



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

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## A STUDY OF NATURE

A Lecture Delivered before the South End Spiritual Society of Grand Rapids, Mich., by B. F. Sliter.

Mr. President, Companions in Work and Friends—Allow me to take you into the laboratory of Nature, there to spend a pleasant hour in the contemplation of her most wonderful phases and components.

Nature as I have here used the expression is intended to embrace whatever there is in time and space—the Cosmos—the all-in-all.

To me nature seems arranged, or divided into six separate and distinct kingdoms, three of which are non-substantial conditions: namely: Time, space, law. They are universal, "with-out beginning of days or end of years." They exist for the reason that it would be impossible for them not to exist. The human intellect is incapable of conceiving of their non-existence. They are axiomatic states or conditions, that require no proof to establish.

The other three kingdoms are substantial kingdoms. That is, they are substance. I mean for designating them as the kingdoms of matter, the kingdom of spirit, and the kingdom of life. To my mind the words matter, spirit and life are the most appropriate that the English language furnishes to properly characterize and denominate them. These last three kingdoms are, or seem to me to be, as universal as, and co-equal with the first three.

I am unable to discover any inhibition against these six several kingdoms dwelling together in concord—in a universal harmony.

These several kingdoms require no creator, for they are self-existent; they ever have been, are now, and ever will be. Above, over, or beyond them, my weak mind is incapable of grasping. To me these several kingdoms seem so radically distinct, differing so much, the one from the others, that to mistake one for another, would be evidence of carelessness in the observer. I am consciously aware that they often seem to merge one into another, as the sub-kingdoms in the great kingdom of matter seem to merge into each other; as the mineral into the vegetable, and the vegetable into the animal. Yet, while we may not be able to discover the dividing line, there can be little, if any, question that line exists and is well defined.

The kingdom which I designate as the material kingdom (matter), is the best understood and comprehended of all. For the reason that our bodies belong to this kingdom, and the five senses of our bodies are peculiarly adapted to take cognizance of this kingdom. Still there are many unexplored fields in the kingdom of matter, many unvisited chambers to be unlocked.

I am aware that some minds, even eminent minds, have been led to believe that matter is only a phenomenon of spirit. In other words, that it is spirit demonstrating itself in tangible form. But is such a proposition capable of being proven, or is it at all reasonable? Is not the negative provable? Let us see. Here we have a silver coin; it is congealed; frozen, if you please. Submit this coin to a certain degree of heat (spirit) and it will liquefy, add more heat and it will vaporize, still increase the heat and it will pass beyond the detection of the senses. But has it changed in any of its characteristics and attributes. Suppose that this operation has taken place in a retort from which the atoms of silver could not escape and that the atoms of silver have lost none of their original distinguishing qualities, and can be reduced back into a like coin, without loss, by processes known to man.

We will now step into the kingdom of spirit, which such writers as Buchner denominate as force; but which I please me best to call spirit. Do not understand when I use the word spirit that I have any reference to the soul, the ego, the life, or the like. The word spirit is frequently used by writers and speakers as synonymous with soul or life. But I do not use it in that sense, and I believe that such use of this word ought to become obsolete.

The distinguishing characteristics of the kingdom of spirit from the kingdom of matter are antithetical.

The material kingdom is governed by the known law of inertia, namely: matter at rest would ever remain in that state without being acted upon by something outside of and independent of matter; or stated inversely: matter in motion would ever continue moving forward in a straight line unless acted upon by something outside of, and independent of matter. This is a correct and comprehensive statement of the law of inertia. The normal state of matter is rest; the normal state of spirit is motion.

Man has not as yet invented suitable words to name and classify the elements of spirit. Neither is spirit a solid, a liquid, a fluid, or a gas; these terms properly belong to the kingdom of matter.

I am hopeful that man, aided by those who have escaped from their tenements of clay, will yet through the study and investigation of the spirit kingdom, become reasonably well acquainted with its chemistry, and will devise for spirit

chemistry a suitable nomenclature, and wholly or at least partially determine its elements, as he has mostly determined the elements of the material kingdom.

The words that we now use when referring to spirit substances, such as electricity, magnetism, chemical affinity, etc., are very unsatisfactory and incomplete.

The dividing line between matter and spirit is, as I have already stated, that matter is subject to the law of inertia, and spirit is not subject to this law. Another difference and radical distinction between the two kingdoms is, that the law of attraction governs and controls matter, but does not affect the spirit kingdom. Whether attraction is a law inherent in and an attribute of matter, or whether it may not be a spirit force operating upon matter, is a question that, as yet, has not been satisfactorily determined.

There does not seem to be any substance or element in nature that can suspend the activity of spirit. It furnishes the perpetual motion of the universe. It may be likened to the blood and nervous fluid of the human body.

Spirit activities and movements may be guided by the kingdom of life, and the kingdom of law, but not suspended. In fact, this spirit kingdom is the even, active servant or medium of life and law.

By the kingdom of life I mean to refer to that substance, whose distinguishing characteristic or attribute is consciousness, intelligence, reason.

The word life is often used as synonymous with soul or ego. But in its broadest sense it embraces all conscious substance, while soul, or ego, refers to a specific portion of this conscious substance that has been polarized or personified.

This conscious substance, that I denominate as the kingdom of life, is as universal as the material and spirit kingdoms; yes, as space itself.

I hold that the consensus of the consciousness of this limitless ocean of life, rising above intellect, and knowledge, and reason, becomes law—nature's law—the great, grand, unchangeable, and immutable law of Cause and Effect. The infinite, and supreme law of the universe. Above intelligence, above reason, above love, above hate, above mercy, above revenge, above rewards, above punishment, and lastly and finally, above all the attributes, passions, likes and dislikes of finite beings. Not a being but a principle. Not substance but law. All beings must necessarily be composed of some kind of substance. God is not love; Love is an attribute of some finite being; love is desire, passionate or pure.

In the great kingdom of law there is no love, no hate, no rewards to be issued, no punishments to be executed. The law carries with itself its full effect. This effect to finite beings may be desirable or disagreeable, according to the love, the sympathy, the charity, the mercy, the sense of right and justice, and the regard that such soul has for the rights of others—the joy—the pain.

Morality and religion are merely evolutionary states or conditions, changeable as the wind until some basic truth is reached, when an anchorage is made.

As I have likened the material kingdom to the bone and flesh of the body, and the spiritual kingdom to the blood and nervous fluid of the body, I will now liken the kingdom of life to the brain of the body. Oh, how full of parallels and analogies nature is.

We divide the material part of nature into the mineral, the vegetable, and the animal kingdoms, and they are typical of matter, spirit and life, and rise by easy ascent one above the other.

It is often quite difficult to draw the dividing line between the mineral and the vegetable and between the vegetable and animal kingdoms. They seem to merge into each other, but it is not so. The line exists!

So the boundary line between the material kingdom and the spirit kingdom at places is obscure and difficult to locate. But, my friends, it exists, and the future surveyor will stake it out. It is reasonable that all of this life space is filled with this kingdom of matter, and that elasticity is an attribute of matter, so that when any portions of it may become compressed by the action of spirit upon it, other portions will attenuate to preserve the grand equilibrium and the universal harmony. The atomic and molecular theories of our scientists, though not strictly provable, are at least reasonable, and chemical analysis and synthesis are strongly corroborative.

It also seems reasonable to believe that all space is filled with the spirit kingdom, and the life kingdom, and that the occupying of space by the material kingdom is not inhibitive of its occupancy by the other kingdoms.

As we find the material and spirit kingdoms resolvable into elementaries, so also will we find the life kingdom containing elementaries.

The expression that "all life is the same life" seems to me to be an unwise, false, and feebly considered proposition. It would certainly be as wise to assert that all matter is the same matter. That the whole material universe by some undiscovered process could be reduced to gold, or to iron. How many valuable lives have been wasted in this foolish quest and still no nearer the end sought. It puts me in mind of the old hymn:

"When we've been there ten thousand years,  
Bright shining as the sun;  
We're no less days to sing God's praise,  
Than when we first began!"

No, my friends, the search of the alchemist has been in vain, and will be vain. Gold is an elementary of matter, and not by any natural process or by

any hocus-pocus can the other metals be changed into it.

So the other great divisions of nature—enough has its elementaries; the beast-life cannot be evolved into the man-life, but the beast-life may be eliminated from the man-life. No, friends, all life is not the same life; the oyster life is not the cat life; the plant life is not the bird life. But if they all came from the same elementary life they would necessarily be the same. But they are not the same, and there is no process by which they can be made the same.

What analysis and assay is to matter, so is evolution to life. Evolution in man is merely the illuminating and rejecting of the animal life that helps to make up our soul, as they are now, leaving the purer, better, and the broader, man-life.

I believe in evolution, but I believe that it can properly be applied only to the consciousness of man; back and below this consciousness of man I believe that the world elimination should be used where we now use the word evolution. Every life elementary is constantly striving to attain its perfect type in form, in the material kingdom and spirit kingdom, and in purity in the life kingdom; but to reach this the process of elimination is now often used than the process of evolution.

We know something of the nature and uses of electricity; something of the nature and uses of magnetism; something of light, and have determined that it is a compound; something of gravitation, and have determined some of its laws; something of heat and its uses; something of chemical affinity and its laws. But in each of these departments are vast fields of undiscovered territory worthy of the keenest explorers and investigators whose success shall be crowned with more enduring chapters of victory than the proudest monuments to the heroes of war. The Newtons will be remembered when the Alexanders shall be forgotten.

Now much better to be a Copernicus than a Napoleon; an Edison than a Grant. To build in the temple of evolution rather than to destroy in the temple of life! What is the vain and ephemeral fame of a Caesar in comparison to the everlasting glory of a Roentgen in his discovery of the X-ray?

There is no great difference between gold and silver (notwithstanding the financial and political excitement that they create). The same weight will not occupy the same space, there is a difference in color, the malleability and ductility of the one is a little greater than the other—is it all. But they are not the same metals. So there is a difference between the life of some beasts and some men, but they are not the same life. The man life has qualities and attributes that the beast-life is wanting in.

Our scientists may yet learn that evolution in its broadest and truest sense is only the natural elimination and purification of the varied elementaries that are half crystallized and blended in our man-life; the analytical separating of one elemental of life from others.

Let us hope that when the process is carried to its logical end, the dross shall be fully eliminated from our man-life, that then we may have perfect men and women on this earth, and that the dawn of the millennium shall be at hand.

This purification and elimination can only take place in the individual, for the great universe of life is a heterogeneous whole or ocean of all the elementaries of the infinite kingdom of life.

Outside of the actual return and comminution of the so-called dead, it is the residue of the continuous working of this process of elimination and evolution that furnishes the strongest arguments in favor of the continuity of personalized, conscious life beyond the grave.

This purification, elimination, and evolution will continue beyond the grave, and is the progress so much talked of by our inspired speakers and writers, and is the strongest reason for immortality.

Suffer me to illustrate this by a parallel analogy in matter. For matter must again repeat that the analogies existing in the kingdoms of matter, spirit and life are strikingly complete and full of instruction. Take a piece of gold-bearing quartz and submit it to the process of assay—then convert the resultant gold into a coin, which is personalizing it, and you have that which is impervious to the elements, or nearly so; that whose continuity is assured; that whose immortality, void of extraneous action, would be secure.

Take the same piece of quartz and subject it to the natural action of the elements and the gold that it contains is released in the atoms, molecules and dust, and is disseminated and lost, as we may say, in the great universe of matter.

To those who have closely followed my line of thought, I desire to announce a bold, yet to me, a reasonable proposition, which is this: Not every soul that is begotten into this phase of existence will attain immortality. My friends, do not start in horror at this idea, but lend an attentive ear to the voice of reason. For the result of pure reason is truth. This conscious life, this ego, this soul, which is the real you, and the real I, is a personality of growth and decay; of accretion and decomposition. Our bodies are its parallel or analogy in the material world. Now, when our bodies are unprovided with suitable substances in the shape of food and drink and air, they shrink and shrivel, and decay, and decomposition and disintegration returns them to the great ocean of matter.

The personalized man-life, or ego, will need the proper sustenance for its continuity the same as this material body—and unclogged avenues for the rejection of its waste and accumulating poisons.

But someone will ask: "Upon what rests this ego feed?" And I will readily comply with the answer. The sustaining and nourishing food of the soul is love, sympathy, charity, justice, mercy, truth, and knowledge. Its poisonous secretions and waste are ignorance, selfishness, greed, jealousy,

hate, oppression and deceit. That soul of ego that is properly supplied with the food of love, sympathy, charity, justice, knowledge and truth, and whose excretory organs are ever active for the discharge of ignorance, selfishness, greed, jealousy, hate, oppression and deceit, need have no fear of its continuity—its immortality. But that soul whose supplies consist wholly of selfishness, hate, deceit and envy, and allows itself to slumber on the bed of ignorance, can have but little warrant and less desire for immortality.

What means progression, my friends, that we Spiritualists are continually talking of, but the rejection of greed, selfishness, jealousy, envy, hate and error, and the absorption of love, sympathy, charity, justice, truth, and knowledge.

What can strengthen, purify, and concentrate this man-life, this ego, but the process of the absorption of the pure, the beautiful, and the good, and the rejection of the base and the vicious?

My friends, not in this whole boundless universe are there any neutral grounds for finite beings any stationary phase of existence. We shall become stronger, and better, and wiser, and more capable of continuity, and more exalted and debased, until the compassionate law of nature disintegrates our souls and resolves them back into the primal ocean of life, to be reincarnated. It is hoped, under more fortuitous conditions. If the reincarnationist pauses here, he is on reasonably solid ground.

Do not take it for granted, my friends, that these processes and results that I have referred to will be wrought out in short periods of time.

