



SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

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## SCIENTIFIC SPIRITUALISM. THE LAW OF VIBRATIONS

As Elucidated and Graphically Enforced by the California  
Philosopher, Charles Dawbarn.

I am surprised to find how few believers in spirit return read more than one of the papers which stand as representatives of Modern Spiritualism. If I write an article for The Progressive Thinker I presently find certain statements criticised, although the disputed point was perhaps made clear in an article published, say, in The Banner of Light. And similarly the Banner critic is evidently ignorant of what I have previously explained in The Progressive Thinker the very question on which he seeks light. This I often find myself mistaken in assuming some familiarity with my subject on the part of the reader. For this reason I expect in this article to offer one or more illustrations already used in other columns.

Such criticisms of my recent articles in The Progressive Thinker as I have so far noticed seem confined to other than denials that memory is a matter of vibration, or, if that be conceded as law for the mortal, the spirit is assumed to be independent of any such limitation. The other points made in my article of May 6 are, for the most part, passed by in silence.

My first critic is a writer who, if he had been a friend of the late King Ball would have been known as "Man-ashamed-of-his-name," and would probably have fought by the side of "Man-afraid-of-his-horse." He objects to the whole theory of vibratory memory. He declares it too complicated for everyday use. The only fact necessary, in his opinion, is the continuity of life, as proved by a mortal child finding a spirit playmate. So Sar'g's begs and beseeches us "to let the substantial self have free rein to tell us something from beyond the threshold." This he calls "a critical analysis of facts." The veteran Lyman C. Howe calls my article "vibratory moonshine." W. F. Jamieson asserts that I "vibrate those 'gone before' out of their senses." My esteemed brother Hudson Tuttle contents himself by asserting that if I am correct "everything taught in the past by spirits is erroneous." There are a few common-sense articles whose writers I warmly greet, but it is evident that I have failed in making my meaning clear to the above critics. Most assuredly until they accept Nature's law of vibrations as, like every other law, an eternal fact, the lesson it teaches will remain unlearned. Once again I will attempt an a-b-c study of this great discovery.

That man the mortal is in contact with his surroundings by vibrations is now an old story. We see, hear, taste, smell and feel as vibrations determine. For instance, certain movements mean a certain color, ranging from red to violet. Sounds are vibratory effects we call "tone." And so with taste, smell and touch. The hard-headed materialist himself taught us these facts. Matter is divided by Nature into particles which never touch. No one knows what "force" is, but when applied to these particles of matter it causes the molecular movement called "vibration." The more force the greater the vibration. It surely is now an everyday lesson that man's sense has a limit. Just apply force enough to any molecular combination and it passes outside of mortal ken and physical sense. Take the solid metal or rock and after applying sufficient force to its molecules begins to vibrate. In this condition might have bones, sinews and fields crowded with human life which might be, and probably are, everywhere around us. Yet they would be unseen, unseen and unknown by readers of this article. Yet further, if the process of increased vibration continue, such beings, now invisible to us, would have similar worlds and forms of life unknown and unperceived by them. The fact is really the basis of true Spiritualism, for such Spiritualism includes the idea of eternal progress, which can only be possible by virtue of this wondrous law of vibration. So much is the a-b-c of our present knowledge of the molecular movement called "vibration."

We next turn to the "force" which is the power behind this movement of atoms and molecules. The thinker presently discovers that it is the servant of Intelligence. He discovers that he himself is a controller of force. It is only by mutual action that anything happens. The most ignorant man sees "force" everywhere around him which, guided by Intelligence, is shaping the civilization of to-day. The thinker discovers that the power is in the machinery engine that labors night and day in ceaseless toil, but in the thought, wielded by Intelligence, which designs and holds that machine to a destined result. He perceives that every step in human progress is the result of Intelligence compelling matter to its service by the use of force. Intelligence, force, matter, comprise the mighty whole, and when blended in action it is only a question of degree whether you call them god, man or universe.

Now let us understand our terms. Thought is Intelligence in activity, whether in monad or man. I use the term "mind" to express Intelligence in action, when limited by mortal sense. "Soul" I understand to be the expression of the same Intelligence, but unfettered by these gross material conditions. The Ego is Intelligence itself. When using our course matter we call it the form "body." When Intelligence is using matter invisible to mortal sense we call the form "spirit." So we have Intelligence perpetually at work amidst conditions which limit its expression. The general result we call "evolution." And in this investigation we are dealing with the human form both visible and invisible. So once again we will watch the action of Intelligence working upon and through the mortal brain.

Let us remember that Intelligence

tricity has what is called its "field," which is the space directly affected by its power. In that field he had been seated, with his head nearest to the wire. Now what had taken place? Electricity is but a special manifestation of force. That force has increased the vibrations of the molecules of his brain. A little more force and it would have been destruction, as seen in the case of lightning. Here its action was gentle and constant, merely increasing the molecular movement and, of course, under Nature's law, which Mr. Howe calls "vibratory moonshine," it was leaving old memories embedded in the old vibrations, and making new memories to be recorded in the new vibration. When he had been out of the electric field long enough for the old vibrations to return to the old molecules, the new vibrations were not there, and the new memories were also gone. Repeat those new vibrations and the new memories will also come back, but those memories can never return until those vibrations are themselves repeated. W. F. Jamieson calls this experience "being vibrated out of their senses." He is wrong. The senses are there, and alive as ever. It is the memory that is vibrated out of its place, so to speak, so much the worse for the old memory. It is truth I seek every time and everywhere. I do not say there is no separate form in mortal man, living an independent life while chained to earth. I only say that so far there is no use or need for any such conception, nor even reasonable proof of its existence.

Our next step is not for the mere reader of these articles. Only the willing student can take it, and he had best read and reread the preceding, as he is about to enter further into the realm where "vibratory moonshine" will persist in troubling our good Brother Howe.

We have seen that vibration and memory are intimately associated, and that memory itself is simply recalling to mortal mind the effect produced by some incident which created a thought. To recall that incident or thought is expressed in vibration. A certain sound, a certain sight, a certain taste, a certain smell, a certain feeling, a certain experience, which is what we mean by memory. The sound, the sight, the taste, the smell, the feeling, the experience, are molecular vibrations. The Ego apart from molecular vibration is as unthinkable as The First Great Cause, if such there be. Its expression to a brother Ego is by and through vibration, and the repetition of that vibration is memory. These facts are to-day the child's primer of science. They were not taught when some of my readers went to school, and therefore, by such are called "vibratory moonshine." But the younger generation already accepts them. It is the next step that becomes almost impossible to us. We have to follow them out into the cosmos.

I seem to be placed on record as denying that man the mortal is at the same time man the spirit, with the spirit playing at bo-peep, or going off on private and personal excursions. I have made no such denial, as will be seen by those who will turn back to the article in question. But I do claim, and have intended to claim that mortal man is the outgoing of the human Ego, which are supposed to prove the "double," are outwrought by thought power located in mortal mind. The Spiritualist was at first very indignant when his pet clairvoyance and psychometry were claimed as expressions of the Ego still located in mortal form. It "knocked out," four-fifths of his vaunted tests of spirit return, when they were examined in the light of telepathy. Fortunately there was a healthy residuum of fact, which is to-day the solid foundation of Modern Spiritualism. Some have not yet learned even this lesson.

I do not propose at this time to further discuss this question of an independent spirit organism, located inside a mortal form, with both forms ruled by the same Ego. It is enough that we see that whether it be dual or single, all the matter used in telepathy, and therefore subject to vibration. The outgoing Intelligence necessarily assumes "form," and as naturally shapes the molecules it uses as the Ego of the tree compels the form of elm or oak. The mortal form is but a flash in the eternal life, and the ghostly double is just a trifle less enduring. This is all the difference may be both of thought. There was a subject to the same law, and it is evidently the same with the changes that befall mankind.

Intelligence makes or compels the form which we call the human mortal. This human mortal expresses his share of Intelligence at a certain rate of vibration. This vibration is not only a brain movement but extends out beyond the body in whatever may be the form of thought. This thought vibrates the atmosphere as it vibrates the brain, and evidently at the same rate, or two brains could not interpret the meaning of the thought. This vibratory thought is independent of time, but not of matter. I think of George Washington, and in whatever I vibrate, whether by sound or telepathically, you catch the thought, and we both think of George Washington as easily as of Admiral Dewey. The century, or a million of centuries between them would make no difference, provided the matter will vibrate alike in both brains. Marconi is showing us that we are as independent of space as of time. Marconi's thought, expressed and received through metal, leaps the British Channel, and will presently transcend the ocean. But the two metal instruments must be held to the same vibration. Human brains that will vibrate alike will express and receive thought absolutely independent of both

time and space. If I think of Alexander the Great a brain yonder at the Antipodes, working at the same rate, instantly catches the thought, and probably wonders where it came from. That is telepathy. It is vibratory intercourse between brains, and without any limitation of metal.

This thought power has quite another effect on another human sense. Thoughts assume form in some brains. Such a brain will express my thought of Alexander the Great in form. It sees Alexander as an actual living being. This is called "visualisation," and is a phase of our every-day clairvoyance. It has been the faculty of the seer of all ages. Another brain when thus excited hears the thought. This is called "clairaudience." Yet again, some brains will take it, and he has heard so much the worse for the old theory. It is truth I seek every time and everywhere. I do not say there is no separate form in mortal man, living an independent life while chained to earth. I only say that so far there is no use or need for any such conception, nor even reasonable proof of its existence.

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mortal alike. So we will turn to the mortal and study their manifestation in earth life. The first fact is that they are both unreliable and unveridical when compared with ordinary mortal sense. Ask the merchant who believes in clairvoyance if he dare run his business, even for one hour, by that faculty? On his desk lie his morning's letters. Let the clairvoyant tell him the names of his correspondents, and just what are the orders for nails, sugar and soap. We see in a moment that clairvoyance is only the fog end of the sense of sight. Sometimes you can see with it, but more times you can't. And when you do see, look out for mistakes by the bushel. At best you only use it when mortal sight won't work. Here is a sick man, sick inside, where surely the clairvoyant doctor ought to beat the regular physician. But all to no avail. In telling what is the matter, the world of to-day finds mistakes on both sides, with the physician's guess just about as good as clairvoyant sight, and often much better. Your friend is sick. If you can see the boil on his neck you don't want either doctor or seer to tell what the matter with him. And at best you only try to see off sight when the seer by eye won't work. The normal are yonder workable faculties. Your senses grow unreliable as they get further from the center. Such is the mortal side of the question. Now turn to the spirit's side, and let us note a few of its limitations.

In the first place he is a human Ego whose Intelligence has compelled the atoms into a form we call human, because we are accustomed to it. His form is composed of matter vibrating so rapidly we can neither see, taste, touch or smell it with mortal sense which is normal. That spirit form, of course, has a variety of senses. We assume that, because an intelligent Ego is never content to sit still and think like a Christian Scientist. His senses, like ours, have necessarily a limit. That is to say they work better at normal distance from the special organ. But like the mortal the spirit sense can run an X-ray express outside the every-day limit. And with that spirit clairvoyant or psychometric sense the spirit can, if he is still within reasonable distance from earth, actually meet the X-ray express of the mortal. He can prove his presence by these faculties. That is Spiritualism. And the nearer he can crowd into earth life the more he knows what is going on. But all the same the further he is from the center of his own spirit senses the less accurate becomes his perception and memory of spirit life and all its details.

Now test his X-ray powers as you tested those of the mortal. Ask him to look for the missing ship; the body of the drowned; or the criminal fleeing from justice. Once in 500 times he is startlingly accurate, but even then you find him thoroughly unprepared. Yet do him justice. Remember he cannot communicate directly with you. You must use the mortal X-ray to reach the X-ray of the spirit. Marconi could not catch a message twisted up like that. So between the confusion you don't get any clear effect of the normal sense of either side. Ask him whether the North Pole is land or water? And when he tells you, go and ask another invisible the same question. They will probably flatly contradict one another. I know, for I have tried it. And for anything and everything in earth life you will find the X-ray sense of the mortal more useful and accurate on the whole, than that of the spirit, because it is nearer its own center. So much being granted we hear the cry that this does violate the laws of truth, for those we must go to spirits, and let the "dear spirits" be our teachers. Now we will turn our search light of common sense onto such spirit communications.

We cannot go to spirit life and see for ourselves. Our X-rays won't work so far as that. So for fifty years, as Mr. Tuttle reminds us, we have received from our teachers. We have received them with a good deal of the old reverence and faith. But this is the age of the "higher criticism," and spirit teachings of to-day must stand the ordeal just as much as spirit teachings of two or three thousand years ago. Mr. Hudson Tuttle represents to me the very highest phase of such teachings. He has given his life to them, and offers clear and honest proof that he is, or has been, in touch with the spirit X-ray for the last fifty years. He is the same more or less. He is shocked at my criticisms, because, as he says, "if I (C. D.) am right, everything taught by spirits in the past is erroneous." He declares the matter a question of fact. He also says spirits have always asserted their continued personality and memory. Now I like that many critics. We know at once just where he stands. I don't find a moment's dispute with him. He has all these years been in communication with spirits whose Egos had experience of earth life in mortal form. But I do claim that at the very best it was only their X-ray touching his X-ray, and that he has a most unusual faculty for translating the interview into mortal language. Their power has stirred and inspired his lesser powers to their greatest possible extent, thus enabling him to gather and expand mortal teachings and facts until the Arcana of Nature, when published, became a living witness of the truth. Still there was even then a well marked limit. Nothing practical for the world was revealed. Neither telegraph, telephone, nor the Marconi flash through space was brought to earth. So acknowledging the power while marking the limit we turn to the other side to see what, in all these years, the spirits have told us of their own life and surroundings. And again we will confine ourselves to a question or two of fact.

