



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

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THE PROBLEM OF EVIL

As Critically Viewed from the Standpoint of Evolution.

A Lecture to the Readers of The Progressive Thinker, by Nora Batchelor, of Ashland, Oregon.

Herbert Spencer describes life as "the continuous adjustment of internal relations to external relations." The term is here used in the comprehensive sense, including life in all its phases, physical, moral and intellectual. Perfect life, and therefore perfect happiness, would mean the perfect adjustment of the physical and spiritual nature to outer physical and spiritual realities. This is the goal of progress, the end of evolution.

"The one far-off divine event
To which the whole creation moves."

Evolution, in man, is the series of steps or modifications by which this adjustment of inner to outer relations becomes more and more perfect, the process by which human life is brought into more perfect correspondence or harmony with the universe of mind and matter. The higher the degree of correspondence, the higher the life; the higher the state of development, the greater the happiness. The degree of correspondence between the physical organism and its environment produces physical harmony, health. Due correspondence between the physical organism and its environment, the moral and spiritual world—in other words, recognition of truth, apprehension by the mind of moral and spiritual laws, and obedience thereto—result in harmony of mind and soul. Ability to effect these correspondences or adaptations; results in happiness, produces what we call "good," while failure to do so, or to adapt ourselves, results in unhappiness, suffering, produces what we call "evil." Evil, then, is due merely to lack of correspondence, to non-adaptation of "inner relations to outer relations," to ignorance of law, to non-apprehension of truth. It is a minus or negative quality, never a positive one.

Viewed in this light, the old dark problem of the centuries is not so helpless. Evil is but a necessary

PHASE OF EVOLUTION.

a phase that is destined to grow less and less marked as intelligence increases. It is not a fixed, unvarying quantity, but a quantity which gradually diminishes toward the zero point, which it may in time approximate, but in all probability will never reach. For, unless absolute perfection be attainable, there must ever remain some degree of imperfection, or evil.

As thus viewed, there is no problem of evil in reality, but only a problem of development, of enlightenment. There is a sense in which the assertion that "All is good; there is no evil," may be taken as a truth; the sense that all law is good, that all is evolution, growth, development. We all admit that growth is good, whether of plant, animal or human soul. So far as I know, no one claims that it is evil. But the process of growth or development implies a degree of undevelopment, and this we are told is evil. But we cannot have the one without the other. The very fact of striving for perfection implies a

STATE OF IMPERFECTION;

yet to strive, we are told, is good, while the condition which alone renders effort possible, is evil. Through all the ages the minds of men have run round and round in this circle. Some of them are not out of it, yet they want an upper without an under, a one end without another end, the attainment of perfection without a previous state of imperfection, maturity without immaturity.

In a universe of evolution, some degree of undevelopment or of evil is a necessity. And it is a question whether the universe as it is, with all its imperfections, is not preferable to a state in which we might suppose to be created with man and all things in a state of changeless, monotonous, and endless perfection, a universe in which there could be no improvement, in which there could be nothing to do and nothing to be. However, it is the high degree of imperfection to which we object so seriously. Lesser degrees we are more willing to tolerate. But through understanding and effort the high degree can be made less, and this we still less. As we have already seen, evil can never entirely disappear, for so long as a higher degree of perfection is attainable—and we must conceive of the negative possibility—the present state must be one of imperfection, therefore of evil. But on the other hand, as we rise in the scale, and the degree of undevelopment or of evil becomes less. We need not be content, then, because we find that some degree of evil is and always must be a necessity, to sit down with the blissful assurance that "All is good;" "whatever is, is right;" that struggle and effort on our part are entirely unnecessary; that the laws of evolution will bring each individual and the whole of society to a high degree of perfection at last. The laws of evolution will bring us to a high degree of perfection and consequent happiness, only when we understand and

CO-OPERATE WITH THEM,

and not in blind and stubborn ignorance and perversity rebel against them. Obedience to law, correspondence between the outer and the inner reality, results in continued life, harmony, happiness, disobedience, or lack of correspondence results in inharmonious suffering, and in the end extinction. The same laws that bless may also curse. All depends on whether or not they are cognized and wisely followed. Man has risen to his present state through obedience to law. Other races of sentient beings have been driven to extinction through the operation of these self-same laws.

It is not difficult to conceive that man himself might have suffered the same

fate, indeed must have suffered it, had he not in the main adapted himself to his environment. Conscious reasoning has played no small part in this adaptation, no doubt, yet it is probable that instinct, the inherited effects of ancestral experiences, has played the greater part. But man has now risen to that point at which instinct is no longer an aid to higher development, a point at which further progress depends upon the conscious adaptation of inner relations to outer relations; upon knowledge, understanding; upon self effort and self determination. He cannot depend upon instinct or upon the blind forces of the universe to guide him to the realities of the spiritual life. They must be consciously sought. Instinct must be succeeded by thought.

Reason, and that higher and least comprehensible of the faculties, intuition—that parent or child, we know not which, of spirituality—must be our guides henceforth. Man is the only being in this green earth who is capable of self-development. He is the only being who is conscious of imperfection; who desires improvement; who aspires to be something better than he is; who consciously strives for a higher life; who deliberately adopts means to the end of self-culture and self-unfoldment. These are weighty facts, facts full of meaning and suggestion.

Aspiration for higher things—is this

purely human characteristic, the outgrowth of man's spiritual nature, or is

his spiritual nature the outgrowth or consequence of this characteristic?

The possession of the power of self-development, may it not be

between the physical and the spiritual, the determining factor in the existence of man, the bridge over which the race marches to immortality, the keystone of the arch which bears aloft the possibility of eternal life?

But to return to the subject under discussion. If there is no positive evil, there is still ignorance, and ignorance is the mother of misery. "There is no law, but ignorance," says Shakespeare. The remedy is enlightenment, knowledge, understanding, recognition of law, perception of truth. On the physical plane this is evident enough, but in the moral world it is not always so clear. However, I believe it is true that if all men could see clearly and perfectly the results of an evil deed, no evil deed would ever be done. It is safe to say that if the thief, the murderer, the libertine could fully realize the consequences to himself of his evil acts, they would never be performed. Self-interest, regard for his own happiness and welfare, would deter him, did nothing else. His deeds are due to lack of clear vision, failure to perceive the existence and operation of

SPIRITUAL LAWS.

