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A HIGHER SPIRITUALITY.

Demand Is That "Thou Shalt Not Kill."

A Comprehensive Lay Sermon in Reply to Jenkin Lloyd Jones' Recent Discourse.

SCRIPTURAL INJUNCTION HAS BACK OF IT THE WELL-BEING OF THE HUMAN RACE-BY C. M. There is enough earnestness in Mr.

Jenkin Lloyd Jones' sermon, as printed in The Progressive Thinker, to counteract any seeming error into which that gentleman may have fallen. Probably no more able or thoughtful discourse was ever preached from the rostrum. In one sense Mr. Jones is right, in that he speaks his convictions; wrong in the minds of certain of his hearers, in that his argument fails to recognize some of the finer truths relating to the present development of the human present development of the alimin race. To justify the killing and eat-ing of animals, because beast eats beast, to me is objectionable. It is only to that portion of the sermon that I wish to call attention; there is much else of fact contained therein that is unanswerable.

With the speaker personally I have no quarrel; with some of his principles I certainly take issue. But when the great edict of manifestation went forth from the One it was evidently ordained that as the human instinct should be fine and incorporate them into their evolved, mind should oppose mind, force strike at force, the whole to be as the grist in the hopper, a necessary der," is a physiological verity so far as grind to refine and help subdue the it goes; but my plea is that the tillable wayward spirits of earth. Therefore, when minds meet, while there may be a fever heat, there must be absolute tolerance as well. Thus do we invite and foster progress

THE FORCES OF NATURE.

Though at the present time the meat eaters preponderate in multitudes, there is a steadily growing sentiment against flesh-killed food little dreamed of by those who are uninformed. No more striking error was written in Mr. Jones' sermon than that man's (imperfect) interference is necessary to keep in balance the needed supply of unimal life. As soon believe that the turning of the planets can be regulated from Lake Geneva, or that the kinship of human love can be annulled or preserved by the divorce courts. Mr. Jones to us in far superior qualities. I be tells us that "obviously there is confu- lieve we have only an inkling of the sion somewhere, and a confusion that lies at the foundation of much of our ties of nutriment are contained in the thinking and feeling." To the man or cow's milk, were the supply stopped, newoman who has been emancipated from cessity would soon demand, and there the thralldom of gross appetites, engendered by flesh eating, there is no confusion. The confusion comes from our imperfect attempts to be consistent. A thinker who goes into throes of despair because miscreants go out and shoot say that to foster that I would use my birds to deck women's bonnets, and yet eats the flesh of slaughtered birds and animals, and wears calf boots, must needs expect "confusion." It is true, as stated, that no short-cut edict can be laid down for all. I do not claim this. But I do say that he who has so approprinted the forces given him by nature that he is content to take his food from the supply first-handed, instead of waiting until it passes through an organism more or less diseased and impure, is stock the earth, does not Mr. Jones more nearly a servant of God and a master of himself. Dr. Kellogg is said to have been cured of meat-enting by seeing the cook cut into a full-grown abscess secreted in a quarter of beef. Other vegetarians stoutly declare that ily smaller, while man is growing larger man should not feed upon the same kingdom to which he belongs; theoretically that he is man, a creature endowed with attributes above the animal. If he is manifestly above the beasts and birds, and can subsist directly abated among mankind. We are in a upon the generous abundance of the great cycle of refinement. Many examearth-as thousands have proved by actual experience-must there not be some forthcoming rescue for us from the time-worn habits of our fathers? are progressive beings, come what will. The race is becoming refined. What was once right and justifiable in a large number of cases the unwelmay not be right now. Change is the come ailment will take flight. law of the universe. We see change in every atom-everything is moving, nothing is permanent. This is evolution. Then, of all things, must it be India is not new. But a later cult has supposed that man, still a creature explained the terrible famines and othamong creatures, can at his best pre- ersufferings that periodically sweep over sume to help regulate nature's law of that land. It is not that "this law of supply and demand? Though Darwin succession of life" is not recognized, but may have figured out that "the sea because of the exclusive thought and itself would soon become one solid associations of the people. Thought mass of codfish if the law of propaga- has a dynamic force which is just be

belief in the "survival of the fittest." MAN VS. ANIMAL LIFE.'

The fact that animals sacrifice their pends upon lineage and family blood lives to animals of the higher orders, for its rulers will not survive as in the stops right there as a fact. Draw the past. Refinement, yes, and along with line we must, for on earth there is no this must be a mixing of the races, higher order than man. In the astral cutting away from animal instincts and currents about him there are doubtless animal diet, that the great master plan pernicious influences from which man of progress be not delayed. Whether is warned, lest his individual selfbood animals are bred and killed in India or be devoured or obsessed. It is a faulty not, has nothing whatever to do with parallel, and a meager credit to man, to the question of plagues. When we ensuppose that he must subsist on fiesh ter the great laboratory of change we must constantly take on new condi-

SUBJECT OF LLESH DIET-KILL same. My experience has proven that ING OF ANIMALS FOR FOOD IS it is not at all necessary. Here is my HELD TO BE INDEFENSIBLE- one important reason for abstinence killed the refuse matter throughout its organism, and which is on its way to be excreted, is stopped, and, of course, the impurities in each fleshy cell goes into the human stomach for better or worse-some intestines to receive and cast off said impurities, others to permit the taint to find its way into the blood. Incidentally I am of the opinion that all flesh eating is a mistake, handed down to us along with many other errors of the past. But be this as it may, a dozen years of abstinence in my family has served in an incalculable degree to encourage cleanliness of body in other ways, until now it would be a sacrifice of both our moral and physical welfare to eat that which we no longer crave. Ask the vegetarian if it is not more Godlike to take his food in all its purity direct from mother earth-ripened in the sun and free from animal taint, and he will smile that such a question should even suggest itself.

THE WONDERS OF SCIENCE,

Mr. Jones' premises that the "lower orders in water and on land feed on the coarser or more elusive materials, reown being, and then pass it along to the nourishment of the next higher orsoil on earth can produce one hundred times more sustenance than the human family needs, therefore the stomach chemicalization of the beast above alluded to need not enter into human necessity. Already we have a cooking fat made from cocoanut and cotton seed far superior to lard, wholly vegetable and quite as cheap. It is said that science has produced a sole leather made wholly from wood fiber, and were we to be deprived of the hides of beasts there would soon be found a way to produce ample foot coverings by scientific discovery. In other words, all that is contained in the animal organism can be gathered from vegeta-tion, combined, chemicalized and transmuted to supply our needs, and, because of our discoveries, doubtless come would be produced a carefully prepared substitute for the babes. True, there is a warming, wholesome companionship between the farmer boy or girl and the dumb creatures upon the farm, and I every effort-foster it by omitting the killing thought entirely, and thus observe the commandment "Thou shalt not kill," in all its simplicity of diction. Because only two of the hundred

toads come to maturity, must we argue that ninety-eight out of every hundred babes born must be destroyed to keep in balance the law of propagation? Speaking of the slow-breeding elephant, which in a few centuries might overknow that there is a far-sighted evolution going on in the animal kingdom of untold interest to man? that the masto don of old exists not to-day, and that the animal species are growing steadin soul-stature? In time the elephant forts, but by divine law. The savagery of the animal kingdom will abate by divine law also, the same as it has ples are there of people who have progressed beyond the habit of flesh diet and do not know it, and who are suffer ing from dyspeptic ailments in conse quence. Let them put aside the old habit for one year, and I dare say that

EFFECT OF EASTERN ASCETICISM Mr. Jones reference to the people of tion were not interfered with." who, let ginning to be understood. Shut in the me ask, interferes with that law of inhabitants of a commonwealth and propagation? Does the infinitesimally deny them a liberal intercourse with small number of fish taken by man's net and hook make any possible difference? It is most assuredly nature's course. In America we are constantly own masterly interference—among the animals for animals, and, if you will, other nations. Is it any wonder that among the human family for the we are advancing as no other nation human family. To the most devout ever advanced? The foreign element thinker in the cult, it is a perplexing acts as a fertilizer to our physical and fact that from nearly every nest of mental soil, else we would, with our birds, every litter of pets, and every rapid strides of civilization, soon grow school of fish, only a small percentage finespun and impracticable. The of the progeny reach maturity. And ple of India have encouraged asceticism yet, that it is so, we must for the pres- and they must take the consequences ent be content. Birth and blight go Right here is where we and the whole hand in hand everywhere, and we must world must recognize the coming levelconsole ourselves with the unalterable ing of caste, and the establishment of the universal brotherhood. That all evolution tends to universality is already apparent, and the nation which de

tions, meet new difficulties, accept new truths, and live new lives, even as the chemist rejects the fact of yesterday for the discovery of to-day.

It was only a few weeks since that our city papers chronicled the case of a pig-killer at the stock yards going stark mad, so that it took several policemen to overpower him. Is not all this consistent with the man's calling? Callous as may be the human perceptions, somewhere in the butcher's conscioussomewhere in the dutcher's consciousness is a pang of remorse of every act of killing. We have no right to take a life which it is not in our power to restore. We go out and slaughter the heast—not in anger or in self-defense, but dallhors tely—and to that flesh food but deliberately—and to that flesh food has been transmitted a murderous taint. Our son eats of that flesh and perchance goes out and kills a neighbor. Should we wonder at this? With brain finely organized, he may be thrice sus-ceptible to the taint we have put into the flesh, and unable to master himself he commits the crime in a moment of irresponsible frenzy. Ask him why he did it and he will tell you he does not know. We, the parents, are the ones to blame for the atrocious act.

NO USE FOR THE HOG.

Cease raising the bovines and the hog, and when the superfluous demand does not exist nature will kindly regulate the supply. How beautifully has Edward Bellamy alluded to tals subject in his book, "Equality." In the period of which he writes, nearly 100 years hence, there is an absence of the former extensive hay fields in Massa-chusetts. Why? Because the animal, no longer a beast of burden, nor is he enten, has ceased to be raised, and therefore the hay fields have been turned into vast acres of flowers and needful vegetation. The human family is at peace, and the love principle has at least triumphed. When that age arrives Mr. Jones' doctrine of sacrifice will be greatly modified, because we shall have contented ourselves with the merely natural laws of use and

But we have need to be the most tolerant, since we are aware that only from the meat-eating habit know the freedom thereof. I mean truly emancipated, not acting under the lash of duty without conviction. There is less passion coursing through the veins of vegetarians; they are cooler in summer and warmer in winter (I speak from personal experience); they think better, sleep better, have better health, while appe tites for strong drink, so prevalent with among them. Mr. Jones admits that cruelty to animals has existed among shippers of cattle and hogs. Cruelty? Ay, and why, even in the slightest degree? Confine 100 cattle in a car, panting, thirsting, bungering—is it right? See the crates of fowls thrown unmercifully upon wagons down on Water street, a custom so common that it does provoke a remonstrance Must not every human soul account for these barbarities in the great reckoning? I believe they must. I would not dare, with my present views of right and wrong, to give pain to a single creature. Since I put aside meat diet my attitude toward the animal has changed. I see in the great mastiff's eye the devotion of a human saint, and in the face of the motherly cow a trace of sublimest affection. But when I was pursuing the dumb brute to kill him I saw not these things. I was blinded by the race thought which commands us to do as our ancestors did before us, regardless of conscience or sentiment.

QUESTION FOR INDIVIDUALS. The assertion made by Mr. Jones that he does not "presume to solve the phys iological problem as to whether man had better eat pulse or beef" is a mark of worthy prudence. Nor do I. It is well to leave the solution of the problem wholly to the individual-not to the physician, surely, for I contend that a person's wisdom of his own bodily wants is all that needs to be consulted. If he has not that wisdom, then let him suffer in ignorance. With all my settled convictions upon vegetarian diet and the other habits of cleanliness, I would not turn my hand over to make one more vegetarian, because all attempts to discard meat before the racethought of the past has been overcome and voluntarily is in vain. There comes a time when a reform is imperative, when the physical and mental growth demands it. Then, and only then, must the summons be heeded, the same as we cast aside a religious conviction, because it gives us pain of mind or body or heart. It is certainly astonishing how new and timely phases of belief come along to supplant the old; how new methods of training for the young, new and formerly hidden forces are discovered, just in their right time to match the scientific progress we are making. Then ought we to take it upon ourselves to reform mankind by precents and finely-worded arguments; Certainly not. All reforms are inevwell-timed and necessary though we speak not a word of moral TRANSFORMATION OF VEGETARI-

ANISM. "But," says the meat-eater, "you are taking life unconsciously every breath you draw." True, so we are. But unkill; hence there is no violation of the moral code. It is when a man says, "I must slay this creature; its wonderful organisms must be torn asunder and the God-given life-essence be driven out, that my hunger shall be appeased" -an act of violence, mind you, back of which must be the thought of the destroyer—that the wrong becomes manifest. What is the reverse of this? The abstainer says, "No pain shall I inflict, no thought of taking life shall possess me, and on the most nutritious foods given me by nature will I subsist." Truly, there comes into the soul of such one a peace which transcendeth all things.

In my immediate family the transformation has been complete. My daughter, now nearing 13, has grown up without meat, and has a most remarkable vitality and mental aptitude. We have no desire for nor do we use tea or coffee, tobacco, nor stimulants; we keep no

medicine chest, nor have we a family physician. Before the change from meat diet I was the victim of ill health and was scarcely out of pain a moment For years past we have had health in abundance. The time has gone by for the belief that vegetarians must neces sarily be a cadaverous looking people I only refer to the above to show that what I have written is not merely the ory, but the results of actual every-day experience. And yet, because of our discovery, we do not wish to found a sect, nor do we wish to promote a fad, or abridge one tota the liberties or diet of other people. We merely offer our testimony for what it is worth. FLESH DIET EXCITES TEMPER

While Mr. Jones rejoices in "the skill that can make a hundred pounds of beef out of twenty bushels of corn," I rejoice that with no boasted skill whatever, and by following the mere in stinct with which my stomach and mor al sensibilities are endowed, I can get along with one-half the food consumed by the meat-eater, have no taste for condiments, very little for sweets, and none for tobacco or liquor, and yet keep my weight, my health, and my temper, and, in a measure, woo to my aid that elixir of youth which the learned alchemist of the past has sought to invoke by mechanical transmutation. It s surprising when we come to know just what a normal appetite is. When food is properly assimilated, few delicacles placed upon the table, and when a natural stomach graving comes to us regularly at meal time, only a merest amount of food is necessary. It is our attempt to depart from simplicity that damages our vitals. Our back-of-theears propensities and animal passions are increased by a flesh diet. Necessarily, then, the habit is a gross one. Witness the inflammable temper of the tiger, the lion, the hyena, and other carnivorous animals. Then recall to mind the docility and wonderful endur ance of the camel, the remarkable memory and unwearying kindness of the trained elephant, the faithfulness and fortitude of the horse or ox, the sleekness and beauty of the deer, the harmlessness of the sheep or goat-all herbivorous animals. Can we ask for better evidence as to the degrading tendency of a meat diet? If flesh diet acts thus upon the beast, so it must in some degree upon the individual who humor his appetite for flern. All the efforts and preaching of temperance advocates will do no good so long as meat is eaten. Meat is a stimulating food; with some temperaments it creates a taste for stimulating drink. A sad verdict this, since so much time, money drunkard's behalf. Has any person ever discovered a saloon within the boundaries of a vegetarian community The very thought is incongruous and illy matched with the sobriety of meat

The laws of sacrifice may differ from world advances sacrifices will become a soul and not a body offering, and cruelty and barbarity will exist only upon the pages of past history.

A PRIMARY LESSON.

The Development of Spiritual Perception.

Much may be done in the develop ment of spiritual perception, and its practical realization, by regular and systematic exercise of certain qualities every day. These qualities will build reliable channels, by which the various territories of the soul may be brought into communication. They are the following: The cultivation of receptivity. This is to be acquired by the practice of self-surrender; namely, emptiness of 'thought objects," coupled with willing ness to receive-not anxiety to hold and get-but simple willingness, unopposed by any pre-existing desire or prejudice. The second quality is absolute faith or expectancy, which is the attitude of a child toward a loving parent, who gratifies all wholesome needs The third quality is persistent pa tience. Try again and again to achieve the innermost ideal; the highest concep on of good, which can be framed in the thought. Seek for truth, not only for self-advancement, but for universal

This is the recognition of that un-alterable law of good, the unity or oneness of the many.

Through efforts based upon these

helpfulness.

underlying principles, knowledge of vast import may be acquired, and courage too, that will meet and conquer the stubborn foes of passion, led by ignorance and selfishness, and met in all the daily walks of life. Ask of the "Over-world," and of its teachers. Ask in trust and purity of

purpose, and lessons will be learned, that will shine like light in darkened The great map of the soul, and its in peritance, will be unrolled, and as little by little, you acquaint yourself with its

geography, you will conquer sense limitations, and pass out into unexplored regions. An exaltation of spirit will ead you into fields of truth, unfettered by bond or limit. If you seek for tests, you will find

them in the unanswerable logic of your own consciousness, a thousand fold more worthful than the external phenomena expressed through other in-If you ask for guidance, in the com plex ways about, listen to that voice

that speaks within the templed dome of your own soul. Out of the soundless silence it will give you counsel. Prove all things by your own highes measure of truth and justice. It wil never fail you.

Around you, and about you, as close to you, as breath itself, are the answers o your questions. Be ready to receiv them. Apply them to universal good and countless more will wait to do you ELLA DARE. Austin, Ill.

No subject can be too sacred to be un derstood.-Ingersoll.

VAIN IMAGININGS. "A Beginning."

To the Editor:-Many people in their extremities of thought, and not having sufficient knowledge of the proof, fall into vague and erroneous conceptions, inconsistencies; resort to vain imaginations, presenting them as con-clusive arguments, thinking thereby to bolster up some untenable position they may have fallen into, without due con-sideration of the facts in the case, and the blighting influence of such conclusions on the following generations. Such positions generally are taken by that class of people who are semi-enlightened (and in fact some of the more enlightened), misguided, erroneously taught, and whose limited minds are filled with obsolete and antiquated ideas, handed down by some equally dark and benighted mind antedating their own.

We often read about and hear such expressions as "A Great First Cause," and "A Beginning." The one implies ceding all subsequent causation, a causation force, or power, that antedates all cause and results, and is the prime causation of all subsequent phe-

indefinite time fixed, that the whole universe was ushered into a tangible from an absolute nothing, and filled an unlimited vacuum with a tangible material, by the mighty wand of some unseen power. In these rush days of the present age, intelligence is the pioneer of, and keeping pace with, all progress, and all old fossilized ideas and theories that had their origin in past ignorance and superstition are being relegated to the past, and all results are traceable to legitimate causes, and within the bounds of rational solution. Now it is an undisputed fact that there never was and there never can

be a result obtained without a legitimate cause, and that cause within the limits of possibilities, and that will stand the crucial test of the closest investigation. It would be a very shortsighted and incomprehensive mind that would take a stand and argue to the contrary, in these more intelligent and enlightened days, in fact for any one to advance the theory that there was "a great first cause" or "a beginning" to all universal nature, without presenting a philosophic cause, would be pusillanimous imagination, and conceited assumption.

It is self-evident to all that the oundless universe, with all its material solar systems, of radiant luminaries, twinkling stars, flashing comets, are in existence. No mortal man, no immortal spirit, of whatever name or grade, can trace its origin, or assign the cause. It would be egotistical effrontery, and an insult to all common sense and reason, to present the idea that there existed a great first producing cause, within the bounds of nowhere, or within the borders of endless space, with sufficient power to call into existence a boundless universe from an eternal chaos, with a single stroke of flat will or power; and none but those of warped and undiscerning minds and limited intelligence in re gard to the law of cause and effect.

would presume to take such a stand, or

make such an assertion. It is idle foolishness to present the idea that something can result from nothing-or that nothing can be the prime generator of something; and yet there are many among us to-day, who call themselves highly educated, teachers of the public, who still hold to such reconceived and antiquarian ideas. But the critic will say: "From whence the ponderous material universe, with all its intricate and controlling laws?" To which I reply: We stand face to face with a result, or fact, an actual existence, the origin of which is a profound problem to solve. Now as this is beyond the scope of any known intelligence to locate a cause, it stands to reason that its existence is eternal in its nature. Now, as the result must be like unto the producing power or cause, so the producing power or cause must be like unto the product. Thus the result and the cause correspond-which is, an eternal existence. Now the life principle in all the ma-terial universe is Spirit, and we, being the denizens and offspring of the earth which is a small portion of the vast whole, which is a compound of spirit and matter, are consequently endowed with the same eternal living spirit, or principle, that has existed from all eternity, and thus will continue to exist in a never-ending eternity. Thus immortality. But, he says again, that such a position taken, would obliterate or annihilate, a creative cause, which would be rank infidelity. Can't help that, there is yet no proof that such a power does exist, or ever did exist; imagination will not obtain in this case, consequently nothing to disprove.

It is a lamentable fact that error superstition, false teaching, early training, and misconceived ideas, with their traditional effect, are so strongly entrenched and grounded in the minds of the people, brought down from ages past, by the law of succession, that ages yet in the future will have to be lived out and passed before such teach ings will become eliminated and eradicated, and Truth gain preponderance and a universal sway of the human mind.

C. P. MITCHELL. Moline, Ill.

The impartiality of history is not that of the mirror, which merely objects, but of the judge who sees, listens and decides.—Lamartine.

No man upon earth can have the least spark of love for a God who holds in reserve eternal, hard, and violent chastisements for ninety-nine hundredths of his children.-Jean Meslier.

Not a true thought, a pure resolve, or a loving act, has ever gone forth in vain.—Robertson.

HER SIGHT RESTORED. DR. BIRKHOLZ, HEALER.

'A Great First Cause" and Milada Cerny, the Wonderful Arrested by Order of State Baby Pianiste.

Four-year-old Malada Cerny, the baby pianiste of Chicago, is a strange child of fortune. Scarcely two years ago this infant prodigy sprang into publicity with her perfect interpretation on the plano of master compositions. Without warning the precocious child, a real nine days' wonder, was suddenly struck with blindness, and the short tour planned for the larger Eastern cities never came to pass. The little musician disappeared from public view as meteor-like as she had made her miniature bow, and wondering critics soon forgot to discuss her seemingly

In the meantime Mother Nature, ever kind to the offspring of art, gently touched the sealed eyelids and sight was partially restored to the little one. Within the past fortnight this child wonder, whose coming career assumes a strikingly interesting aspect, has been fully given her second sight.

This young musical marvel, whose tiny legs dangle almost all day long from the plano stool, is a direct de-scendant of Czerny, the famous com-poser. Her father, the president of the Bohemian Conservatory of Music, is a struggling musician, who lives in a simple way down in the Bohemlan quarter of the city.

ONLY FOUR YEARS OF AGE. The child, who is extremely delicate in health and looks no older than three ears, is seldom shown to visitors nowadays, the father wisely wishing to give the little Bohemian genius every chance to make a secure start on the high way of success in the course of a few years.