Here is our friend Sar'g's—may heaven yet bless him so that he shall not be ashamed of his name—beseeching us to seek spiritual truth from two highly esteemed public mediums, and of course to stop these scientific examinations which he calls "fads." So to oblige Sar'g's I apply to Mr. Richmond and to Prof. Clegg Wright for information direct from headquarters

as to whether I must perform return to earth, and live all over again one or more mortal experiences. To my sorrow one says "yes" and the other says "no." Yet they are to be my guides into truth, according to Sar'g's.

But, he assures me, that is only a trifling difference. They really agree on some other matters. I have no doubt of it, but how is it when other spirits contradict them both? For instance, there is the control of F. Wignin, whose lecture, "Features of Spirit Life," is in the Banner of Light of April 20, and was endorsed by N. F. Ravlin in the following number. The subject attracted me. I am anxious for just such knowledge, so I at once became a humble student as if by my name were Sar'g's. The spirit talker commenced quite rationally from our standpoint, but soon went on to tell us that there were two kinds of memory—one which lasts, and one which doesn't. For fear this should not be sufficiently startling the worthy spirit next informs us that never in a single instance has man done anything of consequence, or made any invention save by spirit aid and direction. Even this pill is too homeopathic, so he provides one several sizes larger by telling us that spirits—good spirits mind you—planned and originated vivisection. Their amiable object was to disgust mortal man with doctors. What the dogs and rabbits gained by it is left untold. If Brother Tuttle and his amiable and talented wife could get at those spirits for just half an hour there would be silence in heaven for a whole week. But friend Sar'g's, you are getting me into awful trouble, and I am going to say a few words for solid facts. It is true the rest of that lecture was of the usual "good, gooder, goodest" variety. But it is all of a piece, and was no better and no worse just because the spirit happened to strike a snag. But surely I can find harmony of teachings some to our where. So I will turn once more to our noble brother Hudson Tuttle, who complains that I am upsetting fifty years of spirit teachings. Well, then, for fifty years through him the spirits have taught that animals have no immortality, no life after death. I should like, every time I think of a pet dog of mine, to upset that fifty years' teachings a little more. But, Sar'g's, the strangest thing about it is that almost every other spirit I have ever heard or read denies the fact asserted through Mr. Tuttle. Yet, Sar'g's, it is a simple question of fact. I could go on with plenty more illustrations, but what is the use? If Sar'g's and his family have made up their minds to believe just what their favorite mediums teach, and deny all others, then, pardon the impoliteness, but theirs is the "fad" and not mine.

The world is demanding that these contradictions shall be analyzed. If Spiritualists won't do it, then outsiders will; for this is an age when men are beginning to demand exact "truth." And I have yet to learn that truth is taught by one medium or spirit contradicting another. The cruel unbelievers will chuckle over the position taken by Sar'g's, but they won't go to his meetings unless he is careful to have one teacher at a time, and so keep the contradictions a month or two apart. I have but a point to a two more in the various criticisms of my views that demand further light. I have so far been showing that the spirit is the same old Ego, but occupying another form. As an Ego he has grown better or worse by his mortal experiences. Personality—originally meaning a mask worn by an actor—is the mask or form worn by the Ego. He cannot have in spirit life the one he wore when here. The actor and the part are the same, therefore, must be left behind, for they are embedded in vibrations that only exist in mortal life. Contradictions of that fact by spirits are just like contradictions of reincarnation, or of dogs in the spirit world. Science asserts it and gives its reasons. It is no answer to say "my spirit father says it is not so, for he remembers all about earth life." The reason I put that spirit father aside is that he cannot bring his spirit form into contact with earth life. The vibrations of his molecular structure forbid it. But something comes back or we should never have heard of spirit return. Now what is it? Sar'g's has got to face and answer such questions or he will have no standing amongst thinkers. And, as we have seen, a spirit "say so" is no answer at all.

I have shown that mortal mind has electricity, a "field" to which its powers extend. And almost at the limit of that field we discover clairvoyance and the psychometric sense. The vibration which Mr. Howe calls "vibratory moonshine" proves this. Those extreme faculties touch vibrations which the five senses cannot grasp. They belong to the invisible, and therefore to the spirit side of life. Spirit man must have just such a field in which his powers work, but probably more extended than ours, and most likely in proportion to his soul growth. When he first commences his new career his growth, like all other growth with which we are acquainted, will be one little step at a time. So most certainly at first his outer field will touch the outer field of the mortal. His normal spirit senses will not contact with ours, but his clairvoyance will.

So in every case of spirit return it is necessarily one clairvoyant meeting another. Both are abnormal, and heaven help the man who expects to find a new religion out of such abnormal greetings. I mean heaven help him to discover he is making a fool of himself. Mr. Tuttle asks "why should the spirit come back at all if he has left his memory behind?" This is a most reasonable question and demands an investigation. In the first place very few do come back out of the 3000 millions that pass over every century. So we may assume that the few who do return are in some way abnormally constituted. They realize what others do not. We have herein a most remarkable fact facing us. In great countries like India and China, where practically whole nations are Spiritualists, there is almost no spirit return by

mothers to their orphaned children, or of any of the loved relatives "gone before." And we find no attempts by the millions of spirits going out from earth every year to come back and stir up the people to a higher manhood. Of course I mean no spirit return that is recognized by the mortal. What may be going on in their own invisible is not here in question.

But waving an ugly fact like that, we are pointed to fifty years of spirit return which has, we are told, brought untold blessings to the American nation. So of course my good brother Tuttle means to ask why such spirits come back at all if the events of their earth life have grown dim and uncertain by the change of vibrations? This is the point at which W. F. Jamieson says I have vibrated away the very soul of the mortal. And how, according to the grand old veteran, Lyman C. Howe, I am compelling these dear spirits to live amidst "vibratory moonshine." Now for a fact or two of startling import.

When the Katie Fox episode was the first evidence on which Modern Spiritualism rests, we do not find the incomer a heart-broken mother bewailing her bereaved children. Not in fact does love figure in the tableau presented. It was the spirit of a murdered pedlar, seeking revenge. So Brother Tuttle is answered as to why that spirit came back. But how could he remember he had been murdered? That certainly presents little difficulty. He was tied down to his old surroundings, which were his spirit level, and in such clairvoyant and psychometric contact with them that they were real to him because thus written on his new memory in his new organism. Yet all the same he needed a mortal sensibility. But we do not find him surrounded by a crowd of spirits whose earth memories were compelling them to come back. Benjamin Franklin, we are told, was at the head of the movement, and from what we know of that practical genius when here we can see he was working in the interest of spirit science. We may easily imagine him as probably preparing a paper to be read before some Psychological Society "over there" dealing with the difficult subject of "spirit memory of earth life."

Now Brother Tuttle will please understand me. I am not going to propose or attempt to give reasons why certain spirits whose old memories must have left with their old form, are coming back day by day, either to himself or to others. I accept the fact because I see no reason such spirits should not, by their present clairvoyant and psychometric sensitiveness be measurably in contact with earth life. But necessarily, and at the best, all they will get out of such faculties will be appearances of memory rather than the genuine article upon which human intercourse is based. Such powers are very limited, as we have already seen, and depend upon clairvoyant contact with the clairvoyance of the mortal. And necessarily, their own superior knowledge, gained by their new experiences with keener senses unknown to earth, cannot be imparted to the mortal.

I am claiming that whatever be the motive of spirit return it works by clairvoyance and telepathy of the spirit, and not by the old form, and coming back day by day, either to himself or to others. I accept the fact because I see no reason such spirits should not, by their present clairvoyant and psychometric sensitiveness be measurably in contact with earth life. But necessarily, and at the best, all they will get out of such faculties will be appearances of memory rather than the genuine article upon which human intercourse is based. Such powers are very limited, as we have already seen, and depend upon clairvoyant contact with the clairvoyance of the mortal. And necessarily, their own superior knowledge, gained by their new experiences with keener senses unknown to earth, cannot be imparted to the mortal.

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I see but one more fact demanding notice. It is the claim by Sar'g's that the child talking to its spirit playmate covers the whole phenomena. I agree with him, but possibly from a different standpoint. I have personally known several such instances. In the one I particularly investigated I found the spirit child knew, or at least would talk of nothing but earth life. It professed to live here, and I think truthfully. So, like the murdered pedlar, its own clairvoyance and psychometric sensitiveness found a mate in that of the mortal child. Such spirit children usually have, or claim to have teachers training them to act as messengers between heaven and earth, evidently because their elders get befogged through loss of memory. In conclusion, I may say that I am usually suspicious of spirit children. I have watched them as "mediums" attachments, and yet never growing any older. I suspect them of usually being humbugs, that is, say, "grow ups" making believe. They almost always know too much of the part they play. This is of course my private and personal opinion. San Leandro, Cal.

All truth is safe, and nothing else is safer; and he who keeps back the truth or withholds it from men from motives of expediency is either a coward or a criminal or both. He who knows only one religion knows none.—Max Muller. The religion of the future, I venture to say, will be no religion at all.—Joseph Symes.

Free and universal discussion bears the same relation to truth that a road does to a city toward which it surely leads.—William Francis Barnard.

There are some men in the world who seem to imagine that a diploma from a theological seminary is a certificate of their ability to manage both the spiritual and temporal affairs of their fellows.—American Sentinel.



# THEOSOPHY AND SPIRITUALISM

Prof. W. M. Lockwood, of Chicago, and Mr. F. E. Titus, of Toronto, Can., Discuss Their Respective Cults.

Prof. Lockwood's Second Letter on Spiritualism.

The records of history indicate that the term "Spiritualism" is of very ancient origin, and had its inception in speculations upon the character of the human mind considered as a separate entity from that of the physical organism, and representing the conscious, thinking and intellectual part of man. If we set aside the traditional and mythological views representing the thought of prehistoric Egypt and Greece regarding the character of mind, we shall find the concept of Spiritualism as an ideal, outlined in the metaphysical speculations of the "Ionian school of philosophy" and represented by Anaxagoras, who was born 500 years before the commencement of the Christian era. Anaxagoras affirmed "that all bodies are simply aggregations of atoms, and that a bar of gold or iron or copper was composed of inconceivably minute particles of the same material; but he did not allow that objects had taken their shape through accident or blind fate, but through the agency of a shaping spirit, or "Nous," which he described as "infinite, self-potent and unmixt with anything else." "Nous," he makes us say, is a pure and subtle of all things and has all knowledge about all things, and infinite power."

This system of thought makes matter or atoms qualitative; and it was opposed by Democritus, who, although holding to the atomic theory, affirmed "that all atoms were eternally possessed of a primary motion, and that the varying or quantitative relation of these promote the basis or ground work of nature."

Thus there originated diversity of thought and opinion regarding the character of matter as well as of mind, which, under the gorgeous but untenable imagination of Plato's mentality gave birth and direction to a distinct school of speculative philosophy, voiced in his *Theaetetus* and *Sophistes*, in which he makes us say, "viewing the dominant factors of the universe as well as of knowledge. This formula of speculative philosophy, in a measure, was held in check by the dignified but logical method of induction established by Socrates, whose system of reasoning, a little later on, was supported by the precise and analytical system of Aristotle. The Platonic school, viewing nature from within, from the realm of mind, received the name of Idealism; while the system of thought originating with Socrates and Aristotle, viewing nature from the without, from the plane of the supposed real—the objective, became known under the term realism. We have not time in this article to trace the progress of these respective systems of thought, but the advocates of Plato's school of Idealism, long before the advent of Christianity, gave it the name of "spiritual," because it represented the realm of mind, and the same school partly in derision, partly from the position of the position of its opposite, classified the inductions of Socrates and the philosophy of Aristotle, as crude and materialistic. Christianity itself was a political compromise between Greek scepticism (embracing Judaism and Platonism) and paganism. The Christian holds to the priority of mind over matter, and in this sense he is Platonic. But he also holds to the concept that a supernatural power apart from nature, which he calls God, molds matter; and this concept is distinctively a pagan platitude. As ecclesiasticalism embraces in all of its forms something of the Platonic ideal, and voices a supernatural deity as the creator and cause of all things—a God who operates through the potency of spirit and matter, it has assumed the name of a spiritual belief, and its supporters and advocates are called Spiritualists, and these beliefs, alien creeds, however diverse, were known under the formula or name of Spiritualism centuries before the pantheism of Spinoza or the dissertations of Descartes were known. Gradually the term "spiritual" has been applied not only to all forms of ecclesiastical belief, but to atheistic Buddhism with its Sankhya system of pessimistic speculation, and to the mental vagaries of Oriental Brahmanism, with its doctrine of Yoga and its ascetic Yoga practices and reincarnations.

Thus far, our effort has been to trace the inception, origin, and final introduction of the terms "Spiritual," "Spiritualistic" and "Spiritualism," as applied to mental concepts, religious ideals and pagan dogmas since the time of Anaxagoras. Let us now apply the yard-stick of inductive logic, and the test tube of common sense, and see if any of these so-called spiritual beliefs, mental ideals and religious propagandisms, come within the mental realm of truth, as voiced in a former letter.

If nature be infinite, if all of the mutations of time and space qualify in finitude and are natural, then we reach the conclusion that infinitude had no beginning, no genesis, no first cause as a pivot or center of development, and no first Cause as a creator or over-riding intelligence, hence no supernatural deity, since there can be nothing supernatural in natural infinity. Therefore we deduce that all systems or schools of thought, that in such premises believe in super-nature, whether representing a God as a first great cause, or a metaphysical realm apart from natural modes of motion, are not only untenable, but are impossible postulates, since the infinite of possibilities is included in infinitude, and the supernatural is an impossibility.

This criticism applies to ecclesiasticalism in all its forms, to Buddhism, Brahmanism, Theosophy ancient and modern, and to all liberal so-called religions that lay claim to an over-riding intelligence or over-riding deity, and it will appear to all consistent thinkers as correct reasoning whose zeal for their God and public approbation does not invite mental perjury, and outrage common-sense. A first cause to infinitude, is an impossible concept, and the supernatural or super-nature apart or outside of the infinite of infinitude is a theological lie.