Between the saint and the sinner is not so wide a chasm as we might suppose. One life lives in each; one law governs both. The possibilities of the one are the possibilities of the other. They travel the same road and toward the same goal. The one is simply in advance of the other—that is all. He began life farther along on the evolutionary track. The other, through no fault of his own, started with a less highly developed physical organism, and must painfully climb to the point at which his more fortunate brother began. The difference between the two, and all the difference, lies in degree of unfoldment; in other words, in degree of understanding, in comprehension of truth. The one has adapted his inner life to outer realities, while the other has failed. He will rise and will conquer, for the law is the same to all, and in which we shall have no thought and no care for any but ourselves; unless we can attain a state of utter indifference to every living thing—a state of perfect and supreme selfishness! In this, it is needless to say, is not the ideal of perfection nor of happiness; nor is it the direction in which we are tending, but just the opposite.

Again, it is useless to look for special benefits in single experiences. One day of suffering is not sufficient to teach us wisdom. The single experience is soon forgotten, and we go on our way as heedless as before. It is

THE MULTIPLICATION

of experiences that brings wisdom, that causes the mind to activity, that forces us to think, to search for principles, to discover laws. We must generalize the facts gained from experience before we can learn anything from them. We will go on suffering until we do this. Experience will be added to experience, repetition to repetition until the attention is won and the mind is forced into self-defense to study the problem of pain. There is no escape save through the gateway of intelligence. And what is intelligence but the

STORED UP EXPERIENCE,

not of the individual alone, nor of the human race alone, but of the whole race of sentient beings, from the dawn of life upon the earth through the countless ages to the present time? The multiplication of experiences, what is it but the means by which the mind is brought from that primitive condition of sentience which was just able to distinguish nervous shocks and no more? What is it but the means by which internal relations become adjusted to external relations?

Both mental and moral growth result from multiplied experiences, and can result from nothing else. As man lives not for self alone, so he suffers not for self alone. His experience adds to the experience of the race, to the sum total from which generalizations are drawn, truths apprehended, laws discovered. It may, and often does prove of benefit to the race before it profits the individual, before he learns himself to think, to trace the relations of cause and effect. Nothing shows more clearly than this the close relations we bear to one another, the deep spiritual ties that unite all men in one brotherhood. The experience of every life is of benefit to every other life. "All things are in common, whether we believe it or not; all loss, all gain, all sorrow, all happiness. It is only the blindness of the intellect that refuses to recognize this truth, that all life is one; that together we rise; together we must live, strive, progress, forevermore.

Hence, then, is the good to be found in suffering, in evil, so-called. And here we see the purpose, a purpose which turns out to be no purpose at all, but merely a necessity in the nature and constitution of things, a necessity as great and

They could no more be other than they are than could one side of a triangle exceed the sum of the other two sides, or than "sticks and strings could have only one end apiece."

The innocent suffer with the guilty for the simple reason that the innocent and the guilty are inextricably bound up in sympathetic and human relationships that can no more be severed or destroyed without causing the destruction of society than can the organs of the human body be torn apart from another and yet live independent lives. We are so bound and knit together that suffering in one results in suffering to others. No man ever yet

PAID THE PENALTY

of broken laws that others did not share it with him. As it is impossible to protect or shield the wrong-doer from the consequences of his act, so it is impossible to shield from suffering those who are bound or related to him. Wherever there is ignorance or evil, there the penalty of ignorance will be paid, communicating itself in ever widening circles on every hand. The waves beat strongest on those who stand nearest, but the pulsations will be felt throughout the whole of society. The injury of one is the injury of all. The good of one is the good of all. It is the law of life. We cannot isolate ourselves from society; we cannot separate ourselves from our fellows and say: "I will be happy. I will seek perfection for myself alone. Let others do as they will. I will live to myself alone. The true and perfect happiness of one demands the true and perfect happiness

OF EVERY OTHER,

as the health of the body demands the health of every organ. Self-perfection as an end is a noble ideal, and one for which every son and daughter of humanity should strive; but it is not the supreme ideal. Above and beyond it rises the ideal of a perfected humanity.

It is the law of life that the penalty of ignorance, the pain of imperfection falls not on one but on all. But we are so stupidly blind and ignorant that we cannot see that truth. We go on seeking a private good, thinking we can secure it and selfishly enjoy it while our brother dwells in poverty, ignorance and misery. It is the one enormous mistake of the ages, failure to recognize the fact that humanity

IS ONE BROTHERHOOD,

that "one blood flows uninterruptedly an endless circulation through all men, as the water of the globe is all one, and truly seen its tide is everywhere." It is the one block error of the centuries, the belief that man can profit by the misery of his fellows; that one man's loss can possibly be another's gain. To seek a private good in opposition to or apart from the good of all is like the child's attempt to lift himself by his boot straps. It cannot be done. What avails it to fight with the eternal laws of mind, of spirit, of the moral universe? Always and always the mistake has been made of seeking

INDIVIDUAL HAPPINESS,

and thinking it can be found apart from the happiness of others. It can never be done, unless every human tie can be broken, every bond severed that relates us to other human souls; unless we can bring ourselves to a condition of indifference in which we shall have no thought and no care for any but ourselves; unless we can attain a state of utter indifference to every living thing—a state of perfect and supreme selfishness! In this, it is needless to say, is not the ideal of perfection nor of happiness; nor is it the direction in which we are tending, but just the opposite.

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unalterable and eternal as the laws of mathematics. And we may rest secure in the positive certainty that all necessity and all law is good; that the universe is harmonious throughout.

I, for one, however, do not believe that law, physical,

MORAL OR SPIRITUAL,

was created for the benefit of man; that it was designed especially to fit his nature and constitution, but that man has come into existence and risen to his present status through the operation of natural laws, and that he will go on to a great and glorious destiny through an intelligent understanding of, and a conscious adaptation to, and harmonizing of his life with those same laws.

This by no means does away with the belief that discipline, or good, results from individual experience in suffering; but it does away with the old foolish notion that every affliction is "sent" for some special purpose, and that the purpose is for the individual's sole good and profit. We may derive an immediate and personal benefit from suffering, and we may not. It depends upon our degree of insight and understanding at the time. It is safe to say, however, that from single experiences we seldom do. It is the multiplication of experiences that brings results. "The years bring more than the days ever know."

Herein lies our hope. Slowly and with pain, year by year we spell out our

DIFFICULT LESSON;

slowly, gradually, the truth dawns upon our dull comprehension; slowly, and at last hopefully and joyfully we learn to attune our lives in harmony with the universal symphony. Before the onward march of intelligence the better understanding of physical and spiritual laws, the more perfect adjustment of the inner life to outer, unchangeable and eternal realities, the problem of evil will lose its dark and unhelpful aspect, and become the problem of good. The existence of suffering will be recognized as a most important aid in development, the chief means of enlightenment. It will be hailed as the guideboard whose warning finger points to dangerous pathways; be recognized as the light which at last we learn to know and live the truth.

