



THE TORCH-LIGHT OF TRUTH IN THE DUNGEON OF SUPERSTITION.

SAGES, seers, prophets and philosophers have attempted in vain to solve the problems of that mighty principle which holds countless worlds and systems in their orbits. Though we would not presume to explore Infinite Life (God), we feel assured that human understanding of the phenomena of life, as they manifest through the operation of natural laws, can be immeasurably enlarged.

THE PRIMITIVE RACES.

It has been the misfortune of the race in the primitive ages to become dominated by a class of men who have vainly since made strenuous efforts to oppose and prevent all attempts at investigation into life's phenomena, whenever they were at variance with the letter of existing religious dogmas and precepts.

Primitive man, in his ignorance of natural laws, was easily controlled by minds cunning enough to take advantage of his inherent tendency to bow in fear and terror before such objects in Nature as exercise a powerful influence upon uncultured minds. (Origin of religious worship, which is the key that unlocks the secret of priestly power.)

The priestly order thus originated, claiming indisputable authority from on high to formulate and dictate such dogmas and doctrines as were conducive to its own personal interest, and instrumental in holding unrestricted power over an unsuspecting people.

Artfully embodying moral teachings into its dogmatic tenets, it succeeded in embellishing the word religion (Latin religio, from religo, to bind anew; re and ligo—to bind. This word seems originally to have signified an oath or promise, which was held very sacred by the Romans.—Webster.) with a halo of awe and sacredness it has ever retained since.

The sun, moon and stars became objects of worship, and were regarded as the abodes or visible forms of gods and goddesses that ruled the destiny of man. The priestly order dominated with unquestioned authority, holding the people in ignorance and superstition, and secretly indulged in

ALL MANNER OF LICENTIOUSNESS under the cover of carrying out the desires and commands of the gods. The oracles became a stronghold of priestly design and power, where so-called virgins, the supposed mouthpieces of the gods, ministered to the requirements of the people.

This portion of human history that appears so mysterious, and beyond rational explanation, readily finds its solution in the light of Spiritualism, revealing facts of such stupendous nature concerning the origin of the Christian system of religion, that the latter will not be able to withstand the force of these revelations without precedence in the annals of history.

SPIRITUALISM IN OLDEN TIMES. The phenomena of Spiritualism were fully known to the priesthood of mythological ages. The people at large were ignorant of spirit communion, receiving and obeying the commands of the gods, fully believing in their genuineness, and not for a moment suspecting their human origin.

The truth was that the priesthood carefully guarded their knowledge of spirit communion, and secretly encouraged such spirits who were desirous to control the organisms of the so-called virgins or mediums (who afterward became the priestesses of religious orders, from which sprung the numberless of today) with a view of aiding the affairs of mortals.

Securely enjoying a good living at the expense of an ignorant people, the priesthood completely degenerated, and in consequence attracted a class of low spirits, desirous to re-enact their passions and perverted appetites through the organisms of priests and priestesses.

The demoralizing effect of priestesses, and the perverted mediumship naturally impaired the world-wide fame of the oracles, and finally caused their ruin. The priesthood became so bold in their licentiousness as to make the gods the scapegoats of their depravity, trusting to the ignorance and superstition of the people.

Whenever a virgin or priestess gave birth to a child, the event was duly celebrated as a divine incarnation, while the mother became honored as the recipient of divine grace. Divine incarnations became finally so numerous as to arouse the suspicion of the people; especially when the philosophers of that period, who were receptive to the influence of advanced minds in spirit-life, began to call public attention to the natural functions of the generative organs, and the true nature of the gods.

The result of such teachings became manifest in religious dissensions, and the priesthood began to lose the power it had wielded with impunity for ages. It was then that it rallied its forces, and in secret, conceived a plan to establish a new system of religion that would satisfy the people and pacify the philosophers. The dogma of divine incarnation, so well known and accepted, was revised, and became limited to one person. The doctrine of an only begotten son thus originated.

The numerous gods and goddesses were replaced by one personal God, who, it was claimed, had sent his only son through the miraculous conception of the Virgin Mary to redeem the world. The character of Jesus, the God-man, was constructed from the traditions, sacred legends, and records of various religious sects. It was easy to combine them and give a perfect character to the world, and under its name unite the religious worship of all nations.

The real work of preparing the public mind for the new creed was inaugurated at preliminary, secret sessions, and at various times; but the consummation of these plots toward unification of doctrines took place at the council of Nice.

WHEN THE GREATEST FRAUD the world has ever witnessed was launched upon a credulous people.

Christianity was its name, and under its shadow were preserved all the essential ideas of the old religions. The priest-hood succeeded in its monstrous scheme beyond its wildest hopes, and the world has worshipped for centuries at the shrine of a religion fabricated from the truths and myths of antiquity.

The leaders of this new system of religion became the controlling power of the civil government, ruling the world with an iron scepter, and enforcing obedience to their dogmatic precepts by cruel methods, too horrible to be told.

The advanced teaching of the philosophers were suppressed and became lost to the world, with the exception of fragmentary notes.

All attempts to enlighten the human mind were vigorously prevented, and all would-be reformers disposed of as heretics. The history of the Dark Ages is too well-known to require much comment. Religious wars and persecutions of liberal minds saturated the earth with the blood of millions, who fell victims to the fanaticism of bigots, incensed by crafty and designing leaders.

These human monsters, under the cover of a priestly garb, caused to commit the most heinous crimes in the name of religion, thus glorifying and sanctifying the wholesale slaughter of innocent men, women and children.

Science became circumscribed, and the fate of a Bruno, Galileo, Copernicus and a host of others fully exemplify the attitude of the church toward human progress. It is a wonder that the fabulous dogmas of Christianity, and the unauthenticated records of biblical history have survived scores of ages, when a selfish and unscrupulous priesthood never relaxed its hold over the human mind, and thus made humanity subservient to its enslaving teachings.

This class of men has always claimed authority to dictate what should be taught as truth concerning man's relationship to life's phenomena, well aware that scientific research would expose the fallacy of the doctrine which declares the Bible to be of divine origin—the most glaring imposition upon man's common sense.

Ever since the Christian system of religion was founded, its cardinal doctrines were enforced upon the human mind, and their psychological influence has been transmitted from age to age without being permitted to be questioned as to its true source, and thus error in the cloak of ethical teachings has been accepted as divine truth the world over.

It is therefore not surprising that some of the most brilliant intellects are absolutely incapable to reason upon religious subjects, because they have been taught since early childhood to reverse and hold sacred such theological dogmas as exclude in their very nature the possibility of being questioned. Certain well-known doctrines of the church provide for all who dare to doubt the authority of those who to this present day demand absolute and blind obedience in religious matters, boldly claiming to be licensed by and fulfilling the command and will of God.

The baneful effect of such

REVOLTING DOCTRINES as eternal punishment for the wicked or unbelievers, is most appalling. The great masses of the people are huddled together like a flock of sheep, and worship in fear and terror, lest they should incur the displeasure or wrath of God.

Not allowed to think for themselves, their souls become bound down to ceremonial worship, and are thus kept upon the material plane, while their spiritual natures stagnate for want of culture and freedom to expand. True spirituality becomes thus a dream of the future, and religious worship is being practiced as a matter of compulsion and social obligation, thus losing all its intrinsic value to spiritual growth.

In reviewing the true origin of all religious systems, the fact becomes apparent that they were founded upon the basis of spiritual phenomena: that priestcraft, supported by ignorance and superstition, claimed the communication of divine spirits to be of divine origin, and the so-called sacred scriptures divinely inspired by God. The true value of the sacred records of all religions becomes thus obvious, and their mystic origin finds a natural and rational explanation.

The priesthood of all ages were well aware of this truth, hence they have over attempted to frustrate and

PREVENT SPIRIT COMMUNION becoming popular. Ancient and modern history is replete with records that tell of most atrocious crimes, committed within the shadows of the church under the cover of religious fanaticism.

Denounced as witches and wizards, these unfortunate instruments of the Spirit-world became the victims of priestly cunning and religious bigots.

But, notwithstanding the most strenuous efforts of the priestly order to crush and prevent all spirit-intercourse, the human race has become more and more receptive to the benign influence of advanced souls in spirit-life, who have labored for ages to liberate humanity from the soul-enslaving power of false theological teachings. In consequence, science has made marvelous strides in all its departments, and human minds are beginning to throw off the cobwebs of past centuries that have enshrouded man's reason with a network of fictitious dogmas of priestly origin, revolting to common sense and divine justice, while reducing the underevolved state of crude and deceptive minds.

And the time is fast approaching when spiritual truth shall conquer human error, and the race be freed from priestly intolerance that has blighted the choicest blossoms of man's spiritual growth.

Those true and noble souls who have passed to spirit-life in defense of human liberty and religious freedom through all the ages of the past, are now battling for the spiritual freedom of the race.

During the last fifty years a wonder-

ful change has taken place all over the world.

SPIRIT COMMUNION.

Spirit communion has become more and more frequent, and the glad tidings are spreading with marvelous effect. The Christian system of religion is beginning to feel the mighty power of this spiritual wave that is sweeping with irresistible force over human minds.

The churches are being deserted for

THE SEANCE ROOM.

where loved ones, who have been deplored as dead, demonstrate that they still live, and are able to commune with mortals, notwithstanding that certain ministers advance the devil theory, which, to their chagrin, has become so obsolete that even church-members will no longer be frightened with such rubbish, and are seeking the light.

Death, that has been the terror of the race, is now changing into the silent messenger that opens the portals to the luminous shores, where loving hands are joyfully extended to receive the arisen soul.

Receiving absolute proof of the continuity of life, the human soul becomes receptive to the influx of spiritual truth. It then refuses to be held any longer in priestly bonds, and gladly changes its mental fetters for glorious freedom that allows it to expand and grow in self-knowledge and spiritual development.

Spiritualism may rightfully be defined as the greatest heresy the world has ever known. It challenges the time-honored systems of all religions, and declares them to be built upon foundations that crumble and decay before the onward march of spiritual or divine truth.

Though millions are yet in darkness, the new heresy will enlighten the minds of all, until the last remnants of the old religious systems are swept into oblivion, and the white banner of truth shall wave its glorious folds all over this world, and herald man's spiritual era.

These may seem to be rather sweeping conclusions, as they challenge the criticism of the millions of Christian worshippers, but a better understanding of natural laws, and an honest investigation into the science and philosophy of Spiritualism, will fully support the writer's position.

Though it may seem hard to discard time-honored beliefs and dearly cherished ideas, the glorious revelations of Spiritualism that cover the entire range of human destiny here and hereafter, will richly compensate temporary disappointment, or perhaps shock of mind that has worshipped error for truth in perfect faith of its sacredness.

False religious teachings received in earth-life exercise such a baneful influence upon the arisen spirit, that such revelations as given in this essay prove indeed a blessing to those who are yet on this plane of life in the environments of the church. Though they may feel terribly shocked, and offended beyond description, they will soon rally, and investigate for themselves the truths of Spiritualism without much difficulty, provided they have the moral courage to seek and acknowledge truth wherever found.

But those who have passed to Spirit-life, fully expecting to realize the promises of the church, cannot so easily change their fixed ideas, and are often held in mental darkness for a number of years, vainly seeking for the fulfillment of their religious beliefs, and finding themselves disappointed, suffer untold misery in their undeveloped condition.

The problems of life's phenomena should be considered as of utmost importance to human progress, and their solution relegated to the realm of science, as through life's own processes only can man ever hope to receive adequate knowledge of his relationship to Universal Life (God).

When priestcraft assumed the right to dictate to man what should be taught as truth concerning his relationship to the phenomena of life, science became circumscribed, and man's most essential spirit left in the hands of a class of men who were ignorant and had no conception of life's true processes. The result of priestly control over man's spiritual growth can be plainly seen in the tendency of the race to drift into materialism.

Thinking men and women of to-day, unable to accept the unreasonable dogmas of orthodox theology, abandon all hope of a future life, and those who are yet within the church are held there by social obligations, business considerations and the psychological influence of priest and minister while spirituality remains dormant.

The future of the race would be a sad one indeed, were it not for that divine truth, Spiritualism, now shedding its effulgent rays from immortal heights upon mankind.

The philosophy teaches man the importance of self-knowledge, because it gives him the key to the problems of life here and hereafter, while its universal science demonstrates to man his dual nature and the fact that the human spirit or soul has evolved simultaneously with the physical organism through all the stages of evolutionary growth. It declares that the human spirit or soul is an organized entity of elementary forces (magnetic and electric in nature), and as such, is indestructible, hence immortal; while the physical organism is simply the outward expression of the spirit (the real man), consolidated in obedience to the magnetic forces of the planet.

It tells man that the change called death is simply the separation of the spirit organism from the material frame, the former entering into Spirit-life and retaining its individuality and mental characteristics, while the latter passes through the chemical processes of dissolution and enters other combinations of ever-changing matter.

The condition of the arisen spirit will be determined by the

DEGREE OF DEVELOPMENT

it has attained during earth-life (pri-

mary school of life), spirit progressing (the refining process of Nature) being governed by natural laws and not by religious beliefs, which must be outgrown before the spirit can advance and become progressive. According to its desires and passions, habits and aspirations, will it either be attracted to earthly scenes, desirous to re-enact its former life through some sensitive mortal adapted to its temperament, or it will reach out for spiritual growth and bask in the sunlight of its own spirituality, enjoying the beauties of spiritual realities indescribable to human understanding.

Spirit-life is a natural life, full of activity and progression, where each soul has the opportunity to correct the mistakes it has made during earth-life and rise in the scale of spiritual growth according to individual effort.

The Spirit-world belonging to the planet earth completely surrounds the same, and wheels harmoniously with it in space. It has evolved with its physical counterpart, in obedience to evolutionary law, and consists of sublimated matter that appears as real and substantial to spirits as does solid matter to the inhabitants of earth.

The Spirit-world, being a natural world, has all the beautiful objects (only more grand and sublime) that Nature has so lavishly bestowed upon earth, because matter in its sublimated state retains its inherent formative principles, which is a demonstrated law of chemistry. (Transformation of solid matter into gases and vice versa.)

The spiritual philosophy is extremely beautiful in application to the intimate relationship between the two worlds. Ministering spirits are continually attending to their mortal friends, whether man knows it or not, and the operation of natural and eternal laws cannot be prevented by the futile efforts of priest or minister.

