



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

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UNFOLDMENT OF DIVINE INTUITION OF HUMANITY

A Lecture Delivered by the Guides of Mrs. Jennie Hagan Jackson, at the Temple in Ft. Worth, Texas, February 18, 1900.

Chairman and Friends:—This morning many of you had the same pleasure that we had, undoubtedly, of visiting the new tabernacle wherein Homer T. Wilson will give his sermons and lectures in the future, a beautiful structure of which our city may well be proud, with its elegant memorial windows and its well-appointed and beautifully finished interior. Every new church and every new temple, every new tabernacle and every new mosque placed in our cities' bosom or blooming forth as flowers upon our hillsides, are truly the results of the inspirations of the past and present. The world is constantly materializing its best products, from that which has belonged to all past time. Nothing of today is new; it is that which was long ago, struggling through the barriers of time that it might unfold in the fullness of the present.

The inspiration that pours forth from our modern day has been gushing down the mountain sides of eternity since the morning when the stars sang and worlds began their pilgrimage of joy. We are not in a world of the new, save as it is touched and mellowed, sweetened and perfected by all that has been before. The inspiration of the great songs of the past, the mystic and wonderful meaning that lies in the poetry of the centuries gone, and gushes forth in the verses of to-day, has had its beginning far back when the mellow voice of the unlearned student of nature expressed the thoughts of his tribe, that success and failure with his rhythmic tale of rude versification, half chanted and half spoken, long before the arm of the printing press had formed the expression by which man keeps the thought of his brother in that most wonderful casket a book or a paper.

The world's intuitions and the world's inspirations go hand in hand, and if we journey far back into the history of old lands and old times, we shall find that their inspirations expressed themselves through the unfoldment of their suggestions of the highest priests, the best religions. If we go far back we find ourselves, with primitive man, a strange unknown quantity, as man is to-day, but we find him speaking his thought of the light that falls about him, of the shadows that run by his side; he sees the mysteries and splendours of the stars above him, he watches the red disk of the solemn sun as it rises in the morning time; he sees it as it ascends upward, until his very face is turned skyward to watch it, and then half and half in fear he watches the strange, glorious thing as it lowers down to the brow of the mountain side, or perhaps his eyes gaze across broad, level lands, or the strange mysterious sweep of the blue waters of some ocean. It goes from his sight and the greatness of the twilight comes, and this man stands still; he seeks the shelter of the trees or the cave-man's dwelling that is his. A strange stirring within his heart, a surging of the blood with a quicker expression and a feeling awakes within his intellect; something new, strange and inscrutable throbs there, and the man gives utterance with his voice to some expression, some word that later on in the world's growth of philosophy shall become a note of praise and thanksgiving.

Did you ever stand in the woods at night after the sun goes down when nature seems to wrap the mysterious curtain of her silence around you, and then hear the low, soft sound of an insect's call, and a little later turn your listening ears to the sad, sweet notes of some night bird as it calls across the silence to its mate, and then as you have listened have you felt your heart throb quicker as you hear the sound of a nightingale's voice rising clear and sweet and full of melody, and the little songster's heart going out and out until the woods seemed filled with it, and just as you stood rapturously listening, to suddenly have the moonlight come and bathe it all with silver splendor and wonderful light till twig and leaf were revealed and the little singer, to whose utterances you stood enraptured, was seen in the revelation of the moon's splendor? If such a picture has ever come to you, you have felt and sensed an inspiration of nature, a something of sentient light that held you and made you know for the time being that there was something more than the mere narrowness of the little path in which you trod; that grayness in the light, a melody in the song that went rippling through your being and held you out toward infinity, and infinity in toward you. You grasped a something, you sensed a mysterious force within your nature. So did the man who stood away back in the dim ages of the past; an unfoldment of what yet would be, on leaf upon leaf of that strange mystical flower that was to blossom forth into the wondrous possibility of humanity. A folded plant was this early expression of man, this human blossom with its many petals wrapped closely one around the other, until the quickening of that inspiration and force of nature, that intuition and power of the divine should bring it to its unfoldment, its blossoming and its fragrance.

So upon the slow grade of time this man has come from that far-off period of his existence; he has traveled through the dark jungle of an African forest; he has traveled his way through the wilds of Australia; he has made his sure foot-steps down the long icy hills of our frozen countries of the north; he has made his journey across the desert sands of far-off Arabia and Egypt; he has journeyed from land to land; he has felt the thrill of life under the far eastern splendor of the morning's light, and in the uttermost western lands of the world; he has unfurled his fragile sail on the waters of oceans and lakes, and

of the sea, of the nymphs of the water, of the nymphs of woodland in the sylvan dell; he thinks of that mystery that he has shrouded the moonlight with, the invisible somebody that lives there, the mystery of the sunlight and that great source of power that he has learned to love, and gradually out of his heart's agony the inspiration of his nature begins to form his worship, in the something yet more practical. He takes his history of the stars, meager though it is; he fashions and shapes and plans from it, and by and by, after long periods of time, we find perhaps the very soil upon which we stand to-night filled with another person who fashioned and shaped their religion and made their inspiration along the lines of worship.

The same impulse that caused ancient Egypt to build her monuments and place her hieroglyphics upon them, to make a Memnon's voice, to give us a sphinx, to fashion the needles of Cleopatra, to make those ancient and marvelous pyramids, to make the lotus of stone and to worship the symbolized flower, the same force of inspiration that fashioned all of these, that made the temples of the gods, that fashioned the work of the young virgins, that put the solemn name of priest upon their minister, the same power that made them bend the knee and bow the head in days of antiquity to varied forms of animal life, has made it possible down through long ages of time for man's inspiration and intuition to unfold in a material world his spiritual truths, until to-night a Mr. Wilson stands as the proud minister of a new tabernacle, and you and I meet in this beautiful little Temple of ours for the purpose of studying the same laws to-day, the immutable laws of God, to learn something of the unchanging lesson of life and of death.

Inspiration has given us all of this. That is the material expression, the ancient monument, stone lotus flower; but it has done more than this. Down through the ages misshapen and sadly abused by some, found in the garbs of ignorance, forced into avenues of superstition, made to work in all forms absurd and sublime, it has journeyed on its way. But occasionally it has broken the shackles, it has freed itself from superstition, it has broken away from bigotry, and then it has, shining in its brightness, come forth in beauty and in power. When Gautama Buddha gave forth his magnificent truths, he gave them as an inspired and natural teacher; when a Jesus of Nazareth poured out the love and tenderness of his divine nature, it was that great inspiration of truth, that spiritual unfoldment of all the ages before him, of the wisdom of time stored in his nature, of the divinity of love outlived or brought forth in the life, lived out in the perfect and beauty of divine expression. Whenever since that time brave and courageous nature has endowed her sons and daughters with that inspiration of truth, with that strength of character that they have tried to do right, that they have tried to be fearless in uplifting a principle no matter what the world said, then that inspiration divine and sacred gushed forth as from some magic spring, to pour its fountain of everlasting sweet and into the eager cup uplifted by hands of thirsting and starving humanity.

Whenever a great truth has been uttered, no matter in what land or upon what special principle, there has the endless inspiration of the ages, filled with that purity, of truth touched by that beauty of intuition stood forth as a principle and for the world's betterment. How long have we lived, and yet how brief have been the years. How little we know of this world of ours. How man has struggled and how his way has been through the mists of the past. How from the poetry; the inspiration, the natural desires of his own nature he has shaped out and formed the avenues of the world's religions.

We have in one of the sacred places where we go on our pilgrimages across the sea, a Jewish synagogue, a mosque for the Moslem and a Christian edifice on the summit of a sacred hill; and there, as it is to tell, we have armed men standing with sword and bayonet, with guns ready to protect each one of these holy places from the assaults of the other. The Christian, the Hebrew and the Moslem each one assured that his few feet of ground are sacred, holy and divine, and that the others are profane, evil and abominable. Each one is true to his own education; each one has stepped into the groove that belongs to him through environment, education and the matter of birth. The reason that the man who is a Christian is not a Moslem because of his parents, and so it is clear around the circle, with a few exceptions.

But what has this to do with the inspiration of truth? Only this. That through each one of these channels, diversified as they seem, bitter as they appear toward each other, the same eternal fountain is living to gush up and over into the heart of the world. Three little children go out here to one of our great flowing wells; one child by the force of circumstance is born into this world with the sable face of an African; one is the fair sweet-faced child of our American citizen, who comes to us, perhaps, originally from England or Germany; we will say he is Anglo-Saxon; and the third child, taper-fingered, with its little brown face, has come across the Rio Grande and is a Mexican. The three children have each brought a cup. They dip it deep into the flowing well and then lift it up and they say to us, "This is pure water," and many of us reach over and take the cup from the hand of the little Anglo-Saxon; but the Mexican will take the cup from the child of his country; and the African will look upon his own and drink from the cup he offers. Is there any particular difference in the water? No, it is the same great well of truth, but the cups are a little different, and the bearers are widely apart, and yet very near together. So it is with the fact that the three temples each to the living God, under a different name, under the skies of the sacred and holy land to-night. They have all the same great truth of inspiration differently interpreted. They have all sprung from

the same source, and they are all journeying into the same realm of light and life beyond all death. There is a mystic and marvelous doorway, we have entered through it, we must go to the new world through the same avenue. Whether we know it or not, love has something to do with every child born into the world. There is that strange, holy touch of nature which makes love and which is absolutely in every child; I care not how depraved the father, how unfortunately depraved the mother, there is something in the very existence of that little unfolding life that is pivoted and centered upon the mystic and love, that love, no matter how much of the environments of wrong may be around it, goes through the world with us, be it ever so slight or ever so mighty, it is with us; and when at last we lay down the poor garments of our physical life, these bodies so racked with pain so tortured with misery, and stand at the silent gate-way of immortality, the key that opens the door of the future is that intuition, that eternal love, that love, that opens the door for rich and poor, for great and small. And all that we carry with us into the world beyond are the inspirations, the lessons written on the magic scroll of memory, the good deeds that we have accomplished, the spiritual truths of life, the beauties of our inspiration, the marvel of the divine within us, the poetry and the art, the intuition, that eternal love, that love, that certain extent journey on into the unfathomable and eternal future.

Some one will say, but what is intuition? I will answer you briefly. It is that something of yours, of mine, of everybody's, that tells in our own minds, in the quickness of our nature when we meet people, something of them. We meet a stranger, we are introduced to him; if we are old-fashioned, we shake hands with him, and in the very touch of the hand there seems to be some instinct, if we may call it so, within us that tells us instantly, something of him, and we say we are glad to meet this person, we care nothing about that; one person is very dear to us, another is very repulsive to us. Now that something that makes us like or dislike without reason, without judgment, that fine, subtle feeling that nature has put about every child of "hers" to be properly cultivated and unfolded is our natural intuition. It is more than this when we take it carefully, prune it judiciously and make the most of it; it becomes a guardian angel to us; it teaches us to be tender and wise, but always just to ourselves and others.

Pure inspiration comes to us through the vast libraries of the world's great books; it comes to us through the world's fine arts; it pours in upon us in its marvelous beauty from the Bible of the ages, and all of the inspiration of the past and present fills the world with light that nothing else can ever give. It is the one solemn sacred light that shines over the dome and glimmers and glides on before us in through the dark shadow of death up to the triumphant gate of life; and with its key of eternal and unending growth, because thousands of years ago the world began to be inspired; because inspiration and intuition came into the heart of the cave dweller and the man of proboscitic time.

We have a new intuition in our city to-day, dedicated to humanity and God. We have the great and marvelous buildings being constructed in Paris. We have all the floating palaces of the steamers of the world upon oceans and upon lakes. We have the homes, which are the strongest of our buildings, the homes of our lives; the little homes set on the hills and in the valleys. The world has all of this because of that inspiration which came and has never departed. It is spread upon the mountain top and goes down the mountain to the commandments of old; it expressed itself in the history and the beauty and the poetry of the Bible; it sang its sweet song in the tender utterances of a Jesus of Nazareth, and it rises in the glad tones of the latest singer of a sweet and holy melody, and it sounds in the voice of a moaning bird when its little throat is filled to express its joy; it utters its divine and unchanging song the wind sweeps down the mountain and over the plains; it lives in the hearts of men and it throbs in their active brains;

It fills the realms of the angels and it shines in that world-to-night, Where the word of truth is eternal and the ways of men grow right.

HER LITTLE BOY.

"Always a little boy, to her,"
No matter how old he's grown,
Her eyes are blind to the strands of
She's dead to his many tones.
His voice is the same as the day he
asked:
"What makes the old cat purr?"
Ever and ever he's just the same—
A little boy, to her.
"Always a little boy, to her,"
She needs not the lines of care
That furrow his face—her it is still
As it was in his boyhood fair.
His hopes and his joys are as dear to
her
As they were in his small-boy days.
He never changes; to her he's still
"My little boy," she says.
"Always a little boy, to her,"
And to him she's the mother fair,
With the laughing eyes and the cheer-
ing smile.
Of the boyhood days back there,
Back there, somewhere, in the mist of
years—
Back there with the childish joy,
And to her he's never the man we see,
But always "her little boy."
"Always a little boy, to her,"
The ceaseless march of the years
Goes rapidly by, but its drumbeats die
Ere ever they reach her ears.
The smile that she sees is the smile of
youth,
The wrinkles are smiles of joy,
His hair, with its gray, is as sunny as
May.
He is always "her little boy."
—Baltimore American.

PHILOSOPHY AND RELIGION.

A Critical Examination and Keen Analysis of the Subject.
By Rev. H. W. B. Myrick.

In another article I wrote of philosophy. We talk of religion often. Now, I may say that I have a philosophy of right living based on my conception of this present existence and its relation to another life beyond the grave. Rightly interpreted and understood, this is exactly what religion is. I do not see any valid reason for rejecting the word religion, nor for becoming in any degree hysterical when it is mentioned. Of course there are a number of false ideas attached to the word as used in much of the orthodox speech and interpretation. But this is no reason why we must reject the word and undertake the unnecessary task of inventing a new terminology. Words are the signs of ideas, and if we have an entirely new idea we might adopt a new word. No Spiritualist need have any scruple about declaring to the world that he is religious and that Spiritualism is a religion. I do not advocate the use of a term as a passport to popular favor, or to secure financial concessions of any kind, or to obtain immunity from odium or persecution of any kind. I would scorn to advocate the retention of the word in creed, sermon, song or statement, on the rostrum or in the press, if the word necessarily carried with it a false idea or perversion of truth.

But the word is established in popular speech, and when we look at its etymology we find it is not only objectionable in every way, but it is

respectfully defy any carping critic to suggest another word in the language, or to coin a new one from Latin or Greek roots, which will equally well and with the same direct, forcible simplicity express the cardinal principles and precepts which bind men and women together in the higher life upon earth. To produce such a word will require a degree of thought not usually manifested by those who so flippantly object to religion.

And equally beautiful is the word to set forth our relation to the spirit world above and around us. Something binds us to that realm of beauty and the emancipated spirits who are "over there." I care not what your idea of those beings may be, whether it includes with your departed loved ones a personal God and a risen Jesus—the one essential thing is that we do believe in a "spirit world." Loved ones have entered it. Our spirits will follow them by and by. Love exists there. Death cannot destroy affection. We are bound to them and to that exalted life by "these that springs eternal in the human breast;" by love whose deathless flame cannot be quenched; by every aspiration of purity and desire for fellowship with "the spirits of just men made perfect." And to have our throbbing hearts and quickened intellects thus bound to that "fair morning land" is religion. No other word can be tortured into doing duty instead of its familiar, wholesome, reasonable word—

GRAND MASS MEETING.

Third Annual Grand Mass Meeting Under the Joint Auspices of the National Spiritualists Association and the Illinois State Spiritualists Association.

A grand mass convention under the joint auspices of the N. S. A. and the I. S. S. A., will be held in Handel Hall, 40 Randolph street, Chicago, on Tuesday, Wednesday and Thursday, April 10, 11 and 12, 1900. There will be three sessions daily, 10 a. m., 2 p. m., and 8 p. m. President Harrison D. Barrett will be in attendance, and the best speakers and mediums in the Spiritualist ranks will participate in the programme. Good music will be furnished at every session.

Every Spiritualist Society in Illinois (whether chartered or not) is desired to appoint one of its active members to communicate at once with Ervin A. Rice, corner 17th and Clark streets, Chicago, concerning local arrangements.

absolutely the best word for the purpose. To call it, to deal in rabid diatribes against those who use the word in short, to oppose the word simply to express unreasoning contempt of something orthodox, is extremely childish. If any one in a dignified and passionate manner will show that the word religion is unfit to express our duty to one another, and the spirit world above us and around us; that either practically or etymologically it is unable to convey the truth to our minds, we are ready to discard the term. But do not ask us to give it up at the behest of ignorant prejudice, or merely to satisfy a rabid opposition to everything pertaining to Christianity.