The repertory of this tiny tot, whose baby fingers find such sweet melody in ivory keys, includes twenty-four highclass compositions. When she gave two recitals for the best musical critics in Chicago before her misfortune, pieces played were "The Slumber Song," "Gipsy Rondo" and "Bohemian Song," "Gipsy Rondo" and "Bohemian Air," by Merz; "Tarantelle," by Pit-zowska; "Sonatina," by Clementi; "Bohemiau Dances," by Ondricek; "Grand Fantasia," by Wanaus, and others of equal pretensions. The critics marveled much at the extraordinary rendition, perfect in every particular, and prophesied great things for the infant musician. Then came the sudden blindness and the future seemed dark for the little one.

This tiny blue-eyed, flaxen-haired baby shyly hangs her head at the approach of a stranger and only answers her father.

"Are you going to be a great mu-

'Yes'm," was the sole but reassuring word lisped by the baby lips after much coaxing. MUSIC IS THE CHILD'S LIFE.

Music is the life of the little one. The restless fingers of the child are always moving, awake or asleep, as if playing the plane. She thinks or dreams of nothing but melody. The toys of the nursery are nonsense to her, and her sensitive little soul is satisfied only when the tiny fingers are making music on the big plane or when her father is giving a lesson to some aspiring pupil. Then Baby Milada sits by in rapture, and, the lesson finished, clambers upon the stool and repeats with precision the piece just executed, probably for the first time in her hearing.

Not long ago the child was playing a Hungarian melody for a visitor when a single small mistake was made. The little performer pulled her hand away from the instrument as if burned. She pouted after the fashion of much older musicians for a few minutes and simply would not be consoled. Finally she was induced to try again and played so perfectly from first to finale that the baby face was wreathed with happy

"The child is altogether so cranky for music," said the proud but perturbed father at parting the other morning, 'she actually cries for it. Of course we know she should have perfect rest at this critical time, but we simply cannot keep her from the keys. What the outcome will be I don't know. I'm sure. But we hope-we do hope so much." And there suddenly came a glad light into the eyes of the struggling father of this little genius.

WEIGHING HEARTS.

In this world in which we're living, and where each one plays his part. and where all our life-deeds measure

the largeness of the heart, should there come some day a judgment, and a test should then be made according to their lives on earth, each

heart should then be weighed, What think you of the weighing, each one's heart is scaled? Of those who won success in life, of those, too, who had failed? Would there not be some changes, sur-prises to us all?

or some would have their hearts enlarged, and some have none at all.

There would be the hearts all selfish, whose only thought through life, Was greed and gain, and selfish aim, crushing others in the strife. How disappointed they will feel, when to the scales they go,

To find the heart that beats for self, weighs but an ounce or so. And still more humbled they will be, to find those they despise.

Who lived for others, doing good, with hearts just twice their size. So make your life-work here below, one of kindness and of love,

And then your heart will scale all right, should it be weighed above. BYRON STILLMAN.

No man can tell whether he is rich or poor by turning to his ledger. He is rich according to what he is, not according to what he has .- H. W. Beecher,

Board of Health.

To the Editor:—The intelligence of every progressive thinker is again insulted by the autocratic State Board of Health in the arrest of Dr. Birkholz, simply and only because he "treats" and cures the sick of all manner of diseases that many of the best medical

doctors in the world have given up as incurable. Mr. Barnes is the attorney for the Board, and he made the complaint upon which the doctor was arrested. He had read carefully the hundreds of testimonials in the papers wherein it was stated under oath that the patients had

been treated by many, sometimes a score, of the best physicians that money and influence could obtain, and yet grew worse and were given up as incurable, but when treated by Dr. Birkholz they were restored to health and were as well as ever. All those testimonials the attorney for the board had read and he believed them. He also knew that Dr. Birkholz used no medicines nor knife in any of his treatments; and yet he argued to the jury in the (in)justice court that Dr. Birkholz was "practicing medicine" under the statute of 1887, that says: "Any person shall be regarded as practicing medicine, within the meaning of act who shall 'treat,' operate on, prescribe for any physical ailment of another."

That act was passed in 1887, when there was not enough "treating of pa-tients for bodily ailments "without the use of medicine or knife" to be noticeable, and hence such treating was not in contemplation by the legislators when the act was passed; but was meant to cover the "treatments" of physicians by the use of medicines. It is a very na ural expression, " o hat physician is 'treating' you?" and none but the vulgar would ask, "What physician (or doctor) is 'doctoring' you?

Then it will be conceded by every right-minded persons that to "treat" meant the prescribing of medicines. And yet Mr. Barnes holds that it included treatments in any manner-even with or without the laying on of the hands and no medicines. And I heard Mr. Barnes say that "even if Jesus Christ should come to Illinois and heal the sick, he would have him arrested for it, unless he applied to the State Board of Health and obtained a

license to practice medicine. I would like to ask the State Board of-Health: In or on what would you examine such an applicant? All you know is what you have learned from books. There is no formula in any book in existence that prescribes the manner for healing in the way that the Christ did. Hence it would be an impossibility to get a license even if apural way would have to forever cease. and the medical doctor would compel the sick to be "treated" by them or die -and the most of them die, anyway, if

"treated" by the "regular" physician. I was in the (in)justice court when the State's attorney went through the farce of a trial of Dr. Birkholz. The doctor was not present in court. Mr. Barnes introduced the sworn statements and other testimonials before the jury, to show that Dr. Birkholz was "treating" patients in the city of Chicago. Then a detective was sworn and stated that he was in the waiting-room of the offices of Dr. Birkholz and saw patients go in and come out of the treating-room, but took no treatment himself, and came away after talking with some of those who had been treated. That was all the evidence that was introduced, and yet under the claim of Mr. Barnes, the jury found that Dr. Birkholz was practicing medicine within the meaning of the statute, without a license from the State Board of Health.

The court then fined him \$100 and costs and immediately, and without demand for the payment of the fine and costs, the court issued a mittimus and had the Doctor arrested. He then took his lawyer and went to the Supremo Court at Springfield and applied for a habeas corpus to test the constitutionality of the statute under which he was arrested; but the Supreme Court sent him back to the circuit court, to try that issue, and, if beaten, he would have the right to appeal to the Supreme Court. The doctor then gave bond for his appearance "when wanted" and left the matter in the hands of his attorney, to be taken up at the conven-ience of the court, which, probably, will be in October next; and Dr. Birkholz is now under bonds and resting at his summer home at New Buffulo, Mich.

But when his vacation is ended he will again open offices in Chicago and continue to "heal" all who come to him for "treatments," just the same as he did before his arrest, for he holds that men and women who are sick have "rights" which even the State Board of Health are bound to respect, and that is an inalienable right to be cured of their infirmities by whomsoever they may elect to "tren" them, whether with or without medicine.

Hence, September 1, will find him again in commodious offices, "healing" the sick of all manner of diseases and ailments, in the city of Chicago, that the sick may not die, but recover in spite of the medical doctors who know nothing except they have read it in some book, and can repeat that to the State Board of Health and for which repeating they get a license to "treat" the sick. CHARLES HOWELL. People's Institute, Chicago.

A Michigan pastor recently surprised his congregation with this announce-ment: "Remember our quarterly meeting next Sunday. The Lord will be with us during the morning service, and the presiding elder in the evening.'

He surely is in want of another's patience who has none of his own.—Lava-

A Christian isn't really much of a Christian, unless he's a Christian when there is nobody watching him.

In Important Question Weighed in the Balances, by the California Philosopher, Mr. Charles Dawbarn.

Mirs. Rose L. Bushnell Presents Her Views In Support of the Doctrine of Reincarnation.

Most European Spiritualists are believers in reincarnation, as taught by Allan Kardec. Very few American Spiritualists have accepted such teaching. But several prominent and highly esteemed American mediums maintain that it is a truth founded upon natural law. I be-But for the purposes of this article I need not attempt to describe the microscopic difference, nor do I deem it necessary to discuss, or attempt to analyze the difference between the belief of Theosophists and that of such Spiritpalists as accept the doctrine.

We notice that the Spiritualist who is a believer has accepted the teachings of certain spirits, who, through their truth in their own experience it might compel our resuch "revelations." The prudent investigator will prefer to determine his belief from the facts at his disposal, gathered by the scientist in earth life. He has already noticed that most prominent workers in the field of metheir bembs from a mortar of "thus saith the spirit," and estigator well knows that it has been such claims made by tion of fact.

MYSTERIOUS MAHATMAS.

Our Theosophical brethren have occupied a different position, but equally opposed to what we may call the 'common sense" of our every-day life. Their mysterious Mahatmas are, at the best, an unknown quantity, when it is sought to collect the proofs of reincarnation. Their leaders urge us to accept the belief on the ground that it explains life's mysteries in a lucid and attractive manner. But we find, as we read or listen, that their entire conception and belief is really based on what they themselves deem most right and proper under the circumstances. In other words, having made up their minds what they unwashed, but saintly Hindoos, they divide time into figureless periods, and space itself into segments, wherein and whereon the play of reincarnation may amuse and interest the gods for ever and ever. Amen.

So the man of to-day who would study the past, the present and the future of human life must, first of all, rein the next place he will recognize that he can hope for no rational assistance from the Mahatmas and leaders in with the inseparable. And it is that inseparable—inde-

STUDY REINCARNATION.

Modern Spiritualism has given the believer spirit return, and therefore human immortality. Apparently everything beyond that must be acquired by hard work, re-The student who aspires to unfold the highest that is within him soon discovers that it is neither the physical nor the intellectual. It is true both those demand careful development, but wisdom demands that they be harmonized with the powers of his own spirit, a segment of which scientists are beginning to recognize and specify as the unconscious or subliminal man. So when I wish to examine and study reincarnation I find no help either from "spirit return" or Mahatma lore brought from Asiatic wilderness. I must turn to such natural facts as have been gathered for me by the self-sacrificing scientist, to whom the discovery of a single new fact amply adorns a life of three-score years and ten. I have the right to make my own inferences and deductions from his attested fact. But all the same his fact may be a truth, and my inference an error. The inference is but a theory, accepted until proved untrue. And this is my position. I propose to take certain natural facts, and infer from them the past, the present and the future of man. I hope to know more in the future than I do to-day, and unless my present belief harmonizes with that coming knowledge, I shall gladly discard it, and accept the higher truth. Such is my position, and the only one to which I invite the reader. The student must be prepared to do a little tal is easily analyzed. The salts and minerals and gases may form an opinion for himself.

NATURE'S REINCARNATION.

those organisms which require more than one mother be- as we have seen, inhere to every atom in the universe. fore they attain the special maturity to which we object. Some of our dearest and most attached enemies, such as last bids it begone? We have but to recall its all-potent the tapeworm, belong to this class. But a yet more marked illustration is the "fluke," which makes the life of the innocent sheep very unhappy, besides spoiling him for mutton. After the fluke has made himself at home in the liver of the sheep, at the expense of his host, he bescomes the patriarch of a family which is expected to find its way into water by natural process, before it emerges bor. "Thought" is the mighty power, which, as soon as it awakens in the human organism assumes and maintains come the guest of a water snail, to whom it gives the opportunity of much suffering before another "reincarnation" takes place. The round is only completed when some sheep or lamb quenching his thirst, becomes a living sacrifice for the benefit of the reincarnated fluke. Naturalists will, if you care to listen, instruct you in many such murderous processes of our good and "kind Mother Nature." The point I am making is this. The student may here take his choice. He may choose to igmore all such facts, and picture for himself a Deity who is only good, and loving and kind, except when he gets angry. That is the theological and Christian Science method. Or the student may stop and theosophise a little, and fancy Mr. Water Snail and Mrs. Sheep as perhaps subject this ego to another will, save for a very limited atoning for having made other folks unhappy when they were men and women. The fluke himself may be imagined as having been a cold-blooded scientist, sentenced by this ego is not a molecule group of atoms. Were it so, Nature to continue his experiments on a somewhat lower column. Or he may, and this is what I suggest, just take and its identity destroyed. Nay, the lesson of science, things as they come, the facts as they exist, and try to gathered from the universe, is that all molecules and their dearn their lesson. It is obvious that the discovery of a act is of little value until the fact is put to use. Some the law is that first attraction rules, and form is evolved. facts fit into machinery, from others you may manufact. Afterwards repulsion dominates, and the form dissolves. to press into our service.

NO DIVIDING LINES.

The scientist has two grand instruments, the telescope and the microscope, both dealing with that which is remote from his daily life, and beyond the powers of his untain that it is a fruin founded upon factories and conceptieve they make a distinction between the French conceptiell us what he discovers in his search amid the almost inaided senses. For our present purpose we will ask him to finitely small. Just as no dividing lines can be discerned between animal, vegetable and mineral, so the former division between the organic and inorganic is becoming obsolete. Intelligence-force-matter, the inseparable and only "three-in-one," are, so far as he can judge, the actual All in All of the Universe. He tears molecule from molecule, watching the effects of extreme heat and cold, and at last reduces the solid to vapor, and then to mediums, uphold and proclaim the dogma. If all return-invisibility. But he still holds it in his grasp. He may ing spirits were alike in asserting reincarnation to be a not see it, but he can still weigh and meausre it. In that way he discovers the limit of his power. This wonderful spect, and careful examination of such an (asserted) nat- "three-in-one" laughs at his puny efforts, and remains ural fact. But when we perceive the great majority of exactly as it was when he commenced his investigations American mediums contradicting the inspired statements and experiments, save that it has changed its form of of their brothers and sisters in Europe, it becomes the manifestation to his senses. Every particle is there unpart of wisdom to quietly ignore either and both sides of changed, save in its relation to other particles. He is in presence of the eternal. He can measure and weigh the portion of it he has under experiment, although the infinite whole is as far from his grasp as ever. He will tell us that what he calls "law" rules, by which he means that dinmship and psychometry are in the habit of hurling he can never escape from the effect of intelligence acting upon matter by force. Whenever he can exactly repeat forthwith expecting opposition to disappear, like the conditions, "law" asserts itself in the same manner. And Spanish ships at Manila. And the aforesaid prudent init is always by one or other of two methods of action. This mysterious and indestructible particle is always atleaders in Modern Spiritualism that have led most of the tracted or repelled by its nearest neighbor. The scientist world's thinkers to smile at even the asserted proofs of is well aware that he has never come face to face with the human immortality, for they feel that the judgment of ultimate particle, nor does he ever expect to. Indeed he a "spirit worshiper" is not to be relied upon in any ques- smiles at one well-known and talented writer who describes its shape, and tells us there is a hole in it. It is a gathering of such particles which the scientist examines, and calls a molecule, and it is with such that he experiments. All of the universe that bides within the reach of his telescope and his microscope is composed of groups of his molecules. So the ultimate remains beyond his grasp. He has, however, learned that it embraces matter, force, intelligence; or if matter be deemed a manifestation of force and intelligence, he may count the atom as dual instead of triune.

ATTRACTION AND REPULSION.

But his investigations now lead him a step further. Every molecule is a group of atoms which attract one anwould do if they wielded the powers of the universe, they other. They do more than this. They repel as well as assume that to be Nature's plan, and by the aid of a cultivated imagination, evolved through untold generations of "elements.' He may vaporize and drive apart such molecule groups into invisibility, but the attraction remains unbroken; the intelligence which chooses its mates is active as ever. So finding he cannot get back of this law he declares that he has found an "element." The essence of an element is that its attraction is its predominating manifestation of force. Yet if some more learned fuse to be influenced by the "say so" of any spirit. And scientist were some day to dissolve and dissect element after element, it would still be to at last come face to face structible, and therefore eternal particle which is understood by the term "atom."

Something may be said to be known of this atom, although it must itself always remain imaginary to the scientist. He is obliged to dignify it with the attributes or powers of attraction and repulsion. This he calls "posulting in a collection of facts which can be proved and larity." Each atom is assumed to differ in some respect from every other atom, for such is the law of the universe, which demands such individuality that no two grains of sand, no two leaves in the mightiest forest are exactly of atoms that are beyond reach of the earthly scientist. alike. Therein we have the eternal principle of individuality, which we thus discern to be entirely independent uality, which we thus discern to be entirely independent of form. Chaos may thus be imagined as slumbering of the physical which we call the material. So death, or atoms, floating in space. Wake those atoms and the play of creation commences. The power that awakens is the unknown but mighty Great First Cause. To it we ascribe "infinity" and therefore incomprehensibility. All theology is founded on attempts to comprehend the incomprehensible. So most reverently I worship in silence. But I claim the right to investigate that in which the evolved intellect of man will become all powerful to play the creator, subject always, and everywhere, to the limitations imposed by the Great First Cause on the eternal atom. The limitation that may be called "Ignorance of the Knowable" has claimed Divine Royalty along the ages. But the day has come for that kind of limitation to be uncrowned, and divested of its sanctity.

MYSTERIOUS LIFE PRINCIPLE

Since our present study is man, we have these scientific verities to guide us in our investigation. Man the morsolid reading and thinking, if he would hope to form a of which he is composed are taught to the children in definite and intelligent opinion on this abstruse subject. our schools. But it is also true that beyond these there I am not proposing to invite him to share my belief, but is a mysterious life principle pertaining to every separate will try and show him certain facts in nature by which he atom in the organism. Each seems to come at its own will, do the special work for which it is fitted while it remains, till presently tired, and perhaps exhausted, it takes its departure. But in its presence and its work it exhib-Nature seems to realize a species of reincarnation in its the qualities of force, intelligence and matter which, Now what brings it to the service, holds it to duty, and at "attraction and repulsion" to find the answer. It comes because attraction is dominant. So long as attraction rules it remains, but when repulsion gains control it is driven from its position, like the comet from its central sun. But the aftraction to which it is thus subjected is far more potent than that exerted by its molecule neighcontrol for good or ill, so long as the personality of manhood is maintained. Everyone knows that thought can both kill and cure. It attracts and repels that which injures or blesses, and the atom obeys the call every time.

THE EGO NOT MOLECULAR.

The automatic work done in the organism by an intelligence which dominates certain organs and functions, seems distinct from the thought power upon which is founded true manhood. This last is central and autocratic, the expression of an ego which is impatient of interference by another will. This we recognize when we speak of hypnotism and mediumship as "abnormal." To period, is injurious to the development of its selfhood: and is so recognized by both spirits and mortals. But then, like every other molecule, it could be taken apart, blendings sooner or later drop apart. From speck to sun

general principle of attraction and repulsion, has applied it to man as much as to planet. He has left his loved one in the grave, and returned to seek what comfort he might in his philosophy of universal law, as applied to the matter he senses and analyzes. Spirit return comes to convince him that man, like the forms in our illustration, has more than one birth. Under this law the man who appeared to the scientist to be dead enters on a new present, linked to his own past, and with still and ever, an unknown future before him. This is as much a question of fact as his present investigations, although it demands states of existence. other tools, and must be made under different conditions from those of his laboratory experiments.

THE EGO INDESTRUCTIBLE.

Our question now becomes an enquiry as to how and why the human ego, or any other ego, can thus claim a second birth when the form it animated and controlled has dropped apart. We find the answer in the scientific fact that every form is composed of molecules that, by universal law, lose their form existence. And therein is the logical demonstration that the Ego is not a molecular formation, because it survives the destruction of form. In other words, the ego survives death because it is itself an indestructible atom. In all life's experiences the ego remains unchanged because it is an atom and not a molecule. The experiences of an atom can only be through its attraction and repulsion of other atoms; so at this point we return once again to the manifestation of the ego in man which we have called his "thought power." Thought is the activity of the ego's self-hood, mani-

fested, so far as we can judge, only in attraction and repulsion. Every thought is attracting certain atoms, and repelling others. The moment another atom has been attracted to an ego we have a molecule or form, which, as we have seen, it may be within the power of science to drive apart. If the atoms so attracted are harmonious, and continue harmonious, that form experiences all the blessings of harmony which we term health and happiness. But if some of the atoms so attracted prove inharmonious to the other atoms, we have what is called "disease." And whether this result be on the mental, physical or spiritual plane depends upon the class of atoms attracted by the ego. So "thought" is perpetually attracting certain atoms, and repelling others. If it attract those that are beneficial to the form on the mental plane we have happiness. And if the opposite, then it is misery. And yet further, if the same law be at work on the spirit plane of human consciousness, we are face to face with its consequences to what the scientist calls the subliminal or sub-conscious man, which is, however, but a fragment of the true spirit, although all that he has yet demonstrated in his investigations. On every plane alike, harmony means a building up of the form; and disharmony results in the destruction of the form. We term the results of this thought action, good or ill, according to its effect upon the form. And we have learned by experience that thoughts of peace and love and good will to all constitute such attractive harmony that the form is under the best possible condition for its continuance. On the other hand, we have also learned that thoughts based upon self, expressed in hatred, envy and sensualism are evolvements of the repulsive principle, and therefore tending to drive the form atoms widely apart.

Herein we come to a logical inference from this scien tific base. If we could continue thoughts that were har monious in every respect and detail, form would necessarily continue indefinitely. Even on the mortal plane, no three score years and ten, nor thirty score, nor any other limit could dissolve the form that continued to attract only the harmonious. What we call "death" must and would cease, simply because nothing was repelled, save only that which would be inharmonious to the organism. But the student will at this point, take careful note that death is the present result of the very experiences the ego is gaining in its earth life. He is learning to attract that which blesses him, and to repel that which is injurious. He is, as yet, very far from having learned his lesson, and therefore, until harmonious thought shall have been evolved, and become supreme, the fond dream of those who are seeking an earthly immortality must remain a dream reality, and nothing more.

MAN'S PERSONALITY.

Man's form life on earth constitutes what we call a crals and gases. The memories and experiences born of the Ego's attractive energy are blending into molecules But they are necessarily also forms, subject to the same dissolution of the material, does not affect them at all. The personality is as much alive as ever, because memories and experiences cannot be expressed by the molecular form we call mortal man. But the law continues supreme. This personality must attract the harmonious or it will not continue. If, on the contrary, it grow inharmonious, then the personality must, like the earth form, drop apart; that is disintegrate. It is quite possible that this process may be so slow that the personality may remain for periods we would call "epochs" rather than centuries; but that must depend upon the extent of the inharmony. At this point we reach the field where, if ever, we should find ourselves face to face with reincarnation or re-embodiment, if such be a natural law. But most assuredly from a scientific standpoint, we find no room for it, no possibility of such a form experience under nature's law. The ego having passed from earth life is just as much a person as ever, for his physical form never was a person. His memories and experiences are, as they were before, in active subliminal existence. His spirit personality continues to attract and repel just as before, and under the same law, with the certainty of the same results. If he can attract the harmonious his personality will remain. If he fail to do that, and actually attract the inharmonious, his personality must disappear sooner or later. His ego will return to its primitive starting point for perhaps another round, but so far as we can judge, with no possibility of re-entering earth life, save as another and distinct personality.

