many spirits are temporarily buried with their bodies as many go down with those drowned. But while the percentage is small compared with those who enjoy an earlier release, it is also well to con-sider the few, and make conditions as favorable as possible for them, per-chance they should be earthbound or

very materialistic in thought. "Of course, matter does not affect spirits as they do mortals, but they suffer psychologically in the belief that they are entombed or drowned until released, when unable to free themselves

Buril Passayes and Burget Street Control of the Con

TEXAS CONVENTION.

Seventh Annual Meeting of the Texas State Association.

The seventh annual meeting of the Texas State National Association of Spiritualists met at the Spiritualists Hall, 206 West Sixth street, Austin, Texas, September 22, 23 and 24. The charters at Galveston, San Antonio, El Paso, Dallas, Marshall, Comanche and Austin were represented and a very good meeting was the result.

Galveston made report of the good work done there in their temple with President John W. Ring as regular speaker. San Antonio reported much good work accomplished by Mrs. Laura B. Payne. El Paso was loud in praise of the work done there by Harrison D. Barrett. Dallas reported having held meetings the entire year with Rev. Nellie S., Baade and Brother M. D. Tenney as speakers. Marshall and Comanche, though smaller places, reported the devotion of not a few; and Austin proved a very pleasant convention city, all members of the society exerting them-selves to make the delegates comfort-

able.
Mr. Shumate, representing Mayor R E. White delivered a very cordial address of welcome, and Mrs. Laura B. Payne, who had just returned from a month's successful engagement at the Los Angeles, Cal., camp-meeting, very

Bracefully responded.

Mrs. Carrie M. Hinsdale gave a very instructive address the second night, and Mr. Ring lectured Sunday night on "The Principles of Modern Spiritualism." Sunday night on "The Principles of Modern Spiritualism."

The reports of the several ordained

ministers were an interesting feature of the convention. The constitution requires an annual report of official acts from those bearing certificates of or-Mr. John W. Ring is delegate to the

National Convention, and is now lecturing in Missouri and Indiana on his way San Antonio is selected for the place

of meeting for next year. The officers for the coming year are The officers for the coming year are John W. Ring, of Galveston, president; Mrs. Laura B. Payne, of San Antonio, vice-president; Mr. LeRoy Hutchings, of Galveston, secretary, and Wade M.

Smith, of Austin, treasurer.
The convention heartily recommended that capable missionaries be employed during the year; and the administration desires to correspond with reputable, endorsed lecturers and message mediums who desire to spend a month or more in Texas. We also wish to hear from those who wish to locate permanently in the great Lone Star State. LEROY HUTCHINGS, JOHN W. RING,

Spiritualist Temple, Galveston, Texas.

THOUGHTS MAKE OR MAR.

thoughts be pure; Thus shalt thou find for many ills a perfect cure.
mind upon the body acts and

stamps the right or wrong That those who heed May plainly read

The lines impressed so deep and strong. Thoughts make or mar! Thy real self is governed by the mind And chains are woven that shall firmly

To clodded earth, or lift thee to the brightest star; Descend no more. But unward soar Where radiant peace and wisdom call to thee afar.

ALEXANDER SPENCER. FIGURATIVE LANGUAGE.

Wherefore must facts be stubborn things? This earth would be like heaven we might prove in counting gains That two and three made seven.

And when we balanced our bank books. What joy to calculate
That taking seventeen from six
Would leave us—let's say, eight.

Our salaries would go so far We'd all be well to do If multiplying ten by five

Would give us seventy-two. How easily we'd pay our bills, How little we would owe,
If things had happened to be fixed
So three into one could go.

Confusion seize the moral fool Of ages long gone by, Who, in his blind, besotted way, Taught figures not to lie!

by those conscious of death or know

whence they are going. "I did not follow up my subject any

further, for the approach of those visit ors to his home, was evidence to me that they had gone there for the purpose of awakening him to the fact that he was now a spirit."

As this narrative comes from the same source that the account of "Self-Healing," in The Progressive Thinker of June 6, comes, I feel assured of its verity as a revelation—having had sufficient practical tests to found this one and as all spiritual-minded listeners would feel, had they heard it related in

its originality.

ARTHUR F. MILTON.

The string o'erstretched breaks, and the music flies; the string o'er slack is dumb, and music dies; tune us the star. neither low nor high.—Edwin Arnold.

The force of his own merit makes his way; a gift that heaven gives for him, which buys a place next to a king.—

A rational nature admits of nothing but what is serviceable to the rest of mankind.—Antonius. When the fight begins within himself

a man's worth something. The soul wakes and grows.—Browning. Good nature is the beauty of the by their own volition, as is readily done mind,—Hanway.

HISTORICAL FACTS. CARRIE A. HAZEN.

Concerning the Deification of Roman

In The Progressive Thinker of Aug. I gave some historical facts in regard to the origin of Christianity, derived mainly from a recent book on the "Worship of Augustus Caesar." I now sub mit further extracts from the same, without comment, except to say that the aim of the author, Del Mar, is not against Christianity, but to establish the fact that several of the Roman emnerors were worshiped as Deities.

"The first and most important article in the constitution of this empire was the extraordinary one of the emperor's deification. Both in Spain and in Gaul. Caesar must have heard of Hesus, the Messiah, whose effigy stood at every cross-road, whose crosses were worn upon the breast of every warrior, and whose second coming, which had long been predicted by the Druid astrolobers, coincided very closely with the period of his own invasion of those countries.

"Following in the footsteps of the Macedonian conqueror, he permitted himself on Brumalia, or the winter solstice, A. U., 706, to be deified in the temple of Jupiter Ammon and hailed by its subservient priests as the Son of God, and it was in this same temple, after his death and pretended ascension to neaven that Octavius, the Augustus, his adopted son and successor, paid him the reverence due to God the Father. "Divus Julius habuit pulvinar, simul-

acrum, fastigium, flaminem, etc. The god Julius had shrines, an image, a steeple, priests, and so on. (Cicero's Oration, ii:106) * * • The temples of Caesar bore the appellation of Heroum Juleum, or Julian chapels, and contained his effigy and that of Venus, Mother of God. On certain occasions, in the exercise if his high pontifical office, he appeared in all the pomp of Babylonian costume, in robes of scarlet, with the crosier in his hand, wearing the mitre and bearing the keys. "Augustus ascended the sacred

throne of his martyred sire and was in turn addressed as the Son of God, whilst Julius was worshiped as the Father.

"The first hishop or chief priest of the Julian cult was Marc Antony. No person who fled to a temple of Julius for sanctuary could be taken from it for punishment, a privilege which had never been granted before, nor even to the temples and sanctuaries of Jupiter * * * Under the Triumvirate and during the early portion of the reign of Augustus, the worship of Julius Caesar and the erection of temples, sanctuaries, shrines and altars consecrated to this worship was carried to all parts of the empire and enforced by precept, example and military power. Upon these altars costly offerings and bloody sacrifices were made. One of the latter con-Julius. This horrible rite celebrated the conclusion of the civil war, the ascension of Julius to heaven and the advent of Augustus as the Prince of Peace. In the time of Julius Caesar human sacrifices were only made to Mars; in that of Augustus they were made to

Julius the Father.
"The naming of one of the months of the year after the god Julius, which was done during the consulship of Marc Antony, is, by itself, no evidence of his deification; but the practice of other nations, the subsequent naming of a month after the deified Augustus, and the fact that the Romans never adopted any names in place of the ancient numerical names of the months, except the names of gods, lends it great significance. Many attempts were made to name the months after various emperors who followed Augustus, but they all failed. April was for a brief time called Neroius; May, Claudius, and June, Germanicus. Tiberius, who refused to be deified, or worshiped as a god, also refused to permit his name to be substituted for November. "Even the 'Son of God' did not appear

to be a title sufficiently exalted to suit the devotees of the Augustus; and in numerous contemporary inscriptions, both in Rome, Greece and Asia, he is termed Deos, or Theos, which means not the Son of God, nor one of the gods, but the living God, the Creator, Optimo Maximo, However, Divus Filius, Aesar (or Hesus) and Quirinus seem to have been the titles by which Octavius himself preferred to be called.

"The worship of Augustus was not, as the ecclesiastical schools have insinuated, a mere lip-service; it was the worship of a personage who was believed to be supernatural, omniscient, all powerful and beneficent the reincarnation of Quirinus, the Son of the God Apollo and of the wife-virgin Maia; the god whose coming was foretold by the Cumaean Sibyl; whose sway was to extend over the whole earth; whose conception and birth were both miracu lous; and whose advent was to usher in the Golden Age of Peace and Plenty,

"Throughout all of Ovid's Letters, Elegies, and Fasti he repeatedly addresses the then living Augustus, as and to banish Sin foreyer. dresses the then living Augustus, as God, or the Son of God, the Great Deity, the Heaven born; the Divine, the Omniscient, the Beneficent, the Long-suffering, the Merciful God. The fact is unquestionable, not alone upon the testimony of Ovid, but upon that also of Virgil, Horace, Manilius, Third Succession and Others. Pliny, Suetonius and others. What is insisted upon is that Augustus Caesar, by his contemporaries, was believed to be, and was actually worshiped as a

god, with bell, book, candle, steeple, frankincense, rosary, cross, mitre, tem-ples, priesthood, benefices and ritual; in short, with all the outward marks of superstition, credulity, plety and devotion.
"Some time after the reign of Justin ian II. (A. D. 685-711), the years which were formerly reckoned from A. U. 738. were reckoned from A. U. 753. When the chronology of the Augustan period is closely examined it will be found to have been altered by the Latin out envy. Rochefoucauld,

Mrs. Carrie A. Hazen, the well known symbolical medium, a native of Vermont, but for many years a resident of Ohio and for the last thirteen years a resident of Cleveland, Ohio, passed to spirit life from the home of her daughter Mrs. Belle Spirk August 28 in the ter, Mrs. Belle Spink, August 28, in the 86th year of her age. It was mainly through Mrs. Hazen's mediumship that her younger sister, Mrs. F. O. Hyzer, the highly gifted inspirational speaker, was introduced, and gained such a prominent position on the public rostrum. While Mrs. Hazen with her rare medial gifts, never graced the public platform, she accomplished great good in advancing the cause of Spiritualism through her many years of gratuitous work as a private medium, in appreciation of which Mrs. Abble L. Pettengill, the wealthy president of the City of Light Assembly at Lily Dale, looked after her earthly comfort the past fif-

teen or more years.

Mrs. Hazen when in good health, made two requests—the first was for the cremation of her body after transition; the second was that the writer should officiate at her obsequies. Circumstances so shaped themselves that the latter wish could not be carried out, but the first one was, and Mr. I. W. Pope, a mutual friend of both parties, conducted the funeral services at the Cleveland Crematory, where the remains were incinerated, a large number of friends being in attendance. Mr. Pope, after giving a sketch, of her life, paid a high tribute to her great worth as a medium and a woman, having

known the arisen one for many years. For such able and staugh workers as Mrs. Hazen and her sister, Mrs. F. O. Hyzer, and other distinguished moters of our cause, we sliguld have a roll of honor to inscribe their names on. THOMAS LEES.

Sacred College to the extent of (add-

ing) fifteen years.
"The birth of Augustus was foretold not only by the Cumaean Sibyl, it was predicted by a divine oracle delivered in Ventre and by a prodigy that had happened publicly in Rome five or six months before the Nativity and was the occasion of the intended Slaughter of the Innocents, presently to be men-tioned. Before the Nativity, Maia dreamt that her body was scattered to the stars and encompassed the universe. After the Nativity, Octavianus, her earthly husband, dreamt'he saw the bright beams of the Sun emanate from her person; and when he sacrificed. where Alexander the Great had formerly sacrificed and seen a miracle, namely, a temple of Dionysius or Bacchus in Thrace, Octavianus saw a similar miracle: A sheet of flame ascended from the altar, enveloped the steeple and sisted of three hundred senators and equites, who were coldly slaughtered by order of Augustus, upon the ides of March, A. U., 713, on a Julian altar at Perugia, to propitiate the god Divus Julius. This horrible rite colebrated glory, and his chariot decked with laurel, while voked to it were six steeds of pure white. When, before the Nativity, the divine oracle at Velitre predicted that 'Nature was about to bring forth a Prince over the Roman people,' the Senate passed an act, A. U. 692, ordering that 'No male child born that year should be reared or brought up. every boy born within the Roman pale was devoted to destruction, and a frightful Slaughter of Innocents would have ensued, had not those who expected children, removed the tablets of the law from the walls of the aerarium, and thus defeated the atrocious edict. When the sage and astrologer, P. Nigidius, learned that Atla had been delivered of Augustus, he openly pro-claimed that the Lord of the Universe was born. While Augustus was yet an infant, he arose from his, cradle at night, and next morning was found on the roof of the house, facing Apollo, or the rising Sun. On the city side of the house a multitude of frogs maintained a deafening clamor. So soon as Augustus was old enough to speak. he commanded these animals to keep silence and from that moment they were com-

pletely hushed. "To evince his humility, once a year Augustus, veiled in the sacred peplum, stood at the porch of the Regia and received alms from the plous. His apotheosis not only brought profound peace to the Roman world, so that the temple of Janus was permanently closed, it marked a new Aera. At his death, concludes Suctonius, there was not wanting a person of pretorian rank who saw his spirit ascend to heaven. The name of this privileged witness was the senator Numericus Atticus, The Ascension of Augustus is engraved upon the great cameo, from the spoils of Constantinople, presented by Baldwin II to Louis IX, ('Saint Louis,' King of France 1226-1270), and now in the Cabinet of France. A fac-simile of it is published in Duruy's 'History of Rome.'

"For defacing a coin which bore the effigy of Augustus the penalty was death, not because it was a coin but because it bore the image of the god. These extracts from Det Marie "Wor-hip of Augustus," are all taken from he final chapter, YH, smittled "The

WM. HENRY BURR. Messiah."

He who undervalues himself is justly undervalued by others.—Hazlitt. All things are artificial for nature is he art of God.-Sir Thomas Browne. Patience is the support of weakness impatience is the rhin of strength.

Colton. Where love is there is no labor; and if there be labor, that labor is loved. Austin. Austin. I think you might dispense with half

your doctors, if you would driv consult Doctor Sun more, and be nore under treatment of those great sydropathic doctors, the clouds Beecher. The most certain sign of being born with great qualities is to be born with

OBSESSION.

A Notable Medium Passed to Spirit Life | The Interesting Experiences of an Investigator.

[Continued from No. 723.]

I now believed that I had imposed a task upon my wife for which she was not prepared; that her weakened condition, coupled with her short stay in It stubbornly refuses to obey all our spirit land would not admit of her making the proper investigation, and that she had done all she could, and failed for some reason which it was impossible for me to now fully understand. I decided to ask no more such ques-

received were on the clavicle bone and the great toe nail of my left foot, but now they came on my hat, on my shoe-soles, on my bedstead, and on the walls, and all without any regularity. It was impossible for me to converse with the spirits making them; they thumped and banged away as long as they desired, and then quit. As these manifestacould feel that some one other than my wife was getting control of my right arm and hand. With this spirit came a good influence. I did not fear him in the least, and encouraged him to take control as fast as possible. In a short time he could raise my hand to my breast and smite thereon, in this way I could converse with him. He would smite one, two or three in reply to my by means of the raps.

This spirit seemed to be ever present. .If I wanted him he would show up at once, so I could talk with him at all times and at any place. I could sense that this spirit was endeavoring to assist my wife to take control of my arm and hand when he wished to retire. but that whenever he attempted to do so there were ever present three or four obsessing spirits trying to compel my wife to retire, and they take possession in her stead. I could feel that the energy of the good spirit, as well as that of my wife, was gradually weakening, and that the enemy was gaining possession of my arm.

I am fully aware that many would say that I now should have called for engaged in the cause for the sake of truth and right, and that I was not go-ing to be subdued by a few obsessing spirits.

Now let me ask you to be patient. Do not become anxious to know how my fight with those evil ones progressed. I must go back and give you silver atom. This may perhaps be the more history of my experience, in order that you may profit withal, and I promise you that when we arrive at the subject proper, you SHALL HEAR OF DEVILS OF A REAL AND PERSONI.

But in all these scientific speculations of this line with the line of the line FIED KIND, AND OF A KIND WHICH

owned a small dwelling house. A few feet north of it I owned a business property consisting of three business rooms and a suite of small rooms that I had intended for a barber shop and a bathroom. I now decided to fit those two rooms up for myself, and lease the afflicted with radio-blindness they could other rooms and dwelling. There was long ago have witnessed the same process of radio-activity without loss of this time, and the owner proposed to mass, in our common every-day horsesell it to me. I decided to take it and shoe magnet, which constantly emits go to work at once, as I had done noth- and radiates force in space, and yet ing for eighteen months prior to my wife's death but to care for her. I had these radiations are clearly seen by the obtained a loan secured by mortgage on clairvoyant, showing a beautiful tint of my property to pay accumulated bills. blue from the positive (north) pole and My prospects were good and I would a tint of red from the negative (south) have met everything easily had matters pole; corresponding exactly to the radi

run smoothly. So enough of this at present. My married life covered a space of

stray away. At one time we owned a tabby cat; this and the one I have already mentioned were our only catts.

One spring we tried raising chickens natched a few and disposed of them al

in the following autumn. I at one time caught a Virginia horned owl in a steel trap, and my wife owl in a steel trap, and my who thought it would be a fine pet, so we kept it a few weeks and then decided to give it away.

I have now mentioned all the animals

we ever possessed. We will now have a little family history. On my father's side of the house my people were Catholics, whilst on my mother's side they were Christian or Campbellite. My wife's father and mother were Methodist. My wife and

ner two brothers were Christian or New When I began sitting for development I had living a father, mother and six sisters. I had one sister named Alma-She passed to spirit-life at the retta age of one year and six months. I had one brother who died of throat trouble at the age of one year and eight months. All of my wife's people were dead exept one brother. I believe she had eleven brothers and sisters, all of whom died in infancy except two brothers and one of these had grown to manhood

and died. This I deem sufficient his tory in this respect. I have always had a great reverence for animals. In a general sense, I same degree as exhibited by the metal never have been able to decide that it coalesced with, until normal relaone animal is better than another. I tions of polarity are re-established in one animal is better than another. I tions of polarical fine admit that, in my boyhood days I killed the radium. These processes of blend-the birds in the orchard. I chased the ing of force and substance, tending to buterfiles, as other boys were wont to polarity, results in radio-activity of two do. I slew the harmless snakes that I associate or harmonious objects or anifound, believing that many of them were dangerous, but when I had grown older and learned that snakes of my time and place were harmless I ceased to molest them, believing they were as good as other animals when once understood. It is on account of my atti-

Jonesboro, Ind.

tude toward the animal kingdom that 1 base much of my strange experience as a medium. (To be continued.) H. L. DAILEY.

RADIO-ACTIVITY.

A Conundrum to Our Modern Scientists.

The newly discovered element, Ra dium, by Madame Sklodowska-Curie, a Parisian lady of scientific attainments, seems to be the marvel of the incoming 20th century. This substance refuses to fit into our present chemical system. carefully framed laws governing matter. It even threatens to compel a com plete revision of scientific teaching un questioned during the last century; and of course becomes a topic of general discussion in our secular press and

specially so in the scientific journals. The paramount question involved is whether this new discovery will entire y set aside as faliacious the Dalton the-ory of the atom as being the ultimate unit of matter and indestructible in character-or not.

The conclusions arrived at from the study of this phenomenal radio-active substance, seems to have caused a stampede of eminent scientists from the old into a "New Chemistry." and then quit. As these manifesta other stubborn question or rather phetions died away, another one came. tion of force without the co-ordinate disintegration of substance and apparent loss of mass; this is a challenge to the truth of Faraday's statement: "That nowhere is there a pure creation or production of power without a correspond ing exhaustion to supply it." This phenomenon of radio-activity has caused a change of conception as to the nature smite one, two or three in reply to my and character of the atom and the part questions, the same as when conversing it plays in chemical activity, which has resulted in a so-called "New Chemis-try," which teaches that the atom is made up of thousands of ions and electrons; the ions are said to be the unit of mass and the electrons the unit of force; the comparative size of these ions and electrons has been very clev erly calculated (?) i. e.: If an atom were magnified to the size of a church building the comprehensive size of an ion would be represented by 711 grains of sand.

This new chemistry" very reluctant ly discards the long-accepted theory of the indestructibility of the atom and that there was as many different kinds of atoms as there was kinds of matter and that the atom was eternal in duration; and comes out with a new theory aid from those who were able to assist (a theory that we advanced some years in dispelling evil spirits, but I did not feel that any one could aid me; but I ter and one kind of force. We held will tell you that I did feel that I had that the different varieties of matter resulted from different rapidity of vibration of the atom, whereas the "new chemistry" teaches that this variation results from the respective numbers of ions making up the atom, for instance, 75,000 ions make a gold atom, whereas about half that number is required in the

of this "new chemistry" it falls to recognize the proper relation existing be-YOU NEVER HAVE HEARD BEFORE. tween spirit (force) and matter, their At the time of my wife's death I interchangeableness under the law of transmutation, which may be observed throughout all of nature's domain, wherever form and function are produced and carried on for the purpose of manifestation of life.

If our modern scientists had not been loses absolutely none of its mass ation from the right (positive) and left (negative) hand of the human being.