In the church of which I am a member and for which I have preached twenty years, we define it thus: Religion is a life to live. I venture to say that of our more than a million members not one intelligent person can be found to deny this definition. We have no creed, not a solitary official declaration of belief ever published to the world, but we with remarkable unanimity say to people: Religion is doing good, and doing good is religion. If to-morrow 10,000 preachers among the Disciples of Christ were asked to preach a sermon on religion I presume more than 9,000 of them would take as a text Jas. 1:27: "Pure religion before God is to visit the fatherless and the widow, and to keep himself unspotted from the world."

Religion etymologically means to reb- bind, black back, and hence, properly speaking, that which binds us. It is used of moral relations and duties as between man and his fellows, and it is to be observed that religion, both by tradition and the very structure of the word, has always a reference to better things, to a binding of the soul to that which is higher and nobler. That which binds us to low and sensual things, to degrading and bestial practices, however called religion, while with the approbation of both mind and heart we designate the emotions that ennoble and the virtues that uplift by the true, beautiful and appropriate name of Religion.

Now, the things that bind me to the higher life of my fellow-man, and to the existence which is desirable and creditable for all of us are these: Love, peace, friendship, sympathy, purity of thought and deed, mercy, patience, benevolence, etc. These things bind good men and women together in a surpassingly holy and enduring fellowship. If a brother is broken off or falls by the way, the exercise of these graces will re-bind and restore him again and yet again. To such a fellowship, in the exercise of these moulding and life-giving principles, wicked men and impure will be attracted with irresistible longing and desire, and shorn at last of villenous will find themselves bound to it by their unfeeling cords of salvation. So will good men, in the practice and the enjoyment of good principles, be bound and rebound together in the era of good fellowship yet to come. This is religion. And I

Mediums and others desiring advertising space in the 5,000 daily programmes will also communicate with Mr. Rice at the address given, before March 15.

HARRISON D. BARRETT,
Pres. N. S. A.
DR. GEO. B. WARNE,
Pres. I. S. S. A.
JAMES FREEMAN,
Vice-Pres. I. S. S. A.
ELLA M. JOHNSON,
Sec. I. S. S. A.
ERVIN A. RICE,
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HIRAM EDDY,
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ORRIN MERRITT,
Trustee I. S. S. A.
M. W. PACKARD,
Trustee I. S. S. A.

Religion.

Looked at from the standpoint of availability, etymology, familiarity, and absolute trustworthiness as a perfect definition of our duty to the world that now is and that which is to come, there simply is not in the language a substitute for the word religion.

Before I lay down my pen, let me add a thought about another word—belief. Sapient critics have gravely told us we must not say in Spiritualism, "We believe." With tooth and nail they tell about the "creed" so recently promulgated by the N. S. A. at Chicago, and before the ink was dry with which that nascent heresy was printed, they were clutching at the unfortunate document, seeking with feverish haste to rend it to shreds. Vitriolic innuendoes were heaped upon the heads of the unhappy creatures who modestly dared to say to one another and to the world, "We believe." Not—Evidently that wouldn't do. The church people (holy horrors), they say we believe; therefore, by all that is sacred, we don't believe anything. We know, we do. Let travelling members of the church and tender-foot Spiritualists, afflicted with softening of the brain, have a monopoly of the belief business. They believe, but we know. We know there is a spirit land. We know the so-called dead live over there. And so on ad infinitum.

That is all very well—for some people. But what about me? I am in the game and I don't propose to be "raised" out of it without protest. I am not a psychic, sensitive or any of those things pertaining to mediumship. I am not clairvoyant, hence I do not see or perceive spiritual beings. I am not clairaudient, hence I do not hear spirit voices. The departed spirits utterly refuse to control my hand for automatic writing, though I often sit for it. Absolutely I do not, of myself, and cannot enter into communication with the denizens of the spirit world. I am of the critical, materialistic temperament. I am not only not mediumistic but I am naturally skeptical. It is just because I believe that I am not now an agnostic, or rather atheistic materialist. It would be so easy for me to stand with W. F. Jamieson, B. F. Underwood, Samuel Putnam and men of that stamp. Why not? Simply because I believe. Now, a majority of the Spiritualists are just like me. We depend on others, mediums, for our communications from "across the river." We know what these sensitive mediums, often our loved ones in the family circle, tell us. They see for us, hear for us, write for us. And we believe. Yes, verily, we do believe. I do not know that my beloved daughter, who laid down her sunny, beautiful life at 18 years of age, still lives but I believe she does. I cannot see her, hear her voice in the old songs, nor sense her presence in any mystic way, but I believe she lives and loves me still.

If the N. S. A. had been getting up a creed for a few mediums, favored sensitives who see, hear and know for themselves, it might have been prudent

to say "We know." But as they spoke for me and for the many without mediumistic powers, who must necessarily seek of others our communications from the unseen, they wisely said, "We believe."

Belief is necessary. Religion is necessary. And in my humble judgment there is enough in the multitudinous facts, experiences and teaching of Spiritualism to allow of the formation of the most beautiful system of belief and the most practical form of religion this old world has ever had presented to it for acceptance.

Gentryville, Mo.

WORDS OF CHEER.

They Should Be Uttered More Frequently.

The public worker in Spiritualism often grows weary and feels the need of good cheer so ardently expressed. Spiritualists are somewhat exacting of speakers and mediums—too seldom giving words of appreciation and encouragement; but always ready to tell of errors in judgment or mistakes in spirit messages. We hear criticisms more frequent than praise. A word of cheer is often more valuable than financial compensation. Public exponents of Spiritualism labor more for good results than cause they have espoused, than for worldly emolument. Reputation and appreciation are compensations that justify the spiritual laborer. And these should not be ruthlessly denied or destroyed.

We often feel weary but are rested and cheered when some one tells of a personal good done them. That is a full offset to all that has been heartless or envious.

Efforts in communities are often changed from good to bad by a nefarious class who assert superiority or leadership, unbacked by a personal integrity or capacity. Thus years of earnest toil by a zealous and true soul, is often destroyed by an ignorant and deluded class of egotists. The public view of our cause should be from the position that presents its best proportions, and our people should claim the right to protect the public presentations. Too long have we permitted by lethargy a certain class of incapables to represent us. Let us cheer the earnest and true souls who gladly give their lives to truth and purity, realizing that the sincere spirit will conquer obstacles and unfold useful capacity. By an incapable I would not classify the earnest beginner, nor tolling searcher, but the seeking of prominence for self and honor by malicious destruction of others' rights, lacking in and seeking not self-cultivation, with magnificent egotism and self-assurance.

The humble toller may often be the most worthy. Let us then encourage the true and devoted souls who are always willing to sacrifice upon the altar of truth. Let us give them good cheer. And let us so aid the public cause of Spiritualism, that we may find its financial support ever possible when the better interests and sincere labors are exemplified.

In this connection I quote as follows from a Rochester (N. Y.) correspondent, in which place we labored nearly three years, we trust with some good result, which time may show to our oft-times weary souls:

"I think you and Mrs. Kates have much to feel pleased about, with regard to your work in Rochester. Your greatest work, doubtless, is in the minds and hearts of hundreds of men and women in Rochester and its vicinity. That is where it should be. Outside show is of secondary importance; but, even that is gratifying—for the society still holds on its way. Probably very few mediums, in any, could have come here and done what both of you did. Sometimes when the right time comes, I shall hope to see you here again."

"I wish to encourage both of you right now to keep on polishing yourselves, and improving in knowledge and speaking ability; and Mrs. Kates in her splendid powers for test work and singing. There is a vast difference between a lazy medium who leaves everything for the spirits to do when the time comes, and the consummate and noblest of something which is supposed to be a lecture, and a medium who studies hard to prepare and improve and comes to the rostrum with a weighty message well arranged and digested. Then, again, I think speakers should try to sense the needs of their audiences, and not merely endeavor to preach well known spiritual truths. We are creatures of so many needs. To-day it is one thing, and to-morrow another. I want what will fit us and help us at the time."

There is so much of good advice in the above, that I quote it, although there are personal references. As exponents of spiritual truth, desiring personal growth, we should, no doubt, cultivate our knowledge; but the spiritual control of such a medium can most likely pre-arrange the consummate of the medium doing so. The attraction of a capable class of controls greatly depends upon the culture and aspirations of the medium; hence the advice is good that we shall give heed to all that can conduce to our unfoldment. To secure all this let us realize that effort and aspiration are appreciated by the people who so sincerely desire the best and purest Spiritualism possible to be developed.

G. W. KATES.

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LIFE AND EXPERIENCE IN SPIRIT LAND

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

LETTER NUMBER TWELVE.

We will now return to our former question:

How do you suppose we teach all these babes and little children that come here? How the youths and maidens? Thousands upon thousands of little babes come here who never walked, who never talked and had never arrived at any reasoning power whatever. We certainly cannot teach them through abstract reasoning or, in fact, any reasoning at all. They must be taught here precisely as they are on earth.

A child on earth first begins to notice objects about it, and we need not follow the chain up. How do you think we should get along here with them if there were no objects for them to notice?

I sometimes feel as though I should like to pile about a dozen of these little infants not an hour old, into the arms of a grey-bearded, abstruse, scientific philosopher, and tell him to teach these sucking babes all he thinks he knows, as he floats through the ambient ether without an object of any kind in sight except other abstruse, moral philosophers like unto himself. Moreover, I should like to have a dozen or more cherubs, of a somewhat larger growth, clinging to his coat-tails. But of course, he has not any coat-tails, simply a flowing robe and a halo about his abstruse head.

Our friend Robert comes in now, and with his hands in his pockets laughs heartily as he says:

How about the great sex question? These same philosophers will tell you there is no sex in spirit land. Well, if there is no sex it is simply justice that those who deny this great truth should have the babies piled into their arms. O! woman, woman! patient, long-suffering woman! I fear you must still retain your sex, else the babies will not be properly trained and looked after, for I do not believe the men—no, not even the great thinkers, will ever be able to do it.

I, Robert G. Ingersoll, whom many of you are eulogizing so highly to day, stand abashed before the mothers of the world, for without them neither the earthly nor the spiritual worlds could exist at all. If you unsex woman here, you will take away the props that uphold all creation. If by sex is meant the power of propagation the fact should be so stated, for there is no propagation of any kind within the spiritual spheres; but thousands of women on earth do not propagate their kind, and no woman has that power after a certain age when with many scarcely reaches middle life. Do you then say she is unsexed—that she is neither man nor woman but a sort of hybrid? No, no, friends, that won't do, and she is no more unsexed here than she is there. Sex is not only of the body, but of the soul, and if the spirit and soul were not sexed the body could not be. Now I shall ask the before-mentioned grey-bearded, abstruse philosopher and thinker, how he would like to be unsexed, be neither man nor woman? He would be obliged, in that event, to lose his beard in which he takes such wondrous pride, and I greatly fear that the whole catalogue of unsexed angels would leave the children and babies to take care of themselves.

Friends, these are hard facts, and I here and now attest, with my signature, that I have here found women to be women and men to be men in every sense of the word, for without the co-partnership and union of the sexes absolutely nothing could exist. There would be no homes here, nor on earth, wherein men could rest, no love except the merest friendship, no homes wherein little babes and children could receive loving care and attention and be taught the rudiments of all knowledge.

Tell my loved ones at home that I am not unsexed. Tell my wife that I am still her husband—my daughters that I am still their father, and my protecting and loving arms are often about them; that I really, at present, make my home with them and when my darling wife joins me here we will make our home together as formerly and nothing shall part us, no, not even death, for death has lost its sting for me and the grave has not vanquished me nor the fire consumed me.

How strange, how passing strange it all is, and yet how natural, how simple, how beautiful. Nature's methods are all simple. Just get hold of the right end of the thread, and the skein is easily wound. The great mistake that I made was in supposing the shell or covering was the man. Even the shell of a chicken ought to have taught me better. The shell was there all right, but the chick had found legs and wings, had escaped and was now trying to use both. Yes, I am beginning to take up my work again; plenty of error to fight against, even among Spiritualists. I will hammer away at the errors and let my friend here, Herr Franz, build away at the temple of truth. I am content to clear away the rubbish. Thor with his hammer is needed.

ROBERT G. INGERSOLL.

Yes, the great Thor with his hammer is needed for without him truth can have no firm foundation. F. P.

LETTER NUMBER THIRTEEN.

If those who read these letters will take the trouble to purchase and read the book entitled "Mary Ann Carey," written by the spirit of the lady who was many years ago, my first wife on earth, it will show them how children are educated and cared for here in the spirit world. This book is true in all its details, and as interesting and beautiful as truth ever should be, and it can be had at the office of The Progressive Thinker. Those who read this grand paper, rightly named The Progressive Thinker, will remember that the spirit, Kate Field, told Miss Lilian Whiting, through the medium, Mrs. Piper, that she at one time became weary while holding a conversation with Miss Whiting, and to refresh herself she walked in a garden. I am more than glad that spirit, Kate Field, informed Miss Lilian Whiting of that fact, for it is a great truth and worthy of note. I have met Miss Field in this life, for I greatly desired to become acquainted with her, and I herein wish to thank that noble lady, Miss Lilian Whiting, for the courage she manifested in giving that particular truth to the world.

Miss Whiting, although a spirit, I am greatly indebted to you, personally. Years ago when my son Carlyle published my first book, entitled "The Discovers Country," being obliged, at that time, to publish it under an assumed name—Ernst von Himmel—in other words, an earnest of heaven, you reviewed that book, and, contrary to all that one might expect, at that time, your review was candid, fair and truthful. You spoke well and favorably of the book, thereby risking your own reputation as a critic, but your conviction of its truth gave you courage, and I shall now whisper it in your ear, I, Franz Petersilea, then a new-born spirit, stood near you, tremblingly, trying to direct and influence your mind in the way I wished it to go. Miss Whiting, I thank you! My dear wife, Helena, also sends you greeting and thanks. This kindly act of yours has been the means of interesting Miss Field to make our acquaintance, and she has paid us a number of visits. She is very eager that the earthly world should understand the heavenly. She said to you: "I was weary and walked in the garden," and she being now by my side, says:

"O, my dear Lilian, do you realize the full meaning of my words, 'I walked in the garden'?"

As Miss Field is not yet able to control my medium, she says: "O, Mr. Petersilea, will you explain in this message all that a spiritual garden signifies?" and I reply, "Madam, I am only too happy to be able to do so." A garden means a cultivated and beautiful piece of ground wherein many flowers are blooming and trees and shrubbery abound. Miss Field here says, "Of course I did not

refer to a vegetable or kitchen garden, but, as you have said, a lovely garden of flowers, shrubbery and trees. O, Lilian, it is all true. I walked in a garden wherein were flowers, trees and ornamental shrubs; moreover, dear Lilian, there was also a beautiful fountain of sparkling water; birds of gay plumage were flying hither and thither and a little gazelle stood near by looking at me with its great, soft, dewy eyes. A little dog also leaped before me in the path. Lilian! Lilian! It is all true, dear."

Miss Field seems to have been able to put in a few words, after all. She says there were also birds and animals there. I believe that through one or two witnesses a thing may be established. She walked in a garden wherein there were flowers, trees, shrubs, water, birds and animals. She walked, consequently she had feet and she walked on the ground of a garden. She had eyes to see, and there were objects there to be seen. She had ears to hear, for she tells me that the birds sang sweetly, that the gazelle stamped with one of its little fore hoofs. Now the garden was a spiritual garden, for Miss Field is a spirit. She might also walk in an earthly garden, but she assures me that she refers—and did refer—to a spiritual garden; for, as I was not there at the time, the thought crossed my mind that she might have meant an earthly garden; but she emphatically says, "No, Lilian. I meant a spiritual garden. An earthly garden now seems coarse and ugly to my sight, and would not be restful to me as a spirit."

There, Miss Field has succeeded in putting her rosy tipped finger in my mess once more, at the same time she kisses that rosy tipped finger and with a graceful motion wafes the kiss to Miss Lilian.

Well, well, where was I? These young ladies are quite distracting after all. Let me see—birds, flowers, animals, trees water, shrubs and so forth, and she distinctly says they are all spiritual and belong to the spirit world. Thank you, Miss Field, and the earthly world will thank you, too, sooner or later.

Now, my dear young lady, will you be kind enough to say if these were the spirits of animals that once lived on earth?

"Certainly, Mr. Petersilea; for, as you have already told the people of earth, there is no propagation in the celestial life. All things have their root on the material earths, consequently, my Lilian, these were the spirits of animals that once lived on earth, and the roses were the spirits of roses that once grew on earth, so of the other flowers, trees and shrubs."

And the water, Miss Kate? Don't forget the water.

"O, yes, Lilian. The water was real water, subtle and refined, and sparkled like dew-drops on the petals of a flower."