Our desires and aspirations may so change in the coming phase of life, that few if any souls or egos shall be covered back into the great treasury of life.

When you have sufficiently recovered from the shock of such a startling proposition as my last, although not originated in a fevered or disordered mind, or the result of a too fervid imagination, or of wild chimeras, I desire to confront you with another. It is that intelligence cannot be the attribute of an infinite being, if a being can be infinite. The word intelligence is derived from two Latin words, inter (between) and legere (to collect) and literally means to collect together facts, and presupposes the finite. An infinite being could not discover and collect facts—he must necessarily contain all facts. But the term infinite being without being applied to the whole unbounded universe and all that it contains, is purely finite nonsense. Intelligence therefore is not applicable to an infinite being. The only attribute of an infinite being is law. Law that is higher than intelligence. Law is perfect. Intelligence is not perfect. Intelligence comes from information and observation—from without and is subject to error. Law is from within and cannot err; cannot deviate; cannot change. I refer to nature's law. It is above reason, above mind, above intelligence. Nothing, no one, can violate it. The laws of man may be violated, broken, rejected, spurned, amended, or abrogated. Not so with nature's laws. They are the inherent compact of the universe—the constitution of Cosmos. It is thus and thus because it could not be otherwise. This great law of nature is as much a part of existence as matter is, as spirit is, as life is, and its existence is co-equal with them.

Intelligence, love, desire, hate, envy, mercy, charity, aspiration, ambition, hypocrisy, and deceit, are all attributes of finite beings, and necessary ingredients for the proper and final assay of the man-life, so as to leave the resultant soul, the completed ego-pure and immaculate, a fit being for the enjoyment of the riches of immortality.

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## CONSEQUENCES.

The Evolution and Development of Nature and Man.

Having been questioned concerning insanity, intemperance and suicide, we have shown in our answers what are the just and inevitable consequences thereof, but being still further importuned, we will state a few more facts, to wit: Suicidal morbidness, as well as the disease of craving strong drink, need healing. They are largely hereditary conditions, being partial insanity and feeble-mindedness. In all individuals of morbid tendencies, the same as in the feeble-minded, some of the nerve centers of the bodily system are constantly overtaxed, for the reason that the entire nervous system and disturbs its equilibrium, so that all these disordered force elements which should support the system, conspire instead, for the worst results from which the unfortunate ones suffer directly, while all the rest of the human family suffer indirectly with them, for the reason that all are anatomically related to each other and to divide these degenerate elements, necessary to trace the effects to their immediate causes; then to embryonic and germinal states, to learn how the constituents of each system were charged with the qualities and quantities of the weak or impure natural substances so assimilated into a human form, which inherent crude admixtures will, when not properly guarded, draw dense and unhealthy currents to the system, for the reason that the legal provision for said form is barred out, finds no ingress because of this deranged state of affairs, and so becomes a waste. Now observe, this natural and regular supply of system support being wasted, there is a vacuum in the system which is then filled with that which can not and does not benefit, because not of the right quality; therefore, instead of individual evolution there is a shrinkage.

Nature and man are most closely linked together. What man's system calls for is the system for the reason that the legal provision for said form is barred out, finds no ingress because of this deranged state of affairs, and so becomes a waste. Now observe, this natural and regular supply of system support being wasted, there is a vacuum in the system which is then filled with that which can not and does not benefit, because not of the right quality; therefore, instead of individual evolution there is a shrinkage.

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## MRS. MOULTON'S CASE

Mediumship On Trial In Milwaukee.

The trial of Mrs. Tyler-Moulton by the city of Milwaukee for fortune-telling, was decided in favor of Mrs. Moulton, the verdict of the jury of "not guilty" being received with much joy by Mrs. Moulton's friends. This is one of the most remarkable cases on record, and is destined to make history for the Spiritualists, both at home and abroad, it being a struggle between municipal authority and mediumship. The jury was obtained only after many hours challenge, exhausting the panel of forty and obliging the authorities to go out on the street for those who had no prejudice for Spiritualism. The jury as selected was of men who had no acquaintance with mediums or spiritual demonstrations, particular stress being laid on admitting no man who belonged to any spiritual society. The twelve chosen classified as follows: Three Catholics, six Unitarians, one Christian Scientist, one Methodist, one Episcopalian. Over one hundred ballots were cast during the twenty-four hours the jury was out, ten being at one time against Mrs. Moulton, but these were finally won over by the strenuous efforts of a Catholic, who was a G. A. R. man, and an infidel. Those being charged in the future may know where to find justice—or leniency, as you desire it.

Mrs. Moulton appealed the case the 22d of last March, from the police court, where she was not allowed to call mediums as witnesses. Desiring such evidence regarding her powers of divination as only mediums can give, she sought justice from the municipal court and summoned the writer, who is a well-known lecturer and a Methodist, yet well versed in the different phases of mediumship and able to differentiate between mediumship and fortune-telling. But this witness was not allowed to testify to this difference, although this was the question at issue. The judge ruled that no medium should be allowed in the witness chair, and that all evidence touching mediumship be excluded. He further remarked that if he had a lawyer on his circuit who forgot the future, he would disbar him. Yet in spite of the fact that Mrs. Moulton had but one witness—herself, and had the paid minion of the law—Officer Janke—against her, "not guilty" was the verdict.

Singularly noticeable was the absence of the officers of the Unity Spiritual Society, and of the N. Y. Protective Society to which Mrs. Moulton belongs. Had this case been decided against Mrs. Moulton, the entire force of mediums in Milwaukee would be obliged to close their doors against future business of mediumship. But except the dozen who attended with the desire of testifying for Mrs. Moulton, none offered to assist this woman in her gallant fight for the right. Yet Spiritualists wonder why they do not progress more rapidly! It appears to an outsider, I am, that Mrs. Moulton has in this instance used her time and money not only to protect herself from persecution, but to save others from a like fate. This, too, at a time when her hands and heart are both filled with the labors of trying to prolong the life of her beloved husband, who all the time of this trial lay at the point of death. Her mediumship is remarkable. Her position is a high one in the Spiritualistic world, she being ordained speaker, preacher and teacher, by Mrs. Cora L. V. Richmond.

The scene in the court room was remarkable, although to eyes not attuned to the unusual was taking place. To many of those present the unseen far exceeded the seen. Mediumistic eyes saw a sight never to be forgotten. The municipal court is new, and a place of fine appointments. The judge is the ideal of dignity and conservative justice— austere and reserved. Around him were attendant spirits, judges of the sixteenth century, clothed in long, black judicial robes, with the traditional wigs. Above him was portrayed the judgment of Christ by Pilate. Around these were angel forms clothed in virgin white. Back of and on each side of the jury were twenty-four celestial beings, one man and one woman at the right and also at the left of each jurymen, one representing justice, the other, mercy. Her attorney was attended by seven lawyers from the spirit land; Mrs. Moulton by three braves—Red Jacket, White Cloud and Grey Eagle—besides Prairie Flower, her guides. There was one girl with long golden curls who came and went between the judge and the witness. As the jurors left the room these spirit forms went with them, and three of the mediums gathered around the defendant, Mrs. Moulton, and concentrated their thoughts on instruction of not guilty, to the jurors.

Thus was won a case which through its peculiar religious features was short of all advantages of testimony in Mrs. Moulton's favor, and through unfamiliarity of the jury with any phases of mediumship was likely to be decided against her. If ever a case was won by spirit power, this one was. Who can militate against the powers of the world unseen? What prevail against this power? Mrs. Moulton stood for Spiritualism. She suffered for its cause alone. Unassisted she has won the battle, but at fearful cost both to nerve and to purse, neither of which was she able to afford. Such cases should be assisted by the National Spiritualist Society. A fund should be collected, not only for future cases, but to cover the expenses of this one. A small sum set aside to furnish counsel when these arrests are made would be in order. For if the medium be allowed to carry this burden, to live in fear of the consequences of giving the tidings she receives from spirit life, mediumship will soon die out and genuine tidings naturally be stifled or entirely suppressed through fear of arrest. The case of Mr. Roberts, called for January 10, will need assistance.

If indifference to the welfare of mediums be thus expressed, no wonder if the outside world look with contempt

on the religion which does not protect its own. Where are your legislators, men of Spiritualism, that these unjust and oppressive laws are allowed? Look to it that this ordinance is repealed in Milwaukee!

MRS. E. C. CLAPLIN.  
Milwaukee, Wis.

## SPIRITUALISM TRUE.

As Demonstrated by D. Edson Smith.

THE MEDIUMSHIP OF G. H. BROWER PROVEN TO BE MOST REMARKABLE.

Spiritualism true? This question is one of the greatest interest to humanity. I have spent hundreds of dollars investigating this question, and am ready to spend more time and money in aiding the masses to determine this question.

I have no desire whatever to advertise any medium, only as it shall aid humanity to solve the above problem. It seems from L. B. Brower's experiences with Geo. H. Brower, that Mr. Brower's portraits are not always recognizable. But that has nothing to do with the fact that through his mediumship portraits are painted before the eyes of a dozen sitters, without visible hands, nor the fact that the medium, and various ponderable articles, is, and are, floated about the room; or that independent voices are heard; or that indecipherable, indelible plate-writing, was obtained, the slaver never being out of my hand; or that hundreds of ballots are answered, the ballots never leaving the hand of the writer. These various facts cause me to say that Mr. Brower is one of the best all-around mediums I ever met. This is not saying there are not thousands who are better. But I have never been fortunate enough to meet them.

At considerable expense to myself, I have hired a hall, and engaged Mr. Brower to come to Santa Ana and stay several months to aid in convincing the people of this neighborhood of the glorious truths of Spiritualism.

Mr. Brower spent twenty minutes giving public tests last Sunday in Santa Ana. The most remarkable to me was, ask people to write on a piece of paper, the privacy of her own room, wrote several names of deceased friends, one of which even I did not know of. She then carefully folded the paper, and thoroughly sewed it with needle and thread, and hid it away. The next day when she went to the hall she forgot the paper and left it at home. And seeing so many skeptics present, she decided to write no questions, wishing the skeptics to have all the time. I passed around pieces of blank paper, asking people to write on them. They were concentrated on their own friends, wrote several names of deceased friends, one of which even I did not know of. She then carefully folded the paper, and thoroughly sewed it with needle and thread, and hid it away. The next day when she went to the hall she forgot the paper and left it at home. And seeing so many skeptics present, she decided to write no questions, wishing the skeptics to have all the time. I passed around pieces of blank paper, asking people to write on them. They were concentrated on their own friends, wrote several names of deceased friends, one of which even I did not know of. She then carefully folded the paper, and thoroughly sewed it with needle and thread, and hid it away. The next day when she went to the hall she forgot the paper and left it at home. And seeing so many skeptics present, she decided to write no questions, wishing the skeptics to have all the time. I passed around pieces of blank paper, asking people to write on them. They were concentrated on their own friends, wrote several names of deceased friends, one of which even I did not know of. She then carefully folded the paper, and thoroughly sewed it with needle and thread, and hid it away. The next day when she went to the hall she forgot the paper and left it at home. And seeing so many skeptics present, she decided to write no questions, wishing the skeptics to have all the time. I passed around pieces of blank paper, asking people to write on them. They were concentrated on their own friends, wrote several names of deceased friends, one of which even I did not know of. She then carefully folded the paper, and thoroughly sewed it with needle and thread, and hid it away. The next day when she went to the hall she forgot the paper and left it at home. And seeing so many skeptics present, she decided to write no questions, wishing the skeptics to have all the time. I passed around pieces of blank paper, asking people to write on them. They were concentrated on their own friends, wrote several names of deceased friends, one of which even I did not know of. She then carefully folded the paper, and thoroughly sewed it with needle and thread, and hid it away. The next day when she went to the hall she forgot the paper and left it at home. And seeing so many skeptics present, she decided to write no questions, wishing the skeptics to have all the time. I passed around pieces of blank paper, asking people to write on them. They were concentrated on their own friends, wrote several names of deceased friends, one of which even I did not know of. She then carefully folded the paper, and thoroughly sewed it with needle and thread, and hid it away. The next day when she went to the hall she forgot the paper and left it at home. And seeing so many skeptics present, she decided to write no questions, wishing the skeptics to have all the time. I passed around pieces of blank paper, asking people to write on them. They were



## LIFE AND EXPERIENCE IN SPIRIT LAND

A Series of Letters From Spirit Franz Petersilea to His Son, Carlyle Petersilea.

## LETTER NUMBER SIX

If a spirit wants a beautiful home in the new world, he must create it himself; and if his soul is beautiful and his thoughts are beautiful and his desires pure, his home here will be according to his desires. If he wants exquisite clothing, if his soul is beautiful, pure and clean, his clothing will be correspondingly lovely. If he desires love and companionship, the true other half of himself awaits to be joined to him. He meets here all that he has lost on earth—wife, children, father, mother and friends, and he can be forever united to them if he so desires, or he can be united to whatever is congenial to him. One can be in heaven and still remain on earth if one desires; and this is really the one great cry of the inhabitants of earth: "Oh, we want to be happy!" for happiness is heaven, whether found on earth or within the celestial world.

Well, why are you unhappy? What is wanting to make you happy? One says: "I want more money." Well, money is of no value whatever. You mean you want the things which money would buy. Well, you can never have anything more on earth than food, shelter and clothing. Have you a shelter which is comfortable? Have you food sufficient to nourish the body? Have you clothing to keep it warm? The most of you will say: "Yes; we have all this."