The student must here recognize the sixteen years. During that time we difference between the human electro-owned six dogs. We could not keep one magnetic force and the electro-magnet-long; they were either killed or would ic force radiating from the horse-shoe ic force radiating from the horse-shoe magnet, the former having by virtue of the vitalization process taking place in the human being become a vital force or nerve energy.

The phenomenon of radium is but a demonstration of the principle of selfreplenishment through exchange of substance, metamorphosed in the vor-tex of inflowing energy; thus like the magnet constantly forming or generating the electro-magnetic currents whose inflow and outflow are transmuted into Substance and energy at its central vor-

Radium is not really a new element it is the product of a great number of minerals aggregated and blended by ture in a comglomerate mass called pitch-blend, found in Bohemia, Saxony, Cornwald and Colorado. By the reduction of this pitch-blend Uranium is produced; and this residue of several hundred tons of pitchblend may after very costly and laborious processes ultimate ly yield a few hundred pounds of a grain of prodigiously active radium, possessing the wonderful properties of constantly emitting rays of light and heat, which like the X-ray has the pow-er of penetrating opaque objects.

These peculiar properties may like magnetism from the magnet, by contact be transmitted to some other associated metal like barium, which will then become luminous, resulting in a loss of luminosity in the radium to the same degree as exhibited by the metal mate beings, may be observed through-out all nature, and is not a new discov-ery by any means, but happily this newly discovered substance radium possesses the power to furnish our modern scientists with a visible demonstration of this fact.

Oh, ye Gods! of the eternal power that be, it has already exerted a pow-erful influence in the realm of old-school chemistry. P. PEARSON, school chemistry. P. PEARSON, Author of Psycho-Harmonial Therapy. Ponca City, O. T.

KADESH BARNEA.

The Beginnings of Society and Civiliza tion.

With the sole exception of Horeb, Kadesh Barnea was the most important station of the Israelitish exodus, be-tween Egypt and the Jordan. After re-ceiving the tablets of the Decalogue, Moses led his people direct from Sinal to that ancient seat of religion and repository of sacred writings-a distance f eleven marches from Horeb, by way of the Mount Seir caravan route, as we are told in the book of Deuteronomy, 1:2. He did not resume his forward

movement towards the land of Canaan for a period of about thirty-eight years. Kadesh was his headquarters until the new generation had reached maturity, and the old had passed away. Then he reassembled the tribes for a renewal of of the journey which had been so long interrupted.

The place derives its chief historic interest for us from the fact that it was practically the residence of Moses for a full generation. Of the movements of the tribes during that period the record is almost totally silent, indicating that it is not a matter of much significance. During his long residence there, we may reasonably suppose that he wrote a large part of the books composing the Pentateuch, since the exigencies of the long march from Egypt to the Jordan would furnish little opportu-

nity for literary work.
Unfortunately history supplies very little specific information concerning this interesting place, whose geography was was long in dispute; but the few references found in the Mosaic writings, and especially the two names by which it was successively known, furnish fruitful suggestions to supplement our scant sum of knowledge. The first mention of the place made

by Moses may be found in Genesis, fourteenth chapter and seventh verse. The chapter opens with a history of the military campaign of Chedorlaomer and his allies, to reduce his rebellious sub-jects in the West to due subjection. This interesting bit of history dates itself in Abraham's time, after he had reached the land of Canaan, and is the first appearance of the Assyrians as conquerors on a large scale. The invaders marched from Damascus southward, over the caravan route still known as the Hajj road to Mecca.

At the head of the eastern arm of the Red Sea, known as the Gulf of Akaba, Chedorlaomer turned his course northward and struck out direct for En Mishpat, "Which is Kadesh," over the ancient caravan route from Arabia Felix to Sidon and the other Phoenician cities of the north. It is evident that the army pursued an ancient and welldefined route, where water was sure to

be found. There can be little doubt that the route followed by Moses from the head of the Gulf of Akaba to Kadesh was substantially the same as that pursued by Chedorlaomer five hundred years earlier. Their point of departure from the Red Sea was practically and their destination was identical. Both would naturally follow a route known to have a sufficient supply of water. The caravan routes of that re-

gion were ancient and well known in the time of Abraham. It is to be inferred that En Mishpat was a place of some consequence as a strategical point, even in the time of Chedorlaomer. It was a conspicuous and important oasis in the midst of extensive deserts. But its importance from a military standpoint is of little consequence at this day. Yet En Mishpat has never lost its historic interest. But its importance as one of the sacred places of a date anterior to the time of Abraham has scarcely been recognized. The name by which it was first known indicates that it was much more than a mere strategical position for an Assyrian despot. It indicates that it was a sacred or holy city from its foundation. The name En Mishpat signifies a "place of judgment." In time of remote antiquity, when books were rare and limited to sacred writings, they were deposited in certain places where they were entrusted to the care and keeping of the priesthood. Those books, like the Mosaic writings and like the Kuran, contained the code of laws by which the tribes were governed, and the priests were the interpreters and expounders of the law. There was no other source from which laws were derived. Their codes were of divine origin. All judgments and all civil authority emanated from the place where the books were deposited. Hence "The place of books" or "The place of judgment" was the central place of light and of civil and religious life of the tribe or nation. It was something more than a municipal seat as we reckon it. Kadesh has a similar signification. It signifies a holy city or place, that is, a place where the holy books are deposited, and the laws interpreted, and judgments rendered therefrom by the authorized priesthood. The En Mishpat of Abraham's time was the Kadesh Barnea of the time of Moses. That is to say, it was the holy city of the nomad tribes of that region. There were other Kadeshes, other holy cities. The Amorites had a kadesh at the sources of the Jordan. The northern Hittites had their Kadesh on the shore of the Orontes. There their sacred writings were deposited, and there justice and judgment were administered. The name Court House as used in some states has a like significa-

has been lost-more is the pity of it. The opinion is commonly prevalent that Jehovah God first declared and manifested himself to Moses in the burning bush at the base of Horeb, "the mountain of God." It is also commonly believed that Moses received, on the stone tablets of the Decalogue, the first written revelation from God to man.

tion as Kadesh, except that the idea of

the divine origin of laws and judgments

It should seem no less than a mon-strous assumption that civilized man had lived and flourished upon the face of the earth for many ages without a revelation from God of the laws of or-

(Continued on page 8.)



OGGULT MYSTERIES.

STORY OF A WIGWAM. SAW ELEPHANT'S GHOST

York.

Luna Park.

C. H. Murray, being duly sworn, de-

annexed story of the return of Topsy,

the man-killing elephant, killed on Jan

Sworn to before me this sixteenth day

September, 1903.
[Seal.] JOHN T. EVANS.

Commissioner of Deeds, City of New

The following is the story Mr. Murray

swears to: Columbo is the strangest elephant in

the world. He is a murderer, and ex

perienced animal trainers are afraid to

go near him, and yet his bedfellow is a

twelve-year-old Cuban boy who is called

Frank Gummis, and for whom the big

And it is of this little chap that this

story is mainly about—at least about

him and the living elephant and the ghost of Topsy, the other man-killing elephant which was executed at Luna

Park after killing her third man.
Columbo gored to death in Jersey last
week the man who had been paying his

feed bills all summer. Then he had to

be taken by his owner Tony Lowanda,

whose circus troupe is helping make

merry these weeks at Coney Island, and

so it came about that Luna Park shel-tered its second man-killing elephant.

way in a trench, out of which he cannot

About 4 o'clock yesterday morning

tinued after the boy's cries had ceased.

Watchmen and firemen went to the

stable, but dared not open the doors,

fearing that Columbo had added another to his list of ictims. Finally the

owners of the park, Frederick Thompson and Elmer S. Dundy, arrived from their apartments, attired in pajamas.

The top of the building was torn open

with fire axes and from above it was

seen that Frank was clinging to the

The keeper and elephant made a dash

through the door as soon as it was

as it was possible to get, the boy told

According to his statement the two

had been sleeping soundly when the im-

mense form of another elephant ap-

peared on the scene.
"It walked all over me," said Frank,
"and yet never hurt me at all.
"The two elephants glared at one an-

other for some moments and then Co-

lumbo started to attack the strange el-

ephant, but it was there and still it was not there. We both saw it, with its

when he knelt on Mr. Goodrich befor

put my hands on its hide, and still I

could not feel anything. Then I knew

Then it talked to my elephant, and

that Columbo rocked from side to side

"After that Columbo took me with his

legs, and then for the first time in my

"The ghost was Topsy, and she told Columbo how one day, the day she died, they had put chains around her

legs and tried to persuade her to cross

the bridge under the tower. And she

poison in them, and that they had put

sandals on her feet, and that when she

ity had hit her and she dropped down

and died. And now Columbo wants me

THE N. S. A.

Proposed Amendments to the Constitu-

To the Editor:-Kindly print the fol-

lowing completed list of amendments

to be presented at the N. S. A. conven-

(Unfinished business) Cons. Art. 10. Change the word "Thirty" on fifth line

Amendment: That a quorum for the ransaction of business shall consist of

Amendment proposed by vote of the

Ohio State Spiritualists Association: Resolved, That the officers of the Na

tional Spiritualists Association shall

consist of a president, vice-president, secretary and treasurer, who shall be

trustees and with five others, constitute

a heard of nine trustees who shall have

charge of the business affairs of the As-

sociation and shall be chosen by writ

credited delegates present at the regu-

lar annual convention. Beginning with

following order, and for the terms here-

inafter specified-Two trustees for four

years, two trustees for three years, sec

retary and one trustee for two years;

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 readi-

who visit the convention, as hitherto

At the last convention, a vote was

passed for the secretary to publish in

amendments proposed, and other rou-

N. S. A. Becretary.

with fine accommodations for all

ten or printed ballot by the duly

the majority vote of duly accredited

tion in Washington, October 20-23.

ransaction of busines

delegates.

F tion.

where to go."-New York Tribune.

life I heard an elephant talk.

it was the ghost of another elephant

In the day time, so that the public

animal will do anything.

the man-kining con-uary 6 last, are true. C. H. MURRAY.

The Methods, the Work, the Workers, Affidavit Made to Welrd Tale From and the Place of Worship of the Most Unique Society and Bullding in the World.

poses and says that he is in charge of the Bureau of Publicity and Promotion at Luna Park, and that, upon informa-tion and belief, the statements in the Located in one of the prettiest of the many spots in that Mecca of Spiritualists, Onset Bay, a society composed of earnest men and women has for the last decade, been laboring in what is verily a work of love. In their place of worship, which in itself is unique in the eyes of the average church-goer, meet-ings have been held twice a day from June 15 to September 15 for the healing of mankind and for giving to the world such messages of love, cheer, and counsel as would come through the inspired lips of the workers.

The society is known as the On-iset Wigwam Co-workers, whose objects are to "acknowledge and recognize in this land of freedom, the rights of the Indian race as children of the great spirit father who knew no race distinction, and to plant on American soil for the first time the red man's standard to recognize their great natural healing power and to afford an opportunity where the poor can be treated kindly and healed of their infirmities without money and without price, and at the same time to be a retreat where medi ums may repair and take advantage of the great concentration of power for their own spiritual unfoldment and the strengthening and releasing of spirits

The Bullding.

The place of worship of these workers is a wigwam ninety-six feet in cirmay view him, Columbo is out of harm's cumference and twenty-six feet in height. It has octagonal sides twelve get. At night he sleeps in a comfort-feet high, thence a circular roof to the able stable. top. Its walls and centerpole are covered with relics of the Indian, many of the resident colony were startled by them having been dug up in old Indian the sounds that came from the elephant battlefields, or have been forwarded to stable. Occasionally the screams of the the society by people in all parts of the boy were heard, but above all was the country who have heard of the work, bellowing of the elephant, which con-Pictures of famous Indians are seen in the collection, as well as battle-axes. tomahawks, bows and arrows, and other implements with which the Indian used to make things interesting. Attached to each article is an inscription, giving name and data concerning it. Scattered about among the relics are pic-tures painted by the president, Mrs. Mary . Weston, whose reputation as an artist is well known. While the lady is a thorough artist and has painted hun- front legs of Columbo, who was shakdreds of pictures, she has never ac. ing with fright. cepted money for a single one. Her cozy summer home, "Ramona," on West Central avenue at Onset, is filled with samples of her work, and friends can also testify to her generosity in dis-pensing her works of art. The stars and stripes are constantly waving over the building.

The Work.

Meetings are held at nine o'clock in the morning for healing, and at four in the afternoon for the reception of any messages that may come. While the wigwam will seat but about one hundred and sixty, two hundred people have been present at the meetings dur-ing the busy season. The success of the work has been phenomenal and has far trunk swinging up and down and then exceeded the expectations of its originators, with the result that it is hoped and stood on me just as Columbo did never seen him in black and described to enlarge the building in the near 10 ture. One of the beauties of the work he stuck his tusk through his body. I is the fact that begging by the organ- tried to raise my hands to reach it. ization is unknown. It has its annual fair as do all such societies but money is seldom mentioned in the meetings. The expenses of the work are met individually by the members, and if at any whatever it said scared him so badly time there arises a sudden call for money, the treasury is in excellent condition, and the members are most gen- the side walls down. erous. The president, who is devoting her life to the work, never allows an op- trunk and pulled me between his front portunity for the society to do good to pass, for if necessary, she will supply any deficiency from her private funds.

The workers in the society come from all classes; from the humble laborer to all classes; Holl the lady or gentleman high in financial circles. They come from all said that they gave her carrots with parts of the Union, and from all parts of the Union also, come words of cheer and encouragement. They are strong believers in silent work, and it is one of the features of the morning's devotional work for the members and guests to take him away, but I don't know to sit in the silence for a few moments that their thoughts and strength may go out to the ill and wearled friends whose names have been handed in and read. Everybody is welcomed to the meetings, and all feeling the impulse may take a part. The roll contains the names of some of the most prominent workers in the field of the new thought whose presence on the grounds sure guarantee of their presence in the wigwam.

The Workers.

The Man With the Pen.

The member of the Gazette staff who has been selected to write the story or history, is Russ H. Gilbert, who has connected with this paper since May. Mr. Gilbert's qualifications for the work are unquestioned, as he has a personal acquaintance with the people whom he will write about, understands the work of the society, and is a news-paper man of much experience. Aside from newspaper work, he has written for the various Spiritualist and New Thought papers, and in 1898, wrote for the Brockton Enterprise, a series of five articles upon "Spiritualism" bringing to liberal thought a broader and published by the Gazette Publishing Co., three companion pieces entitled "The Cry of the Human," and is also the convention of 1903, the officers of the author of a book of verse, entitled the association shall be chosen in the 'Heart Beats of Humanity."

The Book.

The book will be called "The Story of a Wigwam," and will be illustrated with cuts and sketches of the most valuable and unique relics in the building, as well as of the building itself, of its energetic president and of the charter members. It will also contain a poem written and dedicated to the wigwam co-workers, by that venerable and lovable of men now passed away, Dr. H. B. Storer, one of the foundand for a score of years president ers, and for a score of years president of the Onset Camp-meeting Association. The doctor's picture will also accompany the poem. The book will be of the papers an outline of work to come 150 pages, and will be of lively inter- before the succeeding convention; but est from cover to cover. The publish this is impossible, as we have no way ers will be the Gazette Publishing Co. of knowing what will come up as new The Gazette, Weymouth, Mass.

"In the World Celestial," by Dr. T. A. tine business, our people already know Bland. Interesting, instructive and of. With fraternal greetings to all; helpful; spiritually uplifting. Cloth helpful; spiritually uplifting. Cloth bound; Price \$1.

The "duality of matter" may be a phrase which has not been used before. As to this, the writer does not know. But the idea which it represents will become a household word during the wentieth century, will occupy the time of hundreds of experimentalists and be the subject of thousands of the volumes which will be written.

We are all familiar with the idea of the duality of man. St. Paul said: There is a natural body and there is a a basic idea in all theology.

Emerson said that the healthy-mind-

ed man is not curious concerning immortality. This is perfectly true, The only people in the world that are personally interested in immortality are devout believers in religion and those that have loved and lost. Love is ever beating its wings against the barrier of death, and there is plenty of ground for the infinite sweetness and sadness of the belief that this beating takes place on both sides of the barrier,

The search for truth, however, is an

entirely different matter. Its social importance is immense. If the salvation and regeneration of society does not lie in the solution of these problems, no thinking man can tell where it does lie.
Assuming, then, that the duality of man is a fact, the duality of all things would seem to be probable for this reason: The scientific advance of the last five years has broadened and expanded our view of life force until it now embraces all matter That the force underlying life and the force underlying crystallization are identical no man can now reasonably doubt. The flowers in a Winter window, and the living flowers which we know, illustrate this. And the earth on which we live is almost entirely composed of crystals.

If the duality of matter is a fact, if all things from pebbles to planets have a spiritual as well as a material body, it would seem that students and observers must somewhere have run across this truth and made some records which will serve as evidence. The mass of this evidence is surprising.

Some years ago the writer, in reading over the scientific psychological record, was struck by the fact that spirits or apparitions, or whatever the reader chooses to call them, always wore clothes. In no record which ists has anybody ever seen a spirit without them.

In a Madeira case a hard-headed Englishman, from Grimsby, who had never heard of Spiritualism or psychology, woke up at night and saw a young man by his bedside. Thinking him a real person, he told the young man to get out, and not being answered, rose up in bed and struck at him, whereupon the young man faded away, seeming to pass through the door. The Englishman told the story next morning, and some older guests of the hotel'knew that a young man answering the description had died in that room some months before They quietly induced the Englishman to look up a lot of photographs. He in stantly picked out the young man who opened, Columbo aiding the boy by pushing him with his trunk. When they were as far away from the stable as it was possible to get the how told had died as his visitor, but said: didn't have these clothes on. He was dressed in a suit of flannels." He had never known or heard of the young man or of his clothes.

In a Minnesota case a farmer died suddenly in a town to which he had been driven, and, not being identified, was taken to the morgue. The coroner clothed him in a complete suit of black for burial and he was buried. This suit included black satin slippers. Great love existed between the farmer and his only daughter. The daughter and his only daughter. The daughter saw an apparition of her father, who gave her a message with which we are not here concerned and which turned out him exactly as the coroner had dressed him, even including the black satin slippers, which were an unusual detail which she could not have invented.

There are many of these cases. fact, if anybody comes to the conclusion that man has a spiritual body he will be forced to believe at the same time that clothes also have a spiritual so much that I thought he would knock counterpart.

As with clothes, so with other objects and with every variety of objects. It really seems, taking all the contributory evidence, as if the whole world may exist in duplicate. That the spir-itual being moves about in a spiritual world, having cognizance of persons, towns, landscapes in their spiritual sense, exactly as with our material bodies, we have cognizance of them to our material sense. If one accepts any of the evidence at all, this ultimate conclusion becomes unavoidable

Instances could be quoted so numerously as to fill, in small print, this entire page, if not this entire paper, that would go to show that disembodied personalities not only retain full possession of their senses, in some nonmate rial way, but that all terrestrial things have a spiritual thought-constitution by which they impress the spiritual senses in the same way as in life. The The duality of matter, therefore, appears to be a specific problem ripely waiting for authoritative investigation -H. W. J. Dam in Chicago American.

AS A LITTLE CHILD.

Oft through the dark my little one Comes stealing softly to my bed, To clamber in and cuddle down And on my bosom lay his head: "Please let me sleep with you to

night": And as he pestles close to ma His childish fears are put to flight.

Ah, if he knew how weak, how frail Am I in whom he puts his trust, How blindly and how off I fail, How oft my face is in the dust, He would not rush to me when fear Comes with her sable wings out

spread; The faith he has when I am near Would cease to bring him to my bed. Some day perchance they'll bring him

where I long have slept, from visions free: And, weeping, they may leave him there

To lie serenely close to me.

Oh, may I hear him, trusting, say As he is reaching upward then; Please father. I have come to lay My head upon your breast again." -S. E. Kiser.

How a Woman Paid Her Debts. How a Woman Paid Her Debts.

I am out of dobt, thanks to the Dish washer business. In the past three months I have made 600,000 selling Dish washer. I never saw anything sell so easily. Every family needs a Dish-washer and will buy one when shown how beautifully it will wash and dry the family dishes in two minutes. I sell from my own house. Each Dish-washer sold brings me many orders. The dishes are washed without wetting the hands. That is why indies want the Dish-washer or. I give my experience for the benefit of any one who may wish to make money easy. I buy my Dish-washer Sol, St. Louis, Mo. Write them or particulars. They will start you in business in your own home.

L A. C.

"Astral Worship." By J. H. Hill, M. D. For sale at this office. Price \$1,

THE DUALITY OF MATTER. CAMP AND OTHER NOTES.

Does the Whole World Exist in Dupli- Moses Hulf Writes of Camps and the Morris Pratt Institute.

My last notes i believe, left me at Battle Croek, Mich. I begin the writ-ing of these on the train from Los An-geles, Cal., via Sacramento, Salt Lake City, Denver and Chicago, to White-Cobb, formerly Mrs. Nickless, and water, Wis ; Ours school opens next week, and we, Mrs. Hull and myself, are after a long and hard summer's work rushing home to prepare for the work of the winter and spring. We learn that all of our last year's students, with one br. two exceptions, are to return. Besides that we are to have sev-

eral new students this year. No earthly power can prevent the growth of this school. Those who have placed themselves in opposition to the school have great courage but are terribly deficient in point of discretion. They are the intellectual lineal descendants of those who opposed Roger Bacon, Galileo, and other of the world's Bacon, Galifeo, and other of the world's educators. They will many of them live in the flesh to become ashamed of their work. Those who now assist the school with their influence and their means will always be proud of their

Of all the work I have ever undertaken, I am the most proud of my efforts to elevate the Spiritualists up to where they see the need of an integral education for their workers. Of all the longings I ever had, I think the longings to see young Spiritualists receive that education which could nowhere be obtained in my young days, is the most holy. Of all the warfares ever made to prevent the progress of the truth. I think the one made in behalf of ignorance of any knowledge which cannot be obtained in our public schools the most unholy. Truly the that hath supped with me hath lifted up his heel against Such will learn by experience that Paul was right when he said, "for ye can do nothing against the truth, but for the truth."