"Now, dear Lilian, if we have gardens, of course we have houses and homes, and this beautiful garden was attached to a house more beautiful still, and I mean, sometime, to tell you all about it, and the pretty things there are within it, and what it belongs to; but, I cannot control this medium well enough yet. You must thank Mr. Petersilea for allowing me to control at all, for he is the guide here at the present time. Lilian, Mr. Petersilea feels badly that women do not write more for the Spiritualistic press, and so do I. You are a good girl that you have turned your face in the right direction, and I will help you, Lilian, all that I can."

Dear readers, whoever you may be, we would like to make you, and all, thoroughly understand just how it is here in this world, and we cannot think of a better comparison than the art of weaving cloth. There is a kind of woven cloth almost as coarse as rope yarn can make. Now there is woven material on earth all the way up from this coarsest to that as fine as a spider's web, in fact, so fine that it requires passably good eyesight to see it at all and yet it is real, tangible stuff, woven from threads of exquisite fineness; even wire is made into screen of such fineness that one looking through them quite forgets they are there, yet a mosquito or a fly finds them quite tangible, and so does a man when he inadvertently tries to run his head through them. Now the spiritual world may be compared to this very fine material. It is real and tangible but exquisitely fine. A lady looks through a very fine veil and forgets that she wears it, but the veil is as real as the lady. The quintessence of fineness is more beautiful than coarseness, and our spiritual world is more beautiful than the earthly world, for it is composed of the quintessence of all that belongs to earth.

Now I would like to tell you how all these things get here. They are brought here, mostly, on the wings of heat.

"How is that?" you ask; and I ask, "How does water rise from the earth into the atmosphere, billions upon billions of tons of it?" Why, there are oceans of water floating in the atmosphere at all times, enough to drown out every living thing—enough to destroy your cities and towns. If it were precipitated at once there would be another deluge equal to the reputed one in the days of Noah; and all this water is carried up from the earth by heat; every schoolboy understands this very well.

Water is not the only thing that heat carries upward, or outward, away from this earth; it is carrying everything that belongs to the earth in the same way. On a bright sunny day, especially if it is very hot, your flowers, many of them, wither and die. Why? Because heat is bearing them away into the spiritual realm. Much of the water that is carried up returns to earth, but not all; a portion becomes too rare and never returns and this forms the rare and expanded waters of the spiritual spheres. All this water rises and no one is conscious of its going—no one can see it as it ascends—for the greater part of it is carried up on the brightest and sunniest days; no more can one see the essence or spirit of all that appears to die on earth, as it is carried by heat outward or upward into the spirit realms. The spiritual earth or ground is the aggregation of chemical vapors that arise from material earths and through the great law of chemical affinity coalesce into shining and ethereal spirit lands or spiritual ground. Nothing here grows from seeds. Seeds do not germinate anywhere but on the material earths and earths nourish the spiritual upon their bosoms.

(To be continued.)

SITTING ALONE.

Canst tell me the reason we loved when we met—Ye mortals, why partings bring pangs of regret? Canst tell if in heaven Love has a new birth, Or why Love and Friendship perish in earth?

Canst tell me why pleasure gives place to despair? Why winter enshrouds all nature so fair? Why darkness proclaims the end of each day—Why childhood laments toys broken in play?

Canst tell why the cock crows loudest at morn,—Why Peter denied his Master, with scorn? Why Thomas was doubtful in presence of God—Why Christ drank the cup and passed 'neath the rod?

Canst tell me the reason our souls strive in vain To smother our doubts, to banish our pain?—Why Truth on the scaffold forever must mean? Why Wrong holds the scepter and sits on the throne?

Tell me, ye prophets, ye priests, if ye know, From whence came the soul, whence must it go? Whence the desire to know the unknown? The muses depart—I'm sitting alone!

B. T. CHAFFEE.

There is as yet no culture, no method of progress known to men, that is so rich and complete as that which is ministered by a truly great friendship.—Phillips Brooks.

What is a friend? One who supports you and comforts you, while others do not. Friendship *** is the cordial drop, "to make the nauseous draught of life go down."—Boswell.

A VISION.

Illustrative of Societary Conditions and Results.

It is very cold to-day, Feb. 17, 1900, and as I saw a small load of wood pass, and I knew it went to some poor family that was in want of wood and could get no more, and this small amount of fuel would scarcely suffice until to-morrow, for there is no change in the weather in sight.

As I pondered over this for a few moments, a sweet and gentle influence came stealing over me, and my soul went out to the world's poor, homeless, helpless ones. I felt a wave of force pass over, and before me moved a group after group of the world's toilers.

I felt that I had a similar vision years ago, but that now there was some change—something like an interlinked force accompaniment, as those tolling in factories, mines, etc., went to and fro in rapid succession, as they returned from work. I could, as it were, follow the most of them to very poor quarters which were marked tenement houses. I saw groups of shop-girls looking pale and weary, wash-women, etc., who had left their babes and small children and scant household effects, to help keep the wolf of hunger from their huts. I saw so very many poor, ragged, dirty children that were unloved and unwanted, even by those who had been instrumental in bringing them into the world; so many destitute of even the poorest place to call home, with no friends, really bereft of every thing. 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A PLEA FOR MORE TOLERATION.

An Appreciative Glance at the Higher Spiritual Thought and Communion.

"Truth is the summit of being; Justice is the application of it to affairs."—Emerson.

"To thy God, thy country and thy friend be true."—Vaughan.

These and many quotations of like character, are frequently used by Spiritualists as mottoes; and we find ourselves saying that the honest and earnest seeker after truth must discard all preconceived notions and weigh in the just balance of an unprejudiced mind the evidences before him.

A question of mighty significance to Spiritualists of to-day is: Are we, as professed seekers after truth, willing to stand the test of evidence of truth, and if it stand the test of a wholly unbiased judgment, to accept it, even though it hurts our pride and changes our course of action?

To those who are unable to answer this question in the affirmative, I would say that they but hamper the investigations of the honest truth-seekers by presence in their ranks, and their time will be wholly wasted on this article, in which I shall endeavor to call attention to what I consider a truth of grave import to Spiritualists everywhere.

Truth, to properly penetrate and regulate the system, should not be sugar-coated, even when bitter; and this is sufficient apology for some very plain statements I may make, though for the benefit of the sensitive I add that if the pill be bitter, it has not been my intention to intensify its bitterness.

I judge that every generous Spiritualist is anxious to have the truths we demonstrate sink into the hearts of millions of human beings who are weeping in the darkness, even while trying to frame the sentence, "Thy will be done," and I should indeed be sorry to think that our writers desire to recruit the ranks of Spiritualism solely by the coercion of skeptics, agnostics, and those who have no religious faith, except in the cases of a few Christians who may be convinced in spite of our attitude of antagonism.

I wish I might impress upon all my readers my conviction of the vast importance of this subject; but among the generous and honest I know these thoughts will cause a responding vibration; for I make the statement boldly, that aside from the love we profess for all mankind, the Christian is the natural friend of the Spiritualist; and the present estrangement is solely due to the existence of a misunderstanding that is being fed and sustained by expressions of ridicule, sarcasm and bitterness from both sides, that should be beneath us all. And I do not hesitate to say what may seem impossible at first thought, that if we ourselves assume the attitude dictated by common sense and a strict adherence to the principles we profess to teach, the true Christian will be our strongest ally.

The obstacles that combat our influence only impress upon us the necessity of strengthening our own position by a preliminary consideration of our resources, and decision as to our mode of attack, with the help of such information as we have regarding the strength of the enemy's entrenchments; for it will be useless to tell the Christian that his guns are old-fashioned until he see some of the newer model that do the work better, and if we have to use strategy to place our guns in training on him, strategem in such warfare is perfectly legitimate. But let us be a noble enemy, extending a hand when he has fallen, and may our victory but better his condition. Now let us to work and consider the facts.

Truth says that nothing has yet done so much for the elevation of humanity in general as Christianity. It says that Christianity has accomplished the establishment of hospitals, asylums and colleges; that it has made the laws of our very laws are based upon the Bible teachings.

Common sense says that this being true, it is folly to attempt to wipe Christianity out of existence by simply claiming that its God is a monster, its Saviour a medium, its Bible a collection of rubbish and the Christian himself a poor deluded fool.

It is not wise to the fact that if the Christian, in his longing for proof of spirit return, picks up a Spiritualist journal, he reads nothing in reference to himself and his most cherished beliefs but ridicule and sarcasm. The sermons of his ministers he finds side by side with the lectures of skeptics and agnostics, the former ridiculed and the latter applauded. He may go to mediums for months and have no more satisfactory results; and he turns away, unless somewhere a little ray of truth strikes just the right corner of his brain, with his whole soul in revolt. Consider his education and environment. Do you honestly blame him?

Suppose a man should step up to you and administer a sharp slap on the cheek, say, "Your Spiritualism takes us back to days of superstition; you are an inexpressible nuisance in this world. Would you calmly reply: 'Yes, you have convinced me that I am a fool, and I will believe as you do if you show your proofs?' On the contrary you would say: 'You are not a gentleman, sir, and if your belief teaches you such manners, I'll have none of it.'"

Common sense again tells us that to tauntingly ridicule the Christian's most sacred beliefs shows poor generalship at the start; nor will we and consolation in the fact that we have no more out his ignorance, if we are even humane; for if he is ignorant he should be gently led.

To a little child attracted by hot coals you would not only give a warning, but you would gently lead him away and supply him with something better to play with. Surely the higher enlightenment we claim to possess should make us noble and generous enough to patiently lead others to it.

Now let us take some of our own medicine, and apply the professed aspirations of Spiritualists to this matter. We aspire to a perfect knowledge of truth as far as it may be acquired, and that means a great deal, for it may teach us that what we now accept as truth must be modified or wholly discarded. We believe in justice and progressive thought, and with our liberal policy profess to regard alleged discoveries with due consideration of an unprejudiced mind. Hence we take particular delight in reminding the public that a certain minister, after claiming Spiritualism to be the work of the devil, admits that he never attended a seance or circle, and knows nothing of the manifestations that he helped to convince us. We harp on the utter foolishness of a man judging a thing that he has not examined. Well and good; he deserves the criticism.

Christians tell us that spiritual truths must be spiritually discerned, and thus far we agree with them; but they go on to say that they know certain things to be true because they sense the truth of them through their spiritual faculties. All genuine Christians claim that they have a joy and comfort that they are unable to explain to those who are not

Christians, and, like us, they say: "Come and be convinced by being a Christian yourself."

Now, applying our idolized rule, answer me a fair question honestly: Has anyone, Spiritualist or skeptic, any right to judge of the truth of this statement of Christians, until he has been a Christian and knows whereof he speaks?

By his own criticism of the un-informed minister he condemns himself if he, never having been a Christian, assumes the right to hold an opinion of a Christian's experiences. And in his own professed desire after truth, it is not an impossible proposition that should he become a Christian he might learn truths of which he is ignorant.

I know whereof I speak in this matter, and I can assure any Spiritualist that the Christian will be won to his cause, not by deliberately robbing him of, but by judiciously modifying his beliefs. For the Christian stands upon ground solid enough to hold him, even had Spiritualism never seen the light of day. He knows that the essential teachings of his Bible have all been capable of interpretation to meet the pressing needs of an advancing education and science; and though he would undoubtedly like to know facts pertaining to spirit life, he does not consider them as vital in importance as what he believes to be the truths the Bible teaches.

Aside from open attacks upon the Christian's faith, we constantly find in otherwise desirable articles in our literature such covert attacks as this: "Before the tragedy that terminated mental freedom and inaugurated the reign of priestcraft and persecution." While in the same sheet with this sentence we read: "Personal feeling and prejudice we strive to keep from our platform, believing there is plenty to do in the presentation of truth, without indulging in personalities." While wholly ignoring the frauds in Spiritualism and in Christianity, we should consider that mistakes in the teachings of our Christian faith are no more numerous and this is not an unpardonable sin, when some of our own genuine mediums make mistakes through ignorance or otherwise.

But I now approach the matter that should have more weight than anything else, if anything can have more weight than sound argument and charity combined; and I have no doubt my statement will startle many who have been taught that the Bible is along certain lines of investigation. The honest seeker after truth may well defer his attack upon Christianity until he knows more of the teachings of this same Spiritualism, for he runs a serious risk of having to retract some of his statements at a later date.

To a small circle, composed of refined and well-educated persons, and without the presence of a supposed medium, have been made many valuable messages of very high character. I will quote word for word a message sent for the benefit of a Christian investigator who discovered this circle wholly by what the world speaks of as chance. It gives a Bible text, an invocation and a discourse that contain food for thought, and is as follows:

"Let not your heart be troubled, neither let it be afraid."

"Our Father, whose home and dwelling-place is in the hearts of thy children, we come to thee to-night in a spirit of love, of thankfulness and praise. We praise thee for all thy tender mercies. We praise thee for the beauty manifest all around; for the glories of the summertime, and for all the fragrance and beauty thou hast surrounded the souls of earth with in their journey in the land of shadows. O God, thyself whom we live, move and have being, we praise and bless thee; bless thee for the experiences of life that enrich the soul and help its ascent upward; experiences born through sorrow and tears, leaving the soul seemingly desolate; for, loved Father, through anguish and suffering the soul awakens and longs for the home it has left, longs for thee, its faithful source."

"Father, we do thank thee for all that is bright and beautiful in life; but for the tears, the heartaches, the deep sorrow that all must experience, we thank and praise thee an hundred-fold; for through suffering strength and endurance are born and the soul is made strong and willing to traverse the narrow way that leads back home. We thank thee, O Thou Eternal One, for the holy messenger thou didst send to the souls in exile. We are all wanderers from the fold, but thou didst sanction the coming of the Master, who left his home of glory to be a light unto us all. Our Heavenly Father, may we all be prepared to follow that Light Divine; may we all work in accord with the spirit of him who knew no guile; may we truly follow the light that shines forth over the world from Calvary's summit, and may we all learn that trust in thee that doeth all things wisely and well."

"Bless all who mourn and are seemingly without hope; bless and comfort them, oh thou God of perpetual love! Open their inner sight, that they may behold thy tender love for them. Quickened their souls into loving activity, that they may through loving deeds behold thy face in the hearts of those who have been estranged from thee through loving services to others, to understand that thy ways, though past finding out, are wisest and best."

"Bless all assembled here to-night. Oh, may the spirit of divine truth brood over each one of these, thy children! May the love that is in the hearts of all thy adored ones, arise as incense unto thee, and thy divine benediction overshadow and encircle all. Amen."

"With silence only by their benediction, God's angels come, Where in the shadow, of a great affliction, The soul sits dumb."

"In the words of your beloved poet we give you greeting, now do you believe in the communion of saints? Be not afraid; it shall be opened to all who knock and seek diligently; and if you ask through what channel it may be had we answer: prayer; earnest prayer. You need no conviction of the continuity of life through the senses. Look within for your assurance; expand the environments of your soul and gain a higher conception of God and his everlasting love for all; all, whether in the angelic state, or in the world of man, are equal recipients of his boundless love."

"Have you aught to ask of us, Son?" (Question—May I receive personal messages from those in spirit life? I am traveling most of the time and will be unable to attend a circle.)

"The Editor of the Post writes us that this article will appear in the paper, on Monday, March 6. We know that 'eternal vigilance is the price of liberty.' MARY T. LONGLEY.

Secretary N. S. A.

you will not only uplift your soul but the souls of your loved ones here. Communism is not for a favored few, but for all who seek and hope in God. He sends his ministering spirits to all; doubt is the only barrier they cannot penetrate.

You will hold communion with your beloved, but let it be through the channel of prayer; and in the silence wait for what will come.

"Good night, and may he who is the Guardian of this vast universe bless you all and keep you under the shadow of his wing. Good night."

The spirit friends of those holding this circle tell them that the spirits who seek this and many other messages of like character, are from a much higher plane than that on which recently disembodied spirits live, and their knowledge is proportionately higher. The Christian investigator took copy of some of the teachings of this spirit band to his home a thousand miles away, and after studying them, wrote to the circle that the teachings were very beautiful but appeared to clash with his beliefs as a Christian.

The following is the reply of the said spirits at the next meeting of the circle:

"We must away on our Father's business and cannot communicate at length to-night. Truth can wait, and we can only say, be not impatient. God's time is eternal, and all are secure, whether they are aware of it or not. If the dear Son who was one of us a short time ago, will express himself clearly when he is present with us, we will answer as well as we can, but the questions of infinity and the will purposes back of all that now seems leading to him. Few can grasp the significance and truth of what he blindly adheres to. He has not yet awakened to the real truth of what he now believes. Wait and pray for him. He is right in his statement of truth, but not in his conception of it, and therein lies all the misery that some experience when they cross the river of death, so-called."

To those capable of drawing intelligent deductions, I submit these messages for examination. Few in this class will fail to see the brightness of soul-light that shines through them, and they are but a very small fraction of those received of an equally high character. Study of these messages reveals the teaching that the Bible is reliable in its essentials if it is properly interpreted, and that the lower interpretation it will do as it is; for without having the proper conception of truth, this investigator is still right in his statement of truth as he finds it recorded in scripture.