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ONE MORE CALL!

What About Nebraska? Is the Question!

To the Editor:—In your valuable paper of March 17 you published a notice from me, headed "A Call to Work." In that notice I asked all Spiritualists along the line of the F. E. & M. V. Railroad to try and arrange a series of meetings in each town along the line where a few Spiritualists could be got together for a meeting. My object was to do a work for Spiritualism at the least possible expense to those who are interested in our philosophy. My plan was to arrange meetings as close together as possible, in order to save time for myself and money for the Spiritualists and at the same time to hold plenty of meetings and start up an interest. Since I sent the notice of March 17, I have been appointed State Missionary and will try to do all in my power to build up our cause in Nebraska.

But will the Spiritualists of Nebraska respond and do what is necessary to make this effort a success? This is the question which concerns us at this time. The F. E. & M. V. Railroad operates several hundred miles of road in this State and covers a great deal of territory. There must be a great many Spiritualists living in a town along the line of railroad, but so far we have received just one letter from that large territory. Now what about it? Is Spiritualism dead? or are there no interested people in that territory? Are Spiritualists indifferent to the grand and glorious teachings of our philosophy, and care nothing for its advocacy? There is something lacking—either money, interest or energy.

We are willing to work in any part of the State, but thought it best to stipulate a certain line of railroad for convenience sake. Now we will make one more call, and this time we ask the Spiritualists of Nebraska, wherever they may be located, to kindly send us a complete list of names and addresses of all persons interested in their localities. We also ask them to arrange with us for a meeting, if possible.

This is a hard work; the cause is lacking leaders in most localities. Now let Spiritualists sink all little personal grievances they have in regard to the late camp or any other matter which is a thing of the past and let us all try to do something more for our cause in the future.

Spiritualists, we are willing to do our part and we hope you will unite in a grand compact body for the good of our cause. WILLIAM E. BONEY, State Missionary and Vice-Pres. of Nebraska State Spiritualist Ass'n.

Blair, Neb.

IMMORTALITY.

O blessed truth! O light divine, That now upon the world doth shine. Thou art so precious in my sight— To lead and guide my steps aright; That I shall ever seek to spread The truth that those we once called dead.

Do live—eternal through new birth, In homes abiding to their worth. For we do build while living here. Our mansions are in higher spheres.

MARY E. VAN HORN.

"Right Living." By Susan H. Wilson. The author shows a wise practicality in her method of teaching the principle of ethics. She illustrates her subject with many brief narratives and anecdotes, which render the book more interesting and more easily comprehended. It is especially adapted for use in Children's Lyceum. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it. Cloth 6c. For sale at this office.

A PLAIN TALK

For the Edification of Spiritualists.

In a late number of The Progressive Thinker I noticed an article from a Detroit paper in reference to a former well-known and highly respected medical worker, stepping out of the ranks into a Christian Science church, and the article has again set me to thinking of the blindness within the Spiritualist movement, which pushes the incident unthinkingly away without studying the causes which led the lady to this position.

The report that Mrs. Pfuntner stated "there was no good in Spiritualism" is certainly a reportorial mixture, for she certainly knows that she has taught good and that she has taught Spiritualism. This is the second instance of the kind this winter. Both these ladies taught and one has demonstrated spirit return. Neither now denies the return of spirit intelligence, but both resent the general misrepresentation of the higher truths brought by Spiritualism and concluded they were wasting their lives trying to build up that which Spiritualists so little cared for that they allowed it to be constantly misrepresented by charlatans.

It is true, only too true, that there are many physical and mental wrecks scattered along the shoals. These wrecks are caused first by injudicious teaching that all people could develop spiritual gifts, which is true only in theory (for there are many people too nearly unbalanced already to attempt such development), and second by the

UNWARRANTED SUPPORT

by the Spiritualistic public of medial workers who can give tests, regardless of their moral tone.

These Spiritualists but not spiritual workers are followed by hordes of ill-bred, perverted beings who cheat and swindle, steal diamonds, demoralize gold for their susceptible victims and keep houses of assignation; sometimes posing as Spiritualists; but always under the guise of mediums. So much is this the case that out of the depths of their own experience, men about town look at the woman medium in surprise when seeing evidences of right living.

A careless kind of Spiritualism is placed altogether too much at the front to suit fastidious people. Societies invite the vilest of traveling fakirs under a new name de plume, people who are unrecognized and unrecommended, upon their rostrums. The exposure is next in order, and the better element of the membership is disgusted and leaves. The result is that the residue of the members, probably good, upright people, but above(?) the consensus of opinion, continue to mismanage the association until it disintegrates.

So glaring, studied from the standpoint of organization, are these many mistakes, that the only wonder is that we have any associations at all. Out by one prominent Spiritualist drop out the ranks of workers and step back; not denying the facts of spirit return, but feeling that their Spiritualism is not represented by the movement in general.

It is the proper thing for Spiritualists left behind to avow and aver that these people are weak-kneed and deserters, thus blinding their eyes to the inefficiency of the movement generally presented year in and year out in different parts of these United States.

Hundreds of our most intelligent people have said to me in private conversation: "I am a Spiritualist, but the movement itself does not represent my views." Our people are so crazed for tests that they present any grotesque travesties presented regarding other religious organizations, together with the charlatan, combining to keep the class of people who would take pride in supporting a society properly, out of the organization. I have fought bills and presided, I have given mediums a home for years, but there seems to be no possibility at present for growth until some of these questions are settled. I believe in a rational religion and in scientific phenomena as the basis of future growth. Personally I am a Rosicrucian, or the Prot. Robert Hare, am a convert to the ethical teachings of the Nazarene, but I am willing to unite in any business-like method for the presentation of these truths in a manner which shall invite people, by our charity and our tolerance and our recognition of the great human brotherhood and by giving the use of a legally protected name to mediums, "to study the moral, ethical and phenomenal presentations of Spiritualism, and to have so thorough a business-like protection that we can invite our friends to join with us."

One great mistake is, that these voices from outside-of-the-ranks Spiritualists are never listened to, and it is only too common to accuse these people of tending to the church and of being would-be-fascinationists.

The causes which have been and still are at work to

DISINTEGRATE SPIRITUALISTS.

There is too much stress upon the claim that Spiritualists have but one thought in unison, that of spirit existence, continued individuality, progression and communication beyond the grave. Why, all religious systems have taught that! People who harmonize in one home have more than that one point of similarity, and members must center about more than that thought in order to become a cohesive people. It is useless to say that we ought to do differently, for the fact remains that people simply do not and will not concede about that one statement.