The divine principle of love finds its most beautiful expression in the intercommunion of spirits, though human blindness cannot yet conceive of that sublime law which binds all human souls that planet has ever produced with that unending chain of Infinite Love.

In the light of this glorious philosophy how small and insignificant appears the present attitude of the clergy toward the promulgation of Spiritualism.

Fearing the overthrow of their unreasonable and demoralizing dogmas they attempt, as of old, to suppress and stifle spirit-communion; that "his come to enlighten the world and inaugurate man's spiritual era." But the mighty spirit forces that are spreading the glad tidings all over the world, will not be vanquished by any power upon earth.

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THE WOMAN'S ERA.

Elizabeth Cady Stanton and Her Work.

What This Prominent Advocate of Woman's Rights Says.

TO THE EDITOR:—We may properly call this the Era of Woman, for she has asserted herself all along the lines of civilization. Perhaps the most unique effort of this general movement has appeared in the "Woman's Bible." This was a primary necessity towards woman's emancipation, for no woman can be physically free who is mentally a slave to superstition. Miss Nellie Bly, of the New York World, thus describes a visit to the originator of the "Woman's Bible," Mrs. Elizabeth Cady Stanton.

"Mrs. Stanton is at home," said the maid, in answer to the inquiry of Nellie Bly, "please walk in."

Miss Bly entered a pretty, cozy, homelike room. Easy chairs, soft hangings, low lights; pictures hung with irregular but artistic crowding; books everywhere; a desk that looked ready for work by the window; on the end of the mantle a bunch of red roses that filled the room with fragrance, and between the fire-place and the window stood a piano.

Before that piano, intent upon what she was playing, sat Mrs. Elizabeth Cady Stanton, a red shawl around her shoulders, and her silvery head, with its abundance of soft curls, bent forward over the music.

Eighty years old and playing the piano! Where could be found a man of eighty engaged in the same amusement? In that alone, if in no other way, Elizabeth Cady Stanton shows woman's supremacy.

"If I had my life to live over," she said, after we had shaken hands and sat down, "I would never neglect my music. I had a great deal of ability as a girl and I played the piano and guitar, but after I began raising a family I neglected my music. I am so sorry. It is such a comfort when one grows old, and I would advise all women, if they have any musical ability, to cultivate it against the time of their old age."

"But you don't mean to say that you are studying music?" I asked in surprise.

"Yes, I take one lesson a week," she answered, smiling. "I am getting along splendidly, too. I am so fond of music that if a hand-organ commences to play in the street I drop everything and rush to the window, and I stay there until it goes away."

"What are you doing now besides studying music?" I asked this wonderful woman.

"I am writing my reminiscences," she said. "That is a labor of love. I do not make work out of it. I am also engaged on the 'Woman's Bible.'"

"Tell me about it, so I can understand its mission," I said.

"Its mission is to enlighten women and clear them of religious prejudices," she began, slowly. "It is not a commentary on the Bible, nor is it a translation, as some have said. We merely take every text that mentions women and comment on it. And we comment on it in very plain English."

"A very plain English," Julia E. Smith, of Glastonbury, Connecticut, translated the Bible some years ago, and the thirty women who are assisting me in the work use this Bible. We take every reference to women and comment on it. So, as we use a Bible translated by a woman, and as we select only references to women, I think we can very justly call our work the 'Woman's Bible.'"

"You know every time women wish to make any advance in the world the Bible is quoted against us. Men say we women owe all we have to the Bible. What do we owe to it? The Bible says woman was the author of sin and then makes the Lord pronounce sentence upon her. It makes marriage for her a condition of degradation, and then it said she was an afterthought. You see they make woman's degradation fourfold."

"If you know your Bible well you know that the people were commanded not to make an offering of a female animal. The offering must be a male kid and a first-born, for so loathsome was the female that it was born first, it caused the male kid that was born after to be unclean."

"When Moses went up on Mount Sinai to meet the Lord, no woman was allowed to go. She was denied the right to go into the holy places in the temple. She was commanded to give her jewelry and looking-glasses to help build the temple. She was good enough for that, and then she was not allowed to enter places that were considered holy."

"Perhaps you don't know it," she added, in a tone of indignation, "but to-day in the Established Church of England there are places that no woman is allowed to enter. For instance, she is holy enough to make an altar cloth, but she is not holy enough to approach the altar and put it on."

"The Bible says, 'Wives, obey your husbands,' regardless of what the husband is. 'Isuffer no woman to speak in the churches.' 'As Christ is the head of man, so is man the head of woman,' and yet in the opening chapter of the Bible it says man and woman were made simultaneously. Then the second chapter contradicts the first and gives us the rib scene."

THE CHURCH HOSTILE TO WOMAN. "The church," she added gravely, "is dead against woman and her rights and freedom, and that with women throwing all their forces into the churches, maintaining them with their money and their work of charity. The churches teach women subordination. They believe all the things that are said in the Bible against them, and the worst of it is that they believe a good and generous and loving Lord said them. 'I want in our 'Woman's Bible' to show that it was not the Lord said these things, but some men for purposes of their own, and that the Bible is not sacred, notwithstanding the good that is in it."

"Do you suppose," she asked quietly,

"that we should believe the Lord said: 'Go, kill and slay all the Midians. Burn their houses and trees and kill all their women and children?' And when this was done he asked what the profit was and what was brought back. And the reply was something in this order: '75,000 cattle, 60,000 sheep, 40,000 jackasses, and 30,000 women!' You see where the women are classed? Next to the jackasses!"

"And do you suppose that a good Lord said furthermore, 'Give the cattle and asses to the people; kill all married women and give the unmarried women and children to the priests?'"

"I consider such accusations blasphemous against God. I want to lift women out of the superstitious degradation that makes her believe such things. WOMEN MUST BE TAUGHT EVOLUTION."

"Now, the Bible tells us the serpent was in the Garden of Eden standing on his tail, as I used to see him pictured in the Bible when I was a child, before woman was invented. Then it tells us woman is the author of all sin, forgetting that it said the serpent was already there before her arrival."

"The Bible tells us that we must teach women evolution. That we came from the lowest form up to what we are through the unvarying laws of nature and not by the operation of sin."

"What do you consider your most important work at present?" I asked Mrs. Stanton.

"The 'Woman's Bible,' she replied quickly. "I consider it the most important work of my life to lift women out of their religious superstitions. They must be taught that they are not degraded, that they have only been taught so for purposes of man, not God. We used to be told that all Hindoo widows were burned on the funeral pile. But that is not so. It was only the rich widows. The priests told them they would go straight to heaven and also saved their husbands' souls from spending 1,000 years in purgatory if they burned with their dead lords. When this was done all their money went to the priests."

"While not indorsing extraordinary reform in woman's attire, Mrs. Stanton says woman should dress to suit her occupation. She believes in bloomers for wheelwomen."

And, although 80 years old, Mrs. Stanton is out of bed every morning at 7. She eats a light breakfast, and by 9 o'clock is before her desk at work. At 12 she lunches, and if the afternoon is fine she drives in the park. If not, she works until the light begins to fade and then she stops writing to practice her music.

Her evenings are devoted to her friends. She never goes to bed until after 11 o'clock. She has always had the best of health, and does not know what it is to be sick. Even a cold is a most unusual affliction for her, and she had the first in years the day I saw her.

"I am curing myself without medicine," she explained to me. "I ate no lunch and I drank sixteen glasses of hot water during the afternoon. I shall be completely well by morning."

When Nellie Bly took her leave of Mrs. Stanton the grand pioneer of woman's emancipation presented her with a copy of the "Woman's Bible," after writing across the first white page: "Man and woman a simultaneous creation."

A woman reporter alone could have interviewed such a woman as Mrs. Elizabeth Cady Stanton and given us such a charming picture of her simple, typical American, democratic home life.

Woman's Era has dawned upon true civilization. She is beginning to understand her latent powers, her fine perceptive and intuitional attributes, and in using them she is becoming more than a "helpmeet" to her more coarsely-knit brother—she is his equal in power and performance, and, being so, is his companion in life and destiny as she was with him "a simultaneous creation."

WILLIS F. WHITEHEAD.

LYCEUM INSPIRATIONS.

The most of life is made by those Who sit not idly down, But plunge along through endless woes, With smile instead of frown.

Judge not, lest ye should also judged By other's judgment be; Look not to others for the good Except as others see.

A den of thieves may honest be, And true, tenacious brothers, And still indulge in robbery Outside, among all others.

'Tis oft upon a smiling face We read the greatest danger, And oft dearest we plainly trace On sweetest-smiling stranger.

The calmest hours are those that follow The storm of fiercest mien; But oft is stiller waters shallow, And largest, weakest brain.

Good acts are the jewels of the soul; Bad ones are but dismal death-bell tolls.

No pleasure in a heaven And privileged to smell The fumes of little children Smouldering in hell.

A barking dog, a noisy man, A god of wood or stone, Will make this life more wretched than No god at all to own.

The voice of conscience, well-ob

OBSESSION.

Various Views, and Advice Given.

The Obsessed Can Be Delivered.

SUCCOR OFFERED TO THE OBSESSED.

TO THE EDITOR:—In your February 25th number you print a touching appeal from a sufferer, under "Obsession." As far as this matter is concerned, I have met with a case of this kind in a long period of experience with such cases. He has a just grievance against the methods with which healers and workers usually treat cases of this description. While no two cases appear to occur identical in origin and continuance, hence demand distinctively different treatment, the most numerous cause I have met with has been where a sensitive reposed on feather beds and pillows. In many cases these feather beds and pillows were veritable and literal ghost-nests, swarming in the aura of perhaps several generations, and able to make vital connections with the sensitive who in hour after hour of passivity permitted his own emanations to join those of maybe his dead and gone ancestors. The feather bed and pillow is very conducive to heart failure, nervous twitches, asthma, etc. In many cases the patient has reached such a stage that the bed ought to be burned.

Consumptive patients also ought to be ordered off feathers. Many of such would get well without taking any medicine or healing ministrations at all, by burning their old ghost-nests, and getting material in their rooms, especially their sleeping apartments, of clothing and furniture that would not absorb and hold their emanations.

While it is somewhat difficult to get a true and direct sympathetic connection with this sufferer, from a newspaper notice, I am inclined to advise the case as feather bed and pillows complaint, aggravated by more water washings than his vitality could stand. All the active efforts of a developed being should be toward inspiration, with a gentle, determined intent continually to hold the expirations under muscular control. And this should be applied to our contemplation of the life of our body, as well as our lungs. Did sensitives generally apply the beauties of a life of inspiration to themselves physically as a class they would be demigods.

If you will put this sufferer in personal touch with me, I will do all my magnetic sympathy can do. He need not bother about fees, or such gratuitous healing. Enclose a stamp to give him my address, faithfully,
FREMONT E. WOOD.

THE OBSESSED WILL BE CURED.

TO THE EDITOR:—In your issue of February 25th I read with much interest the communication signed "Obsession," as it has been a part of my work since I have been an instrument in the hands of the Spirit-world for the transmission of their thought to mortals. I have been very successful through the help of my spirit guides in treating such cases, and know from what have learned, and from the fact that our insensitives are full of just such cases as our brother's, only different temperaments attract different intelligences; and that if mediums could take them in charge, many an unfortunate would be harmonized and at liberty. It will be so when the truth has become better known and humanity more receptive to its beneficent influences.

All imbalances of the physical arise in the spirit-world. Man is true in his nature, and physicians should understand the whole to be successful, whether they be regular or clairvoyant, or any class of healers—always treating man as a spiritual, not a material being. I have learned to look for causes and remove them, not to doctor effects; but one must have clairvoyant sight or channelled soul, so that the physical is a sensitive plate upon which is cast the negative condition of the patient, then must be surrounded by guides that understand the vibratory law of life that they can offset one natural law, or its effects, by another higher vibration, and the medium understand it too.

If our brother had understood this law he would not have been in this condition, and all mediums should understand this vibratory law and act in harmony with it that they should be negative to all good and positive to all that makes them sick and inharmonious.

I believe as Bro. Hull does, that mediums should be educated; they sadly need it, some of them. The world is calling for the higher thought, and those that are not climbing will be left in the lurch. I believe that will be the winning process; as in nature all things vibrate in unison on the same plane, so in this great truth all will find it, no matter how much that seems (for it is only in the seeming) to deter its progress. There is nothing real but truth, and all this sunshine dispels all gloom, and all this great truth eventually be triumphant.

To my brother and sister mediums, and to all the world, I would say: Let us ask for the highest and best we are capable of receiving; let us live pure, sweet lives; then shall we by that great law of life that is never inoperative attract to ourselves influences that elevate and uplift—not those that depress and degrade.

My heart goes out in loving sympathy to all who sit in the shadows. I will not sit there with them; I will not blame them, but I will try to help them one and all up to a higher vibration in their own nature, for we are all chords in this great harmony of divine life, all fitting ourselves, through our experiences, for something better.

I believe in the innate goodness of every human soul, and know evidenced within the gem lies in all its splendor; and perhaps it is for you and me, my brothers and sisters, that have outgrown our own infirmities, to touch the key and awaken the darkened soul to a consciousness of its own divinity.

Whether the spirit is in the body or out of the body, it has attached itself to our brother who is ignorant and needs teaching; but you cannot divest your self of its influence, brother, without help. If the brother will communicate with me I will help him out into the sunshine once more; and if you will kindly print this in your widespread journal, which is such an education, it may aid him, and I know that it will bring joy and gladness to many that are similarly afflicted.

I cannot give the brother the instructions, or help, publicly; that I can by corresponding with him. If he will send his address to the undersigned he will be cured. Fraternally yours,
MRS. DR. A. A. CATE.

Haverhill, Mass.

ADVICE TO ONE OBSESSED.

FRIEND AND BROTHER:—I sympathize with you in your afflictions. I refer to your article in THE PROGRESSIVE THINKER of the 25th ult. I have had some knowledge in this line. As far as my knowledge goes in observation, there are three methods of relieving one of obsession.

1. One is to unite with a strong circle of friends in a seance with a developed medium, and hold converse with the ob-

sessing individual, and by so doing teach him and elevate him to a higher plane, and then the same individual will become grateful and will help the one he injured. I have seen this done.