Let the thinkers think! Since the time of Anaxagoras and Plato, since the speculations of the early fathers of the church Catholic, since the writings of Spinoza and Descartes, there have been great discoveries in physical science, disclosing the errors of religious thought, changing the entire mental aspect of the physical universe, and qualifying human understanding with a broader comprehension of man and his environment, and with nature's order of evolution. In no department of natural physics have there discoveries been more startling than in the realm of cerebral mentality. The establishment and localization of the cerebral centers of the motory and sensory

system, the discovery that cerebral activity is accompanied by cerebral waste, and that mental processes are accompanied by continuous molecular change in the material convolutions of the brain, overturns, unsets and annihilates the data upon which Plato postulated his *Theaetetus* and subsequent writers their discussions upon the order of Human Understanding. These discoveries demonstrate that the mind, strictly speaking, is not the thinking part of man. Human intellect consists of a thinking entity, and mental fiber connecting incoming modes of motion, to the clotted of conscious sensation. Cerebral fiber and cells do not possess sensation per se. They do not possess memory, volition or intelligence. They are merely the means by which the nature and order of their structure. If it were so, sensation memory, volition and intelligence would die a molecular death with the molecular death of the cells and fiber; and the mortal would have to wait until new cells in the order of evolution could be newly functioned, and this process in the mental realm would be an impossibility. The human would become an incoherent, inconsistent and senseless blizzard in an hour's mental effort. If fiber and cell did possess memory and intelligence, we could easily account for the vagaries of reincarnations and the quality of memory they manifest when they recollect that formerly they were a horse, a dog or cat, and the lapse of memory while assuming to be the reincarnation of some great personage, they forget the mental role that made that personage great. It is the nature of the matter, which makes us say, "viewing the dominant factors of the universe as well as of knowledge. This formula of speculative philosophy, in a measure, was held in check by the dignified but logical method of induction established by Socrates, whose system of reasoning, a little later on, was supported by the precise and analytical system of Aristotle. The Platonic school, viewing nature from within, from the realm of mind, received the name of Idealism; while the system of thought originating with Socrates and Aristotle, viewing nature from the without, from the plane of the supposed real—the objective, became known under the term realism. We have not time in this article to trace the progress of these respective systems of thought, but the advocates of Plato's school of Idealism, long before the advent of Christianity, gave it the name of "spiritual," because it represented the realm of mind, and the same school partly in derision, partly from the position of the position of its opposite, classified the inductions of Socrates and the philosophy of Aristotle, as crude and materialistic. Christianity itself was a political compromise between Greek scepticism (embracing Judaism and Platonism) and paganism. The Christian holds to the priority of mind over matter, and in this sense he is Platonic. But he also holds to the concept that a supernatural power apart from nature, which he calls God, molds matter; and this concept is distinctively a pagan platitude. As ecclesiasticalism embraces in all of its forms something of the Platonic ideal, and voices a supernatural deity as the creator and cause of all things—a God who operates through the potency of spirit and matter, it has assumed the name of a spiritual belief, and its supporters and advocates are called Spiritualists, and these beliefs, alien creeds, however diverse, were known under the formula or name of Spiritualism centuries before the pantheism of Spinoza or the dissertations of Descartes were known. Gradually the term "spiritual" has been applied not only to all forms of ecclesiastical belief, but to atheistic Buddhism with its Sankhya system of pessimistic speculation, and to the mental vagaries of Oriental Brahmanism, with its doctrine of Yoga and its ascetic Yoga practices and reincarnations.

But these discoveries in cerebral physiology are leading additional emphasis to the fact that the complex structure of cells and their fiber through the brain, the organism possess the characteristics of what may be called a mental electrode, connecting man's conscious ego to objective nature, by which incoming waves from without impress his conscious life principle, evoking thought and mind, hence these physical structures in all of their varied co-relations qualify the character of thought evolved within, and in varying degrees limit the boundary of human experiences, by the functional structure of the sensory system. The whole system is also environment and circumscribed by analogous limitations of structure.

All of the phenomena of what is called "double consciousness" and the various phases and mental idiosyncrasies of humanity can be more fully comprehended in the analysis of this deeper, and more extended view of cerebral, and physiological anatomy. In the light of these inductions, the prevailing opinion that mind is the greater truth, that man's conscious ego is the real thing, the real entity, that is impressed, and thought and mind are the result of these impressions. In proportion as man's conscious ego is impressed by data susceptible of verification, he touches the realm of truth; and in proportion as his cerebral physical and functional brain and conscious ego are impressed by erroneous impressions, he is psychologized with erroneous impressions, he remains a slave to error, and undemonstrable dogma. A knowledge of nature's evolutionary processes will give us a key to these deeper truths, and make evident the errors of religious dogmas, and consign to the waste basket of time the supernatural and its metaphysical assumptions, as taught, indoctrinated and postulated as the basis of spirituality and ethical ideals. For eventually it will appear that spiritualism, spiritualism, spiritualism, and the like, are the result of a mental process, and that the formula or name of Spiritualism centuries before the pantheism of Spinoza or the dissertations of Descartes were known. Gradually the term "spiritual" has been applied not only to all forms of ecclesiastical belief, but to atheistic Buddhism with its Sankhya system of pessimistic speculation, and to the mental vagaries of Oriental Brahmanism, with its doctrine of Yoga and its ascetic Yoga practices and reincarnations.

Having traced the origin of the term "Spiritualism," and having seen its thorough misapplication in the realm of supernaturalism, as voiced in the religious dogmas, creeds, cults and schisms, of past and present forms of thought, let us seek in the sublime realm of nature a place more fitting, than the realm of the supernatural, for the ascribed to the gods. This research will take us into a new field of thought and inquiry—a field untraversed by creeds and cults, a field largely ignored by the ecclesiastical and popular mind, a realm of mental somersaults, of the theosophist, when his divine being spelled with a capital B, inviolates into "a senseless cloud," in its "upward struggle," a realm largely ignored and unaccounted for by the reincarnationist, but nevertheless to him a place or plane, where the laboratory of infinitude is chiefly interested in the manufacture of human bodies, as stepping stones, or rungs in the ladder of time, to get "sparks of infinite intelligence" back to their primary luster and omnipotence.

Most wonderful, most careless and capricious is this "Theus"—god-of-theosophy, and transcendently sublime and miraculous is their system of evolving away from materialism, from carnal and sensual desire, by constantly reincarnating into it. We suppose that before this process to be continued through the cycles and planetary systems of infinitude, may be regarded as real evolution by perpetual evolution. But whatever an investigation of the page of nature may reveal, we shall not find the "Theus" of theosophy, or the Deity of ecclesiasticalism; neither shall we find matter (scientifically speaking) the basis of material things—hence of materialism. From the time of traditional Gnosticism, said to be one of the most distinguished alchemists of ancient Greece, down to the time of Paracelsus, it was the opinion of a large class of investigators who laid the foundation of modern chemical science, by seeking to penetrate the obscure in nature's processes, that invisible substances to which they gave the name of "spirit," were the basis of all forms and types of matter. Some of these ancient thinkers and experimenters regarded as matter all solids, fluids and gases, and spiritual substances as the elemental forces underlying these forms of structure and organization. Now they did not consider spirit as a substance, but as entities "invisible to the eye and undecipherable to the senses," each possessing special characteristics. The idea of spirit as a non-entity came from the priest alchemist, and so the term "immaterial," without proper qualifications has been applied to these forces by modern popular writers and pulpits, thus continuing to place the public mentality as to the real nature and character of etheric substances. If in science and philosophy,

we should employ words and terms to express our exact concept, then it will follow that a substance or its life principle ought not to be used as a synonym for matter. For the same reason that we do not call an egg a chicken, or a pile of lumber a cottage. Such careless misuse of terms is not in accord with the fact characterizing the formula of philosophical evolution. Matter, considered in its evolutionary sense, is a term representing a combination of elemental substances, and may be used to express a gas, a fluid, or a solid, while the term spirit applies in this connection to the life principle of elemental substances. So it will be seen that the term spirit is a general term, applied to the invisible active principle of all elemental substances, however diverse these may be in their character and mode of acting, the same as matter is a general term, representing the diversified forms of cosmic structure. Hence, spiritual, invisible life substances are the builder, and matter in all of its cosmic forms, the result of these in combination. The careful thinker will here note, that if invisible substances in combination promote form and visibility, then all forms of matter are the result or phenomena of spiritual substances in combination. Hence the real builders are invisible, in all cosmic processes.

Many of these facts were noted by the ancient alchemist, as will be seen by a careful perusal of the history of these philosophical savants. The "shaping spirit" called "Nous" by Anaxagoras, was a concept in this direction, and the "primary motion" attributed to matter by Democritus, may have been a truth, if matter was primary. The discoveries of the elemental substances had not been made at the time Democritus wrote. Had he said that each substance underlying cosmic process possessed a primary motion of its own, he would have announced the fundamental truth in cosmic physics.

Now these truths conceived and suggested by the ancient alchemist, receives an endorsement in the experiments of the modern physicist, since all forms of matter can be reduced to invisible primary states, and no one knows better than your clear-seeing chemist-alchemist, that the active life principle of all elemental substances are only known to science as "invisible modes of motion," and the different names that science or circumstance has given them, is in consequence of some special quality or function witnessed in their mode of action, or of being acted upon in process of combination. The chemist and extended discoverer of these elemental substances by modern investigators, the principle of polarity, which each of these possesses, for some substances and of polar repulsion for others, establishes the truth of molecular co-relation, as the basis of cosmic processes.

The discoveries along the line of spectrum analysis, which will eventually ring the death knell of the atomic theory, by proving that a change in the polarity of all substances takes place before they enter into a new combination, are important features in this new truth. If a substance gives up its original polarity when it enters into the formation of a new compound, it gives up its atomic structure and characteristics, and this fact is thoroughly demonstrated by spectrum analysis. Now this fact in combining processes does not prove that matter is a homogeneous substance as Brother Titus seems to think, neither does it prove that elemental substances are or ever were homogeneous. They can enter into a new combination, and they are of a polar affinity belonging to and qualifying all types and conditions of matter, and molecular co-relation in consequence of it.

To these discoveries may be added that of the rap of the telegraphic key, which in its final analysis is found to be identical with the spiritual rap; since both systems unite consciousness to consciousness through electric conditions of matter.

The telephone that socially connects individuals and the commerce of the nation, by the formula of vocal speech, and in which phenomenon we witness or sense the natural affinity of human thought as a mode of motion, not only to a copper wire, but to the electro conditions of earth matter between the transmitting and receiving station, and covering a thousand or more miles of space. The Spectra Telephone—a late discovery by which parties can see as well as hear through apparatus separated by a continent. The X-Ray, that makes visible spectra in opaque bodies, which can be pictured by principles of electro molecular induction.

Let us suggest here that the transmission of the telegraphic rap is a phenomenon of the X-Ray, and the spirit rap is an analogous fact. The telephone is another exposition of the X-Ray, and the spectra telephone the same truth in a more complex form. Let us suggest to Brother Titus and his compomers, and all scoffers at the spiritual philosophy, that we shall be able to demonstrate that the relation of human bodies to life beyond the grave, and its premises and data in these immutable principles of a spiritual universe, and these facts could not be demonstrated unless infinitude was in its fundamental essence, infinitely spiritual. We shall briefly point out this fact in our next, and show Brother Titus some errors of his imagination.

MAKE PEACE WITH YOUR SOUL.

Make peace with your soul now, oh man;  
Make peace with your own soul today;  
Make peace with your foes while you can,  
For Death is swift coming your way.

Fear not, for his blessed old face  
Brings peace to the good and the true;  
Brings rest to the weary—a place  
For all—a home bright and new.

He comes in the deep dark of night;  
He comes in the bright light of day;  
He comes with his old beacon light,  
To pilot man over the way.

You cannot avoid him, oh man;  
You cannot escape his keen eye;  
But fear not, for in the great plan  
The only change is to die.

'Tis only the passing from earth  
'Tis only a natural birth,  
Out into a country more fair.

If you have caused sorrow or pain;  
If you have made love sad and dear,  
Make peace with your soul on this plane,  
And peace to that love will yet here.

Make peace with your soul and be true;  
Be kind and be gentle to all,  
As nature is kind unto you  
In having old Death make his call.

Make peace with your soul and be true;  
Be noble, forgiving and just;  
Be true to yourself and command  
Of Nature her holiest trust.

Make peace with your soul and with life;  
Make peace with the angels above;  
Make peace with all labor and strife;  
For peace is the palace of love.

DR. T. WILKINS.

THE OLD MAN'S DREAM.

My hair's all a tremble, an' my steps  
Are mortal slow, an' I feel like an  
Old man, an' I go.  
My hearin', too, is given out, my ears  
Don't catch no sound, 'bout, or  
Of what the folks is talkin', 'bout, or  
Of what is goin' round.

The chokes I do, don't mount to much,  
But when they're gone I'm glad,  
'Tis just as if I couldn't go, my back's  
So awful bad.

My eyesight's fallin', too, an' growin'  
Dimmer every day,  
I've had to give the papers up, an' put  
'em all away.

My wife is gone to mansions blest, my  
Children they are grown,  
An' married off, an' busy makin' homes  
They call their own.

An' in the world that's buzzin' round, I  
Seem to have no part,  
Though once I bore its burdens, too,  
With courage in my heart.

Then people come, an' people went, an'  
Greeted me with cheer,  
Now people come, an' people go, as if I  
Were not here.

Or, if they stop, an' say a word, in sort  
Of pityin' way,  
It seems as if the meanin' was, "You're  
Old, you've had your day."

An' so my life is lonesome like—I feel I  
Have no place  
Although I've spent so many years,  
Amongst the human race.

An' I have worked in earnest, too, an'  
Worked with all my might,  
To help the world along, in what I  
Thought was really right.

But somehow now I'm of no use, by all  
The folks forgot,  
Or in the way, I sometimes think—it is  
The old man's lot.

My counsels, too, don't count no more,  
The young ones laugh an' scorn,  
All things have changed they tell me  
Then, since ever I was born.