In refuting the orthodox conception of God we should teach the knowledge which is brought by the higher sensitivities of a Cosmic Soul, and not listen to the lack-reverence teachers who so queerly teach that man is the only God and that prayer is a fetish offering. Spiritualists trust the messages of spirit return and go to business psychometrists for advice, but refuse to believe the oft-repeated assertion of many of our greatest teachers that there is the

same diffused quantity in nature which when concentrated in man we call soul or spirit.

With no reverence for the Cosmic Good, they quickly lose sight of the good in their fellow workers, and denigrate the slightest degree of deviation from their own negativism, as being moral cowardice, and forgetting to respect the common-sense of all reality that there is an intelligence superior to man in the universe, reverent and respect nothing outside of their own mentality. They occupy the same lower position as one does who is color blind or deprived by birth of an ear for music, and by no means should be looked upon as leaders in that line of knowledge.

They have a perfect right to their position, but ought to have a separate auxiliary society for their accommodation, and not force by their constant agnosticism and iconoclasm so many into the liberal churches.

No business-like, thoughtful person can expect to keep a society together, or State and National Associations in good working order, when Spiritualism by one worker presented one month only as a negation of everything else which has ever been taught; next month as only a philosophical dissertation with no ethical teachings; the third month as the science of spirit return; fourth month with a grand expose of a non-de-plumed character, and the fifth month crowds of church people perhaps will be drawn in by a lecturer who feels that considering the glaring failures in the Spiritualist movement, he does not feel exactly like picking church history to pieces every moment of his lecturing hour.

With the latter lecturer the Spiritualists generally stay at home, and vice versa when the round is begun over again. Radicalistic workers jauntily refer to this class of teachers as being not quite up to their place, but I should prefer the statement quite differently and say "not quite down to that phase of intellectual muddle."

Personally I would not deprive one Spiritualist of the opportunity of presenting his ideas, but common business sense will teach anyone that these different grades of work should be presented under different names, in order that they may have a chance to grow. At present our organization is exactly like a great rot planted by angel hands. The worker encourages and carefully cares for a growing shrub and leaves it about to bloom. Another teacher comes along and says, "Oh, that is not growing right, it is too tall or too thick; its twigs turn too much toward the eastern sunshine or the western sunset;" and with one fell swoop down goes the shrub and with perspiration the teacher shoots its coat of arms out of the soil. What we need and must have before we can grow is a clean-cut division; let each man stay where it belongs, cling to its parent root and go on with its work without fighting the other divisions and accept the situation of having all of one mind associated together in their own organization.

Let those who enjoy loud-mouthed rostrum work from little living preachers keep their own and all the terms which they wish to see devoted to such usages, and those who do not agree on such points step out and organize anew, and copyright the terms which belong to their work. Each society should support the State and National Associations. In ten years we would have progressed out of our present condition because the public would have learned to discriminate after a few years' presentation of the objects and aims of the most spiritual society.

Lack of reverence brings in its train a long list of ills. First, it manifests itself in lack of love and respect for medial workers. Men and women born sensitives place their lives at the disposal of guides who bring the brightest and best presentations and proofs of truths; educating the masses up to a realization of spiritual and spirit existence; and the medial instrument means who revels in the luxuries which \$35 per month can furnish after paying their own expenses, or the munificent fruits of collections with board thrown in, or of the pleasure of working for a society without any pay whatever or perhaps make a present to the association of a goodly sum which they despair of collecting, or else have "private terms" with mediums managers. This lack of reverence shows its hideous head in a large percentage of the members of many societies, giving hate instead of love to the nourishing hand of the Spiritualists who have been a financial backbone.

It is all well enough to cry that this is a manifestation of the intense individualism which Spiritualism creates as though we were speaking of a cake that had to be made up in it. It must be remembered that cakes fall apart under such conditions! Too much individualism? Nonsense! The world calls that state of mind entirely different names; it denominated such people "selfish" and "ungrateful" years before modern Spiritualism was heard of.

How much effort has there ever been put forth by Spiritualists generally to help poor mediums in their old age?

Years and years of earnest effort to teach spirit return and the higher spirit return and the higher spirituality, a cry for help, and the returns are so inadequate that no public statement is ever made of the financial result.

It is easy enough to talk against charlatans, to call names and to throw mud, but Spiritualists most terribly need an old-fashioned religious feeling, inoculated by up-to-date Spiritualism; and this is the only thing and the one condition which will ever make them a cohesive people.

If we were a religious association workers might have a living without posing as ten-cent freaks, and starving to death when they get old. If we were religious we should have homes for orphaned children and for our aged and indigent. If we were a religious people realizing our oneness with the Cosmic Soul as well as with the angel world we might present spiritual healing where the masses could reach and comprehend the great principles of receiving health, and coming to the fountain of living waters be made well. Understand I do

not say that Spiritualists generally are not inclined to reverence. What I do assert is that the opposite element, the hypocritical radical, cold-blooded philosopher and the charlatan stand too much in evidence before the public eye for organized growth. Thinking people do not like those conditions.

The other dangerous element to growth comes from a few alert members of societies, who hold fast while the business-like people drop away; introduce mountebanks under the name of mediums to the public, and calm and unmoved watch swindlers distribute thousands of handbills inviting the public to "come and see your dear friends materialize, learn the lucky number in the lottery, get a charm, get advice about that divorce, read your lost lover," etc. Oh, for shame! What do you as Spiritualists think of parents who make no effort to support the little ones of the family or to keep the home clean?

Then what do you suppose the world justly thinks of a body of people who lower these truths so little that they make no effort to support the cause or to keep a clean designatory term for their workers?

We continually cry out that the crimes of the clergy would fill volumes, and churchmen retort that the barefaced swindling under the name of mediumship would fill tomes!

Thousands of people claim the name of Spiritualist, who make no effort to keep swindlers posing as mediums out of the town; they are too busy acting as con artists, and regulating attacks upon orthodoxy, and the masses

SEE BOTH SIDES,

and turn away in disgust.

Why to think how long this shiftless condition has been placed before the public eye as Spiritualism makes one wonder how any societies have managed to keep afloat.

A ten-minute talk with the chief of police of any large city, giving him a list of workers recognized by Spiritualists, and plainly saying that the rest might be sent to the workhouse with profit, would clear up this pest-house which has been placed side by side with the Spiritualist temple; and that there are none to make this effort is most galling to those workers who have sacrificed much and toiled hard for the advancement of the cause of spiritual knowledge.