MAN'S FUTURE. Although our experiences in spirit return seem to indicate that many intelligences belong to the class of personality that is slowly falling apart, there are abundant evidences that myriads are achieving such powers of attraction that nothing but the inharmonious will be repelled. There is no field in that direction, nor any necessity for reincarnation. They love not self, but others. Every thought has become harmonious until their individual power, as egos, out of which attraction itself was evolved, compels every force of nature into creative activity, subject to their will. Harmony is thus supreme. Immortality is, in itself, nothing but the persistence of a personality that can be recognized after one form has dissolved, and another remains. The butterfly is an immortal caterpillar. If the remaining form itself dissolve, immortality would cease. Eternal existence as a personality is quite another thing. It depends upon this mighty power of attracting that which will bless, and repelling that which would prove harmful. He who can achieve this becomes monarch of a universe founded on love in harmonious action, which we call wisdom.

Such I offer as man's undoubted future, from the standpoint of science, welded to spirit return. Many a side issue has suggested itself to the writer, but has been repressed lest this article grew too lengthy for the average reader and student. If I have succeeded in offering a clear statement of my own beliefs the reader will have noticed that I have place in my thought for neither reincarnation nor the orthodox Deity. I know too well that would gain a fair conception of Buddhism in its spirit and heaven and hell are his who will take them, and make living principles. Spiritualist or Christian can scarcely sure a theory; and it is this latter class that I now propose Herein is the vast import to humanity of the fact of spirit them to suit himself. Earth life, so sadly full of inharreturn. The scientist, having proved the truth of the monies, expresses nothing of finality. Let the human this office.

ego aspire to the highest, and sooner or later the highest will be his, whatever may have been his physical and mental experiences in earth life. This doctrine can, as I believe, and have tried to show, be substantiated and upheld by natural facts, as discovered and recorded by the scientist, when examined in the light of spirit return. I have further tried to show that all teachings, founded on the "say so" of a spirit will ever remain uncertain, confusing, and for the most part, misleading, owing to the impossibility of perfect communication between the two

San Leandro, Cal.

REINCARNATION—A CRITICISM OF "ADVANCE THOUGHT-FLASHES."

To the Editor:-In your issue of May 14, an article ap peared under the heading of "Advance Thought-Flashes." The thought that is advancing with rapid strides among cultivated scholars, among the profound thinkers and reasoners, the unbiased and unbigoted is the study of reincarnation and the basis thereof.

The writer says: "While I have long vainly challenged anyone to give any evidence of reincarnation that I could not explain on the hypothesis of spirits hypnotizing mortals and causing them to view the scenes that they had known, and practically to live the lives that they had lived in the form for a brief season, yet I receive some teachings on the subject from those in the other life that compel me to think (though not literally true) there is some basis for the claim.

If in order, I would like to ask the gentleman if he can bring forward any evidence that reincarnation is not true on any other hypothesis than that which he claims? I also receive teachings on the subject of reincarnation from those in the other life that compel me to believe that their teachings are literally true. It seems to me that the scales are evenly balanced as regards this momentous question. There is as much evidence in favor of the truths of reincarnation as there is against it, and I challenge any one to prove or give any evidence that it is not true.

The gentleman admits that he has received teachings from the other life on the subject which compel him to think that there is a basis for the claim. If he has received one iota of evidence from the other side, what is he going to do with it? Is it not as true as the other teachings he claims to receive from them? Can it be cast aside as only human theories? How does he know but that all the teachings are but hypnotized theories that he receives? All the mysteries that confront us cannot be solved in our short life, delve as we may.

Why man should take the flattering unction upon himself that he is the origin of a soul is a question "confronting the curious" who believe in immortality of the soul, or that it has no beginning and no ending, it seems conceit born of egotism to even consider it. What can be proven if the gentleman's explanation be correct? Have not all human theories a starting-point? Is there not some basis for all advanced thought? Where does it come from? Are we sure that we live now and have an identity? Could we not be hypnotized and made to believe that we are mortals when in reality we are some other species of the animal creation? If the spirit world can hypnotize us in one way it can in another. What can we absolutely prove? There have been well-authenticated statements of animals appearing after death. The door of all knowledge is not opened in one life; we certainly have had that truth demonstrated.

The little child that fought its way into this life, through some fault of the environments, or ignorance, breathes for a moment, then all is still, and we call it death. It is reasonable to believe that it does not awake from its magnetic sleep till it is safe again in the soul

If it is necessary to live at all, I mean to be flesh-clothed, it is necessary to experience the law of matter, and that some soul will of necessity try the journey again. Where is the evidence that this theory is not true? Those who have arisen to the "highlands of immortality" tell us it is true, and that the mists, after repeated lives, will all be cleared away.

There are persons who lead exemplary lives, whose testimony on any subject would be taken without a question, "personality," which includes something more than the molecules which the scientist analyzes as salts, and minpassed through in some other life. That is enough to brand them as insane or demented, while superstition and bigotry would burn them at the stake, had evolution not warned them of the signs of the times.

Comes sweetest glimpses often on my soul, While long-past joys fondly o'er me roll, Again I faintly catch an echo like a bell; I have lived before; where, I cannot tell

Said Plato, "I have lived before. I have reasoned well, I know that I have, but where, I cannot tell, But memory holds the visions that often will arise Of other lives passed under other skies.

Many are reasoning, and, logically, too, And the knowledge of evolution they sense is true. They know that before they have counted years, For glimpses of past lives with griefs and tears

Bring back the touch of a loving hand, A watchful tenderness the soul understands: Again they feel the lips that gave the sacred kiss, And helped to frame the hours of perfect peace and bliss

I agree with the gentleman that ignorance and bigotry with superstition, walk hand in hand, that the root of all evil (or what we call evil) is born in the household of these three worthies, and only repeated reincarnations can bring the soul to the consecration of that oneness which is divinity, and which in its purity we call heaven. Can this be proven? I repeat that only the whisperings of past lives can awaken the soul to this knowledge. But to those whose pleasure it is to doubt and deny all spiritual life and being, deny the great over-soul whom we call God, we would say put forth all your powerful exertions of magnetic skill and there will be nothing wonderful in it, since it can all be traced to ignorance and egotism, and lack of reincarnations that yet must be experienced to fit the soul for the everlasting glory of life beyond all expe-

All, all must attain such joy, or life, spirit, and God bo failure.

It is through agitation and questioning, that the spirit can progress, can look at the beyond without fear and trembling; can feel that the cause which sent it here will lead it on to a higher school of progress and knowledge.

"Words are things, and a small drop of ink, Falling, like dew upon a thought produces That which makes thousands, perhaps millions, think. Summerland, Cal. ROSE L. BUSHNELL.

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Considerations on the Causes for the Prevalence of Intemperance.

BY THE HON. WARREN SMITH.

Drunkenness is a prominent sin of the age. It corrupts governments, degrades officials and inflicts upon the masses all the evils of maladministration. It bankrupts the prosperity, peace and happiness of homes, and substitutes in their stead strife, destitution, want and authorities to stop it. The profits realized on this traffic misery, and I honestly ask the devotees of the Christian Church what they have done to eradicate it? That many of them have sacrificed money and effort to promote the cause of sobriety I am willing to admit; but the question only to pour down on them the raging plegethon of is, What have they accomplished? Take Chicago, with alcohol, and no river of Inferno is more accursed." its hundreds of churches, missions, Salvation Army barracks, Young Men's Christian Associations, W. C. T. effrontery, or inexcusable ignorance, to claim for their steeples flourish over six thousand saloons.

The late lamented Mayor of Chicago informed me that these saloons could not pay rents, insurance, gas bills, county and municipal tax on an income of less than thirty ceive that amount over its counter every day or close business. That they continue business and seem to flour-ish, is evidence that their receipts on an average is in ex-saloon-keepers are members of the church." If such be cess of thirty dollars. Taking this as the minimum, thirty times six thousand is one hundred and eighty thou-sand dollars spent daily in the church and saloon-ridden keepers church members! The reason of this is obvious, city of Chicago to promote poverty, crime, degradation | for they know the awful responsibility of their deathful and misery. This fact proves Christianity another failure as a reformatory system. It may be a howling success as an antidote for the effects of sin in another world, but salvation. I can assure Mr. Jones that, while 80 per cent it is an utter failure in preventing crime in this world. In fact, instead of preventing vice and crime in this life, 20 per cent are sincere Bible believers and get much evidence indisputable goes to prove that it only aggravates and increases them. One hundred and eighty thousand dollars to pay the whiskey bills of Chicago for a single day! What a showing for Dwight Moody's boasted system of salvation by faith, alternated with regulation doses of "savin grace!"

Mr. Moody not long since asked that a season of prayer be held for the "conversion of moral men." What does this mean? To convert a moral man into a modern orthodox Christian, would simply signify an exchange of the moral man's honesty, integrity, sobriety and generosity, for the Christian's hypocrisy, fanaticism and small-fry meanness.

That pestilent clerical renegade, Sam Small, in a sermon preached in Farwell's Hall, Chicago, February 24, 1886, declared that he would prefer a drunkard as a teacher in the public schools to an infidel, and his Christian congregation heartily applauded him. I do not blame Sam Small for expressing a preference for his kind, but his congregation did an indiscreet thing in giving a public expression of his free whisky sentiment.

But then, what better can we expect from people who believe the Bible that promises its devotees immunity from the consequences of sin, without any regard to their own merit. "By grace ye are saved, not of works lest any man should boast." "To him that worketh not, yet believeth on him who justifieth the ungodly, to him his faith is counted for righteousness." "Man is justified by faith without the deeds of the law." "Whosoever believeth on him shall receive remission of sins." "David describes the blessedness of the man to whom God imputeth righteousness without works." Here are doctrines that forestall all right doing and destroy all necessity for moral action. A short and easy route to heaven without encountering the manifold stern duties of life. How extremely accommodating to the men and women desirous of enjoying the broadest license of action, without regard

Evangelist Pearson said, in a sermon preached in Nashville, Tenn., May 10, 1895, that the sin of unbelief is the greatest and most damning sin in the whole long catalogue, and the most pernicious. It is the black upas tree that overtops everything in the dark forests of hell. Thus we see that moral qualification and action are entirely ignored and not considered a necessary factor in the Christian scheme of salvation. This fact is proven by the criminal statistics, beyond refutation. The prison records of America, recently scheduled, go to show that records of America, recently scheduled, go to show that within a period of ten years, nine hundred and eightyseven priests and preachers had been incarcerated for crimes committed, and this is not a tithe in number compared to the clerical crimes perpetrated and never found out, or condoned and concealed by the church.

In the month of June, 1887, Bishop Hogan, of the Kansas City diocese, exposed thirty priests who were guilty of drunkenness and shameful liaisons with the ewe lambs of their several flocks, and for thus exposing the private practices of God's anointed, Bishop Hogan was arraigned before the Pope and severely disciplined for giving to the world the professional secrets of the church and interfering with the secret privileges of his

There is no moral [Bible] reason why a Christian cannot get drunk as often as he chooses and stay drunk as long as he pleases. Noah and Lot, of Bible fame, were guilty of the most beastly intoxication, and we learn from the Bible that Noah was a "preacher of righteousness," while Lot was the only "righteous" man in Sodom, and the New Testament writers specially refer to him as "righteous Lot," and to his soul as a "righteous soul." Only think of this brace of disreputable old bums being represented by the Bible as exemplars of "righteousness!" And honest men and women laying claims to respectability, approving this outrage against clean morals and decency; how deplorable! And then our innocent Sunday-school children are encouraged to sing about "good old Lot" and "good old Noah." Oh, shame! where is thy blush?

Solomon is the Bible paragon of wisdom, and as such he is a Christian standard of instruction. Several years ago there was kept in New Orleans a celebrated dive and joint called the "Clipper Shades," and the proprietor formulated a popular card to increase and extend the patronage of his place. On one side of this card was the name of the dive, with street and number; on the other side was the following:

OLD TESTAMENT:

"Give strong drink to him that is ready to perish, and wine to those of heavy hearts, and let him drink and forget his poverty, and remember his misery no more."-Prov. 31:6, 7.

NEW TESTAMENT:

"Drink no longer water."-Paul to Tim. "He who loves not wine, women and song, remains a

fool his whole life long."—Martin Luther.
When a celebrated brothel and drinking saloon can find appropriate precepts in the Christian's Bible to advertise its man-polluting and woman-destroying business, we would decide it high time to call a halt on the Bible circulating business. We defy any Christian to put his finger on one sentence in the writings of those two illustrious infidels, Thomas Paine and Thomas Jefferson, or any other infidel writer, that can be used to encourage vicious or depraved habits. The Bible and doctrines of the church are a standing menace to the honesty, candor and virtue of mankind-virtually a lock on the wheels of man's intellectual and spiritual advancement; and yet thousands of honest men and women candidly believe that if it were not for Christianity, the world would soon go to the demnition bow-wows; and are also deluded with the idea that it must be sent as a safety measure to the heathen. Eternity alone can reveal the appalling wrongs and frightful outrages the heathen has suffered at the

hands of the Christian nations, especially from those two direful curses, the slave and liquor traffic.

Archdeacon Farrar, in the Contemporary Review, of July, 1889, gave the following statistics in regard to the accursed outrages perpetrated against the heathen by Christian commerce:

"Liquor annually exported from Christian nations to heathen lands: From England, 622,328 gallons; from America, 921,412 gallons; from Germany, 7,136,263 gallons; making an aggregate of 8,680,003 gallons, all of which was shipped to Southern Africa. The natives, unable to control their appetites, perished by thousands The chiefs protested and in vain appealed to the English of death was 700 per cent."

William T. Horniday, in his "Free Rum on the Congo, says: "We have opened the rivers of Africa to commerce, What a record, and yet Christians have the brazen Unions, Bible classes and Sunday schools, and how stands system of injustice, depravity, falsehood and hell, qualthe whiskey traffic? Under the shadows of the church lities of healing for the nations and reformation for the wayward.

That clerical fishmarket slang-slinger, Sam Jones, in one of his vulgar and indecent tirades delivered in Nashville, Tenn, March 16, of the present year, stated: "I once dollars per day. That is, each saloon would have to re- | said that more than half the liquor sold in Nashville was sold by members of the church. The papers jumped the fact, why does Mr. Jones advocate the church as a retraffic and to insure against their just deserts they emsweet consolation from contemplating the characters of "Good Old Noah" and "Righteous Lot."

I have just received a letter from a devout "mother in Israel," in which she states that she has adjured God to "convert me at once, or send me to hell and stop my soul-destroying career." If the Christian's God and hell were not myths, it might result in something a little inconvenient and slightly uncomfortable; but under the circumstances the adjurations of the sisters do me no harm and afford them much sweet comfort; and hence I do not object to the consolation they derive from their hell, as it now constitutes their most important stock in trade.

(To be continued.)

LOSING GROUND.

A Leading Presbyterian's Admission.

To the Editor:-What better evidence can we get of the disintegration of creeds than that furnished by their own adherents-by creedalists. The following is clipped from the sermon delivered by Rev. Dr. Jackson, the retiring moderator of the General Assembly of the Presbyterian Church, in session at Winona Park, near Warsaw, Ind.:

NEED OF A NEW BAPTISM.

In the neighboring city of Omaha stands Machinery Hall with wheels innumerable, shafting by the mile and machines bewildering in their complexity, but all is motionless. They wait the touch of the electric button that communicates power and starts life. Thus the boards, the machinery through which the church works, are in splendid order-fully equipped and competent to connuer this land and the world for Christ, but they are not baptism of the Holy Spirit.

Not only is the church not advancing all along the line, but it is not even holding its own. In places it is retreating; needed re-enforcements are not furnished; consecrated men and women, separated by the Holy Ghost for mission work, are not and cannot be sent for want of closed; some young converts remanded back to heathen- from choice? Not one in ten thousand. Put a pin here, ism; some native catechists won and trained through my friends. The proverb is as true to-day as in the olden years of patience and expense turned adrift; some of the children of the church in the newer settlements denied gospel privileges are making shipwreck of their souls; some new and growing centers of influence left without the molding and restraining influences of the gospel and a "remembered Sabbath" are laying the foundations of future socialism and anarchy. Many talents are hid in by.' napkins and buried; many stewardships are unrecognized and many Christians are robbing God by withholding a portion of the offerings that are his due; the church, through her boards, is in debt, and the cry of the missionaries suffering from "deferred payments" and "reduced salaries," ascends before the most high God. The cries of church members scattered as sheep without a shepherd-the cries of your children going down to destruction—are heard all over the land. They reach to heaven, they are as solemn as eternity.

To your closets, O church of the living God! The great and overwhelming need of the hour-of our country and church—of our souls, is the fresh and immediate baptism of the Holy Spirit—a baptism which shall set every heart on fire of God to possess this land for Christ. At the close of this century we face a future of great unrest-of reconstruction-of marvelous and rapid changes. And the church must lead and control these changes or be overwhelmed by them. We are living in one of the great crises of the world's history. The age demands consecrated men and women; consecrated time, consecrated energies and consecrated wealth. Shall it have them? "Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it."

"Begin to possess, that thou mayest inherit the land."

-i-i-i-i-WEALTH MUST LEAVE YOU AT THE TOMB

Why not be contented with the little you possess, And just give the world the richness of your bloom? Why not give your surplus to your kindred in distress? For you know your wealth must leave you at the tomb

Why should you breed sickness in accumulating wealth When it only brings the soul eternal gloom? Why not be contented with your labor and your health?

For you know your wealth must leave you at the tomb. Why not stay the hunger of your starving fellow-man,

And thus pay the world the rental for your room; Feed them with the surplus of your fortune while you

For you know your wealth must leave you at the tomb. When to gain a million ever means to rob and squeeze, You must know the crime will seal your spirit's doom, Then be up and seeking pain and sorrow to appease;

For you know your wealth must leave you at the tomb. There are threads of gold and silver for your soul to wear, When you weave them on your own life's honest loom; But the ghost of hoarded wealth will haunt you over

For you know your wealth must leave you at the tomb. DR. T. WILKINS.

WE MUST CO-OPERATE.

Colonization Advocated as the Remedy for Ills and Dangers.

So profoundly am I impressed with the supreme necessity of practical co-operation, instant and immediate, among Spiritualists, that I feel strongly inclined to say, for the moment let all else go. Let all look as with the eye of one man just now to the work of devising an unfailing plan of action, of laying a foundation deep, firm and broad enough to take in the race of man for all coming time. The material of this building consists of that essence of human sympathy that compels co-operation. It can be done!

As it is now, every one of us is fairly cursing our wretched hard times, and howling at his neighbor: "Why don't Spiritualists co-operate? What a glorious thing it would be!" Yet this is as far as we go toward mending the condition. We take no step in that direction, beyond shouting for its necessity. While this is true, we are whirling along in the other direction as fast as the rapidly growing adversity can carry us. We are drifting in the turbulent stream of competition which still compels one to thrive (if at all) at his neighbor's expense. We are already in the eddying whirlpool of physical (financial) destruction and swiftly approaching the fatal vortex whose depth is all the more deadly because hidden beneath the placid surface of secret pride and vain delusive hope!

What a picture! Individually we listlessly dream that sweet dream of the home of the soul in the great beyond, where all is harmony, peace and love. Collectively we go on drifting, already sinking together, each fairly cursing the fate of all, yet each shouting censure and execration against his neighbor for not co-operating! In the name of consistency, I ask, when shall this senseless clamor for of the saloon-keepers are church members, the remaining the impossible be changed into a well-directed energy which shall result in the rescue of our helpless little barque and tow us safely to land? Echo answers, when? The answer should be in the language of Brother Loveland's proclamation of a year ago, "Now or never!"

I have already stated that the only way possible out of this maelstrom of death and destruction is to colonize upon the general plan of mutual reciprocity. Wherever distance, locality and numbers are such as to justify the founding of a colony, let that colony be formed at once or with as little delay as possible; not forgetting that the preliminary business, to be well settled, is to determine what special line or lines of industry can be best pursued in that particular colony when in working order, all things considered. The very fact that we are Spiritualists is evidence that we are gifted with the faculty of recognizing the truth when it is plainly presented. Argument on a proposition like the above would be superfluous. The disease which afflicts us is competition gone to seed, ingrained, sprouting out in great sores all over the body politic. The remedy is co-operation that co-operates. The disease, so long as we suffer it to torment us, compels us to devour one another in order to exist. The remedy is to start us in the way to aid one another in order that we may live. The disease has been foisted upon us by the unhappy element of greed rankling in the human constitution from time immemorial. The remedy consists of love, the mighty conqueror of greed within us. Spiritualism develops this well-spring of love. This greed spirit has manifested itself in two phases of activity. First, the grasping propensity that seeks to rob all with whom it comes in contact, as shown in the career of the unscrupulous "financier." Second, the instinct that all the peoples of the earth from China to Scandinavia. grips and hugs the gold as only a miser knows how. When these two powers blend in the same person, then and there we behold greatness. Such a one is great in in-

In dealing with these facts which stare us so plainly in the face on every hand, it is necessary to use plain language. The time has gone by for timidly touching the doing it; they wait the application of divine power—the enemy with gloved fingers. We must now beard the lion in his den. Where is this enemy, Greed, that we may find him? How shall we attack him and wage the battle with relentless vigor, till victory, glorious and complete shall crown our efforts? This victory over greed must be won, or our success is hopeless. Is this deadly enemy of the human race, this monster greed, found only time; the love of money is the root of evil. This fire burns every one who tampers with it. The "rich" and 'poor" alike. This fire is illicit love of gold. It warps the character. It crushes the soul; squeezes it into a compass so small as to leave but little capacity for enjoyment "in that Home of the Soul" in the "Sweet by and

Manifestly then, the "rich" alone cannot be accused o this spirit of greed. In a certain degree it is inherited by us all. Right here the great test of Spiritualism comes in. Right here the real battle is fought. If I love my gold more than I love humanity, let me dismiss at once and forever the sweet dream that I am or ever have been a Spiritualist. This test holds good, remember, whether I am rich or poor. For one rich miser there are ten thousand poor ones; for a miser is one who loves gold -not that he necessarily has it in abundance. Show me the "poor" miser and I will show you a case of misery compounded—rubbed in to the bone and marrow! My moneyless friend who reads this, how is it with you and me? Ah! they tell me thoughts are things! Yet a hell like this is more fervid than the furnace where the three men walked unharmed. It seemed the angel was there to shield them. The Angel of Love must dwell with us in our dire affliction to-day; for the oppression is none the less real, even though our love ((or desire) for gold

may not be excessive! The "rich" miser knows well that he can not take his riches with him to the spirit world. The philanthropist whether "rich" or "poor" on earth, will be rich over there. While writing this page. I have heard and felt the raps come tap, tap, tap, on the under surface of my table, as if to urge me on to still plainer talk. Volumes might be written concerning covetousness and stinginess, which are but the positive and negative poles of the same propensity, perverted to illegitimate use. But what are volumes and libraries of argument by the million when arrayed against this giant power of evil and oppression, till now carrying everything before it, laughing at every appeal of starving humanity imploring it to stay its hand; stifling the voice of conscience within, impelled by the fierce excitement of success to still more deadly plots and schemes of plunder in the vain effort to satisfy this now thoroughly savage lust for more! It is enough.