An' I have lost my touch with what is  
Goin' on, they say,  
With all the business rules, and what  
They do in social way.

But seems as if an honest plan, of  
Workin' on the square,  
Can't change so awful much in dealin's  
That is clean an' fair.

It seems as if I ought to understand it,  
Sure an' plain enuf,  
But then they sit right down on me, an'  
Won't hear no such stuff.

Oh! folks can't, they say, advise this  
Great progressive age,  
Young folks alone know how to rule  
This life's advanced stage.

When Sunday comes they go to church  
In holidayin' way,  
A settin' on fine velvet seats, an' settin'  
There to pray!

'Twasn't so in by-gone years; I really  
Will admit,  
We went to worship God, an' not to fol-  
low fashion's fit!

An' so they say, the times an' me is  
Wholly out of joint,  
I'm out of date, with now-a-days, an'  
Cannot see the point!

An' so I sit alone and think, I think of  
Many things,  
An' lo! it seems to me, as if, my thought  
Had found its wings.

An' nature comes and sits with me, an'  
Tells me all her tales,  
Of sunshin' an' of shadow, too, of  
Windstorms an' of gales.

There is a language in 'em all, that  
Passes mortal speech,  
An' I an' learn' everyday, whatever  
They can teach.

An' birds an' blooms an' fluttrin'  
Things, their secrets tell to me,  
An' lift my soul on wings like theirs, to  
God's infinity.

In summer time I sit upon the porch,  
In my old chair,  
An' then it is that nature gives me  
Sweetest welcome there.

The bendin' grass upon the meadows,  
Soothes me with its grace,  
An' sometimes answers, seems to me,  
The smilin' of my face.

The climbin' rose-bush by the window,  
Jest hangs its beauties out,  
An' shakes the air with all its sweet  
Stuffs, an' scatterin' 'em about.

Then Rover comes so lovin' like, an'  
Kind, an' licks my hand,  
He knows I'm all alone; dogs have  
Sense, you know; dogs understand.

I know now that old age is an island  
Out in the sea,  
Far out from land, and swept by waters  
Of eternity.

I sat alone one moonlight night, a hush  
Was all around,  
I felt the silence filled the place, I felt  
It shut out sound.

It seemed as if the spaces grew, an' I  
Was growin', too,  
An' earth was like a little-ty, an' pass-  
in' out of view.

The atmosphere was brighter far than  
Any I had seen,  
An' still it was the softest light, jest  
Like a shinin' sheen.

An' all the country far an' near was  
Bathin' in its glow—  
From rugged mountain tops, to gentle  
Valleys layin' low.

There was a glory in it all that wrapped  
Me round an' round,  
An' gave me such a liftin' sense, as I  
Had never found.

How shall I tell in mortal words, the  
Freedom that was mine,  
How shall I tell of strength that filled  
Me with its force divine.

I stood up straight, an' pulsin' through  
me, came my youth again,  
With all the vigor an' the fire that  
beats in strongest men!

This miracle so moved me then, I knelt  
An' thanked my God,  
That he had lifted off old age, with its  
all-smilin' rod.

An' when I rose from fervent prayer, I  
lifted up my eyes,  
An' lo! about stood friends, who smiled  
Upon my new surprise.

My wife was there, an' early friends I  
knew in days of yore,  
An' welcomed me with lovin' words as  
they had done before.

Rejoicin' all, they told me then, that I  
had left the earth,  
That they had come to greet me there,  
upon my higher birth!

An' then I went with 'em, an' motion  
was a sweet delight,  
An' livin' was a joy again, an' hopes an'  
courage bright.

Old age, they said, was only earthly  
bodies givin' way,  
The spirit's always young, they said, in  
truth's eternal day.

An' life is life, with us, they said, upon  
this higher plane,  
More real than life can ever be, where  
earthly passions reign.

I was not lonesome any more, I'd come  
unto my own,  
The waitin' all was over now, the wait-  
in' I had known.

I only felt a tuggin' at my heart to tell  
the old,

They needn't worry now, when folks  
were careless, or were cold.  
That near at hand was waitin' for 'em,  
love an' light, and youth.

Then Rover rubbed his head against  
my knee. It was a dream,  
But then it stays about me so—the  
whole entrallin' scene.

I know it's really true, an' that this  
message came to me,  
To cheer my soul—this message from  
the life that is to be.

I know that death delivers, leads unto  
the upper light,  
The soul's own dwellin'-place, where  
age is not, an' youth is might.

An' so I bide my time, impatient wait-  
in' for the word,  
For dream or not, I hold it as a promise  
from the Lord.

Austin, Ill. ELLA DARE.

THE TEMPLE BUILDERS.

(Continued from page 2.)

If we are in possession of fundamen-  
tal truths we need not fear the scientific  
investigation.

Error may mask the face of truth,  
but science will tear the hideous cover-  
ing from her veil, and bring to light the  
truth as it is. Science stands for ac-  
curate knowledge, it cognizes phenom-  
ena and undertakes the discovery of  
their laws. If we refuse to apply this  
investigation to our religion we are  
susceptible to the charge that we prefer  
to rest upon beliefs, upon faiths, upon  
dogmas, rather than upon ascertained  
and demonstrated facts. Were I a sec-  
tarian to-day, did I now adhere to  
I once did to any form of the present  
sectarian religions, did I believe the tenets  
that many do, and as I once did, I  
should challenge the scientist, the philo-  
sopher to a royal combat for the dis-  
covery of truth. The friction of rea-  
son, the crucible of the chemist, the  
phenomena of Nature, would only make  
the truth shine all the more resplend-  
ent. Truth is a bold and fearless  
woman, ready with helmet and shield,  
and seeks the open field for the scene of  
her combats. Error is the scarlet woman  
with beautiful trappings and an amatory  
breath. She snatches a garland from  
the regal brow of Truth, and thus  
bedecked she masquerades as  
Truth's embodiment. She utters curses  
and imprecations against science and  
philosophy and has always done so.  
They are as hateful to her as her un-  
masked face is hateful to the man who  
has thrown the plummet line of science  
and reason and discovered her iniquity.

The world stands to-day for knowl-  
edge. Let us approach Truth with  
receptive minds and follow whither it  
leads; let's be heroes in the strife. No  
religion, no opinion or belief is worth  
consideration that it is not bottomed  
upon ascertained and demonstrated  
truths.

Spiritualism is as natural as the bud-  
ding and blooming of the rose; it is as  
natural that our dear ones who have  
passed beyond the confines of mortal  
expression should still love and cherish  
us as that we live.

It is as natural that they should wish  
to be near to counsel, comfort and aid  
as that they loved us. What more won-  
derful beautiful thought can thrill  
the human soul, can make it mount on  
vaulted wings until it should reach God-  
like proportions than the ability of our  
loved ones to minister to us when our  
feet are bleeding, and the heart is  
crushed with sorrow; then the comfort-  
er, in the way of our dear departed  
whisper to our listening ears, their  
words of cheer, consolation and love.

This is the comforter of which our  
Christian friends speak, yet so illy coun-  
prehend. The comforter is not the per-  
sonal Christ, but the sweet departed  
spirits who loved us, who will ever love  
us, who come with their tread soft as  
the footfalls of Time to bind up the  
bruises, to heal the broken heart, to cool  
the fevered cheek and throbbing brow,  
who comes with joyful word of cheer,  
of courage and of conquest. Spiritual-  
ism is not born of strife; it does not  
proclaim a religion that challenges the  
sword of conflict, but enters the citadel  
of the heart with a glorious anthem,  
sung by angel chorus, filled with peace  
and good will toward humanity. On its  
banners are inscribed Love, Right,  
Justice.

I now come to the last truth that I  
have to propound, and that is that Spir-  
itualism is a mode of, or the philosophy  
of life that from the very nature of the  
statement of truths that I have hereto-  
fore enunciated, it embraces all of  
men's relationships to his brother, to so-  
ciety, to the state and himself.

Upon this untrodden field I have not  
time to enter. I can only direct your  
attention to it and ask you to think. If  
the asserted facts herein be true, and  
you are most earnestly requested to  
prove them, we have given you a reason-  
able basis for the belief of the school of  
science and philosophy, this Temple of  
learning, this place for the inculcation  
of these truths; this place where the  
fainting and famishing heart may be  
fed with the bread of life, and the  
weary may find peace. We open its  
doors to you; we challenge you with  
the proof, and we respectfully request  
your co-operation.

I now yield with these statements,  
imperfect as they are, to those who in  
a measure will demonstrate some of  
the beauties of this school, which, this  
philosophy, this religion, which I have so  
vainly endeavored to portray.

Nebraska Camp.

The State Spiritualist Association of  
Nebraska will hold its first annual  
camp-meeting at Lincoln, Nebraska, in  
Lincoln Park, to begin on July 14 and  
close July 25.

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the veteran lecturer and test medium;  
Farmer Ripley, and the Moran family,  
physical mediums and workers from  
our own state. There are many more  
who will attend, whose names are not  
yet procurable. Of those in the state of  
Nebraska there are Mrs. Annie Gillette,  
Mrs. Carrie Bean and Miss Edith Ed-  
wards, test mediums, Leonidas Beth-  
ards, test medium, and test medium,  
and many others of equal rank in the lecture field.

One who has attracted marked at-  
tention in Nebraska and Iowa as a state  
writer is Mrs. Annie Buchanan; she will  
attend.

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the kind in Nebraska; plenty of good  
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SATURDAY, JULY 8, 1899.

**RIGHT TO THE FRONT.**  
The Chicago Record's special correspondent at The Hague telegraphed from that city on the 25th ult.:

"Dr. Andrew D. White, chairman of the United States delegation, with his American colleagues, arrived at the Hague on the 24th of July to the tomb of Hugo Grotius, the father of international law and of the principles of arbitration, at Delft. Ambassador White will lay a wreath of laurel and oak on the tomb in Nieuwe Kerk."

Grotius was born in 1583, three hundred and sixteen years ago, just that number of years in advance of his time. We made a brief quotation from the pen of Grotius in our issue of May 13: "He who reads Ecclesiastical History reads nothing but the rogues and folly of Bishops and churchmen." To harmonize the contention between Catholics and Remonstrants he recommended mutual toleration. This the orthodox Calvinists would not brook. The masses were against him. Grotius was arrested, his property was confiscated, and he was sentenced to imprisonment for life. His good wife gained consent to be imprisoned with her husband. A chest filled with linen was sent out weekly to be washed. At first it was carefully searched, but finding nothing the authorities grew careless. The madam finally prevailed on her lord to take a trip in the chest to the wash. Arrived there safely he was dressed as a mason with hod and trowel. Thus disguised he was conveyed beyond the frontier. Poverty then reared its awful front, and for a time he absolutely suffered for the necessities of life. But the French king came to his relief, and gave him a small pension.

Grotius is best known to the world as founder of the Law of Nature and of Nations, but "history, theology, jurisprudence, politics, classics, poetry, all these fields he cultivated, and has left numerous works in each."

Says the Encyclopedia Britannica: "Grotius was the first to attempt to obtain a principle of right, and a basis for society and government, outside the church or the Bible."

It was very proper to imprison such a man. It was fortunate for the world, however, that he did not meet the fate of Bruno, of Vanini, of Servetus. He lived; and it is very proper for the American delegation to the great international convention now in session, representing this great Republic, founded by men who separated Church and State, and who established universal toleration of all religions and no religions, to assemble at Hugo Grotius' tomb on the natal day of American Independence, and place upon it a wreath of laurel and oak wrought in silver, and bearing a suitable inscription to the Netherlands and the United States.

**ABOUT CREEDS.**

A writer in "The Outlook," of June 3, discusses church creeds. As a good orthodox Christian he did this in view of the fact that the great want of the brotherhood to-day is a creed to unite the diverse and conflicting sects, instead of dividing them, so he tells some very palpable truths which may be suggestive to those Spiritualists who are so zealous in urging the adoption of a creed to bind, not liberate them, in the future. He says:

"Historically, the creeds have not been uniting but divisive. With the exception of the Apostles' Creed, which was not constructed at all, but grew, they were nearly all framed, not to include all Christians, but to exclude some. The Nicene Creed was framed to exclude the Arians; the Creed of Pius IV, to exclude the Protestants; the Reformed Creeds to exclude the Romanists. And so it goes. The basis of the Evangelical Alliance was chiefly contrived, by the use of extra-Scriptural phrases, to shut out Unitarians."

The learned writer only stated a very small part of the truth as to the objects of creeds, and of their effect. Each sect, as its members sloughed off from its parent church, engaged in formulating a creed for itself, excluding those who did not agree with the majority, so there are now in Europe and America full one thousand varying sects, whilst others are constantly springing into being.

"Who ever heard of a sect without a creed?" Inquired an advocate for a Spiritualist creed a while ago. And we would inquire: Who ever heard of a creed that did not limit membership, restrict belief, and serve for a time to make a sect?

All persons fearful of advancing beyond their fellows or of embracing some truth unknown to them, should hasten to formulate a creed beyond which they must not advance, under the penalty of expulsion for believing something unknown or unbelievable by others.

**IN EUROPE.**  
B. B. Hill and Mrs. M. E. Cadwallader are now sojourning in Europe. They will probably return in time to attend the National Convention.

## RIBLE STORIES PARALLELED.

In the "Voyages and Travels of Sir John Maundeville, Knight," claimed to have been written in 1350, designed as a guide to travelers visiting the Holy Land, and commencing, "In the name of God, glorious and Almighty," we learn some highly important facts, which show what critical observers these Christian travelers were; for Maundeville claimed to have journeyed from England to Jerusalem, thence to Tartary, Persia, Lybia, Ethiopia and surrounding regions. His veracious descriptions of countries, peoples, customs and religions were the delight of our pious ancestors. In Chapter XIX, p. 98, in the edition before us, he tells of the "Isle of Dondum, in which the people are of wicked kinds, so that the father eats the son, the son the father, the husband the wife and the wife the husband." South of this isle, says our great traveler:

"There dwell a people of foul stature and of bad nature, who have no heads, but their eyes are in their shoulders. In another isle are people who have the face all flat, without nose, and without mouth. In another isle are people that have the lip above the mouth, so great that when they sleep in the sun they cover all the face with that lip. And in another isle there are dwarfs, which have no mouth, but instead of their mouth they have a little round hole; and when they eat or drink they take it through a pipe, or pen, or such a thing, and suck it in. And in another isle are people that have ears that hang down to their knees."