There are many mediums in the field; well known, right living, intellectual people who have been convinced of such facts as I have herein stated for the last several years. I know this to be true for they have so stated in private conversation, but each feels timid in taking an initial step, each one feels that he would drive out skeptics, falsifications, misrepresentations, as salient of character and all the rest of it; each one probably thinks that as leaders there would be more fame from posterity than comfort in the present.

Still it is not right to lower our ideals and to have months of work go to naught, through year after year of effort, and the time is close at hand when there should be new and for promulgation within the Spiritualist ranks in order to further the interests of organization.

CARRIE F. WEATHERFORD,

THE TALMUD.

Its Testimony on the Christ Question.

Within the last few years there have been many very positive affirmations, in Spiritualist papers, that "The Talmud" furnished overwhelming evidence of the personal existence of the hero of the New Testament romance, Jesus of Nazareth. And, as the great mass of readers have not the slightest idea of what is meant by the Talmud, it has occurred to me that a concise statement of what the term includes would be of great service to the general reader destitute of the time or books needed for an investigation. And also a brief outline of what it testifies concerning Jesus.

The clearest and best definition of the Talmud, which I have found, is in Henry's Introduction to the Study of the Scriptures, Vol. I, Part II, Book I, Sec. 6. It is as follows: "The Talmud (a term which literally signifies doctrine) is a body of Jewish laws, containing a digest of doctrines and precepts relative to religion and morality. The Talmud consists of two general parts, viz: The Mishna or text, and the Gemara or commentary.

"The Mishna (or repetition, as it literally signifies) is a collection of various traditions of the Jews, and of expositions of Scriptural texts; which, during his abode on earth, and transmitted from him, through Aaron, Eleazar and Joshua to the prophets, and by them to the men of the Great Sanhedrin. . . . and ultimately to Rabbi Jehuda, surnamed the Prince of the Holy, by him this digest of oral law and traditions was completed, towards the close of the second century, after the labor of forty years.

"The Gemara or Commentaries on the Mishna are twofold:

"1. The Gemara of Jerusalem, which in the opinion of Pridemore, Buxtorf and other eminent critics, was compiled in the third century of the Christian era.

"2. The Gemara of Babylon was compiled in the sixth century, and is filled with the most profound fables. . . . "When the Mishna or text, and the commentary called at Jerusalem, accompany each other, the whole is called the Jerusalem Talmud; and when the commentary was made at Babylon is subjoined, it is denominated the Babylonian Talmud."

Renan, in his "Life of Jesus," p. 10, says: "The distinction of epochs is very important, the compilation of the Talmud extending from the year 200 to the year 500 nearly." He also says, on the same page: "The teaching of the Jews from the Asmonean epoch was principally oral." On p. 115 in a note he says: "The Talmud, a summary of this movement of the schools, which began to be written until the second century of our era."

The Encyclopedia Britannica says: "The Talmud Yerushalmi embodies the discussions on the Mishna of hundreds of doctors, living in Palestine, chiefly in Galilee, from the end of the second till about the middle of the fifth century, while the Babylonian Talmud embodies chiefly the discussions of the same Mishna, of hundreds of doctors living in various places in Babylonia, . . . from about 100 to nearly the end of the sixth century."

"These quotations show the compilation of the Talmud was commenced in the very last of the second or first of the third century, and was not completed till in the sixth century. That the Mishna was first compiled by Rabbi Judah the Holy, with the ghost story would naturally be compiled before the Gemara which was commentary on the text.

The basic part of the Talmud was termed Mishna perhaps because it was not committed to writing, but repeated orally from Rabbi to Rabbi for centuries. But one thing cannot fail to strike the reader, and that is, there was no Talmud in writing at the time when Jesus is supposed to have lived, nor for 150 years after his reputed death; hence, if we should find any reference to him therein it would be nothing but vague tradition. Moreover, as most or all of the New Testament was written before the Talmud, its writers had all the subject matter available to make up such a story as these about the God-man of the Christians. Evidently the Talmudists used certain portions of the Christian fable to the best advantage possible for themselves. They termed him a "bastard," a "vagrant ne'er-do-well," a "blasphemer" and a "sorcerer." Charged, as they were, with murdering a God-man, it is strange that they did not have him on his conception, as told by Matthew and Luke, they should pronounce him a "bastard" and his mother a "shameless woman?" And, if they read the accounts of his preaching, they were compelled to denounce him as a "blasphemer" according to Jewish law. The story that "Pandora," a Roman soldier, was his wife, and that he had been a neighborhood scandal or a conception of Jewish malevolence.

But I wish to call your attention especially to the essential character of the Talmud. Nobody, but a most superstitious Jew, will for a moment accept the statement that the Mishna was transmitted orally from Moses to Judah the Holy. That is pure myth. On page 102 of Henry's "Questions Settled," I find the following statements: "Around the Mishna, a collection of ancient rabbinical decisions has been heaped up under the name of Gemara, constituting an enormous pile of commentaries, annotations, glossaries, discussions, fables and doctrines of various kinds." "All combined, the Talmud is a sort of shapeless Encyclopedia of the religious interpretations and legal traditions; and also of the visions, hopes, and prejudices of vanquished Israel in the form of official reports of meetings held by the rabbinical academies." But do we know that we possess nothing of Jesus, does not meet the Jewish school in the fifth and sixth centuries? By no means. Renan, in "The Apostles," page 226, says: "The Talmud, in like manner, during the Middle Ages, and after its first publication, underwent much abridgement and alteration." And, in a note, he declares that "It is well known that no MS. of the Talmud is extant to control the printed edition." So it is impossible to find out how much has been left out of, or added to, the original Talmud.

But, taking it as it is, what is the value of its assumed testimony to the existence of the Jesus of the New Testament? I answer, nothing! Absolutely nothing! The Mishna, the oldest portion, compiled by "Judah the Holy," knows nothing of Jesus, does not mention him. Says Renan, "Life of Jesus," page 365: "Within the heart even of Judaism, Jesus did not make any durable impression. Philo, who died about the year 50, has no glimpse of him." "The Mishna, again, presents no trace of the new school; the passage of the Gemara, which is the founder of Christianity is named, do not carry us beyond the fourth or fifth century."

We can now partly sum up the testimony. It is in brief this: A Jewish work, written in the fourth or fifth century, mentions the name of Jesus, and makes the statements I have quoted,

and some other similar ones. It strikes me that something more than a tradition four or five hundred years old is necessary to constitute history or historical evidence. But that is all the Talmud gives us.