Then, if you have, look about you and see who has not, and when you cease to find anyone who has not, and you have helped everyone to get them, then you have found who has them not, then you may commence to desire more elegant clothes, a more beautiful home, and more delicate food. But do not make yourselves at all unhappy about it, for the most unhappy souls we come in contact with are the very rich; their food doesn't agree with them, as a rule; the objects of beauty, by which they are surrounded, they did not create, and, consequently, they do not care for them; they must have something that is beautiful, and that is the beauty created within one that gives true happiness.

You may wish that your clothing was more fashionable and elegant. The ugliest and most unlovable people whom we ever come in contact with are, as a rule, dressed in the extreme of fashion, which usually cramps and renders uncomfortable both body and soul; and the most beautiful beings we have ever met, have been attired in a loose, flowing garment of simple texture, soft and modest in color, and wholly inexpensive.

Now there are spirits who come to this life who are in hell or unhappiness, plenty of them, and many a long time in learning how to be happy. The most unhappy spirits whom I have ever met were exceedingly wealthy when on earth. Money, and the position it gave them, was about all they thought of. When there they were authoritative to those they considered their inferiors. About all the talent they possessed was that of acquisitiveness, how they might overreach somebody; in other words, rob some one. They had an ennobling malice, whatever it was, and they had beauty about them they had not purchased for money, it did not originate within their souls; so, when they came here they were cold, shelterless and hungry. They have no money to buy anything with, and if they had, nothing could be bought; everything they possess must be within themselves and their outward clothing will correspond to what they are within themselves. Now perhaps it would interest you to know how some of them are clothed.

A hard, avuncular, grasping man, enters this life. He has never felt pity or commiseration for the sufferings of others. He passes through the gate of death, enters the spiritual. He has been wisely and reasonably self and he could gather to himself. He may have spirit friends here, but he had no love for anyone but himself, so his spirit friends are not particularly attracted to him, and even if they would benefit him his soul is hard and repellent; and, so, often, there is no beauty within him, so his surroundings are bare and barren for he naturally gravitates to a plane corresponding to his inner self; his countenance is stern, scowling, ugly expression; his hair corresponds and is stiff and wiry and naturally takes on a dark, black color; his hands correspond to his inner nature and they take on the appearance of grasping claws; he is usually stooped in his shoulders; his legs are thin as his body, also his arms; his feet are often very large and broad, and he is not the earth earthly, consequently his feet become fat and large.

Now his natural spiritual garment is shrunken and shriveled up, for the spiritual garment corresponds to the soul the mind or the spirit. His legs and arms are, as a rule, covered with bristly hair, for the nearer a soul approaches the selfishness of the brute creation, the nearer the spirit's appearance approaches the appearance of the brute.

I have seen many a man and woman, too, who had been, on earth, worth a million or more, with spiritual clothing so shrunken and shriveled that it was scarcely sufficient to cover them. I also said that some spirits here were cold; and this is true, for if a man has been devoid of warmth of soul and generous feelings, his spirit corresponds and becomes cold and chilly, and has not warmth enough in it to be comfortable.

Now there are no houses or shelter of any kind here that can be purchased for money, consequently a spirit can have no shelter except that which it creates for itself, or is created for it by some loving spirit who is deeply interested in him, and if he is incapable of creating anything he is often left without shelter of any kind; so, you perceive from what I have said, that the very rich man who comes here is often cold, naked and shelterless, and his starving soul is so hungry that he is nearly like a ravenous wolf and that which is offered him he will not accept, for love and wisdom are the true foods with which to nourish the soul, and if one has not love within his soul he is starved, and if one has not wisdom he hungers unceasingly. So, man of earth, seek not wealth more than will make the body comfortable; after that, add to your spiritual riches, for the wealth of the spirit you can take with you into the celestial life. Your life on earth is very short at the most.

Now, all these things that I have said are strictly true as one will find when one arrives here; and there is a large concourse of people coming here from the earth all the time, never ceases for a moment, no more than the waves of the ocean cease to beat the shore. It is a great pleasure to us, my dear son, to be able to write you concerning our life here. We know more or less about your life there on earth, but people of earth do not, as yet, know so much about our life here. This is not as it should be, for, according to nature,

law the knowledge should be reciprocal. If we have the power of knowing your life, there is no reason why you should not know our life—no reason except not understanding the laws which govern the interchange of thought, or thought transference. Hypnotism, telepathy and thought transference are great eternal laws and will soon be better understood, and those who are the first to understand them hold a great power for good in their hands.

How happy one ought to be who holds this power, for cannot one do much toward bringing all the world into an understanding of it? I knew very well when I wrote "The Discovered Country," that the most of the world at that time would hold you to derision; but derision and sneers seemed of little moment to me compared to the incalculable good which the world would derive from it sooner or later, for not a truth which I wrote in that book will ever die, and I did not knowingly write a single untruth. In every story I have written since that time, all the principles embodied in them are true and the most of the incidents. I have, sometimes, taken the privilege of the novel writer, and strung the incidents together to suit my purpose, and have often placed the incidents to the credit of the hero or heroine to keep up the interest of the story or the plot; but whenever I have done so, I have invariably called the book a psychic novel or romance, for I would deceive no one. My object in writing is truth and only truth. Of course I can give these truths in a much more interesting form by using the freedom of the novelist. Many novelists write pernicious or untrue things; the principles underlying them are false; the reasoning of very little account; and in their stories they try to cater to those who are in power, or influence the imagination of the sensualist, or to please and excite the baser element in mankind—to please the sentimental and fill their books with much sentimental matter as possible. These things I have not done. It is not necessary; for where I hold the knowledge obtained from my experience in both worlds in my hands and a greater amount of truth which I can make use of than could be found in untruths or false principles which lead downward toward destruction.

While I was engaged in writing my books, other spirits became deeply interested in them, and the same old psychic whom I used as one of the best for this purpose; and there were those who would have liked, very well, to have pushed me to one side; for many have not forgotten the habits of earth-life; but to these I turned a deaf ear, for I had full control of my medium. I was your grandson, and teacher in the form of matter and have constituted myself the same since leaving the earth and ascending higher, consequently I have allowed no one to gain control of my psychic but those whom I knew would not abuse the privilege.

When in London, Charles Dickens' spirit became interested in you, and I, also became intimately acquainted with him. He is so noble and good, desiring only to benefit humanity, that I gladly gave up my place to him for a season, that he might write a few books or stories.

"A Celestial Wanderer" is a true account of his entrance into the spiritual world, and he therein tells of his experience for quite a length of time. His other works have been written some, at least, as mine were, to elucidate some great truth or spiritual principle, and we both have certainly succeeded much better than we at first anticipated, and we hope to succeed far better in the future.

Some have said that Mr. Dickens' style was not the same as when on earth. In "A Celestial Wanderer" he has been wisely and reasonably self and he could gather to himself. He may have spirit friends here, but he had no love for anyone but himself, so his spirit friends are not particularly attracted to him, and even if they would benefit him his soul is hard and repellent; and, so, often, there is no beauty within him, so his surroundings are bare and barren for he naturally gravitates to a plane corresponding to his inner self; his countenance is stern, scowling, ugly expression; his hair corresponds and is stiff and wiry and naturally takes on a dark, black color; his hands correspond to his inner nature and they take on the appearance of grasping claws; he is usually stooped in his shoulders; his legs are thin as his body, also his arms; his feet are often very large and broad, and he is not the earth earthly, consequently his feet become fat and large.

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A thousand minds are turned toward Spiritualism by its phenomena; much of this is fraud pure and simple, but the mind begins to inquire and at last arrives at a great deal of truth—moreover—spiritual beings always stand ready to manifest if possible. None of these things will deter Robert G. Ingersoll from writing his book. Nothing ever deterred him from saying what he thought when on the earth, and nothing will deter him now.

(To be continued.)

## GOOD RESOLUTIONS.

As Illustrated by D. W. Hull.

GOOD ADVICE, BEARING WITH SPIRITUALITY, AND WHICH SHOULD BE ACTED ON THE COMING YEAR.

We believe in making good resolutions on New Year's day, or at any time before or after New Years, and in making an effort every day and hour to carry them out. Generally resolutions are made for reform from some vice, such as profanity, drinking or using tobacco. You should have no such vices to reform, but if you have such vices, you should not wait for New Years, but commence immediately.

Life is a continual growth. We never are, but we are always becoming. There is no present now; for when it is said, it becomes the past, and all the past is dead. You live in the future by anticipation. You must grasp the opportunities of the future as you come to them, or they will escape you.

You should have a purpose in life—not a purpose to get rich, or merely to attain personal enjoyment, but to make that part of the world with which you come in contact, happier and better for that contact. You can help some fallen brother or sister to rise. You can serve your sharp criticism of another; or exchange it for some hopeful word. The person who lives for self alone, who has no purpose in life, no matter how successful in business he may have been, is a mere cypher. He is passing through the world without administering a single blessing, perhaps relieving a single headache, and will carry with him to the other life a load which will weigh him back through all eternity.

There are two kinds of sins which need correcting—positive and negative. We all know what the positive sins are; they are generally the violation of personal rights, the encroachment on the damage by one or several persons upon another, or others either from some selfish purpose or wantonly. Negative sins are the none-of-my-business, everything-for-myself, and let-alone or laissez faire sins. We see a poor creature struggling under his heavy load of sin, trying to overcome the weakness of his nature; but we offer him no word of encouragement. We see him stumble and fall, and we hear the derisive shouts and the coarsest mock, while the "refined" and sanctimonious, they who have scarcely had a temptation, and, notwithstanding their protestations to the contrary, never gave a finger's touch to a cross in their lives, call down the curses of heaven upon him, to avenge his "wickedness," but like the priest and Levite, we "pass by on the other side," leaving him an encouraging word from us might draw down upon our heads the jeers, the scoffs and the contumely of the vulgar crowd.

There are other personal reforms that we should inaugurate, some of which the writer has made a poor effort to incorporate in his life, for many years, but while "the spirit was willing, the flesh was weak," and much, very much yet remains to be done. Therefore our exchanges should be made upon the principles of equity. This principle is in harmony with the golden rule, yet we know only a few people who profess a belief in Christianity who carry it out. The usual idea is to trade for all you can get without reference as to how it will affect the other fellow.

In all disputes where both feelings are engendered between self and another party, diligently enquire if it is not self (i. e., you or me) that is at fault; and if found to be so, go to the other party and acknowledge the wrong. This puts one as a judge over himself, but not over another.

In case self remains unconvinced, inquire within if there are not extenuating circumstances as viewed from the other's point of view, which make his matter appear different to him than it does to you.

If a neighbor uses fretful language to you, maltreats you or injures you otherwise, it is on account of some unfortunate condition with him, and you should rather commiserate than blame him. He may have a headache, been sick with indigestion, or he may have come from anger (all angry persons are insane), or unfortunately organized physically and mentally.

We hear the word "Utopian!" Yes; utopian if you make no effort to overcome; but if A, B, C and D resolve to adopt that course, they will meet with no difficulty as concerning each other, but will be a mutual help to each other.

Anger is poison. It poisons the blood, and then the milk of a mother, throwing the babe that nurses it into convulsions, and the flesh of a beef prostrating a whole village. By becoming angry we injure ourselves—by making others angry we injure them. If one does us a wrong, we should pity, not blame him; for that wrong will react through eternity, if I am permitted to say so.

Mediums, as well as spirits, are often frightened and deterred from doing all that might be done, by the cry: "Oh, some deceive. Spirits affect to be some one who was great on earth." If the great ones of earth are not allowed to communicate through mediums, who should be allowed? Must they pretend that they are simply John Smiths, that they may be able to give a message to the lower world? They do not wish to falsify or prevaricate but if they cannot be allowed to give their messages they must do so in order to be heard. We are well aware that there is an immense amount of fraud, also that what is called direct comes through the lips of many so-called mediums; but every sensible man or woman is able to tell that from wheat. Even a school boy does not call husks corn, or think they are. A medium may be ever so illiterate and yet be a sensitive upon whose brain a renowned man or woman in the celestial world may be able to impress some great thought, thinking it better thus to do than not to give it at all. If you separate the chaff and the wheat too soon, the wheat may decay in consequence, for, sometimes, apparent fraud covers a great and eternal truth. A great, grand thought may be given through illiterate lips, in ungrammatical sentences, which are the husks or chaff, but the wheat is there, and remarkably fine ear of corn is concealed by shivered and unsightly husks, so, for a season at least, the spiritual world think it best for the chaff and the wheat to remain together; the time for the winnowing is not yet, and in pulling up the tares the wheat may be destroyed.

I would not call her back. I would not call my mother back; I would not call my father back; But should the miss a single joy Then I would be to blame.

I would not call her back to earth With her great fond of love From her sweet home and children there.

Her spirit home above. I would not call her back to earth From her progressive sphere, To this old earth of strife and woe; I would not call her here.

But I shall keep my spirit door Ajar for her while And gladly greet her spirit voice And her familiar smile.

And I shall kiss those mother lips Some day beyond the veil, And rest my head on her breast With her above all earthly woe.

I would not call my mother back, I know they love her there And sadly wait for her return When she goes anywhere.

But I shall keep my soul in tune Or covering the wheat. Sometimes when she returns or when I pass To that celestial shore, Arise, my soul be on thy guard! For soon this form must fall; Then be prepared to meet thee own Where'er the angels call.

D. T. WILKINS.

## WHAT IS SPIRITUALISM?

C. H. Mathews Discusses the Subject.

(Conclusion.)

To the Editor:—I beg leave to hand you the conclusion of topics entertained generally among the most intelligent class of Spiritualists thirty years ago, as submitted by the editor of the Spiritual Age, who is probably the author of the summary:

## II.—PRACTICAL.

The hearty and intelligent conviction of these truths, with a realization of spirit communion, tends—

1. To enkindle lofty desires and spiritual aspirations—an effect opposite to that of a grovelling materialism, which limits existence to the present life.