An article in a recent issue of one of our Spiritualist journals—stated that messages are not always reliable because of the influence of the medium in unconsciously coloring them; and also intimated that only to those who were able to understand certain teachings were they of any benefit. On these statements we might reasonably base the idea that the more powerful the spirit, the purer the mediumship and the higher the intelligence and aspirations of those constituting the circle, the higher import would the message contain and the more correctly would it be transmitted. Now, considering the scarcity of messages of this high character, what conclusion can we reach but that most of us have a low grade of intelligence and aspirations, or that most of our mediums are lacking, or both?

The result of these messages in the circle mentioned, has been to wean the members away from their original idea of communicating with their friends in spirit life, they being glad to devote most of their time to this higher communion, with an occasional evening devoted to personal messages. And what is a more important lesson in its application to the subject in hand, the effect upon the Christian investigator has been to make him a staunch upholder of the fact of spirit manifestation, while he still remains a Christian.

The question arises, that if it is possible at a later date to learn from our own Spiritualism that the Christian faith is essentially true, would not a more conservative course on our part be wiser, if from the standpoint of self-protection alone? It would indeed be humiliating to some of us to be compelled to receive from the taunted Christian higher truths derived from the sources which we were unable to receive them!

I desire to state one more fact that is well worthy of consideration. There is in this country a medium of wonderful powers, who easily eclipses every other medium I have seen, but she is absolutely unknown to Spiritualists, and why? Simply because her guides have forbidden her to hold any intercourse whatever with Spiritualists, and there may not be fifteen people in the world who know she has her wonderful powers. One of her guides is a Christian minister, and several others are from higher spheres. Has this a lesson in it?

In conclusion, let us stop our sarcastic assaults on the Christian's belief; for the sake of brotherly love, for charity's sake, for policy's sake, for courtesy's sake, or for the sake of our own self-interest.

A. H. DUNTON.

Chicago, Ill.

Revision of the Tax Laws of the District of Columbia.

To the Editor:—In your issue of March 3, appears an article from the pen of Brother George Bacon, of this city, in which he proposed a change against clairvoyants and all mediums. Sec. 34 in the proposed revision of the tax laws in the District of Columbia. Brother Bacon in this article states that this is a case for the National Spiritualists Association to attend to. This is true, and the N. S. A. is not recreant to its duty. As soon as the proposed measure came to our notice, the N. S. A. went to work. Treasurer Mayer at once consulted legal authorities, and had a petition drawn up against the passage of the act. This petition was at the meeting of the First Association of Spiritualists of Washington all day Sunday. In the evening Secretary Longley of the N. S. A. made an appeal to the audience at Masonic hall, asking all to sign the petition. Spiritualists and Liberals in the District are affixing their signatures to the same. Treasurer Mayer also visited the Commissioner of the District to protest against the bill, and wrote a letter to be presented to the proper authorities, and there the matter rests. We expect that Sec. 34 will be eliminated from the revision of the tax laws; if it is not, we are ready for further action.

The N. S. A. is not asleep, and it has plenty of work to do. On a recent Sunday, Rev. Dr. Talmage preached a sermon in this city against Spiritualists and mediums. The Daily Post of Monday printed it. Immediately the secretary of the N. S. A. replied to the same, and Treasurer Mayer indorsed her article to the paper, with a personal letter to the Editor of the Post writes us that this article will appear in the paper, on Monday, March 6. We know that "eternal vigilance is the price of liberty." MARY T. LONGLEY.

Secretary N. S. A.

"Seek spiritual communion only, and

LIBERALISM

As Exemplified at the Silver-ton Thought Exchange.

Oregon has a number of so-called universities, and one which is unique, named the "Liberal University." It is situated in the village of Silver-ton, about fifteen miles east of Salem. Silver-ton has long been known as a secular town, although not without orthodox churches. This Liberal University publishes a weekly paper called "The Torch of Reason," edited by the president, Prof. J. E. Hogner. It is an entertaining little publication to those interested in secularism, and has for its motto: "Truth bears the torch in the search for truth."

A copy recently fell into my hands containing a report of the proceedings at the Silver-ton Thought Exchange one Sunday evening. I do not know whether the Thought Exchange is connected with the Liberal University or not, but its proceedings on that particular evening were of a high order. It was some of the so-called professors taking a part in its discussions. A lecture was delivered by Mr. D. B. Swank, of Astoria, who had a rather large subject: "The Origin, Nature and Immortality of the Human Soul." A brief synopsis of his remarks is given, from which it appears that Mr. Swank advanced the Spiritualist hypothesis as he understands it, and contended that there is a continuity in the organic world which the scientists do not seem to understand, and this makes plants grow and assimilate nourishment from the air, etc. This he contended is spirit power, without which animals could not exist. His conclusion was that the "spirit-soul" is immortal.

After the lecture the "thought exchange" occurred, and the alleged "free exchange of ideas" school was the first speaker. He opposed the statements advanced, and made such assertions that modern scientists have proven "that all of the matter and forces that went into any organism were parts of the world or environment around it, and that all the feeling or thinking was part of, dependent upon, and caused by the changes in the brain and nervous system. This being so, the Spiritualist hypothesis at once collapsed, and the speaker yet held his ground. He supported it had been otherwise explained according to the scientific method. Plants, animals and men grew and thought by reason of chemical and vital assimilation, and the spooks were not in it. . . . The immortality of Spiritualism was evil because it prevented the attempts to better this world by introducing anarchy, confusion—in our thoughts and purposes of life, for we were always at the mercy of 'spirit revelations' which might upset everything."

The president was followed by a "Venerable Gentleman" who recited some facts in support of the Spiritualist hypothesis.

Then another alleged "liberal" professor, said to be Pearl W. Geer, arose and proceeded to demolish what remained of the Spiritualist hypothesis. "He had as a student of medicine and physiology found it too plain to dispute that the mind was the action of the brain." As to a belief in immortality he said it accomplished no good purpose and is "the one thing that arrested progress on the earth."

Let Doctors Davis, Peebles, Willis, Watkins, Swearingen, Babbit and the others who have spent wearying days in physiology, medicine and Spiritualism, and the old dictum of this secularist priest. And let social and other reformers, take note of the last sentence and change front at once and hence forth fight to the death the "Spiritualist belief in immortality," if they would see any real progress in the world.

At this stage of the proceedings the "Venerable Gentleman" returned to the charge, apparently none the worse for his previous encounter; but his final statements of facts were evidently too strong for Prof. Wakeman, as the report goes on to say that "He backed up against the stage and 'went for' the whole spiritual business without gloves."

The scientific discovery that life was the action and reaction of the vital processes of protoplasm had ended the matter. This discovery stood just like the Copernican revolution in astronomy, that light and heat were modes of motion; and that lightning and the 'thunderbolt' was not 'a thing' at all. It was simply idle to keep on talking as though the sun revolved around the earth, or light was a corpuscle, or thought a ghost or entity of some kind. Nature can never do one thing in more than one way, for the law of correlation, which is the fundamental law of science, makes every action and reaction anything can happen without a correlative cause, which can never vary. It follows that as life is the result of a known line of causation—a process of correlative known forces, there could not possibly be a spook. That old explanation was 300 years behind the age."

Continuing he said that the "so-called spiritual facts" have been explained by modern mental science, and are in wisdom as they are frauds or total misapprehensions. Then years of his experience with a committee of experts had given him a result that such supposed facts always arose out of either fraud, illusion, delusion or disease. When submitted to scientific examination and tests there was absolutely nothing in them.

He would suggest that he be referred to the noted Seybert Commission, and then turned over to the tender mercies of the Hon. A. B. Richmond, of Meadville, Pa. Stories of spiritual appearances were explained as "only instances of the subjective imagination, made within the excited brain, being projected as of an objective form outside of the eye. All senses were subject to this invasion. This was the cause of all the ghost or spooks ever seen, and there is now no mystery about that."

The speaker became quite spirited in some of his remarks, and finally declared the whole spook brood and consequences as so much rot, from which every healthy mind should keep clear. This was said with a stamp of the foot as if to 'shoo' them out of the hall. He then proceeded to read a letter from the report referred to, and said, "I am unable to discern the ludicrous side of things. The thought of alleged professors, and the president of a 'liberal' university quibbling and boastfully airing the ideas therein expressed is enough to make a Spiritualist laugh till his sides ache. It is too funny for anything! Even some churches and theologians are less dignified and more entertaining than this. The concern of psychic facts and theories that these mis-called 'Liberals,' but the climax is reached when, by employing the a priori mode of reasoning they arrive at the confident conclusion that Spiritualism is three hundred years behind the present age. Their utterances indicate an extremely prejudiced view of the subject. Perhaps during the next century or two these so-called 'Liberals' will learn that 'the world do move' outside of the narrow spheres in which they are immolated, and that

neither secularists nor materialists have a first mortgage on science. Until that time the labors of such scholars and scientists as Sir Wm. Crookes, A. R. Wallace, Prof. Hyslop, M. J. Savage and Dr. Hodgson—not to mention scores of others—will probably be neither comprehended nor appreciated by them.

WALTER P. WILLIAMS.

Salem, Ore.

GLAD TIDINGS

Of Knowledge and Wisdom to All People.

The Progressive Thinker comes laden every week with glorious tidings for its readers who are in the ranks of "Forward March!" Although it is several days after issue ere it reaches this coast rest assured The Progressive Thinker is a welcome guest this side of the Rockies. We know every week when its banner is waving, and count the days when its smiling face will greet us again. We know that it will come, we know that the panting engines bearing the precious burden, with experienced hands at their throats, will glide swiftly over trusty rails, through tunnels, over bridges, into gorges, by lofty mountains, over plains, by laughing rills, through flowery fields, at last, adown the beautiful hills into Sacramento Valley where birds and blossom will glad welcome. After crossing the ocean world which divides us from the dear old East (that we shall always call home) the dust and heat, the parched and withered wayside, the weary fellow-travelers who have grown tired looking at us and we at them, smiles and nods at morning's recognitions have become tiresome, and everything has lost interest save getting to the end of our journey, the heart leaps with joy to again view the beautiful green fields, the crops, home with their velvet lawns, the foothills with their background of lofty mountains, towering above them in grandeur and majesty. The mighty ocean surging and swelling before us as we near San Francisco Bay, the blue sky smiling as soft white clouds drift across its brow, the islands in the waters in peaceful attitude crowned with pretty homes and well-tended gardens. Golden fields, fertile and gay, greet us with glad welcome. All these present a scene that fills the soul with almost reverence and awe, unfolding the spiritual nature with mysterious power and wisdom.

"Deep the emotions that nature has quickened to life in the soul; But deeper and grander the glimpses we catch of the Infinite Whole."

I listened to a talk last evening on hypnotism and psychology. Parties could not agree on the difference. I believe the subject has been exhausted, conclusions arrived at, that have settled the question with science. I know that hypnotism will throw its subject into a trance or not, just as the operator wills. Psychology is more subtle; it holds more danger to the human mind in its consequences. I cannot wholly define its power, although I have observed its work. At times it is used for the good of its subject. One under psychological influence either for weal or woe, is often conscious of the power, yet cannot break away. Psychology can be likened to the tide coming in; it is so gradual that one seated on a rock a distance from shore is surrounded before aware, and then it is at the mercy of the waves. Psychology is tyrannical, of the same kind as the tyrant coward; yet it has power as disastrous as any power known. It goes abroad and finds lodgment in almost every household. Can it be termed "mind over mind" or is its influence more over the soul? We have in our midst individuals who are so identified with self, so strong in character, so full of realization that hypnotism nor psychology can reach them. If you are a tyrannical, of the same kind as the tyrant coward; yet it has power as disastrous as any power known. It goes abroad and finds lodgment in almost every household. Can it be termed "mind over mind" or is its influence more over the soul? We have in our midst individuals who are so identified with self, so strong in character, so full of realization that hypnotism nor psychology can reach them. If you are

Oh, Evolution! Were I to ask of thee the choicest thing Which thou couldst grant me at my earnest quest, It would be the wisdom of the eternal spring, That mirrors all the riches of thy breast."

All new names so much in use now among scholars—hypnotism, psychology, electricity, etc., are the children born of magnetism. What is magnetism? Is it not proving to the scientist that it is life of all nature, of all research, of all knowledge, of all force? Is it not a class, advanced thinkers, fearless adepts of truth, who study the laws of their mine delving for the treasures, deep in research and divine thought, progression in all forms and expressions in the divinity of life, the brotherhood of man, the holiness of death, the purity and wisdom of mortal birth, the love of goodness, and life everlasting. Thinkers are reasoning unbiased on every subject presented to them. The question of many is, was this planet created for man or was man created for this planet? Some are thinking and have aimed at the conclusion that this little world is not the only one that is inhabited. Life or magnetism always was, always will be; all mortal expressions through matter are individuals manifested. I do not say but in each embodiment expression changes, yet it can never lose the divinity of its self or of an immortal heritage. We are standing on the verge of a mighty sea, and nothing can darken the life-lighted shore of knowledge, whose pebbles are pearls, rubies, diamonds, opals and Jasper, they are for us all. Gather them together, friends of higher thoughts set them in the pure refined gold of your hearts, wear them as jewels in the crown of your everlasting inheritance, and know that you dwell in God, and God dwells in you, and that you can no more degenerate from Him, than He can separate from you, for through all nature God is the soul.

ROSE L. BUSHNELL.

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SATURDAY, MARCH 10, 1900.

The Death Penalty.

There is a movement before the New York Legislature to abolish the death penalty. There is no probability of its becoming a law at present, but such agitation is educative, and sooner or later this relic of barbarism will be set aside. New York has recently adopted the scientific method of dispatching those who have committed the capital crime, by a voltage of electricity which tears every cell in the body instantly asunder. It is recommended because of its being more humane than the old way of hanging!

Public sentiment has become so opposed to the death penalty that it is difficult to empanel a jury in such cases, and the officers whose disagreeable duty it is to execute the sentence are socially ostracized. The only argument that can be brought in favor of the death penalty is that it produces greater fear and thus deters from crime. This has been disputed, and even the reverse held to be true, that the more fearful the punishment, the more numerous the crimes. Statistics would easily decide, as Colorado, Rhode Island, Maine, Michigan and Wisconsin have taken capital punishment from their statute books, and a sufficient length of time has intervened to fairly test the matter. If homicide has not increased in these States, there would be no reason why the barbarous laws should be retained in others.

Such is the case with a charge of condemning a human being to death, that jurymen often allow their sentiment to interfere, and the guilty escape just sentence.

Society has a right to protect itself. It must in justice confine itself to the least destructive methods which will bring about the result desired. If imprisonment will have the same deterring effect that the death penalty has, then as the least coercive, it should be accepted.

The influence on the community of executions is one of the most objectionable features. Those who are trained in humane thinking cannot believe that the deed of the murderer justifies the sheriff, who adjusts the rope or the straps of the electric chair.

The old idea of vengeance for crime is yielding to the humane conception of necessary restraint and helpful moral education.

God's First Temples.

"The Persians, even in ages when temples were common in all other countries, 'not thinking the gods to be of human shape' [quoted from the Greek of Herodotus] had no temples: they were the reason, as some think, why Xerxes burned and demolished the temples of Greece."—Potter's Antiquities of Greece, p. 189.

The above quotation was recalled on reading an extract from one of Rev. Dr. Jenkin Lloyd Jones' late discourses wherein he said:

"The soul asks, why confine myself even for one day in the week to man-made houses, to the walls of brick and stone that masons lay? Better worship in the unroofed temple of nature and walk abroad in the unvalued church of God. Why listen to human voices when you may listen to the sighing winds, and the singing birds, and the murmuring brooks? Why quarrel over the interpretation of the somewhat tangled texts found in Hebrew and Greek manuscripts, while you may read the open manuscripts of God, written on leaves, illustrated with daisies? This is a substitute. Happy is the soul that can use it."

We have frequently wondered why Spiritualists and Liberal Christians do not patronize "God's first temples" more in the summer time, and those made by human hands less. Lecturers should encourage a resort to the groves when the weather is favorable, and draw largely on the surroundings for their illustrations and inspirations. Please think of this, as summer is nearing.

A Joyous Outlook.

One hundred and fifty years ago it was declared—"The air of England is so pure a person cannot breathe it and remain a slave." The time is not so distant as many may imagine when it may be said with equal truth—"The people of America are too intelligent to accept the horrible teachings of Paganism, though disguised under the name of Orthodox Christianity." A revolution upheaving the churches, giving science the supremacy, is in the air. It is whispered in church circles. It is borne on every breeze, and is lighting up every home. The church has cursed the earth long enough. We shall soon be able to say to it—"Farewell forever!"

LAST GREAT CHANGE.

Which Is Designated as Death, BUT IS REALLY THE NEW BIRTH

An Example Worthy of Imitation.