I did not take my pen to talk about the school and its prospects but to give a kind of resume of my work since my

last report.
From Battle Creek I was summoned as a witness. After spending one day in court I went to the Marshalltown, Iowa camp-meeting. I was astonished to find so good and so full a camp right almost in the very heart of the city, Be-sides the people who stopped at hotels and boarding-houses in the city, there were, I think, over thirty tents occupied before I left and many more to come. I predict a brilliant future for that camp spoke four times, and left the camp with many regrets on the part of the campers as well as myself.

Here I met C. W. Stewart, whom I had not seen in many years. Brother

Stewart is an industrious and growing man. We-have-in our ranks very few men who are so well read and posted as he. He never speaks without saying something that (will make those who listen to him wiser and better. Such speakers are scarce and should be con-

Here also were Mr. and Mrs. Folsom.
I saw none of his mediumship, but hers cannot easily be excelled. Thoroughly blindfolded, sheurread and answered hundreds of letters, some of them had never been within three rods of her. In all of this she made not one mistake. It seems to me impossible that such mediumship could leave those who witnessed it unconvinced.

The Vails, semor and junior, I forget

their initials, and intelligent and faithful workers. The younger Vail was this year president of the camp. such men at the head of a work it must succeed. . There were several other mediums besides those mentioned, and a few speakers on the grounds at Marshalltown, but their names have gone from me Julius Johnson, a graduate of the Chi-

fore I left, but I did not get to witness any of his work. I have promised to return to Marshalltown and other points in central lowa, and spend a few weeks sometime in the fall or early win

From Marshalltown I went directly to Haslett Park, Mich. I heard good reports from that camp, but could not give a very flattering notice of what I witnessed there. The rain fell so constantly and so copiously during my stay there that the intervals between hard rains are hardly worth mentioing. Of course this made the audiences small. On Sunday morning the rain held up long enough to allow several hundred people to come in with teams and otherwise. On Sunday also the falling of the waters abated during the delivery of both of my discourses. With the exception of the last week I think that the camp at Haslett Park this year has been quite as successful as usual. The camp grounds are beautiful, and there seems to be no reason, except that there may not again be a camp of its former proportions.

Through the courtesy of good old Father Goff, the Spiritualists of Michigan own a good mediums' home, in Lan sing. The next great difficulty will be to get our good and worn out mediums to consent to occupy it; especially under the conditions. Mediums generally object to being herded together like so many cattle. The most of them would prefer even a very small pension, and the privilege of selecting their own homes among their own friends. A mediums' home at Haslett Park has stood empty for several years and is

likely to remain so. I am in favoreof a mediums' home if mediums can be trained to take to it, and then can he so educated as to tol-erate each others' idiosyncrasies. But should one or two get there who are controlled by Jesus Christ, and another who is controlled to say, as some do, that Jesus nevel existed, that would end the balmony In Summerland, the place of all others where harmony was to be illistrated, just such a circumstance occurred; it resulted in a street fight. Such things prove that we cannot flock aggether very well. Let us all hope for the success of this mediums' home.

From Haslett ark I went directly to home. From Haslett Tark I went directly to Chicago, where I met Mrs. Hull, and, together We well to the Mineral Park, Los Angeles, Chilfornia, camp-meeting. So many have fourneyed across the continent that a mescription of the journey would not be of general interest. This journey out and back made my eighteenth time of crossing the continent to the Parkin Coasa. nent to the Pacific Ocean.

Mineral Park is a new camping ground, and though two miles farther out than Sycamore Grove, the place of former camps, the cost of getting out on the trolley cars is no more, and the grove is much better adapted to campmeeting purpose than any other I have seen in California.

There is talk of having two camp-meetings in that grove next year. One in June and the early part of July, and one in the latter part of August and in the early part of September. One can but regret the inharmonies which pre-vent Harmonial Philosophers (?) from Working together, it is believed, however, that both camps will be largely attended,

This year, beside the local talent represented, the camp was addressed by John W. Ring and Mrs. Laura B. Payne, man, Mrs. Robeson, and others of Call-fornia, Mrs. Hull and myself.

Among the medium Among the mediums who took part, were Mrs. Maude L. Von Freitag, Mrs.

others I came to the camp last year fully expecting to find in Mrs. Freitag a firstclass fraud. I was offered every opportunity to investigate; she was not a fraud. I was written up, in a pamphlet, as receiving a consideration for seeing in her a genuine medium. This caused me to watch her more closely when she was in Whitewater in the early spring, and still more closely at Mineral Park camp than ever before. Whatever she may have been at other times, I would stake my life that she was not a fraud this year nor last., A committee was selected to go upon the platform with her, and to watch her every move. The committee, non-Spiritualists as they were, were compelled to report that there was no fraud in what was done under their eyes. Mrs. Freitag is cer-tainly one of the best mediums in the world.

Those who accuse me of writing her

or any other person up or down for place, position or money do not know me. They have not money enough to cause me to change the dotting of an i, or the crossing of a t unless it was de-served. Such accusations affect me as much as a fly alighting on an ox's horn would affect the ox.

The Mineral Park camp was one of

the most harmonious, and one of the most successful camps I ever attended.
All of the officers, I believe, with a single exception, were new to the business, and their failure was anticipated and foretold. But the camp was in every sense of the word successful, and all of the bills were paid in full.

For the next year there is a slight change in the officers. Dr. Cobb is president. It is believed that the Doctor being a business man, and used to dealing with the public, will make the camp a greater success than ever be fore. Mrs. Ashby, the former prest dent, is now secretary, and is well adapted to the work.

The California camps having to import their speakers and mediums more than half across the continent costs much more than the eastern camps, but there is nothing in the east that b it. Hoping for the future success of all our camps, I am, as ever,

MOSES HULL.

THE LITTLE SPIRIT'S MISSION. The drunkard dreamed of his old re

Of his cozy place on the tap-room seat, And the liquor gleamed upon his eye Till his lips to the sparkling glass drew

nigh. He lifted it up with an eager glance, And sang as he saw the bubbles dance: 'Aha! I am myself again, Here's a truce to care, an adieu to pain. Welcome the cup with its creamy foam.

Farewell to work and a mopy home,
With a jolly crew and a flowing bowl, In bar-room pleasures I love to roll." Like a flash there came to the drunkard's side His angel child who that night had

died: With a look so gentle, and sweet, and fond, She touched his glass with her little

wand. And oft as he raised it up to drink, She silently tapped on its trembling brink,

Till the drunkard shook from foot to crown, And set the untasted goblet down.

"Hey, man!" cried the host, "what meaneth this? Is the covey sick, or the dram amiss? Cheer up, my lad, quick the bumper

quaff."

And he glared around with a fiendish cago University, and an all-round worker, came to the grounds a few hours bemore

And looked at its depths as so oft be But started to see on its pictured foam The face of his dead little child at

Then again the landlord at him speered. And the swaggering crowd of drunkards teered: But still, as he tried that glass to drink, The hand of his dead one tapped the

brink. The landlord gasped, "I swear, my man, Thou shalt take every drop of the flowing can. The drunkard bowed to the quivering

brim. Though his heart beat fast and his eye grew dim, But the wand struck him harder than

before, The glass was flung on the bar-room floor All round the room the fragments lay, And the poisonous currents rolled AWAV.

are so many camps around it, why it | The drunkard awoke. His dream was gone, His bed was bathed in the light of

But he saw as he shook with nale cold fear,
A beautiful angel hovering near.

He rose and that seraph was by him still-It checked his passion, It stayed his

will. It dashed from his lips the maddening bowl. And victory gave to his ransomed soul.

that midnight hour Since ever dreamed, Our hero has been a man redeemed And this is the prayer he prays alway And this is the prayer let us help him

pray: That spirits may come in every land. To dash the cup from the drunkard's

hand. -Dora Singleton Moss. Camp-Meeting at the World's Fair.

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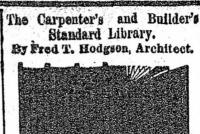
Also a first installment of five hundred comfortable tents 12x14, well floored, made of Army Duck, with larger ones as called for. We shall have the best speakers and mediums and give to all a hearty welcome. We desire it understood that this camp will be under the most capable business

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"IGNORANCE IS THE MOTHER OF DEVOTION."

from the ranks of the assumed leaders have no more to do with her education of the advanced religious thought of the than they have with any one who reads world—the Spiritists. It is most humilating to find in our movement those who says she is out of her body and away, will spend their energies in not merely while a spirit uses her vocal organs to apologizing for, but actually eulogizing give the discourse. ignorance in mediums, and wishing for the return of those prosperous times has nothing whatever to do with the when ignorant mediums were the lead-discourse and must learn as others do

This idea that the early workers were a set of ignoramuses, and that they had to meet with exceptional opposition prompts me, having had perfect knowledge of those times, to state the real facts in the case.

It is amusing, though somewhat annoving, to have persons, who were mere children, or not born at the time, praise the ignorance of old workers, and sympathise with our persecutions.

1. First, as to persecution. There

has never been anything worth calling persecution. There have been a few instances where individuals have been put to some inconvenience on account of their adhesion to Spiritism, as some connected with the press, and Emma have been for their Universalism or Hardinge was a talented educated wo-Methodism. And the popular standing man. in the early days—the Fifties—was far superior to what it was at later times. At that period, I frequently sat in circles with Dr. Walker, president of Haryard University, and Dr. Bell, one of the sessed rare, natural genius in addition faculty. The rector of the Episcopal to his psychical powers. But Davis was church of Charlestown, Mass., was a not a medium in the sense in which that constant attendant of our circles. The term is commonly used, and the method presiding elder of the Boston District. was "old-fashioned Methodism." I attended funerals with the clergy, and was occasionally invited to speak in their pulpits. And was never contein pulpits. And was never conscious of any special persecution.

2. In the second place, what was the standard of education and talent on the part of mediums and speakers? Speak-ing in a general sense, they have never We had crowds to listen, and did not been excelled, at any time, during the last fifty and more years.

(a) As to the mediums, they were, as a rule, on a par with the general run of the people. In Boston, the first mediums were two daughters of LaRoy Sunderland. Then came Ada Hoyt, now Mrs. Foye, and Rachel Ellis; none of whom were ignoramuses. Mrs. Dr. Hayden, who was the pioneer medium to England, soon followed them.

John M. Spear, Mrs. A. E. Newton,

John M. Spear, Mrs. A. E. Newton, John Hardy and numerous others soon followed, all of them intelligent per-sons. Spear was a Universalist preacher, and I think Hardy had been a Mormon one. In New York City, Emma Hardinge, the highly educated and talented English woman officiated for a long time as a test medium.

(b) But leaving the mediums, who certainly would compare in talent and education with those now in the field let us look over the lecture field, and see how the then, will compare with the now. And I scruple not to say that, leaving out the old workers, who have kept up their position, the platform has never equalled what it was in the Fif-As first lecturer on the platform I will commence with myself. I had been fourteen years in the Methodist pulpit. Had the Bible in Hebrew, Greek, Latin and English and could read it in all. Was a proficient in history, ecclesiastical and profane. Had studied thoroughly philosophy, natural, mental and moral. Considered myself a master in grammar; and had dabbled in logic, rhetoric and general literature, besides attending more or less to the special sciences, chemistry, geology, astronomy and electricity and magnetism; and especially anatomy, physiology and the various schools of medicine, all of which I had carefully studied. And, all this, I found absolutely necesthe Spiritistic system to educated trance medium has ever been able to do that part of the work needed in demonstrating the science and philosophy of Spiritism.

In addition to myself the Methodists gave R. P. Wilson, Benj. Todd, Selden J. Finney and Dr. Samuel Watson. Finney was a studious scholar, and one of most philosophic thinkers in our ranks..

From the Universalists came S. B Brittan, T. L. Harris, Wm. Fishbough, J. M. Spear, Simon Hewitt, Adin Ballou, R. P. Ambler and J. M. Peebles.
Brittan was one of the most brilliant literary scholars of his day. Harris tendance this season. Last year, five was the poet of the movement. Adin Ballou was the founder of the Hopedale Community.

Presbyterian minister.

unose which follow, I think two or three were ministers but am not certain. Prof. Wm. Denton, I dudge Edmonds, Joel Dr. A. B. Storer, Judge Edmonds, Joel Tiffany, A B French, Lyman C Howe, Frank Wadsworth, N. Frank White, Hudson Tuttle, W. F. Jamieson, A. E. Newton Wilson A Misson A Rooms for light house-keeping in the Apartment House, from \$2.50 to \$3.50 per week; \$25 to \$30 for the season. Mrs. A. M. Spencer, on the grounds, furnishes table board at moderate prices. Newton, — White we not here a goodly hotel has modern improvementsfound men like Edmonds and Tiffany, etc. Write Dr. O. B. Webster, Lake Scientists like Denton. Thinkers like Finney, and versatile authors like Tut-tle, Peebles and Davis, and poets like Harris. And it should not be forgotten that several of these men were . emi-Finney, Storer, Spear, Ambler and Ly- pet medium) will be present. man C. Howe? There are some others who ought to

be mentioned but I cannot recall their names and I am in the wooded mountains, miles away from civilization, without a single book to aid my memory of Crescent route. Write to W. C. Rinear names, of which it was always treach-

But we must by no means neglect the woman side of the question, as there is where strong emphasis is laid upon ig-Look at the list. Aman Britt Spence, Lizzie Doten, Achsa in October, November, December and Sprague, Emma Jay Bullene, Nellie Brigham, Susie Johnson, Hannah F. Brown, Anna Denton Cridge, Mrs. Townsend, Mrs. Smith, Mrs. Byrnes, Mrs. Richmond, Mrs. Watson, Colby-Luther, Emma Hardinge Britten. The advocates of ignorance lay great stress upon the assumed fact that Mrs. Richmond and Mrs. Watson commenced speaking entranced, while quite young ind the spirits have educated them up to their present state of development.

But this is pure assumption, destitute of proof. There is nothing, so far as I He has cured thousands of persone have noticed, to show that these girls within the last six years, over one hundred or the common education of girls that the common education education education education education education had not the common education of girls of their age. On the contrary their hismore than ordinary mental county. which they were not slow to improve. In Mrs. Richmond's case, from her debut into the general lecture field, she was thrown amongst educated people, W. P. Phelon. For sale at this office and her first husband was an educated Price 25 cents.

If old Pope Gregory has knowledge of what is now transpiring on the earth he must exult to see his famous pronounce. ent, in favor of ignorance, echoed them. When the lectures are given, she

Hence, she, as an intellectual person,

ing characters in the Spiritistic move-ment. by reading it afterwards. If it came through her mental organization by impression or inspiration we could see that the impressing or inspiring spirit would be educating in a way entirely different from the ordinary. In such a condition she is no more educated by the spirit than the pen with which I am writing is educated by my elaboration of the thoughts which I express. Hence, her education has not come from trance influences, as they have been purely physical ones.
Lizzie Doten was an educated literary

woman before entering the lecture field, and was a poetical genius.

Perhaps some one will say that A. J. Davis was an unlettered boy when he began his remarkable career. This is true, and it is also true that he posin which he obtained his education was M. E. church, declared that Spiritism altogether different from any mediumistic process of later times. But it

> Spiritism.. In conclusion, I may say those need the adjunct of a psychometric or telepathic display, miscalled "spirit messages," to attract the people. They came and listened and went away and formed circles in their own homes and

were converted.

But it is pleaded, people will not go now without these public shows. It is also true that the great mass of people do not go because of them, and those who only go because of them are, in the main, the shallow-brained portion of community, destitute of that intellectual and moral stamina necessary to make a strong and progressive movement. They are what Dr. Peebles terms, in derision, Spiritists, that is mere phenomenalists like thousands and millions of the savage and semi-savage portions of mankind. There is no "esprit du corps." no common feeling of enthusiasm to benefit the race; to inaugurate and maintain a potent and enduring altruism, or universal brotherhood. It is being admitted that there is no hope that Spiritism, as a distinct cult, will continue. It will be absorbed into the church. And why not, when it is all the while, in its creed and practices, imitating the church, and in no respect whatever inaugurating any new or distinctive principle or policy for the up-lifting of humanity and the establish-ment of universal brotherhood.

As the pioneer promulgator of the Spiritist movement, I have, for more than fifty years, proclaimed it as a New Era in human thought-the birth of a distinctively new idea and the destroyer of the old religious governments and social conditions as shaped by those religions and governments, and the creation of a new order of humanitary life. As all forms of civil and social customs spring from religion the united energies of the old workers were directed to the demolition of the old creedal religions sary in order to intelligently present as preparatory to the upbuilding to folople of low. There was union in that, but

the world, and especially to defend it against its assailants. The dead languages were of the least value, but they fill a place sometimes of very great importance. And I may add that no unreading the portance and the general dissection of the whole body of Spiritists. J. S. LOVELAND.

Summerland, Cal.

LAKE HELEN CAMP, FLA.

February 7, to March 20, 1904.

The camp circulars are out. Copies can be obtained of President E. W. Bond, of Willoughby, Ohio, and of the

The Hotel Cassadaga will be opened

From the Unitarians came Father Nov. 1, by Mrs. Fisher and others. Pierpont and Herman Snow.

Henry C. Wright was educated as a \$7.50 to \$8.50 Furnished rooms can be had in cot-

Fish was a Baptist preacher. All the tages and in Brigham Hall from \$1 to \$4

list? Scholarly men like Brittan. Pro- rooms, toilet rooms, hot water heating,

Helen, for particulars. The meeting opens February 7, and closes March 20, 1904.

Not all the speakers and mediums are engaged at this writing. W. F. Peck, J. Clegg Wright, Carrie Twing, J Ho nent mediums. Are there any mediums J. Clegg Wright, Carrie Twing, J Hotoday that excel Davis, Tuttle, Harris, mer Altemus, Mrs. Bartholomew (trum-

It is expected that running water will be supplied to the cottages and other

buildings this season.

People from the Middle West should get excursion tickets by the Queen and

lowest prices by rail.

People from the New England and
Middle States will get lowest prices by ocean steamer from New York City, by writing to me. I shall have excursions January, 1904. My October excursion sails the 13th and 28th by Clyde line. For particulars, concerning these ex-

cursions, write (enclosing 4 cents in stamps for postage on folders, etc.,) to H. A. BUDINGTON,

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Dr. Bye has discovered a combination of Oils that readily cure cancer, catarrb, tumors and malignant skin diseases free giving particulars and prices of Address Dr. W. O. Bye, Drawer 1111, Kansas City, Mo.

"Love-Sex-Immortality." By Dr.

HELL, HADES AND SHEOL, A MAIN A CALIFORNIA HOSPITAL.

Another Exemplification of the Heartless Inhumanity That Seems the Natural Sequence of Vivisectionism,

Yielding to financial depressions and the continued urging of friends, the husband, exhausted by two and a half years of continual care day and night, "Twould melt the heart of a mule! Be-

was comfortable and all right he would not try to come out until the next morning, owing to disappointment in the expected conveyance, the officials answering that she was "happy resulted in diabetes and partial paraly. the awful feeling that something was give him the opportunity of obtaining wrong with the sick wife. In the forenoon of the 23d he arrived with a lady friend and citizen at the hospital, and "why," said the official, "you don't hundred per cent more.

needing the constant care of some one, are you going to do with her?" like a child, was sitting among a motley crowd of women on the "veranda," crying, and the picture of despair and misery. "Oh! Frank, you can never know how I have suffered! Why didn't having take me away quick from this horrible

After investigation it was learned that no doctor had been near to even condi-diagnose her condition or a nurse to do ness. to a "room," which is similar to the stalls in a cheap restaurant, on the left side of the long "ward." In open view on the right side, a row of probasils and homes for Spiritual sensitives, bly 50 cots side by side, are occupied by all sorts of indescribable diseased, deformed, demoralized, foul-mouthed old women. The stalls had two narrow cots about three feet apart, with just room for a chair between, which constituted the furniture; no hooks for clothing, or shelves or closets.

On one side was the first sick wo man's cot, the other being occupied by woman dying with consumption.

Probably one hundred women are in Probably one hundred women are in the two wards that are connected with It's all the talk; but don't repeat tionalities and afflicted with everything A very handsome, str on the list, sleeping on cots also on the Bowing to Mrs. Bean! 'veranda" all in plain sight of all the limping with paralysis and nameless diseases, growling, swearing and cursing at the least provocation, as was also [7] pay them back to-morrow. the women of all ages, but more of past-fifty years than younger. All Haven't you heard the news? could be seen and heard in a moment.

These scenes must be endured by all. They say that artful Mrs. Bean Moans and cries varied by screams were heard at intervals from the operating room, or slaughter-pen, I should say. Stretchers with victims of both Dear Mrs. D. I can't believe

ng about four hours, two days and Was nice as she'd appear.

tinued pandemonium of cries, groans She seems the pink of modesty and curses of the women, mingled, And all that thing—but then with occasional "Holy Mary, Mother of God, save us," a woman was brought in Such news! Look out for something and put on a cot in the long open row opposite the stall occupied by the sick There's mischief in the air. woman mentioned; probably it is about Poor Mr. Bean, I pity him ten feet from the door.