Spiritualism has come to tell us we have now reached the beginning of the end of this system of unmitigated savage robbery. We cannot hope to recast the old and hardened criminals of our time, grown callous from long experience, but our glorious literature issuing from the spiritual press and echoed from a thousand rostrums, like good seed, will grow-is growing-is bearing rich fruit in molding thought and instilling aspiration in millions of the rising generation, already catching glimpses of the divine law of eternal progression.

Now, as has been many times told in the various periodicals, the great bulk of Spiritualists are poor in purse. To bring this matter home, therefore, and deal with the subject directly on its merits demands a few more plain words to the "rich" brethren. In the times in which we live, colonization is utterly impossible without money. This is not primarily an appeal to your generosity. It is a test of your philanthropy. What kind of a heaven is possible for you, either here or herafter if you are not a philanthropist? Remember now, please, we are keeping in mind the one thought so dear to us all, the

material prosperity of all Spiritualists. This means your continued prosperity with the rest. We do not mean to hint that you shall materially suffer, in order that your poor neighbor may thrive. This material prosperity of all Spiritualists can only be brought about by the co-operation of all who love the cause in general, and of all philanthropists who are blest with material wealth in considerable quantity in particular. The successful financier who is a real philanthropist is blest far beyond the common lot of humanity. Like Solomon of old, his store of wealth is threefold: wisdom, honor, and last and least, riches. The wisdom which can amass a fortune honestly (?) in our day is a mark of real greatness, for it is not inconsistent with true riches. When true philanthropy accompanies this greatness, then the honor is merited and comes to him from many admirers, as golden sheaves of grain in harvest time.

The practical question, then, is how many rich philanthropists are to be found in the world to-day? and how many of these are to be found in the ranks of Spiritualism? On you we must depend for the beginning of this work of colonization. Right here we must lay our plans. On this ground is the Waterloo of savage competition. You, my rich brother, are the Wellington, and this day is to be made glorious by the victory to be won by the vigorous action of the rank and file who shall fight most valiantly under your generalship. Who is this Wellington? Who assumes the tremendous responsibility? I answer your name is Legion, for ye are many.
Oakland, Cal.
THOMAS H. B. COTTON.

GRAVE OF OSIRIS DISCOVERED.

Orthodox Theology Knocked Out and History to Be Revised.

It is well known to students that the Christian Bible is composed almost wholly, both Old and New Testament. of focalizations and plagiarisms of the teachings of Osiris, Confucius, Buddha and other great reformers who have been deified in later ages. So great were the similarities between the stories of the Bible and the teachings of Osiris, that Christians have ever consigned Osiris to mythology, denying that such a person ever existed, and declare that the Osirians have borrowed from the Bible when the reverse is true. But the recent researches of such men as Flinders, Petrie and De Morgan have settled the question.

The San Francisco Call recently devoted two-thirds of a page to an article on these discoveries, the essential features of which are as follows:

M. Amelineau has eclipsed all previous discoveries by his excavations at Ul Uxor (ancient Luxor), where he asserts that he has found the actual tombs of Osiris, Set and Huros. The earliest date assigned to Menes is 5702 B. C., but, according to the Egyptian list of kings, more than 2,000 years passed under the divine and semi-divine dynasties, so that this latest find takes us back about 10,000 years ago, the time preceding the earliest of the so-called prehistoric tombs found by De Morgan. M. Amelineau's researches, if confirmed, prove that Osiris, Isis, Set and Horus walked the earth, breathed, married, ruled, fought, died and were buried.

This discovery must affect the history of all nations, more or less, for the same tendency of elevating the king first to the position of a hero, then of a demi-god and finally of a full and complete divinity, has gone on among The Chinese show us precisely how much of this process of apotheosis must have begun in cult of ancestor worship. Horus avenges the death of his father Osiris by dethroning the usurper Set. The sufferings of the great king who had given Egypt art, science and law made his memory all the more sacred. He is first reverenced, and then it is an easy, short step to worship. Isis, his devoted wife, becomes the name for wisdom and faithfulness, and is symbolized by the dog star.

Later she is confused with Hathor, until the two godesses are merged into one with an infinite variety of names and attributes. Horus becomes in turn a popular god, being accepted as the chief figure in the widely prevailing worship of the sun. Temples are erected in vailarity to human beings.

This sketches the progress of the idea of divinity as it must have developed in Egypt, now that the tombs of the god kings have been found. It is a natural and simple process, which explains itself and upsets at a single blow the numerous theories which have been set down as the "science of religion," or the development of "religious concepts."

Volumes have been written upon this subject, evolved from the inner consciousness of the writers, often regardless of facts. Many of these works have been branded as more fanciful than the myths which they attempted to explain, but nothing could so condemn their fancies as the discovery of the old stone sarcophagi of the godshard facts, too hard to be denied.

The a priori savants, who draw their theories as the spider spins his web, from their own inwardness, will be rather tangled up in this web by M. Amelineau's discovery. It is rather difficult to reconcile the tomb of a king with the theory that there never was such a being, and that the personalities Osiris, Isis, Set and Horus are nothing but personifications of the forces of nature. This is the way the theorists went to work. They took all the legends of the Egyptian gods and noted that one divinity is spoken of as "God of the Nile," another is the "Sun God," another is the "Dog Star," and they jumped to the conclusion that all of the traditions were pure myths, based upon nature worship. They forgot that the great cemeteries, the necropolis at Abydos, for example, had as their central idea the burial of a great god king, and could not see that there must have been some great facts behind the myths-not merely the facts of sun, star and river, but the more concrete facts of a human king.

If we could go to Luxor and see the massive ruins of the temple, if we could dig beneath the sands of Abydos and see the hundreds and thousands of tombs of great men and small clustered around the tombs of the god kings, we might be convinced that these kings were once upon the earth. Here are the countless mastababs, or truncated pyramids, built for the reception of the ancient dwellers in Egypt. Some of the less wealthy were satisfied with mere wells, into which their coffins were lowered. Others had their mausoleums built in the shape of grottos, where whole families were buried. In later times the tombs at Abydos took the shape of small pyramids, with a more elaborate interior arrangement. A stele from Abydos, now in the Leyden Museum, belonged to "the hereditary prince, and the prince, the nearest friend of the king, the high priest, with the right to wear the royal apron, the judge and prophet of Ma'at, the great priest of Osiris," buried here near his god.

Now, through the latest discovery the true "history is imparted to us," and we know that Osiris was not a "mere allegorical character." Herodotus may have misled many Egyptologists by his statement that the "Egyptians ridiculed the Greeks for pretending to derive their origin from deities." But this is not the first instance of misleading on the part of the "Father of Lies."

The broad effect of M. Amelineau's discovery will be a revision and rewriting of the history of ancient Egypt especially of its earliest section. There will be a still greater result in making the scholars of the world more tolerant and open minded toward the most ancient legends. ERNEST S. GREEN.

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TAKE NOTICE!

SATURDAY, JUNE 25, 1898.

WAR THE NORMAL CONDITION OF

The historian will remember that the Roman empire was ever engaged in gigantic wars. There were but few very short periods when she had not a contest on hand. She crushed the Carthabloody and desolating strife; she destroyed the Grecian power in Egypt, and set up her own; she overran Syria; subordinated to her arms all the magnificent conquests of Alexander in Asia; made the Grecians tributaries; held all Europe in her thrall; and after long years of violence and bloodshed defeated her great rival, the Parthian empire. Then Rome dictated laws to the whole civilized world.

The Popes at Rome, the inheritors of the Roman religion and rule, re-enacted the same role. Pretending only to exercise spiritual power, yet she swayed out the public domain to her liege sub-jects. Kings were but vassals, obediout to the Pope's dictation. Wars set on foot against outside powers involved the whole, of which the Crusades may be cited as examples.

The bloody drama in which all Europe was involved, incited by the reformation inaugurated by Luther, has not wholly closed to this time. There are constant outeroppings of the same old strife, which he who sees clearly traces to the ancient spirit of Roman conquest, transmitted to Christianity and entailed on the present generation.

The only way to end these terrible contests wherein human life is held at so chean a rate, is to strike at the root Get rid of the infernal system which feaches that the shedding of blood is essential to progress, and the way to salvation; substitute peaceful arbitration for the settlement of international disputes, and insist that acts of aggression by one nation on another shall be punished with exemplary damages. There is no good reason why nations shall not dividuals. Our system of jurispruence needs enlarging, so as to bring nations in their corporate capacity in subjection to a great court where now only personal rights are passed in re-

A RELIGIOUS DEMAGOGUE A demagogue is defined as one who

acquires influence with the populace by pandering to their prejudices. Said Macaulay: "In every age the vilest specimens of human nature are to be found among demagogues." The good Paul stands forth as a self-confessed demagogue of the first water, though the church has crowned him a saint. In I. Corinthians 9:20, 23, he says, quoting from the Revised New Testament: "To the Jews I became a Jew that

I might gain Jews; to them that are under the law, as under the law, not being myself under the law, that I might gain them that are under the law; to them that are with out law. as without law.....that I might gain them that are without law. To the weak I became weak, that I might gain the weak; I am become all things to all men, that I may by all means save some. Talk about politicians pandering to

popular prejudice to gain office! Within the whole domain of vulgar deceit and duplicity to gain an end, we challeuge the world to designate a more marked example than this of the great Apostle, a lesson to all engaged in the same profession, and very faithfully observed. Such a man could well write, Romans 3:7: "If the truth of God hath more

abounded through my lie unto his glory; why yet am I also judged as a sin-

A learned Christian scholar who had neither the fear of the church nor a frowning God wrote very truthfully in reviewing Paul's Epistles:

"If the student picks out from the Epistles, and arranges together all the significant alleged autobiographical from them the impression that, if there really was such a person, he was the most inconsistent and incomprehensible man that ever wrote. If he adds to this study the legends in the Acts, the bewilderment will increase, and the prob lem must be abandoned as utterly de-

fring solution." And yet, to the critical scholar who will direct his investigation in that direction, these "inconsistent and incomprchensible" Epistles, which Paul designates "my gospel," Rom. 2:16, and Though we or an angel from heaven, breach any other gospel unto you than that which we have preached unto you, let him be accursed," Gal. 1:8, are the base of all the subsequent gospels, and the foundation of the Christian faith.

"Historical, Logical and Philosophical Objections to the Dogmas of Reinearition and Re-Embodiment." By Prof.

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IN RE THE JUBILEE.

As Viewed by the Banner of

We are in receipt of many inquiries concerning the Rochester Jubileo and the cause of such a large deficit in finances. It is also asked why the Na tional Spiritualists' Association does not step in to meet the deficiency, as the Jubilee was held under its auspices For the benefit of an interested public we will explain the matter in full, honing thereby to induce our Spiritualis friends throughout the country to come forward at once with their free-will of

ferings to meet the present emergency The Jubilee was planned two years ago, and the General Manager thereof received his commission as such in November 1896. It took no little time and labor to secure the addresses of even a few of the Spiritualists of the United States, yet the General Manager set about the work with a stout heart, feeling sure that the Spiritualists of the country would recognize the great importance of the Jubilee, and promptly rally as one man to make it a grand postage upon the letters of inquiry he sent out; it required money to defray the expense of postage upon the letters he answered; it required money to pay for the printing of circulars to advertise the Jubilee; it required money to defray the expense of freightage and express charges, as well as the hundred and one other items that had to be met.

There are seventy thousand post-of fices in the United States alone. If the General Manager had sent one letter only to each office, the postage bill would have been fourteen hundred dollars. It is not at all likely that he did write to every office in the land, but we know that he has been obliged to write to some offices dozens of times each. It is reasonable to suppose that the bill for postage alone during the past two years is above two thousand dollars Of course this includes postage on cirsee nothing at all exorbitant in this estimate; the Jubilee was designed to be an event worthy of Spiritualism in its highest sense, therefore it was only right that every Spiritualist should be

asked to take an interest in it.

The matter of printing was no small item, and required quite an outlay. The several departments of the Jubilee had to be advertised, as well as the event itself. People could not understand the newspaper statements concerning the several features of the Jubilee, hence sent many letters of inquiry. It was easier and cheaper to answer these by pen, hence it was economy to have a large supply of literature on hand. To secure the printed matter required, the General Manager pledged his private credit, and only by that means could be meet the demands made upon him. It is only just to him to say that he did

the same thing with regard to postage. The rent of halls in Rochester is another important item. The General Manager has been censured for engaging more than one hall, and for paying for them after they were engaged. Let us be just in regard to this matter also. From the assurances received by letter, that ten thousand people would visit the Jubilee. He made an allowance of one-half in estimating the number that would actually be present, and engaged his halls accordingly for five thousand people. The Lyceum Theatre, Fitzhugh Hall, Assembly Hall, and Chamber of Commerce would accommodate about that number. He therefore contracted for the two former positively, and arranged for the latter conditionally. This, it seems to us, was a practical, business-like thing to do.

When the Jubilee opened it is probable that not more than one thousand people were present from outside of the Then it was found that Fitzhugh Hall alone would have been sufficient to accommodate the people. But a contract is a contract, and it binds Spiritualists as well as other people when it is once signed. Had five thousand people been present, the Lyceum Theatre and all other halls named would have been required. As it is, hall rent was an expense of at least fifteen hundred dollars. We submit that, in view of the promises received by the General Manager, he acted with wisdom and forethought in the matter of hall rent.

The next item of expense concerns the speakers and mediums in attendance. They, one and all, gave their services, but requested with reason, that their traveling expenses and hote bills should be met by the Jubilee management. This was only fair, and was promptly agreed to. This expense in volved at least fifteen hundred dollars. We submit that it was a necessary expense, and respectfully ask the critical of the General Manager what the Jubilee would have been without the plat form talent? In connection with this topic, the services of the musicians must also be considered. was of the very best, and they earned all they received, but the few hundred dollars paid them must be added to the

total expenses of the Jubilee.

The General Manager had to have help to carry on the great work he undertook. His devoted sister gave up her business, and entered heart and soul into the movement with him. Stenographers were indispensable, and had to be paid. These workers all had to have food and clothing, hence money was needed for living expenses. Our friends will note the next point, as the responses to appeals for financial aid were so few and small, the General Manager, out of his love for the cause and firm faith in the Spiritualists of the nation, hired the necessary funds pledging his personal and real property as security, in order to make the Jubi lee a success. We claim that this is devotion of a high order, and to accept would be the basest ingratitude on the part of every Spiritualist in America. We do not believe our American Spiritualists will permit this gross injustice to

be done, now that they know the facts.
Why does not the National Spiritualists' Association make up the deficit? The General Manager contracted with the national body to carry on the Jubilee at no expense to it, and agreed to turn over the entire surplus, if any accrued, to its treasury. "This is unbusiness like," we hear some one say. Possibly it is, but it is also positive proof of the General Manager's devotion to Spiritualism, and his firm faith in his fellow Spiritualists. He dared to risk his all for the cause, and has met with the unexepected at the end. But beyond the matter of contract, the National Spiritualists' Association has not the means to meet the present deficit, hence the necessity of calling for a popular subscription to cover the same. The most conservative estimate that we can make places the loss at between four and five thousand dollars. The items of expense are labor, rent, talent, postige, music, special departments, and printing. The total cost is between eight and nine thousand dollars, while

the total receipts are not over four thousand dollars. We do not claim that no mistakes (Continued on page 6.)

MORE ABOUT THAT FAILURES LESSON OF THE JUBILEE.

Spiritualists for Their Sanction and Kindly Erasure.

It seems almost like a piece of impudence for a few socalled leaders to lead Spiritualism into a financial hole as sanctioned by the general Spiritualistic public, in fact regarding the prudence and opportuneness of which their for help to pull them out.

excoriated by every tongue whose enthusiasm far exceeded its owner's judgment, throughout the land.

Spiritualism is a priceless gem, only to obtained through tedious, tiresome, discouraging research, with endless obstacles as hindrances to its progress and highest unfoldment, and we must learn that it needs no aristocracy to give it tone, to popularize it, to hold it at its proper elevation; it needs no airs and vainglory to make it grow into the hearts of the world and choke out the prejudice of the age. It only needs a clear, logical representation, a truthful, genuine demonstration, and when there is a fund on hand for the purpose there will come a time to feast and spread our wings and crow.

We have had sparkling gems of inspiration from on high; we have heard much of the beautiful beyond, the sweet by-and-by; we have had positive demonstration of the continuity of life and proof of its similarity to this life, but we have lacked business tact.

Our chosen and unchosen leaders, in their zeal to do something grand, to spread our glorious truth, have lacked a wheel, in some machinery called a governor, in others a balance wheel, and have so often plunged us into debt and financial discredit that it really keeps us busy apologizing to the world and paying for a "dead horse," and we are truly tired of it. If we cannot combine executive ability with oratory; if we cannot correlate tact and judgment with our holy inspiration what need have we for a concentrative organization?

Our guides, our spirit friends, are doing their work of spreading the gospel better than we are providing them a respectable base of operation. They are seeking the silent avenues of soul, of spirit, in the church and out, for the dissemination of their wisdom and truth while we are parleying over some declaration to the world that we hold the title in fee to the land of spirit, discovered by those sweet and innocent children in 1848; while we are busyover-reaching and thanking some one for the privilege while we are evoking something for the harmony manifest and for the inspiration at the expense of some overenthusiastic member of our cause.

What a flattering (?) picture this is, and how apropos this intellectual cry of "fraud" in connection with the phenomena. There are phenomena and there are frauds; there is philosophy and there is bigotry and imprudence.

So far as the N. S. A. is concerned, and those who have hoped to gain a permanent salary through its maintenance, if there are such, it is to the interest of one that the other has the hearty support of united Spiritualism; but this can only be had by meriting the confidence of united Spiritualists, and confidence is the sequel to success in every avenue of life. But success does not mean to auspicate some great event, contract for its exeoution and after a failure shift the responsibility on the unfortunate contractor in order to make a more effective and personal appeal to the sympathies of the people to help pay for the glory already experienced, or imagined.

The aim of The Progressive Thinker is the upliftment of the whole cause regardless of partizanship or personal ambition, and in the matter of the Jubilee, which origi- Jubilee? nally met with no earnest sanction from the paper, we would have been, by working with all the means at hand for the success of the undertaking. It can not be said the failure was from lack of advertising in The Progressive Thinker, or other support from that source. We are sorry for the manager, Mr. Walker, who spared neither money nor time to make a success of the Jubilee. and when others equally able and more interested shall have done as much as The Progressive Thinker, the indebtedness will be wiped out and the discredit raised from the name of Spiritualism.

-:--:)c(:---:-DON'T TRUST THEM.

Our Brother Tuttle, in reply to an inquirer, expressed it as his opinion that horoscopes could be best cast after the events, and then gives some striking examples of failures to cast them correctly in advance. The same is doubtless true of prophecy. Years ago the world was astounded with what purported to be predictions of M. Cazotte on the eve of the French Revolution, in 1789, wherein he told at a feast the terrible destiny of many of the assembled guests. The account was vouched for by La Harpe, and sundry others. It had a wide circulation in numerous occult publications, and is still doing valuable service in proof of prevision; but, unfortunately, there is said to be no authentic history of the event. It was written long after the actors were all dead, and no trust whatever can be placed in the narration.

We have shown on numerous occasions that the prophet Daniel is a marked example of prophecy after the event, as all the Scriptural prophets are believed to have been. It was an ancient method of writing history, and moderns of culture have been greatly misled in conse-

The spirit of prophecy is nicely illustrated in the case of the second coming of Jesus. Accepting Christian chronology, and the genuineness of church history, and for near 1900 years, lo, he who was to appear within the lifetime of the then generation, and who has been expected at any time ever since, yet he has not put in his appearance. Really, it is not safe to trust astrologers, necromancers, Judean, Christian or even Spiritual prophets, unless they delay their predictions until the event has transpired, as did the distinguished Daniel.

-:--:)0(:--:-THE TYRANNY OF CATHOLICISM.

A London correspondent of the Associated Press, says the insurrection in the Philippine Islands was really an uprising against the church. "It was conducted by a secret society organized to oppose the priests, a sort of freemasonry, which has spread throughout the island. The religious orders have been accustomed to squeeze the natives, and have accumulated much valuable property."

Between the plunderings of the people by the church, and by government officials, little was left. The same state of facts exists in all the Spanish provinces. May we not hope when the present war is ended all the countries subordinated to American valor may enjoy religious freedom, exempt from church rule and priestly dictation?

-:--:)o(:--:-Opportunity, sooner or later, comes to all who work

and wish.-Lord Stanley.

What a Flattering Picture to Present to the The Obligation that Rests Upon Spiritualists in Consequence of Its Inopportuneness and Failure.

No one is more devoted to the grand and glorious deep as the one into which we have been so needlessly, viewed, than ourself. While we have been inclined to replunged by the Jubilee; an undertaking that was never gard it as a science and philosophy instead of a religion, separately the general Spiritualistic public in feet or will not at this present time gain that wait of a religion, but and is worth its weight in gold. we will not at this present time raise that point. Our devotion to Spiritualism has been conducted along inconstituency were never consulted, and then set up a cry | dependent lines, being conscientiously opposed to pleading the baby act, to begging or asking alms, or to accepting We take the position that, under the business de- a financial gift. We inaugurated The Progressive Thinker pression, the general financial strain, and the prospects of on a self-reliant basis, asking no one for any special war with Spain, all tending to unfit the minds of the peo- financial favors, and spurning with kindly contempt any ple for spiritual things, it was no time to undertake so gift that might be offered. Of all things on this earth, enormous a celebration as was planned for the Jubilee, we fully realized that the publication of a Spiritualist and yet had we said so in the first place we would have paper, combining cheapness and excellence, was an unbeen accused of working against the interests of Spirit- tried undertaking; a perplexing business problem that ualism; would have been roasted from the rostrum and had never been fully solved; an uncertain quantity in business affairs that the mathematician had not been called upon to consider, and with this outlook we determined to lead no one to financial ruin-if such must be the fate-but ourself. With those reflections we placed \$3,000 in the bank to afford a superstructure or backing for our own well-settled opinion and judgment, resolving that if we failed no one should suffer but ourself alone. Everybody knows the result-not one dollar sunk, but a gradual increase of the \$3,000 from the start!--and The Progressive Thinker a grand success--a

Now, what is true of the individual, also holds good | Parallel Religions, and thereafter under | ceived it of man, neither was I taught with the corporation, whether in religion, mercantile affairs, or in science and philosophy. If the principal agents or representatives of the people, inaugurate failures, you must measure them thereby-particularly so when they inaugurate an untimely movement, in which vou had no voice, and which, if you had not approved, would have brought down upon you the anathemas of the

One thing in connection with the Jubilee is absolutely certain-either Spiritualists were too slow and intensely anathetic to respond to the wishes of its promoters, or the latter overestimated to an inordinate extent their influence and capacity in a work of this kind. You must assume one or the other positions of the dilemma,

Now that the failure has come with all its hideous deformities, it is certainly in order to analyze, to criticise, to weigh carefully and systematically, and to thoroughly consider as to what is the duty of Spiritualists generally, To put it mildly, Spiritualists have a "dead horse" on their hands, and no amount of talking, no amount of plaintive explanations, or tremulous excuses can hide it from sight, or obliterate it from view.