2. Another way is to write a letter to several humanitarian mediums and ask them to assist you with kind thoughts. Write to such as Hudson Tuttle, E. Bach, Lyman C. Howe, Mrs. Nickless, Mrs. Orvis, Mrs. Lynch, etc. Select them from your knowledge as being liberal and humanitarian and such as you admire.

By doing you form a connection with them (come in rapport) so that you have an exchange of thought, or in other words, form a channel through which their thoughts flow to you in time of need, in response to your prayers or requests for their aid.

That is, when you are in distress your thoughts go over this channel to them like a telegram, and a response comes.

But this response is not simply thought—one of their hand goes to your side. In fact, the case is principally manipulated by the hand.

But the thoughts from the medium, at the time the control goes, are very beneficial. It supplies the guide with the aura of the medium to work in (or force) or magnetism.

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SATURDAY, MARCH 14, 1906.

An Apology to Thomas Paine.

Rev. Joseph Adams, in a long article appearing from his pen in the Investigator, says he believes Thomas Paine is still living, and his spirit is with us today. Then he says: "I am glad to make him a public apology for the wrong I did him. . . . I am repaying to-day a sense of remorse, though accompanied with a sense of blessing. Remorse, because during a long period of my ministerial career I thought of Thomas Paine and talked of him as the foul katechism. In my ignorance I abused him, and him up to the present, I have been endeavoring to atone for my wrongs, and declared him to be not only an enemy to the church but an inveterate foe of God and man. But my kitten eyes were opened when I read his writings more carefully. So there dawned upon my mental vision some of the noblest utterances which ever flowed from the lips of great mortals. Thomas Paine never denied the power of God in man, but he did repudiate an angry, jealous, partial and vindictive God, who lives and operates only in the fast-fading ignorance of the human race. I thank God that he had the moral courage of his convictions. Much as the church may sympathize with such men as Thomas Paine, the church is a hypocrite. I have a deep conviction that the church of the not far distant future will build monuments to their blessed memory, or read parts of their immortal writings in their religious services instead of the oft-repeated 'Have mercy on us miserable sinners.'"

But these are only a very few of the many expressions in this article. When reason and justice shall triumph over bigotry, similar expressions will come from a hundred thousand pulpits.

The Ferment Goes On.

It will be remembered that the Rev. Dr. Rusk, of the Church Militant, Presbyterian, of this city, invited Col. Ingersoll to address the church, and give his opinion of the duties of Christians. It is reported the Colonel has accepted the invitation without fixing the date. It seems the Church Militant holds its services in Willard Hall, which is under the control of the Woman's Christian Temperance Union. A delegation was appointed by that body a few days ago to wait on Rev. Dr. Rusk, and inform that worthy divine that the great agnostic would not be allowed to make a public address within the precincts of the Woman's Temple. Mrs. Carse is reported to have said: "We will not permit Mr. Ingersoll to desecrate Willard Hall, unless he comes to confess."

Many of the most ardent laborers in the cause of temperance are silenced by these repeated evidences of bigotry on the part of those "I-am-holler-than-thou" reformers. There are other halls in Chicago, and the Colonel will be awarded a larger hearing because of this puerile attempt to silence him. Dr. Rusk is the object-lesson at his very door, showing that such a zeal would do were it clothed with power.

A Truthful Preacher.

Rev. H. A. Delano, pastor of the First Baptist church, Evanston, during a recent sermon said:

"The cry of an African chief has been sent to a Christian bishop. 'The Barasa, the Barasa is making my people fast. It is destroying my people fast. What savagism some future historian will find in this Christian civilization which sends a cargo of rum to the Congo along with almost every missionary.'"

"If the missionary and rum traffic had been limited to the valley of the Congo the evils would have been limited, but they have accompanied each other everywhere and the ruin of entire races has followed the destructive train. The manufacturers and dealers in intoxicants and the Christian missionary seem to go hand in hand. The one furnishes the terrible example, while the other is sharpening the appetite of his converts by holding out to them the tempter which he labels 'the blood of Jesus.' So long as the preacher practices the vice of educating the people to love wine, so long they should be silent and not condemn the drunken habit which they have fostered."

Hope Revives.

The House of Representatives in Committee of the Whole, by a vote of 83 to 84, decided a few days ago that no part of the money in Indian appropriations shall be used to sustain sectarian schools. Last year's appropriations were cut down 20 per cent, and now, under the new law, the reduction will be made annually until no further public moneys would be used in this direction. But this action of the House committee, a very righteous one, strikes at the root of the evil, and the churches without regard to denomination, can no longer draw upon the national treasury to aid in propaganda purposes.

Woeful Facts.

The secretary of the New England Sabbath Protective Association, in his last annual report, made a doleful representation of the condition of affairs. He says:

"The day of rest and of worship has been gradually undermined by business and pleasure and the steady encroachments of secularism."

The secretary then tells his association that in Massachusetts there are seventeen exceptions made by the courts against the enforcement of the Sunday laws; that the word "necessity" has been immensely enlarged; and that Puritanism has been legislated and laughed out of fashion. And then:

"From 50 to 90 per cent. of the population of New England are non-church-goers, and many of these are open Sabbath desecrators and scoffers. Over 1,000 churches have been closed on the Lord's day in New England; and the rural population is, in many instances, almost without a Sabbath. Some 600 Sunday trains run regularly in and out of Boston, requiring an annual increase of more than 2,000 laborers to man them."

It is claimed Christianity had its origin in Palestine; but there were long centuries when not a Christian was found there. The Crusades were undertaken—so church historians say—to re-establish the true faith in the land of its birth. Millions of lives and countless treasures were wasted in the attempt, followed by a relapse, when the country became Mohammedan again, the people worshipping one God, with no knowledge of his son. It remains in that condition to the present, with frequent Christian visitors to worship at its doubtful shrines.

Now it seems by this secretary's report, New England, the birth-place in America of Puritanism, is relapsing into the same condition as the Orient, "Secularism" taking the place of Islam. Opponents of the church have usurped the holy places until "from 50 to 90 per cent." are virtually antagonizing the church, and a thousand untaxed temples, dedicated to God, stand empty, unused, and falling to decay, counterparts of the ruined temples dedicated two thousand years ago to Serapis and Isis. And thereby, gentle reader, hangs a tale, which in due time shall be revealed to you.

It remains to add: These evidences of the decline of faith, of which churchmen are in full possession, are the incentives to legislate God into the Constitution.

Only a revival of the Inquisition can arrest this headlong rush from the church to a broader liberty; and this is a motive for desiring an amendment to the fundamental law of the nation. A State religion and the priestly methods for enforcing belief cannot be employed without that amendment.

Specimens of Barbarism.

Rev. Wm. B. Riley, of Calvary Baptist Church, this city, preached a sermon on the 23d ult. against Universalism. He called this liberal sect "the most dangerous ism of the day," and said it was unscriptural. He quoted from Talmage: "It will simply state that God in His Word fifty-six times, in the plainest and most unmistakable language, declares that there is a soul, that there is a hell, and that souls are being lost."

Yes, brother, yes, and it represents those hell-fires are eternal, and that all who do not believe Jesus is the eternal son of God are everlastingly damned. The Universalists have too exalted an opinion of God, and they will be damned in consequence. Such was the preaching fifty years ago from the orthodox pulpits, and the Ingersolls of to-day are the outgrowth of such preaching. Instead of trying to make the Bible teach practical common sense, the book is now assailed, and instead of the Word of God it appears to be the production of barbarous priests, specimens of whom still survive.

Compliments From a Moslem.

Mohammed Webb instructed a Moslem friend in New York to procure for him, from the Truth Seeker office, a copy of Dr. Brown's Researches in Oriental History. Whilst holding the book waiting another invoice to forward to Mohammed at Ulster Park, he read and wrote his principal:

"I want to thank you very much for the pamphlets, and also for the great pleasure you afforded me by giving me the opportunity to read Dr. Brown's book. I say pleasure, but must add instruction, for I found it the most instructive work of the kind I have ever read. It seems a pity the title is not more descriptive of the contents."

All who read the book express equal delight with its contents. Mailed by THE PROGRESSIVE THINKER to any address on receipt of \$1.50.

New Danger to Turkey.

Late advices from Constantinople seem to indicate that many Turks are joining with the Armenian revolutionists in favor of a constitutional government, with a parliament and free institutions for the people. Outside sympathy will favor this movement. A personal government is not a popular one, neither are the elements of stability. The Sultan would act wisely should he convene a delegation of all his provinces, and instruct them to construct a constitutional government along popular lines as speedily as possible. To delay is to lose the prestige of the hour.

Another Revolt in Heaven.

It is now announced that Ballentin Booth, the late head of the Salvation Army in America, who was lately deposed by his august father, in London, the supreme mogul of the heavenly forces, has determined to set up for himself, having the co-operation of his wife. The new organization is to be exclusively American. The Devil will have a rest while the two branches of the army are fighting each other.

Crookes to the Front Again.

Spiritualists will be interested in knowing that Prof. Wm. Crookes, of London, the scientist who made such wonderful tests of spirit power a few years ago, and who demonstrated by nicely-adjusted philosophical apparatus, spirit presence, is the inventor of the Crookes' vacuum tubes which have made the discoveries of Roentgen possible.

That justice which is just is ever tempered with true humanitarianism.

Hope in the Roentgen Rays.

Our learned contributor, Lyman P. Howe, gave the readers of THE PROGRESSIVE THINKER a brief outline of the wonderful discoveries of M. Roentgen, three weeks ago, under the head of "The New Photography," which we hope all have read and pondered at their leisure. We apprehend in this discovery is involved questions which heretofore have been inexplicable to the most profound philosophers. Will it not lead up to the unraveling of the mighty mysteries surrounding clairvoyance and kindred phenomena? Results are known, but what forces are called into activity which produce these results are not known.

The hypnotist passes his subjects by manipulations into what seems a cataleptic condition. A profound sleep follows. The nerves of sense are oblivious to everything outside of the operator's cognizance. By further manipulation good subjects pass on into a clairvoyant condition. Under the direction of the master mind he seems to range through space, visits planets and suns, and dives into the most secret recesses of the earth. Walls and distance have lost their power, and an eternal now pervades all time and space, the past, the present and the future being alike grasped by his vision.

Only those who have had a large experience in practical hypnotism, and its more advanced positions, can fully comprehend these statements. Without favorable opportunities of observation, with only natural visual organs, a person can hardly feel it possible that there is what has been termed a sixth sense with almost limitless powers. And yet experience has proved the proposition true in a multitude of cases which have come under our own personal observation. We have seen the most painful surgical operations performed on subjects under the influence of induced hypnotism, without a twinge of nerves, all unconscious that the operation had been performed when aroused from this stupor. Many are the pages we have written, descriptive of distant worlds, distant by these elevated means, and will the reader allow us to digress by stating that subjects have been taken from our control, and led on to view other objects of which we had no knowledge, by what purported to be spirit-friends.

Now, if these X, or unknown, rays, as the discoverer calls them, can penetrate opaque bodies, pass through metals and walls of stone, unimpeded only by lead, which proves impervious to these rays, as it is to electricity, then does it not indicate that there is a close relation between them? Pursuing this line of thought, does it not suggest that electricity, an agent of which we are still very ignorant, notwithstanding the many uses made of it, may be the motor power in clairvoyance? Should this be established, then may not the Roentgen process and clairvoyance be employed to aid each other in elucidating the sources of their respective powers?

The Mass Convention in New York.

The stupendous undertaking of the mass convention in New York, and its results, clearly show the advantage of personal influence and untiring energy. The actual expenses of the convention were over \$200. To meet this a little more than \$900 had been pledged and was on hand, in small sums, before the convention began. The hall alone cost \$350, for the entire six sessions; the bills and posting cost \$150, and the advertising, small bills and music over \$100 more.

The music was first-class and Mrs. Richmond expresses great indebtedness to Prof. Henry Kiddle (son of the late Prof. Kiddle) and Mr. Weisman, son-in-law of the same noble and respected man, for valuable aid in securing the best musical talent. The soloists were worthy volunteers and tendered their services.

The press was captured by Mrs. Richmond before the announcement of the convention had taken place, and each paper was eager to have the first announcement as an item of news.

Mrs. Richmond deserves great credit for carrying this convention through so successfully. Her ability as a presiding officer is unsurpassed; and her knowledge of parliamentary law profound. Her superior executive ability and keen insight enabled her to achieve a complete triumph and success. She will, we have been informed, arrange for holding a like mass convention in Chicago about the 1st of May.

Floral Treasures.

We are in receipt of a beautifully illustrated catalogue, containing a wonderful collection of roses from the God & Reese Company, of Springfield, O. This enterprising firm have made a specialty of rose growing, and to-day are the largest rose growers in the world. Their catalogue is very handsome, filled with illustrations and beautifully colored plates. The elegantly colored plates of the wonderful new rose, Gen. Robert E. Lee, is especially fine. All interested in flower culture will be delighted with this catalogue, which is "A Floral Treasure," and God & Reese Company will mail it to any address on receipt of ten cents in stamps. See their large advertisement making a special offer of "A Rainbow Collection" in another column.

Col. Van Horn.

Col. Van Horn, editor of the Kansas City Journal, Mo., and a pronounced Spiritualist, is now for the fourth time a member of Congress. He is one of the most profound thinkers of the present age, and it does one good to meet him, and listen to his advanced thoughts.

Vocal With Song.

George Ebers, the recent German convert to Buddhism, is one of the most profound Oriental scholars in the world. His writings abound in Egyptian and Eastern lore. It is said one robin does not bring spring, but usually a multitude of migrating birds follow the advent of the first, then the groves are vocal with their song.

You are too young, no matter what your age, to lose your hair. Save it by the use of Ayer's Hair Vigor. It removes dandruff, prevents baldness, restores gray and faded hair to its original color, and makes it soft, glossy, and abundant. No toilet is complete without it.

Whiskers that are prematurely gray or faded should be colored to prevent the look of age, and Buckingham's Dye excels all others in coloring brown or black.

A THOROUGH EXPOSE

At the Nation's Capital of the God-in-the-Constitution Crowd and Their Methods.

They Present a Sunday Law for the District of Columbia and Then Do Not Come Out Publicly to Defend It and Are Exposed in Their Nefarious Work.