The new arrival soon began to groan The new arrival soon began to groan and cry out for help, as she had birth pains. The only response was a volley That horrid ugly wife of his of jeers and curses from the rest of the is planning to elope! women. She finally crawled to the door of first one in the case, begging her to go out on the corridor and call Don't ever breathe I told you, dear, the night watch to bring a doctor, and Of course you know the talk. after great exertion managed to get to I had on good authority, the side door, calling, "Night watch! bring the doctor!" This brought a vol- And Mr. Bean by merest chance ley of curses from men and women Met them. It takes my breath alike from the cots in open air and To say it, but he swore he'd whip through the several wards on the level That fellow half to death! with that story, as these buildings are (Miss F.) only two stories high, and stick out from the main building like fingers on I'm feeling faint to-day, Miss H.

a man's hand. The foulest of language was hurled at | To think poor, suffering Mr. Bean the head of the one calling for a doctor Pistols. I think it horrible. to help the unfortunate new arrival. Finally a young upstart with the They met at set of sun night watch and several other men, came, and with all the women that No, I don't know which one. could leave their cots in the wards, they crowded around the unfortunate mother, jeering and guffawing in the most "I, too, and horrid fast." heartless and vile language during the entire incident, and the child's cries until late in the morning together with on within ten feet of the first men-

tioned inmate. During the forencen there was the fisual butchering, or, rather, "operations," going on and the continual guying and abuse of the old women to the new arrivals. All sorts of horrible stories of cases of operations were poured on the unwilling ears of the now thoroughly hysterical sensitive. Not a one could be induced to assist her in removng or arranging her clothing. Slop for coffee, with no sugar or milk, with a slice of bread without butter, and a bunch of sickening mush in blue milk,

was the breakfast.

The second night after being told by the heartless ghouls that in all proba-bility she would be operated upon whether she was consulted or not and the awful night and day's experience,

were brought by her door on stretchers, she thought one was her husband, and

were three cots where women lay with the most loathsome diseases that all had to see and pass within a few feet.

When the husband arrived on the

The following story is true in every scene as at first stated, he waited two particular, only it does not half reveal and a half hours to see the chief cannithe awful experience of a sensitive, bal, or I should say the doctor, who sick, helpless woman, who passed two had been "operating" on several cases. days and nights in a county hospital and He "had not seen the Mrs.-didn't know who was snatched from the hands of of the case. Had been very busy," etc the officials just in time to save her! Upon the persistent urging of the husfrom being locked up in the dungeon band, he went up on the corridor where with the alternative of going to the in- she was sitting, crying, with a black sane asylum or dying by the butchers' milk-pan on her lap which contained a saucer of diabolical ingredients sup-

at last, against his own judgment and cause of her long continued fright and the advice of his invisible friends, all abuse by the women, and awful scenes lowed the sick wife to be taken to the witnessed and heard, she was hysteri-hospital on September 21, late in the cal and the good doctor (?) proafternoon, expecting the following day to go out with more clothing and necessary articles of comfort.

About 5 p. m. the following day, upon should have to lock her up to night and have to lock her up to night and telephoning to the hospital that if she to-morrow I should have sent her to the

and contented except worrying about sis some two years ago, and how she your coming;" but "they would tell her was afflicted, and how nursed and kept at once so that she Would not worry alive in spite of doctors' prophecies, more." That night was a sleepless one and that he was advised to bring her to on the part of the husband, because of this institution for better care and to

found all his impressions realized and expect we can give her special treatment here, or the care that you have The sick one, who has not dressed given her, do you? They all get alike herself alone for two and a half years, here except those operated upon. What "Do! I am going to take her out of

here as quick as God will let me." And The awful condition she was in, by

having no change of clothing since you come? No! No one told me a word leaving home, was sickening, and the about the telephone message. My God! continual din of groans, cries and curses are kept from ringing in her head by sleeping powders at present. No one believes the existence of such conditions, unless an inmate and wit-

or colleges?

The sick woman in question is Mrs Emaline Perkins, and the writer is GEO. F. PERKINS. Sacramento, Cal.

CASE OF "THREE BLACK CROWS."

(Mrs. A.) only heard it yesterday corridors which also are connected with the men's wards, several in number, two stories high. These men of all national methods of the men's wards, several in number, two stories high. These men of all national methods of the men's wards, several in number, two stories high. A very handsome, strange young man

(Mrs. B.) wards, spitting, hawking, crawling, No, thanks, Miss C, I can't sit down; I just ran in to borrow A cup of yeast and bar of soap;

> Believe it if you can-Flirts with a strange young man! (Miss C.)

sexes passing occasionally, etc.

The sick woman had been there, lack.

Though Mrs. Bean I never thought You haven't heard? They say it's true The first night along with the con- She firts with strange young men!

(Mrs. D.)

He must be in despair.

(Miss E.) They went out for a walk

(Miss F.) The news upset me quite. Should challenge him to fight! And one was wounded dangerously.

(At the sewing circle.) "I always thought her dreadful sly." 'So proud." "So haughty." "Well. I'm

glad We now the truth at last." the moans of the mother all were going "I always thought she'd come to harm. I looked for nothing more." Well, serves her right. Pity her?

"Hush! there, she's at the door." The door swings open; silence falls. She speaks with glance serene: "Ladies, permit me to present My brother, James G. Bean."

Moral: When listening to some scandal vague, Which "everybody knows," Kind reader, please to bear in mind That tale of "Three Black Crows." BEATRICE ST. GEORGE. Wilmette, Ill.

Never Neglect Constipation. It means too much misery and piling up of disease for all parts of the body. the sensitive was ready for nightmares Death often starts with constipation. and horrid dreams. and horrid dreams.

As two men with cloths on their faces one through the intestines into blood. All sorts of diseases commence that way. Most common complaints frantically she called him, and became are dyspepsia, indigestion, catarrh of so wrought up that she staggered out the stomach, liver complaint, kidney on the corridors, calling for him, which brought down curses from all sources must be relieved, but not with catharagain, with threats to "brain you with a tics or purgatives. They weaken and brick, you d—n b—h, if you don't get aggravate the disease. Use Vernal back in your hole." Similar orders Saw Palmetto Berry Wine instead. It came from the night watch, and more is a tonic laxative of the highest order. cat-calling from the inmates of her own It builds up and adds new strength and ward. She finally found her way back to her bed, exhausted.

Daylight brought abuse from all sides without medicine. One small dose a on the "thing that was hollering all day will cure any case, and remove the night." The head nurse had sent up by cause of the trouble. It is not a patent a woman the usual "dope" that not only nostrum. The list of ingredients goes was a powerful cathartic, but affected with every package with explanation of her brain, and added to the distressing their action. It is not simply a tempo-condition. In the woman's "toilet" (?) rary relief, it is a permanent cure.

QUEER EXPERIENCES.

Convincing Demonstration at an Initial Seance.

Ex-Judge Copenhauer and myself met in Dr. Rickerson's office in the village of Roscoe, St. Clair county, Mo., not long ago. Dr. Rickerson has quite an amount of literature on occult subjects. We were discussing the subject of New Thought-the power of mind over matter, thought transference, etc., and Thomson J. Hudson's theories of psychic phenomena. All of us agreed that the most of the authors that tried to explain all of the phenomena of the sub-conscious mind, failed. Ex-Judge Copenhauer said he had good reasons to believe that the most of it was of spiritual origin. We asked him to state his reasons.

He complied with our request.

I will state it in his own words as nearly as I can...

Judge Copenhauer's Narrative. When I was a young man I stopped at the hotel built by Captain Burgess (now occupied by Mrs. Burch of this town),

working at the carpenter's trade. Captain Burgess had two grown-up daughters that I was on friendly terms with. At the time I am talking about, the

newspapers were full of ghost stories, spiritual manifestations, etc. One even ing one of the girls asked me if I believed there was any truth in the sto-ries. I told her I did, if testimony had any value. She said: "Why could it not occur here as well as other places?" I told her it could if conditions were favorable, and people would investigate it as they would any other subject that they wanted to find the truth about;

not judge the case before it was tried. They both became anxious that I would get up a seance, and try to get some manifestations. I consented, but made them promise to never ask me again to call the spirits, as there was something uncanny about it that I did

not like. To tell the truth about it, I had never attended a seance, but was simply plan-ning to have some fun. I knew nothing about mediumship, but knew that the bureau top was loose that stood in the parlor. By pressing on it, it would crack as though some one was tapping I decided to hold my circle at the

The only thing that was on the bureau was an old clock. It was a relic that had been handed down from for-

mer generations. I got me a splinter and slipped in the bureau top to prevent it from cracking when I did not want it to crack.

The night we sat in that circle I shall never forget. I was surprised a great deal more than they were. I called old Captain Burgess in and told him to examine the bureau to see that there was no chance to play any trick. He ransacked every drawer and said he could find nothing that any trick

could be performed with. I called the family up and told them to place their hands on the top of the bureau. I let them sit a while before I extracted my wedge and invoked the spirits to visit us.

At this stage of the proceedings my

conscience began to smite me, to think I was making fun out of as serious a Anew edition in paper covers with large clear type, thing as death; and to call on friends that were on the other side of the stream of life to make manifestations looked like a hollow mockery to me. But I had started the game and must be the chief player, or back down, I concluded to go on with the deception that night, but never play it again.
I said in a solemn voice: "If there are

any spirits present, please make some manifestation." Crack, crack, went the bureau without any of my assistance. That gave me quite a shock as well as the other parties. I was satisfied there was truth in the manifestation, and I force that was making the bureau rap. take charge of the game.

After the astonishment wore off a lit-

tle we began to ask questions. The answers were satisfactory in most cases. Whilst they were asking questions I happened to turn my eyes towards the ld clock. To my utter astonishment the hammer drew back as though it was going to strike the bell, but went back slowly. The thought occurred to me, would that clock strike if I requested it to. The hammer drew back again and went as slowly back.

I was convinced that it would, and asked the parties in the circle if they were not convinced that spirits were rapping? Old Captain Burgess said "he was not. It was electricity generated by having our hands on the top of the bureau." I asked him if electricity possessed intelligence and understood he English language? He said, No; if the bureau had spoken any English he

had not heard it." Said I, "Captain, if I would request my spirit friends to make the old clock strike would you believe spirits did it?" 'Yes," he replied, "or the devil, for it

has not run for forty years."
"Well," said I, all of you express a strong desire to know the truth and be convinced without any doubt whatever, and it shall be fulfilled. Close your eyes and pray for light."

They sneered at this.
I said, "It doesn't make any difference if you jeer. My spirit friends have power enough without your aid." "Spirit friends," said I, "to convince these sneering skeptics, please cause the old clock on the bureau to strike." Bang! she went, and they fled in every direction. I went, too. Instead of striking one it kept pealing away. I went upstairs. Old Captain Burgess yelled at me to come down and stop that old clock. I screamed back at him,

"I cannot control the spirits." It struck one hundred and four times after I began to count. How many more I do not know, before I began to

The next morning the household ooked at me with an eye of wonder. None of them looked as though they had had very refreshing sleep. I had not slept very soundly myself, yet I was not frightened. I was amazed because I had been skeptical about immortality." The truth dawned on my mind that death was not an eternal sleep; that our friends might be near us and our dull eyes could not see them, for our dull ears catch the loving me sage they wished to convey to us who are still in the flesh, unless we made the conditions favorable. "Boys, I have told you the sober

truth. You can view it as you choose," said he. Judge Copenhauer is a Republican, but was elected judge in a county that is Democratic. He suffered imprisonment rather than sign bonds that would saddle an unjust debt on the people. This will show that he is a responsible man in the community. N. B. SMITH.

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Spiritualism. It will constitute an im

portant object lesson to Spiritualists

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the most forcible and impressive de

nunciation of the Book, and at the

same time a profound admiration and

endorsement of the same and its au-

Sarcasm and wit, keen, cutting and

comprehensive, will be hurled at the

author, and his pretensions refuted and demolished in the opinion of some of

the ablest minds in the ranks of Spirit

ualism. Contrariwise, some mediums

Spiritualistic lecturers, eminent profes

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interesting field for suggestive thought

The Roman Catholic Church, in order

to keep its adherents in the galling

chains of bondage, superstition and ig-

norance, has, under the guidance of the

Inquisition and its infamous leaders

burned destroyed or suppressed "ob-

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way interfered with its long established

The well balanced Spiritualist, the

rounded-out, thoughtful Spiritualist, is

not afraid to grapple with any problem

that presents itself in connection with

our phenomena and philosophy, and will

not favor destroying, suppressing or

burning any book. If Spiritualism and

its revered mediums cannot stand the

criticism of the author of The Great

Spirit manifestations can not be pat

ented or copyrighted. All through the

pages of ancient and modern history

ed their influence over mankind for

great good or evil, depending, of course,

on the intelligence and moral status of

the communicating spirit and medium.

cal Crime a work of special significance

and importance to the careful student

of psychical, Spiritualistic or occult

knowledge, it approvingly admits that

all the phenomena as claimed by Spirit-

Itualists, do occur, and the author ar

dently desires to advance an interest in

them by bringing to light an entirely

new method of producing the same

without the aid of subjective medium-

ship, and asserting in language that

cannot well be misunderstood, that the

present process whereby spirits com-

but really dangerous and destructive.

An ardent and enthusiastic believer

ism, yet opposed to the mediumistic

apostle of a new method-in no sense

mediumistic, as he claims, in no sense

subjective. In no sense spirit influence

or control-whereby a person with the

right motive and of ordinary intelli-

gence can be so educated or directed

that he can at will SEE AND TALK

WITH SPIRITS-a most extraordinary

assumption, truly, which we with our

present knowledge are not prepared to

say is absolutely true, nor can we de-

In fact we are in favor of giving the

Independent Method, so-called, such as

advocated by the author, a fair chance

to present itself, and if successful, we

will then introduce it into our ranks as

Let it have a fair and impartial trial

by the side of subjective mediumship.

and the philosopher well knows that the

"fittest" will survive, and that truth will

Having always entertained an espe-

cially high opinion of exalted medium-

ship, and reverencing many of our be

subjective mediumship is unhealthy,

intense irritated feeling, we could not

find the author, hence he escaped a

a segment of Spiritualism

finally prevail.

clare the same to be absolutely false.

What renders The Great Psychologi-

cerned, which need strengthening.

creed, methods and customs.

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"Here is an additional attraction not counted on for Centennial week.

"An earthquake is on the way to Chicago. The weather man has not found it out yet, but C. A. Wyand says so. C. A. ought to know, for he is a me-

"Mr. Wyand is not one, however, who | Psychological Crime, then they must will not give the good residents of the have weak points, not yet plainly dis-Fair city a reasonable notice. He writes to the Examiner as follows:

"Dear Sir-As I am a medium I saw Chicago in an earthquick or something like it, but just when it takes place I did not find out, althow it is not fare they have come to the front, and exertfrom us and everything looked as it would be badly destroyed and was told to rite you about it Resp Yours,
C. A. WYAND.
It seemed down town districk most-

"The Centennial committee regrets that Medium Wyand did not set the exact day and hour. It would be a shame to have such a thing as a seismic dis-turbance occur when the visitors were at Lincoln Park looking at the Indians, for instance, or attending a reunion of the Jones family.
"The public will be notified if the

date of the impending catastrophe is learned in time."

It would not be risky to say this item exhibits something near the average bit of intelligence found among the class of people who call themselves fortune tellers, but there are many me- municate with mortals through develdiums who will average with any other oped mediums, is not only unhealthy, class of people.

However, the public knows but little difference and will naturally judge the in the phenomena of Modern Spiritualwhole by the exception.

There was a time when preachers process whereby it is presented to the were "called by God," but since it re- World, the author stands forth as an quires a diploma to hold down a good, lucrative job in a pulpit, these illiterate preachers have been "called off, by God," and are formed into a Salvation Army, into Zionists, and John Farson shouters, etc., and a few have stumbled into Spiritualism. But as we have an Institute now we will soon be situated so as to raise the standard of Spiritual ism up out of the reach of the ordinary fortune teller and leave them standing as a separate and distinct class.

We do not hope to monopolize the "gift of tongues and of prophecy;" we have never concluded we had arrived at the pinnacle of the temple of wisdom. In fact we know that the psychic powe to read the handwriting on the wall is only possessed by those whom nature in her boundless adaptability has created with that faculty, with that susceptible kind of sensory organs, and such person may be very illiterate, very ignorant of the King's English, too. Book learning cuts no figure with the spirit and its manifestation in the flesh.

It is not unusual to find mediums loved mediums and speakers, when we reaching out into the unfathomable first read the opinion of the author of and bringing to earth some "wonderful The Great Psychological Crime, that dangerous and at times tending to im-

The Indians, the Mormons, the Adventists and many others claim the gift morality, we felt like roaring like a of prophecy. The Bible is full of such lion, or spitting like a cat at him and information and the present generation calling him a presumptuous pretender is apt to be correct in its prognostiand a first-class nincompoop, to so as cations as were any of the prophets of sert; but while overshadowed with that

"Gleanings from the Rostrum." By A. B. French. Cloth, \$1. For sale at flagellation-mental or otherwise

ger softened, the tempest in our mind was succeeded by a delightful calm, and the storm-tossed impulses and we resolved to submit the book to the unlists-or, perhaps to their endorse while the editor will act as UMPIRE, seeing that fairplay is maintained on all

he happens to read this editorial he may consider himself lucky in escaping

However, as time passed on our an-

The author of this book, kindly en dorsing the phenomena, but lamenting the method whereby it is produced, and claiming that there is a better way to present the same to the world, can not spised or avoided; on the contrary, pos sibly he may become a very useful man; possibly by telling Spiritualists what he considers their faults, their shortcomings, their misguided work and dangerous tendencies, he may awaken a line of thought that will do good; possibly mediumship may not be ALL that we have claimed for it; possi-Ranks of Spiritualism. ALL that we have claimed for it; possi-bly there is chance for improvement; possibly it is not perfection itself, and let us all hope for progress in every line of thought, in every phase of the phenomena, in everything pertaining to

Spiritualists, we do not know of a sin gle thing in science, in the arts, in the domain of physics, in medicine or re ligion, that has attained perfection. Im perfection everywhere-perfection nowhere, so far as one can discern. Such being the case, it is well to be charitable of the opinions of others. It is well to be kind, generous, forbearing, trust ing that the right will triumph, and that the world will advance in the right direction; hence we say, PREPARE FOR THE FEAST-prepare for a rich treat in the next and succeeding issues of The Progressive Thinker.

The Great Psychological Crime which has stirred up a veritable intellectual cyclone of diverse views, comments and criticisms, will afford the grand basis for the delectation of the intellectual giants ranged pro and con.

The forthcoming numbers of The Progressive Thinker will be among the most instructive and interesting ever

The articles cannot fall to be read with intense interest by every medium and every Spiritualist, and every one interested in Spiritualism as an investigator, a would-be believer, or an opposer. They will stir thought in our ranks, and we have no doubt will result in good to our cause.

Ours is the Hermit Nation.

Wm. E. Curtis, the distinguished correspondent of the Record-Herald of this city, makes a sorrowful showing of the working of our Chinese exclusion laws. Whilst the object of the law was to with American industry, he shows in its workings, it excludes by strict and even strained interpretation, "students teachers, merchants and travelers," class of people it seemed to have been

the intention of the law to favor. Mr. Curtis cites facts in support of his statement, and says we are quarreling with Russia because of a suspicion her government intends to shut us out of the ports of Manchuria, while we are closing our ports against China, though that government has appropriated \$600,-000 to pay for the display of Chinese

productions at the St. Louis exposition. It would be supposed the policy of the United States is to allow the youth of China to visit America, learn our language, our manners and customs, to the and that our trade with the oldest em pire on the globe would be facilitated and our civilization would be imitated. Instead: By our exclusion laws, so far as China is concerned, we are the hermit nation. We desire to traffic with her people, but it must be on her soil, through American agents who understand our language, and not through theirs, who are by absurd decisions, denied an opportunity to learn our tongue. Mr. Curtis cites the following facts to

show the unjust workings of our lows: "Last fall Mr. Tong, one of the wealthiest merchants in Shanghai, sent his son to the United States to secure an American education. He brought a certificate furnished him by the tatal of that city, verified by Mr. Goodenow, the United States consul, in perfect form, but he was sent back to China on the pretext that the explanation of his purpose in visiting the United States was indefinite. The certificate described him as a student, but did not state what branches he intended to study. The Treasury Department took all that trouble to prevent an honest young man obtaining an education. Young Mr. Tong employed an attorney to contest the case, and paid \$2,000 in fees and costs, but the immigration inspect or was sustained by the Secretary of the Treasury, and this young man, whose only offense was a desire to take advantage of the schools of this country, in order to increase his usefulness was treated like a criminal or a lunatic or an anarchist and prohibited from landing. And yet we pretend to be great civilized, Christian nation."

urday, October 3, two days earlier than usual, in order to avoid a strike in all the press rooms of the city. The strike commences October 5, and will temborarily embarrass every printing house here. If the next issue of The Progressive Thinker does not come out at the reason, and will kindly bear with us. For fourteen years The Progressive Thinker has always appeared on time. We look for an early settlement of the

difficulty. CROWDED OUT.