But that is not the worst feature of the Talmudic testimony. For Renan tells us that "The two Gemaras borrow most of their notions concerning Jesus from burlesque and obscene legends, invented by the adversaries of Christianity, and of no historic value." Page 364.

The reader now has the real character of the Talmudic testimony to the history of the Christian Jesus. And yet, within the last two years, we have had paraded, in the Spiritualist papers and in a pretentious volume, by self-styled scholars, these "burlesque and obscene legends, of no historic value," as absolute proof, historical proof of the personal existence of the hero of the New Testament romance. And what is worse, this is assumed to be the culmination of the Higher Criticism.

S. LOVELAND.

Summerland, Cal.

MASS MEETING.

Spiritualists of Wisconsin, Attention!

The State Spiritualist mass-meeting to be held at Stevens Point, Wis., April 17, 18 and 19, will bring together some of the very best minds in Spiritualist work in the United States. Harrison D. Barrett, the president of the N. S. A., a former professor in Pennsylvania colleges and editor of the Banner of Light of Boston, is one of the foremost orators of the country. He has been president of the National Association for seven consecutive years, which speaks for itself. Moses Hull, pastor of the First Spiritualist Church of Buffalo, is another of the untiring, thinking workers. In early life he was an Advent preacher, became converted to Spiritualism, spent some years in newspaper work in Wisconsin and Illinois, finally devoting his entire time to the platform and authorship. Some of his works are held in highest esteem by the educated people of the United States. Miss Margaret Gaule, of Baltimore, is one of the most prominent test mediums in the United States to-day. She was a Catholic, educated in a Catholic convent, and forced to leave the school on account of her early development of clairvoyance and clairaudience. She has been using the medium of every large city in the East during the past several years, and has come to that high point of esteem in the public mind that her name alone is sufficient to fill the largest auditoriums to overflowing. Through her highly developed sense of sight and sound she is enabled to receive messages from the spirit side of life that cannot be mistaken. When in Chicago she occupies the Auditorium and fills the capacious house to its utmost. G. W. Kates and wife, the Minnesota missionaries, are meeting with success in their State and have a reputation that reaches far beyond its boundaries. These, together with the corps of workers in the State, including G. H. Brooks, pastor of the Unity Society in Milwaukee, an able and untiring worker; Mrs. C. L. Stewart at Stevens Point, Mrs. Francis Wheeler of Madison, Mrs. Baker of Portage, and many others who are expected to be present, make this meeting one of the greatest ever held in Wisconsin. It presents an opportunity for all thinking people, whether believers in the doctrine or not, to hear and learn from the best minds of the country the basis of the belief.

All friends expecting to attend the mass-meeting in Stevens Point, April 17, 18 and 19, wishing me to secure rooms or entertainment, should contact me with me at once. Address me at 808 Dixon street, Stevens Point, Wis.

CLARA L. STEWART.

Spirit Memory.

In the most interesting article of my friend Dr. Babbitt, of March 17, entitled "Atoms and Weight," the following question is put, to which I desire to call attention:

"The spirit coming through another brain cannot always retain names, and I think he must have meant Democritus instead of Aristotle."

My father wrote about twenty years ago, in "The Discovered Country," that he had met Aristotle, who had taught him all about the Atomic theory. No doubt Aristotle taught the theory of Democritus, who was born about ninety years previous to Aristotle. My father at the time of writing "The Discovered Country," had not met Democritus. As for myself, I knew nothing of Aristotle, Democritus, nor the Atomic theory, which should be a positive proof of spirit memory. The question which is of paramount importance is whether the spirit of man continues to live after the dissolution of the body, and if so, does it influence and control mortals? All theories are subject to change and sink into insignificance compared with the greatest of all questions, is life continuous, or is it not?

CARLEY PETERSILEA.

PLEASE RESPOND.

W. E. Bonney, who expects to be State Missionary in Nebraska, desires the names of all the Spiritualists in the State. Send him a postal at once, with names and postoffice addresses. Don't delay. Direct to him at Blair, Neb.

DOMESTIC FELICITY.

She tied a napkin on her head, Her hair was all a tangle, She wiped the dewdrop from her nose, That had wandered from her eye. She clutched the broomstick in her hands, And with vicious, angry thrusts, She moved it quickly over the floor And raised great clouds of dust.

She boxed the kids upon the ears, And vowed she wished them dead, And when her hubby interfered The broomstick fanned his head. Until he swore he ne'er again Would dare be his faithful spouse When she was busy cleaning up The dirt around the house.

HENRY M. EDMISTON.

"Religion as Revealed by the Material and Spiritual Universe." By R. D. Babbitt, M. D., LL. D. A compact and comprehensive view of the subject; philosophic, historic, analytic 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.

"Harmonies of Evolution. The Philosophy of Individual Life, Based Upon Natural Science, as Taught by Modern Masters of the Law." By Florence Hunterly. A work of deep thought, carrying the principles of evolution into new fields. Cloth, \$2. For sale at this office.

MISSIONARY WORK.

Suggestions Concerning the Best Methods.

How to accomplish a proper work in the propaganda of Spiritualism has been and yet is a serious question. Whether we desire to make special effort to convince people of the facts and philosophy of Spiritualism, may possibly be debatable. No doubt many think it an useless effort; or, at least, one that we owe no duty to make. It is true that useful and cultured Spiritualists cannot be created simply by conversion. The need is to develop the understanding and appreciation. To "cast pearls before swine" was long said to be useless. To present higher truths before minds incapable of comprehending them may be labor in vain—but to lead untutored minds into the region of the Christian Jesus, and expose them to the possibility of being misled by a false philosophy, needs to be led into higher wisdom is evident to every observant mind; and that moral development is universally necessary, we cannot fail to know.

Is Spiritualism an educator? Is it a moral force? Is it a demonstrable truth? Has it a human mission? If these are affirmatively answered, then what is our duty as Spiritualists? What fruits of the spirit have we gathered for the good of humanity? It is so often said by persons: "I have given years of effort and gone on miles in order to obtain the truth, and I feel that all others should do likewise if they desire the truth." That is seemingly just, but what if they do as yet have not desired to know the truth you know, or perhaps may not have heard of its blessings? Do you owe such any effort to encourage or to unfold such desire? I do not intend to now argue the questions I am asking—but present them as to some extent a justification of active missionary effort.