We had just such a calamity as the failure of the Jubilee happen in Chicago—a camp-meeting inaugurated at an inopportune moment, leaving a deficit of \$5,000. That debt still remains as a pathetic object lesson to all careful, scrutinizing observers, and it will never be paid by the great mass of Chicago Spiritualists. Those who first inaugurated this camp were inexperienced, were unbusiness like, were over-officious and scheming dreamers, and when some noble men and women stepped in later on (particularly Mr. and Mrs. Warne) and tried to avert the impending ruin, they were too late to accomplish any

The National Association, composed of those who are nighly gifted intellectually and spiritually, should have foreseen that the Jubilee was equally as inopportune as the Chicago camp-meeting, and should have governed their actions accordingly, and thus averted the colossal failure. As the Chicago Spiritualists would not pay one cent towards liquidating the indebtedness of the campmeeting here, which they had no voice in inaugurating or conducting, will they feel like lifting a like load from the agent of the National in the loss that occurred at the

If Mr. Walker, led and influenced by blind, have cleared its name from the stigma and the curse that | experienced zeal, consented to assume all liabilities that | agree as to the origin of the name. might accrue from the Jubilee, and remained unpaid, it ander, the German Protestant reformwas a voluntary act on his part, and he must suffer the consequences just in the reverse proportion that he would have received the merited approbation if success had been

We cannot conceive why the National, with its brilliant array of talent, should make such a terrible blunder. resulting in such a dire disaster, and then piteously call upon Spiritualists everywhere to come promptly forward and pay the expense of its folly. The National was not instituted for the purpose of inaugurating a grand spectacular Jubilee, with an exhibition of intellectual pyrotechnics, at an expense ranging fron \$25 to \$100 to those who attended from points outside of Rochester. Spiritualists are not in the habit of indulging in such a luxury_if it may be so considered, and when the matter is viewed from the right standpoint, with the curtain rung down, and receipts counted, the great mass of Spiritualists will regard the present National as weighed in the balance and found wanting in common business-like perception and

"But this deficit or debt will beggar Mr. Walker," say

Perhaps it may. But haven't we scores of mediums already beggared, homeless and suffering, and is any one any better than they are? Under these sad circumstances, known to all the world, it was in extremely bad taste to get up an expensive Jubilee; it was, indeed, cruelty.

We have no patience with those who conceived this Jubilee, at such an inopportune moment, and who are flying industriously around trying to avert the impending calamity which may befall the one on whom they unwisely thrust the colossal burden, not one having the keen business-like or spiritual perception to realize the nature of the impending disaster which is now overhanging our beloved cause like a dark cloud, and which should result in a general house-cleaning when the National Convention convenes next fall.

KEEP HOPE.

Dear heart! fond heart! dry now that weeping eye;

Keep it set ever till death On the cerulean aky, Where those dear, who disappear In the drear path called life, Wait in love to welcome above Loved ones released from strife, And who around offtimes are found When we most need their aid, And whose forms we descry, with the clairvoyant eye, In a beauty no time can fade. Some glad day, over the way That leads to the land of love, You and I, joyful shall fly,

Guided by those above. Guided and cheered through the portals we feared, And, shudderingly, once called "death," But found by the wave, just beyond the grave, We again with our lost had met, Never to part, no more to smart 'Neath the scythe of the reaper grim, But to rejoice, with exultant voice, And love's light in the orb once dim.

VERE V. HUNT.

Sixteen Dollars for Art Magic.

I paid, about six months ago, sixteen dollars for an original copy of Art Magic, which now sells cause of Spiritualism, from whatever standpoint it may be for a mere trifle by you. It is an extraordinary

> J. C. F. GRUMBINE, Lecturer and Author.

If you are a Spiritualist, Freethinker or Theosophist, or devoted to the study of Occultism, you should have Art Magic. The Progressive Thinker one year and Art Magic, \$1.20. The Progressive Thinker one year and Art Magic and Ghost Land.

REPLY TO CORRESPONDENTS. Adverse criticism was expected to the

series of articles published in these editorial columns, commencing with the issue of March 12, under the title of me is not of man. For I neither revarious headings, omitting two num-there until May 14 giving the derivation | Christ." Gal. 1:11, 12. "Though we, or bers, until May 14, giving the derivation of the name Jesus, and the origin of Christianity. The writer well knew the claim of Christian scholars, that the claim of Christian scholars, that bers, until May 14, giving the derivation Jesus was a derivative of the Hebrew, ings "my gospel." rendered in our English Ribles Joshua. This was done with the understanding that Christianity is an ingraft on Juda- he is pleased to call a vision, during ism; but it has been maintained in these what modern science interprets a sunpapers that it is an outgrowth from the stroke. But right before us as we ancient Paganism of Rome, slightly changed save in name.

It might have been urged with great force, that the Protestant reformers throughout their long contest with Catholicism, insisted that Christianity glory why yet am I also judged a sin had become corrupted by contact with had become corrupted by contact with Paganism, and had absorbed a multi-Paganism, and had absorbed a multi-tude of its errors. We only differ from those reformers in contending that the Jesus, and that the Gospels, and all man Paganism; that they had given a false history of their origin, and were so successful as to mislead Luther, Melancthon and their associates. Christian scholars and Jewish have

all drank from a common polluted fountain. Each has been ambitious to trace graft and root back to the very beginning. Each wanted his to appear is his deliberate conviction, that "The tually assisted each other. They who believe an angel sent by

that "the Lord God shall give unto him decline. These churches, the producother source for the origin of the name.

Eusebius gave the derivation of the and the Lees, with their co-laborers, er, 1498, 1552, instead of tracing the

name to Joshua, credits it to the Hebrew Shem-ham-pho-rash. The truth is: It is only conjecture that traces the name to Hebrew. Christian writers, whoever they were, or where living, having located their hero in Jerusalem. they sought next to derive his name from Hebrew; but it should be remembered a name given a child attends him through life, unless changed for cause, to prevent his being traced, so as to escape detection, and possibly punishment. If a Hebrew mother named her son Joshua, it was Joshua in every country, save as adapted to the new tongue, as by the addition of the Latin terminal US to the Greek JES. Jes, as priestly class. Even anesthetics for heretofore stated, was one of the many thea relief of distress in surgical operthe Persian Mithras, the Egyptian Osiof these facts, been man's benefactor,

tinguished Christian scholar of recent er fellow who serves us faithfully. times concedes that Paul's epistles antedate the Gospels, as was stated in our article, April 30, entitled "Allowed to Assume the Name Christian," which see, and that all the material points in which the Gospel writers-as well most of the apocryphal-agree, were previously stated by Paul, from which all could have copied.

Inquirer will open to the article "Jesus Christ," Encyclo. Britannica, vol. xiii, p. 631, 1st column, written by Archbishop F. W. Farrar, D. D., F. R. S., author of the Life of Christ, and until his late death the head of the Church of England. Who could be higher or better authority? He mentioned Paul's and expenditures be furnished by the epistles to the Galatians, Romans and Corinthians, and says: "These may be 'is earlier than that of any Gospel." Near the head of the second column, he

"If we had the epistles of St. Paul alone, we could find a contemporary testimony to almost every single fact of primary importance in the life of Christ—his birth of the seed of David, his poverty, his Mesiahship, his moral teaching, his proclamation of the king-dom of God, his calling of the Apostles, his supernatural power, his divine claims, his betrayal, his founding of the Last Supper, his passion, crucifixion, burial, resurrection, and repeated appearances. If we add the testimony of the other epistles, we have further testimonies to almost every fact of im-Revelation of St. John."

Some writers have found what seem to them good evidence that Paul wrote 64 years before the beginning of the near 1,500 years later, as has been ably sale at this office.

contended, that "earlier gospel" which ecclesiastical writers claim was the base of the gospels, is the production of the "hooked nose" Paul, Hear him: "The gospel which was preached of

Paul gained his knowledge of his facts, not from observation, nor from any mortal witness, but through what

write is our New Testament, accidentally opened, and the eye falls upon a marked passage to attract attention, Romans iii:7:
"If the truth of God hath more

abounded through my lie unto his

That is a conundrum we shall not try Catholics are merely successors of Ro- other accounts of that character, were derived from him, and were efforts to make real a character whose origin was in Paul's fertile brain.

THEY ARE ALL MORIBUND.

ment of the New York Sun has made the sage discovery, and has declared it as the primal religion, so they have mu- Presbyterian Church is disintegrating and going to destruction."

Bless his venerable heart, does he not know that all the churches, by what-God appeared to a virgin, and told her ever name, are moribund—death-struck, she was the most honored of women; and are hastening to extinction? Even that she should give birth to a son of the Roman church, having its rise near whom he was the father, and that seven hundred years before the present "Thou shalt call his name Jesus," and era, and the legitimate parent of all the throne of his father David," and tions of a designing priesthood, resting shall reign forever-see Luke 1:31, 32, on the ignorance of the masses, flourish 33-are not prepared to look to any best where education is at a low ebb, name from the Greek Iasis, healing. So will soon open the way so a flood of indid Cyril of Jerusalem. Even Chris- tellectual light will fall on the latter betian scholars of modern times do not nighted country, and awake the people from the stuper of ages. Some nations can only be aroused from their lethargy by a clash at arms, bursting bombs cities in flame, and reversion to social chaos, and Spain is clearly of that num-

GIVE THE DEVIL HIS DUE. Why is not something being done in

these last days for the glory of the Devil? According to Milton he invented gunpowder. The printing press was the product of his genius, if the statements of the old-time clergy can be credited. Printed books were the product of the black art. The revelations of astronomy were of the Devil. The the ater was a device of the almighty fiend to lead souls to perdition. All the arts and sciences one by one as they have come into use for the amelioration of humanity, were frowned upon by the Greek names of Dionysus, also Bac- the relief of distress in surgical operchus. He was a sun-god, identical with atlons was a scheme to rob God of his rls, and many think with Crishna of the and is he not justly entitled to credit Brahmins. Thus much for critic No. 1. for his worthy deeds? Then let us give An Inquirer wants to know if any dis- the Devil his due, as we would any oth-

THE JUBILEE.

Everyone Criticises It-No One Commends It.

I looked for President Barrett's statement in the matter of the Jubilee deficiency with a good deal of interest and was not a little surprised at the insufficiency of the same. According to his account the manager

wrote between two and three hundred letters daily during two years! I think it is due to the subscribers that a detailed statement of receipts

appointing committee.

It is to be regretted that so feeble an cornitingus, and says. I do and apology was sent out by the president, truly regarded as a fifth Gospel," and apology was sent out by the president, as it tends to weaken confidence in his

business capacity. It seems folly to justify a grave error simply on account of an unbalanced enthusiasm and an empty pledge to assome all liability!

Several friends have asked why Dr. A. J. Davis' letter was not published. and why the manager took the occasion to inform the convocation, the seer of the 19th century had his faults?

Saratoga, N. Y.

SUGGESTIVE THERAPEUTICS. A magazine every healer or physician should read. Published monthly by portance in the Gospels, as we have the Psychic Publishing Company, also in the catholic epistles and in the Times Herald Building, Chicago, III. Terms. \$1 per year.

"The World Beautiful" By Lilian Christian era, and others maintain with Whiting. Most excellent in their high equal earnestness, that he was a priest and elevating spirituality of thought. of Serapis; but without regard to date, Series 1, 2, and 8, each complete in itwhether before the Christian era, or self. Price, cloth, \$1 per volume. For

"Inspiration made to order" probably best characterizes the method which Prof. Elmer E. Gates, of Washington, proposes to apply in his scientific re-searches in his laboratory at Chevy Chase. If you are at all puzzled as to the meaning of the phrase hear Di Gates speak for himself:

"I am going to apply to invention and, business," he said to me, "the same mentative processes I have hitherto applied to scientific investigation-that is, when I take up invention in any particular art or line, the first thing I do is to build new structures in my brain with reference to that subject."

So far so good. To make his meaning more clear the Doctor went on to say that he had found that inventors and investigators measured by him have as a rule only about five to eight per cent of the "sensation memories" which the objects and phenomena observed in their work can give them with reference to their particular seience. When he himself begins an invention he will first get access to all of the known apparatus, objects, phenomena and experiments in that particular line. Then he will busy himself for some days in acquiring, as he says, "every distinct sensation" which each subject can give him-every sensation of touch, pressure, warmth, cold, muscular feeling, smell, taste, color or

By this process of mental training, by aid of the instruments used and the phenomena observed, and "not," as he "from text books with their various theories and hypotheses," he expects to acquire what he calls correct sensation memories, images, concepts ideas and thoughts. The next step will be to accumulate the sum of human knowledge on the subject, find out what has already been done and thus learn what is yet to be done.

"I do not set out to invent this or that particular thing," said he, "but to discover whatever concepts and ideas may arise by the mentative process, and it any of these results are available in the arts they are at once made the subject of special study."

HE MEASURES THE MIND.

Dr. Gates has a list of six hundred human subjects who come to him regularly to have their minds measured by a strange process which he has devised for himself. Including these he has measured eleven thousand people, the greater part of them at random. Thirty or forty parents have agreed to bring their bables once a year that he may note their development. In this way he has studied men of all classes and nationalities, including Hindoos, Persians and Indians. He has also made detailed measurements of animals. All of these records will some time be compared, and thus he hopes to learn how different pursuits, climates, etc., affect

When Joseph Jefferson was last in Washington he spent several days at the Doctor's house and submitted to a lengthy phychological examination. During this time the great actor-painter finished some landscape scenes, which are hung in the parlor of the Gates residence. The psychologist was amazed at the rapidity with which Jefferson handled his brush, at the same time blending his colors into purely ideal scenes. Speaker Reed is another famous man who has lately been studied at the laboratory. When asked to de-scribe exactly how the studies were made, Dr. Gates said:

"I select a certain definite part of the body, say the space between two joints of the little finger, and I find the least weight which the sense of touch can feel thereon, the least degree of temperature which the person can detect, the least difference in two pressures, the least distance apart which two points must be so as to feel as one point. I also measure the least differ euce he can detect between two tints shades or hues of a color. I measure the rapidity of his imagining capacity, intensity of his emotion, amount of electric waves he can give off, and so on That is, I measure certain measurable mental functions month after month, or year after year, so as to discover what kind of measurements belong to certain classes of people."
"I have found, for instance, that per-

sons of genius and mental capacity have much more acute measurements than mediocre persons. I have also found that vocation makes difference in measurements, as also do different diseases. But, as I have been making these measurements from time to time, I found some persons who suddenly fell off in their former acuteness of sensi-Thus one could feel one-half of a milligramme of weight upon the skin of his little finger and could see a half per cent difference between two tints of red, but one time when he came to be measured he could not feel a half milligramme. He could feel no sensation until I used the weight of four milligrammes. Instead of seeing a half per cent difference between two tints of red he could see only three per cent. In similar manner I have found others whose measurements suddenly fell of from their former acuteness of speed, and in all such instances, within two or three months thereafter or a year thereafter, they would become sick with a chronic disease.

TO DETECT DISEASE.

"That is, long before a person himself knows he is sick, long before he has th slightest symptoms of a long-coming disease, long before any known methods would reveal it, these psychologic measurements indicate its approach It is my intention to follow out this line of research, so as to discover, if possible, what diseases are indicated by these different psychological defec tions, and also to see how far methods can be applied toward the removal of these psychologically detected diseases the first symptoms become manifest. "We may predict that it will soon be

come a precautionary custom to get psychologically measured every year so as to detect the approach of a disease our position is correct we refer the before we feel the first symptoms." In his old laboratory Dr. Gates said ert Debate" published some time ago, it required six hours to make a com- which we mail, single copies, three man. His equipment for such work each; one hundred or more copies, for consisted of fifty-two delicate instru- clergymen to distribute among their ments: Since his new laboratory has congregations, at the rate of \$1.50 per been finished the same can be accomplished in but one hour and a half, to the preachers. though over twice as many instruments will be used. This speed of measure ment will be the result of electrically automatic devices for turning wheels clyinders and color disks leeding black paper to recording cylinders, working air pumps and con for creating artificial differences in climate, supplying currents to new non-flickering electric lights of together with interesting corroborative high power and to X-ray machines. During my visit he unpacked and this office. showed to me a number of delicate de-Tloes for measuring exactly the amount N. Miller. Price 25 cents.

MEASURES THE MIND. of electricity given off by each human body. A machine shop over a hundred feet in length is being built, and in this will be made many of the new instruments which will be needed in the work-instruments which no one else but the inventor will be able to make.-New York Herald.

CALIFORNIA.

Its Advantages and Its Disadvantages.

To the Editor:-Since my letter appeared in your paper enthusiastically extolling the East in contrast to the West, and the dry condition of Califor-nia at this time of the year, I have been called to account by some of my critical friends of that State, and with the courtesy of your paper, I will answer them, one and all. No one who has made California his home and who has seen the grandeur and beauty of that country, its equable climate, topogra-phy, the fertility of the soil, the adaptability to all kinds of fruits, can but acknowledge its superiority over the East. that it is a veritable Garden of Eden and only awaits the hand of time to perfect its growing possibilities. The soil even produces a weed that takes the place of hemlock bark for tanning pur-

poses. There also grows the mulberry ree, upon which the silkworm weave its beautiful thread. Ostrich farming s carried on with unqualified success; while to speak of its grape and orange crops is to state something that every one knows. The lemon and olive in dustries are among the most successful of Southern California's attempts to verify the prophecy that everything under the sun can be raised from its fertile soil, even to raising the banana

Southern California is so situated and so blessed by the gifts of nature that with the little a'l of man it could be made the spot of which the poet writes, the dreamer dreams and the philosopher realizes his grandest anticipations and ideals. What can man wish for more than such a land continuously kissed by a gentle sun and surrounded by all the luxuries that nature produces, with perennial bloom of ravishing sweetness, and the brooding smile

plant,

of perpetual summer? But all countries have their drawbacks and difficulties to contend with, and California is no exception to the The great trouble that confronts the future growth of that State and the prosperity and health of our people is that the railroads of our country to-day are stocked and bonded for three times their actual value. This is a very grave condition and it makes it more serious when those bonds are held by for-It is reputed that England holds five billions worth of gold-bearing bonds on the railroads of this country. When will our country shake off this incubus and come out of the shadow of monopoly and imperialism, and American principles rule and dominate the land? BISHOP A. BEALS. Buffalo, N. Y.

THE VOICE OF TRUTH.

If all would hear and heed the word-The silent voice of truth's eternal

tone-All minds would be at peace, all hearts rejoice.

No one would toil, unaided and alone Along the weary way. Some helping hand Would be outstretched to aid the

struggling soul; Some one with true, unselfish love would stand To point the way unto the higher

If all the gentle whisperings of love, All longings for the good and true in

life, Were quickened by the light of realms above, The soul would free itself from hu-

man strife. And fill earth's valleys with the sacred Of living truth. The eager heart would leap

With newborn hope, and life would flow along Toward the mystic sea-the silence

deep. If all could feel the ecstacy and thrill Of joy-the peace divine that those

Who lived in tune with God's eternal Will-

All grief and fear would cease. No plaintive moan From hearts disconsolate for something sought

In vain-or something lost-would then arise. all would be inspired to earnest thought.

And all would seek the wisdom of the As come the voices of the spring-the sound

Of winds, the swelling seas, the kindling fire Of Nature's pulse-life's forces play around

The soul, and give new strength to each desire upward growth. Truth whispers

from within: Its voice gives wings to faith, reveals

For reason's flight, whose slow ascent

The goal at last-the soul's eternal URIEL BUCHANAN. day.

MARVELOUSLY CORRECT.

The Methodist Protestant, a Baltimore journal, made the interesting annonncement, in the course of a late editorial, that,

"The rank and file of . the ministry will compare favorably with any other class of citizens, and when their moral character is brought into the comparison, there is no class of men that can show such a record as theirs.

Now that is just what we have insisted on for years, and for proof that reader to the "Sequel to the Hull-Covpsychological measurement of a cents; five or more copies, two cents hundred. Same rate to laymen, to send

> "Arcana of Nature; or the History and Laws of Creation." By Hudson Tuttle. A well-known and most profound treatise. Cloth, \$1. For sale at

> "Edith Bramley's Vision." Vivid description of a Jesuit spirit conclave, testimony. Price 15 cents. For sale at

"After the Sex Struck." By George

REMARKABLE DISCOVERY LETHERE HELIGHT. Superior Spiritual Forces of Humanity.

"There's a light that shines o'er my

pathway, A glory in my soul; A star of hope that bears me on-On to the heavenly goal."

The powerful, all-conquering forces evolving from the interior life of humanity are opening wider the boundaries of that apparently limited realm which is given human life to explore to constantly enlarging dimensions. What a few generations ago would have been considered by the masses as impossibilities, the present know as accom-

plished facts.
We many times make assertions that certain ideas are the operation of chimerical minds and cannot be produced as actualities of life. And while we have slumbered, some energetic spirit has received a spark of the immortal fire; has penetrated into that interior chamber from which comes the inspiration that giveth strength to grapple with the forces of life that before appeared unconquerable; and has entered as an intrepld explorer that field which formerly was marked un-knowable, and by the power of that ministration has removed the barriers that hindered the admission of light and prepared the way for still greater Whether it is within the realm of the

forces that appear to us to dominate and control our earthly existence, or within the boundaries of our spiritual life, the call is for more light, The determination that is manifest to grapple with those subtle forces that apparently are trying to elude the searchlight turned upon them by the advance guard of scientific research is causing us to realize that the dividing line between what we term the material and the spiritual is more imaginary than reals We say that certain bodies are opaque or impenetrable to light, and others are transparent. In the discovery of their existence, and the development and application to beneficial uses in life of the X-rays, showing that those subtler forces have penetrated and opened to the sight what before remained hidden.

To those individual lives whose spiritual development is yet dormant, the intrusion into what to them appears a mysterious and forbidden realm is fraught with dangers that should be avoided; but those who have received the divine commission to grapple with those hidden forces and illuminate the pathway upward which human life is moving, realize not the sensation of fear. Some of the so-called scientific minds, in their unwillingness to recognize the fact that the dominant object in investigating and developing the interior forces of life should not be con-fined to the childish play of dealing with effects, but to study and understand the underlying causes, have en-shrouded their mental horizon with the nists of dogmatic bigotry, causing them to think that the boundaries of their vision is the outer circle of the infinite universe.

When the project was first being seriously considered of ocean steam navione of the so-called scientific men of England came forward with the statement based upon what he thought actual knowledge of its power, "that what else could be done with steam, its use in ocean navigation was an impossibility.