On account of going to press earlier than usual to avoid the strike that is to occur in the press rooms of the city. many items of interest are crowded out which we could have given him, and it of this issue

Our Fall and 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 it. 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 a home ready for, for we in the spiritual world do not confine our work to our 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 sconsidered in the eyes of those in earth life not worthy, or far below the high 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 spiritual world? brilliant than ever. Those who read The Pro- your going to a foreign land while in gressive Thinker cannot fail to keep abreast of the times, and know the status of our cause.

BEAR IN MIND.

Between the Veteran Worker, Lyman C.

Howe, and Florence Huntley,

Please remember, LYMAN C. HOWE,

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,

WILL HOLD A DISCUSSION in the

columns of The Progressive Thinker, with MRS. FLORENCE HUNTLEY, a

lady who ranks high in the literary cir-

cles of Chicago, and who is the editor

of "The Great Psychological Crime,"

and the author of several other books,

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

Now is the time to send in your sub-

scriptions for The Progressive Thinker.

RENEW AT ONCE. Just think for a

moment, this large paper furnished for

two cents per week. Don't miss the

valuable intellectual feast we have

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.

Read over our Premium List and send

in your subscription at once. Particu-

larly should every medium in the land

read the discussion between Mr. Howe

THE FOOL'S DISCOVERY.

And daily wrote his sorrows down;

And went out smiling through the

To find that much which once seemed

Was for some reason wrong no more

They asked him why he smiled; he

He got a pencil and a book

But soon the foolish task forsook

Because each day he glanced along

His sorrows of the day before

and Mrs. Huntley.

town.

turned

ILLINOIS CONVENTION.

The Illinois State Spiritualists Association will hold its annual business convention with the Englewood Spirit ual Union, at Hopkins' Hall, 528 West 63rd street, Chicago, Tuesday, October 13, 1903. Each one of its auxiliary societies is entitled to one delegate for every ten of its members, or major frac tion of that number.

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 of a basket dinner. The evening meeting 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 mendments as follows: One changing date for the annual

meeting to the third Wednesday in Feb-One providing that individuals may

become full voting members of the as-sociation by first pledging compliance with its constitution and by-laws and paying one dollar yearly into its treasry.
One authorizing the official board to

accept the resignation of any of its members when tendered and to fill by appointment all vacancies in its membership caused by death, resignation, or removal from the state, until successors removal from the state, until successors are chosen at the succeeding annual meeting and duly qualified.

This convention will sound the keynote 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 per member: meeting may appoint as dele-

gate to the N. S. A. convention in Washington, a member from every local society which sends, in addition to the annual dues, the sum of two dollars,

which goes to the supreme body.

GEO B. WARNE, President.

ELLA JOHNSON BLOOM, Secretary.

Spiritism and Mrs. Leonora E. Piper, and Dr. Thomson J. Hudson's Theories in Regard tor'It. By Ex-Judge Abram H. Dailey. Demonstrates futility and inadequacy of Hudson's explanations of spiritual phenomena. Price 25 cents. "Principles of Light and Color." By E. D. Babbitt, M. D., LL. D. A truly the regular date, our readers will know great work of a master mind, and one whom Spiritualists should delight to honor. The result of years of deep thought and patient research into Nature's finer forces are here gathered ture's finer forces are here gathered and made amenable to the well-being of humanity. Medical men especially, and scientists, general readers and students of occult forces will find instruction of great value and interest. A large, fourpound book, strongly bound, and containing beautiful illustrative plates. For sale at this office. Price, postpaid \$5. It is a wonderful work and you will be delighted with it.

"Meatless Dishes."

Price 10 cents.

Very useful.

-Chicago Record-Herald. The Commandments Analyzed, price 25 cents. Big Bible Stories, cloth, cents. For sale at this office.

A SPIRIT MESSAGE.

Homes and Books in the Spirit World.

I think this time I will tell you, my dear grandson, of the home to which my father and I returned after partaking of the bath in the spiritualized waters of which I told you some time ago, hoping that the thoughts which I am about to give will do some one some good, as they pertain to the truth and nothing but the truth.

After we had reached the house we

After we had reached the house we entered first a room, I should say that it was facing the South and West, as it was a corner room. Within this room there were a number of nice large win-dows, by which there were seats of different kinds, upon which any one who might wish, could sit and rest or

In one of the corners of the room there was a plane, in the center of the room there was a table upon which there were placed pictures and books. In the south-east corner of the room

there was a handsome bookcase which was filled with choice literature to be used by any one who might want to gather wisdom and truth regarding the spiritual world, as well as how to make the conditions of earth better.

There were books which would help a newly-born spirit to gather wisdom and understanding, and when that spirit had made advancement or had mastered their teachings, or was in the condition so that these books would be of no great value to them, they are generally taken away, and placed at the disposal of some other spirits, who might be getting a home ready for some of their dear ones, who may be almost ready to come to the spirit life, or it may not be any of their very own, but some stranger that they are getting very own, but work gladly for one another and for those who are worthy of our help.

There are many whom we are most willing and anxious to help, that may be

considered in the eyes of those in earth standard of man and womanhood. But, thoughts and desires, of which the world knows nothing. They are com pelled by their surroundings to remain in the condition from which they have no power to remove themselves, and for that reason we do not confine our work to our very own but to every one who is worthy of our help.

When the books have been disposed of for some good purpose, their place vanced nature, which perhaps another spirit has got through with, as the newly-born spirits are through with books which they find waiting for them on their arrival at their spiritual home. Let me say to those of earth, those who desire and wish to do so need not who desire and wish to do so need not wait until they pass through the change called death, before they can read and study books of a spiritual nature, for there are a great many spiritual books which can be obtained at different publishing houses, which have been written by spirits through the aid of mediums, and there will be many more.

Knock at the door of spiritual wis dom and it will open unto you, my friends. Do not wait until you pass through the change of death before you try to become acquainted with spiritual things, but commence now to what you can of the country, its beau ties and its people, before you go there

If you were going to a strange land where you expected to make your home, would you not have the desire to read about that country and become acquainted as much as you could by books telling about it? I honestly think that you would. Is it not of much greater importance to you that you read carefully of the things pertaining to the

There may be some uncertainty of earth life, but there is no uncertainty of your coming to the spiritual world. It

So, friends, I would advise you to learn as much as you can, and by so doing save a great deal of time when you get over here, and not have to study and learn that which you might as well have done while on earth. A MOST IMPORTANT DISCUSSION.

But I will go on telling you a little more about the house in which I was to stay for some time.

Back of the room that I have told you about was a smaller one in which to my delight, I saw the likenesses of many of the dear ones (whom I loved and did still love) who remained on earth, and it was a great lov to me to know that the tie of love was not severed even though I had passed through what was

called death. My father said, to this room I could come when I wished to be alone or needed rest-for spirits want to rest and be alone at times, as well as you of earth especially those that have not been in the spirit life very long.

From this room we went upstairs to the rooms which strangers were to use should theywant to tarry with us for

Above these rooms were, what I will call a roof garden, although I never saw one while on earth. I call it a roof garden because there

were a great variety of plants and flow-ers which I cannot describe, for their beauty and loveliness surpassed any thing I had ever seen.

Within or among these flowers were placed easy chairs of different kinds for those who wanted to, could read, talk, visit, or view the grandeur of nature which lay before them not as you chold it on earth, but as it is unfolded before us in the spiritual world or

After staying there for a little while. my father and I returned to the room of which I first told you. Friends, I will not now tell more of

what was said or done at that time, but hope to at another time. Trusting that I have told you some things which will benefit the world, as I am for truth, and the advancement of

"I live! O ye who loved me! Your faith was not in vain: Back through the shadowy valley

I come to you again. Safe in the love that guides me, With fearless feet I tread-

My home is with the angels-O, say not I am dead! From your loving grandpa. Received by

L. M. COBB, Norwich, Ct.

BOOK REVIEW.

Tee Soul's Song of Triumph. By Harrison D. Barrett. In this little pamphlet of sixteen pages Mr. Barrett has condensed spiritual matter enough to have filled a good-sized volume of expanded spiritualizing thought. It is turned
To say in boastful tones and glad:
Because, although a fool, I've learned
To laugh at woes I thought I had." spiritual in an intensive degree, and holds the highest and best elements of the New Thought of to-day. It is helpful, healthy and uplifting.

"Just How to Wake the Solar Plexus." By Elizabeth Towne. for health. Price 25 cents.

To the Editor: -Your bright and enterprising journal meets with much favor with our people as you may presume from the number of copies sent here. The Pittsburg organization of Spiritualists is a large and flourishing

Miss Margaret Gaule opened our sea-Miss Margaret caute opened our sea-son of regular services on September 6. Her work this month seemed to surpass all previous efforts with our society. She has been a worker on our rostrum a portion of every season during the past six years. Her platform tests carry force and conviction that rarely falls o the lot of mortals to give.

The gates of heaven seemed to swing wide open. Our large auditorium could not accommodate the anxious seekers after truth; scores turned away. Added interest was shown in our meetings during the month through the assistance rendered by Brother Richard F. Tischer of our own society, He spoke from 20 to 30 minutes each Sun day evening. His inspirers are fluent

and expressive, teaching pure and practical spiritual truths. If his guides continue to handle him aright we bespeak for him a successful future, and good credit to Spiritualism.

Miss Gaule closed her month's engagement September 27, to return to her New York Sector where the ner New York Society, where she is permanently employed. We doubt if here are any in public work on the Spiritualist rostrum to-day that have more appreciative friends and admirers than Miss Gaule. She is kind and be-nevolent. Appreciating our efforts to raise church funds she kindly offered an extra evening seance \$24.50. God bless her.

One of our wealthy members desiring that our cause should stand in the minds of our Pittsburg people where it belongs, offered to contribute a suffi-cient amount to guarantee first pay-ment on a church where we could command the proper recognition of all classes. A substantial proposition was made; we seized the opportunity. real estate agent was applied to, who soon found a large two-story brick church situated on Boquet street, which is in the residence section of our great city overlooking the famous Schenley Park and Carnegle Library. It has a large room on the first floor suited to lyceum and Ladies Aid work,

with every convenience capable of seat ing 800 people. The large auditorium upstairs with its complete equipment of pews, chairs, platform and side rooms, makes it an ideal Spiritual church. Contractors estimate the total value at \$30,000. Certainly we did not agree to pay that much for it, but the amount agreed upon was nearly all raised withn one week. Even if we owe \$5,000 the interest at 5 per cent would be less than half our present rental. Prospects look bright. We have weighed the costs from a business standpoint, and fear no defeat in our purpose to own our own beautiful church. The deed is being prepared, the title examined, and we shall make final settlement so we can dedicate Nov. 1. If Spiritualists would assert their rights success would be ours everywhere. Too many are afraid of their shadow, fearing it is the spook that their neighbor might criticise. If a man will not respect his own convictions, no one else will.

Brother Clegg Wright began his en-gagement October 1. He has a multi-tude of friends here, who recognize his genius as an orator and philosopher. He is greeted with large congregations, which testify to his able and interesting discourses.

C. L. STEVENS, discourses. President.

THE CASTAWAYS.

Can nothing be done for the world's condemned For society's castaways?

Is there no break in the barrier No hope for their far-off days? The pitiful lives that were tempted and

That clamor for help in vain. is it right that careless we go on

Content with our own small gain? We in the garden respectable While out in the desert they stand Darkness above and darkness below

Hungering, starving for fellowship, Unmixed with pity or blame, Cast out to the cruel, the loveless night To feed on the dregs of shame.

And the ineffaccable brand,

What can be done for these rulned

How may justice and love combine

To crush out the wrong and lift up the And follow the plan divine.

But there is a kingdom where man The measure or penance of sin There where the all-wise balance is

God loves them and takes them in. -Caroline Renfrew.

AFTERWARD.

There is no vacant chair. The loving A group unbroken-smitten. Who

knows how? One sitteth silent only: in his usual seal We gave him once that freedom, Why

Perhaps he is too weary and needs rest; He needed it too often, nor could we Bestow. God gave it, knowing how to da

Which of us would disturb him? Let There is no vacant chair. If he will

The mood to listen mutely, be it done. By his least mood we crossed, for which the heart must ache, Plead not nor question. Let him have this one.

Death is a mood of life. It is no whim By which life's Giver mocks a broken heart, Death is life's reticence. Still audible

to him. The hushed voice, happy, speaketh on, apart. There is no vacant chair. The love is

To have. Nearer to memory than to eye. And dearer yet to anguish than to com-

fort will We hold him by our love that shall not die.

For while it doth not then he cannot. Who can put out the motion or the Smile?

The old ways of being noble all with him laid by?

Because we love he is. Then trust awhile.

Belizabeth Stuart Phelps.

"The Life Booklets." By Raigh Waldo Trine. Three daintily beautiful little books, finely adapted for holida presents. The titles are, "Character, Building by Thought Power," "Every Living Creature," and "The Greaters Thing Ever Known." The matter is of high-toned spiritual character and of helpral purposes Proce 35 cents each

. THE BURSTING OF THE SHELL: THE CREED OUTGROWN

A Short Story, Founded on Fact. By Dr. J. H. Randall.

young men were respected by all who knew them.

tist church. During childhood, having been surrounded life. with the influence of pious people, it came natural to them to be ardent and devotional workers for Christianity as they when he buried his wife, he was considerably censured by posed upon them by the discipline of the creed and church.

ness, and parental concern and authority, from time to time required of them, to get their boys into their way of thinking, and to induce them to be baptized and become members of

During the years that passed until Jerry had reached his twenty-first birthday, both boys listened to what was said to them quietly; Jerry occasionally would say in reply, "Father," or "Mother," whichever it happened to be that cornered him, "I don't think as you do."

The home was often visited by the leading members of the church as well as the pastor, and every winter a revival was inaugurated and conducted from ten to thirty days, at which the father, mother and the boys were nearly always present. They were invariably hospitable to their visitors, and exceptionally accommodating to their neighbors. The pastor, as well as the lay members, from time to time would try to argue the matter with the boys, and pray for them with a holy energy and the steadfast purpose of converting them; but the boys never exhibited any serious interest, and were apparently indifferent to all these efforts made to make them hear the doctrines of the religion professed by their parents. As regularly as Sunday came, parents and boys usually went to church together, unless sickness in the family or duty to a sick neighbor prevented; and this contined until Jerry left home, and after that time until Oliver passed his twenty-first birthday.

life, he got the horses and carriage ready for the family, which then consisted of himself and parents, to go to church, as that had been his especial chore for some time previously. Having assisted his mother into the carriage and given the reins to his father, he turned and went into the house, instead of taking his seat with them to ride to church. His father stood waiting for him several minutes, under the impression that he had forgotten something that he wanted, but as he did not return, he called, "Come, Olly, don't keep us waiting, its time to go."

Coming to the door of the house he had entered, Oliver re- arising from the intensity of her emotions, she clasped one plied: "I don't care to go to church to-day, father. I prefer of his hands and in a pleading manner continued: "Oh! my to stay at home and read."

at home all day and read. Why, what's the matter with fore it is too late? I know you are not a Christian. My God! you?" said his father, whose face reddened, and his eyes expressed astonishment, as he seemed to realize that his will and authority was about to be antagonized.

"There's nothing the matter with me, father, except I do not think as you do about it."

"Look here, sir," said his father, "it is my will that you come along and go to church with us. You never opposed pent-up emotions took place, he watched her very closely your will to mine about this duty before, and why should you and listened to all she said without the slightest movement

that manking holds me responsible for my own acts, and this, his hand, stirred him with a sense of very tender considera-I have learned when you sent me to school, and I shall al- | tion for her, such as he had never before experienced. She ways respect you for it, but I have opinions of my own about had often expressed herself to him before, but never had she religion, and religious duties; hence, I am not going to used language quite so strong, nor exhibited her emotions so church to-day nor any other time in the future, except when | intensely wrought up by the subject. With one of his hands

Jacob Ormsby had been brought up to believe "spare the he pressed her head to his breast and said: "There, there, rod and spoil the child," and in the early training of his little mother, don't cry and feel so bad about me. Everyboys he had used strap and whip freely. As these boys, thing in this world was all right before we came into it, and however, developed physically large in comparison with him- it will be all right when we get through with it. I believe self, under the sense of fear, undoubtedly, that they might that sometime we will be in another world, and we will realrealize their strength some day and turn upon him, he had | ize it, and we will be happy if we shall have done the best we seldom threatened or used that method of punishment after know how for the good of others needing our care while we they entered their teens, but Oliver's dignified manner and are in this world. And I believe everyone born or that may firmness in asserting his selfhood, and his determined pur- be born will sometime realize it. According to my knowlpose, expressed in the language he had used and the tone of edge of other folks, Mother, you're the best woman on earth. his voice, brought his father's wrath to a white heat, under You know I don't want to hurt your feelings, but it's no use the impulse of which, he dropped the reins, took the whip talking your fears to me about my destiny, and the condifrom the socket in the carriage, his wife as as he did so say- | tion which you imagine now or hereafter of my wife and ing, "Don't, Jacob, don't."

His face, eyes and manner revealed that burning thoughts as well as I know that I live and hold you to my heart. were raging in his mind at the organization of opposition to Things that you see and hear, you don't believe, because you his will; he advanced toward his son, who with his large know; and I have seen and heard my wife and baby several manly form, being over a head tailer than his father and times since I buried their bodies." broad in proportion, came to meet him. When within about three feet of each other they stopped simultaneously, and gazed into each other's eyes. The calm demeanor of the young man checked somewhat the soul-consuming wrath of for I have always found you truthful. How happy such an the old man, though he trembled from his head to his feet experience and the thoughts that come with it must make under the fire of his passion as he said: "How dare you have the passing hours of your life. But, my son, may you not be any opinion about religion that is against mine? Didn't-I mistaken? May not such thoughts be put into your mind raise you? I think I know my duty. You ought to know by the tempter? I have my fears that it is not right to harthat what I will you to do is for your salvation, and to save | bor them, for we are told, 'straight and narrow is the way you from the consequences of your sinful soul in its fallen and few there be that find the road that leads to heavenly hap-

"That's all right for you, father," said Oliver. "I've always obeyed. But remember, I'm not a boy now. I'm a man, and you're a man, and it's natural for men to differ in their opinion about many things, and so it happens that you of yours with its great big sympathetic soul, so truly human. and I differ about religion. We needn't have any serious yet so impregnated with divine love, is made on of such elefuss over it, unless you want to make it. Go to church, father; you and mother go right along, and get all the enjoy- preachers have pictured to us in their sermons, you'd start ment you can out of your religion. It can't be helped as I see, because Jerry and I don't think about it as you do."

Bitter as was the idea to him of accepting the inevitable, he however, so fully realized that his son in a physical sense at least, had the best of the argument, that he turned from him, entered the carriage and drove off. Not long after this disagreement, which had been the second of the kind between this father and his sons, Oliver left home to become a fireman on the railroad.

Some years before, under nearly similar circumstances, Jerry had left home, and in the meantime had risen from the position of engineer; he had got married, and settled in

About fifty years ago Jacob Ormsby and his wife, Jane, | leved, for she made his home as much of a paradise as it is lived on a farm in New England; he had passed his forty- possible to make a home on this earth; through her he had seventh and she her forty-second year. They were born and realized the joy and ecstasy of knowing he was a father. brought up under the influence of the spirit of puritanism During these years his association with the duties and which prevailed before and during their generation. Their cares of home-life, he developed into what the community home was on the farm which Jacob's father had carved from | considered one of its best citizens. This was only natural to out of the hillside wilderness many years before. They had such a nature as his when the devotion of his affectionate as the fruit of their married lives two sons, named respect | wife is taken into consideration, and that during part of the ively, Jerry and Oliver, that grew up in the home to man- time when he could be with his family, he reveled in the sunhood, and were known as good, obedient children, and, as shine of bright eyes, the smiles of innocent rosy lips, dimpled chin, and the melody of the voice tones of his baby girl, The Ormsbys were quiet, unassuming and industrious when in playful mood. The sickness came which termipeople; the buildings on the farm for the family, as well as nated in death, and he experienced the grief that comes to for the stock, implements and tools were models of conven all loving hearts when they lose the objects of their affecience, good order and neatness. Jacob and Jane lived al- tions and tenderest care; and, especially, when those objects, most entirely in a world of their own; the greatest ambition as they did in this case, consist of a wife adored and a child of their lives was to raise their boys properly, that they idolized.. These two beings made the sun of the soul-system might be useful men in the world. At an old-fashioned re- around which all his thoughts and energetic actions religious revival quite early in their married lives, they had volved to create a home-world, wherein he might have every been converted, and baptized, and were members of the Bap | uplifting satisfaction obtainable from consciousness in his

At the time of the funeral of his baby girl, and a little later understood it. It was their aim to practice every duty im- his father, and the neighbors who were church members, because the funerals were conducted without any minister or At the time of their conversion, their boys were aged re- religious ceremony. From the day that he reached man's spectively, six and nine years. Religious exercises, consist- estate, and left the home of his parents to cut his own path ing of reading from the Bible, and prayers, every morning in life in the world, he had given up attending church reguand evening, and grace said at every meal, was the rule of larly, although he had deep convictions as to what constithe household head. With mild but steadfast persuasive tuted man's moral duties to his kind. The so-called world's people who knew him in business and social relations, rethey talked and prayed, and did all they thought that duty garded him a clear thinker, and an exceptionally self-reliant man, whose ideas upon most matters that he had anything to say about were based upon good logical reasoning. After the burial of his baby girl and wife, he began to investigate the opinions of the people about him, and to compare them with one another, and what he considered Nature's laws for the regulation of human conduct; he found a great diversity of ideas along these lines; much greater than he had ever realized while under his father's roof. The loss of his dear ones, and the breaking up of his family circle had the effect to draw him frequently to his mother.