2. To deliver from painful fears of death, and dread of imaginary evils consequent thereupon, as well as to prevent undue weeping and mourning for deceased friends.

3. To give a rational and inviting conception of the afterlife to those who use the present worthily.

4. To stimulate to the highest and worthiest possible employment of the present life, in view of its momentous relations to the future.

5. To energize the soul in all that is good and elevating, and to restrain the passions from all that is evil and impure. This must result, according to the laws of moral influence, from a knowledge of the constant presence or cognizance of the loved and the pure.

6. To guard against the seductive and degrading influences of the impure and unenlightened of the spiritual world. If such exist, and have access to us, our safety is in ignorance.

7. To prompt our highest endeavors, by purity of heart and life, by angelic unselfishness and by loftiness of aspiration, to live constantly in rapport with the highest possible grades of spirit life as they exist.

8. To stimulate the mind to the largest investigation and the freest thought on all subjects, especially on the vital themes of a spiritual philosophy and all cognate matters—that it may be qualified to judge for itself of what is right and true.

9. To free the mind from bondage to authority, whether vested in creed, book, or church, except that of perceived truth.

10. To make every man more an individual and more a man, by taking away the supports of authority and compelling him to put forth and exercise his own God-given truth-determining powers.

11. At the same time to make each one modest, courteous, teachable, and deferential. As God speaks in the person's interiors, he does the same in those of every other person, with a clearness proportional to their individual development; and if one would know the truth in all its phases, it is well that he give a patient ear to the divine voice, through others, as well as in himself, that all possible mistakes in the nature of nature be corrected.

12. To promote charity and tolerance for all differences so far as they result from variations in mental constitution, experience and growth.

13. To cultivate and wisely direct the action of the natural, making persons more kind, fraternal, unselfish, angelic.

14. To quicken the religious nature, giving a more immediate sense of the divine existence, presence, power, wisdom, goodness, and parental care than is apt to be felt without a realization of angelic ministry or mediation.

15. To quicken all philanthropic impulses, stimulating to enlightened and unselfish labors for universal human good—under the encouraging assurance that the redeemed and realized spirits of our race, instead of retiring to idle away an eternity of inglorious ease, are encompassing us about as a great cloud of witnesses, inspiring us to the work, and aiding it forward to a certain and glorious issue.

C. H. MATHEWS.  
New Philadelphia, Ohio.

Can the Spirit Leave the Body?  
In The Progressive Thinker of February 12, 1898, I saw an article headed, "Psychic Question as Presented by Dr. Southwick. Does the Spirit Ever Leave the Body Before Death?"

Some years ago there lived in this city a clairvoyant who could see and describe spirits and tell you what relation they were to the body. I was at that time a total stranger to him. He described accurately some of my relatives and read my past history perfectly correct. He also told me that my spirit left my body at times and visited people miles away. When I left her house that evening I was very much interested. The second evening after that I was at home. The family had all gone to bed and I remained at the store in my kitchen warming my feet.

While there I got to thinking of what she had told me, and I was so deeply absorbed that my spirit left my body and went over to her house again, and asked her a question. She answered it, and I returned home. On becoming conscious I looked at the clock and saw it was between 8 and 9 o'clock. I probably should have noted the time, but I forgot. The next evening after that I had three or four more questions to ask her. I went over and immediately after entering her house she said: "Your spirit was here last night."

"If that is so, what did I say?" "You asked me a question, and I gave you an answer, and it was between the hours of 8 and 9 o'clock last evening. Do you know anything about it?" (naming the question.)

"Yes, that is the question I thought I asked you, and that is the exact answer you gave me, and the exact time of night." I supposed, it was all imagination.

"No; it was not; you were really here, and I saw you and you talked to me."

I having been brought up a Baptist, of course knew nothing at that time of spiritual things. Since then, some thirty years, I have been out of my body many, many times, seen people and heard them talk, and talked with them, and afterwards remarked the matter with them. I found that both parties knew all about what took place, as real as if two earthly bodies had met and talked, and this taught me to what is the greatest lesson as to one's life is death?

I will here quote what John Quincy Adams was reported to have said: "On meeting a friend one morning after he became quite old, the friend said, 'Good morning, Mr. Adams, and how is John Quincy Adams?' Adams replied, 'My dear sir, quite well. Thank you; but the old tenement in which he lives has become quite dilapidated and its owner does not think enough of it to have it repaired, and I suppose he will have soon to move out; but John Quincy Adams is well, sir, quite well, I thank you.'"

GEO. H. CHAPMAN.  
Rochester, Minn.

## DOING GOOD.

Lyceum Work in Brooklyn, New York.

There are many readers of The Progressive Thinker in this vicinity, and I desire to reach them through the medium of your paper, and let them know that we have a live spiritual Sunday-school in the City of Brooklyn, N. Y., the only one that I know of in the whole of Greater New York. Our lyceum is located at 422 Classon avenue, in the rooms of the Woman's Progressive Union, where we meet every Sunday at 1:30 p. m. It is under the management of Mrs. Akim and myself, with the very able assistance of Mrs. M. B. Morrison.

Several attempts have been made to establish a spiritual Sunday-school, but from various causes they soon passed out of existence. Owing to the failures of the others, we met with discouragement, and whenever we branched the subject of lyceum work, but Mrs. Akim and I determined to persevere in our efforts, and after enlisting the services of our good sister, Mrs. Morrison, we decided to open our Sunday-school and keep it open as long as we had an attendance of five. Accordingly, on the second Sunday of last October, we met for the first time, and we had just five children, four from the family of Mrs. Constant, and the son of the writer—not very encouraging, but our number was there. The following Sunday added two to our number. Since that time we have increased until we now have two classes, with the prospect of continued increase in numbers.

Thursday evening, December 28, we had our Christmas festivities, with the kindly aid of Mr. and Mrs. Crosby. We arranged the platform to represent an old-fashioned room, with large chimney reaching up to the gallery. In one corner was our Christmas tree, decorated with gifts for the children. We had an excellent programme.

After music by the orchestra, a very pretty little piece was put upon the stage. Grandma (Mrs. Morrison) coming in with her knitting; the children going to bed; grandma winding up the clock; taking a cup of tea before retiring; falling into a doze; the clock throughout, and with each a much heard; Santa Claus (Mr. Crosby) appears in the gallery, comes down the chimney, through the fire-place and awakens grandma; then the giving out of the presents to the children, a gift for each and a box of candy also. Neither time nor your space will permit our telling all that was done to make everyone happy. Not one of the children made a mistake, and all were scored two and a half times. After the exercises were through the floor was cleared for dancing.

We have shown what one lyceum can do, and we expect good results from the entertainments given. We will gladly receive any young children, and promise to teach them pure, true Spiritualism, implanting in these young minds seeds that will bloom in after life, giving them the true meaning of life, and teaching them how to live so that when their spirit leaves the material body, it will be prepared to progress upward and onward. We trust all will send us their best thoughts and that the Spiritualists of Brooklyn will aid in the work by sending their children to us, instead of to the orthodox schools where they are taught the ideas and dogmas that the parent refuses to having gotten rid of. If we have something that we believe in, that gives us comfort and happiness, why not permit our children to share with us? There are too many families where the child ridicules the belief of the parent. Where fault is it? Send them to us, we will teach them to enjoy with you, and teach them to be a comfort and solace to you and to all who have to do with them.

F. E. AKIN.

'BELIEVE' AND 'AFFIRM.'  
Belief Precedes Affirmation.

To the Editor:—There seems to be quite a divergence of opinion among Spiritualists as to the relative merits of the words "Believe" and "Affirm" in respect to their supreme value or relative strength in expressing in the strongest terms possible, the position occupied by them on the merits or demerits of their views of Spiritualism—which divergence is entirely uncalculated for, as they both derive their position and power from the same source, viz., specific knowledge.

There are five avenues (the senses) through which we receive evidence, and gain positive and testimonial facts, resulting in positive or testimonial knowledge, upon which we base all our conclusions and theories.

"Belief" is the reflection of positive evidence demonstrated through investigation, from absolute facts.

Affirmation is significant when founded on belief, demonstrated from the same source.

No one can believe without positive knowledge, neither can they affirm without belief. "Belief" is prior to affirmation, and is the leading word or the two.

The expression that we "affirm" that departed spirits visit earthly beings is based entirely on circumstantial evidence and phenomena. No person in the physical form ever saw the mind or that principle called spirit, after it left the physical body, any more definite than they saw it previous to the dissolution of the body and spirit.

The phenomena of people seeing what they term "spirits" is the result of the spirits attracting to themselves sufficient gross material to become visible to the material eye, thus to add a convincing proof of their continued existence, as far as possible, after the death of the body; as a positive proof is entirely out of the question. The nearest we can get to positive proof is first, the sight of the eye; second, the material touch, and third, the claim of the spirit, all under the phenomena of materialization.

But all this constitutes only circumstantial evidence misleading the mind into the belief that we are seeing spirits by evidence too strong to be ignored, upon which we base our affirmations, when in fact, we have only seen the material clothing of the spirit.

Thus, to say we affirm, carries with it no more weight, and is no more convincing than to say we "believe," but, rather a tinge of egotism in the claim that we are in possession of superior knowledge, when in fact, it is secondary to belief.

Moline, Ill. C. P. MITCHELL.

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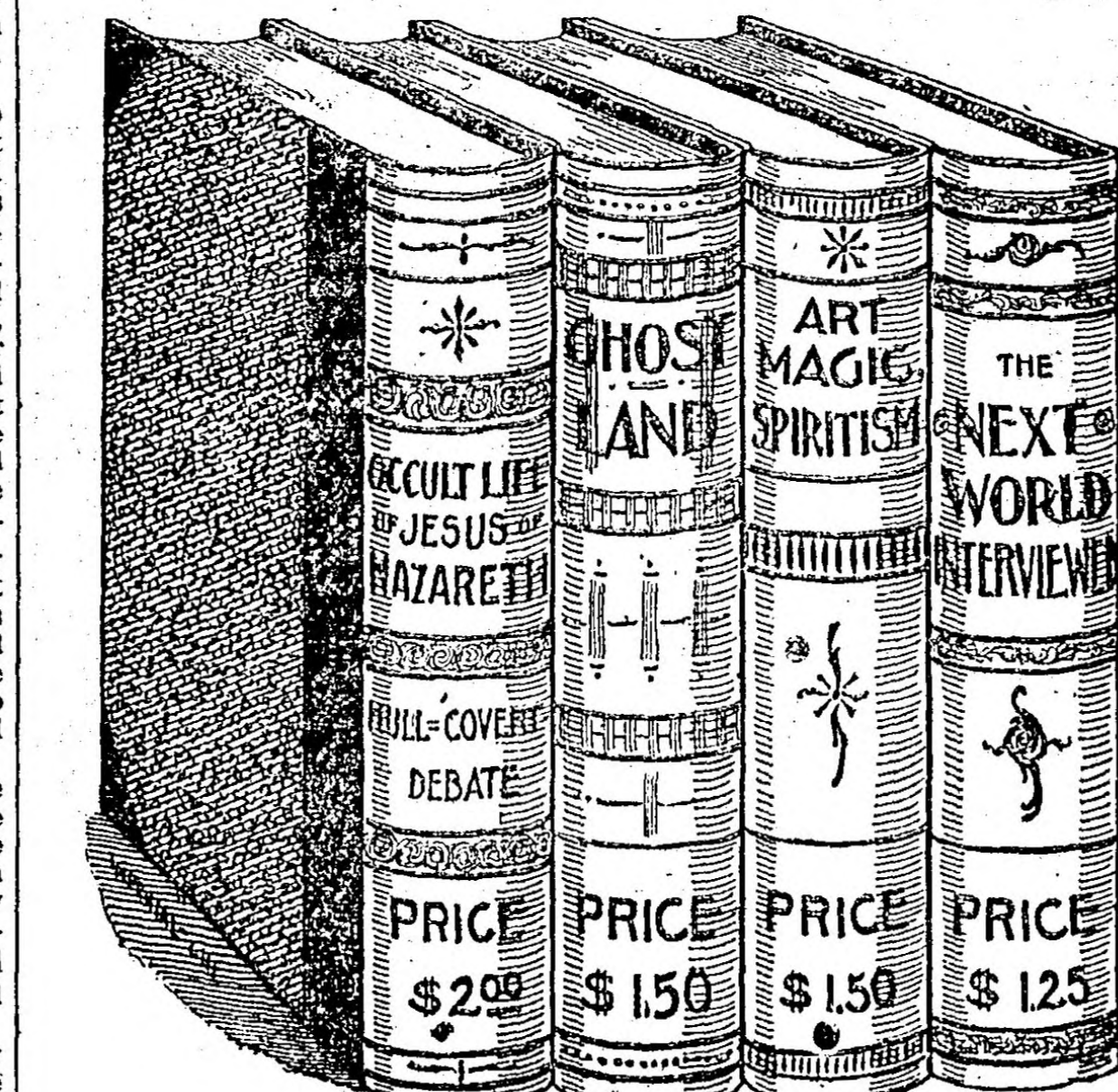
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BY DR. PAUL CARUS.

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SHE IS VERY GIFTED,

And is a Most Excellent Medium.  
BOTH HANDS WILL GIVE A TEST.

As set forth by the Kewanee Courier, of this State, a number of reliable parties stand ready to swear to wonderful phenomena as witnessed in connection with seances conducted by Mrs. Nellie Davis. Mrs. Davis holds these seances each Sunday evening at her home, and many have taken advantage of the opportunity of testing her powers as a medium. She was born in Sheffield, Ill., February 23, 1869. She is the daughter of Thomas Durack, of Min-

eral, at present and for many years past the section boss at that place for the C. R. I. & P. road. She is the wife of Frank H. Davis, of Kewanee, who is a son of Hiram Davis, police magistrate at Sheffield.