The doubt and uncertainty in the ability of the human soul to understand and use those forces that were formerly so enshrouded in mystery, has given way to the feeling of wonder that they were not understood before. The rapidity with which those thought forces have penetrated human life, causing the development of those wonderful inventions that during the past century have given such mighty power to control the material elements and cause them to become the servant of man instead of his master, has ceased to excite wonder. The question now is, so that the moral and spiritual life light which has so wonderfully illumin-

ated the material side? Nothing short of a full presentation of the truth will satisfy the progressive soul after it has received a portion of the Divine light. The quickening of the moral tone of society on many ques-tions to which formerly it was at least indifferent, and insisting that light shall be turned upon the causes that have been productive of the false conditions of life under which it has been living, and demanding their removal, is evidence to prove the fact that darkness is only a negation, that it cannot supply that vital force of life which only able to cause a growth to higher con

ditions. Above the storms and convulsions which at times assail our globe and cause such great destruction to the material interests of life are the mighty constellations that for ages have shown with undiminished splendor and sent their light earthward. So superior and above the upheavals that at times are shaking the religious and political world, is that Divine Power which is the source of all light and life, and is using those conditions as a means to clear the avenues through which may come that light which will enable the prophetic prediction to be verified. vill shake all nations and the desire of all nations shall come, and I will fill this house (the human soul) with glory,

saith the Lord.'
HAMILTON DE GRAW. Shakers, N. Y.

TRUE RELIGION.

A writer in the Westminster Review, defines "true religion" as "reverence for, and strict adherence to an ethical standard in every daily act. Whether compliance with this definition is accompanied by a belief in some dogma or not is a matter of little importance, if it is understood that there can be no true religion without integrity in the ordinary affairs of life,'

That is not Christianity. Faith in the Lord Jesus Christ, without regard to character, is the essential; whilst good deeds are scarcely taken into account. A person may be a model in all he virtues, fauitless in character, vet if he does not believe in Jesus, and accept his atoning blood, he is an infidel and only fit for purgatorial fires, or a sulphurous hell.

Absconding or murdering Sunday school superintendents, defaulting bank presidents, cashlers, and trusty clerks, are always good Christians, for they are always generous in their contribution of other people's money for the spread of the gospel.

CROSS PURPOSES.

Says a distinguished New England lecturer and writer:

"Churches are built to keep light out of the world; school-houses are built to bring light into the world."

The Progressive Thinker endorses the above truisms, and will vote for the school-house every time.

STUDIES IN SPIRITUAL THOUGHT.

Lessons and Leadings In the Culture of Spirit Communion and Inspiration.

"The higher phases of mediumship are educational and uplifting, and never conflict with individual growth; they are potent agencies in the cultivation of spirituality, whereby the medi-

To the sincere seeker after spiritual when in silent revery or musing, spirit forms come and go, leaving message in only for one day but for all your subse-word or look, that give soul uplift to quent life? realm of peace and spirituality. It may be at the noontide hour of rest, or while in the midst of the busy, bustling throng, a calm, sweet influence comes down, fills the mind and lifts the thoughts upward into the beautiful retions of spiritual thought and an ideality to be realized in experience sometime in God's great forever that awaits humanity. It is a season of interior silence, a

spiritual listening, and the receiving of thoughts flowing from spirit source— thoughts that thrill and fill the mind and give spiritual uplift and enlarge ment of vision.

To the busy one there may perchance come, during the toils of the day, a minute, a few minutes, a half-hour per haps, of cessation from toil, that can be taken, when one can sit down or lie down in attitude of relaxation and rest, mental and physical. These may be made seasons of rich spiritual profit. They may be spiritual oases in an otherwise sterile desert of care and trouble about many things—gardens of bloom, whose fragrance shall spread afar over the outlying wastes, extending a healing and saving influence into and over the hundrum and material elements of daily life-a perfume of spirituality that shall enter into all the work and toil and care of the day. The minute may be a benison felt through all the

day.
While it is true that this closet of silence may be entered in spirit even in he midst of surrounding turmoil, or at odd moments during one's daily avocation, it will be found advantageous to take the hour of early morning, before arising, if need be, or the twilight hours of evening, for then there is a stillness in Nature that is peculiarly quieting and harmonious with the attitude of interior quietness that should prevail, for pest results. Having entered our closet, let our

houghts ascend in aspiration for help, for light, for instruction in the things of the spirit.

We need not cease to think, but when thought is given us, let us study it, weigh it, follow it, as the surest step to further leadings.

It is a very common notion that to receive highest inspiration one must be entirely "passive." My own experience is that while consciously enjoying the highest flow of inspiration my mind is most thoroughly active and positive. It is then I am, instead of being passive most intensely positive in mental attitude and action. The thoughts re-ceived stir my mind into highest activity: the conjunction of minds seems to lift both to higher flights and more alert and active positiveness of attitude. So far as I can judge, my only passiveness consists in an attitude of willingness and desire to receive.

I may add, by way of further illustrashould not the way also be made clear | tion, that, at times, on these occasions, and fear that is clouding earth minds. so far from being merely passive, my He does not come to these to have them could receive its full portion of that | mind enters into lively criticism and ar- do his bidding, for his bidding is to degument in opposition to the thought stroy errors. Unless it is one who loves presented by the inspiring spirit or spir- the individual, because of olden ties of its; and sometimes I remain convinced

> Spirits are not infallible, and all (save Catholics who sometimes come on a from the class who have fears. missionary errand) tell me to use my own best judgment concerning what ever thoughts may be presented to my

It is my opinion that one should always maintain conscious control of his is dishonest, guides without principle own mind; his own individuality is a are attracted. When a medium records sacred thing that should never be within his or her soul a determination turned over to the control of others, to be fearless in all things, guides who spirits or mortals. Neither spirit nor have not feared to know all truths are mortal has a moral right to seize upon at once attracted. And the more of soul my individuality and use me uncon-aspiration they discover in a medium, sclously; and we should always be so the more do the soul-unfolded draw well in possession of our own mind as near and desire to be guides, to instruct to be able to use our own judgment through such instruments. concerning what may be said and done

through our own organism. In these sacred moments the mind should let go all distracting things, cast All are not angels who have passed aside all thoughts of things that par- from earth. Angels wish naught of take of fret or worry, resentment and animosity: that there may be internal fits him for the companionship quietude and placidity of spirit.

Thus "enter into thy closet," and hav ing closed the door against outward perturbing thoughts and sounds, "com mune with thine own heart" and with the good angels who wait to meet and

help There is an interior stillness, a closet of the soul, into which one may enter at any time and anywhere, at home or elsewhere, alone or amidst the busy, noisy throng—and enjoy sweet converse with the angels of light and goodness. Like the martyr Stephen, even in extremity of physical distress, one can

look up and see heaven opened. It is scarcely possible that one car always be on the "Delectable Mountains" where, surrounded with perfect rest and beauty, one could almost say

My willing soul would stay In such a frame as this, And sit and sing itself away To everlasting bliss."

Though one may, as it were, look across the valley, and in longing, soul ful anticipation sing: 1 There I shall bathe my weary soul

In sea of endless rest. And not a wave of trouble roll Across my peaceful breast"we are not yet "over there," and it that, though our heads may be crowned with the halo of spiritual sun-

Where are Messrs, Covert, Becker & shine, our feet still are plodding along the dusty highways and oftimes thorn paths and darksome valleys of earth- Where is that powerful organization life, and many a painful laceration and bruise and discomfort will remind us that not yet are we free from the ills and weakness of mortality. The necessities of the physical being require attention, and their call is the call of moral obligation. Besides, there is work to do in the world's great vine-

yard, of mental and spiritual culture. iety an early reply. So, no matter how high or how fa our spiritual flight, we must come back to our allotted labor- and fulfill our vocation-not wholly easting great degree, borrows a blessing from

mon foe."

itual endeavor, of special spiritual asum can rise above the grossness of sen-suous environments, and attain to a with and inspiration from the good and condition of at-one-ness with elevated helpful spirit intelligences we may call beings, and become the recipient of to us by sending out our thought and their inspirations, which flow in like a desire, will leave an impress on our still, small voice, penetrating the soul daily thought and life; more and more and lifting it to closer relations with as we form the habit and become the divine fountains of love and wis- wedded to its practice and enjoyment. dom, which are ever open to aspiring The experience of each one may enable minds."—Albert Morton's "Psychic him or her to truly feel to say: "I have food to eat, that the world knows not

If you were to see and converse with unfoldment there come seasons of ex- a bright-garbed angel, for even one perience that are sacred beyond the minute, in the morning, would not the power of tongue or pen to tell. It may influence of that brief visit remain with be at the twilight hour of evening, you during all the day, and color your thoughts and tone your actions-not quent life?

The presence of and converse with

the unseen ones, though not so palpable, may yet be consciously realized, and exercise a potent influence, unlifting and molding one's mind and spirit ual nature. The whole realm of spirit intelligence

and wisdom is open and accessible above us; it depends upon ourselves whether we shall ask and receive from the pure and the good even unto the highest, the ineffable Divine Source of ght. JAS. C. UNDERHILL. Hammond, Ind.

THOUGHTS

On Topics of Interest to All Thinkers.

I have claimed that the greater one's aspirations for truths, the larger the soul-growth. If you would have truths, fearlessly call for these; constantly have the soul reaching for and attract ing. Words can be very empty, there-fore, aspirations do not gain by wording these to long drawn out petitioning plaints. The invocation of the soul loses in strength just in degree of publicity given to it, and the prayer becomes a trifle, having little or no good for its purpose. To be soul-reaching is to be self out-reaching; not to plead for some one or thing to reach down to you and bestow blessings. Instead of calling attention to your words, send your attention to seek facts. Don't stand before an audience to be heard of them, in prayer, but let your aspirations lead you onward. Minds from the higher life care not for reverence, but enter the presence, and become com-panions of those whose minds attract them. 'Tis little minds who care for reverence; conceit that prizes fawning The gods and ignorant spirits enjoy your prayers to them; the angels, or the wise minds in spirit realms, will choose your company if you prove yourself companionable. They are fearless and they seek the fearless among mortals. They are brave to do for truth's sake, and they select for their

mediums those they know to be also brave advocates of truths. The spiritual being who holds to Christian dogma, gladly returns to tell the Christian-tainted medium the little he may know. He enjoys hearing you implore the dear unseen to come in your midst; he likes to sing with you the olden songs he loved. Yes, dearly does he love to be looked up to with adoration. But the truly wise, the real angel of unfoldment needs only to know, by what the mind reveals, of your willingness to glean more knowl-

earth, and who-himself or herself (the angel) having unfolded through knowledge, these do not select their mediums

When a medium remains a Christian-and to whatever degree this exrends-he or she has not fearlessly determined to take hold hold on truthsnor have their guides. When a medium

Banish fear and worship, if you wish to go onward rapidly in wisdom's ways by being taught truths by the angels man but man's own unfoldment that angels. Mediums will do well to Bear these statements in mind.

ALLIE LINDSAY LYNCH.

PATRIOTIC SENTIMENTS.

Bishop Fallows, in an address at Cen-

tral Music Hall, a few evenings ago, said he had just returned from a visit to Canada; that he had an interview with Lord Aberdeen, at Ottawa, and he knew that Canadians of every class were as deeply interested in the war we are waging with Spain as if it was their own. He said the international sentiment between the English speaking nations was no more wonderful, or more deep seated, than that which had taken place between the North and South, giving young Sartoris a place on the staff of General Fitzhugh Lec. He characterized those who opposed the war, in the language of Samuel Adams. as "peeling, pusillanimous cowards and traitors." Said he, "I feel like singing: 'Mine eyes have seen the glory of the

WHERE?

Lord,' when I see these days of unity

when men on both sides the northern

line can touch elbows against a com-

Co.? Where is their promised journal? which was to sweep Spiritualism from the earth? And where is the vast wealth pouring in upon the managers. and piling up in bank vaults, which was to sustain this gigantic movement And Echo, loud and clear, repeats the several inquiries with a bolsterous "Where?" We wait with nervous anx-

Nature, through all her works, in away, however the perfume of the gar- variety.-Churchill.



CAMP-MEETING DIRECTORY.

Inquiries are already being made as to when certain camp-meetings will open. The officers of camps will promote the interest of their respective localities by sending the dates at once to this office, with names of secretaries.

Cassadaga Camp, N. Y. This favorite place of resort opens July 15 and closes August 28.

Freeville Camp, N. Y. This camp opens July 30, and closes August 14.

Onset Bay Camp, Mass. Onset Bay (Mass.) Camp-meeting commences July 3, and continues to Sentember 4.

Devils' Lake Camp, Mich.

Dr. W. O. Knowles writes that the

Devil's Lake Camp-meeting will be held as usual. It has not been abandoned. It will commence June 11, and end

July 4.

Marshalltown Camp, Ia. The fifth annual camp of the Central lowa Spiritualists' Association will be held at Marshalltown, Iowa, on the same grounds as last year, commencing Sunday, August 28, and closing Sunday,

September 18. Circulars will be ready about August 1. Those desiring circulars or further information will receive same by addressing MISS L P. BEESON. Albion, Iowa.

Mesick Camp, Mich.

Mesick (Mich.) Camp-meeting will All good mediums and co-workers are cordially invited. Those expecting to attend, send in names before the first of June, to have them on printed programme. Address Jacob Bullian, Mesick, Wexford Co., Mich. This association was organized April 1, 1898, by Mrs. L. A. Mabee, state organizer.

New Era Camp, Oregon.

Their many friends on the Pacific coast-will be glad to learn that the management of the New Era, Oregon. camp has secured the services of Mrs. Loe F. Prior and Mr. Chas J. Anderson for the meeting to be held July 2 to 25. Mrs. Prior is a widely-known medium and lecturer who has been laboring with marked success in the south re-Mr. Anderson, known as the "boy orator," is conceded by such a discriminating judge as Dr. J. M. Peebles to possess marked ability as an inspira-The angel mind sees the narrowness | tional lecturer. The managers will exert themselves to the utmost of their ability to make this meeting the most successful ever held in Oregon, and solicit the active co-operation of every Spiritualist throughout the Northwest to this end. Circulars will be issued in May and sent to all who apply to Walter P. Williams, Salem, Ore., who is the corresponding secretary.

Ottawa Camp, Kansas.

The Leavenworth County Spiritualist Association will hold a camp-meeting at Forest Park, Ottawa Kansas, from gust 28. July 27 to August 2, 1898, inclusive. Board and lodging can be had on the grand, glorious time, and we hope ergrounds for \$2.50 per week. Reduced ery one hearing of this will come, feelrates on all railroads leading to Ottawa. T. C. Deuel, president; Mrs. Emerick, secretary, Wallula, Kan,

Toneka Camp, Kansas.

We are going to have our camp-meeting this year, commencing Sentember 11th, and continuing until the 25th, making two weeks' time, including three Sundays. We have made arrangements to use the fair grounds again, as we can do better there than any other

We have no one engaged to speak as vet, but think we will have Will C. Hodge, of Chicago, who was with us last year and was liked by all. We have some very good mediums here in the city. We think we will have Mrs. L. N. Claman to help us in our camp this year. We want to have a good platform test medium with us; we have no one engaged for that yet. We have in our city four Spiritual societies. T. P. KELLEY, Sec'y. 211 E. Fourth St., Topeka, Kan.

Grand Ledge Camp, Mich. Grand Ledge Spiritualists' Camp will open July 31, and close August 28, inclusive. Mrs. Geo. Sheets, secretary

Mt. Pleasant Park Camp, Ia. of the Mississippi Valley Spiritualists' Association will be held at Mt. Pleasant Park, Clinton, Iowa, Sunday, July 31. and will close Sunday, August 28. The best of talent has been secured, Circulars giving full information will

be issued about June 15. For full in-

formation address Martin H. McGrath,

secretary, at Fulton, Ill.

Herrick, Ravenna, O.

Lake Brady Camp, O. The Lake Brady Camp will open July 10, and close September 4. Programmes will be printed later. D. A. Herrick will preside as chairman during the session. All mediums wishing their names on the programme, send them to D. A.

Southern Cassadaga Camp, Fla-The Southern Cassadaga Camp meeting, near Lake Helen, Fla., will open on the first Sunday in February, 1899, and continue four weeks. There will be an entire change in the management of the hotel, and good board will positively be provided. Good music and first-class speakers and mediums will be engaged. For information write to the corresponding secretary, Emma J. Huff, Lily

Bankson Lake Camp, Mich. Bankson Lake Camp-meeting, at Lawton, Mich., commences July 23 and ends August 14.

Vicksburg Camp, Mich,

The Vicksburg camp, at Fraser's Grove, opens August 5, and closes August 28, 1898. The following speakers have already been engaged: Oscar A. Edgerly, Newburyport, Mass.; A. E. Tisdale, New London, Conn.; J. Frank Baxter, Boston, Mass.; D. P. Dewey, Grand Blanc, Mich., and Mrs. Marjon Carpenter, Detroit, Mich. Other speakers and mediums will be added to the list. A new barn will be erected on the grounds this season, and other improve ments made. The programmes will be ready in a few days, and will be sent to any one addressing the undersigned.

JEANETTE FRASER.

Vicksburg, Mich.

Island Lake Camp, Mich. Fourth annual camp-meeting of the Island Lake Camp Association, Island Lake, Mich., beginning July 1, and ending August 31 1898.

Lakeside Park Camp, Mo.

The Southwest Missouri Spiritualists Camp Association will hold its second annual meeting at Lakeside Park, Jasper county, Missouri, commencing September 10, and closing September 20, open July 31, 1898, closing August 14, 1898. A glorious time is expected, as the camp-grounds are all that could be wished for as to beauty of location and in all its appointments for the comfort and pleasure of all who visit the park. A cordial invitation is extended to all friends of our beautiful philosophy to come and enjoy a grand spiritual feast with us. Good meditums will be with us.

B. G. SWEET, Prest.

Empire City, Kansas.

Chesterfield Camp, Ind. Chesterfield Camp-meeting will begin July 21 and close August 21, 1898. The speakers engaged are J. Clegg Wright, Mrs. Eva Pfuntner, Willard J. Hull, India Hill, B. F. Underwood, Moses Hull, and Dr. Nellie Mosler, test medium. For programmes address Flora Hardin, Sec'y., Anderson, Ind. President, G. W. Parkinson, Yorktown, Ind.

Haslett Park Camp, Mich. Haslett Park Spiritualist Camp will open July 31, and continue five consec utive Sundays, closing, August 28. Good talent has been secured. Programmes will soon be distributed. For information and programmes, address I. D. Richmond, Secretary, St. Johns,

Harmony Grove Camp, Cal.

Mich.

The Harmony Grove Camp will open at Escondido, San Diego, county, Cal. Sunday, August 14, closing Sunday, Au-It is our hopes and intention to have a ing that they are indeed a part of this camp; that it is with their honest love

for the cause and united efforts that our success lies. We hope the young neonle will all come. A dancing platform has been laid for the amusement of the campers, and those attending must not forget to bring their hammocks, to hang beneath the widespreading branches.

Remember that you are all cordially

invited to join in this jubilee of Southern California. For further particulars, enclose stamp and address the corresponding secretary, Miss Mary Nulton, Escon-dido, Cal.

Mass Meeting.

The Spiritualists of South-western

Michigan will hold a mass-meeting in the popular resort grove at Lake Cora, Van Buren county, Michigan, Sunday, June 26, 1898. Talent engaged: Mrs. Adah Sheehan Horman, M. D., of Cincinnati, O., and Mrs. Anna L. Robinson, of Port Huron, Mich. Good music in attendance. Annual election of officers will occur at the close of the morning service. Services at 11 a. m. and 2 p. m. Usual gate fee obtained. Very low rates and special train service from all Chicago and West Michigan stations. Grand Rapids to St. Joseph inclusive, The sixteenth annual camp-meeting have been arranged for the occasion, if the Mississippi Valley Spiritualists' connecting with Hartford with special train on the S. H. & E. for Lake Cora. For schedule of trains and rates, see railroad bill or inquire of any C. & W. M. agent. Low excursion rates by the steamer Williams from Chicago to Lake Cora and return. Start from Rush street bridge, Chicago, Saturday, June 25, at 11:30 p. m. L. S. BURDICK, Pres.

Texas, Mich. MISS ZELLA WAITE, Sec'y. Decatur, Mich.

"The Great Roman Anaconda." Br Prof. Geo. P. Rudolph, Ph. D., ex-priest of the diocese of Cleveland, O. A sharp and pointed letter to Bishop Hortsmann It is good reading, and should be widely distributed, that people may be enlightened concerning the ways and methods of Rome and its priesthood. Price 15c. For sale at this office.

"Human Culture and Cure. Part First. The Philosophy of Cure, cluding Methods and Instruments)." E. D. Babbitt, M. D., LL. D. A very instructive and valuable work. It should have a wide circulation, as it well fulfills the promise of its title. For sale at this office. Price 75 cents.

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

WRITE PLAINLY.

We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essenthe paper, all other requirements being and on only one side of the paper. If you are not a fairly good penman, please have your communications copied by some one who is, and oblige The Progressive Thinker.

CONTRIBUTORS:-Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, bedeving that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed. No one person has the whole truth, hence kindly feelings should always be entertained for those who differ from you.

The "Beacon Light" meetings are pro-The "Beacon Light" meetings are progressing finely after the vacation of able paper, to the Spiritualists of Amerstreet, Chicago.

Mrs. Maggie Stewart, of Piqua, O. Church, of Pittsburg, Pa., for the month of June. All correspondence must be addressed to her at 315 Penn avenue, Pittsburg, Pa.

J. C. F. Grumbine lectures in Geneseo, Ill., June 22 and 23, in Freeman's hall, at 8 o'clock. He will give two private lectures at the home of Mrs. K. cFarlane, at 2 p. m., Wednesday and Thursday, on Psychical Unfoldment. The public lectures are to be given at m., Tuesday, at the home of Mrs. K. McFarlane.

Prairie Flower, the little Indian control of Mr. de Ricard, will celebrate her birthday anniversary, on Thursday evening, June 23, 1898, at 8 p. m. Music, dancing and other amusements will be the features of the program. Tests will be given by all mediums present. The party will be held in the parlors of first flat, 510 N. Clark street.

On Sunday, June 12, after a season of successful and uninterrupted work. the Church of Unity, 461 W. North avenue, Max Hoffman, pastor, held its closing meeting for this season. It will re-open in October on his return from

Lizzie D. Lyness writes from Minneanolis, Minn.: "Sunday, June 5, a large number assembled to hear the farewell remarks of Sister Ella J. Davis. She is now Mrs. Dr. Tyler, of Eagle Bend, Minn. For sixteen years she has labored faithfully for the cause of true spirituality, giving her services in this labor of love, working with the angels. She and Brother W. S. Smith have been holding conference meetings in Labor Temple. Mrs. T. has endeared herself to the hearts of all who have come into her benign influence. Our loving thoughts and kind wishes go with her.'

W. E. C writes from Oxford, Ohio: "Frank T. Ripley has been very ill, mear death's door for the last two weeks, but is now convalescent."

Geo. W. Walrond writes from Denver. Colo.: "I propose closing my public meetings for the summer months, July, August and September. I am get ting up a series of out-door meetings in the public park and gardens; also summer revival in August."