Death, as defined by Spiritualists, is the disrobing of the spirit, the laying aside of the mortal, and assuming the immortal. The material body is, in reality, little more than a discarded suit of soiled and worn-out clothes, unfit to be seen in good society when the spirit has left it. Like the threadbare or the ragged garment, the deserted body soon decays. The parts of which it is composed separate and join their kindred elements, to be again taken up by shrub or flower, or some other form of organized life, and thus on in an endless round of life, decay and death. Matter has no rest. It clothes the spirit to-day, to-morrow a festering corpse, an insatiable clod. This change has been incessant since the very dawn of life, and will continue without interruption while eternally rolls its ceaseless round, realizing as to refined and tangible substance what the transmutationalists claimed for spirit.

The spirit, unlike matter, knows no decay. It lives on, a conscious individuality, co-eternal with all life.

With this view of humanity and its destiny the care of the deserted body is of little practical importance. Buried in the earth, consumed by fire, sunk in the sea, or food for the beast or bird, it is all the same with the spirit. And yet, as the late dwelling place of that spirit, and difficult to be dissociated from it, those yet in the flesh hold the decaying body in reverence, and many expend vast sums of money in surrounding the vacated tenement with mementoes of affection. The Taj Mahal, at Agra, India, built in 1650 by Shah Jehan, to the memory of his wife, at an expense of near four millions of dollars, is probably the most gorgeous dream in marble to the loved dead the world has ever known.

Egyptian history tells of the care the old Coptic civilization took of its worthy dead. Believing the preserved body would be reanimated at the close of 3,000 years, the rude art of that distant age exhausted its genius in efforts to preserve the body from decay, with what success the mummy records tell the tale.

Christian civilization somewhat amended the Egyptian belief, by providing for a general resurrection of all bodies. However long dead, or widely the parts were separated by design or accident, they would be reunited and re-invested by the spirit. Thus clothed with life it would live forever either in bliss or woe. It was very proper with these facts that Christians should exert great care in the preservation of their dead, as did their Egyptian prototypes. Families manage to unite in death the remains of deceased members so they will be together in the resurrection and final judgment, when time shall be no longer.

While all concede that fire, the great disintegrating element, is the most perfect purifier and germ destroyer, doing in a very brief period what years are required to accomplish on the festering corpse, when light and heat and other destructive agents are shut out by deep burial in the earth, yet religiousists oppose the speedy return of the component parts of the body to their native elements, ready to again take their place in new forms of life, as a wrong which cannot be tolerated.

The Marquis of Queensbury, who died in England, February 1, by incorporation in his will, just made public, has set the world and the people in an example which may eventuate in a public good. He said, as appears in an Associated Press dispatch from London, February 10:

"At my death I wish to be cremated, and direct that my ashes be placed in the earth unenclosed—Earth to earth, ashes to ashes—in any spot convenient to me."

"I have joyfully to request no Christian mummeries or tomfooleries be performed at the grave, but that I be buried as an Agnostic. If it should be a comfort to anyone, there are plenty of friends who could come to say a few words of common sense.

"No monument will be required, nor any procession, as the ashes can be carried in a man's hand. If the places I mention to my son should not be convenient for burial, then any place would suffice where the stars shall ever shed their light, and the sun shall gild each rising morn."

Contrast this sensible disposition of inanimate dust with that usually employed in this otherwise practical age. Go view the decomposing remains of mortality wherever found; they are objects of loathing and disgust to the sensitive mind, however bedecked by the trappings of wealth or of royalty. They are remnants of a dead past; the worn-out and cast-off adornments of a living spirit. Decay, slow and wasting, must follow, poisoning the quiet air by infectious exhalations, whether arising from the Taj Mahal, a monumental cemetery bordering a great city, an obscure grave by the wayside, or a neglected corpse festering in the sun on the open plain; else, on the other hand, myriad germs of disease speedily destroyed, each atom of which the dead body is composed resuming its true place in the economy of Nature, to again take its place in the endless round of life and joy.

Righteous Judge.

A school teacher in Conneaut township, Crawford County, Pa., loaned one of his pupils, a girl of 17, a book entitled "From the Ball Room to Hell."

Knowledge of the fact coming to the school board, teacher Albert H. Norris was promptly discharged, they ruling that the book was immoral.

Norris is an exhorter, occasionally occupying the pulpit in churches in the vicinity of the school. He attempted to play the triple role of teacher, priest and colporteur, but was compelled to vacate the pedagogic chair. He brought an action against the School Directors before a Justice of the Peace at Meadville, to not only recover arrears of pay, but for three additional months for which he was engaged. The Justice seemed to think the "grand bounce" well deserved, and refused compensation for teaching hell in school.

"It was the dog that died." Instead of the man be bit.

DARWIN FALSIFIED.

By a Minister of the Gospel. THE OLDEST RACE KNOWN.

"Darwin tells me I am derived from a monkey; that my great grandfather was a monkey. I don't believe him."—Rev. Dr. Wharton.

Darwin never told the revivalist, nor any other person, any such thing. The assertion was an effort of the evangelist to berate science, to impress on his congregation, who he had just informed they were "twenty-four hours nearer heaven or hell" than they were the night before, the importance of his mission. He wanted it known that man is a special creation of God, as told in Genesis.

Darwin taught man is an ascent through the lower forms of life by slow and easy gradations, extending perhaps through millions of years, to his present eminence. He traced all life back to a protoplasm, which by accretion through interminable ages has developed into all the varied forms of life known on the globe; that man stands at the head. Some forms of life are arrested at one stage of being, others advancing to a higher stage, at the head of which is man.

Darwin, in his letter of June 5, '79, to Nicholas Baron Mengden, said among other things: "Science has nothing to do with Christ. Science insofar as it makes a man cautious in admitting evidence. For myself I do not believe there ever has been any revelation. As for a future life, every man must judge for himself."

Dr. Ludwig Buchner, in the National Reformist, of October 29, '82, gives an account of a visit paid Darwin, during which the latter said:

"I am with you in thought, but I should prefer the word Agnostic to the word Atheist. I never gave up Christianity until I was forty years of age. Christianity is not supported by evidence."

These quotations account for the attempt to falsify Darwin's teaching. A man who is not a Christian with revivalists is a heathen, with no rights a pulp-ponder is bound to respect.

Because Darwin showed there was a close resemblance in many respects between man and the monkey, and other forms of vertebrate life, this does not prove he claimed descent from that animal any more than it does a descent from a pig, which Darwin showed a smaller parallel.

It does seem impossible for a preacher to report a scientist or a scholar correctly. Does this liability arise from ignorance, or from a love of misrepresentation?

Oldest Race Known.

The New York Journal gives currency to the following narration from Thomas H. Wigglesworth, a veteran civil engineer, who claims to have discovered incontrovertible evidence in Colorado of a race that occupied that country long ages anterior to the cliff dwellers. Indeed, the latter people were modern in comparison with those ancient occupants of the Great West.

"While carrying forward the work on a government canal for the Utes in Southern Colorado, Mr. Wigglesworth says he found indisputable evidence of a life that antedates any known to history.

"The forerunners of the cliff dwellers lived in fertile valleys and inhabited adobe houses instead of stone," he said. "Evidences of such structures are distributed throughout scores of valleys and wide mountain canyons.

"The mud houses occupied sites on the level ground and were surrounded by fields of grain. I have dug through mounds 75 feet long and 30 feet wide, which represent the remains of one of the large adobe structures. We uncovered the foundation of a circular structure which had one story under ground. It is my opinion that the principal houses of these unknown people were two stories in height, one story above and one story below the ground.

The ruins which were excavated are perfectly round, and the foundation is as solid as though it had just been completed. It was apparently built tens of thousands of years ago. There are hundreds like it in an area of half as many miles.

"We uncovered the most beautiful vase of antique workmanship I ever saw. The vase was black with age, and as the workmen of that region, especially the Indians, are superstitious in such matters, they threw the vase over the dump and I had the task of finding it again. The Indians will handle nothing from the ruins because they believe the relics are hoodooed. They claim that the ruins are the ruins of ancient Moqui or Zuni life."

Paul on Widows.

We may have been too severe on Paul because of his hostility to women, in not allowing them to teach, but to learn of their husbands at home. He seems to have favored one class of the dear sisters, as may be seen by consulting I Timothy 5:9, 10. There he allows a woman, not under three score years, who has been a wife to but one man; who has a good reputation; has brought up children; lodged strangers, and washed the saints' feet, to be taken into the church. Washing the saints' feet was a highly redeeming feature, in Paul's estimation, and widows were good things to have around when the feet were covered with mud or dust, after a long and weary pilgrimage among the brothers laboring to reconcile their quarrels. The younger ones, however, he tells us further on, "wax wanton, will marry, learn to be idle, wander from house to house, become tattlers, busy bodies, and have damnation."

It is very clear Paul supplied the elder Weller with the caution he gave his sons when he told him to "Beware of widows." The aged widows, those who made themselves useful to wandering monks by lodging them, and washing their feet, were not taken into account by Weller, doubtless because his son was not a preacher, and did not need their service.

It Must Be a Mistake.

It is now said the United States is about to send war ships into Chinese waters, to insure the safety of Christian missionaries, laboring to establish that faith in the Celestial empire.

STRIKINGLY ALIKE.

Two Prominent Personages, PROMETHEUS AND CHRIST.

The subtle correspondences (as set forth by a learned man in the Chicago Tribune), the ideal identities to be traced in the poetic religious myths of Greece and the Messianic prophecies and history are fascinating. The great poets of Hellas, especially Eschylus, must have been acquainted with Hebrew culture of the highest character; or both he and the Hebrew sacred poets must have drunk at the same primal fountain. The legend of Prometheus is in many essentials so curiously like the prophetic declarations of the coming, the career, and the death of the Savior that it is singular no specialist in comparative archeology has sought to explore their parallel to the place where the lines must converge. It would be highly interesting to the antiquarian in Jewish lore to have determined the greater age of the promise of a Savior through the people chosen of God, and in the absence of such proof the contention gains that many of the prophecies associated now with Christ, and many of the wondrousworks attributed to him, were really borrowed from Hellenic and Oriental learning or popular belief and attached to the career of Christ after the death of both their leader and his apostles.

The spiritual identities in Prometheus and Christ are easily to be traced. The transfixion of the god upon the rock, finds its counterpart in the crucifixion of the Christ. The cause of the condemnation is substantially the same. Christ was doomed to death technically because he had blasphemed, morally, that his death might be an atonement for the sins of men and lead them from darkness into light. Prometheus blasphemed against Jupiter; he also supplied mankind with fire, by which they were led out of the darkness of ignorance into the light of civilization and the arts. Not only the mode of death strikingly alike for both, but even the circumstances surrounding the catastrophe. Compare the simple but sublime description given by Eschylus with the narrative of the crucifixion as preserved in the Scriptures.

"Now rivet the ruthless fang of an adamantine wedge through his breast, cries Strength to Vulcan. Strength says to the transfixed suffering deity, 'Sighest thou over the enemies of Jupiter? Is it that thy heart has not some time to mourn for thyself, at as I am addresses the dying god very much as one of the onlookers did Christ: 'By no true title do the divinities call thee Prometheus; for thou thyself hast need of a Prometheus by whom thou wilt escape this fate.'"

Prometheus, speaking, declares that he knew beforehand all futurity, and that no suffering can come upon him unexpected. When the sentence upon the god had been completely executed the poet declares that "he lay in death and no longer in word alive." He heard the roaring of the thunder rolled; deep blazing wreaths of lightning glared and hurricanes whirled the dust; "the firmament was embroiled with the deep."

There is a strange identity also in the radical significance of the names. Prometheus means literally forethought; so the idea of the Messiah involved the conviction that he who was to come existed in the deity from the beginning and foresaw the fate destined for him as the Redeemer. From the same Greek root that forms Prometheus comes the root of pharmacy, whose Greek radical, pharmakon, meant to the popular mind of poetic Hellas, the great healing drug, "the blood of Prometheus." So with the Hebrews, Christ is derived from the equivalent of the anointer, the healer; for oil was the chief remedy with the early Hebrews for ills of the flesh and at the same time their chief sacrificial symbol. In the Hellenic mythology the legend of Prometheus stands for the triumph of the soul over matter; in the Christian cult the death of Christ is followed by a miraculous resurrection, demonstrating the superiority of spirit over matter.

It is true that it is by Jupiter that Prometheus was condemned; and that it was the sins and fall of man that made necessary the death of Christ. But the Jupiter idea in Hellenic poetry was variable; sometimes it meant the pure and ethereal god, sometimes an anthropomorphic capable of men's feelings and subject to men's passions. Like the myths of the air which Ruskin has so charmingly elucidated, the value of the Jupiter myth depends largely upon the ingenuity, the force, and the beauty of its various interpretations. Shelley, whose mind was so essentially Eschylean and whose "Prometheus Unbound" is worthy to be accepted as a substitute for the lost drama by the Greek poet, rejects with scorn the duller and later version that Prometheus became reconciled to Jupiter by a compromise lowering to his own dignity and interest of the fable which is so powerfully sustained by the sufferings and endurance of Prometheus would be annihilated," he declares, were such a presumption tolerable.

It is scarcely to be expected that we shall know with more certainty of the comparative antiquity of the Prometheus legend as Hesiod first discloses it, and of the Hebrew prophecies of the Messiah. But in their present distinct and at the same time dim relationship they are full of bewildering mystery, and by no means free from a suspicion of common origin.

Japan Agnostic.

Dr. Michael Revon, late professor in the Imperial University of Japan, according to the Literary Digest, who for seven years has carefully observed the religious movements in the Island Empire, says "No one can be in doubt as to the changes which the modern scientific spirit is making in the old religious beliefs of that people. The tendency of the Japanese mind is towards Agnosticism."

Japan is a fine field for Spiritualism to labor in. Christianity with its pagan creed finds too much practical common sense among the people to gain of being among that people. Without the sword, the Inquisition, or oppressive laws, backed by a belief in a fiery hell, the faith of the barbaric ages cannot maintain itself.

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CAN SPIRITS EVER

Control the Brain of Animals? WHAT ABOUT THE LITTLE BIRD?

Vincent Scappatura, on one occasion, wandered away from a party engaged in surveying a route for the Salt Lake & Los Angeles Railroad, and was alone for four days in the Pahranaagat Desert, Eastern Nevada. For four days before he was rescued he remained near a small spring and had a scant allowance of water only on which to sustain life. He found shelter from the sun in the shadow of a shelving rock about a thousand feet above his spring. The spring was intermittent in its flow. One day he could hardly collect enough water to fill his canteen. The third day he suffered much from hunger. He tried to eat a species of cactus, but could not swallow it. He had been sick and weak before he was lost, and the fourth day made up his mind that he could go down to the spring no more. The night before a pack of coyotes howled about the rock under which he lay, and one of the animals came quite near and looked at him. Scappatura says: "The grim thought came that he was making calculations on eating me shortly. On the fourth day, when he was thinking about the several fasting cases on record and wondering how long he could last, a little bird came to him. It settled down on the rock near him and gave him a song. He then felt that help was coming and that he would be rescued that day. He kept a bright lookout, and as the day wore on saw a black object far away on the desert. Presently he could make out two men on a buckboard and behind them a man on horseback. They drove to the spring and halted to eat a meal. Scappatura felt that he was saved. As he rose and started down the face of the mountain the little bird again came into his mind and turned to look for it. It was seated on the shelving rock under which he had lain, and when he turned it began singing and fluttering its wings. The men had come out in search of Scappatura, and they took him to Elko, Lincoln county, and cared for him until he was able to travel. He will always believe that the little bird came to tell him to keep a bright lookout for the help that was coming.

There is no doubt whatever that under some circumstances spirits can control animals, by pitilessly whining, have heard of the case of a dog who, on the death of some member of the family, and when the final end came their grief was very impressive. Wherever there is a well-developed animal brain, a wise spirit can sometimes control it to a certain extent and induce manifestations of intelligence that are truly remarkable. Who has not seen an intelligent dog? A gentleman saw an instance of intelligence on the part of a dog on one occasion, says the Boston Transcript, which was very remarkable as uniting a high degree of politeness with excellent understanding. Crossing the ferry from East Boston he noticed, sitting on one side of the passageway, a gentleman who was accompanied by an immense and very handsome St. Bernard dog. Directly opposite were two young ladies who could not restrain their admiration for the dog, and made evident signs of a desire to be friendly with him. The dog, however, looked up at his master and declined to budge. But presently the gentleman remarked quietly, "Go over and see the ladies," whereupon the animal moved promptly across the passageway and wagged his tail amiably while the young ladies patted his head and raved over him. But presently came the remarkable exhibition of politeness referred to. The wharf was reached and the passengers rose and moved toward the street cars. One of the young women carried a basket, and this basket the dog insisted upon taking in his mouth. The lady gave it to him and he walked proudly to the car with it, casting a glance at his master, who remained standing on the platform. He entered the street-car with the basket, deposited it in the lap of the young lady when she had seated herself, and then whisked ponderously out and rejoined his master. It was a clear case of a friendly service courteously performed.