PRESIDENT PUTNAM, OF THE FREE-THOUGHT FEDERATION; ELDER FIELD, OF THE ADVENTISTS; AND FRANCIS B. WOODBURY, OF THE SPIRITUALISTS, CONDUCT A NIGHT AND DAY CAMPAIGN AND EXPOSE THESE RELIGIO-POLITICIANS IN THEIR TRICKS.

Without exception, one of the most dastardly attempts has just been exposed in Washington to have the National Congress endorse and pass a Sunday law for the District of Columbia, not for the good of that District, but that religio-politicians might thus gain a point to assist them with their Sunday legislation and God-in-the-Constitution agitation all over the country. The residents of the District of Columbia have no vote, unless they hold a residence in some State, consequently Congress is the city government and passes all laws and ordinances for the District of Columbia. A sharp move this. If Congress passes a Sunday law for the District of Columbia, they state, "we then can go before all the people and say that Congress recognizes this Government as a Christian Government, for did they not last year say so by passing a Sunday law for the District of Columbia, in which it said to the people, Sunday, the first day of the week, is the Lord's Day," etc., etc.

The hearing on this question was held on March 2d, and at the hour at which the hearing was called no champion of the bill appeared, although one member of the committee appealed to the dear ladies present to come forward and champion the Sunday bill. The dear ladies, however, were all Spiritualists and Liberals, and when this church member of the committee ascertained this he nearly collapsed.

Before the hearing was over the pastor of a colored church dared to be a Daniel and stand up for the bill, but he assisted the opponents by expressing himself even positive that the horse-cars ought to run, as he wanted to use them. Some of these God-in-the-Constitution people are Christian tricksters of high degree, and they will certainly require careful watching. We have, however, a committee on which are friends of justice. Up to this time the bench has cut a sorry figure in the National Congress. Do not forget to remonstrate. The following is from a Washington paper:

"The House District Committee gave a hearing to-day on the Sunday rest bill. This bill, introduced by Mr. Morse, of Massachusetts, provides as follows:

"That on the first day of the week, known as the Lord's Day, set apart by general consent in accordance with divine appointment as a day of rest and worship, it shall be unlawful to perform any labor, except works of necessity and mercy and work by those who religiously observe Saturday, if performed in such a way as not to involve or disturb others; also, to open places of business or traffic, except in the case of drug stores for the dispensing of medicines; also to make contracts or transact other commercial business; also to engage in noisy amusements or amusements for gain, or entertainments for which admittance fees are charged; also to perform any court service, except in connection with arrests of criminals and service of process to prevent fraud."

"Sec. 2. That the penalty for violating any provision of this act shall be a fine of not less than \$10 for the first offense; for second or subsequent offenses, a fine not exceeding \$50 and imprisonment for not less than ten nor more than thirty days, and one year's forfeiture of license, if any is held by the offender or his employer."

"Sec. 3. That this act shall take effect upon its passage."

SOME OBJECTIONS STATED.

"Mr. Allen Moon, of Washington, objected to the bill as being distinctly religious in character and violative of the provision of the Constitution, in that it creates a religious establishment. It prohibits the free exercise of religion and the rights of other classes to worship."

"Mr. Rensburg, of Kansas, vice-president of the Secular Union of America, said this bill is of importance to the people in other cities. It is far-reaching in its operations. It establishes a dangerous precedent. It is an entering wedge for religious legislation by Congress. This nation, as founded by the fathers, is purely a secular nation. It was not founded on the Christian religion. This bill is not in support of the Fourth Commandment, which is a divine law entirely, but is rather opposed to it. That commandment refers to the seventh day, and that is the day called Saturday. The week contains but seven days, and the first day of the week is Sunday."

GEN. BIRNEY'S ARGUMENT.

"Gen. William Birney, of Washington, said he is a strict Presbyterian, and believes in religion as conducive of good order. However, he is convinced that an ecclesiastical government is the worst which can rule a nation. Most of the persecutions in history were conducted by men extremely conscientious and anxious to convince their fellow-men of the necessity of salvation. This bill is but a preliminary move on the part of those people who desire to establish the doctrine of God in the Constitution. The bill is a crude one. It was prepared by a clergyman of the class above mentioned. At the outset the bill makes a statement of fact that is vigorously contested, to wit, that the first day is the Lord's Day. It is not for Congress to say what day the Lord set apart for his own day. The bill sets apart this day as a day of rest, and history does not show that it was ever used as a day of rest. It may have been used as a day of worship. He would not advocate abolishing Sunday, but would let people alone to do as they please on Sunday. The old law of Maryland as to Sunday in the District is in force, but is not enforced, because it is impracticable. To enforce this bill would prevent a man from having a cup of hot coffee on Sunday morning, because the cook could not work; he could not get a morning paper, could not ride on a street-car, and a preacher who works hard on Sunday and works for money, would be debarred from preaching. The bill makes a judge of a court a despot. This is a peaceful town on Sunday, and there is no call for this bill."

day as a day of recreation, as well as of rest and worship.

"Dr. Nelson C. Page, of this city, opposed the bill on general grounds. Mrs. Harriet Spencer also opposed the bill."

FRANCIS B. WOODBURY. □
Washington, D. C.

IN THE DARK.

Redemption of the Spirit Must Come Through Individual Effort.

A VIVID PICTURE DRAWN OF THOSE WHO ARE LINGERING IN DARK CONDITIONS.

TO THE EDITOR:—In THE PROGRESSIVE THINKER, No. 321, January 18, 1896, I note the remarks of Mr. Chas. Nevins in relation to the conditions awaiting the spirit at the change called "death." This is a matter that seems not to be clearly understood, and I have been frequently questioned regarding my understanding of the existing conditions in the Spirit-world. It seems very strange to many of the believers in our spiritual philosophy, that one can pass from this life to the next and not be welcomed by those friends who have "gone before."

Several years of endeavor to assist those who are "in darkness" in the realm of spirit has taught me that thousands of souls cross "the river of death" without being aware of a welcome extended by any of their friends who have preceded them upon this fated journey. Let us consider the question and see if a logical conclusion cannot be arrived at.

We who are aware of the constant presence of spirits with us, and who know that communication is possible between spirit and mortal, must admit that we cannot at all times see those of our spirit friends or guardians who attend us. We cannot see them because our spiritual perception has not been sufficiently opened up to make such sight possible. We are taught that there is no "change in the twinkling of an eye," but that we begin the "life of the spirit" just where we leave off here. If we are low down in the scale of spiritual development when we pass to the other life, we begin there on the lower rounds of the ladder of progression, and while our spiritual vision is opened to perceive those who are in the same condition as ourselves, we cannot discern those who have passed on to higher and brighter spiritual unfoldment. They may be near and attract and warm us with their love, while we are unable to note their presence or understand whence comes the gentle influence that brings a ray of comfort to our weary souls.

REV. MR. HOWARD FAVORED THE BILL.

"Rev. W. J. Howard, of the Sunday League, and a Baptist pastor, favored the bill. One evil it is designed to correct is the enforcement of contract labor in the streets on Sunday. Colored laborers are often required to work on Sunday by threats of being discharged if they refuse."

"Rev. Mr. Howard was asked what class of labor he would permit on Sunday."

"He said hotels, railroads, the mails and telegraph companies should be operated."

A RELIGIOUS MEASURE.

"Mr. W. A. Croft, representing the Secular League of this city, said his league would favor protecting the workmen, but the pending bill would not accomplish the design. There are existing laws which will do this. No one would attempt, however, to enforce the extreme law, but someone might try to enforce the law proposed by the pending bill."

"Mr. Croft opposed the bill on the general grounds of its being a religious measure and in opposition to the spirit of the Constitution. He hoped the day would come in the District, as it has come in Ohio, when it will be lawful to make contracts on Sunday."

"This bill ought to be entitled a law to promote quarrels," said Mr. Croft. "It would simply tend to put it in the power of busybodies to annoy their neighbors by petty persecutions."

"Mr. Francis B. Woodbury, secretary of the National Spiritualists' Association, opposed the bill. His associates are pledged to a secular form of government and against all Sunday laws. The bill, he argued, is an evangelical measure, is unconstitutional, is class legislation, and dangerous to the community."

A RELIC OF DARK AGES.

"Mr. Fife, in behalf of the International Religious Liberty Union, opposed the bill, and began his remarks by reading from a speech of Daniel Webster on the spirit of American institutions, which, he said, applied to the case at hand. Mr. Fife said the United States is pledged to carry out a new order of liberty, and the theory of Americanism is of 'equality and inherent rights.'"

"This bill, said Mr. Fife, is a return to the Dark Ages. He said majorities do not rule in religious matters, and the minority has as much right as the majority when it comes to religious opinions. Mr. Fife read from numerous authorities to back his arguments, and closed with the statement that 'God Almighty can take care of his religion without the interposition of the State.'"

"Mr. William G. Smart, a member of the Secular League of this city, offered a substitute for the pending bill, broadening it to meet the requirements of the observation of Sun-

his unfitness for such conditions, where, if it were possible for him to enter them, he would be continually calling the attention of those about him to his undeveloped spirituality; and that involuntarily, as our minds are bound to give out such thought as they have been trained to evolve, until we have realized our unworthy condition and have eliminated the objectionable elements. As mortals, we are able to hide our thoughts from our fellow-mortals, only expressing ourselves by word or gesture. As spirits, our thoughts will be read by our companions, even as the innermost workings of our minds are now read by the spirit friends who come close about us."

The illustration here given is, perhaps, extreme; but is so given to more clearly demonstrate the idea. The law that governs in the extreme case, follows in gradation as the spiritual conditions of those interested approach the same point of development.

E. T. WASHBURN.
Buffalo, N. Y.

PSYCHO-GNOSIS.

A Synopsis of a Most Able Lecture.

A UNITARIAN MINISTER WHO KNOWS SOMETHING.

Rev. Solon Lauer, the new minister of the Unitarian Church in this city, is delivering a course of lectures on psychological subjects, in which he is admitting, one at a time, the established truths of Spiritualism. The lectures are attracting large audiences and considerable favorable comment from the local dailies. Mr. Lauer is a young man of considerable ability, and has progressed far beyond even the liberal views of his church—I mean his church in general, for the local branch is largely composed of those who believe in spirit communion. One by one the clergymen are arising to the courage of their convictions, and are helping to sweep back the dense clouds of ignorance and bigotry that hangs over their congregations. Verily the darkness is passing; morning is at hand.

Following is a synopsis of the third lecture of the series, as reported in the San Diego Daily Tribune of February 19th:

"A full hall greeted Mr. Lauer last evening in his lecture on the above subject. He began by saying that he had been obliged to coin a word to indicate the faculty of the mind with which he wished to deal. The word is from Greek roots which signify soul-perception. The fact of thought-transference, he said, proves the existence of some faculty which receives knowledge independently of the five known senses. 'Thought,' he said, is dynamic; it is a mode of energy, and through its subtle vibrations produces effects upon physical objects within its range. There is a faculty in the mind which can sense these effects. The speaker drew a number of illustrations from physical science. Light-rays flashing into a camera for but the one-hundredth part of a second change the structure of the film upon the glass plate. One not familiar with photography might deny the possibility of such a delicate effect being rendered visible; but it is done through chemical action, and a picture is the result. Just as real are the effects of light upon the walls of our houses and upon the rocks and soil of the earth; only we have not yet found a method of registering or revealing these effects. The vibrations of sound affect every physical body with which they come in contact; but not until Edison invented the phonograph was there any popular method of demonstrating the reality of these effects. Now the sound waves are made to write their revelation in mystic characters on the cylinder of the phonograph, and there we witness a demonstration of the effect of subtle energy. The delicate vibrations of heat, proceeding from many sources, are made to register their action by the automatic thermometer, which traces on paper the fluctuations of daily temperature. In a similar way the vibrations of thought, which proceed from human brains, register their character upon physical objects; and though science has yet discovered no physical instrument delicate enough to reveal these effects, there is a faculty of the mind which can reveal them. This faculty the speaker called 'psychognosis.' It puts the mind in communication with a universe of subtle forces, with thought-currents, with the radiating influences that flow from all objects upon which human thought has acted. Instances of its operation come to us from all sides; from history, ancient and modern, sacred and profane. The great inventor, composer, artist, poet, orator, all feel a mystic union with forces above those revealed through the physical senses. 'They are lifted up into a realm purely spiritual, and commune with higher currents of thought, and give to the world the conceptions of these exalted moods. The possessor of this faculty—and we all possess it, but often undeveloped—is clothed in an armor which protects him from all human deception; for he knows the thoughts and motives of people. Jesus possessed it, and the minds of his disciples were an open book to him. It makes a man a citizen of a spiritual universe, to which the soul is native; and in it he puts forth the wings of his aspiration, and soars to his loftiest heights."

A few more progressive thinkers like Mr. Lauer in all the denominations, and some of the worst dogmas of orthodoxy will be eternally relegated to the shades of antiquity.

ERNEST S. GREEN.
San Diego, Cal.

A CHAPTER IN THE OCCULT.

ANIMAL MAGNETISM OR HYPNOTISM—HUMAN AND ANIMAL ELECTRICITY.

There are three genera of fishes which possess the power of delivering an electric shock—the torpedo, the electric catfish or electric sheath fish, and the electric eel. The torpedoes are rays, and are distributed over the Atlantic and Indian Oceans. It is said that individuals reach the weight of eighty and even one hundred pounds. The electric catfish or sheath fish belongs to the siluridae, as also does the catfish of American streams, is a native of tropical Africa, and attains a length of four feet.

The electric eel, or, to call it by a less misleading name, the gymnotus, is a native of the marshes of Brazil and Guiana. The electric apparatus extends down each side of the lower part of the tail, and the shock delivered by one of the largest fish, five or six feet in length, is capable of killing the most powerful animal. Humboldt has graphically described his experience with these strange creatures, and reports that certain roads were abandoned because of the number of horses destroyed by the fish in the pools on the route.

The Indians secure them for food by driving horses into the water, and on these the fish exhaust their power, often killing the horses by their shocks. When the faculty of delivering an electric shock is exhausted the gymnotus draws near the bank to avoid the plunging quadrupeds, and falls an easy victim to the Indian's harpoon.

A series of very wonderful experiments which have just been concluded by Dr. Luys, of Paris, whose observations and discoveries in connection with magnetism and electricity in relation to hypnotism made a profound impression upon the scientific world some time ago, has led to a remarkable result. The latest discovery establishes the fact that cerebral activity can be transferred to a crown of magnetized iron, in which the activity can be retained and subsequently passed on to a second person.

