Look Soon for the Most Remarkable Occult Experience Ever Seen in the World.

It Is Narrated by One of Chicago's Leading Psychic Students. It is a Most Thrilling Experience.

Adrogrezhive Thinker.

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THE GREAT MYSTERY OF SPIRIT FORMS

Salvarona steps to the front on The Progressive Thinker's platform, and gives his views in an exceptionally suggestive and interesting manner. We take pleasure in introducing him to our readers, and we believe he will become guest among them.

regard the personal-spiritual-creative-powers of such worthy Incarnate Spir- A stu its as Lilian Whiting, Loveland, Howe, of my worthy Spiritualist brother or Barrett, Tuttle, Colville, Wright, Rich- sisters' spirit in the flesh should cer mond, Bland, Peck, Lockwood, and tainly be considered as noble an effort other mighty spirits in Spiritualism, as as the study of the spirit of a brother being far worthier of my scientific con- Apache that has passed out. Am sideration, esteem and wonder than right? I speak as unto wise Spiritual those of millions of spirits-on infinite- ists; judge ye what I say. lower spiritual, moral and intellectual planes-who have passed out.

Let me explain the psychology of my I have to give a name to that process

of knowledge by which I become ac quainted with Spirits, or Houses, or things in general

To this process of knowledge I give the name of Sensation.

Without sensations I could know nothing of the existence of spirits. A spirit is an appearance, a phenom comprehensible by my senses.

In the same sense that a man or a House is a phenomenon, and my nose, eyes, and mouth are phenomena All that I know of an outer world

can only be a knowledge of appear ances, i. e., signs, signals, phenomena semblances, phantasms, similitudes. And the existence and continuity of the appearance of spirits, depends upon

their presence being interpreted to me by my own soul, or spirit; by means of The words of Sir Isaac Newton in the For my nervous system is a receiver and transmitter of intelligent signs and Chickasaw, or Zulu?

signals. Vibrations in the air, and light act on the nerves of my retina, self, either according to the dictates of and tympanum, creating nerve-signals, duty, taste or prejudice. All of these signal-signs are understood by my own spirit, which, in turn,

creates an electric picture in the brain, which corresponds with the picture of he spirit outside in the room to which signal-sign of my nerves calls at It may be a picture of a good spirit

Or, it may be a picture of a bad spirit. But it is certain that if my own spirit key. or soul does not create (within my own brain) a sense-image, or picture, as a existing outside of my brain, that I can every living Spiritualist. never know of the existence of the

My sensations, therefore, imply the self-creation of electric-pictures within my own brain, and these electric-picwithin my brain, are intended to icate the appearances of the spirits of many of these signal-signs. His which exist outside of my skull, out

My nervous system is a telephone ex-

My own soul or spirit is the young lady-in the invisible world-who receives the signals and transmits them to my brain in the figures of electric- brain! pictures of form, color and sound.

To understand the great mystery of spirit forms I must therefore understand something, if only a smattering of the functions of my nervous system as a receiver and transmitter of signal signs of sensation.

And, I must also understand some thing of the electric-picture-creating powers of my own spirit or soul. Then the world of spirits outside of

me becomes more intelligently classified, or capable of classification. The fact that a spirit is disembodied is no proof that it is a spirit of intel lectual, moral or spiritual worth. The fact that a buzzard has escaped its shell does not endow the buzzard with the

In our attempts to solve the great mystery of spirit forms, we must therefore examine the phenomena from three

singing powers of the nightingale. It is

distinct points of view. First, the physical, mental and moral nature of the spirit itself.

Second, the relation of my own nerv ous system, as a receiver and transmit ter of signal-signs and electric-pictures; both to the spirit outside of me and my own spirit.

Third, the relation of my own spirit as a creator (in electric pictures) of all Spiritualist-my duty to ascertain ev the other objects outside of it in the

A nightingale may become so enamored with observing the ways of a spirit of a dirty buzzard in the other world scientific word has not been said on the that it may, through its curiosity, absolutely neglect to place a sufficiently high estimate on its own vocal powers

on a too low and unprofitable plane.
This is why I seem to swing so much to the psychological and neurological aspects of Spiritualism. I do not need a buzzard for a guide or control. I am not fond of carrion. I am foolish enough to think that many spirits in the flesh are wiser than some that are out. The splendor and creative-grandeur of the spirit of my Spiritualist-brother or sister in the flesh is often dimmed by the intrusive impudence and vulgarity of some discarnate, savage Apache, Hot Do you to others as you would tentot, South Sea Islander, Australasian cannibal, fakir, Jack the Ripper, Cali-gula, Ivan the Terrible, Mohammed Toghlak, Paul of Russia; spirits; all cursed with the insanity of power, and a flerce megolamania, causing them to masquerade under the names of per-

I have never seen or read the "Great Psychological Crime," and know nothing of either its merits or demerits; ting with your tears.-Anon. hence I am not writing from prejudice. My first article on the Great Mystery of Spirit Forms should be re-read in the Sits down, defeated and alone. light of my attempt to point out the real think what might have been and great psychological and intellectual moan, worth of the incarnate spirits of my Spiritualist brothers and sisters in the

Forgive my heresy, but such is my flesh, when compared with discarnate profound reverence (for the purely psychological aspect of Spiritualism) that I If my object is worthy it is entitled to

A study of the grand creative-powers

If, in my Spiritualism, I therefore swing too far in the direction of pay chology and neurology, I feel certain therefore, in advance, of the large souled forgiveness of those of my Spir itualist brethren, who do not regard their own spirits (within their bodies) worthy of as much contemplation and studious respect as the discarnate spirits of Indians, Hottentots or South Sea Island savages

I have no cruel or unkind words, how ever, for these spirits on lower planes. But I should be bordering on insanity enon, a semblance, in so far as it is if I affirmed that the discarnate spirit of a South Sca Island savage would be. simply because he was discarnated, a wiser teacher of natural philosophy

than the living Lord Kelvin, or Edison. And, so far as I know, there is no noral law forbidding a spirit in the fiesh sometimes developing itself intellectually, beyond the limits of whole races of lower peoples, who have passed over. In such cases, which is the salest moral, spiritual and intellectual guide: flesh? Or, the words of my brother (discarnate) Sioux, Choctaw, Apache,

I must decide this question for my

Neither is there any moral law, for bidding me to continue my study of the spirits of my great Spiritualist brethren, whilst they are in the flesh or before they pass out.

The brain of my Spiritualist brother (considered as a telephone receiver and ransmitter of nerve signal-signs) is a very wonderful instrument. Each brain cell represents a signal

And, according to Meynert's calculations, there are 600,000,000 of these brain cells, or keys, within the skull of

Think, then, of the astonishing genius of the spirit of my brother-who has not passed out-revealing a capacity to understand 600,000,000

within his own brain! Consider his ear a telephone receiver mouth a transmitter.

His own spirit possessing such a won derful capacity for interpretation, that it can read back these 600,000,000 signa-nerve-signs into their objective meaning and also create the same num ber of electric-pictures within his

Is not this as wonderful as the pro duction of raps by a kindly spirit that has passed out? And not only so

But that the spirit of my living Spir itualist brother-after thirty years of nvestigation-has been found able to change these signal-nerve-signs into electric-pictures of sensation, within his own brain and according to an exact

and given law of time? Thus, it takes him about one-twentieth of a second for his spirit to create -within his brain—a duplcated elec tric-picture, faithfully answering to the signal-nerve-sign (optic) of the light orm of a discarnate spirit, shining in

the room before him. But these are facts which belong strictly to the scientific psychology of Spiritualism.

It is my opinion that in the worthy

attempts of Spiritualists (carried away by magnificent religion passion) to make a lofty religion of Spiritualism, that a few of them-not all-have be come as averse to the further scientific nvestigation of the psychology of Spir tualism as the orthodox folk to an in vestigation of their creeds. If science upplemented by an exalted morality, is to be the bible of the future, it is-as a ery aspect of science (psychological and neurological) that can help to throw ight on the subject. I owe this to hu manity. I owe it to myself. The last scientific relation of discarnate, or excarnate spirits to the brains of mediums. Mediums, very many of them have not had the time to study the osy Our greedy curiosity is kept chained chological laws of their own thats Their lives have been so driven by ne for the dollar-many, many of them-that they could not find time to intelligently study the laws of their own nervous systems and brains The world has been too financially cruel to them. Then again, science is an evo lution, not a dogma. And it takes time for anything to grow. Science is no

exception. SALVARONA.

That others do to you; But see that you no service good Would have from others that they could

. Not rightly do. -Ambrose Bierce. The shortest and surest way to live ality what we would appear to be. You weep on a gravestone, it is the threshold of eternity that you are wet-

The wise man thinks before he speaks And when it is too late

"Alast why did'I wait?"

The Light Among the Bills.

A Charming Harrative.

Most Beautifully Suggestive is "The Light Among sounded as if somebody meant business. Jane got up and opened the door the Hills," by Mrs. I. L. Lewis, of Bethel, Vt. It is a narrative founded on facts alone, and every Spiritualist should read it.

(Continued from No. 736.) ter me one day ter come up ter the got anything against you as a man, but woodpile where he was splittin' and last night my little girl come home when I got there I saw a queer sight. There on the chips and new sawdust stood some fifteen or more chickens. Their heads were all turned one way and they was lookin' at something that seemed to be just above the ground, and the feathers stood up all round their necks so that each chicken wore a ruff. I spoke to them and shooed, but they just kept staring at the some thing that looked ter me like nothing. All at once every chick flew right up inter the air and went off flappin' and amined the place where the chickens scairt and cried every time it rained had been standin', but we couldn't find hard? Do you think that when Johan so much as an ant or a spider. then Daddy came out of the shed. shall be destroyed," that he stopped 'Boys,' said he, 'if ye'll be kind to yer when the children run cryin' home to critters and take notice of them, ye'll their mothers? And shall I who am find they'll teach ye lots of things and sent to warn sinners of their approach-

things that you can't." "Was your father a religious man?

asked Mrs. Grey. "Wall, no; I guess not. blonged to any church and never talked what ye might call plous. He brought up his boys to do what right because it was right. There warn't one of us that wouldn't have been ashamed to have told er lie or near us again." done a mean or dirty 'hing, or said one member one time I got purty well riled at an ox I was drivin', and I took the whip and went at him. Daddy came erlong and says he, 'Ezry, how would you

"'And so,' says Daddy, 'you got mad run of fover and afterwards she uster because the ox did. What better are have bad spells with her heart, and the you than he? Never, says Daddy, git doctor said we must watch her or she

always made us show justice and kind table lay a big book. I went and sat as I should have thought, but he had ness to man and beast, and yet some down in the chair and opened the book turned around and grabbed the back of

our deestrict a man preachin' that the letter, and then one after another they, and older folks, too, sometimes laugh world was comin' to an end that fail, came until I read the words: 'Your sistement, and the ter—quick! quick!' I thought I ruin. I was just wild with fear. I old school house was packed full four nights outer the week. That man would preach the most hair raisin' sermons, woke me and I jumped out of bed. The always bothered about trying to run and yell, and shake his fists at us, and moon was full and the light shone in down hill. I saw the whole terrible sit-stomp around while he described the through the uncurtained window full uation in a flash. It meant death to me terrors of the judgment day, and actu- upon my sister's face; it was as white ally you could almost near the trumpet as death. I touched her and she was One day the elder was goin' by our son. There was a powerful atimulant house and seein' Daddy and me out on a table in the room which we kept splittin' wood he come up to see us. there night and day, and got this and After a few remarks about the weather, forced some down her throat. I was he says: 'Wall, Mr. Graham, I haint scairt, now I tell you, but I did not dare seen ye ter meetin' yet. I hope ye have leave her a minute for fear she would made yer peace with God.'

"'Haint never had any trouble with about for what seemed like hours to me him, as I know of, says Daddy.

and at last she come out of it all right "The Elder looked kinder funny for a lishall never forget that night."

I shall never forget that night.

"It was several years after that the minute and then he says, 'The Lord is comin' in a few short weeks, friend. next thing happened. It was a dread Are ye ready to welcome him with joy?' ful cold night in winter and I was sound

Then he struck his ax inter the wide awake when there came two sharp

block and lookin' straight at the man "Quite a spell after that, Jim called he says: 'Now look here, Elder, I haint from your meetin' so excited that her mother had to be up with her all the rest of the night. The child just screamed in her sleep and talked about the fire and the trumpets blowin', and all them things, and I can't think much of a religion that will scare little chil-

dren inter fits. "'Mr. Graham,' said the Elder sternly, ' I have been anointed ter go forth and proclaim the acceptable year of the Lord and the day of vengeance of our God. Do you think Noah stopped squawkin'. Jim and I went up and ex- his preachin' because the children got Just was cryin', yet forty days and Nineveh one of them is that they can see lots of ing doom stop because a little girl is frightened?

'You mean wall. I've no doubt.' says Daddy. 'Last year about this time there was a young feller around here er pedlin' tin cat holes, and honestly, Elder, I think I d rather be in his busines than yourn.

"Wall, the Elder went off shaking his head and groanin', and he never come

done a mean or dirty hing, or said one it There was silence for a fittle while either. He wouldn't let us talk against and then Mrs. Grey spoke: "Did you folks or be unkind to any thing. 1 re- never have any experiences with the so called supernatural, Aunt Liddy?

folded up her knitting work and laid it carefully in her lap; "two or three like that of you was the ox and the ox things happened to me that made a was you?'

things happened to me that made a great impression on my mind; and I will was you?'
"'Wall,' says I, 'he got mad and tell you about them. When my sister Jane was a young girl she had a long put out with a critter for doin' what you might die in one of them. One night—I might and cried whoa! I might just as do yourself, and don't ever try to make useter sleep pretty sound them days—I well have hollered at the wind, for she anything mind you until you can con- dreamed I went into a big room and everything there was in it was a small "That was the way with Daddy; he table with a chair beside it, and on the folks thought Daddy was dreadful and the pages were all white as snow the seat with both little fat hands, and ye'll ever do.' without a mark on them. As I looked "I remember one time there come to there suddenly appeared a great black he could. That is the way with a baby,

w, and see the fire er-comin' down. cold, and she seemed: like a dead perdie surely, so I rubbed and moved her

and at last she come out of it all right "'Just about as ready as I ever shall asleep, but Jane warn't; she was bothered about getting to sleep and so was

and while she was makin' up her mind was not long in gettin' up and in anthere came three more raps, and they other minute I had jumped inter that sounded as if somebody meant business. Jane got up and opened the door and the minute she did she saw the blin' in every limb. Her nostrils were next room was blue with smoke. She | quiverin' and her head movin from side run out and there by the stove little to side. She seemed to be dreadfully flames were leapin' up and the floor was burnin' finely. Jane never screamed or said a word, but caught up gave a long breath and stood still. a big braided rug and threw it on the gave the word to go and for once she fire and in a few minutes she had it all walked soberly down that hill. Now out. If it had not been for the raps we this story may not sound like much to should have been burned out, for not a

soul knew a thing about the fire until they saw the burned floor and rugs the next mornin'. I tell you, girls, folks needn't talk to me! Our folks when they die do not forget us or go way off somewhere and leave us to shirk for They watch over us and ourselves.

help us all they can-which is considabout. It happened when my boy Joe was nine months old. I took the baby and went with my husband to get the cows. We lived in a village and the paster was about two miles from the house and barn. When we got to the paster we could not see anything of the cows anywhere, so Jerry tied the horse and went to huntin' and I took the baby to a little brook and 'mused him a splashin' water. After what seemed to me a long while I heard Jerry a holler

in' to me to take the horse and start for

home and he would join me with the cows before I got there. The horse was young and high-lifed, but I was uster handlin' horses, and everything would have gone right if I had been alone; but you see I warn't. I untied the horse and turned the buggy round and backed baby. He had wiggled back and I could just reach him by holdin' the end of the eins in one hand. The horse kept startin' so I did not dare go near the wheels so I lifted the baby over the back of the wagon onter the seat and jump in after him. At that minute the horse jumped forward, and I lay sprawlin' on the ground. Like a flash I was on my feet, for terror made me spry, I tell you. I caught the back of the wagon windin' them around the wrist of my only snorted-and went faster, draggin' me after her. For some reason Joe was not thrown out when the horse started, he was now laughin' at me as hard as and the baby, for mother like, I never thought of savin' myself by lettin' go. looked about but no one was in sight. I screamed help! help! but nobody answered. I was desperate, and I pulled on the reins with all the strength there

was in me and hollered whoa! with all

terly helpless and I looked up toward

the blue sky and just cried out in an ag-

lightnin flash the answer came. The

ony of despair, 'Save my child, O! save

raps on our bed-room door. Jane didn't I lay sprawlin' in the road and the baby know whether she best speak or get up, still kept the seat and laughed at me. scairt but she couldn't seem to see what scairt her. After a little while she walked soberly down that hill. Now you, but to me it is the most thrillin' experience of my life."

"That was a kinder Peter prayer you prayed, I'm thinking," said Uncle Ezra. "Yes," retorted his sister, "and there

vas a savior near to answer it."
"I shall never forget what I have heard here to-night," said Martha as she and her aunt arose to take leave of their friends. "I thank you for your kindness, and I am real glad I came here to-night. I am going home with Aunt Laura to-morrow, and I expect to get acquainted with Auntie's friend, Mrs. Austin, the medium, and I hope to learn a great deal. I hope to receive messages from spirit friends myself

and do a great deal of good in the world before I die. Uncle Ezra leaned forward ooked keenly at the girl as she spoke. After a minute's hesitation he said solemnly: "Marthy, you're a good girl. I have known ye ever since ye was a baby and you have always been a good stiddy girl and I'm glad on't. You come of an honest, respectable family, too, and that is worth lots, but I wanter say this ter ye: If I was you I would be even more perticular. You see jist as soon as the world find out ye are a medium, they'll have sharp eyes for all yer failin's, and ye wanter to be very careful not only not to do anything wrong but not to do anything that looks wrong either. You see that Spiritualism in one sense of the word is a new religion and when anyone takes up a new religion they always have ter ketch it. seat with one hand I lifted my foot to Folks perfessing an old religion can cut up twice as bad and no perticular 'ten-tion will be paid to 'em. I'm old tion will be paid to yer granddad, child, and ye won't get huffy at me, I know, if I speak my piece, so I'm goin' ter say, be with my left hand and with quick real honest always. Don't ever do any-movements I shortened the reins by thing mean or underhanded, no matter real honest always. Don't ever do any what the temptation may be, and be right hand; then I pulled with all my sure yer always kind in everything ye say and do. You want ter live in such well have hollered at the wind, for she only snorted and went faster, draggin' Weston is a good woman, and no one can say a word that's bad about her and tell the truth, if she is a medium.' Then ye see yer life will do more fer the cause ye advocate than all the talkin'

There was a moment's silence, and then Martha extended her hand to the old man and said: "I thank you, Uncle the loudest when they're plungin' on to | Ezra, for what you have said to me, and I will try and be all you want me to

"I know ye will, child. I feel it in my bones ye will," was the cheery answer.
The good-byes were said and Mrs. Grey and Martha passed out into the soft moonlight, feeling that they were wiser and better for that evening visit. "How strange,' said Martha. known Aunt Lydia and Uncle Ezra all my life, and yet I have not known them

really."
"You will find it so all your life," said the breath I could get, but it did no Mrs. Gray. good. We got to the top of the hill, and stand those "We often fail to understand those we know and love the best, and this fact is doubly true of our ac-I saw that in another skip we would be and this fact is doubly true of our acplungin' down it. I felt that I was utquaintances. The longer I live the surer I grow that if we want to acquire knowledge we must keep our ears and eyes open and not be too quick to judge my child! The power that never failed by appearances. You cannot tell how before didn't fail me then. Quick as a deep a well is by just looking at it and deep a well is by just looking at it and some very ordinary looking pebbles hore reeled back upon her haunches as have proved to be precious gems." (To be continued.)

REPORT OF THE **EDITOR-AT-LARGE**

For the Quarter Commencing Sept. 1, and Ending Dec. 1, 1903.

To the Executive Committee N. S. A.: I have in the prosecution of the work assigned me, during the past three months contributed to the secuar and spiritual press the following ar-

Influence of Belief in Spiritualism, Eudora (Kansas) Journal

Have Spiritualists a Creed? Reply o the Journal, Oceana, Mich. Result of Patient Research, reply to an editorial in the Argus, Albany, N. Y. Superstition, reply to editorial in the

Jackson (Mich.) Daily Citizen. Swedenborg, the Relation of His reachings to Spiritualism; written in answer to many correspondents, for the

Science Knows Nothing of Ghosts, reply to Prof. Serviss, in The Progressive Thinker, Banner of Light, and Light of Truth.

Sowing the Seed, in Journal, and Sunflower.

Spiritualists, in all the spiritual papers.
Spiritualism vs. Rev. Dr. Frazer, Daily Truth, Elkhart, Ind. Is Spiritualism a Fraud? Reply to

Rev. J. M. Fields, in Ft. Wayne, Gazette. Before this article reached the office of the Gazette, Dr. Sweringen had so ably answered the attack of the reverend gentleman, and demolished his arguments, that I withdrew it and sent it to The Progr ... Thinker. Reliability of Trance, furnished the Register, Sandusky, Ohio, at the request of the Psychical Society of that

city.
The Case of Mary Kidder, The Tele-Howard, in Daily Truth, Elkhart, Ind., he asserting that Plammarion and Prof. Coues both renounced their belief in Spiritualism. The work constantly enlarges and more newspapers and monthlies havo sent requests for articles on the sub the press has for some time contained scarcely any editorial matter on the subject, the pulpits of the country have fulminated, and gospel ministers, both great and small, have "preached a sermon" on Spiritualism. Perhaps this is because they find it a drawing card, attractive and pew-filling. Or it may be from a common impulse that with a pull all-together, they may drag temple down. But they are so from harmony that they mutually destroy each other's contention, while from their frantic efforts they show

ism. For if evil spirits can communicate, does it not logically follow that the good can also? It would be a strange all-loving God who would make it impossible for the philanthropists who gave their lives in helping those in distress, and our dearest friends, turn loose on mankind a swarm of evil ones, to drag town to perdition! There are a few who are getting out of the wilderness of theology.

now little reliance they have on their

assertions. They whistle to keep their

courage up. The greater number ad-

mit the occurrence of the manifesta-

tions as claimed, but say, "it is all the

Really this is a step towards Spiritual-

Some have fears that theology will eliminate Spiritualism; there is more promise that Spiritualism will eliminate theology. It has already stricken hell, the devil and infant damnation out of the popular belief, and has made an uncomfortable place for the old God of vengeance and hate. HUDSON TUTTLE.

while in reality they are more savage. It is a well known fact that a cage keep-

er is a rare morsel whenever opportunity permits. Becomes Easier with Practice. "The more you fast the easier it is

for you to fast, while the casier you find it the less you need it. The first meal will be hard to forego, since there will be many a hard tug both at heart and But drink plenty of water, take deep breaths, and keep busy. The next meal will be more easily abstained from, and after that you will not crave You can live in the gingerbread house that Grimm writes about and you will not prefer its appetizing odor to the taste of the pure, fresh air; you can watch the worms devour it and you will be glad the gingerbread house is in the

"Start with a one day fast during the first week; then take a three days' fast the next week and the week following. Allow two weeks to clapse: now fast eight days; wait three weeks and repeat the length of fast last mentioned. two weeks go by and fast seventeen Wait three weeks, then twenty-seven days. At the end of this ime you wil be cured, and like ise still in the flesh. Having reached stage, you will be not only so cheerful that you are a surprise to your friends, but you will be able without detriment to sit up all night to work, to sleep at any time that is convenient, and when you are not fasting to cat when the system, not custom; demands it. Above all, do not grow conventional nor consistent. Seemingly you will walk on air, your complexion will become clear, and, while people say, although you are the picture of health, that you are worktoo hard and will break down, you will rest assured that you are living correctly, scientifically, and economically To fast Spiritually-one can do that for any length of time, and thus refine, purify and in every respect make better the spirit. How can one do it? Simply do not take into your consciousness impure thoughts, Allow no wicked fully the intention of doing all the good you can. Move along fighting off every thing of an evil nature. This kind of

The homeliest language carries con-

spiritual fasting, would make angels of

Fasting Physically, and Fasting to Spiritualize and Refine the Spirit.