16,000.

In order to show our readers the magnitude of the work in which we are engaged, we will state that we have contracted with the Regan Printing House to print and bind 16,000 books which are to be used exclusively as premiums during the year. Our leading premium each year is practically given away, thus establishing in our business the Divine Plan, the profits of the office in a great measure returning to those who make the profit possible to us. One can hardly realize the great work we are doing, unless one sees the large stacks of books pass to the half-dozen express wagons that call for them each day, to be transmitted over the different routes to all parts of the United States. This new premium book, second to none that have preceded it, will be announced at no distant day. In the meantime just think of the 16,000 books which are to go forth to sow the seeds of our philosophy and to prepare each one not only for living but dying also. We venture the statement that all the other Spiritualist papers combined in the United States do not send out each year such a vast number—

16,000.

Lighted by Blazing Literature.

"Stray Stories" says "twenty-five wagon loads of the Talmud manuscripts were burned in France in 1244."

Says Draper: Six thousand Hebrew Bibles were burned at Salamanca, about 1481, by order of Torquemada, Inquisitor-General of Leon and Castile.

Cardinal Ximenes delivered to the flames, on the public square of Granada, eighty thousand Arabic manuscripts, many of them translations of classic authors.

The Crusades burnt at Tripoli its library, said to contain three millions of volumes, but the number is unquestionably greatly magnified.

Christianity has illuminated its entire history by bonfires of blazing literature, the choicest books of the ancients only preserved to these times by accident, of which Virgil's Eclogues and the works of Aristotle are specimens.

REV. H. BURTON BARD

Makes an Address of WELCOME TO SPIRITUALISTS.

Rev. H. Burton Bard did not mince his words in his address of welcome to the Spiritualists at the church of Our Father. In part he said:

Brothers and sisters of the Spiritualist association, I am glad to welcome you to this city for your annual deliberations upon high themes, and the considering of what, to you at least, are great truths.

I do not welcome you in the name of the Christian churches of this city, for two very definite reasons. First, my fellow Christian ministers do not feel that we as a denomination or I as a minister have enough of "evangelicalism" in us to be representative of their churches or their position; and, secondly, that other reason, that is of more moment to you, my friends, I fear the Christian churches of this city—if the whole truth were known—have but scant welcome for you.

But I am glad to stand here and welcome you from the standpoint of liberal Christianity; that not only desires to live itself, but desires that everything else that is good shall also have a chance to live. We pose before the world as a liberal church. We believe in freedom; we continually condemn the narrowness of other institutions that would confine freedom and liberty within their own man-made lines. We hope to be judged by the simple rule of Jesus, "By their fruits, ye shall know them." If by our life we show ourselves not to be liberal, may the world forsake us as hypocrites.

But, I welcome you to this city and to this church, whose platform tries to stand for but one thing, and that is the only thing worth anchoring to—the truth, because, like unto ourselves, I believe you are seeking after the great undying truths of God. For every earnest seeker after truth, under whatever banner he may travel, I have in my heart a warm welcome.

You have come over the pathway in your growth that has been marked by storms. You have been misunderstood, slandered, and persecuted. It remains for you to clear the atmosphere around you so the world may see your truths more clearly.

There is no phase of Christian thought for which the world is so anxiously waiting a clear and scientific demonstration, as that which you teach—the reality, of what to most of us, is the unseen world.

May your thoughts expressed here be noble; may they be high and true; may they be of inspiration and comfort, and may God abundantly bless whatsoever there may be of truth in your message.—Lansing (Mich.) Republican.

Line Upon Line.

Newspapers claim, "It is the keeping everlastingly at it which makes advertising pay." Is it not the same in promulgating a great truth? A thought repeated in another manner may take root, though as first given it gained but little attention. The successful jury lawyer is not content with a single statement of his strong points. He turns them over and over, presenting them in many forms before he is content to close his argument. He may have convinced a majority of the jury in the first presentation; but his purpose is to convince the last one, so as to prevent a hung jury.

The preacher beating up for recruits to his church, pretending to save their souls from perdition, resorts to similar expedients. Those he cannot gain by telling of the love of God, he threatens with endless tortures.

The partisan journalist labors on from year to year, rehearsing his logic that he may keep his party in power. The Progressive Thinker is very conscious contributors frequently travel over the same grounds, which have been occupied by others, but it should be kept in mind that our patrons are not easily changing; the paper is constantly falling into new hands, and the points which convinced a reader a month or year ago may be needed to convince a score of others to-day.

A weekly journal is a very different affair from a book, whose pages are read to the finish by the same person. There all the points are given in succession to the end, and repetition is unnecessary. But with the journal each issue is to some extent complete in itself, and reiteration of points used in former issues seems excusable.

How to Avoid Heresy Trials.

The Washington Post has a method for preventing heresy trials, for which it ought to secure a patent, and become famous for its clear-sightedness and Socratic wisdom. If a preacher becomes enlightened and the happy possessor of a few ideas beyond his mother's creed, it says instead of staying in his place and leading gently his hearers up to him, he should immediately step down and out, and let some one step up who has no such scruples, and not be a deceiver and fraud.

It cheerfully goes on to say that there are sects, denominations and creeds enough to suit all, please all and no one of them is to be destroyed. If it is not enough then the heretical seceder can start a church for himself, and gather around him those willing to accept him as a teacher.

Should, however, this advice be taken by the clerical fraternity, and all those who are preaching doctrines they do not believe, honestly step down out, what will be left of the ministry? If all the preachers who have ideas beyond the Bible and their creed are to vacate, the remainder will be safe from the charge of heresy and as free from that of having common sense. Well, they might as well come out of their pulpits when they cannot honestly express their opinions.

A. B. MONTGOMERY.

Denver, Col.

"Spiritual Songs for the Use of Circles, Camp-meetings and Other Spiritualistic Gatherings." By Mattie E. Hull. For sale at this office. Price 10 cents.

VERY WEIRD MUSIC!

In Strains of Unearthly Beauty A SPIRIT PLAYS THE VIOLIN.

McKees Rocks (as set forth in the Pittsburgh, Pa., Press) has developed an interesting ghost story that is more pleasing in its characteristics than any yet reported. Some dozen years or so ago James Hopkins was murdered. His murderer served a term in the penitentiary and since his release has lived a rather quiet life.

James Hopkins was survived by his brother Thomas who for many years past has been known as the hermit of the Rocks. He has lived an arboreal life, his dwelling being perched in a tree on the bank of Chartiers Creek, opposite Island avenue and Chartiers street intersection. Before his brother's death he was celebrated by his joyous disposition, but since then he has rarely ever spoken to any one except when addressed or to state a want. He is inoffensive and rarely attracts notice. Of late some of the people have been telling strange stories, and the following is the gist of them:

James was an expert violinist and a violin owned by him has hung on the wall of Thomas' house ever since the murder. Thomas does not play, but during the last six months some people say that about midnight every night strains of music of heavenly rapture can be heard in the old shanty and at such times it has been known to be illuminated by scores of incandescent electric lights, though Thomas has never been known to use any other illumination than a tallow candle. It is said the workmen at the electric light plant hear it nightly at late. The power house is located within 300 feet of Hopkins' house. It is said that the music has had the effect of a curfew bell to send vagrant boys in the neighborhood to their homes at an early hour. Even Jake Diebold, the auctioneer, is said to leave the Commonwealth hotel of late at an earlier hour than formerly when making his business rounds. He is obliged to pass the shanty on his way home.

Hopkins is a good-humored man, and it used to be quite common with some people, when belated, to bunk with him; but they do not disturb him now. It is said that Dr. Foy awoke one night to the strain of music and was so unnerved to see a halo around the old violin and hear the music that he fled, even before completing his toilet. It is also reported that during the present blizzard, Alex Harbaugh, a Stowe township constable, went to sleep with Hopkins and at the "witching hour" was awakened by strains of the most ravishing music. He found the place brilliantly illuminated and the violin played by an invisible hand. He hurriedly awoke Hopkins, whose face bore a celestial expression, his whole person appearing as though transfigured. Hopkins attempted to soothe Harbaugh by telling him that it was only his, the speaker's, imagination, and that it was common occurrence, but Harbaugh's nerves were so affected that he dressed himself and left, to face the blast for three miles to his home. He did not hear, nor does it appear that anyone else heard, anything like the aldrich screech supposed to announce the presence of ghostly visitors.

Just the book for those seeking information concerning that most damnable institution known as history—the Roman Catholic Inquisition. Every American citizen should become acquainted with the facts so succinctly stated in this valuable record. It shows the methods used by the Romish Church to exterminate those who reject its beliefs and charges.

The Science of Spirit Return.
By Charles Dowdell. Price 10 cents.

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A New Book of Inspirational Words and Music.
For the use of meetings, lyceums and home, by S. V. Tucker. These beautiful songs have already comforted many broken hearts, and it is hoped that they may be heard in every land. Price 15c; \$1.50 per dozen. For sale at this office.

The Science of Spirit Return.
By Charles Deyburn. Price 10 cents.

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 the brevity. Proofs have to be omitted, and the statements are therefore tentative, which of all things to be deprecated. Correspondents often wait 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.

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

HUDSON TUTTLE.

E. D. M. Q. Why do so many spirits when they come the first time through a medium impersonate their death conditions or what is called throwing off these conditions? Is it impossible for them to advance until this has been accomplished?

A. The return and subjection to physical conditions has nothing whatever to do with the advancement of the spirit. A spirit can receive no benefit by coming under the influence of the earth-sphere, although this has been taught by many. Often a spirit has a desire to communicate some special information, or confess some wrong, and is relieved by successfully performing the task. The contact with physical life is, however, of itself, not advantageous. That life has passed out of the mind like a dream, and the new existence broadens into infinite vistas. When a spirit finds a medium it can influence, it is not a one-sided affair, the medium receiving the thoughts and controlled by the will of former, but there is mutual reaction, and the spirit takes on the condition of the medium, and yet more, by association the last experiences of its earthly life. In the subtle and obscurely understood relations between the two, their thoughts and feelings become common, and the medium is led to enact the thoughts of the spirit. This is not confined to the first time the spirit controls, for it may be specially produced as a test for identification at any time. It is difficult, perhaps impossible, for a spirit passing from earth life by a violent or painful death not to have the sensations of its last earthly experience revived in itself and reflected on the medium when it thus comes in direct relation with the earth sphere. This is quite distinct from that form of impersonation which by magnetic control causes the medium to imitate the death scene as a test of identity. One is under the direct control of the spirit and the other is not.

O. K., Cassadaga, N. Y. Q. What was the origin of the seemingly meaningless "O. K.," signifying "correct," "first-class," etc.?

A. It is said the imperfect spelling of the original John Jacob Astor, whose money-getting was superior to his education, is responsible for this abbreviation. He was looked upon as authority as to the financial standing of traders, and when letters of inquiry were sent him, if the character of the writer was satisfactory to him he would write the cabalistic sign O. K., which he supposed were the initials of "All Correct."

A. It is said the imperfect spelling of the original John Jacob Astor, whose money-getting was superior to his education, is responsible for this abbreviation. He was looked upon as authority as to the financial standing of traders, and when letters of inquiry were sent him, if the character of the writer was satisfactory to him he would write the cabalistic sign O. K., which he supposed were the initials of "All Correct."

O. C. Lea, Iowa. Q. (1) Why do spirits disagree, especially as to the existence of animals in spirit life and reincarnation?

A. (1) If the spirit does live after death, what proof is there that it will live forever?

(2) If matter is being constantly transformed into spirit, will not the time come when this process will end and there would be no material universe but all spirit?

(3) If spirits disagree because they are not alike and not infallibly wise. The application of this to the existence of animals in spirit life, and reincarnation has been already discussed at length.

(2) It is true that the existence of a spirit after the death of the physical body does not prove its eternal continuance. It may be a mere passing phase, a by-product of evolution, or it may be a conclusion from our observations. In mathematics, if we have two lines, which run into space and along the portion which is visible to us, they constantly approach each other, we infer that somewhere they will meet. On the contrary if they diverge, and disappear from our sight, stretching wider and wider asunder, we trace them in our fancy as going on forever farther and farther apart. This is precisely what happens to the forces which start at the birth of a spirit. There is constant growth by evolution the lines of which broaden and extend divergingly into the unknown realm of spirit.

(3) All the material universe may be sublimated into substance, or the spiritual, and a portion become spiritual beings. The processes before us seem to tend in that direction. We may speculate in fancy and suppose this process renewed in the change this spiritual universe into a higher and more ethereal, but we must bear in mind that this is only speculation, and belongs to romance.

"Hygean": Q. Can the flesh be made poisonous by the treatment of the animals before their slaughter?

A. There is no doubt that tormenting, frightening and enraging animals develops various poisons or poisons in their blood and makes their flesh unhealthy and even dangerous as food. In the 15th century it was thought that the flesh of cattle was improved by goading them to fury, and butchers were ordered by law not to kill a bull until properly baited. A "baited hare" was considered far superior to one entrapped. Such belief was a remnant of the savage age when the chase was the main source of food supply. A wild animal, constantly alert, and constantly taking alarm and flying from real or fancied dangers, would not be as intensely affected by fear, or pain as the domestic, reared in quiet of secluded field and sheltering stall.

"We may not go to the extreme of some of the humane societies' leaders who claim that such flesh is wholly un-

fit for food, yet we must admit that it becomes saturated with poisonous products, the effect of which must be more or less unwholesome, and which cannot be foregone.

Mrs. G. S. Perry. Q. Our circle of four members sat at a very heavy table that we were unable to move at all. The strange part of the sitting was that I began to be pushed forward and back, in the rocking chair in which I sat. This was continued at other sittings. Then we sat at a light cherry stand, which at once tipped and responded to question. I am not anxious to become a medium, but want to know what it means.

A. It is very plain that the spirits attending found that they could more readily rock the chair than move the heavy table. This correspondent may not be anxious to become a medium, but she is already one, as the facts stated clearly show, and has only to continue its cultivation, to excel. Such manifestations are common and the same explanation applies.

Mrs. Wm. Liddicot. Q. I am told by a "wise man" of the church that there are no educational institutions in this country where the Bible is not read, and prayers said by a chaplain or clergyman in a chapel. Is this correct?

A. It is too true that the churches have grasped every opportunity to force their doctrines on the people, over-riding the strict enactments of the laws of the land, nearly all the colleges have been established for the explicit purpose of propagating peculiar denominational dogmas and consequently every means for so doing. Yet there are many great institutions of learning where the preacher and the Bible have no recognition.

Gilard is one; Smithsonian another, and there is not a medical or scientific school or college that opens its sessions with the prayer of a chaplain. The common schools of this country are by law held exempt from all religious influence, yet the plain provisions of the law are constantly defied and pious school teachers in many of our common school-houses read the Bible, offer prayers, and learn the children to sing church hymns, defying the law with impunity, because the indifference of the people keeps them from protesting.

M. E. G. Hitchcock. Q. Will you tell me what the boy is best adapted for? (Lock of hair enclosed.)

A. This remarkably finely organized child is too young to determine his career. His future depends largely on his immediate training and surroundings. His world is one of sympathy and affection and he should be led by the gentle hand of love. Whatever his parents wish him to become they may now shape his mind to follow their desires. He has a strong will, which will in due time develop a self-reliant character. His physical welfare should receive more attention than his mental, for his sensitive organization is as susceptible to physical influences as his mind is to spiritual, and by exercise, fresh air and pure food, should be kept up to the highest possible standard of health.

"Farmer," Castalia, O. The hessian dy is said to have been imported into this country as early as the revolutionary war. You say it has greatly injured wheat this year. The weather was so favorable that the plants partially recovered by sending out suckers, but these will be in danger of the spring brood of the fly. There are two broods a year. The one in the fall deposits its eggs low down on the leaf, and the second brood hatches from these in spring, and lay their eggs in the second joint. This causes the stalk to wither, and fall, or "crinkle." If "farmer" wishes to save his wheat from spring attack, he should pray for changeable spring weather, by which the brood may be brought forth by warm days, and killed by frosty nights.

PSYCHIC RESEARCH.

Prof. Hyslop's Work with Mrs. Piper.

Prof. Hyslop, professor of logic and ethics of Columbia University, in connection with Mr. Hodgson, has been investigating the membership of Mrs. Piper's family by the Psychic Research Society. His "researches" have, because of his prestige as professor in a great institution of learning, received unusual notice by the secular press, his reports having been published in the leading New York papers.

Like most new converts he is enthusiastic, and has become so zealous that he wants to raise \$50,000 a year for the purpose of carrying on the work of the Psychic Research Society. He says that sum is no more than enough for the purpose. He wants \$1,500 a year to pay Mrs. Piper's salary, for giving her time to the Society.