Jane Ormsby was overflowing with expressions of sympathy by words and deeds for the unfortunate; she was, however, made up of such a peculiar physical constitution and intellect, that she matured slowly: the nature of love, wisdom and absolute justice from the standpoint of a well-balanced human brain, then, she could not comprehend; she had accepted from her psychological environment as true, and in no manner to be questioned, the religious tenets in those days pervading the minds of many piously disposed people, which had been formulated by the John Calvin and Jonathan Edwards school of theologians; such as the fall of man, total depravity of every human being born, the inevitable destruction of infants, and the certainty of eternal misery being the portion of everybody that did not repent, believe, be baptised, and join the church. Under the influence The Sunday immediately following this event in Oliver's of her creed, with her sense of duty as a Christian, on one occasion when conversing with Jerry, she said;

> "My son, my heart aches for you. I pray God for you daily. But oh! my son, my first born, you still seem blind to the awful fate impending over the unrepentant. Your child taken from you; your wife taken from you; your home destroyed; your life so full of comfort and the promise of joy a few months ago, now desolate, and I believe it is because you have not served God as you ought." Here she visibly trembled, tears filled her eyes. Mother

son, why do you not see the righteous judgment of God in "You don't want to go to church, and you're going to stay these afflictions; receive the Savior, repent and believe be-My God! What can I do to save my son, and stay the awful doom for him and his family? Oh! God, have mercy on me." Jerry was always gentle with his mother. She was a little body, not weighing over one hundred pounds when in the best of health. He was also invariably firm in his argument against her ideas on religion. When this outburst of her to interrupt her: the sad and pitiful tones of her voice, with "I am a man, father," said Oliver. "I am of that age now the vibrations of her whole trembling being, as she clasped he clasped both of hers, and at the same time with the other baby. Why, mother dear, they are angels now. I know it

> His mother raised her head and looking at him with her tear-dimmed eyes and an expression of astonishment said. "How strange you talk. I can't help believing you, my son, piness, while broad is the road that leads to destruction."

> "We don't agree about this subject, mother," said Jerry. "I don't see God's laws governing us as you do, and if I've got to fry for it, then fry it is. Why mother, this little body ments that I believe if you saw a hell, such as some of the such a genuine spiritual force to arouse heaven that the other angels with you would quickly quench the flames of purgatory and hell with tears, and stop the misery and human suffering we are told is in them."

> Deeply touched by the thoughts he suggested, yet shadowed by the creed of her professed religion, his mother said: "How can you talk so? And yet-" when she was interrupted.

"Demnition"; this being the only word approximating to profanity that he ever used, "Mother, I'm only human. I can't help thinking just as I do about this matter. How's a man to believe what he knows he can't? How's he going to the village of S V V-, Vermont, a short distance from convince himself that he's made by a Maker wickeder and the old farm where he was born. He got a wife that he more inhuman than himself? I'll tell you, little mother, it

isn't natural for God to curse his own work when it is as good as he could make it, and torture his own creatures besides. Talk about it being divine, just and holy. It isn't. It's brutal. It's more brutal than the act of that old sow we once had that ate all her pigs. You're mistaken, mother, God is in better business than that of increasing human misery-running a hell and purgatory, and through some of the preachers around here trying to keep in the minds of naturally rational people pictures of the meanest qualities of character in human nature; but, little mother, I love you, anyhow, and always shall."

Oliver Ormsby on leaving his home thought himself very

fortunate in going into a position as fireman on the same en-

gine run by his brother: his ambition was to qualify himself for the position of engineer. Thus it came about after being separated over four years, the brothers had got together again. They lived in the same boarding-house, worked together almost daily, riding on the same engine, and occasionally visiting the "old folks." Life glided along very very smoothly with them for several months, when the approach of spring brought heavy storms that resulted in a great washout occurring at a place on the railroad, over which Jerry had ridden almost daily for over four years, and where it was never dreamed possible for such a thing to happen to the road. Just after the breaking away of the soil beneath the track, Jerry's engine with a heavy freight train struck it. It was a very dark night the wind was fierce, and the rain was pouring in torrents. Where the washout break took place, and for several hundred feet each way, the road extended along the side of a steep hill, it being forty to sixty feet to level ground on the lower side, the upper side being the sloping hill extending some hundreds of feet above. By some unusual vibration of the big steel, iron, brass and wood machine, alive with fire and steam, that he was guiding, Jerry had a sudden sense of danger: he whistled "Down brakes," and at the same moment warned Oliver to prepare to jump. It was too late. He had barely uttered the warn ing when feeling the sensation of tipping he jumped from his engine, that with its twenty freight cars was running at the rate of thirty miles an hour, just as the mighty machine with its load, turned on its side, and plunged down the embankment, making a mass of broken and beut steel and iron, with wood broken, smashed and shivered into splinters, scat

When Jerry jumped he happened to strike the ground without sustaining any serious injury. Help and lanterns were soon obtained; hunting and overhauling the wreck was proceeded with through the night and part of the next day, until those that were injured, and those that were killed were taken from it. Oliver was crushed to death between the engine and tender. Jerry was so deeply affected that he could hardly talk, while those to whom disaster had come were being looked for, though he directed and tenderly assisted in handling the remains of his brother, and taking them to the old homestead.

ered around for several hundred feet.

Oliver had always been vigorous, healthy and overflowing with activity; his sudden death was a terrible shock to his parents, particularly to his mother. Jerry was opposed to having a formal and ceremonious funeral, though he finally consented to arrange all the details pertaining to it, in compliance with the wishes of his parents. His mother at the time being in poor health, he feared that the strain and shock to her emotional nature would be more than she could pass through and live.

The Rev. Joshua Mather, physically, was a tall, well-proportioned man. The general contour of his features was of the Andrew Jackson type. . Aged about sixty years, his hair originally black, was considerably mixed with gray; he had piercing black eyes. He kept his face cleanly shaved, habitually dressed in black broadcloth, and wore a standing collar, with a steel spring stock, black silk-covered, which aided him to keep the muscles of his neck and head rigidly set in one direction. To the casual observer he appeared very dignified and exceptionally pious; careful character-reading people of the world, however, believed this artificial, unnat ural, and affected for private reasons of his own. He especially experienced great satisfaction in alluding to himself as a "soldier of the cross," and a "champion of the true faith." Nothing suited him better than conducting funeral services among the people not of his creed and church; on such occasions, in his own estimation he towered to great and son were seated near each other. Under the impulse importance for he was fully aware of the opportunity it pre sented for him to make a profound and lasting sensational impression on those whom he wished to convert, and if he was not successful in converting, he regarded as lost in their iniquity and sins forever, and doomed to eternal tor-

He was the pastor of the Baptist church of which old Mr and Mrs. Ormsby were members, and had been officiating in that capacity over thirty years. A modern Theosophist familiar with his ideas would have said he was a reincarnation of the combined spirits of Cotton Mather, who lived in the time of the Salem and Danvers "witchcraft craze," and of whom he was a descendant, and Jonathan Edwards. He was one of that class of preachers that was quite numerous fifty years ago, but are very scarce now, that assume to know all about God. Creation, and the destiny of the human family, as set forth in Calvinistic theology. He did not believe in any half-way measures in talking to sinners about their inherent total deprayity. He taught that a person to be saved from the "wrath to come" must be old enough to understand the naturally iniquitous origin of all mankindthat he must acknowledge himself a vile creature and worm of the dust; must openly repent of his sins; confess belief in the Lord Jesus Christ as his Savior, and his acceptance of the Holy Bible as a revelation written by the finger of God. and handed down to Moses from heaven as an all-sufficient guide in all the affairs of human life, and that there was no knowledge outside of it worthy of a moment's consideration. Any person who would not do this, in his judgment, was of no account, except to make him feel and think about the misery and suffering he would have to endure from the wrath of an avenging God, who knew just what he would be from the beginning of his life.

As the pastor entered the home of the Ormsbys, on the oc casion of Oliver's funeral, the talking in low tones among the friends and neighbors assembled to pay their last respects to the deceased, ceased. He looked the people over from room to room, conveying in the expression of his countenance the thought: I have a very important duty assigned me, and by the help of God I'm going to do it, though this house and the heavens fall; and woe be unto any one that shows levity, or tries to divert attention from these solemn

Selecting and marking a chapter in the Bible, then taking the hymn-book he arose and in a stern and solemn voice.

"Hark! from the tombs a doleful sound: Mine ears attend the cry; Ye living men, come view the ground Where you must shortly lie.",

. . . . "Great God! is this our certain doom?"

The manner in which he emphasized every word in the first stanzas, and the first line of the third stanza, of this oldtime hymn, and the long-dawn-out tune in which it was sung, cast a gloomy shade over the thoughts of the audience. It was evident to the worldly-minded people present that they were going to get a tongue-lashing such as they had not had in some time—that he had no sympathy to waste upon this occasion, and that he could not have selected any hymn better calculated to intensify the grief, and thus torture the heart and life of the mother of the deceased. He then read a chapter from the Bible and made a prayer so long and so tedious, and so of confessions of the awful wickedness, sinfulness, vice as and absolute worthlessness of himself and the people in the sight of God, that probably not a person who heard it, not professing his creed, that possessed good common sense, to have escaped listening to it would willingly have exchanged places with the corpse.

He then read the following stanzzas from Watts' Hymns:

"There is a never ending hell, And never dying pains, Where sinners must with demons dwell In darkness, fire and chains."

> "Have faith the same, with endless shame To all the human race; For hell is crammed with infants damned, Without a day of grace."

This having been sung in the same soul-harrowing manner as the previous hymn, the Rev. Joshua Mather had the appearance of being, in his own estimation, fully armed and equipped as a "soldier of the cross" to make a deep and lasting impression upon the worldly people present, in the interest of religion and his church. There was not a sign of sympathy in his face, nor a tone expressive of tender consideration for the grief of the mourners in his voice; he was firmly poised under the influence of the theological dogmas he professed to believe, in one sense as an iceberg, and in another as a tyrant. In a slow, very impré.... ve manner he read the following:

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

"As we said before, so say we now again, if any man preach any other gospel unto you than that ye have received, let him be accursed."-Galatians Ist chapter, verses

"He that believeth and is baptized shall be saved; he that believeth not shall be damned."

Laying down the Bible and straightening himself up to his full height, he said, in part:

"What I have read to you is the language of the Holy Bible. The first is from St. Paul, and the last is from our Savior, the Lord Jesus Christ, as recorded in the 16th chapter and 16th verse of the Gospel of St. Mark. The meaning of these texts is very plain; no controversy is possible that can alter the decision that has been reached by the men of God in our faith in relation to their meaning. God, and His Son, the Lord Jesus, in this holy book, say what they mean, and mean just what they say.

"The decisions that have been reached are, 'By the decrees of God for the manifestation of His Glory, some men and angels are predestined to everlasting life, and others are foreordained to everlasting death.'

"Our first parents, being reduced by the subtlety of the tempter, sinned in eating the forbidden fruit. By this sin. they fell from their original righteousness and commission with God, and so became dead in sin, and wholly defiled in all the faculties and parts of the soul and body; and they being the root of all mankind, the guilt of this sin was imputed and the same death in sin and corrupted nature conveyed to all their posterity. From this original corruption, whereby we are utter-indisposed, disabled, and made opposite to all good, and wholly inclined to evil do proceed all transgres-

"My beloved, these are the foundation principles of our most holy Christian religion. To repent of sin, believe these principles, and accept the Lord Jesus as our Savior is the road to salvation. To reject them is the road to eternal

"Every unbeliever and infidel I have ever known of that has dared to raise his voice or use the pen against the holy scriptures, and these doctrines of the Christian scheme and plan of salvation, has incurred the wrath of our everlasting, just and merciful God: has been cursed in life, to the gateway of death, and doomed to suffer in torment eternally. There is no escape, my unconverted hearers, for you, unless you make your peace with God.

"Voltaire, that great French philosopher, so-called, and an infidel, with all his scholarly ability, lay upon his bed in disease and suffering for many months, and then died in agony. as the judgment of God in his wrath, whom he had blasphemed; and yet how merciful is God to his fallen and totally deprayed creatures that are constantly sinning against teresting, fascinating, and instructive. His kingdom and glory. "History shows to us that Tom Paine, probably the wick-

edest man that ever lived, and the boldest infidel, because he dared write 'The Age of Reason,' had meted out to him an awful punishment. He was visited by the judgment of God, and made to suffer a terrible death, and finally buried like a common nauner. This, though, was not the worst of it. God after he was dead, and not only cursed him, but cursed and blasted the lives of his infidel friends and admirers, as I shall be able to prove to you.

"Some years after the death of Tom Paine, one of his friends, that defended his life and book in which he criticised the holy scriptures, who resided in England, came to this country and incurred the expense of taking up his remains, designing to take them across the ocean and re-inter them in England, and erect an enduring monument over them. But God would not have it. He brought disaster upon this man's business from the day he got Tom Paine's bones in his possession.. He was brought to a bed of sickness with one of the most loathsome diseases, and from which he was taken to the debtor's prison, by his creditors whom he tried to rob, and there died, screaming and calling on God for mercy. After his death, his effects were seized by the law and sold for the benefit of his creditors at auction. Among these effects were found the bones of Tom Paine, stored in the garret of his house, and when offered for sale under the auctioneer's hammer, were purchased by a button-maker. Thus did God doubly curse him, in his wrath, by having his bones made into buttons.

"Thus we see to what a low and despicable end God was able to consign this wicked infidel, and his friend and admirer, who tried to reflect honor upon his memory.

"Just think of what it would be to your bodies, and your souls? to be sawed, cut, turned on a lathe, bored, filed into buttons, shavings and dust, and at the same time cursed to endure everlasting misery, in a lake of fire and brimstone. And yet this is no more than a just punishment for the presumption of daring to reflect against the holy decrees of God, as expressed in the doctrines of our religion.

"This, however, is nothing to what it is possible for God to inflict upon unrepentant sinners. It is a sad duty we are called upon to perform this day. We have come to the house of mourning which is better than the house of feasting. We are here to perform this solemn rite of burying this young man, who has been cut off in the full bloom of a promising life of usefulness, by the wrath of an avenging

At this point there was a very perceptible sensation among his listeners, particularly the mourners. Some of those present looked at each other as if they would like to say, "Do you believe that? I don't." The preacher proceeded.

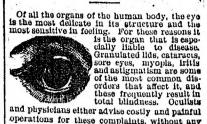
"The grim destroyer, death, has claimed his own in this case in a horrible manner, and it should be a terrifying warning to sinners. There can be no doubt this is a judgment upon him because he did not repent, confess belief, receive the Savior and make his peace with God. Oh! my hearers what a calamity is this among you, to be thus suddenly and unexpectedly summoned to answer before the bar of the eternal God, our sins upon our souls, with no goodness in us knowing that if a just judgment is rendered, we will be cast into outer darkness, from His presence, into hell-a lake of fire—a seething fire, there to suffer forever and ever.

"I beseech you to solemnly think at this hour of the punishment that God can inflict upon you. The torments you will have to endure will be immeasurably greater than being in a brick-kiln, or a flery furnace. In view of the terrorstriking fate of the deceased, I beseech you all, to take warning in time, and flee from the wath of God to come. Oh! my hears. my bowels yearn for you. When death, grim monster that he is, comes to you who do not believe, and may be out off out of the fold of the church, as this young man has been. your souls will be tormented alone, that will be hell enough for them, but at the last great day, when the sea and the land shall give up their dead, your bodies will join your

(Continued on seventh page.)

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.. GENERAL SURVEY ..

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

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

Take due notice, that all items for this page must be accompanied by the full name and address of the write. It will not do to say that Secretary or Corgiving the full name and address of the writer. The items of those who do not | evening meetings." comply with this request will be cast into the waste basket.

Keep copies of your poems sent to if we have not space to use them.

Mrs. Cora L. V. Richmond's next lecship and Spiritualism in the World's Advancement." The meetings are held at Masonic Temple. This lecture will prove especially interesting.

The meeting of the Illinois S. S. A., at Hopkins' Hall, 528 West Sixtythird street, Chicago, October 13, bids fair to be one of lasting benefit to the cause in our state. Although primarily for business purposes, time will be found for some excellent addresses and message-giving by worthy mediums. Make it a point to be present at both 2 and 7:30 p. m. Carry your lunch and enjoy the social hour between the sessions.

Celia Rinehart Wall writes: "In Kewanee. Ill, there are some good Spiritualists who would like to have the N. S. A. missionaries come here and form a society."

M. Larkin would like to make engagements with societies of Christian Spiritualists, to lecture on Bible Spiritualism and kindred subjects. The South pre-Denver, Colo.

The Pilgrims came over in the Mayflower; they were seeking religious libwhen he went to Rhode Island, escaping the persecution of the Puritans. My

First grand entertainment and ball, given by the Spiritual Unity Society, Prof. R. S. Ray, director.

"Father" Boylan, of St. Lucy's Roman Catholic church, Jersey City, announces that he will put up his rectory for a raffle-2,000 tickets at \$1 each. Gambling is one of the saintly charac- until October 12. I am to assist Harriterists of popery.

W. F. Jamieson and wife are coming to Chicago next week, to live here this winter. Mr. Jamieson writes: "I purpose giving more time than ever to increasing the sales of the 'Hull-Jamieson Debate.

Mrs. Maggie Waite writes: "On Sunday, September 27, the Metropolitan Spiritualist Society opened its doors at its new hall, 3337 State street. Dr. Angus, of Toronto, Canada, gave the address, which was well received, followed by readings by Mrs. McCoy, of Cleveland, and Mr. Kinkead. Both mediums did excellent work. The services were closed by questions being an-Mrs. Maggie Waite, pastor of this so. of the members are becoming very pop- must transfer the point of view from appearance of its existence. ciety. On Sunday, October 11, Dr. J. H. Randall will deliver the lecture. His subject will be 'Spiritualism as a Science.' Sunday, October 4, Dr. White gives the lecture. Communications at all meetings by Mrs. Maggie Waite and others. The Progressive Thinker is on sale at the door and eagerly sought

Mrs. S. A. Garber writes from Des

Moines, Iowa: "The Ladies' Aid Society of the First Spiritualist Church was entertained at the home of Mr. and Mrs. 8. A. Garber Friday afternoon. It being the lady's birthday, the Aid Society tendered Mrs. Garber a surprise. Plates were laid for 36. The table decorations were smilax and roses. The out-of-town guests were Mrs. Bliss-Greene, of Chicago, and Mrs. Jennie Hagan Brown, of El Campo, Texas. Mrs. Brown rendered one of her impromptu poems for the occasion. Mrs. Garber received many beautiful presents and tokens of remembrance. Mrs. Jennie Hagan Brown has served our society the past two Sundays. Too muchcan not be said in praise of this charming little lady. Her work as a speaker and a missionary has no equal. She has strengthened our society and made many new converts. We should regret that more of our public speakers and missionaries are not like Mrs. Brown. Saturday afternoon she spoke to the inmates of the Home of the Aged. Her only recompense was to see those dear old faces light up with pleasure and hope at the beautiful sentiment expressed. Such has been her work while | close at 9:30 if possible. All communihere and our one regret is that we are not able to keep her. The Spiritualist | No. 560 East 55th street,/Chicago, Ill." society, assisted by the Ladies Aid Society, will tender Mrs. Brown a farewell reception, at the home of Mrs. Florence Wicks." Dr. G. B. Warne writes: "Disguised

by a growing mustache and the tan of country life, I had the pleasure of sitting unidentified through Prof. R. S. people gathered in his commodious | medium whom the boys upstairs' think home, to the number of about one hun- a great deal of. He will be assisted by

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

Take due notice that Items for this contain the full name and address of the that is no reason why they should be writer. Otherwise they may be cast

> Wanted-A medium who can cure obsession and can bring testimonials that will prove he can. Such a person is invited to call at No. 3550 Rhodes avenue, second flat.

dred. There was no lecture. Aside from invocation, benediction and songs, the entire evening was devoted to message giving, clairvoyant descriptions, psychometric readings and answering of questions before unfolding the slips on which the auditors had written them constituted the programme. It was a session of great interest and served to convince one that Prof. Ray has genuine psychic development and commendable sincerity of manner. Only the future experience of each individual can attest the absolute accuracy of the answers given, but the medium's mission is confined to giving what is given him on the instant from the unseen workers. Spiritualism has a triple responsibility. It must prove intercommunication between spirits and mortals, establish the actual value of such messages and teach how the worthless and utterly unreliable element can be totally eliminated therefrom. Prof. Ray seems evrespondent writes so and so, without ery way deserving of the success now attending his week-day and Sunday

E. J. Bowtell lectured at Pine Grove, Niantic, Conn., September 6, 13 and 20. Can now make engagements for this office, for they will not be returned dates for 1903-4, Sundays or week nights. Address 26 Pequot avenue, New London, Conn.

> Jacob Schnur writes from Warren, Pa.: "Ever since the close of Lily Dale camp there has been with us Mrs. Eliza. beth Demorest of Pittsburg. She is a medium of rare ability. Those who receive readings from her, although agnostics, and other people who belong to various creeds must acknowledge her wonderful power."