Mrs. Davis attended the district school at Mineral until thirteen years of age. Since that time she has been an industrious, hard working woman, with but little time for reading and self culture. She has three children, whose ages range from eight to twelve years. She has lived all her life in Sheffield, Mineral, Neponset and Kewanee. In these places she has made many friends and no enemies. She is a spoke of by those who best know her as a truthful, conscientious and honorable woman.

Col. N. C. Buswell, police magistrate of Neponset, who has followed her work as a medium, best tells of her powers when he writes as follows of her over his own signature:

"About two years ago it was first disclosed that a woman named Mrs. Davis had been a medium for the 'du-

covered that Mrs. Davis was a medium, and from that time to the present seances have been held at her home or at some of the neighbors in the immediate vicinity, as often as once or twice each week, attended by six or eight personal friends of undoubted intelligence and integrity, among which I have permis-

sion to mention and refer the reader to Nathaniel Tibbetts, Supervisor of Keewaupee, and wife; Charles E. Sturtz, City Attorney, and wife. I might mention other equally creditable persons who attended these seances, all of the same mind as to the character of the manifestations that occurred.

"From these sensible and careful in-

[illegible]

at Neposnet. She first delivered quite a long prayer in which with deep and earnest pathos she invoked the Divine Spirit to possess, uplift and aid her in presenting the grand truth of immortality as made possible by Spiritism. She then delivered an address pointing out the claims of Spiritualism that was truly wonderful. Her well chosen sentences were delivered in clear and distinct tones, without hesitation or embarrassment, full of deep tender and earnest appeals to the moral and spiritual uplift of our race.

The following Wednesday Mrs. Davis delivered a lecture at the town hall in Neposnet, her prayer on this occasion being a poem. Her lecture was decidedly different from her former one, in fact a more scholarly one. Going back to the fourteenth century, B. C. she mentioned the great religious re-

others, such as Catechists, Budinis and other zealous religious teachers that had appeared from time to time all along the ages down to the present.

"Had these grand and eloquent addresses, closing with a beautiful poem been delivered in Apollo Hall to a cultured Princeton audience, it would have been impossible to have convinced them that the speaker was one of our country girls, who had acquired her limited education in a district school at the age of thirteen years, and that these were her first attempts to speak in public. That strange and unaccountable phenomena occurs in her presence is admitted by all who have had an opportunity of knowing the facts. The opinion of others who have not, will have no weight with sensible people."

This medium is undoubtedly superior in many respects to the wonderful Mrs. Piper of Boston.

# TUTTLE.

ing out Dr. Burroughs, nevertheless think that I shall sleep sweeter and

dream more pleasant dreams by sending him this day, \$5. So here it goes with a God bless you, Hudson, my old friend and fellow-worker in the almost triumphant Zion of spiritual truth. We have differed occasionally, upon some minor matters, mostly theoretical. Such differences are necessities, owing to heredity environments; and yet these differences of opinion have never in the least dimmed the luster of a single link in our long, long chain of friendship. You ought, kind reader, to some time see Hudson Tuttle and myself meet and

hear us discuss these metaphysical and theological matters pro and con, face to face. Mrs. Tuttle, ever calm and impartial, acts upon these thought-inciting occasions both as moderator and mediator.—J. M. Feebles, M. D., in Temple of Health.

Be sure and send all remittances to: Hudson Tuttle, Berlin Heights, Ohio. Don't forget.

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## MASSACHUSETTS.

Received my paper and the Jesus and The Next World and wish to thank you for use to my communication. I am virtually a New Year's much pleasure in read

S. E. J. BUCHANAN.

[illegible]



THE EVIL EYE.

Queer Facts Brought Out In Nebraska Court.

WOMAN HELD IN HYPNOTIC GRIP—UNDER GAZE OF THE ACCUSED MAN THE WITNESS IS COMPELLED TO SHIELD HIM—WONDERFUL OCCULT POWER.

Kearney, Neb.—Extraordinary circumstances surround the tragedy which resulted in the deliberate murder of Fred Laue and Mrs. Frank L. Dinsmore at Odesa, Frank Dinsmore is accused of the double murder by Mrs. Ren Laue, who asserts that she consented to the crime while under the hypnotic control of Dinsmore. The object of the murder was, she says, to get rid of Mrs. Dinsmore and Mr. Laue, so Dinsmore and herself could marry.

The two couples occupied the same residence. They were prominent socially. Dinsmore had been in charge of the Omaha Elevator Company's business in that section of the State for years. Laue had been a prominent business man of Odesa. The two men were bosom friends. Mrs. Dinsmore was a bride of only four months, Dinsmore having married her in Chicago in August last.

On the night of the tragedy Dinsmore aroused the town by screaming "Murder!" early in the morning. A crowd gathered and found Mrs. Laue sobbing by the bedside of her husband, who had a bullet in his brain. The dead body of Dinsmore's wife lay on the kitchen floor. She had been poisoned with prussic acid. The stories of the two survivors agreed in detail. Mrs. Laue said her husband woke her by kissing her good-by, and then blew out his brains. The shot aroused Dinsmore, and, finding his wife gone, he had started in search of her and found her dead body. Both bodies were cold, however, when the crowd arrived, and this gave rise to suspicion.

The evidence of a peculiar influence exercised over Mrs. Laue by Dinsmore developed the morning of the tragedy. When the man was in the same room with Mrs. Laue the authorities noticed that he gazed steadily on the woman. Under this look she told a straight story and told it over and over again. In fact it was this very unvarying story which first attracted suspicion. Mrs. Laue seemed to be in a dream. This was at first not on the theory that the tragedy had temporarily impaired her reason. Then it was observed that Dinsmore kept constantly in her presence. He is a man of great physique—six feet tall, very heavy, and with the most extraordinary eyes ever seen in a human head. They are abnormally large and jet black. They are close together. Mrs. Laue was at ease only when under the woman's piercing gaze. The moment he would leave the room the woman appeared to collapse and remained nervous until his return.

These circumstances were remarked by a number of people. Then Mrs. Laue's father arrived on the scene, and the authorities concluded to have him question the woman. They insisted on Dinsmore's leaving the premises. He did not want to do it. He was removed by force, and insisted that the woman came hysterical. He passed outside the house, and under the window of the room. Mrs. Laue glanced outside, saw the man, and instantly stopped her tears and appeared calm. The curtain was pulled down, shutting out all sight of Dinsmore, and again the woman appeared frenzied. Then she was asked to repeat her story.

For the first time it differed in minor details from those reported in Dinsmore's presence with the murder. Mrs. Laue's father told her that the father that there was something wrong, and she must tell the truth. The woman began to break down, and insisted that Dinsmore be sent for. The father refused, and the nervousness of the woman increased. After five hours of exhaustive work she confessed that the two had arranged the double murder. She told at length the details of the affair; told how Dinsmore forced prussic acid down his struggling wife's throat; how he then shot Laue, and how he had taken the quivering body of his own wife into the kitchen and waited for it to cool off before warning the neighbors. The woman declared that she had been mesmerized by Dinsmore and had been under his influence for years, even before she had married Laue.

RETRACTS UNDER DINSMORE'S GAZE.

Dinsmore was informed of the confession, and carelessly asked that she repeat it in his presence. The authorities consented. When Dinsmore faced the trembling woman she denied every word of what she had said. When she was alone again she repeated the confession and swore to it.

At the preliminary hearing the woman was brought in, but could or would say nothing until Dinsmore was removed. Then she told the story clearly. The proof of the double murder lies wholly in the woman's story, and she appears physically incapable of testifying. The woman looks at her. This is the hope of the defense.

Dinsmore was bound over without bail, and Mrs. Laue is in the custody of her father to await trial. She will probably be tried later for her part in the crime, but the authorities are going to make a supreme effort first to convict Dinsmore. The woman looks at a physician's care. Lawyers agree that if she cannot testify in the presence of Dinsmore, her testimony cannot be taken. In fact, the law is clear on this point, and the defense relies on it for acquittal. The State is preparing a specialist to treat her for nervousness. In the hope of relieving her so she can testify when the man is present on trial.

The case is attracting the attention of experts in criminology from all parts of the country, and a great many letters are being received from the authorities touching the peculiar phase of the case. The trial promises to be the most sensational in the history of the West, as the defense will claim the right to have the witnesses face the accused while the testimony is being given. At present the woman cannot look at Dinsmore without being absolutely under his power. He denies the charge of murder.—Chicago Inter Ocean.

"Buddhism and Its Christian Critics." By Dr. Paul Carus. An excellent study of Buddhism; compact yet comprehensive. Paper, 50 cents. Cloth, \$1.25. For sale at this office.

"Historical, Logical and Philosophical Objections to the Dogmas of Reincarnation and Re-Embodiment." By Prof. W. M. Lockwood. A keen and masterly study. Paper, 25 cents. For sale at this office.

MOST REMARKABLE.

He Heard It Himself and Was Dumbfounded.

ALL SEMPRONIUS IS TALKING ABOUT WONDERFUL SOUNDS IN THE SKY—THEY WERE OF GLORIOUS MUSIC, AND THE INFESTATION OCCURRED IMMEDIATELY AFTER THE DEATH OF A CHILD, WHOSE MOTHER ALSO TOLD THE NARRATOR OF THE REMARKABLE INCIDENT.

Auburn, N. Y., December 23, 1899.—A strange story comes from Sempronius, in the southern part of Cayuga county, which will furnish food for the psychologists and students of spirit phenomena for many a day to come. The story is vouched for by Edward Wellner, clerk of the street department of the city of Auburn, who is personally acquainted with the parties named and who was himself a partial witness to the events narrated. According to Mr. Wellner, a band of spirit choristers playing on various sweet toned instruments, has been heard in broad daylight in Sempronius town, much to the delight and amazement of the people of that secluded and out of the way borough. There is also a pathetic side to the story which serves to deepen the mystery of the wonderful and unaccountable phenomena, which is the sole topic of conversation in the neighborhood.

MUSIC ON THE BREEZE.

A few days ago while Mr. Wellner was driving along the old turnpike between Sempronius and the Goose pond, his attention was attracted by the most entrancing music, which appeared to come directly from the lowering winter skies overhead. The spot in the road where Mr. Wellner's old bay mare was quietly plodding along at a 20-minute gait was far from any farm house, and the open fields at either side of the road showed no signs of life. The music seemed to steal upon the solitary traveler like a soft midsummer breeze and gradually increased in volume until at last swelling and throbbing like a mighty anthem by a cathedral choir, it was wafted in all its grandeur upon the listener's ear. Passing directly over the astonished traveler's head and in a southerly direction, the music grew fainter and fainter until at last it died away.

During all this time there was naught to be seen overhead but the scudding clouds, which were moving in a direction opposite to that taken by the invisible sounds of minstrelsy. A strong and chilling wind was blowing from the south, yet far above the moaning of the breeze could be heard the dying echoes of the heavenly music.

GAZING AT THE HEAVENS.

At every farm house along the road Mr. Wellner caught glimpses of amazed faces gazing with wondering eyes at the heavens. Men stopped him on the highway and asked him if he had heard the music played by invisible hands and sung by invisible choristers. Many doubted their own senses and only gazed vacantly at the sky, as if under a powerful hypnotic spell.

Arriving at the home of Samuel Atkinson, an old schoolmate and friend, Mr. Wellner drove into the front yard and hitched his horse to a tree. He entered the house, being met at the door by Mrs. Atkinson, who was weeping bitterly. She ushered him into a little sitting room, where the members of the family were gathered in silence around a child's trundle bed on which lay the dead body of a sunny haired boy about seven years old.

DEATH OF "WILLIE" ATKINSON.

"I knew the little one well," said Mr. Wellner in telling the story, "and had often dandled him on my knee. Willie Atkinson was a remarkable child. He was the youngest of the flock. Born a cripple, his infirmities only served to make him more beloved by his parents. From the time when his infant tongue first leaved its prison he surprised everybody by the poetry and the wonderful imagery of his words. For hours he would sit and converse with imaginary guests and it was feared that he was mentally as well as physically infirm. When questioned as to his imaginary visitors the little cripple would look up with a surprised countenance and say: 'You see them? Why, they are my little friends from the sky.'"

"I learned from the distracted parents his last and just before my entrance at their home little Willie had breathed his last and that just before my entrance into the room they had tenderly folded the little arms and closed in everlasting sleep the bright blue eyes of their last-born. The mother with tear-stained face, first leaning at me in a peculiar manner and said: 'A strange thing happened when Willie died. We were all gathered around him just as you see us now, when my boy arose in his bed and with a smile of joy on his face which I shall never forget, said: 'They are coming for me. Listen; do you hear them?'"

THE MOTHER HEARD IT.

"And then the mother in a voice choking with sobs, told of the strange music which had attracted my attention on the road."

"It seemed to gradually approach the house and kept growing louder and louder until at last it was over our heads. My little boy raised his hands upward and with a smile upon his face the light gradually faded from his eyes and all was over. The music pealed forth joyously and then the sounds passed on, growing meanwhile fainter and fainter until at last they died away in the distance!"

"I am not at all superstitious," said Mr. Wellner in telling the story, "and have no explanations to offer for the strange phenomena. It is one of those things which baffles my philosophy. You may think it was all a dream, but it was not."—Syracuse (N. Y.) Sunday Herald.

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

"Origin of Life, or Where Man Comes From: The Evolution of the Spirit from Matter Through Organic Processes, or How the Spirit Body Grows." By Michael Faraday. Price 10 cents. For sale at this office.