Fasting as a cure is a method used appeared" Miss Hilda Smith, a music teacher,

a constant practice to fast a part of

For twenty-seven days, on one occasion, she went without foods. This was a test of her endurance. For curative and medicinal purposes she believes that one day a week is sufficient to fast. Her diet on other occasions is such as would lead ordinary persons to believe way suggested by Mas Smith:

"The way to fast is to gat no food and delab only water for any fength of

own satisfaction that a person can live good idea to take this just every day), on 5 cents a day. She has done this for The regulation short fast is started at six months, she says. All during this fasting and dieting period she has been til the second morning following; a working as much as eight hours a day, four of which have been spent in giving "You know you can buy enough pre music lessons.

pared wheat for 25 cents to last a month. And fruit is cheap." Experience During Long, Fast. At first, Miss Smith says, the perso fasting will have a desire to drink water. After the second or third day this desire will pass away and there will be no inclination to drink. Of her nces during the twenty-seven days' fasting she saysr

perience of a Chicago Girl Who Fasts gry I could get rid of the feeling by get- but really the best time is just before Frequently, "Fasts for the Fun of it." ting in the open air. As soon as I got your last money piece is gone; you will outside the house the desire to eat disalways find that fasting is no catch

She believes that fasting would cure 5629 Washington avenue, Chicago. She many ills with which people are afflict-adopted the experiment, proved it to ed. And she also believes that any one adopted the experiment, proved it to ed. And she also believes that any one her own satisfaction, and has made it is capable of going without food at pleasure. It is a simple life that Miss-Smith lays down in her creed of living.

Wheat and fruit are all that she eats, "Wheat for strength," she says. "You can't live on fruit alone. Wheat le needed for strength. Aside from that, the only thing I eat is fruit."

When Miss Smith fook to fasting she was not entirely convinced that a cure would result. It has been successful, she says.

Incidentally, she has proven to her own satisfaction that a person can live good iden to along this together that there is and long fasts a sight fast is begun after diffier in the evening and is lieut up with incidentally, she has proven to her good iden to along this tast overwidty. 5 in the afternoon and is continued unlonger fast is kept up a week, while the longest regulation fast is twenty seven days. When you have learned to do days. When you have learned to do without eating for four weeks you may abstain from food for an indefinite length of time. In a chort fast, you should drink a great deal of water, as it cleanses the system. In a longer fast you should drink less feach day until moisture becomes necessary only overy three days.

Cure for Most Blacases. "The time to fast is when you are

Twenty-seven Days Without Food-Ex- | "I found that if I became at all hun- to fast is when you are out of pocket, mind saner, and, best of all, you will be always find that fasting is no catch-penny affair. If you have a headache, you need to fast; if you have any kind of catarrh, heart disease, lung trouble, rheumatism, appendicitis, nerve ailments, physical or mental weakness, you need to fast. The reason is that of the two causes for all diseases the prime one is improper digestion and as similation of food. Every night you go to bed because, you say, your system needs a rest, but did you ever think of omitting food at meal times, and espe cially between times, to give the diges tive machinery a rest? This apparatus is among the most delicate in the human body, and still the most abus should be given a rest at least once a week, so that it may have an opportun-

> of fitting ts way back into its natural overloading. "The late pope was a noble example of righteous living. When he was ill, place of sending for the physician with his medicine satchel, or instead of flowing his attendants to bring him dainty trave every half hour or so to force down into the already wornout

ity of readjusting itself through nature

system, Pope Leo fasted. "If you have parents or friends who seeing that you are overworked and that your condition is run dwn, advise you to see 'the doctor,' do not argue with them; call upon the doctor, paste his prescription in your memorabiliator, let your little brother fire the pills from his slingshot, then fast, but do that speak of it to any one. After you have of ther ill, or blue, or cross. A good time be steadier, your hearing quicker, your

happier. All disagreeable or sad feel-ings pass away and you become a part of the merry sunshine that you have hitherto only read about in books. When you have fasted for three days you will hear your unsuspecting friends 'How much better Mary ,looks! That doctor is a great man!' "You should not, however, wait until sickness drives you to this expedient; fast when you are in health that you do not become ill. By all means wait until you have scarlet fever, if you prefer. Then even the doctor will upon your fasting. Taking it for granted, nevertheless, that you eat to live,

and happily by fasting one day out of the allotted time for man every week good health.
"If you want an example of the result brought about by this method, watch the animals in their natural, untamed lives. They are in reality the only. lean, pure living creatures on earth same plane with them until we can con trol our appetite, physical or mental.

and not live to eat, you will live long

Set down a gallon of ice cream, some ladyfingers and a box of the finest confections before a cow and observe her actions. She will turn away her head in disgust. You should be proud to be compared to an animal. Do not mis take this statement. You need not be overjoyed the next time any one calls you a dog, for he is referring to the lazy, howling canine 'reflued' by man. The dog in its wild state fasts once a week. The liger fasts regularly. Some animals fast every other day, some every third day, and some half the year, Those animals never eat during their is of fasting until after living in

to become accustomed to the

The Spiritualizing Influence of Mother Love.

Childhood without Mother Love is deprived of that which tends to refine and spiritualize its nature. Thousands of waifs are homeless, cast on the turbulent waves of life without that exelting influence, true Mother Love. There are thousands of Spiritualist homes where the adoption of one of these homeless, motherless waifs would prove a great blessing. Read this article carefully, thoroughly.

prived her of by not seeing and correct

Then there is the love that seems so

beautifully self-sacrificing—that of the mother who effaces herself in an effort

o secure happiness for her child. But

alas, this satisfaction of the mother's

sentiment of devotion leads to selfish

ness in the child. The mother has for-

gotten that the thing which is good for

her, the constant denial of self and self-ish comfort, is good for her child also.

She has gotten her own development at

his expense. And the saddest part of

t all is that the child fails to appreciate

the wealth of love that has been poured

out upon him. How sad and yet how

frequent are the cases where the mother has given up everything for the child,

and the child accepts it all as his just

due with no sense of its value, making

There seems to be two reasons for this. In the first place, the mother, in

making no demands for herself, has not preserved her proper dignity in the eyes

of the child, and in failing to convert

his love into action she has allowed his

latent possibilities for usefulness to fail

of their development. For love is truly

you remember what Froebel says upon

this point. Ho represents the child in three stages of development in this

matter of receiving service from others.

In the first he simply accepts. It is the

period of unconscious innocence. He is

too young to know that the acceptance

of service from others puts him under

obligation. But he cannot remain in

that state. As soon as he is old enough

to understand he must be taught to ap-

preciate the kindness of others to him

and to acknowledge it in thanks. But

that is not enough. As he grows older

the kindness of others to him should

rouse in him a desire to make a return

in kind. His training should lead him

in this direction and he should be en-

couraged to express his impulse in ac-

tion. The doing of a kind deed in-

creases his appreciation of the kindness

done him and strengthens his nature

on the side of love and unselfishness.

Without training in this direction we

cannot hope that he will later develop

that broad sense of brotherly love and

obligation to his fellow men which is

which makes him count as a helpful fac-

The three points of weakness in our

age, lack of clear sighted honesty, and the lack of proper demand for a return

in kind. They may all be summed up

in the one great word-lack of wisdom.

Who does not feel an appalling sense of

need? But we are working in harmony

with the creator, and all nature, all his-

tory, and all revelation go to prove that

to those who seek with all their heart,

the treasures of wisdom shall be

Ponder well, mothers and Spiritual-

ists generally, the exalted sentiments

ing your child while a baby in your

CALIFORNIA.

Summerland Aspects and Lessons

How the heart of our southern Cali-

fornia people around here grew hopeful when a few days since at the little

sprinkle of rain that began to fall as an

earnest of a coming storm, which, how-

How little our friends in the far East

can understand how we of California

wait for the winter rains. They fall

like a benediction upon our parched

earth and they bring us the sure prom

brown and sun-dried earth puts on her

emerald garments and the flowers burst

into fresh blossomings when the rains fall. Then new life and beauty are ev-

erywhere seen, and fresh fullness of

verdure on hill and vale are radiant.

with the glad voice of Nature's resur-rection. The birds from their mountain

retreats, return with their jubilan

songs, and the rippling waters sing along the dry path of the river beds

once more and break the long spell of

leys. The air is full of the scent of or

shimmer with a brighter green,

like an emerald robe. Earth seems to

proclaim at our annual awakening,

there is no death; and the question if a

man die, shall he live again is answered from valley and hill and mountain top

hrough lips of the arisen loved ones.

Nature is a wonderful teacher and if

ve heed her lessons more as she opens

her books of knowledge, and less the

dogmas and teachings of the religious

bigot, we shall find in her springing blades of grass, her opening flowers, in

every leaf-clad treb, in the rippling

own message and the assurance of

Now as Christmas is here with old

Kriss Kringle's reindeers of a stored sleigh of holiday presents to present to

loved ones of Christian or heathen be

other, may the broader feeling of relig-

lous brotherhood enliven the hearts of

all and quicken the spirit of a high hu-manitarianism in the world.

The old adage agitation is the begin

ning of wisdom, is fully exemplified in

streams; the whispering music of love's

man's immortality.

ever, failed to materialize.

SPIRITUALIST.

in the above and commence spiritualiz-

opened.

-lack of strength and cour-

the crown of a noble manhood,

out the most meager return.

ing them."

To the Editor:—Mrs. Andrew Mac the world with a character otherwise Leish discourses most beautifully on admirable, perhaps, but marred by one "Mother Love" in the Chicago Tribune, fatal flaw. In all-tests for power, you setting forth that those who have read know, the strength of the object tested Prof. Drummond's beautiful lecture on is measured at its point of least resist. "The Evolution of the Mother" will re- ance. Of what use to the world, for exmember that he finds the beginnings of smple, is a character otherwise amislove with all that that involves, tender ble and lovely but lacking a sense of ness, patience, sympathy in the human responsibility? The fault which might as the result of her care for have been corrected by the mother in mother as the result of her care too her little helpless boy. It is a beautiful the little child grows to be an ineradicaful thought that the bables have ble weakness in the man, and the world brought into the world all that makes ful thought that the babies nave brought into the world all that makes life beautiful and full of joy. And what ble eyes of his mother. We often see mother will gainsay the statement? children of whom we must say, "How loyable she would be if only her faults had been corrected, and how much afand sweeten with the advent of her had been corrected, and how much afbaby? Has she not found patience, self-denial, sympathy, and understandfection and esteem her mother has deing growing in her own soul with its growth? To the mother who will take it, God sends with her children the richest training, the noblest development. She has no need to ask for a wider sphere than that her children offer her. The highest stimulus to mental, moral, and physical growth is

"Heaven lies about us in our fancy," says Wordsworth, and it is not only the baby that lies in that blessed The mother, too, may stand there, and she consciously, because it is her own attitude of willing self-denial, the free giving of herself for the object of her love that opens the door to her. If this, then, is what mother love means to the mother, what is it to the child? To him it is the sunshine of life, the only condition for natural and wholesome unfolding of the little life. We are so made that to grow naturally and spontaneously we must be happy, and we cannot be happy without love. This is true of human life at all stages, but a thousand fold is it true of the tender little being in its first beginnings.

And nature has used all her energies to secure for the baby this essential love. She has bound it to its mother by the strong bands of its helplessness and need. She has made the little body so bewitching in its beauty that it must always be levely to those about it. She has made the awakening of the little mind a matter of such absorbing interest that all who watch it bow down and worship. Nature, in short, knows that that baby must be loved and so creates it that it cannot fall to secure, at least, some measure of its need.

If you would see what mother love is to the child look at those who are deprived of it-the motherless children of our institutions. They have care and kindness and love in a general way, but what a hungry look their faces have and how little real childish joy we find among them. I am often reminded of what one of our noble doctors, who fell at his post a few years ago, said in a lecture before a class of nurses. "If you have a little baby," he said, "who must be fed artificially, always hold it In the arms in the position of the nursing baby. I do not know the reason, but It is a fact that the food digests better." If the doctor had been a mother he tor in the world. baby needed.

Let us look more deeply into the matter. Why is it that love is so precious What does it do for him? First of all it gives the mother the key by which she may unlock the mystery of his nature, his own individuality Some one has beautifully said that it is melody that gives individuality to music Underneath all music lie the great principles of harmony and rhythm, but rippling through and over these runs the melody that gives the distinctive character to each musical composition. So under each life lie the eternal veri ties of all being, but running through and through them go the golden threads of individuality, and the mother who would fully understand her child must know those laws of being, the great principles that govern human life, and then will her love give eyes to her soul wherewith she may see and know her own child in his special individuality and in his relation to the whole. Love. then, gives insight and from insight

comes sympathy. As the mother learns to understand her child she grows to feel with him. And how the human heart responds to that. What is there that is at the same time so restful and so stimulating as the sense of being perfectly understood and sympathized with? No wonder the little child opens in that atmosphere as a flower to the sunshine And what a ise of a rich harvest of plenty. How solid rock it is to build character upon. swiftly under its benign sway the How seldom do we hear of a child going astray who is perfectly understood by a wise father and mother. So far we have been speaking of a love that is perfect, ideal. In such a love there can be no danger. But, alas, we do not attain unto it, and in just so far as we fall short is our love fraught with danger to those dearer to us than life, our

There is but one model for the love of a mother to her child. I say it with all reverence. It is the love of God to silence winding through glen and valman. That'is infinitely tender, but infinitely strong. It desires the present ange blossoms and the richly poinesttla comfort of its objects, but it will secure flowers lay their crimson faces against at any cost their highest welfare. It is the summer's light, and the day seems all wise, all merciful, ever patient, but bathed in Reaven's glory. The pepper inexorably holding to the highest stand- trees are trailing their jeweled ards of achievement. It will not cod branches in the sunlight, and the red dle nor weakly sympathize. It is ever berries wear a most cheerful bright-simulating. It demands the best. It is ness in the morning's beams; the palms terribly honest. It sees all the flaws, but it is full of tender encouragement the grasses cover the wide landscape and hope, and it sees the first efforts toward better things It is the love that suffereth long and is kind; the love that beareth all things, believeth all things, hopeth all things, endureth all things, the love that never faileth

We are too apt to think of love as the sentiment of affection, which demands for its satisfaction nearness to its obfect, which would see that object always happy for the present moment, even at the cost of future good. That is the love that makes the mother unwilling to send her child away from her, even to secure the development which he cannot get at home. It is the love that deprives a mother of strength that makes it impossible for her to see her child suffer, even though a little present suffering may make his whole life fuller of happiness to himself and lief with the same love and fraternal sympathy in the heart of one as the The mother who would train her child to the greatest power and uso.

fulness must have heroic stuff in her. Then there is the love that is not honest, that cannot take an unbiased view of its object; the mother who can see no faults in her own children, who dwells upon their strong points and will the present agitation now going on in not see the weak ones. Such a mother the columns of The Progressive Thinkfails at one of the points of greatest use. er. It is doing a grand work and bring. fulness to her child He goes out into ing to the front the brightest intellects Price, cloth, \$1.

THE LIFE RADIANT. An Appreciative Review of Lilian Whit-

ing's Book. (The Life Radiant. By Lilian Whiting. Boston. Little Brown & Co., 1903. pp. 865. Cloth Cloth, \$1 net. Deco-

rated cloth, \$1.25. Mary MacLane in her new book called "My Friend, Annabel Lee," writing of "the Boston Atmosphere," says: "The air of Boston is a mingling of very ancient and modern things, and ways of thinking that are picturesque and at times lead to something. The ancient things date back to Confucius and others of that ilk-and the modern ones are tinted with Lilian Whiting, and

newspapers, and the theater."

It is good to know that Boston air is somewhat "tinted by Lilian Whiting" for that means an atmosphere of true spirituality of which there is great need in Boston and everywhere else in

these "strenuous" days.
All Miss Whiting's books are richly "tinted" with true Spiritualism, but none more so than her most recent work entitled "The Life Radiant," which has for its motto,

"Follow it, follow it, Follow the gleam,

and takes its name from the lately dis covered element radium, of which the author remarks: "It is hardly possible to contemplate this remarkable element in the world of nature without recog nizing its correspondence in the world of spirit. If an element radiates perpetual light, heat, and power with no loss of its own inherent energy, so the spirit can radiate love, sympathy sweetness and inspiration with no di-

minution of its own quality."
This "Life Radiant" is a truly religious book in the best sense of that much-abused word-not the religion of cant, of rites and ceremonies, of form, of implacable unyielding dogma, but the religion of the spiritual side of man, the pure, the free, uplifting of man's re sponsive soul to the divine spirit exist ing in the nature of things throughout the universe, the supreme goodness, the

well worth living. 'The human soul," writes Lilian Whiting, "is so constituted that it cannot live unless it breathes its native air of inspiration and joy and divineness It is stifled in the 'strenuous' lower life, its energies are paralyzed unless it seek renewal at the divine springs' and again: "It is in the serene and joyous exaltation of life alone that one truly lives. In that sweetness of mutual trust and generous aims and overflow ing love that radiates its joy and beauty to all with whom it comes in contact and which is perpetually fed and perpetually renewed by the constant communication of the soul with God."

She finds in all the newly discovered facts of to-day's science with which she keeps herself informed and in touch. many indications of the inter-relations between the seen and the unseen worlds, which go to make sure and clear the promise of immortal life and which helps to give proof that the death of the material body is but the opening to the more real life of the spirit of which this life is but the begin-She declares: "All these discoveries that annihilate time and space are simply the result of the evolution of life to higher stages; of the advance of man into the ethereal realm. For not the underlying and fundamental truth this: that all is spirit? One may talk of 'the spiritual life,' but there i no other life! Withdraw the spiritual element and there is no life at all! The difference then between the physical and material worlds is only a difference of degree-as ice, water, steam and vawould have known that it was the love for our children would seem to me, ditions of the same element. is the transformation of the physical into the spiritual; of the lower and cruder and denser life into the finer, the more potent, the more ethereal. In its cruder and denser form there is only a low degree of notency, and only in its more ethereal forms is there higher potency. * * * There is no death in the sense in which Professor Ayrton refers to it, as a state of unconsciousness which no message can reach, and from which no reply can come. On the contrary, that transformation we call death is a condition of far more intense consciousness, of being far more alive and far more responsive to the call and the thought. * * Spiritual vitality is in goodness alone. So far as one endeavors to follow after righteousness, to achieve and live in truth, honor and love, he is alive; so far as he fails in this he is dead, and this quite irrespective of the fact as to whether he is in or

out of his physical body." This new work is among the most helpful and inspiring of this favorite author's hooks. There is inwoven into its pages many suggestions of use to all classes of readers, young and old, rich or poor, learned or unlearned, Spiritualist or materialist, teaching all how to live the Life Radiant which in her opening sentence she avers to be "That transfiguration of the ordinary daily events and circumstances which lifts them to the spiritual plane, and sees them as the signs and indications of the

divine leading. The publisher's part of the work is a setting well worthy of the writer's thought and makes a fitting companion to the ten volumes hitherto sent forth

SARA A. UNDERWOOD.

to the world by her.

Quincy, Ill. 2

in defense of spiritual truth and the higher laws of mediumship as put forth in the book, entitled The Great Psychological Crime, and the controversy deepens in interest from week to week as presented by able, writers, especially as put forth by Lyman C. Howe and Mrs. Florence, Huntley. The Progressive Thinker has been the leading spiritual journal in all matters pertaining to progressive and scientific thought since its first publication, and the present agipsychological crime of promiscuous cir-cles, the undue influence of minds dominating the will and minds of others has touched the keynote of a crying evil in our spiritual ranks and the world at large, and is bringing out a principle the good and benefit of Spiritualism as well as every other system that has not for its groundwork a substantial basis of reason of justice and right.

BISHOP A; BEALS. Summerland, Cal. ...

Oil Cure for Cancer. Dr. Bye has discovered a combination of Oils that readily cure cancer, catarrh, tumors and malignant skin, diseases He has cured thousands of persons within the last six years, over one hun dred of whom were physicians. Readers having friends afflicted should cut this out and send it to them. Book sent free giving particulars and prices of Oils, Address Dr. W. O. Bye, Drawer 1111, Kansas City, Mo.

"Koradine. By Alice B. Stockham and Lida Holt Talbot." In the form of an entertaining story, it contains lessons which every girl should know

John the Eighth, the Female Pope.

Now that the strenuous agitation wonderful tact and wisdom as to as about the life and death of Pope Leo tonish the world.

XIII. has somewhat subsided, it might be well for us to take a look backward of Rome as well as for this remarkable to about the year 852 or 3 when a for mer Popsideo was dead, and a beautiful, talented and wise woman occupied St. Peter's chair. Her pontificate is rarely mentioned by the Roman Cathoic priesthood, but undentable evidence is adduced in proof of it by both Protestant and Catholic historians.

Benedict III.:

'LET NO ONE PRESUME TO SAY A WORD ABOUT THE FACT OF A FE-MALE POPE." AL

This substantiates the fact that some words" had been said about her, hence the edict! In the MS of Athanasius prepared for

Pope Adrian II. (862-867), mention is pope under false pretense as to sex. Marianus Scotus, a deyout Roman Catholic and historian, writes in 1060: "To Leo IV. succeeded Joan, a woman who held the See two years, five months

and four days."

He left a detailed account of Joan in he abbey of Fulda. His "Chronicle" shows him to be well acquainted with church matters. His testimony, so damaging to his church, would never have escaped the eagle eyes of the holy athers, had it not been overwhelmingly true.

Scotus goes on to say: "That in the ninth century Charles the Great sent to England for learned priests to come to Germany. Among their number was an man pope."
English priest and a young girl whom Many mo he had befriended. En route the girl gave birth to a daughter who was named Joan. This child developed into a beautiful, talented woman."

She fell in love with a monk of the abbey of Fulda, and to be near him she changed her name to John, put on a monk's dress and entered the abbey. The lovers found too much restraint and went to England and later to Athens, Greece. Joan took up the sciences and became noted for her talent and wisdom. Her lover sickened and died, and she went to Rome where she taught in the school of the Greeks. The young professor became famous and earned from an admiring populace the name, "Prince of the Wise.

When Pope Leo IV. died the popular professor was unanimously chosen to of this a truly enlightened nation. succeed him, and in due time occupied the papal chair. She ruled with such

tonish the world.

But the scene changes, for the church of Rome as well as for this remarkable woman. At the celebration of Period of Rogations while mounted on her horse and in papal attire she became suddenly ill and fell from her horse. She gave birth to a child, which the en-

raged priests strangled, and with their anathemas ringing in her ears, she died This scandalization of the Romist Hase and Kist, in their account of clergy was astounding. No wonder such 'Edicts Pontifical, both Public and efforts have been made to bury her his-Private," give as a special edict of Pope tory with her body, but truth is might ier and must prevail.

After this unholy accident the clergy constructed the "holy chair," and there after no woman has graced St. Peter's

History says that in the cathedral of Sienna (in the middle of the 15th cen tury) busts of all preceding popes were placed, and between Leo IV. and Benedict III. was a portrait of Joan, with made of an English woman becoming this inscription: "John the Eighth, the Female Pope."
Stephen, the Dominican, in his "Sev

en Gifts" mentions Joan as "John VIII, an English woman." Another gives Joan's life in full. He was Vincentius Bellavacensis, of 1260.

Autograph MSS of monks are preserved in the Dome, France, giving a minute detail of her pontificate as Popess Joan. De Cormenin, a devout Roman Catholic and historian, says, according to "Champions of the Church": pontifical infallibility, the pretensions f the holy see to universal rule, all that scaffolding of superstition and idol-atry on which is placed the chair of St. Peter falls to the ground before a wo

Many more excerpts and proofs might be added, but enough have been given to prove the claim.