Mrs. Amanda Coffman, of Grand Rapids, Mich., writes from Conneaut. Ohio: "The summer has come and gone and the camp season is over. I began my camp work with my home camp, at Reed's Lake, Mich. Was there nearly three weeks. July 23, I reached Island Lake camp, where I filled a week's engagement. I have many pleasant memories of my first visit at Island Lake. From there I went to Haslett Park, Mich., for a week's engagement. From thence to Lake Brady, Ohio, by way of Detroit, Mich., At Detroit I was met by Dr. and Mrs. Fish and taken to their beautiful home, where a reception was tendered me after a rest and a delicious repast. I arrived at Lake Brady, Ohio, ferred. Address 1962 Curtis street, tired and sick after a rough voyage on old Lake Erie. But I soon recovered Cyrus Emery writes: "We wish to in the genial magnetism of loved correct Brother Henry Boone's state- friends. This was the banner year at ment regarding the Puritans who, he | Brady. This was my fifth engagement. says, came over in the Mayflower. I was happy to find the camp so prosperous. From there I went to Lily Dale, N. Y., arriving the 23d of August, erty. Roger Williams sought the same | and stayed until after the close of the camp. This grand old camp with its natural scenery to please the eye, and ancestor came over in 1635, was perse- gladden the hearts of those who visit it, cuted and fined for entertaining Quak- never was more beautiful than it was ers. He went to the free land of Roger | this year. I am proud that a sister wo-Williams to escape the persecution of man can manage in such a superior way as did good Sister Pettengill, making all feel at home. I began my fall work with the society at Conneaut, O., Saturday evening, Nov. 14, at Heuser's | the banner society of the state. I can-Hall, 576 Larrabee street, corner Wis- not say too much in praise of the manconsin street. Admission 25 cents, agement and the earnest workers of this society. The hall is crowded every

Sunday and each social function is a

decided success. Great good is being

done and many new converts to our

beautiful philosophy. I will be here

son D. Barrett and others at a mass-

meeting, October 25, in Cleveland, O.

I will be happy to meet the many

friends throughout the state at this

meeting. I hope the Spiritualists will rally to help Brother Hemmeter in making this meeting a decided success." Regular writes from Detroit, Mich. The Earnest Workers installed the officers for the ensuing year at their hall, 333 Michigan avenue. President Badger will begin the series of instructive and interesting addresses the second Sunday evening in October. Talented speakers will be engaged for the winter, and the cause of Spiritualism set at a higher standard than eyer before. The ular. The last social at the residence of Trustee Nash, was a delightful success. Through these fraternal meetings new members are pouring into the society. The friends of Mrs. Potter attended her in her last sickness and the case; if not, let them forever be gathered about her casket to shed a silent tear. Mrs. Rose Ferris will speak at Cleveland and adjacent towns for two weeks. Her Tuesday and Friday | alike. The instinct of the mind, the evening circles will be resumed October 16, at her home, 259 Grand River. Mr. and Mrs. Crawford enjoyed a happy silver anniversary at their home, surrounded by their many friends. They were recipients of many beautiful tokens of regard. The colony of the Brotherhood of Light at Arboles, Colorado, rounded up a year of success. The

outer council is located in Detroit." Mrs. Isa A. Cross writes: "The Hyde Park Occult Society held its election of officers on Monday, September 28. Mr. H. L. Stewart was re-elected president: Dr. P. H. Harmon, vice-president; Mrs. Place, financial secretary; Mrs. Silberhorn, treasurer. Mrs. Cross was appointed corresponding secretary. 'Committees were appointed, each to look after different parts of the society's work, making it less burdensome than for a few to do it all. Mr. S. B. Cady will lecture on October 11, and Mrs. E. Kline will give us something from our friends on the other side. Services every Sunday evening at the hall, 323 East 55th street. Jackson Park car passes the door. Come early, as we shall commence at 7:45 sharp, and cations should be addressed to me at

John Woolman writes: "We beg herewith to let you know about the advent of a new child in the large family of Spiritualistic knowledge. We have already christened it and its name is the Universal Occult Society, which will meet every Sunday evening at 3118 Forest avenue, in the Masonic Home Tem-Ray's meeting, at 207 Lincoln avenue, ple. The Hon. R. Gliray will be the Chicago, Sunday, the 28th ult. It was a Dean. He is a gentleman very widely comfort to remain silent and study this known among the Chicago Spiritualists worker and his methods, as well as the as an inspirational speaker. He is a

When writing for this pape use a pen or typewriter.

TAKE NOTICE.

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

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

Brother John W. Caldwell, who has a

wide experience in the realms of spirit nai knowledge and lyceum work, and in this connection we will state that Bro. Caldwell will inaugurate at once a lyceum in behalf of the young folks who will be instructed in this beautiful truth. Sister G. W. Aitken, a psychologist of wondrously endowed power, will give to the anxious and inquiring ones the positive knowledge that there is no death. Our society we propose to make a tower of strength for the cause, teaching only Truth, and nothing but Truth. 'On this rock will I build my church, said Peter, but we shall build more securely than Peter, for he built on faith while we will build on knowledge. Knowledge is power, and that power guided and directed by the 'boys upstairs' shall shatter the dense clouds of sophistry, ignorance and sectarianism. and allow the beautiful sunlight of intelligence and truth to burst forth in all its grandeur and magnificance, so that 'he who runs may read.' A cordial invitation is hereby extended to all our Spiritualistics friends and strangers dwelling within our gates to visit us at our new home, Masonic Home Temple, 3118 Forest avenue, on and after Sunday, October 11, 1903. Evening service at 8; lyceum at 3 p. m." Jennie Hagan Brown is now lecturing

most excellent work there. The preservation of a metal statue of St. Joseph, the putative father of Jesus Christ, when the Orphan Asylum in Paterson was blown over by a tornado, is regarded as providential. It is not a praiseworthy providence which saves killed and maimed.—Truth Seeker.

in Iowa, under the auspices of the State

Association. She is capable of doing a

Mrs. Nellie Noyes, of Boston, a cul tured and refined lady, and a most excellent medium, passed through this city last week on her way to Denver, Colo., her future home. She will make a splendid addition to the workers there, and we bespeak for her a cordial welcome.

Geo. Hamilton Brooks writes: "The many friends of Harry J. Moore will be pleased to hear that he has been enaged by the Englewood Spiritual Union to speak for them for the month of October. Mr. Moore is a good organizer. The membership always increases under his administration. He is a worker and his enthusiasm always creates an interest. He is one of our comparatively young speakers that should have encouragement."

Mrs. Lilly LeSieur writes: "The Band of Harmony convened in their new quarters, at Room 512 Masonic Temple, Thursday afternoon, October 1. We enloved a most happy reunion with our pastor, Mrs. C. L. V. Richmond, and exchanged greetings and glad to be united after our long vacation of four months. We like our hall, and feel very much at home as well as great inspiration to take up the year's work again. We extend a most cordial invitation and greeting to all persons interested in the Soul Teachings, to come and join us and help us in this great movement."

WAS EMERSON INSPIRED.

"Welcome evermore to gods and men

A Characteristic Selection From His Writings.

to the self-helping man. For him all doors are flung wide; him all tongues greet, all honors crown, all eyes follow with desire. Our love goes out to him and embraces him, because he did not need it. We solicitously and apologetically caress and celebrate him, because he held on his way and scorned our disapprobation. The gods love him because men hate him. 'To the persevering mortal,' said Zoroaster, 'the blessed immortals are swift.' Again: The world exists for the education of each man. There is no age or state of society, or more of action in history, to which there is not somewhat correin a wonderful manner to abbreviate itself and yield its own virtue to him. He his own person. He must sit solidly at lied by kings or empires, but know that which history is commonly read, from Rome and Athens and London to himself, and not deny his conviction that he is the court, and if England or Egypt silent. He must attain and maintain that lofty sight where facts yield their secret sense, and poetry and annals are purpose of nature, betrays itself in the use we make of the signal narrations of history. Time dissipates to shining ether the solid angularity of facts. Babylon, Troy, Tyre, Palestine, and early Rome have passed or are passing into fiction. The Garden of Eden, the sun standing still in Gibeon, is poetry thenceforward to all nations. * * . 'What is history,' said Napoleon, 'but a fable agreed upon.' This life of ours is stuck round with Egypt, Greece, Gaul. England, War, Colonization, Church, Court, and Commerce, as with so many flowers and wild ornaments grave and gay. I will not make more account of them. I believe in Eternity. I can find Greece, Asia, Italy, Spain and the Islands—the genius and the creative principle of each and of all in my own mind. * * *

"There is nothing but is related to us -kingdom, college, tree, horse, or iron shoe, the rots of all things are in man. shoe, the roots of all things are in man. Santa Croce and the dome of St. Peter's Strasburg cathedral is a material. counterpart of the soul of Edwin Steinback. The true poem is the poet's mind; the true ship is the shipbuilder. In the man, could we lay him open, we should see reason of the last flourish and tendril of his work; as every spine and tint in the sea-shell pre-exist in the secreting organs of the fish. The whole of heraldry and of chivalry is in courtesy. A man of fine manners shall pronounce your name with all ornament | tries; and I see that the principle of its that titles of nobility could ever add." This is Emerson! When a man thinks deeply he goes below the surface of things, and reminds us that it is well to get inspired; while the tone and

of the solidity of the man .. EDWARD T. DICKINSON. Limona, Fla.

quality of his thought, at once partakes

PAINE AND HIS WRITINGS.

What is Monarchy7-The Christian

Although a firm believer in one God Paine has been, and still is, accused of atheism becaus he devoted all his powars to denouncing the false doctrines according to which church and state ruled, expressed, insulted and beggared the people. The "Fathers of Freethought" were all Englishmen. Sometimes they are called the "English Deists," and their ranks include such intellectual giants as Locke, Shaftesbury, Tyndall, Chubb, Hume, Gibbon, and Paine, the son of a Quaker staymaker of Thetford, in Norfolk.

The seventeenth century was a transition period, during which a reaction set in against what was considered objectionable in the teachings of Luther and Calvin, such as that "good works" were "mortal sins," and ignored by the Almighty A remarkable race of independent thinkers in the eighteenth century. They taught that the kingdom of man was at hand. Their object was to establish the supremacy of Reason and the Moral Sense and to vindicate for man the liberty to use his faculties free from the dictation of myth, bigotry and theological dogma. Their argument all turns up whether or not the account of the ways and will of God, as revealed in the Scriptures, is reasonably consistent with the sublime and holy attributes associated with divine majesty.

Paine was born in 1736, and after a

struggling career, emigrated to America. He became one of the workers for the independence of the states, served as a soldier under Washington, and when the Republic of the West was established returned to England to stir up his countrymen against monarchy and aristocracy. His motto was "Where liberty is not, there is my country." To "open the people's eyes," he wrote the "Rights of Man," in opposition to Burke's diatribe against the rev olution in France. In this book, which the Government did its best to sup press, he foreshadowed political principles which are now generally accepted; he set forth that every man had a natural claim on society and the right to equality of opportunity and treatment Religion and the state had but one duty to make people happy, and a religion and a state which neglected this dumb idols and lets human beings be ought to be overturned. For these views he was outlawed. He fled to France, where this so-called firebrand was nearly guillotined by Robespierre because he opposed the execution of the king!

> Reason," which so inflamed the public that even his friends deserted him. The work represents the Deism of the eighteenth century—that is to say—the belief that there is One God, but that the revelation of Him in the Bible is false. He wrote from the point of view of a Quaker, who held that, all religions are in their nature mild and benign" when not associated with political systems. In a beautiful style, but with considerable coarseness he ridiculed superstition, cant, ecclesiastical humbug, and gave as an excuse that thus only could we arrive at a pure morality as the basis of the state, and secure for man the right to exercise his reasoning faculties. The enormous influence of this book made Paine the incessant object of attack by an ignorant clergy and of prosecution by a government that feared lest England might follow the example of France and establish a republic.

In France Paine wrote the "Age of

As an indication of the development of modern thought, it is interesting to note that Paine's argument against revealed religion or the divine origin of the Scriptures, is mere modesty com-Pared with the onslaughts made by the new Biblical criticism and Oriental research. Paine wrote many political and theological essays, and in his later days invented the tubular iron bridge, which he endeavored to introduce into Europe. Cobbett is said to have disinterred his remains and brought them from America to the mother country. What Is Monarchy?

"But, after all, what is this metaphor called a crown, or rather what is monarchy? Is it a thing, or is it a name, or is it a fraud? Is it a contrivance of human wisdom, or of human craft to obtain money from a nation under specious pretenses? Is it a thing necessary to a nation? If it is, in what does that necessity consist? What services does it perform, what is its business and what are its merits? Does the virtue consist in the metaphor or in the man? Doth the goldsmith that makes the crown, make the virtue also? Doth it operate like Fortunatus' wishing cap or Harlequin's wooden sword? Doth it make a man a conjurer? In sponding in his life. Everything tends | fine, what is it? It appears to be a something going much out of fashion. falling into ridicule, and rejected in should see that he can live all history in | some countries both as unnecessary and expensive. In America it is considered home, and not suffer himself to be bul. as an absurdity; and in France it has so declined that the goodness of man, and he is greater than all the geography and the respect for his personal character swered and spirit messages given by Tuesday evening socials at the homes | all the government of the world; he | are the only things that preserve the

"If government be what Mr. Burke describes it, 'a contrivance of human wisdom,' I might ask him if wisdom was at such a low ebb in England that it has anything to say to him, he will try | was become necesary to import it from Holland and from Hanover? But I will do the country the justice to say, that was not the case; and even if it was, it mistook the cargo. The wisdom of every country, when popularly exerted, is sufficient for all its purposes; and there could exist no more real occasion in England to have sent for a Dutch stadtholder or a German elector, than there | aged? was in America to have done a similar. thing. If a country does not understand its own affairs, how is a foreigner to understand them, who knows neither its laws, its manners, nor its language? If there existed a man so transcendently wise above all others, that his wisdom was necessary to instruct a nation, some reason might be offered for monarchy; but when we cast our eyes about a country, and observe how every part understands his own affairs; and when we look around the world, and see that of all men in it, kings are the most insignificant in capacity, our reason cannot fail to ask us -what are these men kept for?

"If there is anything in monarchy which we people in America do not understand, I wish Mr. Burke would be so kind as to inform us. I see in America a government extending over a country ten times as large as England, and conducted with regularity, for a fortieth part of the expense which government costs in England. If I ask a man in America if he wants a king? he retorfs, and asks me if I take him for an idiot. How is it that this difference happens? are we more or less wise than the others? I see in America, the generality of people living in a style of plenty unknown in monarchical coungovernment, which is that of the equal rights of man, is making a rapid progress in the world.

"If monarchy is a useless thing, why is it kept up anywhere? and if a necessary thing, how can it be dispensed with? That civil government is neces-

government. All that part of the government of England which begins with the office of constable, and proceeds through the department of magistrate. quarter sessions, and general assize, including trial by jury, is republican government. Nothing of monarchy appears in any part of it, except in the name which William the Conqueror imposed upon the English, that of obliging them to call him 'Their Sovereign Lord the King.' It is easy to conceive, that a band of interested men, such as placemen, pensioners, lords of the bedchamber, lords of the kitchen, lords of the necessary house and the Lord knows what besides, can find as many reasons of monarchy as their salaries, paid at the expense of the country, amount to, but if I ask the farmer, manufacturer, the merchant, the trade man, and down through all the occupations of life to the common laborer, what service monarchy is to him? he can give me no answer. If I ask him what monarchy is, he believes it is something like a sinecure."-Paine's "Rights of Man."

The Christian Faith.

"What are we to think of the Christian system of faith, that forms itself upon the idea of only one world, and that of no greater extent, as is before shown that 25,000 miles, an extent which a man walking at the rate of three miles an hour for twelve hours in the day, could he keep in a circular direction, would walk entirely round in less than two years. Alas! what is this to the mighty ocean of space and the almighty power of the Creator.

"From whence, then, could arise the solitary and strong conceit that the Almighty, who had millions of worlds equally dependent on his protection, should quit the care of all the rest and come to die in our world, because, they say, one man and one woman had eaten an apple. And, on the other hand, are we to suppose that every world in the boundless creation had an Eve, an apple, a servent and a Redeemer? In this the person who is irreverently called the Son of God and sometimes God himself, would have nothing else to do but to travel from world to world in an endless succession of deaths, with scarcely a momentary interval of life.

"It had been by the rejecting of the evidence that the word or works of God in the creation affords to our senses, and the action of our reason upon that evidence, that so many wild and whimsical systems of faith and of religion that, so far from being morally bad, or in many respects morally good, but there can be but one that is true; and that one necessarily must, as it ever will, be in all things consistent with the ever existing word of God that we behold in his works. But such is the strange construction of the Christian system of faith, that every evidence the heavens afford to man either directly contradicts It or renders it absurd."-Paine's "Age of Reason."

J. W. DINSDALE, M. D. Ban Diego, Cal.

Cause and Cure of Societies' Weakness. I have been thinking considerable of late as to what is the cause of the limited financial condition of many of our local Spiritualist societies. To my mind one of the principal reasons is a lack of harmony among our members. We talk incessantly of lifting up the fallen and lending a helping hand to those in dis-

We preach love and charity, and when

those of our household of faith dare to take a stand for what they believe to be right, if it does not coincide exactly with our ideas, we are ready to slander them by every means in our power. I have known of this being done repeatedly. Another reason is, too great a love of the marvelous, a desire for what we call tests. As long as we can get a message from the other side through some medium we seem to be content. It seems to me time to awaken to the knowledge of the dear spirits on this side of life, and instead of trying so hard to hear from the loved ones on the other side, to heed the cry of our dear ones in distress that are with us here and, who long for our love and sympathy. I firmly believe that if we were as anxious to know the truth as to secure tests from the other side, and would cultivate love among ourselves, banish the Demon of Slander, and harsh criticism from among us, our societies and "A Tour Through the Zodiac." would not be in the condition they are to-day. I sincerely believe that even though some of them should sink into oblivion, out of their ashes will arise a nobler/grander condition of affairs.

We talk so much of the golden shore, Of the land of bliss on high Where our loved ones dwell forever-

And we sing "sweet bye and bye." We talk of the flowers on heaven's bright shore.

Of the music of angel spheres,

Where no note of discord is heard ever-Through the ages of future years-Forgetting, it seems, the needs of to-

Unheeding the cries of distress, That greeting our ears along life's lone ly way,

Call loudly our love to possess. MRS. G. F. LAWTON. Taunton, Mass.

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 discour-

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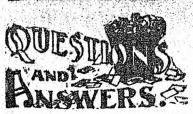
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NOTE.-The Questions and Answers have called forth such a host of reing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated, with equal

NOTICE.-No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially let-ters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordipecied. HUDSON TUTTLE.

A Mourner: Q. Should mourning

apotheosis should not shadow the joys of the departed by putting on the weeds

even echo retubes to answer. It we loved the living we worship the did probably say, instead of "extermined would change for them the order of our lives and constantly give outward expression to our grief. We give such expression in our garments. The goals expression in our garments. The sackbecomes with us crepe and black raiment. If the dead are dead; if they go down to the grave as a final goal; if hell, or, almost equally deplorable, to a heaven where they forget us in the scenes with which they are surrounded; if death destroys all human emo-tions and feelings, and if we meet on the shining shore our departed ones as let us put on not only mourning gar-ments, but the hair cloth of the ancients, that its irritation may constant Let us wear it not for a year, but for our mortal lives, till it cuts through nerve and sinew and the bones to the

If on the contrary we receive the spiritual philosophy, and believe that death is only the gateway to another and higher life; that the spirits of the departed are constantly around us, and all that is-required, is a channel, for us to receive words from them assuring us of their unchanging affection, why should we put on the meaningless

should we put on the meaningless weeds of woe? If our grief repeats itself in the minds of the departed, and they assure us that it does, it is selfish for us to repine, and pain those for whom we grieve. Mourning garments perpetuate and keep alive this unwarranted grief. They are fitting for barbarians or age of barbarism, but not for those who ow that death is the usher to a higher plane of existence.

Respect for the dead-not to be paid with crepe and solemn faces, sighs and tears, but by a well ordered life that reflects the purity of the loved ones who look down on us from the vernal heights of immortality.

Isaac Sabrion: Q. Are our spirit friends conscious of our sorrow over their departure? Do they hear and understand what we say when we are derstand what we say whom we are talking of them in our loneliness? The belief that spirit friends

A. The belief that spirit friends share with us our sorrows, griefs and snare with one of the most helpful. If we accept what all spirits teach, that the next life is a direct continuance of this, and all faculties are preserved, this cannot be otherwise. The argument that a spirit mother would even in heaven be made unhappy by the heaven be made unhappy by the knowledge that her children on earth going astray and suffering, is applicable to the earthly mother who is grieved by the actions of her children. may consider the spirit filled with broader ideas, and soon strong enough to feel that suffering is for the best. As has been previously explained, spirits are united with friends by a cord of communication, and however distant, they may, as it were, be pres-ent, as they are cognizant of every

thought. Not alone passes the spirit to its new Not alone passes the spirit to its new Omain. Those it loved, gone before, Omain. Those it loved, gone before, or there to welcome it. From the domain. The welcome it. From the bare there to welcome it is led by welcoming sertices and introduced to a new life. It has lost nothing; it has gained nothing. 22. It is the same individual, with no faculty diminished or increased, before whom extends the same interminable ocean of progress, to be navigated only ber, while Mr. Ring, the regular speak-

phere, is a compound of a mixture of 21 parts oxygen and 79 nitrogen, with carbonic acid gas, watery vapor, nitric acid, ammonia, and organic mineral dust, with many other scarcely known elements. It extends from the surface should be addressed to the Spiritualist of the court to a noint where the elements. of the earth to a point where the elasticity of the gases of which it is composed is balanced by that of gravitation toward the earth. At a height of less than five miles it becomes so attenution for the Ohio Liberal Society. For sale ated that respiration is difficult, and at this office. Price 10 cents.

life cannot be maintained. The rarefaction at some point, reaches the limit, and beyond is the vacuum of space. The exact distance has not been determined, but from observation of meteors it has been found that when these bodies reach within at least 500 miles of the earth's surface, they meet with an atmosphere sufficiently dense to raise their temperature to incandescence. This most extensive portion is probably ormed of hydrogen, and other, perhaps unknown guses. It is probably at least 1,000 miles to the absolute limits

Only those who are ignorant of the demonstration of the law of gravitation which has been achieved by mathematics, would assert that it is unproven.