"Religious and Theological Works of Thomas Paine." Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 430 pages. Price \$1. For sale at this office.

CONVINCING TEST.

Given Through Mrs. Piper to Lillian Whitting.

It is the new year. We cross the threshold of 1900. We are entering on an era of unmeasured progress, beauty, joy, and extension of relations with the unseen. A recent experience attesting the reality of communion between those in the seen and in the unseen is so striking in its testimony that I venture to offer it here.

In my latest seance with Mrs. Piper, my beloved friend, Kate Violet, was writing through Mrs. Piper's hand, and I asked: "You remember Mrs. Livermore, Kate?" The hand gave a strong assent. "Have you seen Dr. Livermore since he has been in your world?" I asked. "Yes," she replied, "I have seen him, but not very much." Could you call him to come here now? I questioned, "and ask if he would send my message to his wife?" "I can," she replied, and the hand dropped the pencil and spread out into space, and, finally, taking up the pencil again, wrote: "He is here," and then, again dropping the pencil, pointed most significantly, as if he were standing there. The hand tapped my head and again pointed, the phantom being curiously significant. Then Dr. Livermore (apparently) gave some messages to be given to his wife, and among other things he said, "Tell her I am much with Mrs. Norton." Now, this name meant to me absolutely nothing, and it was with the gravest interest that I awaited Mrs. Livermore's reply, when I had transmitted to her the message. Under the following date and address, Mrs. Livermore wrote:

"Melrose, Dec. 12, 1899.—Dear Lillian:—Mrs. Norton was one of our dearest and most treasured friends, who passed out of earthly life in Arlington, Mass., nearly a dozen years ago. Her husband still lives there, and I go to his eighty-fifth birthday party in a very short time. He is a remarkable man, physically, morally, mentally, and spiritually. I cannot remember when I first met Mrs. Norton. I was three years old, she was a trifle younger, and we were sent to the same 'infant school' (they called it then) to be amused and kept out of mischief, to sing and to play. I remember no other child in that school but 'Eliza Abrahams'; she was then a pretty, delicate, timid, loving little thing, and an affection was established then that lasted through life. My husband knew her, and through him, before our marriage, was always happy with her, and it would be like them to gravitate toward one another in the other realm. I have said in the family again and again, 'Papa has met Eliza Norton before this time, I am sure. I shall ask, when I have another sitting with a good medium, Her beautiful picture stands in my room, ever before me, as does that of her husband and mine. She was excessively lovely, spiritual, and holy, living about as you do in Spiritualism. You shall see her lovely face when you come here."

"Why, Lillian, this is a great test, greater than I can make you understand. I am exceedingly pleased that you had the interview with Mrs. Piper that has resulted so satisfactorily to me. I am very happy about it. \* \* \* Yours in love, M. A. Livermore."

This seems to the Society for Psychical Research one of the most significant and remarkable among their tests of the persistence of personal identity and the reality of the unseen world. To me it is so significant that it is a pleasure to offer the matter to the pages of the Inter Ocean, with a very happy New Year.—Inter Ocean.

THE SOUL IN DREAMS.

Death Told to the Soul in Sleep.

Speaking of dreams that come true, a few days ago the newspapers published a strange and trustworthy story of Mrs. Malloney, of West New York, N. J. In a dream she saw her son caught under the wheels of a railway train. The vision was so vivid, it so wrought upon her that she rushed out into the night to the railroad and there, crushed to death on the track, found the body of her son.

When I read this incident it recalled one of a similar tenor, but more remarkable, which was related to me by a prominent lady of this city, who spends much of her time abroad. "A few years ago," she said, "I was 'tarrying' a few weeks in Paris accompanied by my maid, who had been in my service for many years. One morning she came to me with her eyes red with weeping, and I asked her what the trouble was. She replied that her mother had died the night previous in Philadelphia. 'But how can you know that?' I said. 'During the night,' she explained, 'my mother appeared to me in a dream and told me that she had just died. I saw her as plainly as I see you, and I know she's dead.' I was attached to the girl, who had faithfully served me, so, having assured her that it was silly to believe in dreams, I promised that in order to convince her that her mother was alive, I would send a cable of inquiry to Philadelphia. I did so, and the reply came that her mother was alive and well. A few months later we returned to America, and leaving me in New York, my maid went over to Philadelphia to see her people. And what do you think she discovered? Why, she discovered that her mother had died the night previous to her dream and that when she felt that her end was approaching she would not let her daughter in Paris know of her death. 'I'll tell her myself,' said the mother, 'but if you can or write her she may leave her employer and come home, and I wish to spare her that useless journey.' Therefore the family explained to my maid—when your employer sent the cable message we felt that justice to your mother's request required us to tell a fib. This story as I have related it is absolutely true in every particular. I wonder if the Psychical Society has anything in its records which eclipses it?"—New York Mail and Express.

EARTHLY APPEARANCES.

The wildest river may not be the best to navigate; The fastest waters may be the ones That hide the deepest hate. The loudest laugh may only serve To keep away a sob; The sweetest kernels do not grow Upon the longest cob. The keenest edge may not be found Upon the longest blade; The sweetest songster may not sing Within the fairest glade. The wildest seat is not the one Where mightiest men have sat; Sometimes the greatest mind is not Beneath the biggest hat. —S. E. Kiser.

IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

LIGHT, LONDON, ENG. THE TWO WORLDS, MAN-CHESTER, ENG.

A RATIONAL PURGATORY.

To millions of Protestants the word "Purgatory" is a "word of fear" or of irritation, as indicating "apostrophic superstition"—an invention of "the man of straw." But the idea is much older than the Romish Church. Zoroaster appears to have been acquainted with it, or some of his followers developed it. To this day the Parsees keep a yearly solemnity known as the "Festival of the dead." It is an ancient idea, but the liberation, or the holiday, of lost souls took place during the last five days of the year; that then, the purified souls went to Paradise, but that the unpurified had to return to Dutschak. One of the religious books of the Parsees contains the following passage: "During these five days Ormuzd empties hell. The imprisoned souls that have paid penance and are sorry for their sins shall be freed from Ormuzd's hell, and then shall receive a heavenly nature. All the rest must return to Dutschak." It is highly probable that the Catholic Church, which borrowed so much from "the heathen," received the doctrine of Purgatory by way of Persia. The ancient "heathen," more humane in many respects than some of our modern Christians, held that the underworld was graded according to the deserts of its dusky or brilliant inhabitants. Tartarus was there with its purging fires; Elysium, with its delightful fields, and a place of purifying for the unclean. Somewhere, too, on the confines of Tartarus, children were detained. The Romish Church closely followed this scheme; and Purgatory was one result.

For our own part we have no objection. The crudest Purgatory is better than the most orthodox Hell, by so much. It is a change of position, and rescue is more humane and just than hopeless misery and eternal doom. Many Protestants have seen this and have almost envied the Romanist his more merciful belief. Milner, in his "End of Religious Controversy," very justly said:

"Will our just and merciful Judge make no distinction in guiltiness? Will he condemn to the same eternal punishment the poor child who has died in the guilt of a lie to excuse, and the abandoned wretch who has lied in the act of murdering his father? \* \* \* God will render to every man according to his deeds. The evident consequence of this is, that there are some venial or pardonable sins, for the expiation of which, as well as for the temporary punishment due to other sins, a place of temporary punishment is provided in the next life, where, however, the souls are detained may be relieved by the prayers, alms, and sacrifices of the faithful here on earth. O, how consoling are the belief and practice of Catholics in this matter, compared with those of Protestants!"

The Gospel of Nicodemus shows strong traces of belief in Purgatory, in the early church. Some of "the Fathers" laid great stress upon the descent of Christ into Hades, and his liberation of the spirits there. They lived in a time when the doctrine of purgatory was hardly a matter of controversy, and what happened once may happen again. Of course, the very remarkable passage in the first Epistle of Peter is greatly to the point here: "Christ suffered for our sins, being put to death in the flesh, but made alive in the spirit; in which also he went and preached unto the spirits in prison; who aforetime were disobedient, that they might be brought to the glorious inheritance of the saints by the faith which is now preached. To which they are brought, that they might be brought to the glorious inheritance of the saints by the faith which is now preached."

In the "Confessions" of St. Augustine there are clear indications of deliberate prayer for the pardon of his deceased mother, and of sacrificial remembrance of her at the altar. And that brings us to the notable fact that belief in Purgatory and prayers for the dead go very much together. The Council of Trent plainly declared that "there is a Purgatory, and the souls detained there are helped by the prayers of the faithful, and especially by the acceptable sacrifice of the altar." The first Liturgy of the Established Church had its prayer for the dead, "that God would grant them mercy."

Why not? If prayer can avail for anyone here, why not for those who have passed on? One might as well argue that the value of prayer would increase when offered for those who had found out the great secret and who had arrived at the sources of knowledge, conviction, love and power. From another point of view, prayer for the departed seems specially natural and beautiful. While our friends are with us here, they seem to be in our keeping, to be within our reach of our help; but when they are away from us, we feel moved to commend them to God in proportion to their distance from us or the improbability of their return. Why should that natural prompting cease because that departure has been into spirit life?

But to return to the subject of a Rational Purgatory. Dr. Paley, in his sober and enlightened way, said: "We do not need to commend them to God in proportion to their distance from us or the improbability of their return. Why should that natural prompting cease because that departure has been into spirit life?"

"Being damned does not imply any fixed degree of evil. \* \* \* All men will be ultimately happy, when punishment has done its work in reforming principles and conduct. \* \* \* Who can bear the thought of dwelling in everlasting torments? The mind of man seeks for some resource; it finds only one; in conceiving that some temporary punishment after death will purify and save him from his moral pollutions, and make it at last acceptable even to a Deity infinitely pure."

Of course, the idea of a Purgatory can easily be perverted and directed into polluted channels. And, as a matter of fact, it has been so perverted. That perversion occurred in the tenth century, with the degradation of so many good things by Christians who knew not Christ; and it culminated in the impudent trafficking in indulgences, which struck out from the honest German heart the Protestant Reformation. But the thought at the basis of the idea is reasonable and scientific, just and merciful—reasonable and scientific because it recognizes realities and bases itself upon that stern but reasonable law, "Whatsoever a man soweth, that shall he also reap;" just, because no arbitrary wrath, no crude inequality of common doom, irrespective of desert or degree of guilt intrudes upon the supreme verdicts based upon facts; and merciful because it gives to every one a chance of learning, repenting and rising. And surely that which is reasonable and scientific, just and merciful, must, in the best sense, be religious too.

Anyhow, this conception of a Rational Purgatory might furnish to many burdened and belated Protestants a sufficient way of escaping from their harsh and really treacherous doctrine of a hopeless because eternal hell.

"Who Are These Spiritualists and What Is Spiritualism?" A pamphlet of 40 pages by Dr. J. M. Peebles, the well-known author. Price 15 cents. For sale at this office.

"SPIRIT LIFE."

Sir—Your correspondent "Monsieur," appears to be greatly exercised in his mind, because of the statement that there are mountains, rivers, cities, houses, bricks and mortar in the spirit world. Why should there not be these objective realities? Not, perhaps, bricks and mortar similar to the bricks and mortar of our experience here, but just as real and objective to the inhabitants of that place of existence where they are said to be.

"There are many mansions or planes in the spirit world, and as many thousands of people pass from earth to whither, houses, cities, rivers and mountains are necessities of happiness, consequent upon their experience or mental condition in earth-life, the statement made through the trance medium does not seem so wildly improbable after all. Our difficulty is to realize the wide range in degree of human mental development; what seems an impossibility to one person may be a necessity to another, and we may rely that all requirements and necessities are provided for in the spirit world."

I have closely connected to me used to remark that she was quite unable to understand how life in the spirit world could be happy, because she thought there would be no objective realities; no house, no piano (she was very fond of music), in fact, nothing tangible or substantial, and therefore she felt sure she would be very unhappy when she entered that stage of existence. Two years ago she passed over to spirit life, and one day through a lady whom she had never known while on earth, she gave me a message to the effect that she was surprised to find how real and substantial were the objective realities, and how much happier she was than she had expected to be.

Since then she has told me she has her own house, and a piano which is as real to her, and affords her as much pleasure as she obtained from her instrument on earth. Here is evidence in her own words to great extent, the statement made through the trance medium.

Again, flowers grow in the spirit world; their scent has been perceptible to persons still in the body. These must grow in suitable soil or ground, and if there be ground to grow flowers, why should there be fields and lawns, valleys and mountains?

But whoever one believes or disbelieves the descriptions given of spirit life, they do not affect the spiritual religion one iota, and therefore cannot discredit it; and we must remember that the ideas of spirit life entertained by the most intelligent Spiritualists are only ideas—not experiences. The record of the experience of one person in spirit life must necessarily outweigh the confessions of the most learned persons on earth.

HARBINGER OF LIGHT, MELBOURNE, AUSTRALIA.

In your last (December) issue the following questions are said to have been answered in the affirmative: "Second, Is it true that the precursor of the second coming of Jesus Christ is already incarnated? Third, Is it true that the second coming is close at hand?" The questioner probably was a believer in the second coming of Jesus in person, and the control may have had a leaning in that direction. But from answers I received some time ago from a high control, I think it unlikely and unreasonable that Jesus of Nazareth will again be incarnate in human flesh. He had no thought of the question of the second coming at the time. My questions and answers were to the following effect: "What sphere are you in? Answer, '10th.' Have you ever seen Jesus? 'No.' Can you tell me what sphere his spirit was in before his incarnation as Jesus of Nazareth? 'The 14th.' Do you know what sphere he now occupies? 'No.' Has he come so high that you cannot get communication with him? 'Yes.' Is it true that of any other spirit as high as he was being reincarnated? 'No.' What sphere does John the Baptist now occupy? '16th.' And the Apostles—Paul? '5th.' John? '5th.' James? '6th.' Peter? '4th.' I learnt also that Paul and John had each only advanced one sphere, while Peter and James had not made even that advance during their 1800 years' spirit life. The subject is worthy of investigation by well-developed and advanced Spiritualists.—John Patterson.