Let us ask, what is the lesson to be learned from this page of history? This, that the people of the twentieth century demand freedom from all ecciesiastic bondage of soul and body; that we must make a clear distinction be tween principles and personalities, for we know the latter are never infallible hence it matters not whether a man or woman rules; that to build up a strong, healthful humanity, justice and progress must reign supreme, rather than the creedal authority of popes or preachers; lastly, that the fullest freedom of speech, press and mails are America's greatest safeguards against superstition of all kinds. Let us make

FLORA W. FOX. Rochester, Minn.

A Wonderful Trance, Described by Dr. Bland.

In December, 1865, my wife and myself were members of a small circle invited to the home of Mr. Merritt, of Indianapolis, Ind., to witness what promised to be an extraordinary manifesta-tion of spirit power. The medium was a Miss Maggle Morgan, of Ohlo, then on a visit to her friends, in the city. She was a trance medium, and whie en-

tranced the evening before, the control-ling spirit had said: "If you will follow my directions to the letter, I will give you a demonstra-tion of spirit control such as you have never witnessed. I will show you what a real trance is. You have never seen this medium, or anyone else in a profound trance. -But do not tell my medium what I propose to do, or that anything out of the ordinary is expected to take place at the seance, arranged for to-morrow afternoon, lest she become ervous: and I beg that the me bers of that may occur, but have perfect faith that the medium is safe in our hands.' The circle was formed at 3 p. m., the

medium being seated in a large rocking chair. In about an hour she was in such a deep trance that she leaned back in the chair, and her feet were placed upon another chair, which permitted her to recline in an easy position. There were two other physicians in the circle, all of us skeptics, and we, by request of the control examined the medium's pulse, noted her breathing, etc., from time to time. Her pulse declined in volume and frequency, her breathing friends to different members of the cir-also, slowed down gradually, until the cle, but her descriptions of scenes in action of both heart and lungs had entirely ceased. To all appearance, Mag-gle was dead. Her body grew cold and rigid, and emitted the peculiar odor of a cataleptic dream.

corpse. Mrs. Merritt was clairvoyant, and mic at that time, that her friends she said that she saw Maggle leave her, thought her days on earth were numbody, and a band of spirits escorted her to the celestial home of her grandparents, where she was most affectionately received. For an hour, Mrs. M. gave us a detailed account of the medium's pilgrimage, telling who and what she saw. I made notes of her words, and when at one o'clock, the medium returned to and reanimated her body, her story of her experiences tallied perfectly with my notes.
At 12:30 this apparently dead girl

arose to her feet, and from her pallid lips came a voice wholly different from

hers, which said:

"Maggie is on a visit to the spirit realms, and I am in control of her body but she will return soon, and I will withdraw and assist her to re-enter her body. You who are present can also assist her by putting her feet in very warm water, joining hands in a circle about her, and singing a hymn. Then addressing one of the doctors

the spirit asked him to put this girl's body back into the chair. He attempted to do so, but it was so rigid that he could not bend it in the least. He was then asked to bend an arm that was thrust toward him, but he utterly failed. The catalentic condition was perfect At one o'clock, symptoms of return ing life were noticeable and by a quarter past one, the heart, lungs and other vital organs had resumed their normal functions, and the body had resumed its normal state, as to temperature.

The first sign of returning consciousness observed, was tears stealing from between her closed eyelids, and rolling down her cheeks. Then from her lips came the whispered words, "Glory, glory, glory,' repeated a number of

Maggie had eaten no dinner before going into trance, and by direction of hess than than three days. The book is graud."
her spirit guide, a bowl of soup had Rev. T. W. Butter, Ph.D. Idaho City, Idaho well been prepared, which she ate with relish, and then entered upon an account of her marvelous experiences. And her story was a wonderful one. She gave also, personal messages from departed the spirit world were most interesting to me, though I was not then prepared to accept her story as anything but a

Maggie was a frail girl, and so anebered. But immediately her health began to rapidly improve, and she soon became quite robust. She is still in her terrestrial body, and in good health, I met her at the Chesterfield, Ind., campmeeting in 1902, and enjoyed talking about that wonderful experience of hers, thirty-six years before.

On reading my book, "In the World Celestial," she said that the descriptions of the spirit world given in that work corresponded with her experiences which she remembered perfectly

A Decision That May Mean Much.

Dr. Wm. Green, who was ordained by fied as a minister of Spiritualism, in the Truth Seekers Society of Los Antheat the was not endorsed by the Caligeles, Cal., was recently arrested for practicing mediumship without a license. His conviction was based upon established a recognizance of the C. S. the fact that he was not legally quali- S. A.

THE VICTORS.

sing the joy of endeavor. The worth of the hard-fought field, The victor crawns for the deathless

The numberless, nameless thousands Who wage the heroic strife, Sad failures as earth may deem them, Crowned kings in the war of life.

Palace and hall stand empty-Not there are my heroes found.

Tollers and mollers, go seek them out
On poverty's battle ground.

The stain of their strife is on them,
Their sears are bared to the sun, And each dead day stamps down its seal

In sign of a victory won. Look for their blood. You find it Blurred red on this minted gold and As drop by drop from their aching

It is filched, and bartered and sold. Their backs are howed to the burden, But their eyes look up from the clay With the burning fire of unbroken wil To struggle another day. And however the world may count then I know, on the roll of fame

The last great day will see inscribed Each unknown warrior's name. Who fought for his fair ideals, Who bore the heat and the strife With a dauntless will, at last shall be Crowned king in the war of Life. BEATRICE ST. GEORGE.

IS SPIRITUALISM:A SCIENCE? To the Editor: - Please put me down is one who thinks that Spiritualism lies within the domain of more or less, "accurate, classified, information," that being true we have the legal and constitutional right to wear the "Crown of Science," rather than bear the "Staff of Authority, called Religion!

The way for mediums to avoid trouble is to tell the truth, and make no charge for it, as each recipient would contribute dollars, halves or quarters if informed that the medium makes no charge but a free-will contribution of such an such an amount is needed to pay the expenses of the medium! I am reminded of a friend's fight years ago in New York state as a medi-

cal practitioner, who at that time was in trouble but by that little device beat his enemies out of sight.

JAMES SELDON COWDON.

Washington, D. C.

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The American College of Sciences, of Rochester, N. Y., is a novel institution. It is chartered under state laws, with a capital of \$100,000, for the purpose of teaching Personal Magnetism, Hypnotism, Magnetic Healing, Self-mastery, Self-confidence, and the higher development of Will Power; by correspondence.

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Mrs. Effle M. Watson, Martinsville, Ind., writest Hypnotism opens the road to health, happiness, and a force of character, an ability to influence and con trol people that I did not dream I could acquire.

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OBSTESSION AND POSSESSION.

readers Mr. J. C. F. Grumbine. of Boston, Mass. At one time he was a prominent Unitarian Minister, but finally drifted into Spiritualism. He hunch e tanght. claims that in cases of obsession, "The is an absentee in the body, where; for instance, another spirit forces the tenant to vacate his house or body for a season or time. Though he live as an automaton, he is amenable to destiny and mysterious experiences."

To the student who has perceived the import of freedom or spheres of its expression and consciousness, to Divinity, and ithe reflection to the image. of its ability to realize it, independently or free of external suggestion and influence, is not not perplexing or unanswerable. To the neophyte who approaches the inner world of mysteries with eyes veiled and judgment warped by preconceived sophistries, the telepathic processes and the spheres of illumination are wrapped in impenetrable mysfery. He perceives no visible rent in the veil, and all occult md metaphysical teaching, whether of the old or the new schools, seems powerless to remove the doubt or free the mind of an incubus. He declares that the silence is the hothouse of fruitful evils; that in it the mind is misled by its own or suggested vagaries; that the souls of men are under obsessing influences; that telepathy is the instrument for the propaganda of evil by secret confederacies of spirits who ply their nefarious work to wreck lives and cast them into outer darkness; that the subjective mind is not trustworthy unless under the searching scrutiny of the normal reason; that because wisdom is imparted, not in vocal speech or forms intelligible to the senses or natural man, but mystically, the message, authority and essence of Divine Teaching and Revelation must ever be questioned and repudiated.

It must be admitted that these allegations seem plausible and therefore should be met, even though they form what must be termed the formidable weapon of the new recruit to Universal religion. That such allegation should be made not by the materialist but by one of the household, proves that the heresy is not to be lightly dealt with or easily governed. And yet it is true that those who sincerely believe that they are so deceived, are devout seekers after the light, and lovers of the truth. That they should be so obsessed demonstrates that they have been, and in a measure still are "under the shadow."

All systems of philosophy concerning divinity aim to re move the cloud that overhangs them and obscures the serene and open vision.

How far, it may be reasonably asked and with due rever ence, are the objective and subjective states amenable to suggestion, or in other words to the will of other or outside intelligences? How far does the law of consciousness and thought transference govern and hold humanity? Is there freedom and sovereignty, or must the affirmation of the Master of Israel, "I am in the Father and the Father in me," or "I and the Father are one," he taken to imply, not divine immanency and sovereignty, but causal Karma or fate where there is neither sovereignty nor freedom.

The hature and essence of the spirit will throw a light mon the mystery.

Each one is essentially divine.

The finite and the infinite differ only as the object and ubject differ from the Self, which is God. Differentiation is but an appearance. Finity has to do with forms, with time and space in which forms manifest, with separation and limitation. Infinity has to do with the spirit unmanifest in eternity, one and absolute. The spirit manifests but is agnifestation. Nor is Being limited by existence. breathed into dust (manifestation) the breath of life, but that life is from and of God. And so Paul taught: "in Him we live and move and have our being," an entrancing doctrine of peopletonists and Christian mystics who held to the Divine Presence and Immanence. We neither lose nor gain anything by manifestation, be

cause both evolution and involution, birth and rebirth, imply innate Divinity. Therefore while at birth the soul vibrates on a material (objective) plane, which veils the spirit, at death (another form of birth) it vibrates on an ethereal (subjective) plane, its correspondent. Birth, esoterically, is the going out or out-breathing of the spirit; death is the going in or the inbreathing of the spirit. The change is purely an incident in the soul's existence, birth and death being coincid. Al, so to speak.

The law of similars and contrasts holds each soul to whatever he likes or dislikes and these likes and dislikes make against Divinity. up the sum of its attractions and repulsions. This law as kindred affinities and disaffinities holds the soul to every warp and woof of the spirit's loom suggestions work their and anima bruta. And as it is in the lower, so it is in the mentaries work untold mischief and evil, but it will become higher correspondencies.

Therefore, in order to realize the significance of a that is forever one in the sphere of Divinity. "sphere" of spirit one must actualize a spiritual state. A

Spiritual states or spheres flow into each other by the law of attraction, but while each one is separate and different We take pleasure in introducing to our from the other, even where they appear to be as one, the union is only an appearance, not a reality.

These states or spheres are of the spirit. They are manifest, expressed, realized, because of spirit.

Herein lie the possibilities of suggestion, influence, control, guidance, telepathy and inspiration about which so much error is written and so many confusing doctrines

"Herein also springs the source of the inductive or objective, the deductive or subjective method of self realization individual is living his life, for a spirit which lies at the centre of the mysteries of hypnotism, mesmerism and Spiritualism. (See "Memoirs of a Physician,"

The truth is that by the mathematical formula of numerical progression all spheres or states of the soul can be assocated and co-ordinated. If we begin with one, whatever is allowed for environment and temperament certain unfailing states will follow and will be perceived and realized; not that human nature is the same the world over, nor that there and will and does profit by his occult is not sufficient variation to the working of the rule to admit of an occult and seeming mysterious and inexplicable force, but despite the unknown quantities it is true that entrit will produce like states by the unchanging law of being. And this it will be well to always remember. Planes and spheres, sovereignty, the question of the susceptibility of spirit, in all environments and states correspond as the echo to the voice.

> Obsession becomes inevitable through all planes and spheres where freedom and sovereignty are not exercised and realized.

Each one is held to such spheres and planes, such states and environments which measure and define for him the degree of the realization of Divinity, and to that extent are his fate and destiny fixed. He is omnipotent, but he may realize and manifest but a small fraction of it. So it is with omniscience and omnipresence. All that God is, the man and woman is, but God is to be realized and expressed.

Freedom becomes both a capacity and a realization, the one, the potential power, the other, that power put into action or manifestation. Sovereignty, likewise, is the spirit's birthright but it is slowly evolved or expressed in the apoth-

Obsession is therefore an alternative of possession and expresses limitations which the soul places upon its power. It is not, as some have hinted, the result of imbecility, insanity, idiocy, hysteria and negativeness, although these mental and physical maladies inevitably inspire and induce it.

Obsession comprehends generically all who are bound by that which is less perfect, and such as are so bound live in each other's feelings, thoughts, acts or spheres, and dwell in each other's planes and mansions.

It can be further said that even where such obsession prevails the individual is living his life. For a spirit is an absentee in the body, where, for instance, another spirit forces the tenant to vacate his house or body for a season or time. Though he live as an automaton, he is amenable to destiny and will and does profit by his occult and mysterious experi-

The closer the spirit's relation is to matter the more painful and relentless is the obsession and vice versa.

As the soul recedes from matter the finer the nature must be, and the less susceptible is he to any sort of obsession.

Physical obsessions are less likely and less numerous where the ego is under the dominion of intuition, as the oracle of divine inspiration is sufficient to lead it.

The Divine Presence and its oracle which obsesses man, teaches the via vitae. And he who relies upon and follows intuition or conscience will never be obsessed. He will co-associate with kindred souls but they will not seek to dominate him, nor will be attempt to dominate them. Each will be sovereign but it will be a sovereignty which both share and enjoy.

Control is obsession, but suggestion and telepathy are not control. Suggestion is to bring under, (subgero) as the words signify by derivation, and it is not forceful or dominating, while telepathy is the process by which thoughts and feelings, are sent and received and refers to the sympathy. In other words, suggestion is the active and telepathy the passive agent. Telepathy has been exalted into the science of suggestion, but originally it implies the same meaning as thought transference and is the process by which | Self-interest the Motive of All Volunthrough the sympathy a suggestion is received and per ceived. Control may use suggestion as a means to an end but applied suggestion of the right sort is immeasurably more beneficial than control. Control is vitiating, where it is not debilitating, and leads to the horrors of demonism. Control and suggestion have to do with the will and both can be fatal to self-realization.

Therefore care must be taken lest the suggestion leads to a perversion of the ego, a pernicious bondage to another's will, or a state of obsession where intuition is dethroned. Only such suggestions as reveal or imply illumination or adeptahip through self-realization should be sought.

The oracle by which suggestions of a subordinate form may be determined, will be the intuition or the conscience. and they will be accepted or rejected as they are fine and uplifting or coarse and degrading, in short, if they be for or

And the mystery of the Silence through which as in the atom of the tree of life. It ramifies and governs the roots shuttles, will not imply chaos nor sheel where fallen angels and branches, it permeates and rules the trunk, vital forces ply their nefarious work and hordes of elementals and elean openness itself, lucid and radiant with the intelligence

J. C. F. GRUMBINE.

At the close of the banquet, President

Bond grose and thanked most heartily

LAKE HELEN CAMP, FLORIDA.

who have been about three days in their beautiful cottage, and Mrs. Thatcher and her daughter, Miss Ethel, from Jamestown, N. Y., who have rented the home of Mrs. Emma Huff. Mrs. Huff is spending the winter in Cali-

The Lowers, of Maine, have moved into their new cottage.

Mr. and Mrs. Bartholomew have

Mrs. Laura G. Fixen is in Australia,

Mrs. Dr. Brigham's cottage is still unpened. She has been very in, and not

able to come... Mrs. Brigham has rented Brigham

Hall to Mrs. Ellen M. Fisher who will take charge of it. Mrs. Fisher is the lady who is so satisfactorily conducting the affairs of the dining hall, and all letters of inquiry addressed to her as regards board and rooms will be anawered at ouce. The hotel never was in better condi-

tion, and those who are already settled there for the winter feel it is really a cooms in the hotel. If addressed to Mra. Helen Sake, will receive immediate attention. Engage rooms in either the lodging house or hotel early, and come and see us before the regular camp We have Sunday meetings. The one on Sunday, Dec. 20, was addressed by Mrs. A. S. Wheeler, Waltham, Mass. She was followed by two or three others. An evening serv ice was held in the large dining room of Mr. and Mrs. Ed Spencer.

The dining room and kitchen belonging to the association have been en-larged, and through the kindness of hompson, of Lily Dale, paper was do an impromptu ceremony on her part, and our own Stars and Stripes be

nated. Curtains were given by Mrs. 1 Since last I wrote you, the arrivals Palmer, and the work of putting on the have been Mrs. Rock, of Washington, D. C.; Mr. and Mrs. David Sherman, and wife, and Mrs. Thompson. Over twenty more can be seated by the enlargement of the dining-room.

The pipe is laid for the water works and the engine will soon be placed, so that water will be at every home in the

camp. Christmas day was a gala day for our camp. Before noon the thermometer had reached over 80 in the shade, and all nature seemed to have united in a named their new cottage "The Hia- Christmas chorus. Mrs. Ellen M. Fisher, the hostess of the dining hall, aided by her father and mother, Mr. and Mrs. Walter Cardot, of Burnham, N. Y., and Mrs. Laura G. Fixen is in Cottage, and would like to sell her fine cottage, beautifully furnished, for \$1,000. We other efficient helpers, prepared food for 62 people.

Mrs. Rose Johnson, of Dunkirk, N. Y. is in charge of the dining-room for the season, and with the aid of good friends it was most beautifully decorated with our national colors and beautiful palms. It was also the occasion of a surprise to James D. Palmer and his wife, of Willoughby. Ohio. President Bond and others, knowing it to be their fiftieth wedding anniversary, felt it would be in keeping with their helpfulness at this camp to prepare a surprise for them; therefore a table was placed in the center of the dining hall and arranged especially for them and six friends. A marriage bell hung above it, and the

table was decorated with roses. Mrs. Palmer was gowned in white, and wore roses. It would hardly seem the joy of the occasion lighting up his white, still retains the looks of life's summer time. At sight of the marriage bell they began to understand that they friends of Mr. and Mrs. Palmer that she

Mrs. Fisher for the most excellent Christmas dinner. He complimented Mrs. Johnson and her efficient corps of waiters for their kindly and prompt service, but, said he, this day has another meaning than any Christmas has ever had before for us, as it is the fiftieth anniversary of the wedding of Brother and Sister Palmer, but I will not talk longer, but will ask Mrs. Twing to continue the service upon this happy occasion. Mrs. Twing referred to their wedding day fifty years ago in a great farm house 'mid the snow-clad hills of Pennsylvania, of the happy company there; of a few happy years together; a blessing coming to them in the form of a little daughter; then the clarion call for defenders of our country; of Mr. Palmer answering the call; of the weary years when the young wife fought a fight with grief and fear; of the soldier's return weak and weary with mental pictures of battle-fields and pain; then victory, and the little one grew stronger and beautiful, then left the home nest and joined hands with one who has been with her across many seas, until the cities of the old world. are like homes to her, and sunny France and Italy like our own sunny south. The river Nile and other rivers that are looked upon in the history of other countries as so far off and full of interest are to her an old story. plains of Judea, the city of Jerusalem and other places of deep interest, she has visited, both with the thought of possible that they had been married the artist and the reasoning of the stu-lifty years, for in his dress suit, with dent. Her marriage has been blessed by two children; one who is now a face, he scarcely looked to be fifty sturdy business man of New England, years old, and she, though her hair is the other the wife of a prince of Roumania, and though her little one she clasps to her heart is very near a crown, those who have loved that little were remembered; and the writer must mother from her childhood, can but feel say right here in justice to herself that that no matter how it may fare with it has been at the earnest request of the her royalty, her heart will turn back to Hers. Sully of Buffalo, and Mrs. E. H. has striven to reproduce what was then the country her grandfather fought for,

Self-Regulation in the Living Organism, as Illustrated by a Prominent Physician of Berlin, Germany.

ing good, doing what is right, which is

Hell is the suffering, wretchedness

and misery that come as a result of

The only possible escape is through

The highways to heaven and to hell

We take our choice, and are sure to

motive for every act of the human fam-

ily, without an exception, is happiness

Says one, "I do many things without

and do nothing to help them."

Ah, yes! That is just it. Could not

be happy. And you do it so that you may be happy. That is the motive. Just what I have been telling you. It

I want you to see that there is a self-

interest in every act. And that it is

their self-interest to be good and kind

Devils or Demons.

The hypothesis that diseases were

caused by devils or demons getting into the body somehow and taking up their

abode there, which was universally be-

lieved till far into the Christian era,

cept by a few devout people. But 1

comfortably on the point of a needle.

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JOHN T. DOW.

perfectly right that there should be.

and helpful to others.

In other words, obeying the law.

get the proper result of that choice. It may seem strange to some but the

a thought of any benefit to myself."

anybody else is happy or not?

being righteous.

sin, or wrong doing.

mistake the route.

easing to sin, doing right.

cles of hving organisms tas set forth in the Chicago Tri- has been gnawed off by bugs or caterpillars to restore the problems of modern biology. The fact that such tendencies exist has been known in a general way for centuries, but not branches to develop new buds and new foliage. The leaves until recently has science discovered the universal extent of those tendencies and their actual character.

Self-regulation means the tendency of living organism to counteract, by biological or structural changes, influences of a destructive or deleterious nature. Some of the regulative phenomena of the human organism are well known and recognized as such by science. It is generally known, for instance, that perspiration is a regulative phenomenon the oblect of which is to preserve the normal temperature of the body. Other instances are the powerful development of the muscles of the legs in professional dancers, bicyclists, and mountaineers, the development of abnormally strong bones in persons in the habit of carrying heavy loads, and the inreased activity of the heart in cases of kidney disease.

Several German and French biologists recently have made careful study of the subject and gathered a great deal of important material which throws an interesting light upon the problem of self-regulation.

The regenerative faculty which the human body possesses as documented by the healing of wounds, the restoration of destroyed tissue, and the knitting of broken bones, is developed to a much higher degree in animals of a lower order. The planaria, a worm quite common in every swamp, may

be cut'into several pieces, aid each piece will develop into a smaller but otherwise perfectly formed individual. Stenos tomata and other animals of a lower order are endowed with equally remarkable restorative faculties. Recent investigations have led to the discovery that plants also possess re storative faculties, though the latter are not so strongly developed as they are in animal organisms.

Dr. Hildebrand observed that, after the first leaf develop ing from a seed of cyclamen europaeum had been cut off, two new leaves grew in its place. In other case a young plant developed three new leaves in place of the original first leaf which was stopped in its growth by the seed capsule, from which it could not free itself.

Prof. Goebel has expressed the opinion that the restorative familty of planta is so limited, because the presence of embryonic tissue in the nodes or centers of vegetation even of fully developed and mature plants makes superfluous the res toration of complete organs that have been injured or de-

The phenomena documenting the self-regulative tenden atroyed. It is not necessary for a tree the foliage of which bune) are among the most interesting and most wenderful partly destroyed leaves, because there is nearly always a sufficient supply of embryonic tissue in the trunk and the of some plants, however, seem to possess considerable regenerative power. The leaves of hryophyllum, if cut from the mother plant, develop new leaves and roots at the growth centers, or, if the latter are also removed, at any convenient place of the leaves' surface. The leaves of cardamine, nasturtium, and other plants possess an equal regenerative power. Nymphae stellata has leaf buds around the stems of all its leaves, but they do not develop into new individuals unless that becomes necessary by the decay of the leaves or by their becoming severed from the mother plant.

Boirivant observed that if the leaves of robinia pseudacacla are removed important anatomical changes take place in in the stems of the leaves, the object of which seems to he to enable the stems to assume, as much as possible, the functions of the leaves,

The power of organisms to adapt themselves to functional changes is one of the most important phenomena of self-regulation. The structural changes in broken and improperly mended bones are a good illustration of adaptation. Other well-known examples are the influence of activity upon the size and development of glands, muscles, etc., the fact that the glands of the stomach secrete peptic fluid only when food is introduced and secrete only enough to insure digestion.