Spiritualists with no more than ordinary opportunities for observation and reading, will on perusing Prof. Hyslop's reports, fail to find the fact, or suggestion that he now, or that has not been repeated over and over since the dawn of Spiritualism. The Psychic Research Society is well enough for the benefit of those interested, but if Spiritualists are to be called on to raise \$50,000 a year for its benefit, they would ask the society to get into new fields, and not meander over the stubble fields they have reaped, holding up the few straws they have left, and egotistically claiming them to be the whole harvest.

For fifty years there have been countless investigations, some of whom at least were as capable as honest as our scientific as the best of the Psychic Research Society can produce. Yet this "scientific" body ignores all that this army has done. All facts hitherto observed are set aside as having been witnessed by the incompetent; all its theories ignored as having been advocated by the unscientific.

With respect for Prof. Hyslop, and for his bravery in daring public opinion; with full appreciation of the society he represents, we do not set higher value on his researches, than those of Judge Edmunds, Prof. Robert Hare, of A. R. Wallace, Prof. Crookes, and hundreds of others less distinguished. There can be no objection against the members of this society collecting and publishing their own experiences after five hundred thousand years to pay their expenses, and endow their favorites, if they will gather the large sum they think necessary, from themselves, but when they demand it of Spiritualists, who have already at their own expense explored the same field, it is difficult to silently endure their arrogance.

HUDSON TUTTLE.

"Mind and Body: Suggestions and Hypnotism Applied in Medicine and Education." By A. C. Halphide. President Chicago Society of Anthropology. For sale at this office. Price \$1.

"From Soul to Soul." By Emma Rood Tuttle. Lovers of poetry will find gems of thought in poetic diction in this handsome volume, which with its own hours of leisure and enjoyment. Price \$1. For sale at this office.

A GRAND TIME.

Muncie Lyceum Has a Celebration.

The First Spiritualist Progressive Lyceum of Muncie, Ind., celebrated its fifth anniversary in the Bishop Block Hall on Sunday, February 18, 1900. The morning, though somewhat cold, was made beautiful with a bright sun and clear sky, and at 9:30 a. m. the large hall was crowded to overflowing. Special pains had been taken to notify the various lyceums throughout the State of the event, and the result was a kindly response by representative parties from all quarters, making the celebration one surpassing by far our brightest anticipations.

Conductor Brother John Loth made an address of welcome, which added new lustre to the already happy faces. He was followed by our ever active co-worker, Dr. J. H. Mendenhall, who presented the audience with a brilliant account of the origin of the lyceum in the Orient countries as schools for literary improvement, and also its introduction, character and purposes in the Western World. His statement made brief reference to the various authors who have taken a deep interest in lyceum work, and concluded with a thrilling account of our home lyceum and its progress.

All the usual exercises common to this class of physical and mental culture were carried to perfection; the different branches being interspersed with the best of musical talent, both vocal and instrumental. When the time came for the grand march, superintended by Capt. Bro. T. S. Fisher, a mental breeze seemingly touched every brow with a sense of delight, and now the vast congregation was seen properly positioned, with silken banners and flags waving in the breeze. For fifty minutes each participant seemed to vie with each other for victory in timely step and graceful carriage. The lyceum had secured the services of the widely famed psychometrist and platform test medium, Sister Josephine Ropp, and with the announcement that she would serve in the evening session, the meeting was adjourned until 7:30 p. m.

At the appointed hour a large audience gathered at the hall, when Bro. Mendenhall made a short address, stating the object of the meeting, with a brief explanation of some of the phenomena of Spiritualism and what might be expected on the occasion through the auspices of Sister Ropp. He then introduced her to the congregation, by which she was received with great applause.

For half an hour Sister Ropp entertained the audience to the fullest satisfaction with her life readings and descriptions of departed loved ones.

The lyceum had also procured the services of Sister N. L. Claman, of Louisville, Ky., for Monday and Tuesday evenings. Suffice it to say Sister Claman was on hand, and at the Ball College she entertained large audiences with a brilliant discourse. She followed her arguments by psychometrical readings and clairvoyant descriptions of the "loved ones" of her audience, the course of exercises was a grand success. LAURA M. FISHER, Sec'y.

From the N. S. A. Home Office.

To the Editor:—The N. S. A. extends thanks to you, and to all friends of the Spiritualist cause, for the generous way in which you have met our needs. We have to report that the affairs at this office are moving on smoothly, and although we do not have subscriptions to the Home Fund come in as freely as we desire, yet those that do come, bring such a wave of sympathy and good cheer, that they encourage and bless the recipients. We have yet several thousands of dollars to secure before the ten thousand are raised, but we hope that the friends in the cause who are not yet ready to give, will not hesitate longer but will send in what they can, be it much or little, for all will help to swell the fund, and bring it nearer to success. One friend in Los Angeles sends a dollar each month to the Home Fund; one society in New York sent half it had in its treasury, for the same worthy object. One little girl sent twenty cents, and with it a nice letter that made us happy to receive it. Now, if every one will do as well as our friends, our means will soon have enough in our treasury to keep us from the disagreeable necessity of "begging" for the rest of our days in this office. We do not like to solicit money all the time, but the Spiritualists have not made it possible to do otherwise; if all who can afford to give one dollar would do so, and would dignify the National Association by their inclusion, we would have a working fund from which we could carry on the best of labor for the cause could be drawn, without resorting to continual solicitations to the public for help.

However, we are strong in the belief that the N. S. A. is here for a good work, and to stay, and we are pushing on with our efforts to bring the cause of Truth.

Since our last letter, E. W. Sprague, of Jamestown, N. Y., has been added to our list of financial agents, and is authorized to collect funds for the N. S. A.

The N. S. A. does not issue ordination papers to anyone, its work is to file copies of the ordination papers of those who are regularly ordained, and to register them here—the fee for this is one dollar annually. Contributing members to this association are not necessarily endorsed by the N. S. A. Contributing members are those friends who wish to add the N. S. A. by sending a dollar or more a year, for which they receive a certificate. They send from all parts of the country, and many of them we never heard of before, and know nothing about, hence, although they may be among the best people in the world, as no doubt they are, and among the strongest and most loyal of Spiritualists, yet it may be readily seen that we are unable to give them a personal endorsement, simply because they have become contributing members of this association.

Our good will goes out to all in the cause of humanity; we desire to work in harmony with all mankind in efforts to raise to a higher level of goodness and peace, and to progress in wisdom and knowledge. We send fraternal greetings to one and all.

MARY T. LONGLEY,
Secretary N. S. A.

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

"Wedding Chimes." By Delpha Pearl Hughes. A tasty, beautiful and appropriate wedding souvenir. Contains marriage ceremony, marriage certificate, etc., with charming matter in poetry and prose. Special designed for the use of the Spiritualist and Liberal Ministry. Price 75 cents. For sale at this office.

ORTHODOX PREACHERS

At Funerals of Spiritualists.

In a recent issue of "The Progressive Thinker" I noticed a communication from the pen of Mrs. J. J. Kratz, of Evansville, Ind., which, I think should engage the serious attention of every true and sincere Spiritualist. Mrs. Kratz complains of several prominent Spiritualists who in their earth life were outspoken and fearless friends of the truth and philosophy of Spiritualism; but upon the occasion of their funerals, the services of orthodox preachers were procured to pay tribute over their remains.

Now I, as one of the millions of sincere Spiritualists, desire to know, that if the truth and philosophy of Spiritualism are good enough to live by, in the name of all that is good, beautiful and true, are they not good enough for every Spiritualist to die by? If not, will some one tell me why not?

The greatest argument ever made by orthodox Christians is, that no diffident or timid man has believed or proclaimed as the truth in the earth life, when he comes to die he is compelled to fall back upon orthodox Christianity to be saved. This false and preposterous claim has been made by the lying orthodox clergy concerning nearly all the great thinkers and leaders of the past, including Thomas Paine, Voltaire and others; and if the same claim is made of our hand-made friend, Ingersoll, it is because he has not been dead long enough yet for them to risk the statement, as there are yet in the earth life witnesses who could and would refute their lying statements.

When my earth life is ended, I desire that no orthodox minister shall repeat any of his cant and hypocrisy over my earthly remains, and to insure that this desire shall not miscarry, I have provided in my last will and testament that the Spiritualist speakers who have knowledge of the facts, truths and philosophy of Spiritualism, shall be procured to speak words of comfort and consolation to the dear ones I may leave behind. For this purpose I have set apart in my last will a sum of twenty-five dollars besides traveling expenses, to be paid to the person who may render said services at my funeral.

In my opinion it is essential to the diffusion of the truth of Spiritualism, that we show to the world at large that we as Spiritualists are absolutely convinced of the facts as demonstrated by our beautiful philosophy, and that we maintain the courage of our convictions to the end. To insure this consummation I advise every true and sincere Spiritualist to make provisions as I have done, so that their wishes in regard to this important matter may not miscarry or be disregarded.

Port Washington, Ohio. J. J. LAMNECK.

WISCONSIN WORK.

Notes from Geo. H. Brooks.

I have never been busier in my life than the last two months. My work for the Unity Society and in the state has kept me on the jump all of the time. Then within six weeks I have been called upon to officiate at four funerals, all of persons whom I had known many years, and some of them in my earlier experience in mediumship.

February 19, 21, 22 and 23, I held meetings in the Spiritual Temple in Whitewater, Wis. While there I organized what will be known as the South-western Spiritualists' Association of Wisconsin, with headquarters at Whitewater. The following were chosen as officers: President, Morris Pratt, Whitewater, Wis.; vice-president, F. L. Preston, Beloit, Wis.; secretary, G. W. Young, Whitewater; treasurer, Mr. Watson, Milwaukee. Trustees, Mr. B. Jones, Union Junction; Mr. Fox, Westfield; Mr. Smith, Janesville; L. H. Warren, Albany; Mrs. Colman, Palmyra; Mr. J. A. Young, Brookfield. While the outlook perhaps is not the most encouraging, as there has not been any work in the Spiritual line done in many years, and many of the old workers are gone, yet if the friends in the six counties taken in by this association will work with a will, some thing can be done. Mr. Pratt is anxious for the work to be done, and sure if it is done, it will be done. It will be a glorious work, and it is the intention to hold mass meetings, conventions and grove meetings as often as possible and in this way waken the slumbering interests, and call the people together. It will be some time ere the machinery will be running, but if run with what may be done the future, the friends will only work, there is a glorious future before them. Let me hear from the different places in the south-western part of the state, and as soon as possible I will arrange for the holding of some kind of a conference and telegrams to my Milwaukee address, 558 Milwaukee street.

Milwaukee, Wis. G. H. BROOKS.

A QUESTION.

Is there a God above
With power supreme,
Whose rule is the rule of love,
Or is it a dream?
Is there a hand to sway,
And can there be one on high
Who hears when the faithful pray,
When the stricken sigh?

Is faith but a foolish thing
For the weak alone?
Must the hope to which women cling
Be but their own?
Shall we laugh at the men who pray?
Shall we sneer at the men who preach?
Shall we call them fools who may
Believe there's a heaven to reach?

If the precious stars have laws
Shall we cast it out?
Shall we, too, doubt because
Some wise man had doubt?
Shall we by the temples planned
Be deemed a clown?
And he be rated great and grand
Who burns it down?

Is there over us all to-day
A God who rules?
Or are we but the playthings
Of the wind and the clouds?
Who believe are fools?
The ape and the ox and the ass bend
Knees

To no hidden god of theirs;
Shall we join in the unbelief of these
And give up our prayers?

S. E. Kiser.

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

"The Heresy Trial of Rev. B. F. Austin, M. A., D. D. Giving a sketch of Dr. Austin's life, story of the heresy trial, copy of the charges, the heresy sermon, the scene at conference, and Dr. Austin's full address defending his views on Spiritualism at the London Annual Conference at Windsor, Can." Price 15 cents. For sale at this office.

CONSCIENCE DEFINED.

Its Relation to Intellect, Reason and Judgment.

To the Editor:—In a recent issue of your valuable paper you published an article by a brother, in which he objects not only to the use of the word "conscience," but insists that in truth there is no such thing as conscience. In all kindness I wish to say that our friend is simply taking the opposite extreme from a great many men who insist that conscience is "everything"—the judge, the jury, and the whole array of counsel besides.

If you will grant me the space, perhaps the thoughts I wish to express might help Mr. Baldwin, as well as others, who are more or less at sea concerning the true functions of conscience I shall, of course, start out with the premise that man has a conscience, and that it plays a very important part in the conduct of men, but that it does not decide which is right or wrong. Man is the possessor of two powers—the intellectual and the moral. The great conflict of our day is between the claims of intellect and the religious nature of man; and if we could penetrate the prehistoric period, we might trace the same warfare to the very cradle of humanity. Let us define these two powers:

First, Intellect embraces the reason, the understanding and the judgment. The moral power on the other hand embraces the innate religious faculty, or nature and conscience. Now, if cognition and judgment belong to conscience, we must cease throwing the intellectual and moral powers into different categories. This we cannot do, as we must admit that man is endowed with an innate religious nature, and that the religious nature is, and always has been, antithetical, or contrary to the cognitive powers.

There is a theistic intuition dwelling in every human soul, and there are theistic conclusions deduced from the myriad phenomena which surround us in nature. It is thus that the being of God stands revealed to us. All men instinctively feel that they stand in relations of dependence and obligation toward that Being. This feeling of God, and this sense of certain obligations to Him, is the essence of the universal religion. Conscience is the companion feeling, prompts to a discharge of duty toward God, as well as toward man. This places conscience as a constituent of the religious nature of man. It is an attribute of the soul. It is obvious that conscience, as an attribute, acts only in correlation with other powers of the soul, but it does not in itself rise to God.

The reason recognizes certain necessities and inflexible standards of right and wrong. The understanding apprehends relations existing between certain acts and these standards, and judgment affirms a compatibility, or incompatibility. Now conscience in its essential character becomes a weakened sensibility.

We may style the whole of this complex operation an act of conscience, but if so, conscience would be not only a moral sensibility, but also include the whole set of mental activities concerned in the excitement of that sensibility. Conscience is a feeling of the existence of a standard of right and wrong, and an accompanying impulse to bring our actions into conformity to that standard; but the moral criterion is not discovered by conscience; it does not discern the standard, the existence of which it acknowledges. Discernment is an attribute of intellect, as conscience is an attribute of the soul. Conscience, however, is true to its rule. Whatever is set up by the intellect as the standard of right, conscience whips its possessor into submission; but intellect is fallible, hence the practical standards of one man, or one tribe, may not be the practical standards of another. The power of conscience is measured by the strength of intellect. The more the intellect is developed, the more brought into active and continual exercise, the religious feelings sway the life of man with transcendent potency. They dominate all his judgment and all his acts.

This predominance of the religious feelings untempered by intellect becomes religious fanaticism, and here we find an explanation to the blind zeal of the church from its earliest infancy. At times upon questions which lay quite beyond the jurisdiction of religion, conscience did not protest, because what the religious nature of man could lay hold of and appropriate was right and good in the eyes of conscience. It protested only when its sacred things were torn from it, vulgarized and banded about from crucible to retort, until the divinity which was in them escaped as gas, steam or electricity. We all know with what ardor the religious nature of man retaliated these encroachments.

We need not follow up its bloody trail. We are only too well acquainted with the course it has not the arbitrator in those dark days.

"Faith is a blind love and asks no questions about the worth of its object. Intellect is all eye and has no heart to be touched by the sorrows of a blighted affection." But we are not to suppose that these facts deprive us of fixed standards of morality. The voice of humanity gives a consistent utterance on the fundamental, moral and religious questions. It never contradicts itself. The two powers are ordained to be antagonistic, and it is well that it is so, because one spurs the other. Religious faith, as I have said, hallows and sanctifies all that it can appropriate. This is its nature; this is its excellence. Accordingly, when intellect in the course of time attained to certain explanations of physical phenomena, the religious feelings of man entered a perpetual protest. Submitting at length, they immediately incorporate the new beliefs in the religious creed, and sprinkle the incongruous mass with holy water.

Faith conserves and sanctifies what intellect gives her. It is not her office to scrutinize and assort the true and the false, therefore the disappointments of faith arise from the unreality and unworthiness of much she receives from the hand of science. Science is an indefatigable fighter, but how many tears have been bound up with the question? How many exploded theories have left their wrecks upon the highway of time? How many abandoned explanations and beliefs lie scattered by the wayside. These have all been the sacred vessels of religious faith. These have all been endorsed by conscience.

Does not this prove that conscience has not been the arbiter, but that our fallible and feeble intellect has invariably pronounced its judgment, and that conscience has stayed by the decision?

I hope I have made it plain that humanity has a conscience, call it what you will. The word "conscience" however serves the purpose. Our brother wishes to abolish it. Is it not because he has been taught to clothe it with powers and attributes that he has felt in his innermost self did not truly belong to it? Belonged to the people.