Without quoting descriptions of other peoples who have horses' feet, others with eight toes on each foot, and others who travel on all fours, and "of divers others too long to tell," we are content to let the reader judge for himself of the value of the work which the publisher tells us: "There is no book, with the exception of the Scriptures, of which more manuscripts can be found at the end of the fourteenth and beginning of the fifteenth century than Maundeville's 'Travels.' That statement of itself shows the character of the literature which was current, read and believed about the time the Bible escaped from the monasteries, and began to be read by the priests; for the people were wholly uneducated, as were a majority of the clergy."

Here is a marvelous Bible story which Maundeville's, told in Daniel 4:33, of Nebuchadnezzar: "He was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws." Seven years passed over the king when he was restored to his reason and his throne.

To believe that man is capable of such a metamorphosis is a heavy debt one's credulity, equalled by the story of the headless man, with eyes in their shoulders. Until such ridiculous and impossible representations take their place with other discarded absurdities common to a barbaric age, it is an outrage on intelligence to label the book abounding in them "The Word of God."

## SUGGESTIVE QUESTIONS.

What is spirit? Would not a good answer be: Sublimated matter?—the refined essence of substance, divested of its grosser parts? As electricity, an invisible body, permeates all space, and occupies every material object, so is there not increased and wrought in our corporeal structures an ethereal organization which survives the decay of flesh and blood, and lives on seemingly an incorporeal substance of which our coarser natures cannot take cognizance?

The aroma of flowers is a material substance, invisible to the eye, and yet the olfactory nerves give positive assurance that it is an exhalation as real as the rose itself of which it was late a part.

Who would suspect that the "loathsome maggot, crawling in filth, was destined to be metamorphosed into a fly or a bee, with gilded wings; that the caterpillar, so repulsive to look upon, was to be transformed into a butterfly with gorgeous wings of variegated colors; that a bug, incased in a horny shell and burrowing in the earth, from a slit in the back of its casement near the head, was destined to emerge a seventeen-winged locust, which from a green white as it escaped from its larva condition, on exposure to light, soon takes on the hues of the rainbow, a thing of beauty, when not associated with its destructive habits?"

Such changes in insect life give a hint, a fore-glimpse, of a somewhat similar change awaiting man. The lower forms of being have, probably, no conception of the glorious future awaiting them; man's idea of his own transition must necessarily be a very feeble one.

Said Thomas Paine, in his "Age of Reason," a sentiment we cordially endorse: "The belief of a future state is a rational belief, founded upon facts visible in the creation; for it is not more difficult to believe we shall exist hereafter in a better state and form than at present, than that a worm should become a butterfly, and quit the dunghill for the atmosphere, if we did not know it as a fact."

With the idea that the real life principle in man is a counterpart of the natural body, identical in structure, and survives the decay and destruction of the earthly tenement, numberless issues which modern science has evolved can be met and intelligently answered. Of such are clairvoyance, hypnotism, mind reading, and the logic of the materialist is answered that thought is the product of the refined brain, and is influenced by environment and education. Man an ethereal being, housed for a time in a dense material body, is governed by its surroundings; but he leaves that body when its structure is demolished, and henceforth endures an independent existence, freed from all the entangling influences common to mortality, as the bee, late a maggot, is free to float in air or gather sweets from the blossoms.

## "POOR PRAISE, POOR PAY."

The Indian gave the above words as his reason for not contributing more generously to the preacher who was telling him all about heaven and hell. "The Central Presbyterian," according to the "Chicago Record," tells a minister who had been called to preach on five consecutive Sabbaths, for various churches, and yet he received in return for all his labor only three and one-half dollars.

Is it not possible, small as was the compensation, he received more than his services were worth?

## A MINISTER HATES THE SUNDAY-SCHOOL.

The Rev. Dr. Pelham Williams, Protestant Episcopal pastor of Greenbush, Mass., at the church club, at Brooklyn, where every Episcopal church on Long Island was represented, expressed his views on the Sunday-school.

"Gentlemen," he began slowly, to give each word weight, "I do not believe in any Sunday-school that ever was, is, or ever will be. My idea of Sunday-schools is that they are maintained in order to allow some people to experiment with the souls of other people's children. They are hopelessly wrong."

"The worst teachings in the United States are those in the name of God in Sunday-schools. Sunday-school teachers are neither fish, flesh, fowl nor good red herring."

"You don't allow a man without a diploma to practice on your dog if he be valuable, yet you turn the souls of your children over to ignorant and unknown persons."

"One of the dangers is the joining of amusements to religion. The modern Sunday-school is a place of amusement, and the modern Sunday-school is a place of amusement."

Now it will be observed that the main reason why the Rev. Doctor Williams objects to the Sunday-school, is because the children are not kept under the trained eye of the priest, but given over to unlicensed teachers, and to the great majority this is its most redeeming feature. A school with an Episcopal minister for a superintendent and ministers for teachers would be so grim and sanctified, only the fear of relentless punishment would induce children to attend, and make Sunday the horror of life.

The reverend Doctor forgot himself. He must have awakened from a half-century's sleep, and was rudely awakened, if it is possible to awaken one in so profound lethargy by the vehement protest which his biography records.

H. S. Pike was on the programme for an address, but when called, said he was so shocked and upset that he could not speak.

The superintendent of the Brooklyn Sunday-schools said: "I am amazed to hear a man stand up in this age and call 3,000,000 men and women numbskulls and ignoramuses. I consider that I have seen in the speaker to-night the greatest curiosity it is possible to see."

The arrogance of the bigot had only one backer—Rev. Lincoln, of the fashionable church of St. Barnabas.

"What you mean," he asked, "of the children parading the streets with brass bands so they can show their pretty dresses? You may talk about the work that the Sunday-school does. There are three kinds of falsehoods—lies, dam lies, and statistics."

How emphatic this pastor might have made his utterance if he had dared to swear as he evidently did in his mind, as the construction of the last sentence proves!

And what does this prove? That the rule and influence of the priest, is passing away, and the laity will not be frightened by his arrogance.

## FRAUD! FRAUD!

Is fraud, professedly in the interest of a cause, evidence that that cause is predated on fraud? Christians so assert; then, to demolish Spiritualism, they show there are fraudulent mediums; so, in their estimation, the point is established.

A homely old maxim says: "What is sauce for the goose is sauce for the gander." Now how would churchmen like to see the tables turned on themselves? With only Christian authority in hand, it can be shown that fraud, forgery and force have characterized every step in the growth of Christianity. Even if its alleged founder was not a fraud, there is scarcely a page of Christian history which is not black with crime. The blood spilled in the protest of the early Christians would float the waves of the world. And the treasures wasted in its defence would have constructed those navies, and made them invulnerable for all time.

To enter into detail, would require volumes almost as numerous as some romance, would be required to contain a correct history of Jesus—"even the world itself could not contain the books that should be written."

It is absolutely sickening to hear parades covered all over with guile, shouting from the top of their voices "fraud, fraud, fraud," and their cry is set up to divert attention from their own wickedness.

## BOTH PARTIES VICTORIOUS.

The Sunday papers lately established in London were so violently opposed by the clergy it was thought prudent to abandon their publication. So the church scored a victory. The publishers thereupon issued a Saturday Evening Special, containing many of the same character which had graced the columns of their Sunday edition. This is sold on the street by the newsboys Sunday morning, as are all evening papers, to which no exception is taken. And so a point was scored by the printers. All the change needed in the late Sunday issue was to give the paper a true date, instead of a false one, a day later; for it is a fact the work on Sunday papers is all done in the evening, and the day after the publication is made to a Monday morning paper, most of which is put in type on the day sacred to the priests, while they are exploiting on the goodness of God in giving the world a rest, they earning from twenty to fifty dollars, which their creeds are worth, for Jesus said, "The laborer is worthy of his hire," and the preachers demand it.

## A QUESTION.

A preacher was holding forth to an evening audience many years ago from the text, Mark 10:27:

"With God all things are possible." He repeated his text from time to time as he made clear his points. An inebriated man entered the door and he emphasized the inspired expression, saying, looking the preacher square in the face, he exclaimed: "It's a dam lie. He can't make a three-year-old huffer in a minute." Which was correct, Jesus, to whom the assertion is credited, or the rude parishioner, who was slightly off his base?

## FROM MONTANA.

Notes for the Benefit of Workers.

Thinking that our co-workers elsewhere would be interested in matters relative to the cause of progressive thought in this section of the country, I venture to offer these lines for their consideration. A partial canvas of the state has thus far revealed that nearly every town in the state can produce at least a dozen sincere Spiritualists who are steadfast and willing to do all their limited means will permit to further the cause in their various localities.

Helen, Deer Lodge, Butte, Billings and Bozeman seem to be the main centers, and I am satisfied that were some of our workers to try and stop at these places, when on their way across the continent, they would be most cordially received, entertained and assisted; but the friends seem unable to offer any other inducements, so that it is useless for mediums and speakers to seek special engagements unless they are on the road.

Equally self-evident is it, that some are far below a true spiritual plane of morality, and though they render genuine results, their work is of more harm than good, so far as a sneering, orthodox world is concerned. Mediumship is a gift to both the moral and the immoral; a very sad affair, that has been the direct cause of much of the persecution of the devoted friends and workers in all lands.

The well-trained eye of a thorough initiate of these sublime realms of thought can see behind all this immorality that has found a place in the ranks of mediumship, the workmanship of the ever sly and slimy hand of Romanism, the great arch enemy of humanity.

The average man or woman looks for his or her first time to the beauties of spiritual philosophy and are all prone to admit that its teachings are most certainly grand, but doubts if they can be true; investigation is commenced, and how many a noble soul has been repelled forever from "the light of truth," by a chance experience with half-developed and immoral mediumship as well as by fraud and humbuggery.

I have no censure to make of these poor victims, these unfortunate creatures of circumstance, whose mediumship is banking on the blind tools of the aggregation of priestly magic, being exercised by discredited Catholics. Yet the higher mediumship demands protection, and it is our common duty to see that it gets it, and we can only do this by preventing the invasion of the domains of a superstitious people by these agents of inveterate magic. We must see that we as Spiritualists do not sanction, or patronize these dupes of the Roman serpent.

The average person is not capable of close and critical observation; and one expects with the lowest class of mediumship and frauds forever turns them away, and all are classed under one term, "fake!"

Such is the effect that Montana Spiritualists are suffering, many a devout friend has lost heart and the most moral have to be put to the same trials and tests as the rest. There is bound to be a sifting of the chaff from the grain in this state. However, good workers, having a standing with The Progressive Thinker and other standard spiritual papers will at all times find their labors appreciated here. In conclusion let me urge upon all Spiritualists the importance of reading and circulating the spiritual press; persevere its columns, and any paper which does not splash on a medium or speaker, and has not been endorsed from time to time in the press and cannot furnish reliable endorsements from societies, etc., then deal with them as you would without your most subtle foe, or let them alone entirely. If they are honest and moral you will soon find it out, and they will be none the worse. On the other hand if they are not what they ought to be, at least in a moral sense, the sooner you know it the better; but I would caution against accusing any one of fraud for the sake of a few dollars, or for the right to see to it that mediums and speakers are of a true and moral nature; banish the immorality of the lower plane; educate the investigators in the true science of the fine forces; and as they thus become more and more able to weigh and consider conditions, there will be less room for fraud. But these lines have gone beyond their bounds. I would urge upon all good workers, when crossing from shore to shore, to come over the Northern Pacific, and if they will but write me, enclosing a stamp for return postage, I will give the addresses of persons in various places to whom they may write and arrange to remain over and hold a series of meetings. But if they are not well known to the readers of the spiritual press, they may not have as good success as they otherwise would.—C. S. TISDALE, D. M. Bozeman, Montana.

## PRIESTS WERE OPPRESSORS.

Bryan J. Clinch, in the "Catholic World" for June, wrote: "There are three times as many Christians in the Philippine Islands as in the whole of British India." And then: "At this present moment over four hundred priests are lying in prison, in tropical jails, liable any moment to the death which has already come to more than fifty at the hands of fierce mobs."

It is difficult to comprehend why the Philippines are "condemning their hate on Christian" priests, as the writer claims, if Catholics are so numerous as he alleges in those islands, and are in sympathy with the priests.

The natives say these priests have acted the part of tyrants, as they have always declined to pay taxes, or bear any portion of the burden of government which protected them, closely imitating the same class of people the world over, and that that is really why they now have them in tutelage.

"Poems of Progress," by Lizzie Deane. In this volume, this poetess of Spiritualism may be read in her varied moods, "from grave to gay, from lively to severe." It is a book to be treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastefully printed and bound. Price \$1.00.

The "Cyclopedia of the Bible" will be found especially interesting to those who would desire to make a study of Romanism and the Bible. The historic facts he states, and his keen, scathing review of Romanism is all that should be read. Price 25 cents.

## ANNOUNCEMENT.

From the Home Office of The N. S. A.

To the Editor:—I wish to announce that the next annual convention of the N. S. A. will be held in Chicago, Ill., in October beginning the 17th and continuing four days. The hall in which the assembly will convene will soon be announced. It is hoped that societies will send their full quota of delegates, and that a large number of visitors will also attend, and the prospects already are that such will be the case. Delegates appointed must belong to the same state in which the society they represent exists, even if they are absent from that state for a time; that is a person who does not claim residence in Massachusetts, for instance, and who knows nothing about the spiritual work in the Old Bay State, cannot be appointed as a delegate for any society in that state.