T. D. Kayner writes: "At the close of the Rochester Jubilee, where we had what Father Wilson used to call 'a feast of reason and a flow of soul,' Mrs Kayner and myself were persuaded to to Bradford, Pa., for a short time and try to arouse an interest in our cause in that city. We were met the first evening with but a few present but each succeeding meeting the number increased. Mrs. Kayner's tests were very marked, and one told another and recommended them to attend the next meeting. Thus considerable seed was sown that may eventually bring forth fruit. There was some private work which was very correct; thus by hard laber overcoming a great deal of prejudice caused by the wrong-doing of part'es that have been there before us. We then received a call to come over the mountain to Olean, N. Y., where we found an organized society that was almost dormant, and for three nights we have tried to awaken them from their leads the singing, but there seems to be a lack of our western push. Thursday of this week we shall go to Lily Dale, to attend the annual three days' picnic. and we are in hopes to be kept busy in that vicinity until the camp opens, so that we may be in attendance there this year. It seems as though the exeitement of the war had become the only topic of moment, and that but very matters and development."

Mrs. C. H. Horine writes. "Chicago Spiritualists were favored last week by a visit from Prof. Johnson, of Springfield, Ill., who lectured on Sunday evening at 77 31st street, on the subject of to him. In reply, Dewey simply sent 'Educational Ideas.' The Professor is the archbishop his own pastoral letter connected with the educational work at that he had somehow obtained that Clinton Camp, and was analytic, logical contained the very words and expresand scientific in the unfoldment of his subject, with excellent delivery. The thought of, much less used. This ended pastor, Mrs. Cooley followed with spirit the correspondence. But the archbishon messages and description of many of was snuffed out like a tallow dip, with the Professor's guides. The society's a siz and a very bad smell." entertainment on Wednesday eveining was an enjoyable affair. The good doctor (whose name I have forgotten) brought glorious news from Boston, Mass., of victory over the medical fraternity. The Ladies' Home and Aid Sowill give a grand entertainment and strawberry festival. June 25, at 8 p. m., hall C. 77 E. 31st street. Entertainment and strawberries, only 25 cents. Music. tableaux, pantomime recitations with Uncle Sam and the Goddess of Liberty, talking it over Come and aid us in the good work of establishing a free reading room and Spiritual Home."

"Cosmian Hymn Book." A collection of original and selected hymns, for lib eral and ethical societies, for schools and the home: compiled by L. K. Wash burn. This volume meets a public want. It comprises 258 choice selections of poetry and music, embodying the highest moral sentiment, and free from all sectarianism. Price, 50 cents. For

IN RE THE JUBILEE,

(Continued from page 4.)

have been made, but we declare our firm conviction that they were of the head and not of the heart. They can be lived down, and a happier estate tial that all copy, to insure insertion in made possible for all true Spiritualists. We ask our friends if they deem it favorable, should be written with ink right or just to permit General Manaon white paper, or with a typewriter, ger Walker and his sister to lose their all, even their home, through the failure of the Spiritualists of this country to co-operate with them in order to make the Jubilee worthy of the pure and sacred name of Spiritualism? not, then let us all speak with generous contributions to make up the deficit. HARRISON D. BARRETT,

Prest. National Spiritualists' Associa-

A CALL TO SOCIETIES, MEDIUMS AND INDIVIDUALS TO OBTAIN CONTRIBUTIONS TO LIQUIDATE THE EXPENSES OF THE JUBI-LED.

I see by the last issue of the Spiritialist press that there is a large deficit in the Jubilee expenses.

May. It is expected that after July 1, ica that we as a people cannot afford the Sunday afternoon meetings will be for a single moment, out of common held as usual. G. F. Perkins can be gratitude to the noble promoters of this found at the old stand, 587 N. Clark enterprise, and in the midst of our rejoicings, that our spirit loved ones have brought us fifty years of this great is serving the Sixth Street Spiritualist truth, that the debt be left for Brother Walker to pay.

The stringency of the times, and the general somnolence of the spiritists, is no reason why Mr. Walker should suffer.

The Jubilee was conducted upon the proper scale, not lavish, but befitting the dignity of our cause. Nothing was left undone for the comfort of visitors which the management could attend to. I wish to suggest that every medium in the land ask for one dollar contributions next Sunday, as a first trial toward raising this indebtedness, and that the names of contributors be published in the Spiritualist press, each society being given due credit, and that this course be followed at our societies and camps until that four thousand dollars be paid. We as Spiritualists want a new build-

ing for the National Association next year, and much as we need this it never can be accomplished until we put ourselves right with the Jubilee expenses. Come, dear Spiritualists, it is high time that we are awake and doing. The spirit friends cannot coin money that belongs to mortals, but they can stand at your back while you read this, and send to your soul that still, small thought that you can spare one dollar toward showing the world that we ap-

preciate our beautiful truths. There is one fact that Spiritualists have not yet learned, I am sorry to say and that is that every dollar they spend for Spiritualism will be brought back twice, and that every day's work for Spiritualism brings mortals two day's strength, when otherwise they would be ill in bed. Mediums have learned this long ago, but it has not yet been brought home to the understanding of the average Spiritualist.

Let us hear from you one and all, dear friends; remember it will make your loved ones rejoice—the sweet little ones, the angel father and mother, the dear companion, all will be happier for your being among the number of happy

CARRIE F. WEATHERFORD. Columbus, O. Missionary N. S. A.

SQUELCHED HIM.

How Admiral Dewey Put a Stop to Calumniating Pastorals in Manila.

An official with Admiral Dewey writes a friend in the Navy Departnent that the admiral astonished a high church official out there at Manila very much recently.
"The bishop of Manila," so the letter

runs, "had been circulating pastorals, urging his people to rise up and kill los hereticos' (the heathen Americans), who would not permit the sacraments of matrimony or the last rites for the dying to be administered. Dewey waited until he could fix some of these stories definitely upon the reverend Ananias, and then wrote him a note, in which the admiral expressed his lethargy, but it is uphill work. The astonishment that an archbishop could membership are not financially able to so far forget and debase his holy office do really what is necessary, although as to be guilty of lying, and lying so basely. If he heard any more of these hall, and have a very fine quartette that falsehoods from his reverence or any of the minor clergy, he, Dewey, would turn his guns loose upon the archbishop's palace at Cavite and the cathedral at Manila, and level both to the ground. 'False teachers shall not disgrace the holy name they pretend to reverence by uttering the most absolute falsehoods in the name of God.

"A French priest, who has a brother that is a chaplain in the United States had any time to give to spiritual navy, undertook to carry the note to the archbishop. In three days there came back a most abject apology to the American commandant, in which the holy man denied that he had ever said or thought the wicked things imputed sions the other had sworn he never

SPIRIT HOMES.

Hasten, basten, mortal, basten; Days are passing swiftly by; Use them before they're numbered— Build a home you'll love, on high.

Every thought, wish, word or action-Be it wrong or be it right— Helps to build a home of sadness, Or a home of joy and light.

Every prayer and every effort, Blessings rich to bring mankind, Will unto our heavenly treasures Add what soon with joy we'll find.

Homes in spirit life are fashioned By pure lives and lives of sin, And we'll find they'll match exactly With the kind of folks we've been STEPHEN H. BARNSDALE. Burlington, Wis.

"Nature Cure." By Drs. M. E. and Rosa O. Conger. Excellent for every family. Cloth, \$1.50,

As It is Viewed by a Critical Thinker.

The experience of the last five years has developed a greater fluancial support to our public cause of Spiritualism than we had supposed possible at this time. There is a willingness to give a liberal financial help, but no possibility of great amounts. The N. S. A. has certainly developed the tendency to give liberally to our cause, but it has made the mistake of over-creating expense. We are at present in a contemplative mood, and it is well to get a good ready for future labor, based upon results obtained. The public voice should be consulted. The great body of Spiritualists are each personally concerned and should speak. If the N. S. A. does not represent the whole body, it should do so at once, or

BE DISBANDED!

It has gone far enough as a minority body controlling the whole system. I have lately had a struggle to keep a local society as an auxiliary to the N S. A. They asked the old and ever-per tinent question, "What help is the N. S. A. to us?

There has been no direct help to any local auxiliary so far; perhaps, but indirectly it has been a great help to build the public cause. True, the can is incessant to help the N. S. A. It had to be developed. But, the N. S. A. has its sure development only in the greater permanency of local organizations. Without the latter the former

IS NOT POSSIBLE.

nor needed. Therefore, the first business of the N. S. A. is to help local societies and not tax them excessively But, we are asked, "How can the N. S A. do that without support?" Hence, we must have every local society as an auxiliary.

Then, the per capita dues of twenty five cents will be all-sufficient; yea, will grandly run the N. S. A. and build colleges, mediums' homes, aid in the local erection of temples and supply free lecturers and mediums occasionally to struggling localities.

It is obvious, then, that we must cut down salaries and all venturesome expenses to a minimum of actual needs upon a conservative, instead of as now, an aggressive basis. Confine the N. S. A.'s labors for one year to only getting local auxiliaries, giving to these localities a little needed free help, and the charters will so multiply that we will have a flow of per capita dues the next year to make the N. S. A. what it should be, a great protective and helping body.

The official work can be done without very much expense. The body of workers are nearly all willing to give of time and talent freely to the public cause. Official positions should be executed, for a time at least, without salary and for expense only.

We are climbing up the ways of financial support, and we must be careful not to knock the props from under us by careless behavior. Conserve every energy to the building of the great superstructure. Let its proportions grow only as needs for its habitation in-

The N. S. A. is the representative. and not the controlling body; its officers are

SERVANTS, NOT MASTERS. If we desire to protect our cause, we

must organize it as accords with our present development. The future will care for itself. Luther Colby, former editor of the Banner of Light, always opposed a national organization until local societies should develop a proper sustaining power. We used to get a little provoked with him in our zeal for a popular organization; but, the plan is the only correct one. There must be a solidity to the local organization. All N. S. A reports show a very precarious quality of auxiliary mem-Clearly we must not outline great enterprises for the N. S. A. until the local supports are made more firm. They must not be over-taxed. Money will be forthcoming when actually needed. That has been demonstrated. There are no people who love their cause better than do the Spiritualists. But the time has not come for any official to say: "There is nothing too good for us." It is only a question of ac-complishing the best we can with means at hand instead of in prospective.

This lesson is sadly learned! The question of help to the local society must be solved by some generous and wholesome labor in their interests-for each locality will exact a spirit of reciprocity.

The N. S. A., if properly developed,

will be a great help to each locality and the cause in general. We need organization. We should each gladly add our mite, but we must prevent any burdensome efforts.

With proper and generally supported efforts, our cause will eradicate internal evils and the protection needed will ensue from internal capacity to achieve. The need is not so great to bunt out the bad and the fraudulent, as to develop the good and the true. There is nothing that makes the genuine and earnest society effective more than attending to its strict business of developing the special labors for which it is organized, and that is Spiritualism for the Spiritualists. Our present position has not been gained by fighting fraud. but by attending to our own cultureand to the unfoldment and utilizing of mediumship backed by earnest purpose and

purity of desire.
Fraud cannot live and the genuine CANNOT BE DESTROYED.

Let us stand upon merit and personality. We do not need the N. S. A. to conserve nor warrant our moral or psychic character: but we do need it to b our representative for all possible good we can achieve. It is our child and not our parent, nor our guardian.

For years I have labored to achieve proper representative organization. What was tending to usurp unwarranted prerogatives, met with sudden death. Whatever is born of the spirit, is immortal and will never require earthly help to existence and utility, except as personalities may imbide from its fountain sources. We need not labor for glory or renown, and not even for emoluments; for these will ensue only from purity of purpose. Good results will come to the cause of Spiritualism only by sincere application of desire to help. All selfish and vain desires will be frowned upon by the great host of spirits who have this movement for human growth and good in charge. It is not only a mortal movement; but it is jointly the mortal and spirit effort for humanity, to unfold peace, purity and progress on earth, for the proper fitting of spirits to find correct birth into the higher realms of being.

Let us, then, give good heed to the local work and thus insure the national efforts to be the proper expression of our sincere devotion to truth, which ever includes purity and justice. Rochester, N. Y. G. W. KATES.

Some to the fascination of a name surrender judgment hoodwinked .- Cow-

Let them obey that know not how to rule.-Shakspeare.

"MODERN ASTROLOGY" for February, 1898, is by no means a cheery print. One of its articles begins

with this paragraph: "According to the table in "Kabalistic Astrology, 1898 is governed by Mars, in the cycle of Mercury. A mixture of Mars and Mercury is not a very peaceful combination, and the signs times indicate a terrible year of warfare, strife and fraud. The United States, governed by Mercury, will feel the martial element surging through it, if this particular cyclic system has any real value."

INFLUENCE OF THE MOON. We find in this number the following restatement of an old doctrine concerning the influence of the moon:

It is a fact well-known to most gardeners that the trees which are planted and the seeds which are sown, in the decrease or wane of the moon never thrive, and it was long ago observed by the ancient philosophers that her occult influence extended even to matters of general business.

Let those, therefore, who would have any pursuit or undertaking successful observe the course of the moon, and above all things begin nothing of conse quence in the decrease, for long experience has proved that there does not exist half the chance of success to any pursuit during that time, and that, on the contrary, affairs and speculations of every kind which are begun in the moon's increase, have a far better prospect of success, allowing for natural obstacles, than at the opposite period.

It may be added as a singular corroborative fact, that nearly all the unseccessful publications which are continually appearing, and as constantly failing, are ushered forth to public notice whilst the moon is in her decrease, and the successful periodicals on the contrary. The astrological reason is, that the moon sign fies not only the community at large, but also those changes in popular opinion which are, apparent ly without motive, so constantly occur

Writing in "The New Unity," "E. P. P.," whose studies are always attractive, has some deep but perfectly clear thoughts concerning the monistic conception of the human being; that is to say, the human being regarded as a whole and a unity, all alike the product of evolutionary processes, through he-redity. Gifts indefinable have come down to us as the

HARD EARNINGS OF ANCESTORS. Breathing itself is the result of "long processes of conscious effort, which now has become unconscious and in-"An instinct in us is simstinctive." ply that which was an exercise of choice and will in some antecedent form of life." Habits are "results of laborious efforts' carried on through hundreds and thousands of years," And now we are learning that body and mind (or, shall we say, flesh and spirit?) are close partners in this tremendous

PROCESS OF DEVELOPMENT: and, in the light of it, as "E. P. P." reminds us, Paul's affirmation has a nighty meaning; "Know ye not that that your bodies are the temples of the Holy Ghost?"

The new psycho-physiology declares that the body is not a

PRISON HOUSE FOR A SOUL, but that it is a product of eternal evolution, and sacred in all its correlated functions. The modern teacher does not say to his pupil, you may abuse or degrade your body, but by all means save your soul; but he assures him that both body and soul, as a single entity, are his heredity from God.

However strong the body may be, and, however healthy, any course of

THOUGHT THAT IS CORRUPT will degenerate the physical function ing; while, on the other hand, depraved physical action will as certainly create intellectual decay and moral incapacity. raka tha babit first it may seem possible to strictly confine to the intellectual and moral life, yet it will be found that truth-pervertion involves of necessity certain ir regularities of nerve action and brain control. The liar, although less apparently, yet quite as truly, enters upon a process of physical degeneration as the drunkard. We are led by this to a new lefinition of sin as that course, of either life or thought, which breaks up the activities of body and mind.

BEAUTIFUL VERSES.

In the "Richmond Free Church Calendar," the following beautiful verses appear, in memory of the Dowager Countess Russell, a member of that brave little church:

At last thy radiant path, all sweet and pure. Found fitting close in perfect peace se-

cure; No haste to go, no anxious wish to stay, No childish terror of the untried way. In the far North, where, over frosts

and gloom, The midnight skies with rosy bright-There comes in all the year one day complete.

Wherein the sunset and the sunrise meet. So, in the region of thy fearless faith, No hour of darkness marked the ap-

proach of death; But ere the evening splendour was withdrawn, Fair flashed the light along the hills of

dawn. When speaking through a temporarily

materialized representative form spirits

BRING THE EXPERIENCES of their normal decarnate state of being into physically embodied consciousness.

The two degrees are discreted. Their normal state is shut off and closed to them pro tem. They cannot even gather up the memories pertaining to their past earth life, unless these are suggested to them, because their true selfconsciousness and memories are discreted. Those who are repeatedly projected here, like the guides of the cab-inet of materializing mediums, and acquire consecutive experience in that state, develope an alternate secondary personality, similar to the secondary personalities exhibited in the case of subjects suffering from psychical de-These cabinet guides who appear reg-

ilarly at the SAME MEDIUM'S SEANCES,

and make commonplace remarks and stupid jokes, and even display rudeness and intolerance, are generally projecflons from selves in the somnambulic sleep state which intervenes between the physical and psychical deaths. Representative forms projected from that state can evidently know nothing with regard to true spiritual states. The experiences so constituted do not emerge into their normal consciousness and memory. They are awakened tem-porarily into a state of active somnambullsm, effected through the medium of their double, and lapse back again into scholastic, cannot dispense with this sleeping somnambulism. These "cabinet guides" pertain to the same life I am acquainted w

chain or hierarchy as the medium, and represent its inner links. Their quality may, therefore, be gauged by the characteristics of the medium.

MATERIALIZED FORMS

often take up the recollections of their previous similar experiences as if no interval of time had clapsed between those experiences; thus displaying that those experiences do not emerge into their waking consciousness, or that their normal consciousness is quiescent during the intervals.

From the Agnostic Journal, London, England.

The physical harmony of the universe; the absolute prevalence, so far as man can ascertain, of the apparently fundamental laws of matter, seem to prove further, the unity of this Creative, In-

But here again, also, we have to remember that the argument is valueless to those who can see no design in Nature. Let us be candid enough to admit there are difficulties in the accepting the theory that an Intelligent, All-wise and Benevolent Being (for such God is represented to be) should have so formed the world and the various living creatures found thereon, in such a manner that the life of some can only be maintained at sacrifice of others. THAT SIN AND WRONG,

too, should have been allowed an entrance into a universe planned by an Infinite God, is a fatal stumbling-block to the acceptance by some of the the ory of a Final Divine Cause. Yet the argument from design has some force, for it is impossible to conceive of a result without admitting not only a cause, but an adequate cause. THE EVOLUTION THEORY

does not help those who deny a First Cause; for, granted that the present Kosmos has been evolved from some single germ that, millenniums ago, itself bursting with self-confound tained energies, we must still account for the presence in that germ of the potentiality which was destined to achieve such grand results; nay, would not such a germ and such an evolution testify to a design of the most magnificent kind? And, where design is, there pre-viously must have been a designer, according to all rules of human thought.

Some philosophers, like Kant, noting how the best and purest affections of man were called into being by religion, based their proof of God's existence upon the fact of his being loved. Man, said they, cannot love that which

HAS NO EXISTENCE;

the fact of his loving God, is a proof that there is a God to be loved. But this argument, like the others already mentioned, is only of force to those who do love God. The mind that is unable to recognize the existence of a God with surrounding facts, does not, of course, love Him, and hence is not open to the proof (such as it is) that God is known to be because He is loved. Further, might not such a one argue that because some do not love God, therefore God is not, else all would love

If God had made it a condition of His being known by, and of men that He should be loved by them, that love, if would be argued, would be

IMPLANTED IN EVERY SOUL. As there is no scientific proof possible to us of God's existence, those who say they love Him might, with some reasonableness, be said by their opponents to mistake their own sentiments; led away by their education and enthusiasm.
This belief in a Being, or Beings, su-

perior to themselves, having the COMMAND OF THE ELEMENTS

and all natural forces, is almost universal among the various races of men. This, of itself, might be brought forward as a strong that such a Being, or Beings, exist. For it is difficult to conceive of so widespread and deep-rooted a belief being entirely erroneous; and this, too, whether we regard man as having been originally endowed with a religious instinct, or as having acquired such by natural causes.

Darwin says: "The belief in God has been advanced as not only the greatest, but the most complete of all the distinctions between man and the lower animals." It is, however, impossible to maintain that this belief is innate, or instinctive, to man. On the other hand, a belief in all-pervading spiritual agencies seems to be universal, and apparently follows from a considerable advance in the reasoning powers of man, and from a still greater advance in his faculties of imagination, curiosity and wonder. I am aware, he continues, that the assumed instinctive belief in God has been used by many persons as an argument for his existence. But this

IS A RASH ARGUMENT.

as we should then be compelled to believe in the existence of many cruel and malignant spirits, possessing only a lit-tle more power than man; for the belief in them is far more general than in a beneficent deity. The idea of a universal and beneficent Creator of the universe does not seem to arise in the mind of man until he has been elevated

From Harbinger of Light, Melbourne, Australia.

A SUGGESTION.

Psychic students might profitably employ some of their time in making ex-periments which would lead to useful results. Baraduc, de Rochas and others have added considerably to the sum of human knowledge by their painstaking and daring researches. Are there no Australian students willing to pene-trate the obscure jungle of mental phenomena, and bring back some of the treasure awaiting exploration? PSYCHOMETRY, CLAIRVOYANCE

and clairaudience are now almost accepted facts of nature, admitted by even some advanced scientists. The branches have, however, received little systematic care or attention by a great many Spiritualists who acknowledge their existence. Yet the knowledge which may be derived from the study would be of incalculable value to history, botany and science in general. Take the simple case of strengthening the memory. What a blessing this would be to a student or man of business, or in the matter of education, the whole moral nature of a child may be changed by a course of hypnotic suggestion, the lazy, idle, indolent and vicious can be transformed. I speak from experience on this matter-and I can vouch that the results are permanent and abiding, and accompanied with no evil effects. I forsee a time

I am acquainted with a medical man paid.

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stand in the way of acquiring stores of useful information? The time is past for all reticence, small groups of students should lose no time in approaching the subject in a proper scientific spirit, taking one or either of the subjects, and pushing it to its furthest intrenchment. My own experience has been chiefly among Oriental subjects. The Molecular Hypothesis Since coming to this country I have had trial of only about a dozen white men and women. Their capacities are infinitely superior to the Oriental, and more traceable in the higher regions of

thought. Here are a few samples: A lady in this city, whose name I have not permission to give, invited me to put her

IN THE TRANCE CONDITION entered the condition, described minutely the dress and actual occupation of her husband several hundred miles of her husband several hundred miles distant, then diagnosed the complaint of one of her friends, described the aura surrounding me, and some other matters of an interesting character. She had a strong tendency to wander into the arupa stages, and required more repression than stimulation. Another lady whom I was treating

for disease

BECAME CLAIRVOYANT. Wishing to test her accuracy I asked her to make an appointment with a friend in Queensland, for a certain time in the evening. At the time fixed she went into trance from 8 to 9 p. m. She described what took place at her friend's house. I had the particulars committed to paper and forwarded them to the lady in question, asking her to verify the statements. The facts were substantially correct, with only very small deviation from perfect ac-

curaey. In Ceylon I heard of a monk who

POSSESSED A SPECIFIC OIL, good for asthma. Knowing how unwilling they are to divulge any of their secrets. The journey to the Pansala in Vihara was over twenty miles into the interior, and the only means of conveyance a bullock cart; so I hesitated about going. On questioning the clair-voyant he assured me that the old monk would give me the oil. I went; found the place and man, and also re-ceived a bottle of the coveted fluid. On asking for the recipe for making it the priest assured me that he would give it with pleasure only he had forgotten where he had left it. The clairvoyant at once indicated the box and room in the monastry where the missing document lay among some Olla leaves. I

have the document with me still.