Animals and plants insufficiently nourished retard their metabolic assimilation and mature more rapidly than under favorable conditions. The formation of anti-toxins in the animal organism, to counteract the destructive effect of toxing introduced in the system or developed by septic influences, is another interesting example of self-regulation.

While most of the phenomena of self-regulation may be explained as purely mechanical manifestations of the self-regulative faculty of organisms, there are some so complicated and so clearly to the purpose that many scientists are inclined to attribute them to a theological principle of casuality governing all living organisms. One of the most perplexing phenomena of that kind is the regrowth of the extirpated lenses in the larva of tritan taeniatus, which was observed by Prof. G. Wolff in over 100 cases.

University of Berlin.

try. Mrs. Twing then asked the bride and groom of fifty years to join right hands and pledge anew their lives to each other, feeling it might be to them benediction that would follow them to

the country that bath no pain. President Bond's wife then brought forward a silver chocolate service lined with gold, and it was presented to them with the love of many friends, to which Mr. and Mrs. Palmer responded very

Mrs. J. S. Johnson has just arrived from Anderson, Ind.

The sad news reached us a few days ago that President Hilligosa was very ill, but a telegram has been received that he is better and will soon be with us, accompanied by his good wife. On Sunday, Dec. 27, Mrs. Joseph Hodes Buchanan read a most interest-

ing original paper upon the subject, "Be Thyself," which was followed by complimentary remarks. The Progressive Thinker is hailed with delight by the campers. We hope

many will subscribe for it and other spiritual papers. C. E. S. TWING.

HAPPINESS.

is all right. It is kind and good in you Talk about happiness-it is the sum to want to help others because you total of all desire. The deep sacred could not be happy without doing so. motive that inspires every act. All other things are sought for sim-

nly and solely because it is believed. that, directly or indirectly, sometime, somewhere, in some way they will con-tribute to happiness. Or what is the ame thing, diminish suffering.

No voluntary act ever occurs without a motive. That motive, in its deepe inner precincts of the soul, is always bappiness.

I know that this idea is unpopular. But what do we care for popularity? It is the truth, and nothing but the truth, that we are after. There is no such thing as disinterest-

No such thing as an effect without a The cause cannot move self without self-interest. There must be a motive for every voluntary act. That motive in its ultimate design is always happiness. Though many times the result is just the opposite.

No person can successfully gainsay the position I have taken. But as to the best way to obtain happiness, it is the greatest and most important question ever propounded to mortal man

The way is plain, but, oh, my! how far we stray from the direct course. One thing we may always depend upon. od's or Nature's laws never change. Never vary in the slightest degree.

When we once learn their effect upon a certain class of thoughts, acts or deeds, we may be sure it will always be

While we are in the physical form, we comprehend more readily the results that follow infringements upon God's laws that pertain to material

It does not take us long to learn that we must keep out of the fire, or burn; keep our heads above water, or drown resist the law of gravitation, or get smashed up. But we are very obtus about comprehending the result of lealousy, hatred, malice, frand and dishon-

Yet the administration of Infinite Wisdom covers every thought, act and deed. No person, no matter how high or how low, can possibly transgress any law and escape the suffering that is sure to come as a result of that transgression.

The sooner we learn the immutability of Nature's laws, the impossibility of getting from under their jurisdiction, either in time or eternity, and that obedience to, or harmony with them always brings peace and pleasure, while transgressing them brings suffering and misery—the soonet we will be on the direct road to that grand, beautiful, lovely condition we call heaven. There is no possible way of being

hound: price \$1. The new song-book, "The Golden Echoes," by S. W. Tucker, has found its happy without being good; no escape wretchedness and misery while we disregard Nature's behests. songs have cheered many sorrowing bearts, which they are sure to do when Happiness cannot come by abusing the body with poisonous liquors and heard and sung. They should be heard to every home in the land. For sale at

tobacco, or taxing it with extra strains and bruises, or by broathing impure air. Neither can it come from vile, corrupt and impure thoughts. Nor from jealousy, hatred, malice, dishonesty, hypocrisy, deception and fraud. The aws pertaining to the mofal and spiritual nature of man are just as unvarying in their operations as those affect-

ing material things.

means of reaching heaven or happiness, is through mental, moral, physical and spiritual rectitude. In other words, be

to Cure Constinution? It means to turn aside and throw out of the body all the woes and miseries caused by a clogged up system, and they are many. Constination means that the bowels are weak, so that they cannot keep up that constant motion the doctors call peristaltic action When that stops passages cease, blood begins to absorb the polsons through the walls of the intestines and thus disease is scattered everywhere, Death often lays its foundation in this way. Torturing diseases like dyspepsia, indigestion, kidney troubles liver complaints, heart disease, headaches and a hundred and one other complaints start that way. A cure must come through toning up, strengthening Ah! my dear sir, how easy it is to be and invigorating the bowels. This can aistaken. What do you do those be easily, gently, and permanently done be easily, gently, and permanently done things for? You say, "just to help others. To make others happy." But It is a tonic laxative of the highest what do you want to make others happy class. It huilds up the bowels, refor? Why do you care a snap whether stores the lost action and adds new life and vigor. Only one small dose a day You say: "Do you take me to be a will positively cure constipation of any sayage? Am I destitute of human degree by removing the cause of the kindness and sympathy? I certainly trouble. Try it. A free sample bottle could not be happy seeing others suffer for the asking. Vernal Remedy Co., and do nothing to help them."

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was perhaps "a good working hypothesis," but is not credited nowadays ex-"Age of Reason," and a number of lethave heard some microphobes express ters and discourses on religious and their belief that all bacteria were dev- theological subjects. Cloth binding, 430

ils, and perhaps they are, only very small ones. But their smallness need not militate against their claim to diabolic nature, for I remember reading that some great theological authority— possibly some conclave of Sorbonne doctors—had calculated or decided that 20 000 smithul states and conclave and conclave that 20 000 smithul states are the conclave of the conc that 20,000 spiritual creatures, angelic ture's finer forces are here gathered or diabolic, I forget which, could dance and made amenable to the well-being of humanity. Medical men especially, and This would about nut them on an equal- scientists, general readers and students that take possession of our bodies in diabolic fashion. Conn tells us that a cubic inch of milk that has stood twenty-four hours contains 13,000,000,000 For sale at this office. Price, postpaid,

microbes, and a bacteriologist lately announced that every time we wash in our morning tub we lose from ten to twenty millions of microbes. The hy. olic Conspiracy Detected and Exposed." twenty millions of microbes. The hy-pothesis of bacterial disease being dia-bolic possession need not therefore be by Rev. J. G. White, author of Startling abandoned on account of any supposed Facts. Price 10 cents each, or two for difference in the sizes of the respective , "The Molecular Hypothesis of Na-agents of the presumed invasions. It will doubtless be grateful and comforting to the devout persons alluded to to find their belief in diabolic possession trum. In this little volume he presents in succinct form the substance of his as the cause of disease confirmed and corroborated, or, at least, rendered probable, by this latest development of Nature; and presents his views as pathological science.—Homeopathic Re- demonstrating a science of true list. The book is commended to all who love to study and think. For sale at this office. Price, 25 cents.

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At the Head of the Banner of Light. J. J. Morse, of England, a splendid medium and an author of note, has assumed charge of the editorial columns of the Banner of Light.

DR. J. M. PEEBLES.

We are glad to hear that the vener able pilgrim is gradually approaching that point in his career when he can again say, "I am in perfect health." The Doctor has passed through a se vere ordeal in his last sickness, and his complete recovery may almost be regarded as a miracle. In accordance with the teachings of his pamphlet, "How to Live a Century," he doesn't propose to take his departure to spirit life before he reaches his one hundred years of earth life.

Certainly Fresh.

The Rev. C. T. Russell, in a sermon in Columbia Theatre, Washington, D. C., put forward views that have at least the merit of being new. It has always been a troublesome business to reconcile the rule of a good and merciful God with the evil and injustice of the world. Rev. Russell cuts the knot with a single sword-thrust. He sava there are three dispensations; from the beginning to the flood; from the flood to the dawn of the millennium, and the millennium. Does God reign? He did from the time of Adam to the flood; he will when the millennium dawns, but now that "God reigns" "such a thought even is blasphemous. The facts as we know them, unite with the scriptures in teaching that God is not now exercising the kingship of the world."

In this dispensation "God does not reign. History shows us most conclusively that the present dispensation has been an evil, one from its beginning until now. It has been marked by trouble, ofime upon crime, calamity upon calamity-individual and nation al, a warfare along lines of selfishness and sin."

Who then does reign? The devil is the prompt answer.

It surely must have been discouraging to God, after his six days' work. which he pronounced good, to find at the end of the first dispensation that everything was so awry that he had to drown out mankind like a nest of rats, saving only one family, and starting the second dispensation to find it so hopelessly wicked that he had to retire from the struggle and give the world over to Satan!

If the contention of the minister is true, Satan has made a success of his government considering the material he had to start with during these 3,000 years, and if left alone will bring the human race up to the high grounds of political freedom and justice.

This is an all embracing explanation and it's a wonder it has not been before thought of. Nothing goes amiss with the devil. Everything sinful he is right here to be responsible for. It is astonishing the world is not infinitely worse. It has been godless for 3,000 years. It becomes as difficult to account for the great amount of goodness, as it was for the evil under the rule of God. The devil has reigned, and God has been absent for 3,000 years and yet mankind advances, and there is certainly a hope

ful percentage of goodness in the world The problem changes sides with its equations, and the difficulty now is not to account for evil under a dispensa-tion of God, but of goodness flourishing like a gree bay tree under the reign of the devil! These ministers drifting over the chartless, sea of Theology are as amusing as a circus. As rink masters they are not a success, but for side shows, they are incomparable.

"WHO IS TO BLAME," will be the subject of Mrs. Cora L. V. Richmond's discourse next Sunday.

Facts Relative to the Fox Sisters.

The Editor-at-Large, Hudson Tuttle, is ever on the Alert to furnish interest- East 14th street, on the 21st of October, 1888, at eight And here I want to speak of a manifestation, which to me ing information for the public. While his farm life is quiet and unassuming his grasp of things spiritual extends over the entire country. These interesting and important facts relative to the Fox Sisters, furnished by Mr. Titus Merritt, the veteran Spiritualist, of New York, will be read with deep interest.

great beyond. Hence everything which throws light on the subject, whether the great movement is true or false, has an increasing value as the years go by. -

Last year the death of a "Mrs. Smith," said to be one of the "Fox Sisters," was taken for an occasion to herald the confession of these sisters, and the press far and wide published the same. 'The so-called "confession" had been made nine years before, and yet was given out as news! That made it the more remarkable and revealed the purpose of the slanderous report. Spiritualists should be well informed as to the beginning of the movement, and the lives and character of the "Sisters," the truth as to their so-called "coa

The facts and their confirmation have been difficult to obtain, and hence it is most fortunate that at this critical time an unimpeachable witness comes forward, with a clear knowledge of the events under discussion. That witness is Mr. Titus Merritt, of Yonkers, N. Y., who for many years was a friend of the Sisters and an observer of their manifestations numberless times and confirmed without a doubt, as to their spirit source. He was their friend and adviser to the last moment of their transition. A man of keen observa tion, united with remarkable sympathy for the unfortunate when Kate and Margaretta came from England in destitute circumstances, he at once went to their assistance feeling that they were more sinned against than sinning, and not re anongible for their conduct

In a letter accompanying the MS, he writes that he has al most reached the four score mark, (77) and seeing so many false reports, he feels it his duty before he departs this life to give his testimony on the side of truth.

Especially valuable at this time is the strong declarations of this veteran, when mediumship is ruthlessly assailed as the cause of mental and moral degeneracy, and the "Fox Sisters" are constantly brought forward as examples. Spiritualists will do well to hold these facts in memory to meet these charges when they are repeated, as they will be to the century's end as the lies about Paine and Ingersoll are, as though never questioned.]

THE MANUSCRIPT.

Leah (Mrs. Underhill) was born when her parents were living together harmoniously and her father was an exemplary man. But a serious cause of contention arose. He went away and not until twenty years after her birth did he return. He lived the life of a profligate, drank heavily and boasted that he could drink more than any one else and not show it. During all this time he sent money home to his family, obtained it is supposed, by gambling, at which he had marvelous good fortune. It was under these conditions that Kate and Margaretta were born. They had an inebriate father and the prenatal impressions thus received were the cause of the wrecking of their lives. I could constantly see the exertions of the controlling spirit to hold the Sisters up and away, and they would succeed for awhile and then their power would fail and the innate habit assert itself.

At the time the rappings began, the behavior of the young girls was everything that could be required by the most fastidious. They were modest and unassuming and gentle in manners. Their conduct after they went to New York was highly commendable, and their seances constantly demonstrated that departed spirits and those exalted in the life beyond, communicated. Many of the wealthy invited the Sisters to their homes to give seances, and at the close of these they had refreshments passed, with wine or beer, and unconsciously the habit was formed. The hereditary inclination was inflamed and grew to dominate their wills.

The early history of Spiritualism is already becoming ob., fourteen years, Margaret, eleven and Leah thirty-four years scure, and the chief actors and witnesses have gone into the old. Leah had a fair education and had taught school, and when they all went to New York she was capable of caring for her younger sisters. They were the guests of Horace Greeley, who was one of the first to call upon them. Joseph L. Turner, who forty years afterwards generously gave the privilege of interment of Kate and Margaretta on his plot at Cypress Hill Cemetery, was the second caller. They were the frequent guests of Alice and Phoebe Cary, William C. Bryant, George Bancroft, Rev. Dr. Hawks, Nathaniel P. Willis, Dr. Marvy, Dr. John W. Francis, J. Fennimore Cooper, Dr. C. D. Griswold, and a host of the best citizens. Their seances were attended by people from almost every part of the United States and the world. The evidences given through their instrumentality were overwhelming, and convinced thousands. How could they otherwise than be convinced when their friends long since dead, rapped out answers which no one else could know, and by absolute tests gave assurance of their presence? In fact in no instance were they detected in fraud, and the united opinion was that whatever the source of the happings, the girls were inocent of decention.

When Leah married Mr. Underhill, she could not attend to her new duties and be the mentor she had been to her sisters. They had to go alone, and in their conspicuous posttion, there were great dangers for them. Designing persons who wished to bring disgrace on the cause, set snares for them, and when these failed they resorted to slanderous and abusive stories. There is no necessity of calling in the aid of evil spirits, or of referring to their mediumship as a cause of their deterioration of character. The wonder is that they lived through it all and retained their remarkable powers t was not obsession, and it is untruthful as unjust to take them as examples of the evil effects of mediumship. In fact their mediumship was their constant sustaining power Overborne it was at times by hereditary tendencies; at other times almost obliterated.

When controlled, that is under the guidance of the spirits they were courtly in manners and peers in any society. That they attracted such men as Dr. Kane and Barrister Jenckens, proves that they were of more than ordinary endowments.

In 1886, when angry with Mrs. Underhill because she was | ism, whose hopeful assurances were so deceitful. worn out by their importunities and refused to assist them Mrs. Kane made this peculiar statement to me: "Mr. Merritt I have many times been offered big money if I would go on the stage and say we sisters did all the rappings with the joints of our feet, and to spite:Leah I sometimes think I will consent to do so." To this Mrs. Jenckens replied: "I will never do that for money or spite."

I then said: "Now let me hear the best you can do with your joints." There was a slight grating sound totally unlike the spirit rap. Mrs. K. said: "Oh! I can tell you the se cret. The spirits rap in conjunction with the movement of my toes." I replied: "You cannot upset what has been already accomplished through you; you will only injure yourself. Galileo might as well come back at this late date before the Cardinal at Baltimore, or the President, and make another oath that the sun, moon and stars seen through the great Lick telescope make a complete circle around this little earth every twenty-four hours."

The spiritual tide ebbed and flowed in not a very straight line, until September 1888, when really there was a true storm center, but like all other storms, it passed away and left things brighter. How it was brought about will be more fully told in the statement Margaretta made to a reporter There has been dispute about the ages of the Sisters. one Mr. Frank Stechan, who had figured in a certain class of into the unconscious state. But when death finally released From reliable sources I find that on March 31, 1848, Kate was theatricals, to go upon the stage of the Academy of Music, her spirit the sounds ceased, and were heard no more.

o'clock, and give the New York World a grand opportunity to was a startling test of spirit presence. make a sensation. They advertised it largely, the city was billed throughout, and everything done to draw the crowd. It was expected that Spiritualism would, after the exposure of the trick of its chief exponent, collapse and be heard of

Not so; the eventful evening came; the Academy of Music was well filled at good prices, but the chief actor was not there; the crowd was uneasy and stamping. Mrs. Kane and Jenckens lived up town, and Manager Stechan hastened to their residence. Mrs. Kane said she would not go, but promised that she would if given three hundred dollars in hand, and Mrs. Jenckens would go with her. Kate said, "Margarotta, you need the money, and I will go and take a seat next to the platform, but will not go on with you."

I had an engagement at Adelphi Hall and did not attend well knew that Margaretta depended on the spirits to make genuine manifestations, and had been pressed into the affair by her necessities for money and for other considerations, and I had little interest in the matter. But I had reliable persons there, sitting near the platform, and they reported that several times during the performance, the raps came far away from the sounding board, and the manager would say to Mrs. Kane; "Don't let them rap off the board! Make them rap on the sounding board!"

It was a disappointing flasco from start to finish, and re sulted in what theatrical people call "a rough house" In stead of checking the advance of Spiritualism in the city, it stimulated investigation, and many who attended the per formance came to Mrs. Brigham's meetings and became in terested in the philosophy.

Manager Stechan coined money out of the business and went to Boston where although he did not create a sensa tion, succeeded in having a good house and skipped with al the cash, leaving, Mrs. Kane unpaid, and the good Mr. Luther Colby, then editor of the Banner of Light, had to furnish her money to return to New York.

In November 1889, Margaretta made a full explanation at the residence of Henry J. Newton, 128 West Forty-third street, in the presence of John L. O'Sullivan, ex-minister to Portugal. An able reporter by the name of Welch-an intimate friend of mine-was engaged and his report was pub lished in the New York Press, Nov. 5, 1889.

[To complete the narrative of Mr. Merritt, I present the following extracts from the paper in which it was published. In a voice trembling with the intensity of her emotions she said: "Would to God I could undo the injustice I have done the cause of Spiritualism when I gave utterances that had no foundation in fact. Promises of wealth and happi ness were held out to me in return for an attack on Spiritual

"The charges I made against Spiritualism were false in e ery particular. I have no hesitation in saying that my belie in Spiritualism has undergone no change. Its genuinenes is an indisputable fact." The most enticing of these "prom ises" were held out by Cardinal Manning, who wrote to her advising her to abandon "this wicked work of the devil," and by exposing the work of his Satanic Majesty, make hersel secure in the esteem of the Mother Church. In her state ment to the reporter, she evidently withholds as much a possible information which would involve that church, but she says enough to show that she had strong influences brought to bear on her from that direction.1

Mr. Merritt continues:

Mr. Henry J. Newton made an appeal to the members of the First Spiritualist Society of New York, of which he was president, for assistance in caring for Margaretta pyring her last sickness, and well presented how the Sisters had surfered as martyrs for others and the cause. I regard my acquaintance with them as most fortunate, for I received constantly what to me was absolute evidence of the genuineness of the manifestations. When Margaretta was a helpless indicism influenced her, and how far the promise of a peculiar combination of circumstances I was alone with

For a more perfect understanding of this matter, let me premise, that after the flasco at the Academy of Music (it was the next day) I met Mrs. Underhill at the residence of Mr. Newton. She was almost insane with chagrin over the conduct of her sister. When I defended Mrs. Kane, on the ground that she did not realize the effect of her actions and should not be held responsible, both Mr. and Mrs. Underhill were angry at me. From that time she was implacable and rejected every appeal for reconciliation.

A medium, Mrs. Victoria Hill, was a guest of Mrs. Newton, and it chanced that they were holding a seance only three hours after the death of Margaretta. I absolutely know that no one on Manhattan Island knew of the event. It was impossible for the news to have reached the Newtons. Yet Mrs. Underhill came to the seance and gave the message

MESSAGE FOR TITUS MERRITT.

Message received March 8, 1893, at the residence of Henry, J. Newton, 128 West Forty-third street, New York City, through the mediumship of Mrs. Victoria Hill, a guest of Mrs. Newton's, on the evening of March 7, before anyone on Manhattan Island knew of Margaret Fox Kane's demise at 4.30 a. m., March 8, at Mrs. Ruggles' in State street, Brooklyn. I reached Mr. Newton's at 8:30 a. m., to inform them; Mrs. Newton opened the door and informed me that there was a message for me from Leah Fox Underhill, through the mediumship of Mrs. Hill.

THE MESSAGE.

Friend Merritt:-What can we offer you for your faithful and tireless care and watchful anxiety for the welfare of one poor afflicted one, held so long a captive under the worst forms of captivity. "No spirit in prison" has been more rudely handled, and we have seen, since passing over, just the state, yet powerless to aid her.

Could we replace the material loss you have sustained so often in faithful ministrations, how gladly would we bring about the ways and means. The true reward for such acts of a truly generous and sympathetic soul like yours awaits a higher return and it will greet you here, where every wrong is righted, every wish so oft desired satisfied to the fullest

Pa and Ma send their blessings rich with endless gratitude. Poor child, poor child; what heavy mists enshroud her. I would ask the friends of progress everywhere who know our sorrow to sometime give us their united aid whenever sitting for manifestations in silent concentrated thought, for the furtherance of the work of liberation. She is in the wise care of experts at present and we know

time will reveal to us their success in restoring the lost chords of a wrecked life, and therefore we rest content. I shall greet her with all memories of the unhappy past en-

tirely forgotten and forgiven. You know what I mean when confess all bitterness of feeling personally removed and in its stead, only love as it was in the old days when in her childish confidence she looked to me for help and advice. God and all goodness by ministering ones bestowed, ever bless and keep you free from dangers unforeseen or undeveloped good the so-called evil of the world. Yours gratefully and eternally,

LEAH FOX UNDERHILL.

Witnesses: - John D. and Margaret (parents); Katle (sister.) Then followed my relatives that Mrs. Hill never saw or heard of-Daniel N. Merritt (my father): William and Isaac Merritt (my uncles); Charles H. Foster and Robert T. Hallock (friends). (Signed) TITUS MERRITT.

[The facts here presented, are most important and have greater weight because they are vouched for by an eye witness, one of unimpeachable character. The Spiritualist is valid during the last weeks of her mortal life, I frequently justified in declaring that the "Fox Sisters" did not expose called to ascertain her wants and on every occasion the rap. the manifestations through them or declare themselves immediately after her "expose." How much her faith in pings greeted me and I received answers and messages. By frauds. It is also as well proven, that their mediumship was wealth, cannot be apportioned. Both together overcome her her when she left the mortal body. There were continuous trary, it was a source of strength, and when they allowed resisting sense of right and she yielded to the persuasion of rappings, giving intelligent answers, even after she had sank their spirit friends to influence them fully they were upright HUDSON TUTTLE,

Editor-at-Large N. S. A.

Lyceum Literature.

The following contains a good suggestion for the benefit of our lyceum conductors, that they may not fall into themselves that the children of our ly- guage." ceums are supplied with a really excellent quality of instruction, free from such trash as "David's Psalms in meter," and the like. Compare the Sunthe high and noble class of instruction is 16 and of boys 17. This is the gigembodied in Tuttle's Lyceum Guide, and you will feel proud of our superiority in style and quality.