Incredible as this may seem, Dr. Luys has proved its possibility by the experiments just referred to. He placed the crown, which in reality is only a circular band of magnetized iron, on the head of a female patient suffering from melancholia, with a mania for self-destruction, and with such success was the experiment attended that within a fortnight the patient could be allowed to go free without danger, the crown having absorbed all her marked tendencies.

About two weeks afterward he put the same crown, which, meanwhile, had been carefully kept free from contact with anything else, on the head of a male patient suffering from hysteria, complicated by frequent recurrent periods of lethargy. The patient was then hypnotized and immediately conducted himself after the manner of the woman who had previously worn the crown. Indeed, he practically assumed her personality and uttered exactly the same complaints as she had done.

Similar phenomena have, it is reported, been observed in the case of every patient experimented upon. Another experiment showed that the crown retained the impression acquired until it was made red-hot.

It is frequently claimed that personal magnetism of man has a great influence on the time movements of a watch which he carries. In confirmation of this there is cited from the Electrical Review a case where an employe in a watch factory, a man of strong personal magnetism, had for many years strange experiences with his watch. As soon as he had worn a watch for some time, it began to run in the most freakish way. It lost or gained, not so many seconds or minutes a day, as is the case with poor watches, but one day gained an hour and the next day lost one. Even the most expensive chronometer became unreliable if the man mentioned wore it. If another took it, it kept time very well.

A remarkable story comes from the Upper Yakima. Two years ago Peter Stromstadt located on a piece of land near what is now known as Barox Springs, his family consisting of his wife and two children. A few days after his settlement Mr. Stromstadt discovered a spring close to the shack he had erected, the water of which was strongly impregnated with iron, but not palatable. Mr. Stromstadt dug out and deepened the spring, and since July, 1893, the domestic purposes of the water for all domestic purposes. On the night of April 2d a heavy electrical storm passed over the Cascades, accompanied by vivid displays of lightning. The following morning Mrs. Stromstadt, while kindling the fire in the stove, found it almost impossible to separate the stove-lifter from her hand. Her husband, hearing her scream, ran to her assistance, when, to his surprise, he found that he too experienced great difficulty in detaching an article of iron with which his hands came in contact. Breakfast was finally prepared and he family sat down to the meal. The children, two girls of five and seven years, drank their milk from tin cups, and upon raising the cups to their lips found themselves unable to detach the cups from their mouths. Mr. Stromstadt, who is an intelligent immigrant from Sweden, was nonplussed, and while unable to account for the wonderful occurrences, nevertheless laughed at his wife's excited declarations that the family were bewitched. Mr. Stromstadt has written a friend

in town. He says that the small bed on which the children sleep is upon roller casters, and that in the morning the bed is invariably pointing north and south, the bed being a little to the east of north. The case is one of the most remarkable on record. A member of the Academy of Sciences, to whom the circumstances were related, states that the Stromstadt family have become saturated with iron, which was rendered magnetic by the passage of electricity from the clouds to the earth during the storm on the night of April 2d, and they are actual human magnets.

The psychology of the weather is suggested by Dr. T. D. Crothers as a promising subject for study. He says, in Science: "Very few persons recognize the sources of error that come directly from atmospheric conditions on experimenters and observers and others. In my own case, I have been amazed at the faulty deductions and misconceptions which were made in damp, foggy weather, or on days in which the air was charged with electricity and thunder storms were impending. What seemed clear to me at these times appeared later to be filled with error. An actuary in a large insurance company is obliged to stop work at such times, finding that he makes so many mistakes which he is only conscious of later that his work is useless. In a large factory from ten to twenty per cent less work is brought out on damp days and days of threatening storm. The superintendent, in receiving orders to be delivered at a certain time, takes this factor into calculation."

It is not agreeable to be struck by lightning. Nor is it at all necessary. There is a sure preventive—as sure as it is simple, inexpensive and always accessible—a pair of rubbers. If a woman will simply put on a pair of rubbers when the lightning begins to flash and the thunder to roar, and will stand on the floor, so that she touches nothing else, she will be as safe as if she were sealed in a glass cage.

Rubber is a non-conductor of electricity, and if the lightning has to go through a sheet of rubber to get to you it will leave you alone and take something else. In other words, when you have on a pair of rubbers, and are not in contact with anything, you are perfectly insulated.

This is not a theory merely; it is a fact proven by innumerable experiences. A pair of rubbers has saved many a life in a thunderstorm.

Only a little while ago Horace W. Folger, of Cambridgeport, Mass., was on a pilot boat in Boston harbor when a thunder-shower came up. He was on deck, wearing rubber boots, but standing himself with one hand by a wire cable from the main top-mast. Lightning struck the top-mast, shivering it into splinters. Down the cable went the current. Folger was knocked unconscious. When he recovered he was full of aches and pains, but he pulled through. If it had not been for the rubber boots the current would have passed entirely through him. As it was, the current could not get through his boots, so it passed down the cable. It might be well to add, that a pair of rubbers, to be effective against lightning, must be sound and whole. Do not put on an old pair, with a crack in the toe, because electricity will get out of a very small hole when it is cornered, and a pair of defective rubbers will do you no good.

The utilization of static electricity for medical and surgical purposes has attained in America to a point unknown in any other country. From time to time, however, reports come from Europe, and especially from France, of progressive work in this direction, and the late results of Prof. Doumer, of Lille, in the application of static currents to certain skin diseases and ulcers, are of the utmost value. It would appear that, no matter how malignant the sore may be, it speedily becomes amenable to the treatment, and many wounds that had seriously sapped the vitality of the patient and were apparently incurable, were successfully subjected to the electric spray. The treatment is simple and painless. The ulcer is first washed with some anti-septic solution and then covered with a thin layer of absorbent cotton-wool. The patient is placed on an insulating stool and the positive electrode is brought so near to the ulcer as to cause the passage of an electrical spray without any spark. This spray or electrical douche is allowed to play on the part affected for ten minutes, and cotton-wool dressing is then applied. The treatment is renewed every three days.

The origin of the ulcer has much to do with the specific effect of the treatment. Prof. Doumer states that where the ulcer is due only to a varicose condition or a blow, immediate improvement is usually manifested, the pain and itching disappearing very quickly, the swelling soon goes down, and the ulcer ultimately heals over. Where the patient is greatly debilitated by old age, Bright's disease or other chronic affection, in addition to the varicose condition, the action of the spray, as might be expected, shows far less effective results. A case is given of an elderly man who had formerly been given to drink and who had large varicose veins. In consequence of a blow an ulcer appeared on the leg. The sore was malignant, and the tibia was swollen for nearly three inches of its length. The patient was treated by the ordinary antiseptic methods for

three weeks without marked change. Immediate benefit followed the use of the electric spray; the sittings were continued daily, and after the third the pain and swelling decreased. Marked improvement set in, and in three weeks cicatrization was complete, and the ulcer has shown no signs of returning. This is one of the many cases in which static current seems to have a special field, and it is now certain that, with the advent of this beautiful method of applying electricity, the possibilities of electrotherapy in the cure of diseases and the diminution of suffering have been immensely lessened.

Such is the effect of artificial electricity—of course more limited in its power than human electricity, that, as we know, cures all kind of diseases. Human electricity often appears through mediums.

M. Boens, a healing medium of Belgium, performed some wonderful cures in that country, and was several times compelled, at the instigation of the "Regulars," to submit to punishment for practicing without the requisite authority. He was condemned to punishment five times. At the "Tribunal Correctionnel" of Charleroi the President asked the witness: "Did M. Boens treat your husband?" "No, Mons. President, he only healed him." The President: "How? I don't understand; explain yourself more clearly." Witness: "Well, my husband was suffering horribly from rheumatism in the leg; the doctors who had been called only made the matter worse; M. Boens cured him instantaneously." The President: "By what means?" Witness: "M. Boens asked for some of my linens; wrapped the limb of my husband in it." The President (laughing): "Ah! really this was quite a speedy means of relief. Ha! ha! ha!" The President continued: "And how much did M. Boens make you pay for this miraculous cure?" Witness: "Nothing, nothing; he absolutely nothing; except that calling to my attention that a poor woman, my neighbor, was going without any shoes on her feet, he asked me to buy her a pair of sabots. This I did with a good heart and with much pleasure, Mr. President." They looked on with great astonishment.

Another instance is given of a cure of a boy's foot, which had become gangrened, and was to be amputated by some physicians, but which Boens made the father of the unfortunate boy, a coal miner, promise to resist; he touched the foot and wrapped it up in some of his linen and it was soon healed, and in a week the boy was walking on the street and the amputation did not take place.

M. Boens' cures were made the subject of investigation by Mons. Taveau, who went to Belgium and visited the several places and made himself acquainted with the instances of alleged cures, and came back to Seine-et-Marne convinced of the genuineness of the cures performed.

A BRAVE BOY SUBJECT TO TRYING TESTS UNDER THE INFLUENCE.

"Are you perfectly willing to let me try an experiment with you?" "You won't hurt me, professor, will you?"

"Certainly not, my boy, I promise you; but your consent must be voluntary."

"Well, I have no objection, then," and the boy, quite well known to many present, at the professor's request, rose from his place in the audience, went forward and ascended the platform. Many persons were looking on, for the occasion was a private trial of the hypnotic powers of a wandering "Professor."

A committee of four, elected from their number to see that no mischief was done and to be convinced as far as possible of the fairness and genuineness of the proposed experiments, sat upon the stage. Their faces were earnest and they watched with careful scrutiny every movement of the man and boy. Intense expectation held the little assemblage hushed as the professor made a few passes over the lad's head and face, and it became quickly apparent that he had completely lost his own volition.

Laughter reigned for a time, for the boy did many ludicrous things at the professor's bidding; such things as are less wonderful in the present day, having grown more common through frequent repetition, and only regarded as a passing and amusing source of wonderment. Having now tested his subject thoroughly and being satisfied with the strength of his "influence," the professor announced to his startled audience that he would force all the blood in the right side of the boy's body to flow into the left side; after which he would prove that this monstrous boast was an accomplished fact. The lad was ordered to lie down, which he did unhesitatingly.

Following a scarcely perceptible movement, or "pass," from the professor's magical hand, a distinct line soon appeared, which seemed to cut the head, face and neck of the unconscious boy into two distinct halves. The left side became suffused with color—a glowing, healthy red—while the right side had all the appearance of dead flesh, and was most suggestively and unpleasantly like that of a corpse. A chilly horror crept over everybody at this surprising exhibition of hypnotic skill, while an unavoidable fear that something dreadful might happen, found vent in many exclamations from the excited lookers-on. The professor said calmly and with a reassuring smile: "There is no danger, and please to observe his easy and regular breathing, which is the surest proof. Have patience a moment and I will complete the experiment by proving to you that there is no blood in his right side."

Then calling for a needle and white

thread he placed a coin between the boy's teeth, the better to hold his mouth open. With unflinching touch he pressed the sharp needle completely through the cheek from the inside and drew it through with the thread following half way. Holding an end of the thread in each hand he drew it back and forth several times through the cheek, inviting attention to the fact that the thread was not stained by blood. Truly, it was perfectly white and clean, as all could testify after personal and strict examination. The needle and thread were also drawn through the fleshy part of the boy's hand without discoloring the thread or being followed by any drops of blood.

The professor had kept his word, albeit his audience were not ready to swear that they had not been made the victims of an optical delusion. With another "pass" or two the line down the boy's face began to disappear. The obedient blood was visibly ebbing back, back into the right side, giving at once a perfectly natural tone and restoring the normal color. With another "pass" the boy moved restlessly; and finally sat up, opened his eyes and looked about him with a sleepy smile. The audience gathered about him breathlessly, the lad regarding with wonder their curious and questioning gaze.

"Does your cheek hurt?" "No, but it tingles."

"And how is your hand?" "Why," rubbing it, "it is asleep."

He then stood up and walked about, seemingly unconscious that anything unusual had occurred, and looked at the professor with an air of expectancy. He had realized nothing, not even the lapse of time, and fancied himself the victim of a joke, when the professor said kindly: "That will do, my lad."

"Why, don't you want me? Won't I do?" he said; and his naive question provoked a burst of laughter which he could not understand, but which embraced forgiveness for the professor's daring and successful experiment and restored to good humor and confidence once more the indignant and perturbed individuals who had witnessed it. The lad was happy, too, for did not every one present give him a pleasant smile and show an unwonted interest in his well-being?

Amongst the conditions, as well as age, of advantage and influence to their susceptibility, we must mention as a valuable factor the person's occupation or position.

Individuals who do hard manual labor are more susceptible to hypnosis than those who exert mental activity.

The difference should here be ascribed to the fact that the first are more accustomed to concentrate their whole thought, while the others, of rapid thoughts, find the effort to concentrate them on one subject very hard. For the stated reasons, soldiers, sailors, and people who are in the habit of obeying orders, and have only one thought in their mind at the time, are susceptible. Also those who are working in the free air—healthy and robust workmen—are easily influenced; and they are more readily hypnotized than weak and delicate-looking people confined to the house.

For very sensitive people treatment by human magnetism, electricity and telepathy will undoubtedly be of most value.

The human mind is a mystery when we have the key and know how to diagnose cases; then we might with success be able to benefit and cure from any kind of sickness, not alone bodily but mentally.

CARL SEXTUS.

FOUND THE TRUTH.

Booth and Jefferson Believers in Spiritualism.

WONDERFUL MANIFESTATIONS OCCUR IN THEIR PRESENCE.

It is a rather singular fact, although not generally known, says the New York World, that Edwin Booth was a confirmed Spiritualist. It is not meant by this that he trembled on the precipice of that misty belief, but that one was and the other is an enthusiast upon the subject of that creed. To such an extent is this true that Jefferson frankly tells his most intimate friends about the spirit of his first wife, Maggie Lockyer, visiting him in a material form and sitting upon his knee. Booth even went further than this, and insisted that he himself was a medium, and in that capacity had frequently sat as the center of Spiritualistic circles. "Fraudulent mediums," he often said to a friend, "may fool me, but I can't fool myself." The first communication from the other world which he claims to have received concerned the death of his father.