In the universe, all the hodies con-In the universe, all the bodies sus ended mutually attract each other. The sun attracts the earth, and the earth the sun, exactly in proportion to the mass of each. It is true, the sun being so much larger, the point on a line drawn from its center to that of the earth's, would fall within its circumference, and it is around this point both revolve. The same is true of each planet, and hence the real center of revolution of the whole solar system is a common center of all these which by the constantly varying position of the planets, is as constantly shifting so the

balance of the whole may be preserved.

It follows that if a body should be projected into space toward any other orb, if thrown with sufficient velocity, to reach a point where the pull of such orb became greater than the one it left, it would be drawn toward that orb with constantly increasing velocity. There is, however, no energy yet controlled by man capable of imparting the requisite velocity. The tremendous forces impelling stones from volcanoes fall far short of this achievement.

George L. Nixon: Q. Will you give the date and occasion on which Disraell, then premier of England, made this statement: "It is the mission of the higher Jewish race, to exterminate the

lower Gentile races"? A. There is nothing more certain than that Disraeli never uttered this To those who regard death as quotation. He was one of the shrewdthe king of terrors, it may be well; but est, politic and far-sighted statesme for the Spiritualist it is contradictory and diplomats of Europe, and it would to the belief expressed. We know the feelings of the lacerated heart, and a sentiment so prejudicial to his race and his own official position. While throbs when robbed of its idols. Over his great ability was universally acthe grave the mourner gazes sadly and knowledged, and in opposition to the wearily, the senses crushed and torn, and the spirit perception dimmed by the pelting rain, insensible to impressions of the invisible world.

The dark clouds of the physical senses obscure the spiritual sun; and we cry out from our rack of torture to those who are gone, and over the void these who are gone, and over the void prefuses to answer. If even echo refuses to answer. If the ill-feeling and hatred of every one not a Jew is not believable. What he did probably say, instead of "extermiwearily, the senses crushed and torn, prejudices arising from his being a

"August 12, 1903, Julia Eliza Burnham entered into rest, aged four years and nine months. August 5th, she started with her father and mother, Mr. they pass to an infinitely removed and Mrs. Burnham, on a trip down the hell of almost equally deployable to the st. Lawrence, for health and pleasure, but hell of almost equally deployable to the st. Lawrence, for health and pleasure, and health and pleasure. and their tired brains and bodies seemed all responding to the exhibarating change when quite suddenly little Julia became seriously fill, and after four days entered the kindergarten of

She was the granddaughter of Mr. and Mrs. O. C. Tilinghast, and Ruth is a daughter of theirs, who passed to immortal life in early young womanhood, fond of "going to grandpa's," and while Lake Erie, sailing to them, where she longed to go.

I did get back to grandpa's— My Aunt Ruth took me there, Because I liked it always

The best of anywhere. I thought the big boat, sailing, Should get there very quick, Where all of us are happy, And Julia never sick.

But it was such a long time And we were not there yet Aunt Ruth, she hugged and kissed me, And said, "Now, come, my pet." Away we went together. Not in a boat at all,

We were in grandpa's hall. O, I was glad to be there. And cuddle down to rest;

It seemed so nice to see them:-They all love Julia best! We went before the others, And then we went away For many friends were coming

To celebrate my day. Aunt Ruth seems very lovely .-Just like my own mamma; She talks to me about you, And grandpa, and papa.

She takes me down to see you, And lets me kiss you, too, We do not cry in heaven, We've such nice things to do. Your little girl still loves you,

And she will grow to be An angel body sometime;-This Aunt Ruth tells to me, The little heavenly children I play with every day, And I am not so sorry I had to come away,

For I can go to see you, And you are coming on To where we live. Aunt Ruth says. And I'm not truly gone. So do not cry about me; I am not shut away,

But still your little Julia, And growing every day.
EMMA ROOD TUTTLE.

Notes From Texas. Mrs. Carrie M. Hinsdale, Mrs. Laura B. Payne and Mr. John W. Ring held a eries of meetings in San Antonio, Fri day and Saturday, September 25 and

Mrs. Hinsdale was in Galveston, Sunday, 27th, and will minister to the society there during the month of Octoby the culture of its own inherent pow- er, is lecturing in the north and east, ers. Mrs. Laura B. Payne has returned

E. L. Ray: The air or earth's atmos- | from a month's engagement in Los An-

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THE BURSTING OF THE SHELL: THE CREED OUTGROWN:

(Continued from fifth page.)

souls, then you will have twin hells; body and soul together, each brim full of pain; your souls sweating in their inmost; pores drops of blood, and your bodies from head to foot suff) fused with agony; conscience, judgment, memory, all tor? tured; but more than that your hearing will be tortured with sullen moans and hollow groans, and shricks of tortureds

"Your hearts will beat high with fover, your pulses with rattle at an enormous rate; your limbs will crack; you will be like martyrs in the fire unburned. If you do not accept the Gospel of the Lord and his salvation you will be put in a vessel of hot oil, pained, yet coming out undestroyed; all your arteries and veins will become roads for the feet of pain to travel on; every nerve singeing and a string on which the Devil shall ever play his diabolical tune of hell's unutterable lament; your souls forever and ever aching, and your bodies palpitating in unison with your tortured souls.

"'Fictions! fictions,' some of you say; but I say to you they are not; and as God liveth, and giveth light to his servants, they are His everlasting truths. If this Bible be true, which was written by the finger of God, and our creed, which was written by His inspired ministers of the gospel, what I here have said is the solemn truth and you will find it out

"Could this cold, mangled corpse speak, which we are soon misery and to the misery of the young man's soul that he is now suffering and must suffer for his unbelief, and in consequence of the neglect of Christian duty on the part of his narents."

"Oh! God have mecy on me," groaned Mrs. Ormsby. Tears warmed up to his work.

hearers. Whether it was caused by the instinct of the real human nature present, aroused in antagonism to the doctrine being promulgated, or by the moaning, nearly heart-broken mother of the deceased, let the reader decide. In the midst of the sensation stirring the people, Jerry arose from the side of his mother, evidently to those near him, to leave the room, but was persuaded to take his seat again by interceding friends. He was very much excited, and cast upon the preacher an expression of eyes and countenance that indicated he would like to throw him out of the house. The flutter, however, fully subsided, the powerful psychological influence of the preacher prevailed, and he continued:

"My skeptical and unbelieving friends, in your natural degood in us; we are at His mercy, and our only chance for, salvation is belief and repentance. In accepting our creed, founded on His holy word, we may hope through the atone ment and the mysteries of godliness for salvation. The woes of sinners will not be the cause of any grief to the saints on earth or in heaven, but rather of great rejoicingthe fruit of an amiable disposition, perfect holiness and conformity to the requirements of our faith."

Turning to Mr. and Mrs. Ormsby, and addressing them dim after you shall have seen your son, now cut off in his singly of years, you will praise God more earnestly than ever for the glorious knowledge and experience of religion, and that? His justice appears satisfied in the punishment He is capable of inflicting upon unrepentant sinners."

"It's a lie! It's an infernal lie! The whole of it is a demnition pack o' lies!" exclaimed Jerry Ormsby, in a tone of voice loud enough to be heard in all parts of the house, as he

have mercy on us." the agony of her grief, screamed, fainted, and would have fallen from her chair to the floor had not Jerry caught her in his strong arms and carried her into another room and placed her on a couch, where with some of the neighbors, he made every effort to restore her to consciousness.

Some of the faithful and solemnly disposed people present indicated that they were horribly shocked at the extraordinary audacity and boldness of Jerry in this daring with such impious language to interrupt the services.

"The awful sinner; the wicked wretch," said one.

"Did you ever in all your life see or hear such a specimen of hard-heartedness? And just think of it, too, at his brother's funeral. He's a dangerous infidel," said another.

"He's worse 'n that," said an old lady. "He's a blasphem ing reprobate, and heretic. He's one o' the kind some o' the preachers tell about that God made 'n they was that mad that they turned 'n spit pizen venom in His face. He ought to be burned at the stake."

The Rev. Joshua Mather, so unexpectedly and emphatically broken in upon, at the moment that he was using all the power of eloquence that he could put into his subject, in the hope to pierce as with a hot iron the consciences of his audience, exhibited by his change of position, and the expression of his countenance, vexation and astonishment that he could not put into words. No incident in all the battles he had fought to extend the influence of his religion ever mortified him as this did. No person before had ever presumed at his services, or in his presence to put into language such an opinion in opposition to his theological doctrines.. From his standpoint, the unpardonable sin had been committed against him as well as God. The worst feature of the situation which he realized, was the conduct, and the facial expressions of the several members of the audience near him. Notwithstanding the comments audible to him which were made against Jerry, he was convinced that the sentiment of the majority was opposed to his doctrines. He made no further effort to continue the services, but left the premises as

Mrs. Ormsby physically revived, but mentally was shocked into insanity. At intervals for many months she was a rave to ing maniac. Some of the time she was confined in a hospital for the insane. Gradually, however, she became rational, and the enthronement of reason took place. Her husband and her son secured the best medical advice obtainable, and were watchful that she should be kindly and tenderly cared is. 1 198 for during the hours that bread-winning duties made it im an ... on possible for them to be at her side. The last few months of an a go her affliction, sometimes in her sleep, and sometimes when a es she was raving over the horrifying pictures in her mind, rep. the resenting the condition of her deceased son, that had been left there by the funeral services, a smile would suddenly light up her face; she would appear quiet and act as if she saw something very pleasant to her; then at other times !! when this mood was on her she would say aloud: "Oliver, you there? and so happy? Jerry's wife and baby with you? and all so happy?" To whoever happened to be near her at these times she would say, "There's Oliver, my boy. God is love. He didn't take him away from me. Can't you see Oliver? I can." Again she would appear as if gazing into space, but bright with the thoughts that animated her ,and say, "There he is; and there's Jerry's wife and her baby, and they're so happy; oh! so happy."

Over the way the funeral terminated Jacob Ormsby had but little to say, except to ascertain what it was necessary to do for his wife. He virtually consented to Jerry's course of reasoning and action in everything. As the months rolled by of Mrs. Ormsby's sufferings, he grew indifferent about going to church, and towards the members of his denomina

Jerry's interpretation of his mother's visions, and the voices that she said she heard, encouraged her to tell her experlences in this direction. His words were the great medicine that brought about her complete restoration to a balauced condition mentally, enabling her to wholly outgrow and ignore her old beliefs, and to assume her duties again as therwife and mother of the household.

Several years had passed since Oliver's funeral. Father and Mother Ormsby, with Jerry, were seated in their home ofipeace and pleasantness on the side-hill farm with a view of the Connecticut river and valley stretching to the south that would have charmed an artist painter of landscape scopes, and inspired a poet capable of interpreting great Natupe in language of the soul. They had been having a good visit, because Jerry had not been home for several weeks, and had got to a subject where the old people seemed willing to prefer to listen rather than to say anything.

Turning to his father, he said: "Father, of course you remember when you set Oliver and I laving the stone wall for the new barnyard. I'll never forget that day with him; he was full of the Old Scratchen We worked nearly all day, then our old dog, Prince, chased a woodchuck into the wall we laid, and that boy tore it more than half down to help the dog get it. It doesn't seem so very long ago, but it's more than ten years. He and I had lots of good times, and fun that often made the dog laugh. There was nothing bad about him: he was as full of mischief as a good ripe pumpkin is of seeds; but for all that, you and mother know you wouldn't have had him any other way, than his plain, mischievous, natural self. He was always good company with anybody. to consign to earth as food for worms, it would testify to its Everybody that knew him liked him. But he's dead. That isn't the end of him though, not by a long shot. I believe dying is only a birth into a higher condition of life. That's where he is now, and free from all troubles and pain, and we'll see him and be with him, and the whole family will be united in that realm of the higher life. I tell you, though, were flowing down her cheeks; sighs and moaning more that old preacher that tried to make everybody believe that and more frequently escaped her that were audible to the as Oliver was in hell, and that all the rest of us was going there sembled people as the expounder of the religious creed; too, 'cause he didn't join the church; and that made us all away by the seceretary. miserable right here in this world, and nearly killed mother, ought to have been shaken over a good brimstone fire and smoke until his teeth fell out. I guess I made it pretty warm for him anyhow, and people have been slow ever since in this neighborhood to turn out to such preaching. The fact is, some of the people are getting a little more sense about religion and death than they used to have. There's no good reason for representing death as a scare-crow, nor the Cause of the world we live in as a blundering, revengevine things can't believe it. Hell-fire preachers, with their doctrinal sermons, in a few years will be as scarce as hens' teeth. Human nature is asserting itself. The God of Love and Wisdom is pushing it to the front, to perform its part in prayity you will say that no earthly parents, truly human. His work, that the weak and suffering—the ignorant and bigwould inflict such treatment on a child for any act it might; oted-may be strengthened and educated so that the ideal do, and how can God? Has He less sympathy than any of home of happiness may be realized on earth, at least, in His creatures? Ah! my dear people, He is Infinite Justice; Tpart, instead of being put away off in the Indefinite some in His judgment He is equal to anything to make you suffer, plme. Better times are coming. Even the old hell must and and endure. No. It is not natural. We must remember will be made a comfortable place for everybody we have that our first parents violated His commands, and there is not heeft told is there, as soon as the devil gets his education

Note.-The statements made in this story put into the mouth of the Rev. Joshua Mather, about Francois Marie Arouet de Voltaire, and Thomts Paine, I listened to, at a revivalist meeting in 1859, in a little village in Broome county, N. Y. I was fairly well enough posted on the lives of these great men to sense the falsehood, and at the close of the sermon, when a call for testimony, and for those desirrectly he said: "Yes, my beloved in Christ, and our faith, ing prayers was made, I got up, and in a courteous manner, called attention to what that preacher had said, and stated and wickedness, in the misery of his punishment for millions. I was sure he was greatly in error in relation to what he had said about them. For my, what he called presumption, he opened the Bible, and read to the audience the verses from I. Galatlans given as part of the text for the funeral sermon in this story.

The other strong theological and doctrinal points set forth in the sermon I heard at a funeral in 1860, and the mother was driven insane by it. They can be found in the writings and sermons of Jonathan Edwards, Charles Hadden Spur-His father, with head bowed in his hands, groaned, "Lord, geon, and others classed as the leading preachers and defendave mercy on us."

ers of Christianity as taught in all Protestant churches exsished and can scarecty fall to arouse ity, hallucinations, psychic action of one
Mrs. Ormsby, crushed in spirit, and heart-broken under cept the Universalist and Unitarian forty years ago, and in the greatest interest in this country. It mind upon another, transmission of

FOLLOWING THE CALF.

One day through the primeval wood

A Poem With a Moral for all Slaves of Precedent.

A calf walked home, as good calves should.

But made a trail all bent askew, A crooked trail, as all calves do. Since then two hundred years have fled, And I infer the calf is dead. But still he left behind his trail And thereby hangs my moral tale. The trail was taken up next day By a lone dog that passed that way; And then a wise beliwether sheep Pursued the trail o'er vale and steep And drew the flock behind him, too, As good beliwethers always do. And from that day, o'er hill and glade, Through those old woods a path was made And many men wound in and out. And dodged and turned and bent about. And uttered words of righteous wrath Because 'twas such a crooked path; But they followed-do not laugh!-The first migrations of that calf; And through this winding woodway stalked Because he wabbled when he walked. The forest path became a lane That bent and turned and turned again. This crooked lane became a road Where many a poor horse with his load Toiled on beneath the burning sun, And traveled some three miles in one. And thus a century and a half They trod the footsteps of that calf. The years passed on in swiftness fleet-That road became a village street, And this, before men were aware, A city's crowded thoroughfare. And soon the central street was this Of a renowned metropolis. And men two centuries and a half Trod in the footsteps of that calf. Each day a hundred thousand route Followed the zig-zag calf about, And o'er this crooked journey went The traffic of a continent. A hundred thousand men were led By one calf, near three centuries dead. They followed still his crooked way And lost one hundred years a day. For this such reverence is lent To well-established precedent. A moral lesson this might teach, Were I ordained and called to preach; For men are prone to go it blind Along the calf-paths of the mind. And try to work from sun to sun To do what other men have done. They follow in the beaten track, And out and in and forth and back, And still their devious course pursue To keep the path that others do:"

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der by which alone human society can exist. It is plainly told in the opening chapters of the Book of Genesis, that the primeval phase of civilization called officiated giving comfort and consolathe Adamite era, was grounded upon a tion to her loved ones, dwelling upon revelation of truth from Jehovah God. her exemplary life, the influence of

That revelation was substantially the | which will live in other lives for many same as the one given to Moses on Sinai—the laws of the Decalogue. They constitute the beginning and foundation stone of human society, that is of civilization; and without the Decalogue, society, governed by law, could never have had a beginning. Society is not a product of spontaneous evolution. From the beginning it has rested on a Divine revelation. There is no such thing on record as a herd of man-animals uplifting themselves, by the agency of their inherent mental powers, into the condition of a society governed by be sadly missed by all. He was buried

Civilization must be attributed to

something higher than the spontaneous exercise of mere animal instincts. Every seed produces its like. Man is not the legitimate child of an animal father. whatever may be said of the maternal principal. History records no instance of self-evolved society. Without any other evidence, the writings of Moses furnish ample proof of the existence of earlier revelations, to which he makes specific reference, and from which he has preserved quotations in his own writings. He names specifically the Book of Jasher, the Book of the Wars of Jehovah, the Book of Enunciations, and he quotes bodily from the first ten chapters of the Book of Genesis from a very ancient revelation, as we are told by Swedenborg, who furnishes convincing proofs of the truth of his assertion.

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of the Decalogue were proclaimed anew to the tribes who had relapsed to a state of gross idolatry. He also prepared a code of laws-a book of the law -for the government of the tribes: for in that region the tribal form of society has prevailed from the beginning of civ- others. Plenty of good music. ilization. A very ancient inscription, discovered on a ruin in Hadramaut, history. The posterity of Joktan had colonized that division of Arabia. The inscription declares that the people had lived there for many ages in peace and prosperity, governed by righteous laws corner Western avenue. Sunday evenderived from the sacred books of Heber. The Heberite code of laws prevailed macher, pastor. over all that vast territory until the time of Moses, who introduced a new reformation by proclaiming anew the laws of the Decalogue to a world that had again relapsed into idolatry. And he also prepared a civil and criminal code, as Heber had done many centuries before. In the time of Abraham the code of

Heber prevailed over all the land, "For the iniquity of the Amorites was not yet full." (Genesis xv:16.) But in the time of Moses the iniquity of the Heberites, or Hebrews, was consummated, and the Israelitish reformation was introduced with a new divine revelation. Not new laws, but a new revelation of the identical laws which had constituted the foundation of the Adamite civilization.

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Pee Dee, Ky., Oct. 20, 1902.

Stanton, Mich., Jan. 19, 1902. Mrs. Dr. Dobson-Barker-Dear Sister:—I take my pen in hand to let you know how I am. I thank you and your band for I know I would be in my grave now, but you and your band have saved me. I suffered everything. I am happy to say I am a well woman. I was sick a long time; I do my own work; how I would like to see the woman that cured me. I let every one know who cured me. I war sick twenty-five years.

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itualist who put his belief into his life.

He leaves a wife and three children.

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syrian Empire.

Baker, of Cleveland, Ohio. Mrs. Lydia Thompson passed to the higher life from her home in Conneaut, Ohio, September 14, 1903, at the age of was a kind and indulgent' mother, a good friend and neighbor. To know her a. m. was to love her. She was a Spiritualist, and lived her religion. The writer

years to come. MRS. AMANDA COFFMAN. Passed to the higher life, at Pueblo, September 24, 1903, Chas W. Steele, of Grand Junction, Col., aged 59 years. He was at Pueblo attending to the Mesa county fruit exhibit of the state fair. pneumonia, and was sick only a few energetic and kind, and one of Mesa county's most useful citizens, and will

by the Masons on Sunday. COR.

age of 86 years. Mr. Lee was a pioneer of Tipton county, and leaves many ducted by Mrs. G. A. Cowen, psychic. warm friends whom he acquired by the upright methods of his life. He leaves of The Progressive Thinker for many years. Funeral services were held at the Christian church, and were con-

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leaves a dear father and one son to mourn the loss of her sweet presence, but they realize she will return in spirit.

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Passed to the higher life from Detroit.

Mich., Sept. 22, 1903, Mrs. Fronia

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