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sphere it is good. Man know thyself. The proper study of man is man, is more true now than at any time in the history of mankind.

B. R. RICHTER.

Chippewa Falls, Wis.

THE HOME CIRCLE.

A Narrative of Good Results Obtained.

I have never before asked admittance to this most valuable space, but under the circumstances considered it would be "hiding our light under a bushel" did I not make known some facts which have transpired in our home circle during the past year. For years I have been a Spiritualist in thought and knowledge, but like many others I still acceded to the requests of the orthodox octopus called church. A little more than a year ago I began to investigate Spiritualism and praise all the powers of light and progression, I shall ever be glad I made the resolution, realizing that in developing our powers lay our chance for helping others.

At first our circles were somewhat broken up, by myself and husband being away. As time went on and we were more at home, we have progressed rapidly. By August we got table-tippings so questions could be answered. We sat both at home and away, but finding that our guides were not pleased at our going away, and having a good medium for developing boarding with us, we remained at home entirely, sitting regularly twice a week. Since last November my husband and four of my daughters have been controlled at various times, one daughter only thirteen years old, having for her control, Sir Samuel Baker, another, Abraham Lincoln; both of them give good descriptions. There are quite a number of lesser controls for all, some Indians, one handling hot lamp chimneys while under control of an Indian girl, Mayflower. I write under control. Frequently the girls see spirits and are helped by them at school. Not long ago, one morning very early, I saw a vision of one of my daughters plainly, she telling me afterward who it was. It was Mayflower. Hoping this will not weary anyone, I remain as ever, yours for the good of humanity.

MRS. O. S. CRANE.

Grand Rapids, Mich.

An Open Letter to the Editor of The Christian Herald.

By the Christian Herald of this date I notice that Talmage, the original T. DeWitt, is at it again. With the sacred predictions of the pulpits he has spoken words, cold and heartless, misrepresentation, deliberate, premeditated falsehood, disclosing stupidity and ignorance inexcusable for one of his pretensions, the whole dominated by vicious hatred and vengeance toward Spiritualists and mediums. It is very clear that T. DeWitt came into this world a century too late. The prevailing influences of civilization will not permit the full scope of enjoyment which his priestly arrogance would indicate. Had he lived in the days of Cotton Mather he could have raised his splendid voice in praise, and shouting hosannas to the Lord God Almighty, as they piled the slabs high up on the bodies of witches (mediums), crushing the blood and breath from their helpless bodies. But the joy to this precious priestly T. DeWitt Talmage would not have ended in crushing out the lives of a few mediums. There was the Quaker heretic to be looked after. The glory of God must be maintained. With a plenty of DeWitts, T. DeWitt might have led forth the people who with him, trained under the soul-saving banner of theology, and with a loud, long and fervent prayer unto the Most High God and loving Jesus, the doomed victims of heresy, the Quakers, are led to the gallows. The scene closes with upturned faces, and with fervent voice this man of God returns thanks to the most High "for the privileges that we, thy servants, enjoy in fixing infidels, and all for thy glory, and the love of Christ. Amen." J. G. Richmond, Ind.

"The Truth Seeker Collection of Forms and Ceremonies for the Use of Liberals." For sale at this office. Price 25 cents.

"Religion as Revealed by the Material and Spiritual Universe." By E. D. Babbitt, M. D., LL. D. A compact and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data needed by every student and especially by every Spiritualist. One of the very best books on the subject. Price, reduced to \$1. cloth; paper 50 cents. For sale at this office.

"The Infidelity of Ecclesiasticalism. A Menace to American Civilization." By Prof. W. M. Lockwood, lecturer upon physical, physiological and psychic science. Demonstrator of the intellectual or spiritual hypothesis of nature. Scholarly, masterly, trenchant. Price 25 cents. For sale at this office.

The grandmother held the baby where she could caress it. Her hand hugged it, and patted it to her satisfaction.

The following Saturday night she made her husband Billy promise her she would take the baby where she could maternalize in full, and take him in her arms. She says she

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PRAY, OR NOT?

Ministers Discuss the Matter.

The petitions for rain offered up this season by the farmers and merchants, have availed little, and the members of the Los Angeles Ministerial Union realizing that the prayers of the righteous man avail much, have decided to offer supplication for much needed showers. The question of whether to pray or whether not to pray for rain was discussed at length and with much animation at the meeting held this morning at the Y. M. C. A. by the Ministerial Union. Many opinions were expressed by the shepherds of the Los Angeles flocks. It was finally decided to unite with the Christian women who have set aside next Wednesday as a day of prayer and humiliation, and to include rain in the list of things prayed for.

The Rev. F. M. Larkin was strong in his opposition to the motion to pray for rain. The Rev. Larkin thought that God has placed the moral conditions of this world in the hands of man, while he has kept the physical conditions in his own hands. The minister thought it was better for us to attend to his own work and let God do the same. "I am in doubt," said the Rev. Larkin, "as to whether we need rain at all. We need many other things. We need to pray to God that men may be made righteous and all things needful will be added." Another pastor said:

"I believe in praying for rain. It is pleasing in the sight of God that we should show our faith by asking publicly for what we need. God answered our prayers for showers last year, although some say it was but a coincidence, and He will do it again." Another stated that he thought it of vital importance that every effort should be put forth to secure rain for Southern California. The speaker closed by saying that he had 2,000 acres of land sown to grain. The Rev. Will A. Knight said:

"God in His judgment will do what is right about the rain. If we had been more righteous since last season when we prayed for rain, He might have sent us more this year." The Rev. C. C. Pierce also thought it more necessary to ask for righteousness than for rain. The Rev. H. W. Knickerbocker said: "I believe the old statement that necessity is the mother of invention. God has led us forth in the world of science by means of our needs. Three years of drought may be God's way of leading us to invent a way of making rain. He has led us forth for us to save our own world than to ask God to save it for us. If rain is best for us God will send it."

Other pastors also expressed themselves forcibly on the subject. The pastors and Christian people will devote next Wednesday to supplications for showers upon a thirsty land. A committee consisting of the Rev. Bruce, the Rev. Hendry and W. D. Ball was appointed to see that the Christians of Southern California are notified of the "day of prayer for missions Sabbath keeping, for right use of wealth and political power and for rain." The Rev. A. Hardie read an interesting paper on "The Fatherhood Theory of the Atonement."

The above is from the Los Angeles Daily Record. It will be remembered the day set apart about a year ago for prayer was not the quinox. Many believed God answered the prayers of the people; suffice to say prayer availed nothing whatever in bringing rain to the famished earth in Southern California, neither will all the prayers made this year bring rain. God will not break a single planetary law to cause rain to fall. Rain will only come through the natural laws which govern in conjunction with the governing fixed laws in all parts of the earth. God sends rain on the unjust as well as the just, without making any distinction. The wicked flourish in the world as well as the righteous. Seed time and harvest is promised, generally speaking, throughout the whole earth. O ye faithless, why do ye doubt? It appears that God would be humiliated by such gross ignorance on the part of the people to ask for the great governing laws of the universe to be broken to give a certain portion of the earth rain when the conditions are not made to bring rain; whenever conditions are made through natural forces or through science there is enacted a law by which rain comes to the different parts of the earth.

N. A. STEVENS.

"After Her Death. The Story of a Summer." By Lillian Whiting. 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 advanced phases of Spiritualism, leading the mind on into the purer atmosphere of exalted spiritual truth. A book for the higher life. For sale at this office. Price, cloth, \$1.

GENERAL SURVEY.

(Continued from page 6.)

Mr. Alonzo Thompson, a prominent Spiritualist of Nebraska, was in the city last week on business. He unites philanthropy with his Spiritualism, and by so doing has made a great success in life.

S. J. Wright, of Paris, Texas, was in the city last week. He is not only a Spiritualist, but one of the substantial men of the State.

L. L. Bahr, of Findlay, O., writes: "Mrs. Hibbits, of Muncie, Ind., will hold a few seances here during the month."

Monimia Macdonald writes from Muncie, Ind.: "I wish to make a statement in behalf of Rev. Harry Moore, the pastor of the Muncie Spiritualist Society of last year. There seems to be a misunderstanding in regard to it. He resigned as pastor for this year, for he wished to be free to go and come as he liked. His best wishes are for the welfare of the society in Muncie. We have been having interesting meetings all this winter."

Mrs. Marlin Carpenter writes from Lewiston, Mich.: "While Mr. Carpenter and myself were home in Detroit, the last two weeks of February, I gave two lectures for the Independent Spiritual Society (which is well officered, with Mr. Ladd as president, and Mrs. Knowles as secretary) to crowded houses. Two receptions were given me by Mr. Ladd and Mrs. Crawford, two rising mediums of the city. In a few well-chosen words Mrs. Parris presented the writer with a beautiful bouquet of flowers, after which refreshments were served. About sixty were present. Also one by Mrs. Knowles, where a goodly number of the old friends were invited to partake of a bountiful repast that had been prepared. Among the guests were Mr. and Mrs. Bayle. Mr. Bayle is one of Detroit's most noted and beloved mediums and he has done much to place Spiritualism on a higher plane. Mr. Carpenter and myself expect to be located permanently in Detroit by next fall. The call is growing in Michigan as never before. My permanent address is 55 West Columbia street, Detroit, Mich."

W. F. Barker writes: "Dr. Talmage says Spiritualism destroys both body and soul. Brother Francis, if it destroys our souls, we will escape Talmage's orthodox hell, won't we? And won't that be grand? Talmage takes his text from I Samuel 28:7. 'The man of Endor was called by him a witch (not by the Bible). Saul went to her, and she told him he would die tomorrow. She seems to have been a truthful medium, for Saul was found on the battlefield the next day dead. Now why does Talmage denounce this medium, and not even mention the occurrence which took place in the very next two chapters?'"

PASSED TO SPIRIT LIFE.

(Obituaries to the extent of ten lines only will be inserted free.)

At her home, 681 Milwaukee street, Milwaukee, Wis., Friday evening, Feb. 23, Mrs. Mabel Peacock Smith left her worn-out body to take up her residence in spirit life. She was one of the pioneers of Wisconsin, arriving in the territory in 1847. She had been a Spiritualist for many years, and a member of the Unity Society in Milwaukee, and was ever active in the work. She was one who helped those in need. She was always cheerful and helpful. The funeral was held at her residence, Sunday afternoon, at 2 o'clock, and the writer, a friend of many years, offered the consolation which Spiritualism gives on all such occasions.

G. H. BROOKS.

Passed to spirit life from his home in Caldwell, New Jersey, on February 2, Dr. William Halsey, aged 84 years. For many years he has been an earnest and consistent Spiritualist and a member of the Spiritualist Union of New Jersey. Since his organization, his life was a life of kindness, unostentatiously performed. He will be missed and mourned by men, women and little children whom in many ways he blessed. His funeral was conducted according to his wishes. Mrs. J. H. Tuttle sang the blessed words of comfort and hope in her own sweet and deeply tender way, and the writer gave the address. A large number of friends were present, and in the bright sunshine and beneath the cloudless sky, felt that this dear friend of all that is good and true had found a fairer day than can dawn on earth.

HELEN T. BRIGHAM.

From the home of her parents, Mr. and Mrs. L. H. Warren, in Albany, Wis., Sunday morning, Feb. 18, Eva Warren, aged 29 years, took her departure from earth to spirit life. All her life Eva had been more or less a great sufferer. No one in Albany could have gone that will be missed more than she. Eva was in the postoffice for six years, and knew everybody, and was loved by everyone. She was a marked degree, she was receptive to all the good and true that her people gave her. The pastor and his brothers and sister have Spiritualism to sustain them. The writer, who has known them all for many years, was called to officiate at the funeral, which was held at the home Tuesday afternoon at 2 o'clock, and largely attended. Never did Spiritualism seem more holy than at that time.

G. H. BROOKS.

Judge Samuel Holmes, of Eureka, Cal., Feb. 12, after a short illness, aged 70 years. He was formerly a resident of Eureka, where he was well known and favorably known as a man of sterling integrity. He was a Spiritualist. The funeral was conducted by the Masonic fraternity of which order he was a 32 degree member.

L. S. BURDICK.

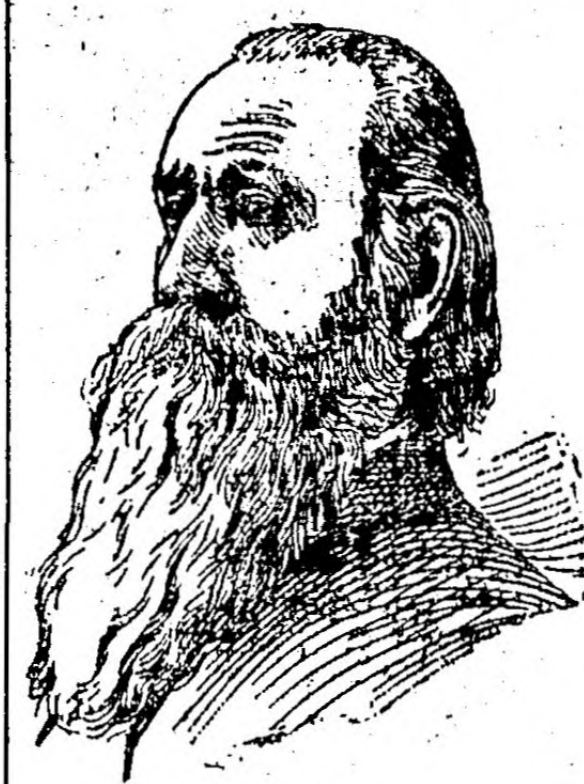
Mrs. M. C. Custard passed to higher life, Jan. 16, 1900. My wife, a Spiritualist of advanced degree for a number of years and a regular attendant at circles. Her body was laid at rest in Eastern cemetery, under very impressive ceremonies, by the Baptist preacher of the First church, of which we were both members.

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Sunday Spiritualist Meetings in Chicago.

The Church of the Soul holds regular services every Sunday at 11 a. m., in Kimball Hall, 245 Wabash avenue, Mrs. C. L. V. Richmond, pastor. Sunday school in the same place every Sunday at 9:45 a. m. School of Psychosophy established in connection with the church. The Progressive Spiritual Church, of V. Cordingley, pastor, room 409 Handel Hall, 40 Randolph street. Services at 2:30 and 7:30 p. m.

Band of Harmony, auxiliary to the Church of the Soul, meets at Room 608 Handel Hall Building, 40 Randolph St., every first and third Thursday of the month, beginning afternoons at three o'clock. The ladies bring refreshments; supper served at six o'clock. Evening sessions commence at a quarter to eight. Questions invited from the audience, and answered by the guides of Mrs. Richmond. Always an interesting programme. All are welcome. The Christian Spiritual Society hold meetings in Hygeia Hall, 404 Ogden avenue, at 2:30 and 7:30 p. m. Miss Sarah Thomas conducts.

The Spiritualist church Students of Nature, will hold services every Sunday at 7:30 p. m., at Nathan's Hall, 1505 Milwaukee avenue, corner Western avenue. Church of the Spirit Communion will hold meetings in Kenwood Hall, 4908 Cottage Grove avenue, each Sunday, 3 p. m., conference and tests; 8 p. m., lecture by Dr. A. Houghton; tests by H. P. Conates and others. All are invited. Good music and seats free. The Good Hope Spiritual Society meets at 1735 N. Haystack avenue, every Sunday evening at 8 o'clock.

The Spiritual Fraternal Society holds its Sunday service every Sunday at 2:30 p. m., at their hall, 828 Wells street. All are cordially invited. S. F. Egger, secretary, 470 Seminary avenue. The First Spiritual Church of the South Side holds services every Sunday at 2:30 and 7:30 p. m., at 77 Thirty-first street. Lecture and spirit messages at both services. Mrs. Georgia Gladys Coley, pastor. Open doors.

The Spiritual Freedom Society holds regular meetings every Sunday at 3 p. m., in East Lodge Hall, People's Institute, corner Van Buren and Leavitt streets. All are welcome. Truth Seekers meet at the Teutonia Hall, corner of 53rd and Ashland avenue, every Sunday afternoon at 3 o'clock.

The Englewood Spiritual Union Society meets every Sunday at 3 o'clock, in East Lodge Hall, People's Institute, corner Van Buren and Leavitt streets. All are welcome. The Garden City Spiritual Alliance holds regular meetings at Mackinaw Hall, No. 294 and 296 East 43rd street, every Sunday evening at 8 o'clock. Spirit messages, tests in foreign or thought transference, good music. Seats free. May Goodrich, pastor.

The Beacon Light Spiritual Church, Sunday services at 40 East Randolph street (Handel Hall), at 7:30 p. m. Conducted by Geo. F. Perkins.

The South Chicago True Spiritualist Church holds meetings at Elegenman's Hall, corner of 93rd street and Commercial avenue, every Sunday at 2:30 and 7:30 p. m.

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