As stated in the Chicago Chronicle, the literature and songs of the modern Sunday-school were condemned recent- suburb. The theme was the department of Greek at Northwestern university, in a lecture to a class in dren of this generation with that of forty years ago and there had been a

backward step. "Noble thoughts," said Professor leach children. If noble expressions cent pictures. were given to noble thoughts in after

and possibly the thoughts themselves.
"Unfortunately these principles do not seem to be accepted to-day in the what I mean. I refer to much of the Sunday-school literature and many of

the Sunday-school songs of to-day. "The fact should always be borne in mind that noble thoughts should not be imparted to the child in a form which he will abominate in later years. In this respect I think the children of forty years ago were better off than the children of to-day. I am almost inclined to say it would be better for the young people to receive little Instruction than to be instructed in literary

forms that they will detest in later life When my brothers went to school in Scotland they were required to memorize every day a double verse of David's psalms in meter. This is an example of what they learned not in Sunday

school, but in day school: The Lord is my shepherd; I shall not want.

He maketh me down to lie In pastures green. He leadeth me The quiet waters by.

"The boy who learned that kind of lit-

erature was not ashamed of it when he necame 80 years old. Thomas Carlyle on being asked to write something to be read before a soclety of free thinkers replied he had been taught when a boy that the chief end of man was to serve God and glori- ply to this office in time for the current clais are responsible for this awful disfy him forever. I think that in some re- I issue.

learn the catechism and some of the psalms was better off than the boy of to-day. One reason the 'lliad' and 'Odyssey' of Homer have endured the ways of the Sunday-schools, as de- through the ages is that their noble picted. Spiritualists may congratulate thoughts are couched in noble lan-

Small Chance for Adults.

There is little chance for the conver sion of any man after he has passed the day-school literature mentioned with age of 23. The spiritual period of girls gling and gum-chewing age of girls and the awkward age of boys.

These were the asertions of Dr. William E. Barton, pastor of the First Con gregational church of Oak Park, in adressing the Fellowship Club of that ly by Professor Robert Baird, head of Owe the Child Physically, Mentally, Spiritually." Dr. Barton's division was

"General education has little effect on Greek literature. The professor con-trasted the literature read by the chil-conversion," he said. "It occurs in the spiritually perfect period of human life spiritually must be done between the ages of 12 and 17. Too much emphasis cannot be placed on the teaching of a Baird, "should always be couched in no- child to distinguish the coarsening inble form. I wish this fact could be im- fluence-of such things as the low vaude presed on the minds of all who intend to ville and the penny arcade with its inde-

"Any thing that makes the child years the pupil would not detest the clean, healthy and happy is not to be de-language in which he learned the ideas spised. The spiritual nature must always be paramount. It is the spiritual character that justifies the spending of geon accounted the best in Europe to America to treat a single child. Mrs. George W. Plummer spoke of

the child "Physically" and said: "The child has the right to be well born. He has the right to expect at least good parents and grandparents. The child has also the right to health. The growing neglect of physical welfare and the criminal adulteration of foods make life seem to be the very cheapest thing in the world."-Chi-

Does this not indicate that persons who have grown to mature age and mature thought are not susceptible subjects for evangelistic Christian impressions and the hypnotic or semi-hypnotic suggestion paramount in revival meth-

It is the young, the callow, the imma-

ture in age and mentality, that are most

readily affected by ordinary religious re vival influences. THE HOWE-HUNTLEY DISCUSSION. Driven Away by the Hymns.

The Gospel ministers have racked their brains to find the cause of the absence of men from the churches, yet it remained for Rev. Ward Beecher Pickard to stumble on to the real motive. "Our hymns are responsible for the scarcity of men in the church," he declares. "I do not blame men a bit for their reluctance to attend church where these meek, namby-pamby, expressionless and meaningless songs are

Rev. Pickard, when he found himself well started, struck out in other directions. "When a crowd comes in from a football game, the lusty heavyweights do not want to hear, "I want to be an angel and with the angels stand, with a crown upon my forehead and a harp within my hand." They are like odists, the Episcopalians, and the Bapthe boy whose mother told him if he tists are entitled to the same privilege. was not good, he would not be an angel. "I don't want to be an angel." he said, "I don't want to be an angel and wear hen feathers." Rev. Pickard the question of the American system of thinks that the manner in which Christis painted by the artists has much to do ly aggressive in their anti-American in making his religion one of "women and children." They painted Christ as a weak, effeminate, pretty man, full of to "provide schools for the minority." sorrow, and thus gaining the sympathy of women. Rev. Pickard is for a man-eryhody knows. But what he wants is lier religion, and he sees the failure and has the manliness to acknowledge the unjust treatment of those outside by the church of women. He says: "There thousands of dollars on the training of has been an army of strong, good men imparting of moral and religious truth. Helen Keller and it was the spiritual all around us, men who were too broad and nature that justified the calling of a surface what I mean. I refer to much of the geon accounted the best in Durope to through the little, narrow, theological door which we ourselves constructed. We thought them different from us. In our ignorance we pitled them. God pity us!

Now the light surely is breaking! Twenty five years ago such talk would have been rank heresy. Then the "strong, good man," outside the church persecuted as an offender against God, and the attempt made to cut him down so he could enter the church door. Now the pigmies inside finding the outside giants can come in in no other way, proposed to enlarge the door, making it so large a man with all his strength

But does this iconoclast realize the consequences? When these men enter the church, not only the namby-pamby hymns will go, but the namby-pamby prayers and preaching. And after the ew order, will the church know itself?

THE IROQUOIS DISASTER.

Chicago has been visited by an appalling disaster in the burning of the Iroquois Theater. Six hundred men, women and children lost their lives, Romanism and Our Public Schools.

That was a significant statement made by Archbishop Quigley in his recent address, that all non-Catholic teaching is anti-Catholic. The inference is that all instruction by Catholic teachers in the public schools is Catholic. Surely the church would not allow Catholic teachers to give anti-Catholic .teaching!

It is said that about one-third of the children in the public schools are Roman Catholics, while two-thirds of the teachers are Romanists. It illustrates how the church is worming its adherents into all departments wherever it can do so.

If the Catholics are entitled to separate schools, built and maintained by the state, then the Presbyterians, the Meth-The idea is absurd.

It is plain we are going to have fight with aggressive Catholicism on public schools. Such leaders as Archbishop Quigley are becoming impudent-

This Arch-Romanist wants the state This is just what the state does—as ev that the government provide and support schools to teach Romish faith Romish religion. He wants Romish schools supported at the expense of the people. He wants a union of church and state. He wants what is diametrically contrary to the American idea that the government is secular and not religious and should have nothing to do with the support of any church or religion whatsoever.

Romanism can never become Americanized in its purposes and ideals.

The Great Moral Dally. A company of gospel ministers with

other plous persons of Buffalo, N. Y., organized for the purpose of publishing a "great religious daily," such a paper as Christ would have were he on earth. Rev. Dr. Gifford was one of its officers. It was to be called the Sun, and be edited with heavenly wisdom, and free from scandal reports, police news, no Sunday edition, and Monday's paper was to be made up of reports of sermons. A paper altogether angelic in morals and plous to the liking of Cotton Mather.

Well, this lively scheme had to have money to back it, and its 'ministerial promoters hit at the endless chain plan. Anyone subscribing three dollars, and It will be resumed next week. Cir-three ministers of the gospel being furnishing proof that they had written sumstances beyond Mrs. Huntley's con- among the number. A careless Mayor, sixty letters and sent them to others, trol prevented her from getting her re- corrupt Aldermen and dishonest offl- asking them to help in the good work, | beater, the noted Theosophist lecturer was to be paid fourteen dollars out of tho company's funds. Letters and 55 cents. For sale at this office.

money with lists of names poured in a flood into the secretary's office. The get-rick-quick-fools were evidenced in the majority, and the ability of the company to pay between four and five hun dred per cent for the use of their money did not appear to have been questioned by the dupes. Thousands of dollars were coming in, and the great moral daily would have freighted with plety, had not the tyran-nical postoffice officials forbid the company the use of the mails. Its circulars, were, in the opinion of the depart ment, obtaining money under false pre tenges. Those who sent their money and sixty letters will not receive the fourteen dollars; they will be lucky to get their three dollars back.

The lay mind will be filled with humiliation because of its incomprehension of the "morality" of this scheme and how a paper published in this man-ner and edited by men who see nothing wrong in the method, can be an improvement on the every-day paper edited in a pulpit, but pays its debts in an honest business manner.

Holidays in Excess. .

Holidays are now in order. Politiclans are not satisfied with the number in America, they are ever plotting for new ones, thinking thereby to please the people. Birthdays of prominent men seem to give satisfaction; so every decade from this forth, it is probable, a new holiday will be added until in a millennium they will be as numerous as in Catholic countries, and idleness to observe them will become almost univer-

Wm. E. Curtis, the traveling correspondent of the Chicago Record-Herald, in a late letter from Madrid, says: There are 128 holidays in Spain, not including Sundays." Add that day to the list, then one-half of all the days in the year are consecrated to idleness, at the expense of productive industry.

As labor constitutes the wealth of nation, and as there are now but few holidays with us, we can well understand why the great prosperity in this country. And, applying the same rule to other countries, we can well understand why those people, where priestcraft has decreed so much idleness, are so poor. And does it not partly tell why laborers, with their families, are leav ing those countries, and flocking in such vast numbers to this, where they are exempt from such exactions? stead of enlarging the number of holidays in America we could be profited if we would abrogate some we have.

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and writer, Very interesting, Price

MAKE REPLY TO ARCHBISHOP.

M. Mangasarian and Rev. R. A. White Defend School System.

M. M. Mangasarian and Rev. R. White took up the educational issue in their sermons recently, and both disagreed with Archbishop Quigley. Their arguments follow: M. M. Mangasarlan (Independent Re-

ligious Society): "In what respect do our schools displease the Catholics?

Are the sciences taught in them unre-liable? Are the text-books garbled? Is their history faulty? Are our teachers immoral or inefficient? 'They do not teach religion,' says the Archbishop. But why cannot the church assume that duty and relieve the schools of so delicate a subject? The schools are not complaining that the churches do not Why should the church quarrel with the schools for not teaching theology? Again, the archbishop denounces as oppressive and tyrannical the requirement of a normal school certificate from every applicant for a position as teacher in our schools. But if the Catholics consider it a sin to study in teach in them? It is the verdict of history, and I say this without any ill feeling, that no church, Catholic or Protestant, is a success as an educator. Rev. R. A. White (Stewart Avenue Universalist Church): It cannot be maintained that our public schools are either godless or irreligious. If the archbishop means that they are not sectarian, we agree. This is one of their virtues. Schools are not necessarily godless or irreligious because they do not teach Presbyterianism, Catholicism or some other 'ism.' The denial by the archbishop of the right of the state to educate children is an old denial, but inconsistent with the needs and rights of democracy. The state has a perfect right to do whatever insures its stability and welfare. In a democracy en-lightenment is the only sure basis for stable and safe institutions. In the United States we have the most diverse social conditions, religious differences and racial traditions to be found anywhere in the world. To mold these into a homogeneous whole without doing inustice to a genuine individuality is the herculean task of our American insti-

"Spirit Echoes." My Mattle E. Hull. This pretty volume contains fifty-seven of the author's latest and choicest Neatly bound in cloth, and with "Death Defeated: or the Psychic Secret of How to Keep Young." By J. M. Pechles, M. D., M. A., Ph. D. Price 31.

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DESTINY PROPHESIED IN OUR LIVES.

A Lecture Delivered by Mrs. H. P. Russegue, at Springfield, Mass.

Spirit communion has brought

nearer to the divine presence. It has

made God to us paternal in his love.

We do not look upon affliction as God's judgment because of our error; our

sons why we are pointed to the founda-

tions of evil. until evil is blossoming

are dirty. Your sewers are imperfect.

Your ignorance. The moment your

intelligence is applied to those conditions, you are hearing the voice of Al-

mighty God speaking to the wants of

life is taking the place of disease.

man, because evil is fleeing away, and

immorality, all those that belong to the

causes, and to-day religion has founded

will form a home for degenerates. It

will find the causes for moral disease,

and apply the healing balm of knowl-

edge and spirituality, and man will rise out of his disease. These are the things

that religion does. Religion cleans your

cities, uplifts its morals, converts its lepers to active, useful citizens, and when religion commands and finds the

This, friends, has been the great les-

on that Spiritualism has taught for

It has not been confined to the little

home at Hydesville, but it has gone out

and out until the whole earth has sent

more knowledge, more spirituality, and the spirit from the other life, or the life

just across the threshold, that is open-

comes back freighted with the knowl-

Spiritualism, pure and undefiled, is

his advancement in purity, in morality,

Spiritualism has been disintegrating

On, Spiritualists, you may believe the

door is open. The father or mother, sis-

your streets; but it means life beyond

the grave, for it tells the story that man

thinks, lives and speaks beyond the

What does it mean? It means

from without the heaven of which we

verified, where our dreams come true.

It means that every moment's time we

have found the joys to which we aspire

We have found the spirit that answers

the call from within, and we are again

with our loved ones, and they are with us. They are not dead, they cannot die,

Civilization Hopping on One Foot.

through the denial to her of political

equality. The human race is like a man

bear the burden of his body, regarding

the left merely as an ornamental ap-

pendage, to be awing up by supports, and tricked out with ribbons, lace and jewelry. The one limb would be nerve-less and feeble, the other lame and

overworked, and the progress of the whole body would be halting, uneven

and slow. So it is with the body politic. With the enfranchisement of

women there will come a nobler era.

Then with interests that are identical.

with a humanity common to both, the

masculine head married to the feminine

heart, wisdom supplemented with love,

man and woman shall together work

out the great problems of life, and a

nobler and better civilization shall come to the waiting future.

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thor's experience. Cloth, 560 pages, Il-

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ful spirituality. For sale at this office.

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Woman has not suffered

God has breathed into them his

cause, good is forthcoming.

fifty years.

diseased minds. You are looking for

Disease is generating in your midst.

Who punishes you?

sand ways.

The poet, the philosopher, the preach- them to a higher and better expression. er, the teacher; has pointed our thought to this truth, that we are thinking beings, that there is a destiny prophesied in our lives, and we ask, What is that

what that life implies. That law is the foundation upon which all life rests, upon which all growth depends, and upon which the advancement of races must reply for all time to come. Man is by nature a religious being, because he is a progressive being. He is by nature aspiring, hence everywhere in life we see the ultimates of character defining themselves in so many directions, unfolding all the possibilities of the intellectual powers of man, and we if we are thiking men and women, i are beholding not only this wonderful we are progressive, if we are enlarging evolution, but we are marking the degrees that have left their eras in the way that we can discover the uses of istory of human life.

In the thoughts of the age we can recognize the civilization of races. We behold how advanced man is in art, in science, in philosophy, in wisdom, in every phase of human progress, by the records he leaves in his work, and we recognize at the same time how much more glorified, how much more beautiful God is to his perception, when we see the march that his religious nature has made. He is unfolding this cognition of divinity, in his recognition of his whole goodness that applies to life. We cannot perceive the goodness of a divine life beyond the outlines of our own experience, that cannot, and does not, appeal to our consciousness, and awaken within us that which is highest and best. We see in the universe so much that we are wont to criticise, but we must always.remember that we are criticising that which we believe is beneath us, and aspiring to that which we believe is superior to us. We are reaching from the finite to the infinite. We are growing from the less to the great-We are marching out to the fulfilling of the law that phophesies the Trin-

Emerson so truly spoke when he af-"That he who knows Heaven best is he who sees most of heaven in life. He who knows what heaven implies best is he who discovers unto himself the best good, the highest truth, the advanced attributes of human intelligence.

It is easy for us to draw the line between human and divine life, because we call that which is best divine, that which is less we call human, forgetful that there is nothing outside of us which we aspire to that has not its counterpart within us. It reflects that which is the germ of truth in our lives. Thus, if we behold something good, and reach out our hands to procure it, we have found the need in our own lives for that good. If we see a principle that is entertained by another man or woman, by any person superior to our standard of judgment, to our capacity, and aspire to that goodness, aspire to that superiority, we have found the reflex of that condition in ourselves, and we are striving to blend the good in our lives with that divinity that we discover in the lives of others.

Thus the religions of the universe have blended their influences. They have grown larger. They have recognized a larger goodness. They have discovered a grander truth. They are learning a larger life. They are expandg in their sweetness, beauty and usefulness to the world. The religions of universe embodied in that Deity. He gave his followers the beauty that accrued from his own soul, from his own spirituality, and they carried it down into Turkey, and there it became per verted by the Jews. It was misdirected, and it was opening within channels through which the human mind was led to reach upward to that which was best and truest to the understanding. Thus that monotheistic god reverted to the triung life, but this is a relic which belongs to the religions of the long ago; to the religion of Pan; to the religion of the materialists.

We find that nature affirms the trinity that manifests itself in everything, but in that which is brought to the three material planes, we find the reflex of man's opinion, of man's judgment, of man's perception, of man's ing throughout all quarters of the globe, consciousness of what God implies to and are reported over the wire that conhim, of that which appeals to his intel- nects one continent with the other. So ligence, and how it appeals to him, he gives out to the world about him.

Zoroaster in his teachings gave to the world the idea that there was over the universe one being, supreme in power, supreme in will, supreme in majesty, supreme in the great forces of the universe; but it has been directed in so many channels, that we have drawn the line between these conditions, between the material and the spiritual, until today the most of the religious world believe that the natural world is not the spiritual world, and natural life is not the spiritual life.

There is not and cannot be anything unnatural in the spirituality of man. There is nothing unnatural in divinity. superior, it is supreme, it is allpervading, it is all-uplifting, it is allaspiring, it is evolving its wonderful potencies until the world is richer for the better understanding of them; but there is in this life such a consciousness of the spiritual presence of the infinite, that at last there is gleaned from that divinity that overspreads our lives, that nheres our natures, that underlies our aniverse, that is everywhere about us, that we are breathing it into our souls and bod' into our lives. Into everyting its life, its being

its forces, w, that at last we are coming to the cognition of the fact, that here is no separation between the king-lom of God and the kingdom of man. There is no line of separation. He is tere, his soul is in our souls, his life is n our lives, his love dominates our beng, as it does his universe, and we caniot extract it from ourselves. We cannot throw it away. We cannot confine thought could go out to the remotest to any kingdom, and call it the king-points of earth. lom of God, and find elsewhere a king-

m wifere he is not. The spiritual life that is everywhere out us is the religious life of man. t is that which is uplifting, which is xalting man. It is not only uplifting ilm in the thought of a divine life, but it is uplifting him in morality, in humanity, in a general outgrowth of the best qualities of human intelligence. There is greater consciousness of the Deine life to-day than has ever existed before, and how do we know it? Be-cause we behold its manifestations everywhere about us. There is no condition of life so low but that the religion of man, the spiritual perception of man, is reaching down to help to attain to a higher level of perfection. There is no wall so great but that the spiritual

The religion of Buddha was the religion of self-abnegation, it was the religion ion of selfishness, the religion of personality, the religion of an inherent divinity believed to have been confined Bestiny?

We are conscious beings, each one to the one life. It was that which bearing the impress of the law which is less before the greater, the humility intence that may generate in the spirit less before the greater, the humility which reflected the littleness of man, and not the condition which lowered his worthiness, and which made him look upon nature as unworthy to the good which surrounded him. contrary, to-day, the spiritual religion of the land is so great, its mind is broader, its need is as tangible, is as necessary. Its hunger establishes the call that is going out and out to a higher truth for its growth. Thus, if we are thinkers, the possibilities of our minds, the only this process of development is in appropriating its good to our every-day

wants, to every-day living.

The Christian church has performed the great good of elevating woman to it is with all the evils of morality and a higher standard. It has accomplished so much by putting up as the haven of rest the Mother Mary! It has impersonated the purity and sweetness and the home for the inebriate. Later on it source of spirituality largely embodied in the dominion of nature. Much has been accomplished in this wise. It has equalized the rights, the character; it has equalized the intellect; it has given to each that which is best needed, until to-day woman stands equal to man before the world. Her intellect is as great, her perceptions as clear, her intelligence as active, her morality as pure, her intellectual propensities as forcible s those of men.

Education has become general, and through it all we perceive a larger religious growth, a sweeter religious influence, a higher religious power, a greater good shining out through the out its responsive call for more light, world, because all are bound to the empowering spirit of the Father, God. Thus, then, do we see the march truth has made up the heights of the past to ing wider and wider to human souls the present, and we behold the prophecy it outlines for the future, until we edge to help mankind to higher levels. know religion has taken the majesty of God, has taken away the personality, that religion which ennobles man. It and made the universality of his spirit makes use of everything that exists for the divine potency of all life.

To-day, evil has grown less. Scarce in humanity, in a love for truth. any man, or any people, believes in the personality of evil. They no longer enmisapplied, misappropriated in life, but compass it by disfiguring human be- it still shines out its rays permeating ings; they no longer outline it by an ob-ject of terror; they no longer hold up shine on and on and on forevermore. It the finger to poison the minds of child- cannot die, nor can its light be extinhood, or pervert the attention of the guished, because the spiritual nature youth. They no longer picture to the of man is enlarging, quickening, and is living a higher spirituality, a higher child the object of terror.

Evil to-day is a disease, and the phy- goodness, a higher usefulness. Thus sician is truth, is knowledge, is wisdom, out of this comes a moral that every is God's goodness, God's love, a higher thinker must apply to himself. brotherly unity, a diviner living, a holier worship, that which is best in life. Thus in its thoughts, in its power. It has enreligion has more attributes to-day than | tered every community. It has invaded it has ever known before. It is more every home. It has gone into every universal in its application, it has right- church. It has entered every school. ed a wrong, it accepts without creed the It has found its way into almost every best there is in every life. This is the human heart, and why? Because the spiritual growth of the race of men of human soul is crying aloud: Am I'to

every sect, of every belief.

Our own religion, our spiritual belief I have cherished, and whom I have in a spiritual life, has accomplished watched over, are they gone, are they much for the race. It has not confined dead? And the answers come down itself to one sect; it has not formed a through fime, and the spirit of God has boundary of any one denomination. It answered the prayer of human hearts: belongs to the world, and why? Be- and through the tiny rap it came, and cause it is spiritual, and it belongs to through the voice of angels it has sung the spiritual nature of humanity. It itself into the life of man. It has been belongs to the spiritual aspiration of written upon the walls of time. It has the world have been marked on the human souls. It belongs to human in- come to the mourner's heart. It has mile-stones of time by their uses, by telligence. It is the call of every hutheir application to human necessity. Zoroaster, who recognized in Persia the cause it is the voice of every human life, life eternal. It means that life wondrous beauty and goodness of a need, and it answers that call because which is larger, sweeter, better, truer, monotheistic God, discovered the whole it is the voice of divinity. It is to be nobler, holier, diviner, more and more found everywhere. It would by no glorified, the more we know of it means decry the good that any church On, Spiritualists, you may believ or any sect has accomplished for the advancement of mankind, but I would pro- ter or brother, and wife or husband, has claim this truth, that no one has found passed through and spoken to you. But the limitation, no one has found the that may mean nothing to you any more confines of its goodness. It is so great than to see an automaton dancing upon that the spiritual life of man is reaching out to-day for a higher communion. and is not satisfied with that which is

confined to earth-life alone. grave. A hundred years ago the fact of a cable under the seas that should bring larger, better, sweeter, and holier life, a more God-like life. It means bringing to you at your breakfast table the news of foreign countries, was an unheard of have dreamed, to within the heaven possibility, and man would have laughthat we can live. It means we have found the land where our hopes are ed to scorn such a proposition. To-day, you can commune with friends for good or for evil, for joy or for sorrow, and know all the events that are transpiryour thoughts go out across mountains and seas, your spirit presents all conditions of material life, and you are sending out to the world your influence for a greater good. This is a RELIGION spirit, and they, and we, are living souls IN TRUTH, because it is bringing worlds nearer together. It is bringing the pulsations of human life so close that you are the tributaries through which the pulse of the divine spirit can who through infancy, youth and man-hood, has compelled his right leg to

be heard. To-day the religion of the world has become so general that we answer the call of need from all over the earth, Worlds are being compassed by the light of the spiritual knowledge of man. You are no longer confined to the thought that you must only recognize that which you cannot see or hear, and which you cannot understand as divine. You have brought God home. You have enthroned him in your souls. You have made him all that you are, and you are seeing, living and thinking in his realm. This is the spiritual nature of man. It is enlarging, it is quickening, it is becoming more active, it is truer, and you cannot look abroad upon the earth and find to-day the same narowness of mind, the same confining influences that were a power that dwelt with man one hundred years ago.
What has accomplished this?