Copies of the reports of the Convention of 1898 are on sale at this office, and at the offices of the spiritual workers, at 25 cents each. Societies that are chartered with the N. S. A., that have not received any communication from this office this season, are requested to send the post office address of their secretaries here. Greetings and friendly letters have been issued from this office to each society, every quarter, this term; some of these have been returned by the postal authorities, as unrecalled for, though many of them have been received and acknowledged by the societies to whom they have been sent. Will our chartered societies please take a few copies each, of the reports to sell for the N. S. A.?

Many interesting and friendly letters are frequently received here from noted workers in our ranks, and visitors often call at this office to see the headquarters of the N. S. A., and to express their good will towards this association; this is a source of pleasure and encouragement to the officers and friends.

Personally, I have been well treated by all, and I have only the best of good feeling for each one; my position has been made very pleasant to me by the courtesy received from public and private quarters, while the spiritual press has done nobly by the N. S. A., all of which is highly appreciated.

That sterling and loyal veteran in our ranks, Dr. Fred L. H. Willis, has recently donated a nicely framed picture to this Association. It comprises the engravings of Allan and Madame Kardec; P. G. and Madame Leymarie; Camille Flammarion; Victor Hugo; Swedenborg; Abbe Vinney, celebrated seer and healer; Majewski, noted seer and healer; and Madame Bowdin, a celebrated seeress and author. This is a valuable and kindly gift, for which the donor receives the hearty thanks of the N. S. A.

The writer of these lines is one who does not approve of sensationalism in Spiritualism—there are some others in our ranks who feel as she does in this connection. I have heard of a medium in this city, who advertised a seance, as "A Bargain Day in Spiritualism," and when remonstrated with for it by a brother medium, who said he did not like such sensationalism connected with our cause, laughed and replied that Spiritualism must have its sensations. What can we expect from the public if our mediums are to cater to only that which is anything but dignified and spiritual?

Greetings of love go out to all friends and workers for Truth.  
MARY T. LONGLEY,  
Sec'y. N. S. A.

## A QUESTION.

When the rank and ruddy summer Takes the place of tender spring, And the sunny southern songsters Make the northern woodlands ring; When feathered friends in tree-tops, Their downy nests do make, And the rustic youths go fishing For the treasures of the lake, When the waves are white with splashing On the sand so white and clean, And the Spiritualists, like Indians, Are camping on the green, When the breeze is heavy-laden With the blossom-scented air, Have the campers raised Old Glory? Is our starry banner there?

I have read their grand descriptions Of their camps on streams or lakes, Where the grand old oaks are standing, And so proud their branches shake; Where the birds teach greater freedom, When they skyward journeys take. And I wonder, as I ponder, On scenes so bright and fair: Is Old Glory in the camp? Is the flag of freedom there?

Our belief is very different From beliefs of ancient times, It was born in freedom's country, It grew up in freedom's clime; It's American religion! That is why it is so true! That is why they should embrace The red, the white, the blue. That is why I ask the question, Truly, I am sure that it is fair, Is Old Glory on the camp grounds? Is our bonny banner there?

On the land that flag was carried By the boys that wore the blue; It's a symbol of great victories! On the land and ocean, too, On Canada's shores and bays, Our brave boys triumphed there; On San Juan's crimson hill, Shouts of victory rent the air; On Santiago's frowning front 'Twas borne to victory there.

O'er the mountain top it's flying, O'er stream and 'cross the plain, And the bravest sailors bear it, 'Cross the ocean's heaving main; While advancing it is clearing, Making room for freedom's sway All the way from Cuban strongholds Over to Manila Bay. Now those isles are greater, grander, Those isles so green and fair, For our mascot there is planted, Yes, our flag is floating there.

If at present meetings, Our friends would have success, And their numbers would increase Like the buds at sun's caress, Their philosophy would spread, And give it rosy hue, If its fragrance would be wafted Like that from roses, too, And their logic, like the sun-beams, A great distance it would go; If they, seeds of truth and wisdom Over all the earth would sow, If Spiritualists, like others, Would not be glorious arms, A grand and glorious army, At their camps they would review; And the highest inspiration On them like dew would fall, They should cling to that loved banner Like the ivy to the wall— They should stand fast by their colors Like the stately evergreen! They should raise that silken banner, The fairest ever seen, They should sing that stately banner, The fairest of the fair! They will surely be victorious If our flag is floating there.

ROB RUSTIO.

## Well Worth Two Dollars.

To the Editor:—I received the premium books you kindly sent me last week, and am very well pleased with them. The Occult Life of Jesus is very instructive and is well worth the \$2 itself. Eureka, Utah.  
A. FAIRHURST.

## Occult Life of Jesus A Veritable Gold Mine

I have received and read Occult Life of Jesus and can truly recommend it to any one that is looking for a gold mine in print. It is worth more than you charge for The Progressive Thinker, and how you can give away such a valuable book you know; I don't. Yours in truth,  
PROF. A. P. MORSE,  
Minneapolis, Minn.

## A Remarkable Offer.

Moses Hull fears "Ye Editor" of This Paper Has Gone Daft and Suggests an Inquiere de Lunatico, etc.

Dear Brother Francis:—I am not very good attending to other people's business, but somehow I have, for some time felt that you needed a guardian. What do you mean by that "Remarkable Offer?" The Progressive Thinker—well when you let it go a whole year for one dollar you let it go cheaper than I could print it unless I printed a whole dozen thousand of them.

And then those books; what kind of a cinch have you got on the paper makers and printer, that you can get them out cheap enough to use on such terms? Why, you beat the "Pied Piper of Hamelin." I can't get books out on any such prices. I would almost pay you the price you ask for a year's subscription to your paper and those four books, for the paper there is in them, before a printer had touched it. I have seen the time when I would gladly pay one-fourth more for the blank paper on which The Progressive Thinker and those books are printed than you charge for them now filled to overflowing with the richest and most valuable kind of literature.

For heaven's sake don't offer so much for little; you'll break down and leave the world without The Progressive Thinker; then we will all be like sheep without a shepherd. Just think of it! Do I understand you correctly? For \$1.25 you are giving what is at a very low figure, \$6.25 worth of reading. How long can you stand that? Why, bless you, Art Magic alone used to sell for \$5.00, now you give it and three other books as large and as good, besides giving during the year two thousand, four hundred and ninety (2490) long columns of just such reading matter as the world needs, and all for the small sum of two dollars and twenty-five cents (\$2.25).

Please stop and think; I assure you, Brother Francis, you have friends who are uneasy about you. Look out for an inquiere de lunatico.

All jokes and hyperboles aside, it actually looks to me that you are attempting the impossible. Why, at the rate you offer, the next six months ought to give you not less than one hundred thousand new subscribers.

Before closing permit me to say I read your "Occult Life of Jesus," when it was being produced. I was well acquainted with Alexander Smyth. He was my neighbor in Baltimore; he was an honest man, and as far from being a fanatic as either you, Brother Francis, or myself. It will pay to read his book. Ever wishing you could publish as cheap as you think you can.  
MOSES HULL.

"Longley's Beautiful Songs." Fourteen beautiful, soul-inspiring songs, with music, by C. Payson Longley. Price, by mail, 20 cents. For sale at this office.

"The Commandments Analyzed." By W. H. Bach. The Commandments are not only analyzed, but contrasted with other Bible passages, showing great incongruities. Price 25c.

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## SOUL LEFT HER BODY

And Roamed in the Spirit World.

LORELLE DAMON BOISNER, OF CHELSEA, LAY IN A TRANCE FOR THREE DAYS, WHILE HER SPIRIT VISITED THE WORLD BEYOND—EXACT MOMENT OF HER RETURN TO CONSCIOUSNESS WAS FORETOLD BY A STRANGE VOICE SPEAKING THROUGH HER LIPS ON THE SECOND NIGHT OF HER TRANCE.

This is a well-authenticated story of a strange and puzzling case of what is generally described as psychic phenomenon.

While the circumstances savor of the mystic weirdness of some Buddhist tale from the far East, the facts are all vouched for by practical New England people, and the scene is no farther from Boston than the neighboring city of Chelsea.

Not the least important feature of the case is the fact that neither the principal in it nor any of the witnesses of what transpired is a Spiritualist, or ever gave more than passing thought to so-called spirit phenomena. Neither were any of the persons concerned interested in Buddhism, Theosophy or any of the schools of belief and thought that might be considered as corroborating claims made by them for their belief.

All the things which happened in this case came to the various persons concerned without previous mental preparation, and they were all astonished, mystified and awed at what they saw, the principal in the case most of all.

The story deals with an instance of the spirit leaving the body and returning in absence of three days returning to it at a given hour, fresh from a journey to another world, all the details of which were preserved as on a mental scroll.

During the absence of consciousness a strange voice spoke through the unconscious body, announcing the hour and minute at which body and soul would be reunited. At the stated minute, in the presence of five persons, three of them medical men, the animating spirit returned to the inert form that had previously lain for many hours as if in a deep, unnatural sleep, and the thread of life was taken up where it had been dropped three days before.

The subject of this strange experience was Lorelle Damon Boisner, the two months' bride of a member of the U. S. Marine corps, who is now stationed at the Charleston navy yard.

Lorelle Damon has been blind from birth, and certain physical conditions render visual sight impossible. Yet she has powers of sight from some other source, which make her a most wonderful person. She has always been able to distinguish colors, and the appearance of persons approaching her. She reads unerringly the lives and characters of those with whom she puts herself in touch. Recently she has developed the power of receiving impressions of photographs and pictures, and also of moving scenes, such as street parades, as vividly as if she were possessed of actual physical vision.

Miss Damon, as she is still known to all but her intimates, does not profess to be a clairvoyant. Self-induced trances have never been invoked by her to help her to see things which she has never seen in a trance prior to the experience which is the subject of this article. She says she is not only not a Spiritualist, but has always felt that she has nothing in common with Spiritualism. She has repelled all suggestions that she has certain powers which would make her a successful medium.

What she does is done in a simple and unaffected manner, without any apparent effort, with no attempt at mysticism, and with no allusions to spirits or to psychic force. She has, in fact, always the slight, simple, unaffected girl she was before coming into public notice, with a shrinking from publicity and a marked sensitiveness to adverse comment.

For some time previous to passing through the strange experience referred to Miss Damon had not given special thought to religious matters, nor was her mind specially directed to spiritual problems.

As will be shown later, there were some features in her experience closely following the scheme of Marie Corelli's story entitled "A Romance of Two Worlds." The religious teachings of Swedenborg regarding the celestial regions and the destination of the soul would also seem to have been paralleled in part in the experience of Miss Damon's visit to the spirit world.

Miss Damon resides at 100 Broadway, Chelsea, in a flat on the top floor of a small building facing the new Court House in the square. Her mother, husband and stepfather complete the household.

On the night of Sunday, June 4, she retired at her usual hour, her mind being active she could not compose herself to sleep. She lay awake until after a clock in the parlor struck 1. That was the last she remembers of that night.

When her husband woke in the morning he could not rouse her. He called her mother, and they sent downstairs to the flat below for medical assistance. Harry R. Foster, a medical student who lived in the flat responded to the call, and advised sending for a regular physician. Some restoratives were given, the unconscious girl, and a messenger was sent for Dr. George C. Hall, of 133 Chestnut street.

Dr. Hall came between 8 and 9. Miss Damon was still unconscious, and none of the restoratives had produced any perceptible effect on her. The doctor's first thought was of cataplexy, and he examined the patient for indications of the cataplectic state, but found none. Her limbs were not rigid, as in cataplexy or lethargy, but perfectly limp. Her pulse was full and regular at 70. Her respiration was also regular. Her face was pallid and somewhat fixed in expression.

The doctor diagnosed the case as one of suspended animation, and said no more restoratives or stimulants should be applied, but that the patient should be watched and developments awaited.

That afternoon Dr. Hall called again. He then decided that the case was one of true trance. There had been no change since his other visit, but the patient had been conscious twice during the day, and had talked with her mother. The first return of consciousness had been about 9:30. It was very brief. The mother was relieved and delighted to see her daughter come out of the almost deathlike trance, but was hardly reassured when the girl began to speak.

"I have been away," she had said, "to learn things it is necessary for me to know. Two guardian angels came and took me—Jack's (her husband) and mine—and they are waiting for me now. I have only a minute to stay, but I felt that I must come back and tell you not to be frightened about me. They are holding me now, and I must return with them."

She then, thoughtful of her daughter's health, asked her if she would not take a drink of something nourishing. "I am afraid there is not time," was the reply of the girl.

Some nourishment being hastily brought, Miss Damon drank a little of it and relapsed into the trance state, the interval of consciousness having been only a few minutes.

The second interval of consciousness that day was in the afternoon, when she told her mother of her feelings on being taken up by the angelic messengers.

"They made a litter of their hands," she said, "and lifted me gently between them. I thought that was death, and I wanted to stay and say good-by, but there was not time. Presently I looked back into the room from above, and saw my body lying in the bed. Then I started through space and visited many of the places in this world that I wanted to see. Then we went into the room, and I discovered that there were seven circles in it. I was in the first circle when I felt you calling me to come back, and I had to come, though under protest from my guardians."

This was said slowly, but naturally. The girl did not seem to be specially excited, nor was her manner excited. The recital made a profound impression on her mother, however, to whom there was something novel in her daughter's remarks.

After taking a little nourishment Miss Damon again relapsed into unconsciousness. On the second day of the trance, Tuesday, June 6, she returned to consciousness again and remained conscious nearly an hour. During that time she told her mother she had reached the fourth circle of the celestial regions, and would have to return there to complete the journey. She could not tell then whether she would finally return to earth or not.

Dr. Hall called during this interval of consciousness, and talked with the patient. After leaving he made notes of the visit, as he did on all phases of the case. The patient complained to him of a slight pain in the head, like a headache. The doctor asked her if she did not think they had all together made a combined effort of the will, with the intention, to keep her from lapsing again into an unconscious state. The girl gave no decisive answer to this, but said it all rested with divine influence as to whether she came back or not. She could not tell until the end, but what her soul might go elsewhere.