My experience in Minnesota during the past few months, leads me to cogitate that we need a well-regulated system of propaganda. We need a human progress, and not simply for the multiplication of Spiritualists. Humanitarianism is the boasted principle of the Spiritual philosophy. We do not apply it sufficiently. Truth is public property and not the sole right of a few. If we have been given a truth, we should share it with our kind. Surely the spirit messages do not come to us simply to gratify a desire "to see what they can do." Hence, why should we use them for such a purpose only? Wise spirits can be attracted to us if we aspire for wisdom—and the crude only will come if we send forth coarse and selfish desire. "Like attracts like."

I have seen the effect of unselfish effort to present spiritual truth for human help. To do so only to proselyte, would certainly be a foolish plan, and to espouse a truth for human growth is humanitarian.

We want a system of propaganda, in order to help the advance of human knowledge and destroy error, superstition and intolerance. We deplore the ignorance of humanity, and their low conditions of life, whilst we are inactive to correct the evils.

Localities complain of bigotry and prejudice, that makes it impossible to get a hearing by a Spiritual speaker. We have found that the locality will turn out well represented to hear a Spiritualist when a good place of meeting is provided, and the doors opened free of any charge. A door fee makes the impress of a speculation. A cause backed up by earnest workers who invite the public to the feast, becomes attractive to the average intellect. And when asked to help sustain it, they freely give. We have held free meetings throughout Minnesota and have received greater amounts of money from voluntary offerings than we should have from door fees; because we obtained large instead of small attendance. We need to support a general work of that character. We need a missionary board to control such effort—and we could be effective only by having proper financial support as a surety for effort. The result would soon be a complete sustenance.

The N. S. A. should not be a director of missionary work. Its functions are more distinctly related to the internal than the external affairs of the Spiritual cause. Its functions commence when the organization is effected. The system of propaganda may be subsidiary to the N. S. A., but not entirely controlled by it. At present the National missionaries are but nominal appointees, and in no case, possibly, under direct contracts that give them power to perform work. Dependent upon their own character and ability, they become means for sustenance rather than being sustained. Thus we have no missionary or propaganda efforts sustained by either our organization or by public subscription. Localities everywhere are hungry for such mental food as the Spiritual teacher offers; and they will catch eagerly help, if we place the opportunity before them. I have been in so many "first places," and also where "the cause has died out," that I know what can be done in such localities. Every town, city and State can be stirred to their centers by proper and funds for effort.

And that is what we should need funds for! And such efforts will bring liberal help to our cause! We need a "Missionary Board" of earnest souls willing to labor free of charge in directing such labor. It might be a Missionary Society composed of contributing members of say, \$5 per annum each. Each Spiritualist, for the majority at least, could afford that. They would be the best of the Spiritual cause, and a delegate right, and thus annually elect and instruct the Missionary Board. The time has come for some practical effort.

We need self-sacrificing workers and contributors. Let us show to the world that Spiritualism is a force. We need circulating literature as well as public speakers and mediums. A fund to publish a plain statement of what Spiritualism is and aims for is badly needed. Let us agitate! Who will help? G. W. KATES, Minneapolis, Minn.

DELPHOS CAMP, KAN.

A Good Slate-writer Wanted

This camp will open August 11, closing August 27. Will C. Hodge, who has been with us the past two sessions, has again been engaged for the entire time. We are negotiating for other speakers and mediums, and it is intended to make this the banner season at Delphos. The management invites correspondence with a good independent slate-writer, one who can give positive demonstrations. To a good medium for this phase Delphos Camp offers unusual inducements as they will have no opposition and as the patronage they can attract will be large. For further particulars, apply to N. Blanchard, President, Delphos, or E. S. Bishop, COR.

"Cultivation of Personal Magnetism. A Treatise on Human Culture." By Leroy Berrier. For sale at this office. Price \$1.

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, 49 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.

Chicago Spiritualists who will entertain some of our visiting speakers and mediums during the convention, will please communicate with Mrs. Mary M. Haire, 438 Englewood avenue, and meet Mrs. Haire at Handel Hall, April 10 at 10 a. m.

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

Moses Hull, Dr. H. V. Sweringen, Mrs. Minnie M. Soule, Miss Maggie Gaule, Mrs. Marian Carpenter, Harrison D. Barrett, Rev. R. A. White, Cora L. V. Richmond, Georgia Gladys Cooley, Geo. H. Brooks, Carrie Fuller Weatherford, Julia Steelman Mitchell, J. Frank Baxter are among the celebrities who will be on hand for business during the session.

Dr. Juliet Severance and Mrs. Lucinda B. Chandler will also deliver brief addresses.

Dr. A. Houghton, Max Hoffman and Ella M. Johnson are among those engaged to participate in the proceedings, since above was put in type.

The address of welcome will be made by Mrs. Cora L. V. Richmond instead of Capt. Black, as previously announced.

The strongest array of Spiritualist talent ever gathered in Chicago.

PREMATURE BURIAL

Most Amazing On Record In Italy—Child and Mother In the Same Coffin.

NEW YORK CITY AND STATE AUTHORITIES CONTEMPLATE ACTION TO AVOID DANGER FROM PREMATURE BURIAL—REMARKABLE CASES WHERE THOSE SUPPOSED TO BE DEAD HAVE COME TO LIFE.

Born in a coffin, suffocated by its mother in the solitude of a mortuary chapel—all Europe is ringing with this story of 10-day, transcending the most vivid horrors created by Poe's imagination, says the London correspondent of the New York World.

The Sunday World correspondent at Rome sends details of the tragedy which, first printed briefly in the Lancet, is now being investigated by the community the most dreadful of all slumbering terrors—that of being buried alive.

The mother in this case was a young woman in the small town of Lecce, in Southern Italy. Her case baffled the doctors. They became convinced that her child would never see the light, and at that juncture the patient died—or so it seemed.

Funerals are held speedily in Italy. This was fixed for the day after death. The body was washed, the eyelids held down with coins, the hands crossed on the breast, one holding a crucifix. A new linen shroud was wound about the body and it was placed in a coffin.

Over the coffin, as it lay screwed down, was left in the mortuary chapel adjoining the cemetery. Two tall candles flickered at the head and two at the feet.

A storm broke that night. The windows of the mortuary chapel rattled in their frames. The wind shrieked among the eaves.

There was another sound that struck the ears of the onlookers (crisis) as he crouched at his wicket, shivering with superstitious awe at the tempest. It, too, was a shriek, of more human quality than the voice of the wind, but muffled.

The custode crossed himself. It was a night when demons were loose. He had heard of their tricks—how many times he had seen the voice of a woman lure men into their clutches.

So he stuffed his fingers into his ears and mumbled prayers to all the saints until morning.

A MIRACLE INDEED.