The elder Booth made his last appearance in New Orleans, as Sir Edward Mortimer, in the play of "The Iron Chest." He left the Crescent City for Cincinnati, on the steamer J. H. Chittenden, and during the trip suddenly died. Edwin Booth was then in San Francisco. There was no telegraph in those days, and the postal service was so slow that it was six weeks before the news of the great tragedian's death reached the Golden Gate. Yet Edwin Booth claimed that he had claimed to the day of his death, that at the very hour his father died, through his mediumship, received information of it.

Married.

I beg to announce through the columns of your paper the marriage in this city on February 10, of Dr. Theodore F. Price and Miss Louise Clark. The bride is a most estimable lady and an earnest and zealous Spiritualist; attributes that will become the wife of such an able worker for the cause as Dr. Price is known to be.

The ceremony was performed by the undersigned (who is at present filling an engagement in this city). After the ceremony the bride and groom departed immediately for New York City, where Mr. Price will attend the mass convention of the N. S. A., after which they will continue their journey to New England, where Mr. Price has engagements for the next two months.

Respectfully yours,
OSCAR A. EDGERLEY,
Philadelphia, Pa. Per L. A. E.

SOUL GENESIS.

Telluric Man Face to Face With Spirit or Embryonic Ego.

Philosopher Meets Philosopher in Argument.

LOGIC OF FACTS—DAWN OF THOUGHT—PRIORITY OF MATTER—ONTOLOGICAL FACTS—CAUSAL PRINCIPLES.

CHAPTER II.

IN THE PROGRESSIVE THINKER, No. 320, Mr. A. M. Griffen has an excellent review of my essay on the above theme. The spirit of his comment is broad and sympathetic. It eclipses my efforts in that direction, as many readers and editors well know.

The reviewer says: "If he (I) had said that the matrix of spirit is the nativity of matter, I think he would have more nearly represented the tenet of the spiritual philosophy."

This shows I have failed to convince my reviewer "that matter is the predicate of spirit." This is the turn-table of our discussion. It is this point that needs to be fortified and made plain. As I have said before, I hold that spirit is a sequence; that it is naught but matter refined and sublimated. Not to be matter is to be void and nothing, a nonentity. A nonentity cannot be defined. Spirit is definable into a comprehensive personality.

LOGIC OF FACTS.

Now for the logic of facts. It seems to me friend Griffen entirely missed their import.

P. Luys, in his book on "The Brain and Its Functions," says: "Humble in its origin, the nervous system, as Leydig has pointed out, makes its first appearance in the midst of the living tissues in the form of three or four cells, independent one of another. One step further and the cells are invested within a common envelope, a first nervous ganglion being thus constituted. Little by little the work of evolution completes itself; ganglion is united to ganglion, these soon dispose themselves into lateral rows, which emit, right and left, radicals which plunge into surrounding tissue, and soon these two lateral chains approaching, become fused together, and thus constitute a central unit or axis, around which all nervous radii emerging from the peripheral regions converge. On this the great oncoming sensorium, the brain, rests encrowned."

Here we see three or four cells make the infantile home of the initials of psychos or soul-ego. And what are the initials of this personal ego?

DAWN OF THOUGHT.

We are informed by Mr. Herbert Spencer—that "shock, like an impression from a blow, is the initial or dawn of thought." And J. Luys says that "persistent impressions become ideas." Also, during the process of incubation, there is a time "when the will is still constituted by a purely physical impression."

The matter or material which receives these persistent impressions is earthy or mineral, or protoplasm, both animal and vegetable. Irritability and sensibility, being the predicates of psychic, are the acquired properties of matter, and typify mind and soul.

PRIORITY OF MATTER.

Hence we ask which has priority in time, matter or its properties of soul-predicates? Clearly it is matter. Matter is the house; spirit is the tenant. One is the dwelling, the other the dweller. Therefore, inasmuch as matter is endowed with the properties of heat, irritability and sensibility—psychic forerunners—insomuch does matter come to possess or evolve spirit, and not for spirit to possess or evolve matter. Can you avoid this conclusion, Mr. Griffen?

THERE IS ANOTHER ONTOLOGICAL FACT.

Some years ago Prof. Mapes, of New York, described the difference existing between two specimens of mineral. These were earthly phosphate of lime. One specimen of lime was of rock, the other was phosphate of lime from bones. Chemically they were alike; but physiologically they are different. This difference is, that the phosphate from bones is a good fertilizer of the soil. The other, that of rock, is a fertilizer of little or no value.

This difference and the reason of it is that the phosphate of bones has been one or more times organized into the system of living beings, and there touched and impressed with the vitalizing spirit or power. On the other hand, the rock phosphate has not been so used, impressed or endowed with the vitalizing energy. It had no life-stamp. This life-impress being a fixture, and cumulative, is a predicate of soul-stuff. A psychic element. A tentative fraction of spirit. It typifies the dawn, the forerunning representative of the spirit-ego.

Here is a lesson on "the progression of the primaries." An atom of earthly matter has advanced lifeward one step beyond the atom of rock-phosphate. It shows how earth or mineral elements improve, grow and advance from the inferior to the superior, or from the low to the higher state. So we say the chemistry of life refines the matter it deals with. The act or process of living is an elevating as well as a purifying movement. Motion is the primitive factor of life. The process of refining and purifying cast iron is by motion, heating, moving and kneading; it is thus converted into wrought iron.

MATTER FIRST—SPIRIT SECOND.

Now, insomuch as irritability, sensibility and the vital stamp on protoplasm and the lime atom come in with

their influence as secondary in the order of time—the lime atom and protoplasm being the primary—insomuch does the psychic or spirit-ego come in secondary in the order of time, growth and being.

Therefore, matter, first, is endowed; spirit, second, personates the endower. One is house, the other is tenant. House is matter, tenant is spirit. Matter precedes spirit.

Then, is it not proper, if not obligatory, to say: The matrix of matter is the nativity of spirit? I think so.

EVOLUTION IMPLIES PROGRESSION. The doctrine of evolution implies progression. Progression implies that the coarse and the crude shall precede the refined.

I should feel I had labored to some purpose if I could convince so helpful and philosophic a mind as that of Mr. Griffen.

He says: "But unless there is hidden somewhere in the list a causal principle sufficient to evolve intelligence, self-consciousness, the power of abstract reasoning . . . his (my) philosophy is incomplete."

At this point my generous critic falls back on the old theistic idea, which is fated to invoke the meddling motions of a "creator." Can the good Mr. Griffen tell how it is he came to embrace the Godistic, the supernatural, and therefore superstitious, view of cosmogony? It seems to me well to avoid everything supernatural.

A CAUSAL PRINCIPLE.

He says I ought to have set forth "a causal principle sufficient to evolve intelligence and self-consciousness." These sequences are the very pith which the trend of my two essays aim to show. Perhaps I failed of the object. But we again affirm that, by the compound action and reaction of cosmic powers—or "plena predicates," as we call them—mind, intellect and spirit are evolved.

And now, in citing, as above, the three or four nerve-cells of J. Luys, and the "persistent forces" of Herbert Spencer, we point to them for the growth and outcome of mentality with psychic life. What more can be wanted?

On the other hand, does Mr. Griffen

know of any intelligence, mentality or wisdom outside of human and animal life? Or outside of brain and brain-matter? The question almost answers itself. No! no! He does not.

Repetition and study have led me to view those pseudo-personalities of religious verbiage, as God, Creator, Devil, Fetish, to prefigure the acme of superstition. Ignorance and emptiness defiled. Ignorance, as I have said elsewhere, not passive but potential, savage, aggressive and malevolent. Fetishism supposed or guessed God a creature. Hence his origin.

This foremost God-assumption, this great jumped-at conclusion, is the precipitate dictum of infant man, man in the childhood of his existence. Truth is normal or natural. Untruth is abnormal or unnatural. The theistic side of our subject is supernatural, superstitious and obverse to the scientific.

God is the climax of superstition; the terminology of man's ignorance; the apotheosis of the Fetish; the great "I am" of assumption; the almighty nonentity; the supreme enigma; the adulterated idocrit; the stultifying "lubberty-all"; the subterfuge of the "unknowable."

I have gathered from a little book of Emerson's fifty-three Godisms in paragraph. Every statement is an assertion, unproved, bald, bare, obtrusive and redundant, without support of plinth or pedestal. It will illustrate our theme to quote a few of them:

"God exists." Who knows? Who can know?

"There is a crack in everything God has made."

"God enters by a private door into every individual."

"God has not made some things beautiful, but beauty is the creator of the universe. For poetry is not the Devil's wine, it is God's wine."

What avails it to go through a volume of such empty wording? What instruction can be gathered? None; nothing. A child pounding a tin pan is occupied for the time being, but nothing is achieved. Nothing but amusement and time consumed.

This being a world of needs, our pursuits must be in a great measure guided by the law of utilities. The useless must be avoided.

COSMIC FORCES.

When we put law, cosmic powers and the evolved in place of God, Deity, Creator, and Devil, we have a solid footing on which to plant our feet, with little danger of slipping into ways of error. Law and cosmic forces are natural and trustworthy. Jehovah, Deity, Creator, Devil are unnatural, abnormal and misleading. Their bent is like themselves, that is, towards deception and mistakes paramount.

ESSENTIAL POINTS.

To restate our essential points. Observe the three or more cells of J.

Luys (See Fig. 1), that we begin with are matter the prime, the stratum. Then the more or less fixed or cumulative impressions made upon matter are a sequential and super-added secondary element, making a somewhat compound figure, thus (See Fig. 2), or (See Fig. 3). It is the sequential or secondary element that typifies the psychic side; the spirit and soul side of the whole.

So, also, the protoplasmic matter in liquid form; likewise the atom of solid matter—the phosphate of lime. This, too, is a primal predicate. We may figure thus (See Fig. 4). After the sequential and secondary element is added—which is the vitalizing stamp or life-impress, it may be represented thus (See Fig. 5).

Here we are face to face with the dawn of a personal individuality.

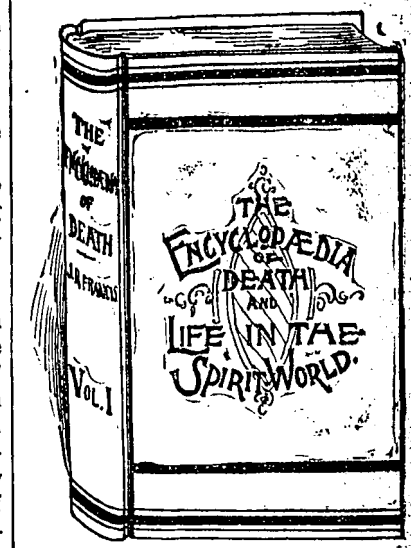
Therefore you see the natural order of growth of the being's becoming. They necessarily and unavoidably spring into existence as, first, matter, and, second, psychic, spirit stuff of soul-substance built up with matter.

This proves that matter takes priority in the order of time over spirit. Spirit, like life, is a sequence, a product.

Can ontology be made more significant? Can the normal status of matter and spirit be more consistent, congenial and concise?

A. S. HUDSON, M. D.

Stockton, Cal.



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GENERAL SURVEY

The Spiritualistic Field—Its Workers, Doings, Etc.

Bear in mind, please, that we cannot publish weekly reports of meetings. Whenever a change is made in speakers, or anything of special interest, send us a brief item, please. A great deal can be expressed in a dozen lines, but long reports will not be used. Meetings of local interest only. We extend a cordial invitation to all speakers to send in their appointments to lecture, and general movements, which will be ready by at least 40,000. We go to press early Monday morning, and items must reach us as early as Friday or Saturday in order to have immediate insertion.

The St. Paul Pioneer Press of late date, says: "The concert given by the Assembly Hall last evening by the Spiritualistic Association was largely attended. The programme, though rather short, was interesting. Prof. J. Jay Watson gave several well appreciated violin solos, with Miss Louise Chrysler as accompanist."

Mrs. Alfred Bailey, of Yakima City, Ore., writes: "On Thursday, aged February 13, our son Walter, aged 15 years, got up in the night, and he did so saw a lady dressed in a white robe, standing by a chair, handling some papers which lay on it. She was standing so he got a side view of her. He thought it was 1 that had got up, looking for a paper, and tried to say, 'Mamma, what are you doing up here this time of night?' but he could not speak. She took no notice of him and he went back to bed. He was very much disturbed, and he looked where his papa and myself slept, and we were in bed, sound asleep. The door was open between his room and mine, and the lady was in my room. He watched her and saw her disappear, and the chair and paper also vanished. He was so interested that he got back into bed and watched her for some time. He saw her no more. This is the third time he has seen departed ones. His papa is a seer, and we are pleased at the way our son is beginning."

M. W. Lyman writes from Springfield, Mass.: "The First Spiritualistic Society holds meetings at Foot's Block, corner of Main and State streets, every Sunday at 2 and 7 p. m. The meetings are free. During the season the following speakers have been occupied the platform: Dr. Geo. W. Hadden, of Newburyport; Dr. Chas. A. Fuller, of Worcester, president of the State Association; Miss Abby Judson, Mrs. N. J. Willis, Mrs. Carrie F. Loring, Mrs. Tillie Reynolds, Mrs. Helen Palmer, of Portland, Me., at present filling an engagement for the society. Mrs. Mattie Hall will lecture the first Sunday in April. The Ladies' Aid Society meets every Thursday afternoon and evening at the hall. The anniversary will be celebrated by a meeting in Grand Army Hall, with Mrs. Palmer as speaker, and Mrs. May S. Pepper as medium. Remonstrances against the proposed laws favoring God-in-the-Constitution are being circulated, and receive numerous signatures."

J. M., of St. Louis, Mo., writes: "The Spiritual Phenomena Association is hard at work. We had with us at the mediums' meeting, Dr. J. H. Loomun, who spoke on mediumship. Mrs. Fannie Summer gave a poem; Mrs. R. Goodin gave some tests; she is a good medium. The evening meeting opened with Mr. Thomas J. Christie, who held the people spellbound with his remarks. John A. Johnston followed with tests. A good medium, and who has been several months. Address John A. Johnston, 3300 Franklin Avenue."