Simply the enlarging of the human hought. Simply because human hought has grasped life with its meanings more sincerely and more protoundly than ever before. What has been the largest influence conducive to the growth of this thought? The recognition of a spiritual force upon which

Spirit communion has brought into realism, into the practical knowledge of our every-day lives (it makes no difference whether we believe or call our selves Spiritualists or not) the spiritual attributes of the universe, and we are using them for the advancement of the

race. The spirit communion that to-day, es tablishes the foundation upon which the modern Spiritual religion is resting is only one of the attributes of God. one of the attributes of divinity. You may pervert its uses, you may polluto its channels, you may pervert its messages, you may misconstrue its teachsages, you may misconstrue its teaching an Event in Life." By Lillan Whitings, yet its truths are infinite, they are ing. One of Miss Whiting's most sugborn of God. You cannot throw them gestive, intensely interesting, spiritual aside. They will overcome every obstacle. They will march on the human knowledge of humanity is peering into journey of life until man has reached Price \$1. the mysteries that have induced such the higher and better conditions that conditions, and is trying to elevate belong to human nature.

L. O. HULL REPLIES TO MR. MCKINSTRY. MEDIUMSHIP OF THE GODS CURES DEAFNESS

SHOW VS. PHENOMENA.

As an agnostic I am a searcher for truth. I would rather believe in immortality than in annihilation, and like many other agnostics I would have faith in the dogma of Spiritualism if I could witness such phenomena as are fre-quently described in Spiritualistic pubications. If Spiritualism'is true, it is a matter

of surprise to me that its phenomena are so rare. I have lived for many years one hundred miles from Chicago and within seven miles of cities contain some power outside of this universe. ing more than twenty thousand inhabit We are taught by it to observe the reaants, without knowing of a medium in this region who pretends to show mate rialized spirits to the public gaze, or to into good, and how do we see this? In get communications by slate-writing, a thousand ways; yea, in many thoutrumpet speaking or in any other super natural way. Spiritualists should understand that We look into every city in the land, and what is the result of our observa-tion. Disease prevails. Your streets

the only way to convert disbelievers is to show them the phenomena which they tell us are of such frequent occurer for truth and I would rather believe rence, and by foretelling what is going in immortality than annihilation." These are nonle words, and I believe to occur instead of waiting until after the occurrence before telling us about the prophecy.

If spirits can tell us, as is so often aleged, about events occurring in distant places, then why, during the siege of Pekin, when all the civilized world was trembling in anxious suspense, did they not describe the true condition of affairs in that city? And why do they not prophecy results of matters in which we are all interested?

Apropos of this inquiry I copy as fol-lows from the last number of the Re; view of Reviews, page 750:

"The only convincing proof that a given communication is the work of a spirit (whether a disembodied human being, or a sixth-rounder, or an elemental, or a sylph) must be found in clear evidence that no human intelligence could have been equal to produce it. The man of science at once suggests satisfactory tests. If any medium would answer twenty questions about wsh in the near future, grating such facts as truth. the maximum temperature at Greenwich on three days a month ahead, the price of consols next settling day but four, the winner of the Derby and the Oaks and the St. Leger, the sex of the next child born in a royal family, and the number of claims made on a given insurance company in December next, there would be general conviction that some superhuman intelligence was at work. All these facts are beyond the present knowledge of any human being, and it is inconceivable that chance could produce correct answers to them

The Review of Reviews copies the ahove from an English journal. Instead of asking our Spiritualistic mediums to answer these questions I will propose two as a sufficient test:

First; Which party will be successful n the next presidential campaign, and what will be the number of electoral votes given for each candidate in each one of the United States?

Second: Will Peary be successful in his next attempt to reach the North Pole, and if successful at what date will he reach the pole?

Now if the spirits will give to these questions such answers as are verified one of his race who ever succeeded in y results I venture to affirm that Spiritualism will be given a greater boom than Luther's preaching gave to the Reformation.

. J. McKINSTRY. Nelson, Ill.

Mr. McKinstry states, in effect, that if spirits can return and communicate, that they will foretell, through their mediums, a given number of future events. My experience has taught me that even in this material world, we rarely get things exactly as we want them; how much less, then, can we expect it in spiritual things, where conditions are subtle and little understood? ble, nor do I believe them omniscient: that is an attribute of God, and we do not believe that when we leave the body we become as Gods, knowing every

We believe that spirits can and do re turn and communicate, even if they do not answer all the questions of mortals Mr. McKinstry never saw a spirit notwithstanding the fact that there is a mass of evidence mountain high from reliable witnesses who have seen them, he will not believe in their existence they answer his particular questions, and time proves their truth.

Now, let us apply this same rule to mortals. I never saw Mr. McKinstry, and notwithstanding the fact that thou sands of reputable people testify that he lives, that they have seen him; I contend they are all mistaken, deluded, they they cannot deceive me, and state that if he really does exist, that he must prove it by answering the questions he himself propounds, and they must stand the test of time. Now, Mr. McKinstry cannot do this, therefore he does not exist. This is sophistry, pure and simple, but a practical application of his own argument with the character re-So unless we are wilfully committed against the fact, we must accept the evidence of others, just as we do in other things and admit that spirits as well as Mr. McKinstry do exist, even though neither may be able to answer the questions: in short, the existence of neither depends on the ability to answer them.

Stanley made wonderful discoveries in Africa, and we believe his state-ments, without demanding that all his experiences be reproduced for each of us. If the testimony of others is not to be believed then we might as well burn

all our histories. Victor Hugo says: "There is a time when the unknown reveals itself to the spirit of man, a sudden rent in the veil of darkness makes manifest theings hitherto unseen, and then close again on the mysteries within," and I sincerely hope that this time will come to Mr. McKinstry, but I will duote a few in-stances where it came to others, and it seems to me to prove the agency of spirits, according to his own standard: "The only convincing, proof that a given communication is the work of a spirit must be found in clear evidence

that no human intelligence could have been equal to produce it." M. LaHarpe, a celebrated member of the French Academy, states that at the beginning of the French revolution of 1788 M. Cazotte, and a group of eminent persons were invited to dine with a member of the academy. "While they were at table he turned to Condorcet and informed him, that he would poison himself in prison, to escape the executioner; told Chamfort he would open his veins by twenty-two incisions of a razor and yet would die only months afterward; told Vica d'Azvr that he would cause his veins to be opened six times in one day in an atlack of the gout, and would die that night; told Nicolai, Bailly, Malasherbes and Raucher that they would perish on mont that she and the king of France signified would occur in less than six

in New York Daily Times of Dec. 3, 1854, and more fully in Sunday Dispatch, Dec. 10, a prediction that the Czar of Russia would soon have serious difficulty with Mencikoff, and in just three months from the 29th of November Czar Nicholas would die. This was fulfilled, and his last act was the removal of Mencikoff.

Josephine says that when a girl she was told by Euphemia of her native isle: "You will be married soon; that union will not be happy. You will be-come a widow and then—then you will be queen of France. Some happy years will be yours, but you will die in a hospital amid civil commotions." Wm. T. Stead and about a

others had a scance with Mrs. Burchell, a medium, in London, March 20, this year, when she foretold the terrible royal tragedy in Servia, when King Alexander, Queen Draga and others were slain three months later. Mr. McKinstry says: "I am a search-

immortality than annihilation.

touch a responsive chord in every breast. The heart of man recoils at the ghastly thought of universal death, and Spiritualism alone offers the evidence of universal life, and inasmuch as mediumship is latent in most every human being, I think the best way to investigate is in the sacred home circle. The process of development is some times slow, but the phenomena you do get are genuine, which I am sorry to say is not often the case with mercenary, professional mediums. I blame no one for being skeptical and demanding proof; that is our privilege, our duty, as rational human beings; he who thinks with difficulty believes with alacrity. I was an agnostic myself until I was converted in the home circle, without a medium, and I sometimes think it could have been done in no other way. So I extend the right hand of fellowship to Mr. McKinstry and wsh him Godspeed in his search for

L. O. HULL. Fort Wayne, Ind., Dec. 23, 1903.

Mormonism Bars Negroes From Entrance to Heaven.

Salt Lake City, Utah .- During the funeral services for Eugene Burns, one of the most prominent colored men in this state, Patriarch Miner, president of one of the quorums of the seventies of the Mormon church, walked up to the pulpit and, to the consternation of the mourners, began a highly sensational discourse. He declares that the dead man could not enter heaven. All that ever existed of him lay in the coffin before the altar. He further said that an Ethiopian could not reach the state of exaltation necessary to entrance into heaven. His soul was doomed before his birth.

The Rev. Mr. Brown (Baptist) replied to the remarks of the patriarch, referring to a quotation from the Bible to prove his contention that any man could be saved on the ditions of salvation laid down in the Scriptures.

Burns was a grandson of Abel, the body servant of Joseph Smith, prophet of the Mormon church. Abel was, according to Patriarch Miner, the only gaining entrance within the pearly gates. The reason he was so success ful in accomplishing that feat, according to the patriarch, was his loyalty and service to Joseph the Prophet, and his belief that the Mormon religion was the only one. The reason assigned by the patriarch

for the non-admission of Ethiopians to

the other side is the fact of their dusky

skins. No man with black skin may enter the gates of-heaven, he holds. "We believe," he says, "that there are three orders of spirits. In the first class are included the spirits that have never been incarnated. Having never been given a human body they are doomed to grope in darkness through-out eternity. There is no redemption for them. The second class includes the spirits which have been incarnated. They have been given the privilege of coming into the world and being redeemed through the plan of salvation that is open to us. That class is the whites. The third and last class of spirits is the class that fell. Because of their fall they are compelled to reside in bondage. They are given carnate bodies, but can never lift the yoke of bondage. That class of spirits includes the negroes. Abel, the body servant of the prophet, believed in Joseph Smith as a prophet and the latter-day dispensation. Hence he was exalted and, so far as is known, he is the only one of his race who ever overcame the conditions of his bondage. For the colored race, however, there is an exalted state in the next world into which they may go. Provision has been made in the teachings of the Prophet Joseph, so that the negro may step up into that proliminary state of exaltation, and when he gets faere a chance is given him to accept redemptions, according to the teachings of Joseph Smith.

The above shows up the priestcraft what they practice and preach at this age of enlightenment, and time when the human race are allowed to think for themselves. Denver, Colo.

T. S. COLLINS.

SEND THEM TO BED WITH A KISS.

O mothers, so weary, discouraged, Worn out with the cares of the day, You often grow cross and impatient, Complain of the noise and the play; For the day brings so many vexations So many things going amiss; But, mothers, whatever may vex you, Send the children to bed with a kiss!

The dear little feet wander often, Perhaps, from the pathway of right; The dear little hands find new mischief To try you from morning till night; But think of the desolate mothers Who'd give all the world for your

And, as thanks for your infinite bless-Send the children to bed with a kissi For some day their noise will not vex 'you,

You will long for the sweet children For a sweet, childish face at the door. And to press a child's face to your bosom.

The silence will hurt you far more;

You'd give all the world for just this: For the comfort 'twill bring you in sor-Send the children to bed with a kiss! -New Orleans Picayune.

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out Pain—Sent Free.

No woman need any longer droad the pains of entitle birth, or remain childless. Dr. J. H. Dye has devoted his life to relieving the sorrows of women. He has proved that all pain at childle birth, or remain childless. Dr. J. H. Dye has devoted his life to relieving the sorrows of women. He has proved that all pain at childle birth solling the signified would occur in less than six years. The prediction was literally fullled, everyone dying as predicted."

John P. Coles, a medium, published

The Ancient Divinities and Their Work.

Superior souls of the universe in the past selected and elected one mind, one person in a spirit material body on earth who shall be a leader for all man kind on earth and themselves until further public notice or otherwise.

We can and should consider plans by ancient gods for mankind while spirits of mankind, were invisible material hodies.

It appears as if ancient gods and mankind have been at war and the gods held fast to ideals. The Rig Veda teaches: "Assemble; speak together; let your minds be all of one accord, as ancient gods, unanimous, sit down to their appointed share. The place is common, common the assembly, common the mind, so be their thoughts united. A common purpose do I lay before you. One and the same be your resolve, and be your minds of one ac United be the thoughts of all, cord. that all may happily agree.' Under Peter, according to the New

Testament, we find similar plans: "And the multitude of them were of one mind; neither said any of them that ought of the things which he possessed was his own; but they had all things common. Neither was there any among them that lacked; for as many as were possessors of land or houses sold them, and brought the prices of the things that were sold, and laid down at the apostles' feet, and distribution was made unto every man according as he had need."

Think of the intent of the gods and apostles. The gods had the best plan. The apostles should have held houses and land in common. The influence of a leading mind in a city is wonderful.

Zeus.

Tuesday is set apart in honor of Zeus, an ancient god. If Christians and their God are recorded as a person and persons, all other people and their gods are equally worthy of mention both by type and in name. Zeus was the greatest in power of the national gods of the Greeks, and he was a favorite among Egyptians. Zeus was the son of Cronos and Rhea, brother of Poseldon and Hera, the latter was also his wife. He expelled his father and the older reign of the Titans; assumed the throne of the world, and successfully resisted the attacks of the giants and conspiracies

of some other gods.

In the division of duties, after the dehronement of the Titans, Zeus gained he rule of the air and heaven. Hades of the infernal or internal regions, and Poseidon of the ocean: while the earth was left subject to the influence of all three, though Zeus was regarded having the supremacy throughout all departments.

Crete and Dodona were the places where the honor or worship of Zeus was most cultivated. Zeus was chief of kings, gods and mankind; protector of kings, of law and order; the avenger of broken oaths and of other offenses, etc.

Cupid.

Cupid, one of the gods in ancient imes, was powerful in bone and desire of one of a sex, for one or more of the other sex. Sometimes this god sends his spirits as if there were a fever heat in his subject and the subject, he or she as the case appears, lusts or loves. Historians are in doubt about who were parents to Cupid, the god of lust, love and desire. Son of Vulcan and Venus, or of Mars and Venus, leaves his

mother in both reports as Venus.

The symbols of Cupid are the bow, arrows, quiver and wings; sometimes a bandage covered the eyes. Cupid sometimes blinds people mentally to the faults of another for a time, then the blindess is removed and desire, love, honor and even respect passes away and are not in that presence again. A fat, healthy child is also used as a symbol of Cupid. His darts pierce the fish in the ocean, lake, river, yea, even the flies on the wall. Birds of the air, and the ancient gods of Egyptians Greeks were hypnotic subjects to the

power of Cupid and his spirits. The immensity of space was his home, but, like his mother, Venus, he specially loved the flowery thickets of Cypress. Cupid was one of the early gods of the Pelasgians, since the wor ship of him at Parion on the Hellespont was connected with the Pelasgic religion of Samothrace, one of the gods. Cupid was a messenger of the gods to mankind Cunid had a host of aids who were active at many places at once. The history of the gods is an inter esting study and their history is as correct and reliable as the histories of saints and the mediums of our time.

perhaps the histories of the gods are more reliable because liars were not favorites with most of the gods. Boston, Mass. AURIN F. HILL.

THE BIBLE AS REGARDED BY JOHN E. REMSBURG.

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ters on the Authenticity of the Bible; Thirteen on the Credibility of the Bible; Ten on the Morality of the Bible, with an Appendix of Unanswerable Arguments Against the Divine Origin and in favor of the Human Origin of the Bible. Twenty-six pages of index, enabling the reader to refer in an instant to any authority quoted or argument used by the author.

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covered a way to reach these herotofore inaccessnamed "Actina." It is a vapor current which passing through the Eustachian tubes attacks and dissolves the clogging catarrhai attacks and dissolves the clogging catarrhal deposits, so that they pass away, and at the same time loosens up the bones (hammer, anvil and stirrup) in the inner car, so that they immediately respond to the slightest sound vibration. Ringing noises in the head are also caused by catarrh, and are the premonitory signs of deafness. "Actina" never fails to cure this distressing affiction; we have known cases of years' standing to be cured in three weeks. "Actina" is also a certain specific for asthma, bronchitts, sore throat, weak lungs colds and headache; all of which are either directly or indirectly caused by catarrh. "Actina" is sent on affectly caused by catarrh. "Actina" is sent on trial postpaid. Write us about your case. We give advice free, and positive proof of cures. Professor Wilson's 160 page Dictionary of Discase, also sent Free. Address New York & London Electric Association, Dep. TD 929 Walnut Street, Kansas City, Mo.

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.. GENERAL SURVEY ...

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

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

WRITE PLAINLY .- We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on 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 occuby, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

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

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

Maggie Walte writes: "Sunday, Degember 28, the Metropolitan Spiritualist Scelety held a very interesting meeting. Dr. McWilliams lectured, followed by a short talk by-Mrs. Effic Moss; both speakers were listened to with the closest attention, followed by messages by the pastor, Mrs. Maggie Waite. Jan. 10, Dr. McWilliams lectures for this society again. Jan. 17, a testimonial will be tendered Wm. C. Ralston, the main guide of Mrs. Maggie Waite, it being the sixteenth anniversary of her mediumship and public work. Beside the regular service on that occasion a musical and literary entertainment will be given on the 28th. Dr. L. Freedman sang a solo and was given at its close an applause that showed the pleasure of the audience in listening to his fine baritone."

Charles Barnes, the excellent trumpet medium, has been at Bushton, III., holding seances. J. V. Thompson a prominent Spiritualist, writes, speaking favorably of the good work Mr. Barnes is doing. The tests he gave were excellent, and the answers to questions by the spirits were to the point and very suggestive.

Miss Mattle Woodbury writes from Bay City, Mich.: "I have closed my work here for the present, and find our people so kind that I regret to leave them. Mail addressed to me at Bath, Mich., will reach me the first week of January. I will go anywhere in the state to work, on reasonable terms." Dr. Conger, the eminent author and physician, writes: "The Progressive issue. The hatter every ticles.

The well-known medium, Mrs. Isa Wilson Kaynor, writes from Grand Junction, Colo., under date of Dec. 24: "I expect to leave here for 'I exas Monday, to work for the Texas State Association, commencing at Bowie. I leave many friends here, and all expect me back in the spring. It seems wrong that Colorado does not form a state association under the N. S. A. Many small towns want help to organize, yet mediums and lecturers hold back."

Dr. J. H. Randall writes: "The Golden Rule Church is planning to have regular Sunday afternoon services, and to give any honest mediums a chance who may attend its meetings, for part of the time. I have been formally elected its pastor, but will continue my work for the North Side Sunday evenings at 1546 Milwaukee avenue."

D. A. Herrick is serving the Grand Rapids (Mich.) society for January, and will answer calls for funerals within reasonable distance.

B. F. Wallingford writes: "It is with pleasure I send for the renewal of my subscription to The Progressive Thinker. It comes like the morning dawn after a stormy night of darkness. May the good work go on until every one may know the truth."

Emily N. Oakden writes: "I am so glad to be able to renew my subscription again. I can hardly wait for the time to come for the next paper. That is such a beautiful poem, 'My Mother Over There.' It is worth the price of

the paper to me." Dr. H. E. Ballard, president of the Universal Occult Society, writes: "The Universal Occult Society, presided over by the Hon. R. Gilray, is still holding its meetings Sunday evenings at the parlors of Mrs. Grace Aitken, 253 Thirtyfirst street, near Michigan avenue. The lyceum under the leadership of Mr. Clarence Caldwell, is making decided progress, not only in number of children, but in developing their young brains through calisthenics, thereby building living monuments to herald the great and everlasting truths of our beautiful philosophy. The trustees of the society are still on the hunt for a permanent place of meeting, and as soon as such is obtained we shall put ourselves in shape to meet the demands of the seekers after truth. Bro. Gilray, with his beautiful thoughts, is always most interesting. Sunday even-Dec. 20, Brother Gustafson made clear the law of psychometry. Last evening, Brother Marsh took up the suggested subject, Universal Life, and handled it in a masterly manner. The psychic reading from articles sent in following the Sunday lectures, by Mrs. Grace Ait. ken, are worth many miles of travel to listen to. The socials given by the La dies' Auxiliary every other Saturday in Mrs. Aitken's parlors, are distinguished by many intellectual treats, aside from the sociability the good things we have

Oscar A. Edgerly, the well-known trance speaker writes: "During the months of December and January I am serving the First Temple Spiritualist bociety of Newport, Ky. I find the soclety composed of a very earnest band of workers, who are doing much for our at the Temple here in Newport, hoping to skeptics and investigators, as sev-

to ent promotes."

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

in that way to reach a larger number of people. During the months of February and March I shall fill an engagement with the First Spiritualist Church of Elmira, N. Y. I shall be pleased to hear from camp associations desiring to employ speaker for the first four Sundays of July. Home address, 29 Public Square, Lima, Ohio.'

D. D. Wait writes from Vermont:

enclose a clipping from Boston Post of Dec. 21, which speaks volumes in showing the trend of Catholicism in America. The writer forgets to mention that Catholics murdered three of our presi dents. He doesn't stop to contrast Catholic Spain, the Philippines, and all other countries where Catholicism is the predominant religion, with the United States. Even here we are little aware of the controlling influence in church and state: The shrewd politician counts his defeat as sure if he sounds a note of alarm against this hydra-headed monster, posing as man's only means of obtaining God's favor. The press, with a few honorable exceptions, are silent, for fear of losing pat ronage, and so the work of tightening the reins is allowed to go on while we allow ourselves to sleep on in fancied security. What prophet can foretell the time or picture the horrors of the conflict when Catholicism shall venture to measure arms with Liberalism. 1 have confidence in the powers of the spirit world, aided by the sturdy blows dealt by The Progressive Thinker, that they will not venture the rash experiment of foisting upon the people a religion whose course can be traced all the way down the ages by rivers of blood and persecution too revolting to repeat.'

At the Mormon Tabernacle, Salt Lake City, Utah, Elder Walker A. Wallace, who has just returned from a mission to Germany, said there was not much to tell of his work because he had been compelled to leave when just at the point of beginning his labors. A year ago there were 100 elders in Prussia alone; now there are less than half that number. The police, incited by the ministers, said Elder Wallace, are always after the Mormon missionaries. Elder Ephraim Jensen preached upon the necessity for pure hearts and clean thoughts. The Holy Ghost, he said, would not remain with a man or woman who was not pure in heart. "We need to pay more attention to the mind instead of paying so much attention to the body," he said. "It is easier to forsake wrong conduct than it is to control the mind." The speaker related an "experience" or vision which had come to him. He said he stood in spirit at a street corner and saw the people ad dicted to various kinds of sin surrounded by swarms of evil spirits. It was re vealed to him that these spirits of intemperance and lust were attracted by the thoughts of those to whom they at tached themselves and, in turn, incited their subjects to the commission of

evil deeds. H. E. Martin writes: "Conferences are doing a good work in Grand Rapids, Mich.; they furnish opportunity young speakers to develop their worth and abilities. Feeling the need and value of conferences, Mrs. Emma Gibbs organized conference meetings in Page's hall over a year ago. The socie-Thinker grows better every issue. The bec. 26 number is full of choice arity has grown so that its meetings are happy and joyous faces here to greet large and interesting. Many local tallour friends when they come. Our Large and interesting the best of the b ent take part. Miss Gibbs is already a good speaker. She has organized a Lathe Willing dies. Aid Society, called Workers. The meetings give mediums opportunities to practice and develop for public work. Miss Gibbs' pleasant and sociable manners have a great bearing in bringing strangers into her society, thus enlarging her spiritual If more were like her, there would be more harmony in the Spiritualists' ranks.'