"Social Upbuilding, Including Co-operative Systems and the Happiness and Ennoblement of Humanity." By E. D.
Babbitt, Li. D., M.D. This comprises subther should be author's life. have the document with me still. the last part of Human Culture and Cure. Paper cover, 15 cents. For sale Dedication. at this office.

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ease, and all

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OF NATURE.

BY PROF. W. M. LOCKWOOD.

ronment of spirititual influences, from the data of modern physical and physiological in order to see the range of her capacity. I consented. In the presence of two of her friends—both ladies of invisible energies operative in Kature's formula of evolution.

The Progressive Thinker, 20 Loomis street

ENCYCLOPEDIA

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Much that is in this book appeared in an abridges form in a series of nine full pages of TER PROGRESSIVE TRINKER. These articles were prepared at the call of hundreds of Spiritualists who feit the need of some kind of document for ready reference. They only seemed to whet the appetite for more; hence the publication of this work.

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"Hoping that this book will serve to lead the people out of the wilderness of doubt and despair; and that when Spiritualism shall have wrested the Bible from its 'sanctified' enemies, it will not spike' it, but will use it to batter down the walls of Christian supersition and ignorance, I send it out on its errand of enlighterment with the humble prayer that it will prove advine benediction to every reader."

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POEMS FROM THE INNER LIFE

QUESTIONS * ANSWERS

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

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

HUDSON TUTTLE.

H. S. Mitchell: Q. You say in answer to a question in The Progressive Thinker, "The result of all forces and substances concentrated in an individual, produces that complexity we call a spirit. As such it did not exist before;" what I would like to inquire is this: At what point of growth is immortality reached?

A. The only reply that I can give is by quoting from the "Arcana of Nature," where the spirit authors have re-

"A spirit is not necessarily immortal, but can become gradually extinguished like a lamp burning for a time and then going out. Such is the condition of the lowest races of mankind. They exist after death, but with them there is no progress, no desire for immortality, and slowly, atom by atom, they are absorbed into the bosom of the universal spirit-essence, as the spirit of the animal is immediately after death. If it be asked at what age the spirit of man retains its identity, it may be said in reply that no certain data can be given, for it varies with the development of the parents.'

Ira Smith: Q. Are you in favor of ordaining lecturers, etc., to have supervision of our spiritual affairs?

A. The ordination of ministers, presupposes that those who ordain have special power and right conferred by God to do so. In the Church of Rome, it is claimed Christ gave Peter, the first pope, the keys of heaven and hell, and he has conferred the same power from pope to pope in an unbroken succession, and they through bishops to every priest, so that every one is ordained by Christ. It is all a fraud, but is superstitiously believed by the

The Protestant churches feebly ape the rites of this tremendous assertion, in their ordinations of preachers by other preachers, having no more authority than they, except that other preachers have ordained them. They do not claim any succession of preachers from the apostles, and if they did would at the reformation, have to trace it through detested Catholicism.

A yet feeble attempt has been made at ordination by spiritual societies, which amounts simply to the endorsement of the speaker by the society. This has been conferred with such careless levity that we hear of the most arrant rascals gaining the confidence of societies by "certificates of ordination," from national societies.

The only "ordination" that is valid is the power to instruct, to entertain, backed by a righteous character.

There is no danger of an "ordained mediumship," set

to control the great spiritual movement. Those who attempt to lead in that direction will find scant following.

And yet it is pitiable to observe how superstition for the old lingers; how "reformers" delight in aping the ways of the churches; putting their thoughts into old forms of speech; calling their speakers "pastors," their lyceums "Sunday-schools," their organizations "churches," opening their services with prayer—softened into "invocation," and closing with benediction. It gives a sop to the orthodox world, that the orthodox world rightly accepts as weakness. Oh, it is difficult to cast off that Old Man of the Sea, and stand up free and inde-

Inquirer: Q. Rev. J. B. Atwood, the Presbyterian minister here, made the assertion last night; that Col. Robt. Ingersoll went down on his knees and prayed to the Lord, once when crossing the ocean and the ship seemed to be in immediate danger of sinking. Kindly apprise me through the columns of The Progressive Thinker, if the above assertion is true or not.

A. This story has been given wide publicity and has become a part of the stock of preachers and evangelists. with the falsehoods about Paine and other freethinkers. Two years ago a revivalist told the story in identical words, at a meeting in Milan, Ohio. Mr. Fred Fish wrote Mr. Ingersoll, and received a letter in reply, from the famous infidel, saying that he had not been on the ocean in twelve years, did not take passage in the ship named, in short that the whole story was "an orthodox lie!" The letter was widely published, and no one can plead ignorance. The ministers knew the truth. They know that the story is a wilful falsehood, repeated for the purpose of deceiving their hearers, and libel a man so far transcending them that they cannot comprehend him. Yet they will go on repeating it, as they do "the awful deathbed scene" of Paine, which they also know is absolutely false in every detail.

It is a satisfaction to deny these slanderous falsehoods. but if anyone expects the ministers will stop repeating them, even if the evidences are before their eyes, they will find their mistake.

"Student," Manchester, Eng.: Q. Is the theory of Professor Schenk, of Vienna, in regard to determining the sex of children according to the desire of the parents. true? I ask this question in the light that you have previously said that sex was an "accident.'

A. Sex is an accident, because thus far it has been beyond control, and no theory has been advanced which was supported by the facts. The embryo starts with the capability of becoming either male or female. What may be the cause of its taking one or the other form is almost absolutely unknown. As in the case of twins, the conditions are identical, yet they may be of opposite sexes. This single fact completely refutes Professor Schenk's theory that sex is the result of food consumed by the mother. Virchow, one of the greatest biologists, says that the theory is not proven, and all attempts to solve the problem have failed.

The primal cause must be looked for at the very be ginning of embryonic life, and any attempts to determine sex thereafter must be futile.

Simon Emery, Bangor, Me.: Q. Sitting by the stove, warming myself, I fell into a drowse, from which I was suddenly awakened with a strong impression that some one was standing by my side, and in a moment I saw what and Mary Reynolds, of Venango County, Pa. For sale at appeared to be a hand and wrist of a person. It remained a few moments and then disappeared. Did I see this with my natural eyes, or spiritual?

A: The natural eyes can only see natural things, and hence the spiritual must be perceived by means of piritual perception. At the moment between sleeping and waking, is often a highly impressible condition, which is taken advantage of by spirit friends. The recipients being conscious, stoutly affirm that they were wake and hence must have received the phenomena lhrough the bodily senses.

THE YOUNG PEOPLE.

Special Features of the Young People's Spiritual Union.

As superintendent of the Young People's Department of the Jubilee, and as president of the newly formed organization, it becomes my duty to report for the benefit of those who were not present on that auspicious occa-sion, what was accomplished at Rochester by the young people, and what plans they have formulated for the

There were about twenty-five charter members present, and to them is deserving great praise for their earnest co-operation in the work, for they devoted almost their entire time, often laboring far into the night, looking over the numerous suggestions that were offered, harmonizing one thought with another and endeavoring to effect such an organization as would be not only satisfactory to all, but one that will ultimately be beneficial to humanity in general and Spiritualism in particular.

General legislative meetings or conventions will be held annually on the second Tuesday of August, at some one of the various camp-meetings, place of meeting to be designated at each previous annual meeting. The first will be held at Camp Cassadaga, Lily Dale, N. Y., August 9, next. Such conventions to last at least three days. This plan of holding the conventions at various places was adopted, as it was considered best not to confine the meetings to any one locality. It is also expected that special mass meetings will be arranged for at all thecamps and at various cities.

It is intended, of course, to have the organization become an auxiliary to the N. S. A., and to work not only in entire harmony with that association, but it is expected the ultimate effect will prove to be especially beneficial to that particular definition. So much for the parent body. As it appears to be impossible for the two bodies to affiliate at this time, it is intended at the coming N. S. A. Convention to have the matter thoroughly considered by committees which it is expected will be appointed by each body, and their action to be ratified by the conventions of the respective organizations.

The constitution of the National body of the Young People's Spiritualist Union (that being the name adopted), was formulated as far as practical at the time, but several important features were necessarily referred to special committees for further investigation.

One of these features was the question of incorporation, the point being raised as to whether it would be possible to incorporate under the laws of the District of Columbia and to have the annual executive conventions held in various localities. This latter feature was deemed so essential that, if possible, the articles of incorporation must allow of such latitude.

Another feature referred to a committee, consisting of the board of trustees, was that of proxy representation. The fact is well understood that those parties living most stars do not wheel about the earth; remote from the place of meeting should be accorded equal representation with others, and the opposition to proxy representation being generally due to the possible abuse of that privilege, this question was referred with the general understanding that such representation was to be provided for, but with such safeguards that abuse would be impossible, and which should grant equal privileges to those residing most distant with those near the point of meeting.

Individual membership is to be granted until the second annual convention, August 8, 1899, the annual dues of such members to be fifty cents, therefore all those who desire to join with this movement should do so without delay, and thus have a voice in the meeting to be held at Lily Dale.

Societies desiring to join may do so in conformity with the constitution of the National body, initiation dues being \$2, with annual dues of 25 cents for each member thereof, who shall be within the specified ages of 16 to 40, inclusive. Societies now extant, some of whose members are above or below the ages specified, may join with the National such members as are outside the classified ages being simply debarred from any voice in the official affairs of the national and local societies, and that thereafter no persons excepting those within the specified ages should be admitted to membership. All such persons reaching the age limit to be considered as honorary

The young people decided unanimously in favor of having an official organ, and a committee of three was appointed to confer with various publishers of Spiritual papers, for arrangements having in view the designation of one page of such paper for the exclusive use of this organization. This committee is to report at the next meeting, in August.

Programs for the annual meetings will, as far as possible, he published a month in advance, and every effort made to make such conventions ultimately beneficial, not only to this organization, but also to the camp where the meeting is to be held, therefore it will be to the interest of all camp associations to at once correspond with the secretary of the union regarding the facilities they have at their disposal and such concessions as they desire to the body. Science teaches that it is not. offer in regard to places of holding the meetings, etc., for consideration of the National body.

The question of by-laws, and also the adoption of a model form of constitution, by-laws and plan of work for the local unions, will be carefully considered during the August meeting.

Copies of the constitution as at present adopted will be available about the first of July, and copies may be secured upon application to the secretary or any of the

To our beloved Brother Frank Walker is due unstinted praise for planning such a department and in doing so much for its ultimate success, and even if nothing else was accomplished at the Jubilee, the organization of the ans or the North American Indians are young people far more than repays the entire work and perfectly true? What man of science expense of that occasion, and will add to Mr. Walker one more degree of endearment by all persons having the true principles of Spiritualism at heart. The young people lons are false or true, but he has no be were particularly enthusiastic in the work of their depart- lief one way or the other. He would ment, and have every reason to believe in great success. They will be frequently heard from hereafter, for it is to be hoped they will continue to work hand in hand establishing local unions everywhere, each gaining from the experiences of the others, benefiting one another and the cause by their united efforts for individual and universal advancement.

We request all societies now organized, and all individuals in sympathy with the movement, to join with us at once and thus assist with their influence and wisdom in making the organization a power of strength. Let our universal cry now be, "On to Cassadaga."

Washinton, D. C. L C. I. EVANS.

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NOW YOU'SEE IT!

And Now You Don't See It! SCIENCE TEACHES AND PROVES

THAT THINGS NOW IN EXIST ENCE HAVE NO BEING AT ALL. It will startle the average busy person to be told that almost every belief he engages his mind with is a mere delusion. Yet such is the dictum of science. It is proverbial among the advanced thinkers of this, the latter end of the nineteenth century, that all popular beliefs are delusions. Herbert Spencer has demonstrated to the satisfaction of not a few deep intellects that rule by the majority has no real exist-ence whatever, and Lester F. Ward, in his admirable work,"Dynamic Sociolo has proved with mathematical precision that "in a universe of unchanging law there is no room for free will." It is no hazard to assert that all but a handful of the 70,000,000 human inhabitants of this country not only believe but think that they know that majority rule and free will are both absolute facts. Yet we have Spencer asserting that the former is a delusion and both Ward and Spencer asserting that the latter is a delusion.

Delusion and illusion are not synonyms. Delusion is a distortion of things—a mental process in which one thing or fact is mistaken for another. An illusion is a fabrication of the imagination, having, in most instances, only the old images in the brain for its basis. A delusion has always a basis in fact, but the fact may be quite different— even essentially ifferent—from the delusion. If there ever was a "state of mind," delusion may be described by what is meant by the word itself.

Were a philosopher or a scientific man to stand upon the stage of a great hall and tell a cultured audience that all-positively all-of their cherished beliefs were delusions, he would probably be hissed down or passed by as a lunatic. But I think I could find a number of professors whose word is law on almost everything else to make that assertion if there was occasion for them to do so. Thus the choice is fintly put to the people; Put down science as ignorance or give up all your beliefs. We are accustomed to laugh at the popular beliefs of many great nations of the present time. But when we are brought face to face with our own status we wince. Yet in every case in which science has had an opportunity of inquiring into the material of popular beliefs she has found every one of them false. It has been found that that fire, water, earth and air are not elements; that there is no such thing as a vital principle; that the spirits of dead kings do not govern the affairs of mankind; that kings have no "divine right to govern wrong," or otherwise; that "witches" have no more power than other people; that slavery is not a divine institution; that the "sky" is not round and solid and fixed; that the dream of a great ruler has no more importance than the visions of a typhoid fever patient. And we have found also that many other once mighty beliefs are all false to the core,

But science, mental and physical, has a way of not being afraid to come down to date and attack beliefs that are at present widely adhered to. If kings have no divine right, neither has a number of kings nor a number of people, and your analyst will tell you that "the voice of the people is the voice of God" is just as bad philosophy as the delusion of which it is the child. People generally believe that there is a "plan" in the workings of nature. Science teaches that natural processes statement of fact and does not "operate" at all. People believe that there is a "force" or a "supreme power" "be-hind" things. Science teaches that so far as real existence is concerned force is a mere term. People believe that an individual has a separate existence of his own. Science teaches he has not,

but is a mere cell or molecule in nature. To go into those deep processes of life which science has traced with microscope and reason is a work for the blological laboratory. But it may be said generally that popular beliefs on this and kindred subjects, no matter what form these beliefs take, are all false according to science. People believe that "mind" or "soul" is distinct from People believe that their "will" decides what a nation shall do in certain circumstances. Science flatly contradicts this. It would be quite easy to show very good-the best-scientific author ity for the assertion that all political beliefs are false. And as to religious be liefs-even the most indefinite and re fined -all science can say is "I do not know," the implication being that any particular religious belief must classed with all other beliefs. scientific man is there, for instance who would take it upon himself to seriously assert that the religious beliefs of the Mohammedans or the Buddhists or the Brahmas or the Zulus or Papuwould fall down and worship a Chinese joss or a Hindu idol? He will tell you express the same coninion if asked whether Ahriman or Ormuzd ever ex-

isted or not. He does not know, but-Science teaches that all popular delusions have a basis in fact, as in outward seeming, in tradition, in attempts of ignorant men, in some or many of the movements of society within its environments while it seeks to feed itself and maintain itself and make itself easy and comfortable d And it is a remarkable fact that the two supreme delusions most fiercely, denounced by people in general—when these delusions pertain to other mations-are those which are held most sacred by their own believers. These are religious and political delusions, and woe to him that attacks either.

Why are the people deluded? The answer is simple. They are ignorant. The average man could not describe the process of digestion. He does not know the difference between a bat and a bird or between a horse and a donkey. He knows nothing about his own mind or why he works like a slave for money. He does not know why a mother loves her child. He does not know why a lion has a mane, a bull a dewlap, cock a comb, or why he has hair on his own face. He does not know that the sky looks round and solid because the retina of his eye is seml-globular. He does not know why sea water looks

CHARLES D. WINTEROP.

GIVE UP THE LORD.

They Prefer Heathen Gods,

JAPANESE TRUSTEES OF A CHRISTIAN COLLEGE AT KIOTO RAISE UP A WHIRLWIND-MIS-SION BOARD IS MAD-LEARNS THAT THE BENEFICIARY OF PIOUS AMERICANS HAS ABAN-DONED TEACHING CHRISTIAN RELIGION-TO GAIN PRIVILEGE FROM THE MIKADO.

Founded under the auspices of the American Board of Commissioners for Foreign Missions as a distinctly Christian institution, and supported for nearly twenty-five years by American gifts on that basis, Doshisha College, Kloto, Japan, has so far departed from the constitution under which it was established that the board has demanded the immediate return to it of \$175,000 gifts in gold, besides the transfer of houses and lands turned over to the Doshisha company's trustees the board in 1893.

As the board fears that the letter con taining its demand will be ignored, a suit against the Doshisha company for the recovery of the property, with probable international complications, is ex-

Dr. Joseph Neesima, a distinguished native of Japan, educated in this country, founded Doshisha College with the assistance of the American Board of Commissioners for Foreign Missions in 1875. It became a powerful factor in Christian work, and was always in the van of the onward movement in Japan. For years it received annual grants of distinctly a missionary school, and up to a comparatively recent date retained the principles of a Christian university. According to the constitution of the Doshisha Company, it was "established to promote moral and intellectual education in close union. Christianity is the foundation of the moral education promoted by this company," and the articles, as laid down in the constitution, are unchangeable.

went well until Dr. Neesima's death in 1890. Even in 1893 the board and friends of the college had such confidence in its management that because of questions regarding the status of houses and lands outside the treaty ports in Japan held for foreigners by Japanese, the board transferred to the trustees of the Doshisha the right and title of property held in trust for the board in several other places, with the understanding that the board was to have the use of it for thirty years, after which it was to become a part of the endowment of the Doshisha.

Rumors that Christian principles were being forgotten by the trustees reached the American board in 1895, and a deputation was sent to Kioto to investigate. The report brought back was not altogether reassuring, but it was hoped matters might be straightened out without further trouble.

Having learned, however, that ln February last the Doshisha so changed the fundamental principles of the constitution as to eliminate the Christian name and Christian instruction from the academic school, the American board considers that the trust has been

J. N. Harris, donor of \$75,000 for the founding of the Harris School of Science, made the prudential committee of the board the trustees of his remittances to the Doshisha, to see that they were not diverted from their original purpose, on behalf of his heirs and

assigns. Because of alleged violations the prudential committee has written to the Doshisha trustees demanding the return of \$100,000 gold furnished by the board under trust for the purchase of the site for the Doshisha, for the erection and equipment of buildings, for library and apparatus and erection of of land and houses for its missionaries in Kioto. The retransfer to the American board of the property turned over to the trustees in 1893 is also demanded and the \$75,000 gold donated by the late Mr. Harris "to found a school of science in connection with the Doshisha. to constitute a part of the Christian

seminary."
One object of the trustees, the American board believe, in thus violating the fundamental principles of the Dosh isha is to obtain for this private school the advantages of government recognition, including exemption from conscription for its students. An essential requisite for this privilege is that the moral education of the school in question be based on the imperial ed-

ucational rescript. By canceling the vital articles in the original constitution, the Doshisha trustees, it is contended, violated the fundamental principles of the institution, and, in the words of President Yolkoi, "Kirsuto Kyo no Kamban" (Take the Christian sign down).

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green and yet is not green, or why the sea is salty. He does not know why he has "eye teeth" or why there are 365 days in a year. This list might be continued indefinitely. Is it any wonder that scientific men say that all popular beliefs are delusions?

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BOOK REVIEWS.

Healing, Causes and Effects. By W P. Phelon, M .D., author of "Three Sevens," "A Witch of the 19th Ctury," "Esoteric Vibrations," Etc. "A Witch of the 19th Cen-

The study of "vibrations" in the line of mental and spiritual force and ac tion has in recent years assumed much importance and engaged the serious and most thoughtful attention of philosophic minds. The action and interaction, the rela-

tions and interrelations, of the ph mental and spiritual attributes of man of this mortal sphere afford matter of great import to human welfare and progress, worthy of the most ardent research, closest observation and critical analysis, by the noblest and wisest

Dr. Phelon has long been an interested student of the Esoteric side of Nature, including Human Nature, and especially the finer processes involved in the operations of healing through the action of the silent invisible forces that may be used, guided, controlled and directed by the instructed mind of man.

The table of contents of this booklet shows a fine bill of fare, comprising chapters on Physical Force vs. Spiritual Force; Auraic and Magnetic Force; Man's Aura; Unseen Forces; Unseen Helps; Polarized Atoms; Self-Poise; Adents, Mediums and Sensitives: At-One-Ment with the Universal Currents; Projection of the Astral Body; Fear;

Instructions; Admonitions. Within the compass of 100 pages the author has condensed and yet perspicaciously treated more important and instructive topics than are found in many a large unwieldly volume, such as the "regulars" of the medical profession are addicted to writing; and, as to the quality and value, this small book may well be said to comprise more of genuine good to man than whole li braries of the regulation lore of the medical colleges. And why? Because it is on a higher plane and takes hold on the spiritual nature of man; whereas the ordinary line of medication, and the study of medicine, is on the line of gross materialism. It is a remarkable fact that medical men of the ular" schools are very largely under the influence of materialistic views. The character of their training and experimentation is probably responsible for it. Anatomical operations, cutting with knives and digging and tearing with pincers in physical tissues, muscles and bones, to the neglect of the higher and finer forces which cannot be subjected to the scalpel of the physical anatomist, are not conducive to an understanding of the qualities and forces of the spiritual nature of man. In the "regular" medical education, therefore, these finer forces are measurably ignored, or at most made merely subsidiary to the materialistic element; when in fact they should be regarded as of prime importance, as principal factors in the being of man, and in the pathological and the therapeutic-the disease-giving and the health-giving agencies, to be studied and understood in order that the physician may be properly and thoroughly equipped for

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should to avail themselves of the good in his book. The fine spiritual tone of this book

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preciate this movement.

I was eight years old when the manifestations first took place in Tyringham, Mass., which was in 1837, and they continued until 1844 without intermission, then a decline, but never an entire cessation. And in this case it was only a revival of what had always more or less been a marked character istic of the Shaker order, from the time Mother Ann Lee was first made cognizant by angel influence of the divine mission to which she was calledthat of establishing a "new church" in this land of liberty, free America, to which she immediately repaired, leaving behind her own native England and working with zeal and without the least misgiving, as the angels directed, until her mission was fully and faithfully accomplished.

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