A subscriber writes: "Bricklayers' Hall, 93 South Pearl street, was filled with an interested audience Sunday evening, to witness the various and interesting exercises. The services were opened by D. S. White. Subjects, 'Ancient and Modern Civilization.' Every one spoke of the lecture as being one of the finest they ever heard, and they hope he will be here again. Mr. H. Blair, in a few remarks, that brought down the house. Then came the test mediums, W. E. Harris, G. W. Van Horn, Mrs. Dr. Deloux, Miss A. D. Jacob, and Mr. M. E. Mansfield. The meeting closed with the best of harmony."

Dr. Dean Clarke, as an inspired speaker, and Dr. Schlesinger, as test giver, are convincing the vast majority of citizens of Portland, Oregon, and creating the greatest spiritual revival ever known in that section. Among recent converts is Attorney General Williams. When their work in Portland is finished they intend to visit Puget Sound and other sections of Washington and Oregon. Dr. S. is astonishing all who witness his sincere, earnest tests. Those who wish to secure their services should address: Dr. Dean Clarke, Wm. Tell House, 1st and Market streets, Portland, Oregon."

Asa W. Drew, delineator and lecturer, would like Sunday engagements, anywhere within a radius of fifty miles from Boston, during the spring and summer. Address him at Woburn, Mass.

Samuel D. Green writes from Brooklyn, N. Y.: "The February 2nd meeting of the Progressive Union were deeply interested and delighted by the charming and forcible ministrations of our friend and sister A. M. Glading, and her inspiring control 'Hoolah.' This month they are blessed with the very interesting ministrations of Brother Frank T. Ripley, who, with his guides, give soulful answers to questions received from the audience, and who also are delighted with the tests of spirit presence given each Sunday evening."

E. W. Sprague is serving the Occult Science Society, of Ft. Wayne, Ind., for March and has engaged with the Spiritualists of Lima, Ohio, for April. Parties wishing his services for week evenings in towns within one hundred miles of these places may address him as above, general delivery. He is open to any engagements for May and June.

Farmer Riley, we are glad to learn, has recovered his health, and is again holding sances. He held several in the city lately, and the people were delighted with them. He is certainly honest all the way through. His home is at Marcellus, Mich.

Chester Martin writes from Ottawa, Ill.: "Your last issue of THE PROGRESSIVE THINKER, I think the most interesting paper for a long time—the first page in particular. We are holding meetings in our city every two weeks, at about 100, at 422 Central Street. We have from forty to sixty at our meetings who are seeking to know of the truth of Spiritualism."

G. W. Warner, of Penelope, N. Y., writes: "I desire to say to the readers of THE PROGRESSIVE THINKER that I have left the Christian Church because the members and ministers persistently use the Bible-class quarterlies in the Sunday school, and teach the Bible as the word of God. I have been a member of the First Baptist Church, and my daughter in building a store over which is a hall 12x18 feet, which we intend to keep

open for free speech and orificium. We would say to any of the mediums and speakers that have good standing in the THE PROGRESSIVE THINKER, if they come this way we will make it, entering into this as possible. We have Grand meetings in the hall the 2d and 4th Saturdays of each month."

S. L. M., of Joplin, Mo., writes: "We have just had a visit from William E. Bonney, one of our public workers, who delivered a lecture in the court house here, on Sunday, March 1st, at 3 p. m., to an appreciative audience; his subject being 'The Spiritualistic Field—Its Workers, Doings, Etc.' He also gave a considerable number of full names while sitting in circles at my house on three different occasions, many of which were recognized by those present. He wishes to be constantly employed in the work. Address him at Cherryvale, Kan."

G. H. Brooks is to be in Watseka, Ill., for four Sundays, March 1st, 8th, 15th, and 22nd. He will be in Law Paw, Mich. He would like to hear from friends in Michigan, for week night lectures, and work. Address him at Wheaton, Ill.

Frank T. Ripley is lecturing to large audiences at Brooklyn, N. Y. He follows his lectures with tests.

B. F. Schmidt writes from Indianapolis, Ind.: "The First Spiritualistic Church, of Indianapolis, sends greetings to our many friends and extends to them a hearty welcome to our new home, whenever visiting our beautiful city. On February 15 this association bought a brick building, originally a church building, but of late years used as a dancing academy, for the sum of \$7,000 and which we are to occupy on May 1st, 1896. This gives us a home of our own that we can use for our meetings for the past five years, and it all came about so suddenly that we hardly realize as yet what we have done. In our call for ready money, the friends of the cause responded most nobly, and in a short while we had the sum of \$2,000 guaranteed us and this gave us all the encouragement we needed to go ahead and perfect our plans, which we did. The Ladies' Aid, who nobly planned and worked the past five years, came forward with \$600, and should we not be proud of our women? F. A. Wiggan, while with us during October and November, was instrumental in raising \$200, and to his determination that we have a better meeting-place can we in a great degree attribute our success in this direction. Grateful thanks are given to one and all who contributed in any manner or measure to this successful issue, and ever mindful that our spirit friends do doubt had much to do in stimulating and directing our efforts into the proper channel, we are not forgetful of them, and shall in the future co-operate with greater zeal in presenting the truths of the beyond and the here, to the people. Celia M. Nickerson, of Buffalo, was with us, and in analyzing this true worker, say that she possesses rare talents, a very receptive mind inclined to the arts and sciences, a good brain and intellect, an excellent disputer, arguing with learning and discretion, a searcher into the mysteries of life, sharp in discourse, and ambitious to know every department of science and with much occult knowledge. Societies desiring scientific discourses will do well to employ this earnest and conscientious worker."

The Progressive Spiritualists' Association of Rochester, N. Y., held interesting Sunday evening meetings with Mrs. Mary B. Bingham as their lecturer and test medium. The work is necessarily of a pioneer character to a great extent, as a large proportion of the attendees are investigators.

G. H. Brooks writes: "My work has taken me over a wide territory this season—first to Topeka, then to Emporia, then Sterling, Huachuca and in Arkansas City—all in Kansas. I found a spirit of inquiry and interest in all the places. I engaged with the Unity Society of Milwaukee, Wis., began the first Sunday in February. This society was organized a little over a year ago, and chartered under the laws of the State last June. I found the society occupying the finest hall in the city—Lincoln Hall. The society has paid all of their speakers in full and treated them to the finest to be had. Mr. Blair, the president, is a man whom every one respects. He fills one of the most responsible positions in the city. Dr. C. F. Ray is ever on the alert, working in the interest of the society, as well as Dr. Williams. Mr. Waite is always present as the patient seller of tickets, and to catch sight of his smiling face you enter the beautiful hall with a tonic and all the while a large German population in Milwaukee and a large number of them are turning to Spiritualism. There are three German meetings running and all well attended. So the good work goes on."

S. writes from Cedar Vale, Kansas: "Last week Mrs. Etta Seaman, of Concordia, Kan., gave us a series of magnificent lectures. In those addresses she enlightened thought like a powerful sun, and while we were exalted and held by their beauty, there was already another one soaring up. Her discourses lift one out of all these earthly cares, and for a time bring one nearer to heaven. It was remarkable to notice how her contrived knew how to keep within bounds and give just so much of reformatory hints as her hearers could bear."

Mrs. J. Lindsey is now holding meetings in Grand Rapids, Mich., where she can be addressed for engagements at 20 Turner street.

M. W. Lyman writes: "The twenty-third annual camp-meeting of the New England Spiritualists' Association will be held on their grounds at Lake Pleasant, Mass., during the entire month of August. Dr. E. A. Smith, of Brandon, Vt., has been engaged as manager, and will have charge of all details. The house, at Lake Pleasant, is a beautiful building of Westfield, who is experienced in the business. He is to control all the restaurants, the bakery and the meat market. O. L. Fisher, of Deerfield, has purchased the boating privilege. Col. Robert G. Ingersoll has been engaged to speak July 4th, his subject will be the 'Declaration of Independence.' Mr. Ingersoll will speak on Sunday, August 9, 10 and 22. General Horace Porter, who was on Gen. Grant's staff has been engaged to deliver a lecture. Other speakers will be announced later. The electric railroad which was built last season, connecting this place with Greenfield and Miller's Falls, did a good business. A branch will soon be built to Montpelier, station to accommodate 200 people will be erected this spring. The New England Association has purchased all the property of the Lake Pleasant Association (and syndicate), and there will hereafter be but one management. Everything seems, at present, harmonious, and the prospects for a large and successful campmeeting were never better."

T. C. Jeffers, one of the Spiritualists society of St. Joseph, Mo. (315 South 5th St.), writes that mediums are extended a cordial invitation and use of hall free to conduct meetings.

Mr. W. H. Blair gave a very interesting lecture at the home of Mrs. Thomas, at East Crossroads, on Sunday evening. There will be a discourse by the same gentleman at East Crossroads Hall next Sunday. Following this will hold another meeting. Dr. and

Mrs. Perkins will hold a seance at Mrs. Towne's home on Wednesday next.

Rev. J. C. F. Grumblin will be in St. Paul from March 15 to 30. He goes to Hastings, Wis., for a three nights engagement. He has a few week nights open while in the Northwest for societies desiring his ministrations. His season of 1896 is engaged up to June 1, 1897. Address him at Geneseo, Ill.

Thos. Lees writes from Cleveland, O.: "The 48th anniversary of the Rochester rappings will be appropriately celebrated in Cleveland, O., at Memorial Hall, 170 Superior street, on Sunday, March 23. Conference, 10:30 a. m.; Anniversary address, 2 p. m.; Lyceum entertainment, 7:30 p. m., closing on Tuesday, March 24, with the usual anniversary ball. A cordial welcome to friends and the public generally, far and near."

T. D. Kayner writes from Stillwater, Minn.: "We left St. Paul yesterday for this place, and have met some very kind friends who know something, and yet wish to learn more of our phenomena and philosophy. Mrs. Kayner has given some very interesting tests, and the clearness of the guides that are with us, and giving us encouragement to go on with the work. Saturday afternoon we go to Minneapolis, where we expect a week's good work, as some of the state-writing tests have gone there, and the people of that city seem very anxious for independent state-writing. A Mr. Austin called on us at St. Paul last Sunday, and received some messages upon the slate that pleased him very much, and Dr. Aspinwall was there Monday and received some things which seemed to interest him a great deal. The power that has been added by our trip up here seems to be very great, and in that way some may be a great and lasting good. We are in the 'Joliet' of Minnesota. This they have succeeded in doing to such an extent that more than one hundred of the best people of the city entered the hall on Sunday to listen to my first lecture. Brothers Dawson, Taylor, Jackson and Schrove are also with me in the good work. A private circle is held each week on Monday and Friday evenings at the home of Brother Understock, with results that are quite satisfactory to the interested parties. The heaven is working and it will not be long before other leading families will be as deeply interested as are Brothers Cooley and Understock. A move spiritual household than that of mine host Understock. I have not found in the United States. My host and hostess made me feel perfectly at home with them and my stay with them is a veritable red letter day in my memory."

C. W. Peters, Chicago, writes: "The meeting held by the Psycho Phenomena Society in Washington Hall, 489 Washington Blvd., Thursday evening, was a success in every way. This society intends continuing its present plan of work and will give another seance and lecture Sunday evening, March 15, at the same hall. The materialization seance is free to all those attending the lecture."

Passed to Spirit-Life.

Passed to the higher life, from his home at Baldwin, Ia., February 23, 1896, B. N. Tozer, in his 81st year.

He leaves two children, Mrs. L. E. Willard and C. B. Tozer, to mourn the loss of a loving father.

For forty years he has been a firm believer in Spiritualism.

Funeral services were conducted, on February 27, by Rev. J. C. F. Grumblin, inspirational speaker of Geneseo, Ill. His remains were placed in the family lot at Buck Horn.

Passed to her spirit home, from Monroe Centre, Ashabula Co., O., February 17, of pneumonia, Miss Matilda Mitchell, will remember with sympathy this little family of four afflicted maiden sisters, all victims of hereditary scrofula. One of the four died three or four years ago, another married sister died a year ago, Matilda was a cripple, having little use of her hands or feet. She leaves one sister who has been bed-ridden for many years, another, who is in very feeble health, and a married sister who is also an invalid.

They are poor in worldly goods, but "the angels have had charge concerning them," and kind friends have put their hands into their pockets, and by these angel prompts their wants have been supplied.

Matilda Mitchell was an excellent medium, and has, through her mediumship, given incontrovertible evidence of spirit return.

But she has gone up higher, and though we shall miss her gentle ways and cheerful greeting, we know it is well with her. The lonely waiting ones have the sincere sympathy of their many friends in their sad bereavement. At the earnest request of the deceased, the funeral services were conducted by the writer.

(Spiritualist papers please copy.)

Mrs. L. E. Wood.

Kelloggsville, Ohio.

On Saturday morning, January 17, at his home in Albuquerque, N. M., Feliciano Bertolone, aged 70 years. Born in the province of Piedmont, Italy. He was a Spiritualist for many years, and for four years a medium, giving many truths from the other shore. There being no speaker in the city of Albuquerque, the funeral was conducted by G. A. R., of which he was commander. He passed from earth-life like a dream, so calm and resigned to the change, fully realizing everything. It was a most pleasant scene to witness his last moments. He requested the circle to sing "America" for him, which seemed to give him renewed strength. He said he was a free man and wished to die so. He selected "America" and "Nearer, My God, to Thee," to be sung at the funeral, also requested his transition to be published in THE PROGRESSIVE THINKER, for which he was a subscriber. Being highly esteemed by all who knew him, a large concourse of sympathizing and admiring friends paid their last tribute of respect to this noble man.

Francis Tyler, aged 21 years, passed to the higher life, crushed by falling into the cars, March 3. The funeral was held on the 5th inst., at the home of his parents, West Berlin, and was largely attended. Hudson Tuttle gave the address, and it was wonderful how his words, as they came from the lips of a spiritual philosophy, soothed the grief of the stricken hearts, and out of the terrible affliction brought an exultant joy that the spirit could, out of the wreck and ruin of the physical body, rise triumphant in its new and glorious life. It was, perhaps, the first time many had heard, and it was a revelation to them. It was remarkable, how comforting can it be true? "And that is Spiritualism?"

YOU should endeavor to get additional subscribers to THE PROGRESSIVE THINKER, so that they can avail themselves of the first volume of the Encyclopedia of Death, and Life in the Spirit-World. This work, in paper cover, is sent free on terms mentioned on our second page.