There is no generally recognized standard to define planes of spiritual development by, each sphere having many grades. In this instance the communicating spirit's figures can only be taken as an indication of proportionate stages of development. The second coming of Christ has been predicted with truth, but he came not. We do not see any reasonable grounds for assuming that Jesus is coming again to this earth in propria persona, but take it that his influence the Christ spirit may be powerfully manifest among mankind to their great advantage.—Ed. H. of L.t.]

WHERE WICKED FOLKS ARE BURIED.

"Tell me, gray-haired sexton," I said, "Where in the field are the wicked folks laid?"

I have wandered the quiet old grave-yard, And studied the epigraphs old and new, But on monument, obelisk, pillar or stone I read no evil that men have done."

The old sexton stood by a grave newly-made, With his chin on his hand, his hand on a spade.

I knew by the gleam of his eloquent eye, That his heart was instructing his lips to reply.

"Who is the Judge when the soul takes its flight?"

Who is the Judge 'twixt the wrong and the right? Which of us mortals shall dare to say, That our neighbor was wicked who died to-day?"

"In our journey through life the farther we speed, The better we learn 'that humanity's need."

Is the spirit of love, which prompts us to find, Rather virtue than vice in the lives of our kind."

"Therefore good deeds we record on these stones; The evil that men do let it die with their bones; I have labored as sexton this many a year, But I never have buried a bad man here."

—Ex.

LOCATED BY A SPIRIT.

Story that Is Told of the Alleged Bradley Will.

Judge Lex J. Kirkpatrick, of Kokomo, Ind., may be selected as special judge to try a sensational will case in the Clinton Circuit Court. It is a case of an alleged long lost will disposing of an estate of \$20,000, in which spooks, spirit mediums, mind readers and dreams figure in the discovery of the instrument in a law book that was once the property of the notary public and attested the signature of the testator. Six years ago Hiram H. Bradley, a well-known resident of Frankfort, sickened and died. His widow was appointed administrator, being informed by Bradley in his dying hours that he had no will and that everything was left to her, as there were no other near relatives. The estate was settled according to law. The widow was established as the sole legatee and there was no thought of a will by any one. Two weeks ago a trance medium came to Frankfort and in one of the seances told of a long lost will of the late Hiram Bradley that could be found in a certain book in the law library of the late Judge Joseph C. Sult. A search was made in accordance with the medium's prediction with the result that an instrument was found purporting to be the last will and testament of Hiram H. Bradley. It is a type-written will, attested by Judge Sult, and witnessed by P. C. Parish and John A. Petty. The will leaves the widow without a dollar. It bequeaths \$1,000 to John Bradley, \$1,000 to Frank Bradley, a farm to the city of Frankfort, and the remainder, about \$14,000, to Frankfort Commandery, No. 29, Knights Templars. The will was offered for probate by the attorneys of the persons named in the instrument, but was met by a protest of the widow, now Mrs. Sara A. Miller, who declares the will a forgery. None of the beneficiaries are accused or even suspected of fraud in the matter.

The various motions by the lawyers were received by Judge Kent, but he being a member of the Knights Templars, the main beneficiary of the alleged will, is disqualified to sit in the hearing. Of the four persons alleged to have signed the will as testator, notary and witnesses, only one is living, John Petty, a well-known lawyer, and he, so far, has refused to say whether his signature is genuine or forged. The signatures of Bradley and Judge Sult are acknowledged to be clever imitations, if not genuine. Nearly thirty lawyers are engaged in the puzzling case.—Indianapolis (Ind.) Journal.

Joseph Rodas Buchanan.

The greatest philosopher of earth has passed over to spirit land. Excepting the Christs, such as Jesus, Buddha, and Zoroaster, no greater man has lived on earth than Buchanan. The sweep of his mighty intellect and the light of his great spirit illuminated, and to some extent renovated human life on all three planes, the physical, psychical, and spiritual.

Beginning life on the material plane as a physician, he founded the Eclectic Medical College at Cincinnati, and tried to extend the medical domain from the physical to the psychical plane. Disgusted with materialism and bigotry of the medical profession, he entered the mental realm, analyzed the human brain, demonstrated the true relation of mind, brain and body; corrected the errors of the Gallian system of phrenology; and more than forty years ago published his grand science of man, entitled Anthropology. He discovered the great truth that man, and as well as the entire universe is governed by mathematical laws. He discovered that the several organs of the brain not only represent the different faculties of the mind, but also control the corresponding parts of the body; and thereby established the science of Cerebral Physiology. Proceeding from these grand premises, he discovered and established those wonderful new sciences, Sarcogeny and Psychometry, which are too wonderful to be described in this brief notice. Suffice it to say that psychometry is one of the most wonderful sciences discovered and not only throws great light on past, present and future, but will yet be the means of correcting the errors and frauds of history, and of giving the world a correct record of pre-historic times.

Ascending from the psychical to the spiritual plane, he gave the weight of his great name to spiritual philosophy. And as a last boon to humanity he published his great work, "Primitive Christianity," wherein he gives the real truths taught by Jesus and the Apostles as they now give it themselves, freed from the errors and interpolations of the priests.

History will place the name of Buchanan alongside that of Swedenborg, Socrates, and St. John the Apostle. Paris, Tex. E. L. DOHONEY.

"Principles of Light and Color." By E. D. Babbitt, M. D., LL. D. A truly great work of a master mind, and one whom Spiritualists should delight to read. It is a record of years of deep thought and patient research into Nature's finer forces are here gathered and made amenable to the well-being of humanity. Medical men especially, and scientists, general readers and students of occult forces will find instruction of great value and interest. A large, four-pound book, strongly bound, and containing beautiful illustrations. Price, for sale of this office, \$5. It is a wonderful work and you will be delighted with it.

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

By Charles B. Waite, A. M., author of "History of the Christian Religion to the Year 200," etc. A condensed statement of facts concerning the efforts of church leaders to get control of the government. An important work. Paper, 25 cents. For sale at this office.

"Poems of Progress." By Lizzie Doten. In this volume, this peerless poet of Spiritualism may be said to have 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, for sale at this office.

"Three Jubilee Lectures." By J. M. Peebles, M. D. Doctor Peebles is a trenchant and instructive writer and lecturer, and these three addresses on the occasion of and pertinent to the Jubilee of Modern Spiritualism, are well worthy of being preserved in this tasty form. In print, Price, 35 cents. For sale at this office.

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## QUESTIONS AND ANSWERS.

This department is under the management of  
**Hudson Tuttle.**  
Address him at Berlin, Heights, Ohio.

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

**NOTICE.**—No attention will be given to anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence 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.

G. N. Q. Why are the communications received by the planchette and psychograph so untruthful?

A. The use of these instruments requires a much less degree of mediumship than almost any other method; and the medium at times exerts a marked influence over the messages, and there is often a stubborn effort to repeat every communication given, even when such message is erroneous. The ease with which messages are given, allows spirits to communicate who otherwise could not. A more potent cause is the conduct of the medium or members of the circle. When they find that they can at any time receive messages through these instruments, they resort to them on all occasions, and make them oracles on business and all affairs of life. This makes common the heavenly gift and wastes its benefits. There would be no cause of complaint, if a time were set apart for seances, say twice each week, at an hour when there would be no fear of interruption, and this appointment unvaryingly kept, and on no account sitings held at any other time.

A little thought will make the reason for this plain. The spirit friends knowing the appointed hour will surely be present, prepared to communicate and will not allow the approach of others undesirable. They will perfect themselves in the method required, which is often a difficult task. On the contrary, if the medium, on the whim of the moment rushes to the instrument, his spirit friends may be absent, presumably they will be absent, and any spirit drawn within his sphere may communicate, it may be truthfully, or it may be not. It may understand the process of communicating, or it may be ignorant, and give false or erroneous messages, because it has not the proper control.

Another prolific cause of confusion, and disputation is the resort at once to test questions and those relating to business matters of which the communicating, unless limited in information, could know nothing about. The control well knows that if ignorance is pleaded there will be an end of confidence, and having claimed to be a certain individual as a brother, sister or friend, guesses the answers and replies as best able. Or the control may be as claimed and with the most careful attention and integrity have the answer wrongly conveyed or misunderstood through the counteracting influence of the circle or medium. Then there is antagonism and by its means the door is opened wide for a flood of such messages. The medium or circle expert deception and prepare the way for it.

This advice is not only applicable to this method of communicating, but equally to all others. Instead of active participation, there should be cultivated passive receptivity. Test questions should not be asked unless it is first ascertained of the spirit if it is willing under the conditions to answer. The best test come when they are not imperatively demanded. Sit patiently and receive whatever may come, and should there be apparent mistakes, do not hastily rush to the conclusion that you are the sport of evil spirits, or being designedly given false. The cause most probably is in yourself. You are not important or powerful transmitter. The idea prevails that these instruments are machines which ought to turn out messages under any circumstances, whereas they are only the means which may be advantageously used, if the medium, the circle, or both supply the essential conditions. If either degrade this high exalted privilege of communicating with the departed to the pastime of an idle hour, they attract spirits as inconsiderate, and may expect responses vain and inconsequential as their inquiries.

R. M. Stanton. Q. Is the punishment of the whipping-post yet on the statutes of any of the states?

A. Delaware retains the barbarous law, mostly now exercised on wife-beaters, though often administered for lesser crimes. This punishment was one of the most commonly inflicted, and the pilgrim fathers could not have been happy without one set up in every town. McMaster in his history of the people of the United States, says: "In Massachusetts ten crimes were declared by the general court to be punishable with death. These were: who in a fit of anger, or in a fit of drunkenness, was heard cursing or swearing or spreading evil reports of his neighbor, was first set in the stocks and then carried away to the whipping-post and soundly flogged."

The growth of intelligence, by which the hold of the Bible and the priests have been lessened, brought more humane treatment of the criminal.

Taking the Bible as true, the pilgrims in their brutality were right and the present age is wrong. "Vengeance is mine, saith the Lord," punishment, vengeance, swift and terrible, merciless is the law of the Bible.

Harry Bullinger, Canton. Q. What was the "Katie King" fraud, and what, if any, connection had it with the researches of Mr. Crookes?

A. The "Katie King" fraud was in connection with the investigations of Robert Dale Owen. Mr. Owen had returned from a long consulate and occupied a prominent position in the literary and political world. He had become an ardent Spiritualist and was so bewil-

dered by the miraculous manifestations of the Holmeses, that he did not give the careful attention it demanded. He on the contrary enthusiastically endorsed the manifestations given by the "Spirit Katie King," and vouched for their truthfulness. Still more disastrous, his position gave him access to the pages of the Atlantic Monthly, then the queen of magazines, and he contributed a lengthy article exploiting the wonders occurring under the mediumship of Mr. and Mrs. Holmes. The pages had scarcely fallen from the press when there came a complete and unanswerable exposure of the medium. The spirit that appeared was a real person perpetrating this cruel fraud.

This Katie King was probably suggested to the Holmeses by the spirit manifesting to Mr. Crookes being of that name. The noted Esoteric Society, "Theosophical Society," page 43, writing before the exposure, claimed that a comparison of the photographs taken of both, showed a marked difference. It is, indeed, marvelous that any one who examined closely the picture taken of the Holmes-Katie King would not at once have pronounced it that of a woman made up and posing for the occasion.

No exposure has ever been made in refuting the researches of Mr. Crookes.

Condensed Milk.—To the answer given in reply to a question on this subject in the number for December 2, Mr. James Boyd kindly informs the writer that the factories on the Pacific Coast, after evaporating the milk put it in cans and subject it to a temperature of 200 to 240 degrees for two or three hours when it is completely sterilized, and has not acquired the taste of boiled milk. It is sold under the brand name, first given by the Buena Park, Los Angeles Co., "Sterilized Cream." Analysis shows that the product put on the market is absolutely just as represented.

This thorough cooking of the milk is very advantageous as an aid to easy and perfect digestion. Simply bringing milk to the boiling point does not cook it, nor destroy the various germs of ferments and disease. A half-hour or a full hour is none too long a time, the milk being well covered, and care being taken not to scorch. Those who are unable to digest ordinary milk, will find it is the best prepared, and it is readily so. As a remedy it will be the summer complaint of children, is among the best articles of diet for fever patients, and taken hot, more stimulating to one who is ill or weary than alcoholic beverages. We thank this correspondent for calling attention to this sterilizing process.

D. D. C. M. D. Washington, D. C. Q. I have presentations of countless successions of forms, with clouds, or at times a single form moves ahead of me when I walk the street.

A. The same manifestations were presented recently by another correspondent, and the answer then given applies here. The manifestations show the incipient stages of clairvoyance and a marked impressibility. The manifestations of clairvoyance does not, as yet, understand how to gain control, and meets with obstacles. The formation of a sympathetic circle, holding regular seances will prove the most successful means of culture.

The home circle, which has been constantly advocated by The Progressive Thinker, as the one most important means of investigation and gaining knowledge of spirit life, cannot be sufficiently encouraged. It is the over-ready means of opening wide the door for the return of those who have passed to the other side, and it is our bounden duty to afford them the means of manifesting to us.