J. M. White writes from Kansas City, Mo.: "The materialzing seances now being given by Mr. W. W. Aber at his home at 2422 East Tenth street, are attracting a great deal of attention. All that come recognize their departed ones, and many hearts are being made glad by the work being done by his guides. The intellectual circles are very strong in scientific demonstrations and especially in form demonstrations. At one of the seances for intellectual work not long ago, Col. R. G. Ingersoll, Gen. U. S. Grant and the late President

McKinley manifested. Those who came to scoff have been completely overcome with the results they have received. One lady not long ago came to make fun, but when she was called to the cabinet and her loved ones from spirit life met her, she broke completely down, and from mocking she was moved to tears. A personal friend of the writer, who was last heard from en route to Siberia as a missionary some ten years ago, materialized here dictated a message to be sent to his mother near Fort Scott, Kansas."

John Beyer writes from Sterling, Kansas: "You must not think us dead or asleep because we have not written for so long. Our society is prospering nicely. We have some very good home talent developing rapidly, and at the same time we had with us in November, Mrs. Bartel, and her work gave very good satisfaction. We also had Mrs. Bledso and Mrs. Wagner and their work is always appreciated. We had last week Rev. C. H. Cook with his stereopticon views, which was well re-ceived. He added to his selection of spirit pictures four from this place, two from Dr. Wm. Scheth, and two of ours which were obtained one year ago by the Bangs Sisters. I wish to state that Rev. C. H. Cook is a very conscientious man, and would not show any pictures purporting to be spirit pictures unless he can have the legal documents with him, stating how they were obtained and acknowledged before a notary pub-

Now is the time to aweken interest in your members who have become careless, and to add new ones to your so clety. Dr. J. O. M. Hewitt, 533 West Madison street, Chicago, is one of our ablest speakers, and can be recommended to any society that needs his services. The Doctor has served as pastor of the Church of the Spirit Communion for the past two years, and his lectures have always been well received. If you are in need of a good lecturer, write for terms at the above

address Charles J. Barnes, the well-known trumpet and physical medium, is now visiting his sister, Mrs. Hamilton Gill at her residence, 522 West Monroe cause in this vicinity. After the first street. While in the city Mr. Barnes of January the society has arranged to will assist Mrs. Gill in her usual Sunhave me speak Sunday afternoons in day and Thursday night meetings. Cincinnati, Ohio, and Sunday evenings | These circles are especially interesting

When writing for this paper use a pen or typewriter.

TAKE NOTICE.

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

We go to press early Monday morn ing, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

eral strangers recently attending same received some remarkable tests. Mr. Barnes leaves the city January 10, to fill an engagement at Warsaw, Ind.

Mrs. Isa A. Cross writes: "Dr. Geo. B. Warne will lecture for the Hyde Park Occult Society, on January 10. Regular Sunday evening service at 7:45 B. Lord." sharp, at 323 East 55th street. Every- Mr. Lo one knows what the Doctor can give and it is just what we all need. Come and hear him."

Harry J. Moore lectured last Sunday at Hayesville, Iowa. Next Sunday he lectures at Oskaloosa.

M. C. Matthews writes from Pittsburg, Pa.: "It is just two months since we dedicated our church. Rev. B. F. Austin, of Canada, officiated during the month of November. His lectures were interesting and instructive to a degree that made us stronger in our stand for the philosophy and phenomena of Spir-itualism. So well did Brother Austin do his work that he gained the hearts of the people, leading many to wish that he could remain as settled pastor. Brother F. Corden White was with us, assisting in the work with Brother Austin during November. He gave satisfactory evidence of the continuity of life to many people. His services in November were donated as his subscription to help pay for our church. For December he was engaged as our test medium, giving messages which were recognized and afforded consolation to all who received them. The speakers for the month of December were Mrs. C. L. Stevens and Richard F. Tischer, alternating in the Sunday services. Mrs. Stevens, wife of our worthy president, evidences a high order of spiritual unfoldment. Her lectures are along the line of constructive Spiritualism. Mr. R. F. Tischer also has given his time and talent freely in the interest of our church. Brother Tischer is an earnest worker in the cause of Spiritualism. He has been a grand help to our society here. He is young, and from present appearances the future has something good and bright for him. It is with a degree of sorrow we have to inform you that we have had two of our old and earnest workers pass into the spirit world. Bro. John H. Knight, ex-secretary of our society, passed out from exhaustion on Dec. 14, 1903. May his soul enjoy that peace and happiness in his spirit home that it anticipated and prepared for in this sphere of life, is our earnest wish Mrs. Belle Gorden passed to the spirit world, Dec. 22, 1903. She was a member of the board, also of the Ladies' Aid Society of our church. For January, 1904, we will have the pleasure of listening to the truth as it may be given from one of the giant minds in our line of science and philosophy. Prof. W. M. Lockwood will be with us and no doubt will sweep away some of the cobwebs of the superstition of the past, and give us something for our foundation knowledge and belief, nothing less than the great Omnipotent Order of Nature in all its corelated energies and formative principles. The Ladies' Aid Socie ty will give an afternoon lunch and oyster supper on New Year's eve. We will also hold watch night services the same evening. We do not think there will be any one present with a long, sober face, hunting for something to which he can make resolutions that cannot be kept. We will have bright, not only financially but socially. Un-

dies' Aid is a great help to our society; der the present management, Mrs. Ahl as president, and Mrs. M. A. Matthews as treasurer, and a number of lady members equally willing and earnest to cial entertainments a success. Mother Irwin is still with us, although not serving us in caring for the building, the work being too much for her present health. She is faithful in her attend-

as she can." Speaking of The Great Psychological Crime, Frank T. Ripley says: "I do not elieve that when a medium is honest and true, that a spirit can make them do wrong, or injure them in any way. To those who desire good, goodness can only come. Always pray to the higher intelligences, and all honest mediums will be protected."

ance at the meetings, helping as much

G. Hamilton Brooks writes: "Dr. Ju liet H. Severance, who has the courage of her convictions, and a creater of pub-lic opinion, will lecture for the Englewood Spiritual Union, at Hopkins' Hall 528 West 63rd street, Sunday evening January 10. Her subject will interes the many readers of The Progressive Thinker-'Is Mediumship a Psychological Crime?' We bespeak for Dr. Sev erance a crowded temple. This is an opportunity to hear a talented speaker, who has had years of experience, and has the knowledge that many are seeking."

Georgia Gladys Cooley writes from Denver, Colo.: "Though in the land of sunshine, and breathing the purest mountain air, my thoughts at this moment turn toward my friends in colder climes, especially the dear old Progressive Thinker, which, in spite of blizzards and wrecks, is now hand. After a busy day it is indeed a pleasure to read this dear friend, and see what other workers and loved ones are doing. I fancy I see the happy faces and outstretched hands of the good sisters and brothers at the various bazaars, and am happy to read of such glowing accounts of the same as report ed in the General Survey column. happy and prosperous New Year to one and all, and a long, long life to the dear old Progressive Thinker."

BUFFALO MASS-MEETING.

The officers of the New York State Association of Spiritualists have ar ranged for the holding of a state mass meeting at Spiritual Temple, corner Jersey and Prospect streets, in the city of Buffalo, on the 1th, 16th and 17th of

January.
Speakers and mediums engaged are F. Corden White, the well-known test medium of Lily Dale; Rev. B. F. Austin, Editor W. H. Bach, Lyman C. Howe, Tillie U. Reynolds, H. W. Rich

ardson and others. All Buffalo societies are invited to join in this meeting and many leading Spiritualists from nearby towns are ex pected to be present and participate. A good musical program will be provided and a grand meeting is expected. H. W. RICHARDSON, Pres.

"Discovery of a Lost Trail," By Chas B. Newcomb. Excellent in spiritual suggestiveness. Cloth, \$1.50. For sale

AND ADDRESS WHEN SENDING NO. TICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

SPIRIT THOMAS PAINE:

To the Editor's-At the conclusion of your article on the "Materialization of Thomas Paine," in the issue of Dec. 5, you said you would wait with anxiety my further report. The appointment for a second appearance had to be defended by the second appearance had to be defended by t ferred at my request. It was renewed at the scance on Dec. 7, when I received a written message, saying: "Thos. Paine will give his address Friday night." Presently there came another message as follows:

"I will report Paine Friday night. W.

Mr. Lord and I worked together as stenographers for many years, in both houses of Congress, and as partners in New York City. Our sign in Nassau street was "Burr and Lord, Shorthand Writers.". Mr. Lord died in December, 1884.

At the close of the next seance, Dec. 9, I asked George Christy, the spirit guide, how Mr. Lord was to perform the task of reporting Paine. I had expected to do it myself He said: "He will do it in the cabinet-will write it out in longhand for The Progressive Thinker.

At the seance on Friday, Dec. 11, I was selected by George Christy to sit beside Mr. Keeler in front of the cabinet for materialization and spirit voices. Presently Paine's face and form appeared. It was the same as before, about 5 feet 9 inches in height. He had a ruffled or fluffy shirt bosom, and those who came up close described the face as resembling his portrait painted by Romney and engraved by Sharp. The nose was prominent and aquiline, the chin protuberant, the forehead high and the hair wavy. Unfortunately I could not see it well, as the face was above and back of my head; nor even at close view would I be able to make out the distinct features with my failing eyesight in the dim light.

Paine could utter but a few words while visible, but he said he would presently speak through the trumpet, and in a few moments he did so. It was the same deep-toned voice as before, and he spoke slowly, with frequent pauses, at a rate of not more than sixty words a minute. Speaking through a trumpet makes articulation indistinct. Neither Mr. Keeler nor I could catch every word.

A large paper tablet had been placed on the little table in the cabinet on which the spirit of Mr. Lord was to write out the words spoken. After the speech was ended other voices came and told us that a written report had George Christy said: been made. There was a fellow here writing a report for Mr. Burr."

Just at the close of the seance hand came over holding the folded leaves of the report for me to take. 1 failed to grasp the papers and they fell to the floor. The light was turned on and Mr. Keim read aloud the writing. So far as Mr. Keeler and I could remember it was a verbatim report of the words spoken by the spirit of Thomas Paine. The handwriting is graceful, and reads as follows:

"Good evening, fellow citizens. I am Thomas Paine—passed to spirit life in New York, 1809. I am glad to come here and, by my own words, refute the charges that I changed my views on religion.

"It is in very bad form for any person or set of persons to malign anyone while living, but I find no words in the human language adequate to express my contempt for the body of Christians who have kept alive to this day the lie against a friend and brother whom they consigned to oblivion in the grave and the fires of torture nearly 100 years

ago.
"I passed to that great beyond without knowledge, but in the nope that I would find an immortal world, and a God of peace in place of the revengeful spirit the Christian world had ordained to reign in the realms of glory. I find a life continued, but that it is everlasthelp with the work, will make the so-g ing I cannot even now say. And the same eternal God that reigned in all nature about us on earth reigns supreme in this supernal world." WM. HENRY BURR.

> Spiritualism in Grand Rapids, Mich. A real live conference meeting in the orthern suburbs of the city is one of the attractions for the thinking people and Spiritualists of Grand Rapids. It is over one year of age; was organized and is conducted by my father and myself, but owes its thriving existence to the demands of the people for truth and progress, and to our staunch and loval friends this side of the veil and beyond. To the latter it owes its organization. Our platform is broad. Topics of the times are discussed. We cross swords in friendly combat, and grow wiser in the fray. We differ, but harmony and eagerness for truth prevails. Our spiritual avoirdupois is weighed and measured, and like the farmer who turns his peaches from one basket to another that they may thereby fill the measure, so our spiritual baskets grow full by the reweighing and measuring of our spiritual status.

Another feast, spread in a little diferent fashion, but none the less effect ual, is placed before downtown audiences at Lincoln Hall, by the Grand Rapids Spiritualist Association. During the months of October and November, Mrs. Cora A. Morrell, of whom the public is sure to know more, dispensed the truths of the spiritual philosophy in a masterly way. Her lectures sparkled with gems, whose lustre will not grow dim in a day, but will live in our lives, and shed their radiance into the world. She is followed for the months of December and January, by our good brother Mr. D. A. Herrick, who is too

to need an introduction or comments from my pen. However he is striving to unfurl the banner pof Spiritualism before the world, drawing the lives of his hearers upward—e'en to the hill-· Our Mrs. Coffman is at present so journing in Grand Rapids, but is soon I believe, to leave us, and again take up the spiritual mallet to proclaim he

well known by the Spiritualistic public

truth to the world. Sanshine goes with her, and so our supply diminishes with her departure. With greetings of the season to The Progressive Thinker and EMMA GIBBS. Grand Rapids,nMiche

Women Can Save the World.

In a remarkable sermon Dr. Samuel Ringgold, the aged pastor of St. John's Episcopal Church of Knoxville, Tenn., declared that the salvation of the world would have to come through the suffrage of women. In no other way, he said, could he see how the world is to reach the condition of spiritual wel-fare but by the efforts of women through their ballots and through the influence which they can exert over others. Dr. Ringgold is nearly 80 years old, and is the rector of one of the largest and most fashionable churches but since acting under the direction of in Knoxyillei-Cincinnati Enquirer.

ALWAYS GIVE YOUR FULL NAME | FROM THE N. S. A. HOME OFFICE. The holiday season may have had much to do with the dearth of news at these headquarters, as nothing of consequence to the public has of late transpired; of course the usual routine of of-

fice business has gone on, and our mis-sionaries have kept themselves busy, but we have nothing further to chronicle at the present time. The contributions to our Mediums'

Relief Fund have been very small, and it looks as if the fund will be largely depleted ere many months unless further additions are made to it. The number of mediums formerly reported are still annually pensioned; we have given temporary aid to several, one case being that of a worthy, veteran medium, now of New Jersey, who will receive a monthly payment during the winter; after that she hopes to be able to live without such aid. Before these lines reach the eyes of your readers I think Mrs. Geo. F. Perkins, now of Cal-ifornia, the worthy and sorely tried veteran medium, whose health is of the very worst, will be placed upon our permanent pay roll, as long as the funds hold out. Is not this a glorious work? We trust that some of our good Spiritualists who have not before contributed to the fund, will emulate the example of a good brother in Arizona, and donate one dollar a month to the mediums' fund.

The Spiritual cause is not dying; we are hearing of its good work in many places: Indiana seems to be taking a new start, some new societies in that state are rising from the ashes of others, energy and zeal are displayed in the revival; steps are being taken for the formation of a state association in that district.

I have here to correct a mistake reently published by some of our papers. A few weeks ago a secular paper in this city published a statement that a Spiritualist Temple is soon to be erected in Washington, D. C., at the cost of one hundred thousand dollars; that the designs had been shown and so forth; such designs as the paper mentioned, were drawn up some years ago, but nothing whatever has been done, being done at present concerning the the papers got the unwarranted state-

One of the prominent officers and members of the Theo Society, of this city, an auxiliary of the N. S. A., Isaac Sharpe, has just passed away; he was formerly governor of Kansas, a free-soil advocate, an anti-slavery defender, and an all-round reformer, also a lawyer of marked ability. At the last convention of this association, Ex-Governor Sharpe appeared, though very ill at the time, to represent our cause, and to speak on an important question that agitated the assembly; his words were able and awakened much sympathy for the cause he espoused. Such workers are missed when they drop from the ranks, though we know they are not idle.

In regard to the last convention we wish to state that Mme. Florence Montague was duly elected a delegate by the California State Association, and that her credentials were forwarded to us, but as the lady could not be present an alternate was seated; a telegram from Mme. Montague, expressing greetings and good will was received at one of the evening entertainments and read to a large audience by President Barrett, as it came too late for the day session there being three hours' difference in time between and San Francisco, the telegram was probably not included in the notes of the convention made by the reporters of the spiritual papers. This explana-tion seems to be due the lady.

With cordial greetings, and a "Happy New Year" to all MARY T. LONGLEY.

N. S. A. Secretary.

600 Pennsylvania avenue S. E., Washington, D. C.

FRAUDULENT MEDIUMS.

Reason Why They Are 80 Styled, and the Remedy.

Ever since the rappings were first heard at Hydesville, to the present day, a majority of our mediums have been denounced as frauds by the churches the laity and by Spiritualists as well What seems remarkable, no medium has escaped the charge. One investigator goes out into the world glad say that So-and-So is an honest medium, and gave perfect satisfaction; another investigator goes out and de-nounces this same medium as a fraud,

and exposes him in the papers. It goes without saying that every effort has been made by our leading jour nals, speakers and representative leaders, to stamp out the unreliable element in the manifestations, but thus far in vain. The nefarious work prospers, and the frauds are multiplying, and if this state of affairs should confinue a few years longer we may as well give up the cause and conclude there are no reliable mediums-none worthy the support of the best element of the people, though at the same time admitting the truth of intercommunion between the two worlds.

The reason why they seem fraudulent is because they give readings to fraudulent people-people who are liars and seeking dishonesty for selfish aggrandisement. Let them forever refuse to there. sit for such people, and in a very short time confidence will be restored in all who are honestly and truly devoting their forces for the enlightenment of the people of earth, and be recognized as little lower than the angel friends in the spirit world.

When a person applies for a sitting,

The Remedy.

let the medium give a psychometric reading of that person before a reading is undertaken. By cultivating this faculty, and having a little patience they will soon become masters of the situation, and the right channel will be found in which the truth will be sustained instead of a lie as in the case so often now. Let the guides of the me dium investigate the character of the investigators, and learn their purposes in coming for a sitting. If they are after information which will enable them to defraud a fellow-mortal, to interfere in affairs not for the good of spiritual growth and soul-building, don't sit for them; send them away with a kindly word and tell them to first fit themselves to receive a message from the spirit world. This course will have a great influence. It will enable people who have not heretofore known the truth about honest mediumship to learn it, and it will help them to get in touch with a higher principle of life, draw to themselves a band of spirits who are not llars and frauds. No matter about the money which the medium missed and perhaps needed, better starve the medium a little while than the truth forever, and money coming from such a jource with its attending influences is vorse than none.

Here in El Paso this plan has been lemonstrated beyond question. The plan is the result of close observation of a life-long Spiritualist, and a reliable medium, one who has been years in the work and has been denounced along with scores of other honest mediums by this dishonest army, of investigators, I this nobleman in spiritual work, not a

single failure has been known; not a single investigator has cried fraud, but | How a Woman Paid Her Debts to the contrary and from a pecuniary

standpoint he has succeeded. This medium calls on his guides to, in slience, give a careful reading as soon as the one wanting a sitting approaches, and when they discover that the pur poses are fraudulent and dishonest, that they are surrounded by a band of undeveloped and lying spirits, they drop a curtain between the sitter and him, and under no circumstances does he sit for them, but does not say he cannot, but will not, and then gives advice and directions for preparing them-selves for a message from that summerland where we can all obtain spiritual knowledge and learn the laws of higher living and grander truths.
It did not take long to develop this

hase, and let us all pull for a cleaner field for the mediums to labor in, and not denounce them for what they are not to blame. When a medium is entranced and under control of his guides, and they, like the medium, anxious to give the sitter a message, give way to the band of spirits the sitter brings with him, and his purpose being fraud, what else could be expected. Let all join hands in demanding hon-

est sitters, and support the mediums in every way until they have developed this safeguard, and onward will be the march to progressive Spiritualism, en couraged mortals and greater happi

El Paso, Tex. W. H. SANDERS.

PASSED TO SPIRIT LIFE.

From his earth-home in Canaan Me Dec. 24, 1903, Levi W. Bragg, aged bout sixty-six years, passed to Spirit Life. Mr. Bragg had been in poor health for about one year prior to his transition, yet his departure came unexpectedly at the last, as he had seemed some better for a few days previous. Suddenly, and without warning, the Angel of Life called him, and he reached out his hands to clasp those of the dear ones gone before, then entered into the life of the soul. Seated in his easy chair. conversing pleasantly with the bers of his home circle, neither he nor they knew the nearness of the change The call was quickly given, and as quickly heeded.

Mr. Bragg has been a life-long resi-

dent of Canaan and was well known to

all of his fellow citizens. His was a kindly heart, full of sympathy for those whom he loved and generous to a fault in his efforts to do for them. He possessed a sunny, hopeful nature, and always felt that "something better was coming to-morrow. For him, that something better" has indeed come. His Christmas festival was celebrated with his loved ones in the higher life, where none of the weaknesses of the body, no physical suffering and no more pain could fetter him. He strived to live and do the right, as he saw it, and fulfilled life's purposes as best he knew. He had no doubts as to the future The religion of Spiritualism had long been his solace, and upon it be relied implicitly. He has been a reader of the Banner of Light and Progressive Thinker for many years, and was a frequent visitor at Etna and Madison camp meetings in Maine. He is sur vived by his wife, a son, a daughter and grand-daughter, who have the deepest sympathy of all in this great sorrow. The funeral services were held at his late residence in Canaan, Sunday, Dec. and were conducted by the writer at the request of the deceased brother made some months ago, when everyone, save the sick man himself, thought he would surely recover. Peace to the memory of the good man gone, and may loving angels cheer and bless his sor rowing family on earth.

HARRISON B. BARRETT. PASSED TO SPIRIT LIFE.

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

Mrs. Caroline Pratt Spring passed to the higher life from her home at Pratt Hollow, N. Y., Dec. 22, aged nearly 95 years. She was for many years a firm Spiritualist, and a woman of strong individuality, possessed of a broad and progressive mind, and retained her mental faculties unimpaired until very near the last. She was esteemed and respected by all. Mrs. Spring was a sister of Morris Pratt, founder and donor of the Morris Pratt Institute, and was the last surviving member of the Pratt family. She was the oldest of several children, and Morris was the youngest, and her funeral was held at the old farm home just one year to a day from that of the brother, fore Christmas. The writer traveled half across the state to officiate on that occasion, this funeral being the seventh one for the month of December conducted by myself.

CLARA WATSON. Jamestown, N. Y.

Passed to spirit life, Dec. 25, at Danby, Mich., George W. Peak, aged 76. A wife and two children survive him. He was a kind, loving husband. He was a Spiritualist. By request, Mrs. J. H. Dunham officiated at the funeral, which was largely attended. He will be missed at the Grand Ledge camp, as he was one of the faithful attendants there. MRS. J. H. DUNHAM. Ionia, Mich.

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'Only those deny the phenomena of

Professor Edward Weber, Professo

of Physics, Leipsic, and founder (with

sity of Leipsic, Member of the Royal

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ciety for Psychical Research, and Sec-

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sues of Life and Death," "Life of Swe-

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possessing a consciousness which sur-

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ena is the intelligence behind them and the evidence of an unseen individua". Berne: Professor Schriebner, Leipsic; as distinct as our own." Berne: Professor Schriebner, Leipsic; Professor Armand Sabbatier, Dean of

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author of "Vestiges of Creation," "Cy-clopedia of English Literature," etc. Spiritualism who have never exam-ined them, but profound study alone can 'Already Spiritualism conducted as it usually is, has had a prodigious effect throughout America, and partly in the old world also, in redceming multitudes his brother) of the doctrine of the vi from hardened atheism and material bration of forces, author "Electro-Dynaism, proving to them, by the positive mic Measurement" (4 vols.). No sciendemonstration which their positive cast life reputation stands higher in Gerof mind requires, that there is another world, that there is a non-material form of humanity, and that many miraculous things which they had hitherto scoffed at are true." "I have for many years "I have for many years known that these phenomena are real, as distinguished from imposture; and when fully accepted, will revolutionize the whole frame of human opinion on

many important matters." Cromwell S. Variey, F. R. S., Consulting Electrician to Atlantic Telegraph Co., and to the Electric International

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Twenty-five years ago, I was a hardheaded unbeliever. Spiritual phenomena, however, suddenly and quite unexpectedly, were soon after developed in my own family. This led me to inquire and to try numerous experiments in such a way as to preclude the possibility of trickery and self-deception. That the phenomena occur there is overwhelming evidence, and it is too late now to deny their existence."

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Dr. Lockhart Robertson, F. R. S., sometime editor British Journal of that the immortality of the soul has Mental Science.