The doctor made an entry in his notes of this visit that he did not think it help to say how he felt about the fact she never was in a trance prior to the experience which is the subject of this article. She says she is not only not a Spiritualist, but has always felt that she has nothing in common with Spiritualism. She has repelled all suggestions that she has certain powers which would make her a successful medium.

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## THE WONDERFUL DOCTORS.

They have found out how consumption may be positively cured; Ills that used to worry people need no longer be endured; They've discovered lymph and serum, so we've been plainly told, That with stop the sad necessity of ever growing older.

They are finding out the microbes, they're advancing day by day, But people keep on dying in the same old-fashioned way!

Word may come to-morrow That some horrible disease Has been mastered by some doctor, here at home or over seas; They are stopping all the fevers and ar-resting all the illis

That the human form is heir to, with their serums and their pills; They are causing men to wonder at their triumphs every day, But people keep on dying in the same old-fashioned way!

What a wonderful thing is science! They can take a germ from you And consult its inclinations and exploit its follies, too. They have found out that the stomach is of very little use, They can master all its functions with the glizzard of a goose;

They are cutting, they are dopping, they're advancing day by day— But people keep on dying in the same old-fashioned way!

—S. E. Kiser.

"Human Culture and Cure, Marriage, Sexual Development, and Social Up-building." By E. D. Babbitt, M. D., LL.D. A most excellent and very valuable work, by the Dean of the College of Fine Forces, and author of other important volumes on Health, Social Science, Religion, etc. Price, cloth, 75c. For sale at this office.

phenomenon took place as the voice stated it would. On Wednesday, there was no return to consciousness. Mr. Foster, the medical student, who had been deeply interested from the first, called in to find out the case was one of true trance. There had been no change since his other visit, but the patient had been conscious twice during the day, and had talked with her mother. The first return of consciousness had been about 9:30. It was very brief. The mother was relieved and delighted to see her daughter come out of the almost deathlike trance, but was hardly reassured when the girl began to speak.

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Washington, D. C.

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This is a remarkable work by Father CHATELAIN. It exposes even to the minutest details the corruption that exists in the Church of Rome. It is a work of 350 pages, and should be read as a work of history by every Spiritualist. The following is a partial list of the table of contents:

CHAPTER I. The Bible and the Priest of Rome. My first School-days at St. Thomas—The Monk and Cellar. CHAPTER II. The Confession of Children. The Shepherd whipped by his Sheep. CHAPTER V. The Priest, Purgatory and the Widow's Cow. Festivities in a Paragonage. CHAPTER VII. Preparation for the First Communion—Initiation to Idolatry. CHAPTER VIII. Intellectual Education in the Roman Catholic College. Moral and Religious Education in the Roman Catholic Convent.

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## QUESTIONS AND 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 is 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 correspondents is expected.  
**HUDSON TUTTLE.**

### THE ARCANAE OF SPIRITUALISM.

A Manual of Spiritual Science and Philosophy.

This book contains the highest inspirations I have received during my whole lifetime connected with Spiritualism. The MS. has been the source of my information to a large extent in answering questions of a spiritual nature in this department. It would be difficult to ask a question relating to Spiritualism it does not answer.

At the solicitation of the managers of the "Two Worlds," I have consented to have them publish the work in England. It will contain about 300 compact pages, muslin bound, and the price will be, postpaid, \$1.00 for this English edition. Many have inquired for this comprehensive book on Spiritualism, and now that it will be published soon, it will be a great favor if they desire a copy, to send me a card at once so stating, as I wish to know how many copies to engage. The price may or may not be sent now, at the pleasure of the subscribers. The book is ready, subscribers will be notified.

Those who have read the answers in this department will be acquainted with the style and method of this work. For its writing I claim only the merit of an amanuensis, who has sought to transmit the thoughts it contains as purely and truly as possible.

R. W. T., Blue Earth, Minn.: Q. What is the prophecy of Mother Ann Lee?

A. Some spurious prophecies have been published, referred to this mother of the Shakers. The genuine are the revelations made by her and on which the Shakers rest their faith. Elder H. H. H. of the Mount Lebanon community, in a private letter says: "The testimony rests on many witnesses. Elder William Lee, her brother, and James Whitaker, her most efficient preacher, all gifted with visions and revelations. Also of Elder John Hocknell, likewise gifted, and the man whose property enabled them to emigrate to this country. The learned tell us that the original idea of a prophecy is a secondary office of a prophet. She said Christ has come to his people, to put away sin. Religious assemblies of people baptized with holy spirit into one interest, desire and purpose all working to destroy sin and selfishness out of their hearts, constitute a cloud of witnesses in whom the character of the son of man is seen coming; i. e., forming then a new unselfish order of life in which all private property is abolished and all service mutual, serving one another in an organized brotherhood and sisterhood, possessing equal rights, honors and privileges. "The Son of Man is no particular person, but the regenerated new man."

Mother Ann went into a trance state and her devoted followers not understanding, received whatever she said while in that state as divine authority. She received the Esoteric doctrine of the mutual ownership of property, and taught that to rear families was sinful. She prophesied of the wonderful success of her organization. She was filled with the exaggerated self-importance characteristic of the prophet of all ages, and called herself "Ann, the Word," and boasted of being the bride of the Lamb and the second appearing of Christ.

Her painful experience was probably the cause of her advocating the separation of the sexes, and reviving the old doctrine of the sinfulness of marriage and crucifixion of the desires, instead of their control; repression instead of suppression.

Her prophecies so far as the world-extension of the organization which look to her as its prophetic head is concerned, are failures, as it never reached beyond a few isolated communities and these are now decreasing in membership. This must necessarily be the fate of any movement founded not on the nature of man, but on theological dogmas, ancient and hence expressing the ideas of ignorance.

Chester Mason: Q. I heard a preacher say in his sermon that Jesus Christ is the Son of God, and also the Son of Man. Does the Bible really support such conflicting statements?

A. It surely does, and a vast amount of logic has been expended in the effort to reconcile the God man to the mortal man, and logic failing, the sword, the rack, the faggot have been employed to compel men to believe the self-contradicting and unreliable.

L. L. Blair, Findlay: Q. Could a spirit exist in life there was nothing else in existence?

A. Such a negation as this corresponds precisely to the question. Therefore it is idle to speculate on the existence of one or many spiritual beings thrown into such an absolute vacuum. Matter in endless changes is as immortal as the forces which by and through it, mutually, are wrought into individual spirits.

F. E. W.: Q. Have been sitting for state-writing. So far only get a violent automatic movement of my hand. On retiring at night beautiful scenes come before me. Why is it that in my dreams I almost invariably dream of being with persons who have passed from this life, and hardly ever of those living here?

A. This correspondent is sitting for the object of obtaining state-writing, and this predetermination is highly unfavorable, especially when the manifestations show that he is not adapted for that phase. He is impracticable, and if he strives for it will be able to receive messages through his sensitive, nervous and write. That he sees his departed friends is not surprising, for in this life, shows that his visions are more than dreams and that he is clairvoyant during sleep. This is not an uncommon occurrence. Many who are unapproachable during wakefulness, become sensitive during sleep, and easily approached by spirit friends, the

influence being remembered as a dream. Such dreams are more or less distorted by the state of the mind itself. When aroused by the impressions made on it by spirits in a dream, it may go on and the thoughts become objective realities, more or less retained by memory.

Robt. Shull: Q. What was the cause of the dark day?

A. History records a large number of "dark days," but the one to which this correspondent refers, is probably, the 19th of May, 1780, which made a deep impression on the minds of the people of New England. The poet Whittier has told in verse a characteristic story of this day. The Legislature of Connecticut was in session and some of the members, frightened by the growing darkness and fearing the end of the world was at hand, proposed to adjourn. Col. Davenport, a member, said he was opposed to adjournment. The judgment day was coming, or it was not. If it was not, there was no cause for adjournment, and if it was he preferred to be found at his post of duty.

The darkness was confined to New England, and it is said to have been darker than night. This is probably an exaggeration. The people were superstitious, implicitly believed that Gabriel might sound his trumpet at any moment, and were constantly expecting something strange and miraculous to happen. The gathering darkness was universally accepted that the Day of Judgment was at hand. People were not well fitted to carefully observe in such a state of mind.

The same causes are not applicable as explanation to all the "dark days." Some are referable to one and some to another. Volcanic dust in the atmosphere, smoke from burning forests, meteoric vapors from their ignition in the atmosphere, and the gathering of thick vapors are theories each explaining distinct occurrences and it is improbable that the darkness always had the same cause. The appearances recorded of the dark day of May, 1680, show that it was produced by the accumulation of dense clouds of vapor, rolling in from the sea. When the overburdened clouds poured out their torrents of rain, as they did during the succeeding evening, the darkness ceased. It is not probable that the darkness was caused by anything that of a London fog, which is produced by the vapors holding the exhalations of the great city in a stationary cloud stratum.

### BOOK REVIEWS.

**Buddhism and Its Christian Critics.** By Dr. Paul Carus.

This work is of more than ordinary excellence. As an exposition of Buddhism and its various phases of philosophy, it shows the handiwork of an acute philosophical thinker, one who has by reason of close and sympathetic study, entered more deeply into the inner life and spirit of Buddhism than is perhaps possible to the ordinary Christian or even free-thinking mind. There is something in Christian predilections that seemingly unite one to enter into a proper appreciation of Buddhism, and makes impossible to clearly apprehend the significance of the Buddhist theories and philosophy.

Dr. Carus' cast of mind and his philosophical leanings eminently fit him for the work, which to him must be indeed a labor of love, of an expositor of Buddhism.

He has attained an unusually clear grasp of his subject, and is able to present the same clearly, as is the case in this able volume.

There were six distinct systems or schools of philosophy in ancient India. Each of these systems is elaborately yet concisely explained, so that their teachings may be approximately clearly apprehended by the inquiring reader and student.

The book is a contribution to the important study of comparative religion, and is mainly addressed to those Christians who desire to acquire an insight into the significance of Buddhist thought at its best. Viewed in this aspect, Dr. Carus' effort must be conceded to be very successful indeed.

In this book the author treats clearly of the origin of Buddhism, its philosophy, the psychological problem, the basic concepts of Buddhism, Buddhism and Christianity, and the Christian Criticism of Buddhism.

The keynote of Buddhism is the extinction of desire. Buddha saw that the real evil in sin, and that the root of sin is in the desires; eliminate desire from the mind and evil is destroyed at its root.

In this book the author treats clearly of the origin of Buddhism, its philosophy, the psychological problem, the basic concepts of Buddhism, Buddhism and Christianity, and the Christian Criticism of Buddhism.

"We quite agree with the author's closing sentence:

"For the sake of purifying our conception of religion, there is no better method than a study of comparative religion; and in comparative religion there is nothing more fruitful than a tracing of the analogies and contrasts that obtain between Buddhism and Christianity." For the purpose of this study there is no better handbook than this volume by Dr. Carus.

In strong paper, 310 pages, price 50 cents. Cloth, \$1.25. For sale at the office of The Progressive Thinker.

Prof. Lockwood in the publisher's hands a small brochure entitled The Spiritualism of Nature. The drift of this effort is to show that continued life and progression are basic in all forms of natural evolution. He further shows that the intercommunication between the spheres of life beyond the grave and the mortal plane inheres in the reciprocal relations, inherent in all of nature's attributes—the one co-related to the others throughout nature's infinitude. That this truth does not depend upon the gods, large or small, but upon planes of polar affinity, is expressed in matter, or in mental modes of motion. This treatise is undoubtedly the first of the kind ever offered to the reading public, in which the supernatural and metaphysical are thoroughly eliminated, and the scientific method of induction and reasoning is closely followed throughout the work. The price of this treatise will be only 10 cents, and it will be on sale at this office.

### The Illinois State Spiritualist Association.

Will all chartered societies of the Illinois State Spiritualist Association in sending per capita tax to me, please send them either in post office order or express money order. Make all post office money orders payable at post office station 66.

ELLA M. JOHNSON, Sec'y.  
11437 Harvard avenue, Chicago, Ill.

"Thomas Paine: Was He Jewish?" An interesting pamphlet by Wm. H. Burr. Price 15 cents. For sale at this office.

"Progression, or How a Spirit Advances in Spirit-life." The Evolution of Man. Two papers, given in the interest of spiritual science, by Michael Parady. Price 15 cents. For sale at this office.

## A ROMISH MYTH.

St. Ursula and Her Eleven Thousand Virgins.

That any writings could have passed through the Middle Ages, and retained any resemblance to the original seems almost impossible to one who is conversant with the manners and credulity then prevailing. The ignorance, credulity and superstition of the masses and the scheming of the priesthood, surpassed the comprehension of matter of fact people of the present. The more I attempt to ascertain what is reliable in the writings of these ages and preceding, the more untrustworthy the authorities become, until the foundations yield like a crumbling morass, and there is no certainty anywhere.

As an illustration of the growth of religious beliefs, in the hot-bed of ignorance and superstition, the story of Saint Ursula is most interesting. The Catholic church has founded an order, the Ursulines, to her blessed memory. She suffered martyrdom; with eleven thousand virgins who attended her at Cologne, by the Huns in the third or fourth century. This order was founded in 1537 and various popes have given her blessings. To the Catholic church, her existence is as unquestioned as that of the Virgin Mary. A lengthy and detailed account of her life and martyrdom is given and no more doubted than the texts of the Bible. Now it has been clearly proven that no such person as St. Ursula ever existed, and yet more surprising that the real saint worshipped as a martyr is a transformed pagan goddess.

Yet in 1857, the celebration of the sixteenth centennial of the great event of her martyrdom was celebrated with splendor by the church, and to-day the Church of St. Ursula, at Cologne, is visited by thousands and miracles are wrought in her name.

This is the full and complete story of the beautiful martyr. She was an only daughter of Notherus of Britain, and was sought as a wife by another prince who was a fierce tyrant. She dedicated herself to celibacy. As the tutor urged, and her father became fearful of the consequences of her refusal, she was inspired by God or the Virgin Mother, who told her to agree to the proposal under the conditions, that he should choose ten virgins for her, and then they with herself should each choose a thousand virgins, and each thousand should be her bridesmaids.