"From Soul to Soul." By Emma Rod Tuttle. Lovers of poetry will find gems of thought in poetic diction in this handsome volume, where with to sweeten hours of leisure and enjoyment. Price \$1.00. For sale at this office.

"The Gospel of Buddha, According to Old Records." Told by Paul Carus. This book is heartily commended to students of the science of religion; and to all who desire a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can scarcely read it without spiritual profit. Price \$1. For sale at this office.

THE PRESIDENT

Of the National Association.

HE IS AT WORK IN BEHALF OF THE CAUSE IN TEXAS.

TO THE EDITOR:—My last letter left me at work in the city of Shreveport, La. Here I found several friends who are interested in our movement, among them James H. Hoffman, J. Lamore, the latter being one of the most active workers of our National Association. I referred to Marshall, Tex., as a town full of interesting features and stated that it was necessary to devote a special letter to that place.

Marshall is a city of about 15,000 inhabitants with only about ten people openly and avowedly advocates of our philosophy. These friends are among the most prominent citizens of the place and command the respect of all who know them. I was advertised for two lectures in that city—one on Sunday afternoon and the other Monday evening. The hall was well filled on both occasions and much interest manifested in the subject matter of the discourses. I was most hospitably entertained during my three days' visit by Mr. and Mrs. Wm. Umbdenstock, who have resided in Marshall since 1860. For more than twenty years Brother Umbdenstock has been a member of our movement and has stood bravely at its post regardless of the sneers and censure of his fellow-citizens.

Captain B. C. Cooley and his good wife returned to Marshall about three years ago after an absence of many years and united their efforts with those of Brother Umbdenstock to bring about a more liberal sentiment in Marshall. This they have succeeded in doing to such an extent that more than one hundred of the best people of the city entered the hall on Sunday to listen to my first lecture. Brothers Dawson, Taylor, Jackson and Schrove are also with me in the good work. A private circle is held each week on Monday and Friday evenings at the home of Brother Umbdenstock, with results that are quite satisfactory to the interested parties.

The heaven is working and it will not be long before other leading families will be as deeply interested as are Brothers Cooley and Umbdenstock. A move spiritual household than that of mine host Umbdenstock. I have not found in the United States. My host and hostess made me feel perfectly at home with them and my stay with them is a veritable red letter day in my memory.

On Tuesday morning I was driven about the city to see its school buildings and other points of interest. The car shops of the Texas & Pacific railroad are located here and give employment to many hundred men. The work done here is of a very high order and even exceeds that of the older manufacturing plants in the Northern States. Marshall contains one of the two largest foundries in the State of Texas. The schools for colored people were established by Northern capital; and by the Baptists, known as the Bishop College, and the other by the Methodists. These schools are liberally patronized, but the Baptist institution being far the more heavily endowed of the two is, of course, the larger and better institution.

A good speaker and test medium would find a warm welcome in Marshall and would do good work in that city as the people are now ripe for more light upon the question of religion. The fair and trickster will find no field of labor in Marshall; only the genuine worker need apply. All the spiritual papers are not only read and listened to among the friends of the several subscribers. This has awakened a healthy interest in our philosophy and will result in good fruit in the future.

I took leave of the friends in Marshall with sincere regret with the hope of being able to visit them again in the near future. Of my subsequent wanderings through the cities of Houston, Galveston, El Paso, San Antonio, and Austin, I have not time to speak in this letter, further than to say that I have found live workers and warm friends of our cause in all of those places and that they are all, so far as I know, deeply interested in the welfare of the National Association and desirous of aiding in making it of great service to the cause of Spiritualism. More anon.

Austin, Texas, March 3.

WHAT IS BENESS?

Some Reflections in Answer.

In defining Beness, it is like one writing a dictionary, the perusal of which is not so entertaining as my last. A written word. On this ground you will excuse us if we run into abstractions having neither beginning nor ending.

The first great principle or law of everything is Beness, i. e., absolute rest, which holds everything in existence without effort, and thus prevents annihilation, also cancels the creative act. There is a rest in the universe, and a rest between absolute rest and absolute motion, or between absolute ignorance and absolute knowledge—axiomatic knowing. The extremes differentiate each other into a vast number of concrete and compound degrees, each partaking of the nature of motion and rest, such as life and death, unconscious sleep, dreaming sleep, wakefulness, and so on.

It is easy for wakefulness to slide into a dreamy or hypnotic condition, and this into a sub-conscious or sub-liminal state, where negative self is partly freed from positive self. Thus, man is dying while he is living, i. e., every degree between extremes is not wholly a discrete degree. Absolute motion and absolute rest are the only two discrete degrees, but everything in between is a mixture of the two. Thus, activity and inactivity blend, and overshadow each other. Some men are more dormant than others, showing that conservatism dominates vitality. Let us return to the trunk line of the subject. Matter is inert; it is incapable of moving itself, or offering any resistance to being moved. This is one form of inertia. Inertia is a higher form. When inert matter is rest is combined with motion, moving planets.

Although space and capacity contain planets, suns, stars, all moving rapidly, yet space capacity exists in position unmoved, as absolute Beness or Rest. All this may appear to be a lack or limitation of the sense of motion. Now, suppose you like a geometer create geometrical solid out of mind stuff? This solid is like a vacuum from which everything physical has been pumped or thought away. The mental process is not to annihilate a vacuum, but to create one. You see it persists in form, if not in substance, as a something, something that is not rest, and illustrates our idea of the last of Beness. Don't call it a nothing, for that you cannot create.

Again, endless progression presupposes an everlasting ignorance, without which there is no progress; hence, Beness may assume the form of your old, big, black, iron broom, named Ignorance, who discovers Chaos in aweders from sleep. In short, the uncaused is Beness itself. Again, pre-existence reaches back to an eternal self-existence—existing without a cause. Here you

are certainly lost in your own ignorance; there is no doubt about it, else you would be looking behind the eternal wall of rest, which is so outworn with ignorance as to prevent butting your brains out against it. Please call this another phase of Beness.

There is no cause behind the eternal cause Rest, which, as the subject, all, transforms object and subject into the unconditioned or the homogeneous, or into the noumena behind all phenomena, or evidence of being. Covering another phase of Beness, which also includes self-existence and the uncreated, and may include, under a lack of sense perceptions, the invisible, intangible and unknown. Evidently Rest conserves the vital forces spent in maintaining an immortal existence. Nothing but perpetual motion can perpetuate immortality; you have not to generate more power than it takes to run you. But all human machines run down at death, and this bed of Rest gives you time to wind yourself up by borrowing extra power stored up therein—the Phoenix. Here the old are reborn again by incarnation and reincarnation. Round and round the foot of Motion and Rest you spin from con to con. Being means business!

"Tis life that picks through and out of the shell, Shouting, 'Away with Beness and your orthodox hell!'"

F. R. LOCKLING.

807 Bird St., Hannibal, Mo.

A VISION.

Mrs. Mattie Florence Van Dyke Foretells the Time that She Would Die.

The many friends of Mrs. Mattie Florence Van Dyke will learn with regret of her death at her home, 129 East Ninth street, which occurred yesterday at 11 a. m. Her death was beautiful and peaceful. She was conscious to the end.

A remarkable incident connected with her death was a vision, or premonition, of the time that she would die. Sunday morning she fell into a gentle sleep, and on awaking said that had seen her brother, Jacob Williams, who died some 11 years ago, and that her death would occur at 11 o'clock Monday. True to the vision, she died at 11 minutes to 11 o'clock yesterday (Monday) morning. She also made all arrangements for the funeral, requesting that she be buried in her bridal dress, and by the side of her brother, at Blanchester, Ohio.

Mrs. Van Dyke was the daughter of J. R. Williams, a retired farmer of Ross-moyne, Ohio. For several years she had been a victim of the dreaded disease, consumption, and had been visiting Asheville, N. C., for her health, until a week ago, when she returned to her home. She leaves a husband and twelve-year-old daughter, Ollie, to mourn her loss. The funeral will take place at Blanchester Wednesday at 2 p. m. She will be buried from the residence of her brother-in-law, Jacob Swigert.

Mr. W. B. Van Dyke is the well-known expert accountant connected with Waters' Business College, Cincinnati Enquirer.

Spiritualist Meetings in Chicago

The First Spiritualistic Church, Schiller Theater. Mrs. Cora L. V. Richmond, pastor. Services at 10:45 a. m.

The Church of the Spirit, Willis Edwards, pastor, meets at Arlington Hall, 651 North Clark street, at 2:45 and 7:45 p. m.

Spiritualist conference meeting 483 Washington Boulevard near Ogden, avenue, at 7:45 p. m., Sunday evening. Subject from the audience. Mrs. E. Raphael, pastor.

People's Home Spiritualist Association, Bricklayers' Hall, 93 South Peoria street. Services at 3 and 7:45 p. m.

The Christian Society, Custer Post Hall, 85 South Sangamon street. Services at 2:30 and 7:30 p. m. Mrs. Thomas.

The Union, Nathan Hall, corner of Milwaukee and Western avenues, at 7:30 p. m.

Sigler's Hall, 526 Sixty-third street, Englewood, over the postoffice. Services 2:30 and 7:30 p. m. Mrs. Mary A. Jeffery, pastor.

The Endeavor Society at the residence of Mrs. Sarah E. Bromwell, 1 South Hoyne avenue, near Lake street, at 7:30 p. m.

The First Society of Spiritual Unity, Irwin Hall, West Madison and South Paulina streets; entrance 107 South Paulina street. Services at 11 a. m. and 2:30 and 7:30 p. m. Mrs. Mary C. Lyman, pastor.

The First Spiritual Society of the South Side, Unity Hall, 77 Thirty-first street. Services at 2:30 and 7:30 p. m. Mrs. Ada Foye, pastor.

The Spiritualistic Church of the Students of Nature, meets Sundays at 7:30 p. m., at Munson's Hall, 1052 Milwaukee avenue, near Lincoln street. Mrs. M. Summers, pastor.

The Progressive Spiritual Church, Lakeside Hall, southeast corner of Indiana avenue and Thirty-first street, conducted independently by Rev. Geo. V. Cordingley. Services at 3 and 7:30 p. m. Children's lyceum at 1:30 p. m.

South Side Christian Spiritual Society, Mrs. L. N. Claman, pastor, meets at Kenwood Hall, 4308 and 4310 Cottage Grove avenue, Sundays at 2:30 and 7:30.

Spiritualist Gospel Temple at No. 483 Washington Boulevard near Ogden avenue. E. Raphael, pastor, holds services Sundays at 7:45 p. m.; Children's lyceum at 1:15 p. m. Monday evenings at National Hall, 681 West Lake street, near Wood street. Lecture and tests at every meeting.

A Swedish meeting is held every Sunday at 10:30 a. m., at Phoenix Hall, E. Division street, near Sedgwick street. Free admission.

Meetings held by Mr. and Mrs. Geo. F. Perkins at No. 123 East Madison Temple 617 North Clark street, Sunday, at 2:30 and 7:30 p. m.

"Life in the Stone Age."

Having had a number of calls for another edition of "Life in the Stone Age," and there are but a few copies left, I wish to here announce that I have decided to issue an improved edition with notes, and will couple with it a series of articles on social, religious and political economics, and a few of my best poems, making a book of, probably, 200 pages, price, paper 50 cents each, five for \$2; cloth, paper 60 cents each. I want no money till enough subscribers are received to print the book. Send name and address on postal card and state whether you want paper or cloth-bound, and how many copies. O. G. FOGLEY, Ney, Ohio.

Every Family Should Have It.

The Encyclopedia of Death, and Life in the Spirit-World should be in every house. It may be the means of saving one whom you dearly love from premature interment. Physicians as well as Spiritualists will find it a storehouse of valuable thought. Vol. I, paper cover, is sent forth free postpaid, to all who desire, on conditions mentioned elsewhere. 10,000 copies are to be given away.

HARRISON D. BARRETT.

He Is Doing an Excellent Work in Texas.

HE ANSWERS AN IMPORTANT QUESTION TO THE REPORTER OF THE GALVESTON NEWS.

"What is your subject for to-night?" the reporter asked.

"My subject will be 'What Is Spiritualism,'" was the answer.

"Can you give me a synopsis of the lecture?" questioned the reporter.

"With pleasure. Spiritualism is the direct opposite of materialism, and stands for the real and permanent instead of the seeming and transitory. It accepts and teaches the spiritual creation of the universe, and boldly affirms the spiritual nature of the infinite. Behind every finite form of life lies a larger degree or expression of life. Conscious thought never springs from matter, but is evolved from inert matter. The vibration of atoms never has yet given the world a living sentient being. 'Ex nihilo, nihil fit' is true; life, conscious, sentient life can never be evolved from nothing; it must be drawn from something like, yet greater than itself. The something is the infinite father-mother, enthroned in the universe, in the form of diffusive or differentiated life, all pervading, omnipresent and omniscient. Therefore Spiritualism affirms and demonstrates the infinite life as one of its corner stones."

"It demonstrates the infinite through the mediumship of truth. Truth is the conformity of the thought to the reality of the thing, and comes to man's mind by a process called reasoning and by intuition. The five physical senses reveal the outward world, and its various parts, objectively, by the conformity of our thought to the reality of the thing touched, seen, heard, tasted or scented. Reason presents truth analogically by induction and deduction. The applied sciences are all the results of the reasoning powers of men. They simply relate fact to fact in the mental and physical worlds until man knows for a certainty what the results of those combinations will be. Intuition is the spiritual sense, the sixth sense, that reveals truth in a way peculiar to itself, without reasoning or conscious effort. Truth is spoken to our souls without any process of thought being used that is now known to man. Truth is the second corner stone of Spiritualism."

"Its third corner stone is immortality. This means the conscious existence of every human soul throughout the endless ages of eternity. It is prior to man's consciousness by mathematical demonstration and by intuition. The phenomena of Spiritualism are the mathematical evidences that man survives the change called death, which are supplied by the spiritual sense of intuition. The survival of one soul proves the survival of all, and one genuine spirit rap settles the question of spirit return."

"Between the four corner stones of knowledge Spiritualism fills in to form a solid foundation, the living principles of liberty, justice, equality and fraternity. Upon these corner stones and these principles it builds the temple of religion. Its roof is of glass, through which every worshiper in the temple can see the spiritual ladder, as did Jacob of old, reaching from earth to heaven, and upon it the forms of the returning dear ones