The writer (Dr. L. Robertson) can now no more doubt the physical manifestations of so-called Spiritualism than Mrs. Catherine. Crowe, author of that he never ceased to wonder on the he would any other fact, as, for example, the fall of an apple to the ground, of which his senses informed him." Earl of Crawford and Balcarres, F. R. Past President of the Royal As-

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Professor A. De Morgan, late President of the Mathematical Society. "The Spiritualists beyond a doubt are on the track that has led to all advancement in physical science. Their op-

ponents are the representatives of those who have striven against progress." Professor Butlerow, Professor of Chemistry in University of St. Peters-

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Will you have the opinion of such a person as I have described, who for about ten years has studied, watched and followed the phenomena of socalled Spiritualism, and who speaks from personal experiences with almost every one of them? Then let me tell ers, together with a set of six symbols you that I know that the alleged phe comprising six months' study. By nomena of Spiritualism are true, substantially, as alleged."

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clear to the readers of The Progressive Thinker, embracing as they do, an army over the name of E. W. Baldwin, on the Golden Rute, is only representative of the muddle of materialistic thought concerning things spiritual, and in no sense in harmony with, or a part of, the divine

readers of your journal, then this article referred to might well pass unnoticed. But considering the almost chaotic state of public thought on things spiritual makes it needful to occasion ally mark the line dividing the spiritual from the material so plainly that the novice may be sure of his way.

The article under consideration deventor of improvements in the Oxyhy-

clares that: "Were this principle, the ualism Scientifically Demonstrated." Golden Rule, lived up to strictly, the "Far from abating my confidence in world would soon become wreck and the inferences respecting the agencies ruin.". Asserts that: "After two thought the spirits of deceased mortals, in the sand years of preaching no man has account in my work, I have had even born of priestcraft * * * and is by its more striking evidences of that agency very nature utterly and honelessly imvery nature utterly and honelessly impracticable. * * * Science never stoops so low as to use the term Golden Rule. This teacher, possibly means pseudo

science! truth of this last assertion is scarce, almost, as hen's teeth, when sought for among people ruled by priestcraft.
"The Golden Rule stripped of its glit-

ter is a pewter rule." Is an ignis fatuus and should, as soon as possible be buried with dead things of the dead past. Then, logically, should be entombed with it the fame and names of all the world's great epoch makers since human history's early dawn.

ined them, but profound study alone can In so far as the spiritually enlight-ened are concerned it is not needful to go into a rehearsal of obligations we are under to recognize and obey the precepts of the rule that in our language is called Golden. Like all other great principles it is great in its simplicity. First, it demands our sincere considera-Professor Wagner, Russia. Professor J. C. F. Zollner, Professor tion and obedience, because our origin is identical. We are from and of, one of Physical Astronomy at the Univer-

soul and spirit.
The terms, soul and spirit are not synonymous, and should never be used interchangeably. The spirit is the fine material body, the home of the soul here and now, and after transition. Second the Rule or Law is binding on

all because our basic rights and needs Society of Psychological Studies at are identical. The rights of one are the rights of all. The conditions that affect the welfare of the individual affect for good or ill every member of the race. ence of an invisible world which can the things I do to my brother I do to enter into relations with humanity." The life we live daily, supposed to affect self only, adds to or de tracts from the welfare of the entire human family, just as a pebble cast into the sea is said to displace the waters of

> As the universe, including man is a microcosm, so the Law under consider-To close, I will only add, all true friends of the divine gospel of Spiritualism should unite daily in a petition that this last best gift from heavenly

an ocean.

spheres be speedily delivered from its J. RIGDON. oseudo friends. Salem, Oregon.

Paint Me as I Am.

"Paint me as I am." commanded sturdy Oliver Oromwell once upon a time, as the artist was about to omit the wart that protruded from his brow, and strange complexities that constituted

Mrs. De Morgan, author "From Mat- such a nature. Men of the Oliver Cromwell type are L. Cahagnet, author of "The Celestial rare in this day. That is, especially as per qualities that make up shams and Professor Mapes, U. S. A.; Professor frauds; men, if you please, who have nothing more ennobling to parade than superficial grace to make the public prominent member of the British So- heed. With them the art of an empty blandishment means everything; But walk into the crowd of a thousand it you like, mingle with the throng as i comes and goes here in crowded Chi-cago, or in any other locality for that

matter, and you find the outward man dominant and highly propagated. always look one's best. What country with most people is the appearance the S. E., F. R. G. S., author of "Human Science." "The Greater Origins and Isman puts up. Is the banker, the mer-chant or the broker looking for a kind to fill a place of trust? The kind appears in many forms and representing many conditions of life. What does the banker, the merchant or the broker do? As the kind appears in the gilded office in turn, one by one, two critical eyes scan his outward self for the flaw that might represent a careless manner or a science and Spiritualism is deeply to be sloven pride. The appearance usually

counts in the choosing, bet on that. banker, the merchant or the broker would see a rusty wart adhering assiduously to the brow of a kind who comes to be chosen and repel his industry by a prompt dismissal simply as a cause of that. Ah, no! Only the illustration

Dr. E. D. Babbitt, M. D., LL. D., author speaks for itself. "Principles of Light and Color," "Human Culture and Cure," "Religion, as Revealed by the Material and Spiritual the signs of a siege of long suffering Universe," etc., Dean of the Eclectic and want, to see the man who straggles aspires, labors and is persistent in an physician was published. The newspa-effort to win life's daily bread. It is en-Dr. George, Sexton, M. A. LL. D., D. couraging to meet a man who looks. D., F. A. S., author of "Scientific Maabove and beyond outward conditions Dr. J. M. Gully, M. D., Royal College of Surgeons, London, and Royal Physthe catch the glimmer of a noble life, a

worthy ambition. Every kind is entitled to a chance All men are created equal and are entitled to "life, liberty and the pursuit of fact and numerous seances, I have not the smallest doubt and have the stronghappiness." The Cromwellian Idea is a good one, and a careful consideration to the precept contained therein might be more than ordinarily beneficial to all sands of people a generation ago was who think of him as a dominant charac-still in the land of the living and opened est conviction that such materialization takes place, and that not the slightest who think of him as a dominant characributable to any one who assisted at ter in the world's affairs. William B. Norris, in Chicago Examiner.

THE HIGHEST POWER OF ALL. Concentration, Meditation and Inspira-tion. How to develop these desirable There is a power that dwells within, Responsive to my call; Tis fearless, deathless, free from sin The highest power of all.

This mighty power can conquer fate, Whate'er may befall; it soon disperses fear and hate-The highest power of all.

It brings me happiness and peace; And blessings great and small; From pain and death it gives release The highest power of all.

When bright hopes fade and friendships And disappointments fall, Trust in the never failing "I"— The highest power of all.

"The Present Age and Inner Life; Ancient and Modern Mysteries Classified and explained." By Andrew Jackson Davis. We have a few copies of les of the keyboard are his own, learnthis work by the celebrated seer. ed not by science, for he has never been taught, but divined by that sense which

-Libbie Witham.

Here and Hereafter.

A BY CHARLES DAWBARN.

Nature Plays Brestidigitateur. Now we go back a little in order to study more closely the real game Na ture is playing, of which her ball play was merely a phase! She is the grand prestidigitateur; apparently getting up her exhibition either for bractice or her own sole amusement. Of course the whole may be but one of her lessons for some other class on some other speck in Cosmos. She keeps her little essen-tials carefully concealed, and seems to be trying how many changes she can make by moving them so quickly that even Intelligence can't see the process

At first it seems little but a thimble and a pea game, only the pea never comes out twice alike. So far as we know it is merely dexterity and speed or her corpuscles are themselves inde structible, and unchangeable. All she can do is to mix them up in ever-changing proportions.

The game looks very simple at first The game looks very simple at first. The game looks very simple at first. Just a few units go into the thimble and just a few units go into the thimble and come out a molecule. A very pretty trick, and very neatly done. She can put that molecule back and it comes out the original units. But with a big of thimble to held them. the Christian theology. No other pait ger thimble to hold them, she collects is more tempting." The evidence of the more units and out pops a pea so large more units and out pops a pea so large that it will do for a world. But long before that, and without any change in her units, she moves them faster and faster till suddenly the blended molecules come out of her thimble with a 'will" to them. That was a superb trick.

did not seem to be any "will" in sight when she covered them with her thim-ble, so we call that a "critical point," though really we don't know how she did it. We can imitate some of her movements, and work our pea under a thimble, but a "will" does not seem to come out. I know Professor Loeb thinks he has done the trick. With a declares he has done it, but Nature game goes on all the same. laughs. He has just borrowed one of her thimbles. That was all. The "will" was already in the egg. Will is only another name for life. But, as with all conjurors, it is speed of movement that produces the decired of the speed of the decired of the speed of the decired of the speed of the and every molecular combination seems when the combination moves with suffi-cient rapidity. It is at those changes what we don't know.

We have seen that what was called "matter," suddenly, evolved what is called "will," and thus became what is called "alive." But accretion went on, and is what is called "growth." But these changes will only hear just so much thimble-rigging speed before the pea disappears altogether. This is illustrated in the appearance and disappearance of organs such as sight and

ever before, and the man begins to hear without ears, and see without eyes. That was a "critical point" and wature's game continues to depend entirely upon how fast she can make her pea balls travel. So at last that man compels us to acknowledge that he can see without eyes and hear without ears. I am not clever enough to say just how and when Nature does it, but I once cut from a newspaper a poem I did not read, and laid it in the lap of a lady, who at my request read aloud the third verse, although the poem was wrapped in twelve thicknesses of paper. This was what is called "clairvoyance" and was an excellent pea from that thimble. Of course it was the other side of a"critical point," and I was not surprised to find the old sense organs had gone to sleep, and new ones were at work in that rate of movement. A most miserable attempt at a name was made, and the process was called

comes a little more to the front than

"psychometry." But it was just as much a fact as any other of the thimble-rigging operations. Stand back of that "critical point" and you would bet your last penny with the thimble-rigger that there was no pea under that thim The beaten scientist was disgusted, and refused to play any more on that side that "critical point." But Na ture enjoys the fun and keeps right on Once again we recall that she plays with nothing but the original three, in her hand. Just substance, energy and intelligence, although after passing the last critical point they are no longer bounded by any form we can recognize When you are sensing without sense form to do it with, something has happened. When "will" becomes shooting star, and master of time and tists rush back shrieking that such thimble-rigging is outrageous, few salts and the egg of a star-fish, he somebody ought to stop it. But the

ment that produces the desired effect, playing a new role; working without to change its expression and its form though telling her tale through the old when the combination moves with suffi- form, with which we were familiar. any special organs, we could detect And we have discovered, or think we that Science discovers her "critical have, that the real difference consisted points." Names are for the most part expressions of ignorance. They hide ments, for there were always, so far as we could see, the same unchanged units We have seen that what was called all through the game. But now comes

pearance of organs such as sight and hope, and the sexton tolls the bell. The hearing. Here is deaf matter. Lift the man has gone. It is "good bye," and thimble and it hears. Shake it up pret the tears fall as the widow and the orty sharply, say to 60,000 shakes in a second and that pea disappears. But the disappears. But that matter was also blind. Shake it a few millions of millions fimes and it sees, or thinks it does. A little more of the upturned thimble issues a sees, or thinks it does. A little more of the conditions of more of the upturned thimble issues a sees, or thinks it does. A little more of the upturned that it is invisible to the the shake and that pea has gone too. normal eye, But by some less normal A change has to come if you continue sense its lips are seen to move, and A change has to come if you continue shaking. The new discoveries have been of more shakes. Radium will shake sores on to a man of science, and burn, the hands off an inventor, or leave thin blind. That is a point, a man can t pass. But Nature can, with the greatest ease. She just continues to shake her units, till what we call "life"

A change has to come if you continue sense its lips are seen to move, and they hear it speak of happiness, joy, love and a glorious reunion. Nature's game is at last seen to mean the development of a manhood impossible amid any of her slower vibrations. Such was the birth and the lesson of "spirit resturn."

(To be continued.)

Blind Tom, the Great Medium.

Once the World's Wonder—"Blind Tom," Musical Prodigy, Still a Man of Mark—Lives Quietly at a Home in the Highlands wife His Guardian. the Highlands with His Guardian-Attraction-Could Play Most Difficult Compositions After Once Hearing

known as Blind Tom, says the Chicago Chronicle, created a furore throughout the country by his wonderful skill as a piano player. He was totally uneducated and had never received lessons on the plano, yet he could play the most intricate compositions with absolute accuracy after having once heard them. People traveled miles to hear him play always large enough to hold the crowds. It would be ungracious to say that the This went on for years until it was a rare thing to find a person who had not "Tom" retired into private

heard him. life about fifteen years ago. About three years ago it was reported by the ress of the country that this musical in enomenon had died suddenly in a New Jersey sanitarium from the result of an operation. A prominent New York newspaper devoted a column of space to the account and an interesting analysis of his brain by a New York

although the impression that he was dead was widespread. As a matter of fact "Blind Tom" has never been ill a day in his life and is now enjoying an existence more full of comfort and happiness than falls to the lot of most mortals. Some time ago a gentleman interested in music had good one, and a careful consideration of his attention called to the fact that this

negotiations at once with his guardians. Still Retainsiells Malent. At his home in a victuiteque villa on the Shrewsbury river, near the High-lands, where he resides with his guardescendant of the late General James N. Bethune, who owned him as a slave, the gentleman found "Blind Tom." At first he was diclined to be sceptical as to Tom's ability to render the beautiful musical compositions that heavy jaw and is, in fact, a perfect type electrified the public more than a score of negro. He usually, wears a black of years ago, but he found that the won- suit and a plain black bow tie. derful prodigy and freal of nature had retained his remarkable flower of mimicry and rententive memory and in no way evidently werolthey impaired. He gave several compositions from such masters as Liszt and Gottschalk, with

an interpretation as skillful as those planists who have been technically educated. His accomplishments cover a wide range. Any one in the audience can play an air on the plano that Tom heard others play. has never heard and this wizard of the keyboard will immediately repeat the same, almost perfectly. His touch is delicate, but firm, and his technique superb. He uses his fingers as Paderewski would use his. All the mysterles of the keyboard are his own, learn-

He has a habit of turning up his eyes Thirty Years Ago He Was a Lyceum when playing, as though divinely in-Attraction—Could Play Most Difficult spired. He likes to let the sunlight fall directly on his eyeballs. As Simple as Ever.

When he talks to himself he will re-It is something more than thirty pear a word or phrase several times either to emphasize it or through pleas. ure in the sound, or else he is filling in his time until some other idea shall come in his mind. For instance, he went on this way for some time as he strolled up and down the veranda: Wagner, Richard Wagner; yes, Mr. Richard Wagner He is dead. Dead. His last opera. His last opera. 'Par-sifal,' 'Parsifal.' His last opera."

Of Slave Parentage. When "Tom" was 8 years of age he was taken through this country and Europe and played in public to the wonder of all who heard him, and the stupe faction of planists. He met Meyerbeer n Par's and he heard most of the celebrated musicians of the day. Of the later-day pianists Josef Hofmann afforded him the greatest pleasure. Pade-rewski's playing affected him so strongthat they had to take "Tom" aawy He has made fortunes for his guar lians, who bought his slave mother with the "blind boy" thrown in. There is much dignity, pathos and sweetness in the character of this wonderful prodigy, who is now more than 60 years ld. His old mother is still alive, aged 85, and there is no reason why her

children known to fame, should not at tain greater longevity. He was born within a few miles of the city of Columbus, Ga. His parents were slaves, common field hands, of pure negro blood. "Tom's" fame as a pianist has gone the world over. He has performed in every city in the country, Canada, Mexico and Europe, where he played before the royal families. In appearance he is an awkward, un couth and ungainly looking man and looks more like an overgrown boy. He is a little over 5 feet 7 inches in height and weighs 240 pounds. His woolly hair is cut close to the head. He has

low forehead, flat nose, thick lips and heavy jaw and is, in fact, a perfect type "Blind Tom" showed his musical abil-ity at the age of 2 years, when he used to sign songs. When he was 3 years old he heard the first plano and always stood outside his master's house listen ing to it when it was being played One day he managed to get into the heuse, and, seating himself at the in-strument, ran his fingers over the keys and very soon played the tunes that he

This is a description of the man who has produced such beautiful and world harmonies and who has rendered the compositions of the famous writers of music in such a manner that the composers themselves have been astound-

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The most vital problems of life are there be independent self-conscious not yet solved. Man, born in ignorance, with vicious heredity and false environment, could not be otherwise than imperfect—a condition of humanity that gives color to the dogma of to-tal depravity. Susceptible to strong emotions, powerful passions and innate selfishness and sensuality, he must necessarily act out his nature according to the impulse of his feelings, and in so do ing he exhibits his true character, or

rather, his existing character.
It will be necessary in this article, to outline the fundamental principles of human nature as manifested in human conduct, which the following brief aualysis will disclose. The two primary elements that constitute the mental characteristics of human nature, are Bensation and Consciousness. : Sensation is essentially the life, in esse-it is that in which we move and have our being—the mainspring of all our activities. Defined specifically, it is desire ever seeking satisfaction—the desire to. live, to enjoy, to be happy.

Consciousness is that state of mind in which we are aware of our being, our feeling, thinking and acting, and of our conception of external things. It is the deld of the intollect, and gives rise to knowledge, to reason and to demon-These two primary elements are inseparable. Sensation would be useless without consciousness and consciousness would have no value without

These two primary elements include and afford every interest in life. All in-terests are realized by action (human conduct) whose force is in sensation. The desire to live, to enjoy, to be happy, gives rise to a concern in our well-being, and the love we feel for others, gives rise to a concern in their

Our well-being has its rise in the good; and our ill-being in the evil. The question of good and evil is one of morality; the good is moral-tne evil is im moral. Agency is action. Since agency has its rise in sensation (feeling of some kind), there is moral agency and immoral agency whose rise is in the desire or feeling that gives rise to it. Mor-ality is not subject to the will.

The question now is, is agency free or compulsory? There can be no life without action. The question is not, Shall we act or not? but How shall we act? The act is a necessity, but the manner of the action is the all-absorb ing question to consider.

Since all voluntary action has its rise in desire, and we do not will our de sires, the character of the action is determined by that of the desire that gives rise to it. If the desire is to murder the act prompted by it will be murder; If the desire is to aid one in distress the act prompted by it will be a benev olent act; therefore, the character of act being determined by that of the desire; and the desire not being subject to the will, the character of the act is not

freedom-the meaning of which is often confounded and used interchangeably. Liberty is unrestrained self-assertion in as a necessary consequence of it. the pursuit of individual interests in so far as they do not interfere with the Crime, there is a formula based on this like interests of others. It has to do dogma, as follows: "Volition independing the transfer and harmony would prevail.

Let no one feel alarmed a with desire-the impelling cause of ac- ent, self-conscious, knowingly and in- of this condition of affairs. The contion and is obedient thereto. There tentionally; rational anticipation the cern for self-well-being and of that for can be no independent action. Since result. Responsibility. This simple diaction is an effort to satisfy desire, it agram carries its own explanation.

must be dependent thereon. Neither can whether we admit it or not, the elesociety, in fact, it is the only guaran-

ness, since consciousners is dependent on sensation, and would be of no value

without sensation. Desire is self-existing, self-acting and what to do,

sit or lie down, or do anything in regard to his comfort with the means at hand.

desire. Here the will has its office, and deals with the means for the satisfaction of desire. The will is the combined action of several faculties. First, mination to persevere; third the devisdom nor the will is brought into requisition until the motive is conceived; the pressing demand of this age, and that motive has its rise in desire.

ality of it for the consciousness of it, moral weakness. The morally strong events (environments). For instance, one being absent, is informed by a telegram of the murder of his child. His ment in his consciousness, but was sudthe information; and the feeling brings to him the sense of reality in what he feels; that is, the murder of his child. But it makes no difference whether the changed. telegram was true or false, the feeling that give rise to the sense of reality, sequent thereon. And another evil still

are founded on error. We act as we think, and we think as which we accept in its stead.

In this explanation lies the solution

ments therein suggested, are those upon which we must depend in determining the question of individual responsibil

ity." (Page 322.)
It will be seen that this question of volition and responsibility deals only with the satisfaction of desire, utterly ignoring the cause that gives rise to vo-lition. Volition is an act of the will, or, self-determining. Liberty of action is determined by the good or what is felt which has its rise in the motive, and the motive must precede the will, havto be good, by the actor, and has its the motive must precede the will, hav-rise in desire, but is conceived in con-sclousness. Liberty is concerned in dealing with the consideration of means the initiation of action; that is in the which he calls independent. How can what to do. Freedom has to do with the means of has its rise in motive; and motive in de action, and is concerned in how to do. sire? It is evident that means are de-One confined in his cell is deprived or pendent on the desire that calls them his liberty; but he can act so long, and into requisition. This, is a kind of reain so far as he is free to act. He can soning without a premise on which to found it, and the conclusion is nil.

It is evident that no one can be re-

In the custody of an officer on his way to jail, he can be dragged along, or he can walk; he will do that which is the least painful to him. Before freedom can act a motive its the responsibility; therefore, permust be formed. Motive has its rise in sonal responsibility is measured by per-desire. Here the will has its office, and sonal ability; but free moral agency (so-called,) presupposes equal and un limited ability in all voluntary and ra-tional acts. No one is under obligation is the intent to do; second, the deter- to respond only to what he has agreed to perform, or assumes conditions that require its performance; otherwise, he ing and considering of means; and require its performance; otherwise, he fourth, the choice of means, and their is under compulsion; and considering the a employment in the satisfaction of de free agent. The philosophers have sire. It will be seen that neither freedom nor the will is brought into requi-

Under a wrong impression in regard to responsibility, those who fail in But there is a subject whose import to responsibility, those who fail in ance is indispensable in this consideration their assumed responsibility, are tion, namely, Feeling gives rise to the sense of reality in what is felt. The feeling is real; but we mistake the reality in the consideration and vicious cannot plead ignorance and and accept that as a finality and act are esteemed and given credit for what upon it. Feelings are aroused into con- they do and refrain from doing—the dosciousness by the stimulus of facts and ing they desire and the not doing they despise; and the ignorant and morally weak are blamed and despised for what they do when temptation overrides all love for the child was not at that mo. consideration of consequences, or what necessity compels them to do. This is denly aroused. The telegram was in palpably unjust, and makes great injury the usual form, and he does not doubt to the community; but the prevalent feeling is that way, and gives rise to the sense of reality in what is felt; and will so continue until the feeling is

This false sense of reality reaches aroused is the same; hence, we see the sense of reality is no proof of reality. cause of serious mischief. It gives rise But man being born in ignorance and to hate, sectarian animosity; to scan-surrounded by error, the chances are in dal, slander and libel; to hypocrisy and the vast majority of cases, the feelings deceit and the innumerable evils conse more serious; that is criminal jurisprudence, giving rise to a species of civil we feel; but not being conscious of the warfare whose belligerent forces are an fact, that our feelings give rise to the army of prosecutors and court officials sonse of reality; and taking the con- on the one side, and an army of offendsciousness of it for the reality, we accept that sense as reality. We feel the fare is calried on at an expense of over reality, or what we take to be the real- \$600,000,000 annually; besides the degity, but conceive the consciousness of it radiation, disgrace and suffering of the innocent, as well as guilty.

Each one acts within his own sphere, subject to the will; and the dogma of of the problem of the antagonism of limited by his consciousness. He can free moral agency is an absurdity.

A few words will be necessary to explain the difference between liberty and light of a critical analysis. Among freedom—the meaning of which is often these is the dogma of "Free moral it is his world—the content of his life—confounded and used interested to the problem of the antagonism of marted by his consciousness. He can not get out of it, but may onlarge and enoughed it ad infinitum. No one can get into it and realize what is therein. It is his world—the content of his life agency," and the idea of responsibility his own; no one has a right to dictate as a necessary consequence of it.

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adjusted to it-interests that are spe-cial and inimical to the general inter-

could have escaped the prevailing feelings of the age in which he lived, how-

ever unjust and absurd they might have

been. Human nature has not changed nor need it change to eradicate this

dogma. When the cause of our ill-be

ing and well-being is understood, it will

arcuse the right incentive, to the well-being. E. J. SCHELLHOUS.

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