They at last reached the mouth of the Rhine, and sailed up that river to Basle, where they left their ships and marched over the Alps and visited Rome. On their return to their vessels at Cologne they fell into the hands of the Huns, and of her army of virgins, the last one met martyrdom. This story appears in modified forms in several chronicles, but perhaps this is its typical expression. It was written and rewritten, repeated from mouth to mouth as absolutely true. It was supported by a remarkable series of falsehoods, and is more interesting as showing how the church has carried out the rescue of a favorite belief.

Cologne was built on an ancient Roman settlement, and the walls went over an ancient and thickly-populated cemetery. In repairing these walls in 1166, the bones were discovered and were at once, in accordance with the story of St. Ursula, claimed to be those of the eleven thousand virgins. The eager votaries carried them away as relics, and a trade was established in these remnants of the martyrs. The most miraculous cures were effected by the touch of a tunic or shawl.

In the hot strife of getting possession of this horrible debris of humanity, the leaders and their dupes were met by the strange occurrence of the bones of men, of stone coffins bearing Roman names. It was a dark reflection on the honor of the virgins to be thus even in the poor dust brought in contact with unknown men. While they stood in bewilderment, a nun became entranced and solved the mystery. She said that the pope Gregory, the cardinals and priests and monks were so entranced with the sight of the holy virgins, that they had followed them to Cologne, and had with them met martyrdom.

For a short time the doubters were silent, when it began to be asked why the men were buried in stone coffins? Surely the rude Huns would not have taken to their graves the bodies of their slaughtered foes. To account for this a new falsehood was promulgated. It was said that Jacobus, archbishop of Antioch went to Rome to consult the pope, but found that he with all his leading men was absent, escorting the eleven thousand virgins on their way over the Alps. He set out to overtake them, but did not arrive until the day after the martyrdom, and the Huns were gone. He showed his devotion by cutting the names of many on the stone caskets in which they were placed. This was satisfactory, and all doubts being allayed, the nun in the glory of her sanctity peacefully died.

For her good it was time, for scarcely had these "confessions been settled when still more compromising facts confronted the zeal of believers. This was the finding of children's bones mingled with the others. This was a serious reflection on the rabble route of virgins, pope, cardinals and priests who sailed the seas and climbed the Alps.

An old monk laid his memory to extricate the bones of the eleven thousand. It was not a trace, but actual history, which showed that when the virgins left England such was the eagerness of their relations, sisters and friends, that they crowded the ships with their children of all ages, and of course these were all killed by the Huns. This monk who was so true as to be a forger of lies to uphold the claims made for St. Ursula, was able from memory to give the names of these, princes and ladies from every land known in his time, and he also remembered that the bridegroom of Ursula commanded the ships, and he had three hundred sailors. This was a plausible lie, for it was not possible that the virgins even under divine guidance could sail the ships alone.

It is a curious study in myth-making to gather the details of how this falsehood grew from small beginnings. No mention according to S. Baring Gould, is made of St. Ursula before the tenth century.

There was a doleful of virgins at Cologne, and the number of martyrs in a litany of the tenth century is stated as eleven, and in the twelfth century the chronicle of Rudolf makes them twelve. Another mention of the ninth century makes them eleven thousand.

It is supposed that his tremendous number was the result of a blunder. The number eleven virgins was usually written SS. XI. M. Virgines. Here the M stands for martyr, but a later age did not so understand. M. in the Roman enumeration means 1,000, and "XI. M." would mean eleven thousand. Thus the eleven virgins at a bound became eleven thousand.

Who was St. Ursula? Myths have founded, a

starting point and the significance of the myth must have some meaning.

When the new Christianity came to the Teutonic tribes, they had a beautiful poetic if somewhat glib mythology. They worshipped Woden, Thor and Ursel. Ursel was identical with Isis of the Greeks. She was connected with a ship, and the custom in Germany was to celebrate her day by carrying a representation of a ship in procession. Ursel was also called Hilda, the goddess of the moon, which like a ship sails the great sky-seas, attended by the stars as her virgin damsels.

This was the exquisite nature-myth of the northern people.

Ursel, the wandering Isis, the moon, sailing in the heavens, with the host of pure and devoted stars, was seized by the Christian faith and transformed by its course conception into St. Ursula, and having thus identified the myth in a person, the story grew as necessarily arose for explanation and one falsehood called for another until the vast army of eleven thousand were disposed of by the Huns, and converted through martyrdom into saints.

Apparently there is not a saint in the calendar whose life-history is "better known, and whose death was as conspicuous." The myth is poetical and having thus identified the myth in a person, the story grew as necessarily arose for explanation and one falsehood called for another until the vast army of eleven thousand were disposed of by the Huns, and converted through martyrdom into saints.

This story of Ursula answers an assertion often made, that to have a narrative of a personality, that personality must have existed. It would be just as consistent to say that for Dickens to write the Pickwick papers, there must have been a Pickwick. The mother church, then, exhibits the bones of the Saint Ursula, and of her army of virgins, miracles are wrought by approaching the sacred shrine where they are preserved, and the day of her martyrdom is held in veneration. Could evidence be more conclusive?

And yet Ursel nightly sails in her moon-ship, surrounded by her army of star-virgins, over the heads of her devout but ignorant worshippers.

HUDSON TUTTLE.

## WHAT IS EDUCATION?

What Shall We Do to Gain a Better Life?

Webster says, "The cultivation of the moral, intellectual and physical powers,"—and perhaps it was, in Webster's time.

In the mad whirl and headlong rush of the world at the present day, the question arises from all grades of humanity, "What shall we do to gain a better life?" To answer this to the entire satisfaction of each personality would oblige one to know that personality, its hopes, aspirations, and ambitions. This is a confession of the impossibility, but a sweeping answer to a universal question has many times been given as "Education!" To those whose mode of life allows no time for a practical demonstration of its truth, a perfect satisfaction is obtained and the beautiful theory stands uncontradicted as a title page, and eager eyes search beneath the gilded cover to reach if possible the heart jewel of truth.

Education in our public schools today, if successful, robs civilization of its childhood. There are no children. Men and women in the cradles of old age and mind decay overtake them at youth. Where are the bright eyes and happy voices of fresh humanity? Crushed between the leaves of a Latin dictionary, or lost in a maze of analysis of impossible, but how the child should be "educated," but must it be by the crimson trail of the surgeon's knife to learn of nature's heart? Is it necessary for the good of knowledge? Perhaps as an exception, but must we make it a rule? Are the angels in heaven happier with a degree of M. D. or L. D.? Is there no room for the great warm hearts as nature has made them, unwhim and unchained by education?

Is it education? I say no; for the standard of par-excellence to-day is more the result of a mad than practical common sense. A social rule that all must obey or sink beneath the waves of public opinion. It is to compel the mind of a child designed by nature with all the attributes of the beautiful whose strength and depth would find expression only in the green fields and forests, to living plains or billowy sea, to grow, to be a writer, a thinker, a seer, a counting room, tumbling along a path as unknown as it is unloved. Unknown because true knowledge never existed without the interest which is only unlocked in the human heart by the key of love.

It has been said, "What is more pitiful than to see a nature designed to fit a round hole being persistently driven into a square one?" And how true. We know of the burning years consumed by the crushed states and empty corners of such a state of affairs. Each form in itself a thing of beauty, but when thus misapplied becomes a "chamber of horrors," and what the remedy, can be answered by the search light of truth turned fully on the cause. And what can be more plainly written than the "trail of the serpent," wrapping us round in a seemingly endless coil. No more or less than the present system of stunted, enervating, stifling life, so full that the limit of life and day becomes lost and time is unknown and a thing of the past.

Rest a synonym of failure, for no one would rest if not discouraged to the point of suicide. No time for childhood, no time for youth, but the judge's chair and senate seat must lie within reach even before manhood wakes to life. And why? Because the modern world has no time to study nature and know if this one be fitted for a trade or that one a profession, but must pour the lava of humanity into the ready-made molds of our present systems of education, and if you obtain a thing of beauty you are a fortunate parent, and a worthy child has profited by your efforts. If a broken, guttering failure rewards the experiment, relegate it to the "wastebasket," do or die, as opportunity allows. And here springs into existence that army of unfortunate, who, homeless and friendless, are marching under the banner of "tramp"—and who to blame? Some one, somewhere, who had no time to think and study human nature in its simplest phases.

Home no longer holds the sweet atmosphere of rest. It is but a continuation of study, work and strife for precedence in financial or social position, and where are our future home-makers? Struggling along life's path with pale brow and faltering steps, bearing the heavy burden of a "modern education," and smarting under the merciless lash of a ruined health and no time to renew it. No less a martyr these, than the thousands of childlike forms at the looms and whirling spindles of our great cities, who, grinded down by life, are the tiny trembling fingers web a shroud for heart, soul and body. No time for rest, but eternally pitting their slender strength against the chained lightning and harnessed elements. These are the

mothers and fathers of our future generations. What can remedy the evil?

This juggernaut car of error has taken years to gain the rushing speed of today. Can we hope in a moment to check its headlong way? To save in one short day the thousands whose heart-blood crimson its mighty wheels? No—but parents may teach a child.

In the present day of progression, moral strength seems to play a minor part. A hard assertion, perhaps, but there has been a steady decline in its special development. We raise our children loyal to country and imbue them with a courage that sends them to the battlefield without a knowledge of fear, but can they face the ballot box and public opinion with the same fearless heart when called to settle a question of moral right or wrong? Why should a scolding smile or clink of gold prove a stronger enemy than ranks of glistening guns and bayonets? Here lies a question of education. Can the problem be solved? Yes, in time. Time to prevent broken homes by broken hearts appealing to the divorce court for a relief from fetters that never would have been forged had time been given to thought. Time to teach our children the unhappiness in misunderstanding and being misunderstood. Is there time? The whole beautiful heavens are full of it, and it will give of an education that will prove an armor in life's battle. A sword in the hand of truth. Time to live and progress. Time to gain a knowledge necessary for the path in life a child may choose, for love of the goal to which it leads, but not time to fit them for every known profession on earth.

"Caesar" may not be mastered at sixteen and yet remains a chance for success. Arithmetic, algebra and geometry not completed at the same age, and still hopes of a mathematician. It is a certain case of an intellectual runaway. Moral courage outdistanced by a greed for social understanding, for nine-tenths of the graduates of to-day when the moment of release from college or academy arrives, sink into inactivity (or the grave) because they are not equipped with true education, and have not plumbed their wings for their flight into the realm of true learning.

A "common school education." What is it? Something we know nothing of, but if you will read of Washington, Lincoln and Grant, and you will know what fruit may spring from what would be regarded now as a very common education. No two minds are born with exactly the same intellectual inclinations. No two physical forms with the same powers of endurance precisely arranged.

Compulsory education is a grand plan, and rids our nation of the "wholly ignorant," but why take a mind whose whole intent is growing grains and fruits and compel a knowledge of German and Latin to complete his education? Surely he may learn the nature of soil and seed in his native tongue; if not, it were a shame to his country. There can remain but one argument for the German, i. e., a ready intercourse with a foreign nation if he ever needs one or not and for the Latin none but a capability to run a drug store in lieu of a saloon in some local option town, if farming fails to satisfy a greed for gain.

Practical discernment seems to be the lost key, and the freedom we boast of not really known as the door opening into the hall of true education whose text-books are fitted to humanity and not humanity compelled to be molded to the text-books; whose diploma is a right to American citizenship and where morality, justice, peace and love are the solid setting for the jewels science and learning may produce.

MRS. C. B. PERKINS.

South Haven, Mich.

### TO "TULA."

(The control of Mrs. C. M. Anderson.)

Of the past how many you know, seldom of the great Merce, Knew what now lies scattered far in the valley of Senaar, And your memory oftentimes weaves recollections of old Thebes, To the glories of Karnak can that memory wander back, Memnon's statue, chiseled grim when Amenophis was king, Cheops' pyramid, thy day saw a small mound near Ghizeh, From Ammonium scarce you miss years to Heliopolis, And full well was known to you Luxor's stately avenue, Stood you by Thutmosis' side when the chief of Hyksos died? Were you of Ramesses' host on the Asiatic coast, Of those praises sang the Fates Through old Thebes' hundred gates, Laurel crowned at Ammon's shrine, Deemed as heroes half divine, Hoary centuries shadows cast o'er the deep mysterious past, That your boyhood's laugh once knew by the banks of Nile's waves blue, Land of Pharaohs, come to be cradle of all history, Lo! in stately grandeur, there stand you, crowned with snowy hair, Beard of patriarchal trim, eyes that never were dimmed, Countenance of lofty mien, cast in learning's mold serene, Was it on Circeus' field that you did your earth life yield? Nebuchadnezzar, was he, too, conqueror of your land and you? Did Cambyzes, Persian lord, make Pelusius be your shroud? Scarce Amasis' luxury formed a bier for such as thee! When Osiris closed your eyes, and, with Isis, through the skies Bore your spirit, its rest on the Ra's burning breast, Horus, joyous, leading on, his loved Apis' back upon, Far within the gloomy deep of some pyramid may sleep, What was once the house of clay where your soul was wont to stay, Not from Egypt's burning sand come you with your spirit hand, But from some more distant place, which no human eye can trace, From when spirits to and fro on their tours of mercy go, There the scholars men of old gathered are now to unfold All the wisdom that can find lodgment in the human mind, Or in minds that find a place in the star-decked world of space, Grave and stately counselor, governor or warrior, Or perchance, all three in one ere thy span of life was run, Speak the wisdom that but comes when the soul the body numbs, And the past enfolds the present in a slumber, deep and pleasant, From the cycles that have passed, from all thou hast seen and known, Turn to joy our night of sorrow; grant us light to see the morrow.

Chicago, Ill. VERB V. HUNT.

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