### THE LOVE DIVINE.

Oh, Love Divine, that still dost share and bear  
Our toils, our troubles, trials, tears and fears  
That sweetest for our care, that teachest, preaches prayer;  
We pray; and lo, thy perfect peace that passeth prayer, appears.

Oh, Love Divine, on thee we call when fall  
To us the gall, the pall and all the pain  
Inane, insane, black thoughts of life which all appal,  
And straight the whole world smiles,  
Is sweet, is sound, serene and sane.

Oh, Love Divine, when sorrow seems so sore  
And clings so close and presses hard, we call  
On thee, and thou, thou giv'st us vision, vision more  
Abundantly; so vanishes the gall, the pall and all

The trappings of vain woe and vanishes  
All sorrow, sadness, madness; vast and vast  
The vision grows, glows, stays of days and days and says  
There is no evil unto him who sees the Whole, at last.

Oh, Love Divine, how weary all this life  
Stale, flat, unprofitable, foul and fell,  
Except thou make it clean and clear and make the strife,  
And make it warm with love and true with light and wholly well.

Oh, Love Divine, how deep and dark the doom,  
This prison, room and gloom, unless thy light  
Divine, shall shine, benign, this earthly tomb illumine,  
And fill with bloom and rich perfume, from 'th' fair, rare flow' of Right.

Topeka, Kans. E. E. CHESNEY.

### TO EDWIN MARKHAM.

Under the weight of centuries, you say,  
The Man lies bounden by his brother man?

Nay, Man has his own imperfect self kept him from rising. See that meagre brow—  
Lives there a soul of strength to let him rise?

Nay! Lift him by your power to highest place,  
He could not otherwise that he debate!  
Man is a growing product of the years,  
Advancing, if it be but by a step,  
Through ages measureless. The spirits own,  
Lighter and purer, because longer

Rise by the law into the highest place  
That mortal may attain. The coarse, the dregs,  
Forever stay at bottom, until Time  
Shall be no more, and dross is purified.

BESSIE J. BELLMAN.

Howard, Kans. "After Her Death. The Story of a Spirit." By Lilian Whitting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. For sale at this office. Price, cloth, \$1.

## LAKE HELEN, FLA.

### Attractions of the Location and Surroundings.

I hate the crowded town!  
I cannot live shut within its gates;  
I want air and sunshine and blue sky,  
The feeling of the breeze against my face,  
The feeling of the turf beneath my feet,  
And no walls but the far-off mountain-top.  
There am I free and strong—once more myself.  
—Longfellow's *Cruzado*.

How restful and beautiful those words of the loved and loving poet. They are a fitting prelude to my article this morning on Lake Helen camp-meeting and surrounding country. The little lakes in Volusia county, Florida, on a ridge sixty feet above the sea are gems in this sunny, semi-tropical south-land; shining in quiet, unassuming radiance on Nature's bosom.

How invigorating and inspiring the majestic, long-extended lines that sway and sigh in the refreshing breezes from the Atlantic on the East and the Gulf of Mexico on the West. The place seems eminently fitted by nature for a camp-meeting for the propagation of the philosophy and science of Spiritualism and all analogous topics, and as a health resort for winter tourists as well as a place where the culture of the grape, peach and orange greatly thrive. The whole region is permeated with magnetic mental and physical forces of the brave, self-sacrificing, dusky, and greatly abused Seminoles and other Indian tribes who trod those forest paths in the centuries past, and glided in rural splendor in birch canoes across the lakes and along this wonderful land. Florida is 700 miles long from its northern to its southern boundary at Cape Sable, has a mean breadth of 90 miles, and 1,000 miles of sea coast, consequently all portions of this fabled land so singular and incomparable in climate, soil, and physical features, discovered by Juan Ponce de Leon in 1513, is famed today by salt-water breezes like the Ionian Isles in the Mediterranean sea.

Samuel A. Drake, the New England historian says: "Florida, except in the vicinity of the swamps, possesses one of the most equable and agreeable climates of the continent. Occupying as it does a situation between the temperate and tropical regions, it enjoys exemption from the frosts and sudden changes of the one and the extreme heat of the other. The mercury, however, sometimes falls to the freezing point, and great damage is done to the orange plantations."

It appears from intelligent and well-authenticated testimony that in 1875 Lake Helen was selected by spirit intelligences through Geo. P. Colby, a medium then residing in Lake Mills, Iowa, as a spiritual center for progressive educational purposes to help the people from ecclesiastical and all other myths and tyrannies, and as a health resort. At that time by the advice of his spirit friend, an Indian chief by the name of Seneca, he came to Florida and after much trial, perseverance and unique experiences (one of which was riding all night on a mule across a strange, wild country under the direction of the faithful Indian spirit intelligences), he might reach Gainesville, the government land office, to file his claim for the Lake Helen tract ahead of other parties who had their long eyes on the attractive place) he secured his claim. On his arrival in Florida and subsequently he found everything precisely as the noble and wise Indian spirit had told him previous to his leaving the north.

Mr. Colby built a house, settled down on his claim, and living in calm contentment, having entire confidence through past experiences, that what Seneca, the Indian spirit adviser told him would prove true; not by any miracle or hocus-pocus, but through natural occult laws that seem so difficult for some good people to comprehend.

In 1893, one Mr. Rowley, having caught the inspiration of the successful camp-meetings in the north concluded to organize one in Florida. Securing cheap railway transportation, he brought down an excursion party to De Leon Springs, a somewhat noted landmark, six miles north of De Land. Among those excursionists was Mrs. Marion Skidmore, a devoted Spiritualist, a member of the board of directors of the famous Cassadaga camp-meeting in Chautauque county, N. Y., and her friend, Mrs. Emma J. Huff, also a prominent Spiritualist. The demonstration of the continuity of life after the various beauties and struggles of this one is done. Mrs. Huff was, and perhaps is now, a cottage owner at Cassadaga, and possesses mediumistic prophetic gifts, though never using them in any public capacity. She is active and thoughtful in establishing spiritual education centers to promote the further advancement of humanity to equal justice and freedom, and is a prominent factor with other intrepid minds in making Lake Helen a successful and useful camp-meeting, being its vice-president and corresponding secretary.

Mrs. Skidmore and Mrs. Huff visited many places in Florida, and with careful study brought the sites, best adapted for a camp-meeting, and after many remarkable incidents in the material and occult, Mr. Colby's place was chosen at Lake Helen, and a commencement made in March, 1894, by a two-days' meeting, fulfilling after near twenty years' patient waiting, on the part of Mr. Colby, the prophetic words of Seneca.

Emerson says everything comes to those who wait, and it is true. Mrs. Skidmore and Mrs. Huff, who have given the name Southern Cassadaga, and raised the first banner to commemorate the noble undertaking. Like all camps for advanced propagative work it has had its successes to encourage, obstacles to overcome, and extraordinary phenomenal incidents that I have not time nor space to further detail here.

I have visited many camps north and west, spending many summers in their attractive atmospheres, and none are more needed for the advancement of progress south, or have greater possibilities for usefulness and beauty than this "Southern Cassadaga." Some of our good friends have criticized the location, however admitting its healthfulness. The same objection was made when several of the most successful camps were organized, "too far away from cities." To those who desire a camp near the large centers of trade, I call their attention to Longwood, the words prefacing my article. Let us have camps free as possible from the commercial hubbub and the tobacco and beer influences of cities. Humanitarian, progressive, and cultured agencies should always be the magnet, and are always the real, permanent success of any camp. So, the location of this one is most favorable. It should be located near enough to railways, etc.,

to keep in touch, when necessary, with humanity's intellectual pulse, but without being obliged to inhale the tobacco, beer, and sophisticated trading atmosphere.

Lake Helen has nearly, if not all the elements of success and true usefulness. The region is historical, flourishing, beautiful and very healthful. It is 125 miles south of Jacksonville, 60 south of Palatka, about 30 southeast of Daytona, 30 north of Winter Park, 12 north of Sanford, 40 west from the Atlantic ocean and 6 southeast of De Land. Volusia county lies between the St. John's river and the beach of the Atlantic, and gives its population of 12,000. It has a brick courthouse costing \$20,000, a jail, \$30,000, a poor-house, \$4,000. Sept. 1, 1890, it had \$11,000 in the treasury and did not owe a dollar. In the past four years several of the best equipped school houses in the state have been built by the county and the school term extended from four to a nine months' session.

Nature has been generous in this usually flat, sandy state, in giving this country a long north and south central ridge of pine lands upon which De Land and Lake Helen are situated, and which gives them the high and just reputation they bear for healthfulness. In the center of the county, intersecting branches, and spring showers all her gold and silver through wood and glen. Calls of sweet welcome are heard in the air and the approaching summer opens her hospitable doors for birds coming from afar once more to take up house-keeping in orchard trees and friendly vine and porch. The pretty and the beautiful reign side by side in picturesque form here, and call man up from the sordid to the higher realms of human rights where truth clear and crystalline speaks all persuasive to heart and mind.

But it is not all that can interpret her symbols and prophecies with poetic accuracy as our inspired bard, Edwin Arlington Robinson, has said in "The Man With the Hoe." But this is an age of rapid motion and emotion. Thought is making its impress on the air on sentient bodies and stirring into activity the dormant mind and will. The ear of progress is on an ascending spiral, its whistle is musical and the rumbling jar of its wheels is the precursor of coming light and blessings. It gives us wings and annihilates space and spiritualizes travel.

Transition being so facile, our age brings the world together by easy methods and the spiritual and mental laws of being are equally as much affected as is the body. Man's own youth is the world's youth. The growth of mind and spirit is the signal of immortal youth. Earth has a new significance when looked at through the vision of the soul. We are living in an age of research, of psychological study and inquiry. The laboratories of the mind are giving up their secret treasures, and we watch with bated breath the noiseless tide of the waves of thought as they beat against old forms and usages now fast crumbling into decay.

The question of immortality is settled beyond all peradventure; even the heavens are mapped out and the geography of the "over there" clearly defined by accurate knowledge through inspired seers where—  
Soul shall meet soul in realms of bliss  
Away from the shadows that darken in this,  
Untrammelled by sin or the stain of distress.  
The beauty we see is the good we possess.

As the New Year opens her door to the sunshine of new discoveries of truth in the occult world, new expansion in American territory, new theology in the Christian churches, may we not hope to see a new impetus in Spiritualism, and the "over there" clearly defined by accurate knowledge through inspired seers where—  
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There is a large though scattered body of Spiritualists and Freethinkers in the south and through the natural law of evolution they are constantly increasing. It needs work and wisdom to reach them, for many are surrounded with iron-bound creeds and customs, and it is very difficult for them to break away from them. I hope and expect a large number from various southern states, especially Florida, will avail themselves of the attractive bill of fare to be presented to them next February. It seems to me that every one making an extra effort to attend will be amply repaid in hearing the scholarly and radical lectures of J. Clegg Wright and the attractive and diversified address of Carrie E. S. Telling. It is a general favorite everywhere, and eminently fitted to lift the creed-bound, prejudiced mind out of the slough of the narrow dogmas, with a smile and loving sympathy that make all gladsome.

The purpose of establishing this camp was not only to promulgate the knowledge of Spiritualism, but also to enlighten the people in the department conducive to human happiness and growth intellectually, morally and physically, and "to make a health resort—city of winter homes."

Dr. O. B. Webster has now open for invalids and guests a new neatly-appointed sanitarium, located on a knoll overlooking two pretty little lakes, where he has been practicing for some years. He is administered under the direction of the Doctor, who is, I understand, a man of experience in treating the sick by natural methods and from whom all information regarding prices, etc., may be obtained.

I hope that ultimately a psychic school will be established there and at all camps, where all forms of belief and unbelief may be heard, and scientific experiments relating to human progress, etc., may be made especially for us. For programmes, etc., apply to H. A. Budding, Springfield, Mass., or to Emma J. Huff, Lake Helen, Fla.

JAY CHAPEL.

Palmetto, Fla.

MARY'S LITTLE GAME.

Mary Baker Eddy made her son a Christmas present of \$15,000 residence and \$10,000 in cash—Newspaper dispatch.

Mary had a little game  
That she called a "Little Game";  
She taught this world to be a game,  
But gathered in the dimes.

She called the game the science plan  
Of making Satan ill;  
Said God is all since time began,  
But worshipped Mammon still.

She wrote a book of godly rules,  
And copyrighted it,  
To prove the wise have all been fools  
To think of earth at all.

Now Mary's share of earth is great,  
And greater still it grows;  
And when she gives from her estate  
She watches where it goes.

H. N. MAGUIRE.

## A CALIFORNIA SALUTE.

### Inspiration From Summer-land.

To the Editor:—I salute you and the many readers of The Progressive Thinker with the compliments of the New Year, and from this Eden of the Far West where now the summer solstice fills the air with the incense of fresh greenery and a bewildering maze of tropical bloom and gilded coral. Nature is giving us a feast here now in the rainy season when from valley and hill the sun-bathed radiance fills the air with song and gladness. My swift-winged "babe" bears me along the coast range where through every opening in the leafy branches the deep blue sky appears. The air catches the sound of kisses sent from invisible lips.

The gray mountains, sentinels of the ages, lift their lofty peaks in solemn grandeur. The blue expanse of the ocean touches the deeper blue of the sky, and the billowy waves wash the white sands and pebbly shore. The fruit trees are just putting forth their pink and white blossoms in masses which gleam through the interlacing branches, and spring showers all her gold and silver through wood and glen. Calls of sweet welcome are heard in the air and the approaching summer opens her hospitable doors for birds coming from afar once more to take up house-keeping in orchard trees and friendly vine and porch. The pretty and the beautiful reign side by side in picturesque form here, and call man up from the sordid to the higher realms of human rights where truth clear and crystalline speaks all persuasive to heart and mind.

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