He described his sensations afterward when an investigation was held. With the welcome dawn came a photographer who had been commissioned to take the dead woman's likeness. The custode helped him to open the coffin. His nerves were overwrought by the events of the night, and when he beheld the interior of the box he fell upon his face, crying:

"A miracle! A miracle!"

It was a miracle indeed—but a tragic one. Only one body had departed the coffin when the lid was screwed down. But now the candles shone off two faces.

The second was that of a babe, robust and fair.

It had come to life within the casket of death, and destiny had dealt it no other experience. Pity darkness had enveloped its birth, its brief struggle for breath, its return whence it came. Such is the history of a human career perhaps without precedent—the career of the babe of Lecce.

The mother had turned on her side. No words can aid the imagination to depict the struggle of which her bitten lips and twisted arms were the silent testimony.

Meanwhile another case has come to light of an old man in the Liguarian Riviera, who would have been buried alive if he had not revived as the coffin lid was being screwed down.

This coincidence has created something akin to a panic throughout Italy, where the custom of rushing bodies under ground within twenty-four hours after death acts as an invitation to premature burial—though not more so than the American custom of immediately calling in the embalmer.

Under the heading "Alive Under the Coffin-Lid," some correspondent of the Lancet writes:

"I make no apology for returning to this ghastly theme. The tragic case in point reported in the Lancet from Lecce (Apulia) has thrilled the kingdom with horror from the Alps to Etna.

"Popular interest in the theme is now accentuated by indignation, and in-

creased vigilance over the circumstances intervening between the death certificate and the offices of the undertaker is leading to the discovery of cases only less gruesome than that of the Apulian peasant woman.

ANOTHER ITALIAN CASE.

"The latest of these comes from the Liguarian Riviera. In the village of Roccamare an old countryman, Raffaele Raimondo by name, fell ill, failed to recover and was laid in the coffin.

"The lid over him was actually being screwed down when he was felt to move and then heard to speak.

"Medical aid was at once invoked by the family and the old man came round, recovered full consciousness and inspired hopes of his recovery.

"These, however, were not realized. He lingered for two days and then died, death being this time not 'apparent' but real.

"Coinciding with the chronicling of these cases the lay press is opening its columns to the discussion of the familiar devices by which the individual laid out as dead, and even inclosed in the coffin can still have air to breathe and the power to attract notice and assistance. But none of these methods is of other than doubtful efficacy, the apparatus, for one thing, being too delicate and complicated not to get easily unworkable."

NEW YORK AROUSED.

A week or two ago the committee on Public Health of the State Legislature gave a hearing on Assemblyman Gale's bill to guard against premature burial.

Mr. Gale said he had seen abroad last summer an apparatus intended to give warning when there had been premature interment, and planned for some time to introduce it in this country.

I. Gerald Chapin, secretary of the Medico-Legal Society, told the committee he was prepared to furnish proofs that premature burial was much more frequent than is generally supposed.

Municipal as well as State authorities are exercised over this matter. The Health Board of New York City has given much attention, and it is probable that the Sanitary Code will be amended in such a way as to guard against premature burial.

Dr. J. H. Garrigue, of No. 716 Lexington avenue, Chairman of the Society of Medical Jurisprudence, made these suggestions:

First of all, only authorized practitioners of medicine should decide whether a person is dead.

We therefore respectfully suggest a change in the blank forms of death certificates, so that they be made to contain the declaration that the physician personally has examined the body.

We furthermore recommend that the chief signs of death be enumerated in the blank, and that the physician shall indicate the presence or absence of each with "Yes" or "No." The questions which we would suggest to ask would be: Has the respiration stopped permanently? Has the pulsation of the heart stopped permanently? Do the dependent portions of the body show a purple discoloration? Is rigor mortis present? Are the corneas dull? Are the pupils dilated? Are there unmistakable signs of putrefaction?

Science admits only one sure proof of death, and that is decomposition. Other phenomena may be produced by asphyxiation, heart failure, apoplexy—as in the case of the Abbe Prevost—intoxication, lightning stroke—perhaps also the death chair. Dr. Garrigue says—anaesthetics, narcotics, concussion and many obscure nervous disorders.

Dr. Garrigue decries the American practice of dragging the still warm body of an ostensibly dead person from bed and putting it on ice at a temperature that would probably be fatal if any spark of life remained.

MEASURES OF PRECAUTION.

Count Michel de Karalke Karalicki, Chamberlain of the Czar of Russia, is the inventor of an apparatus exhibited at the Academy of Medicine recently.

From a platform resting on four posts over the grave a tube runs down into the coffin and terminates a few inches above the chest of the person interred. The slightest movement inside the coffin sets off an elaborate set of signals, including an electric alarm.

In Bavaria and Saxony a system is in

Rev. Newell Dwight Hillis

On Doctrine of Damnation.

To-day one of our greatest denominations still includes the awful statement in its confession of faith, saying that certain men and angels are fore-ordained to everlasting death, being "particularly and unchangeably designed, and their number is so certain and definite that it cannot be either increased or diminished."

Every young man who enters the Presbyterian Church has to solemnly swear to believe and teach this frightful view. It would seem that if men believed it reason would be shaken to its foundation. It would seem as if a man would prefer to be burned at the stake rather than hold and charge such infinite cruelty upon the all merciful and all loving God.

What, read the story of Christ's life--love, suffering and death--and then charge God with "particularly and unchangeably designing" the majority of his children to eternal torment?

I would rather shake my fist in the face of the Eternal and fling every vile epithet toward the stainless throne, where eternal Mercy sits with the world's atoning Savior than lift my hand with that creed toward God's throne and affirm that I taught or believed it.

For the man who does believe that hideous doctrine the hour of judgment has already come. His sun is already darkened; his moon is turned to blood; his stars have refused to give their light.

force by which many victims of apparent death have been saved from burial alive. Every cemetery contains a dead-house divided into small rooms. Even the temperature of the place is fixed by law.

Women named "Hechenfrauen," specially trained for the work, are in constant attendance upon the dead during the period of seventy-two hours preceding burial. Each body is connected with an electric alarm.

"The Hechenfrauen" are required to inspect each body at least three times a day, applying tests. These are the tests of death, only one of which—decomposition—is conclusive.

Respiratory failure, cardiac failure, absence of filling of veins under pressure, reduction of temperature, rigor mortis and muscle collapse, coagulation of blood, decomposition, absence of red color in semi-transparent parts under the influence of a powerful stream of light, absence of muscular contraction under galvanism, absence of signs of rust on a bright steel needle after plunging it deep into the tissue.

From the earliest ages mankind has been oppressed by the fear of premature burial. The Greeks, after Empedocles, a famous physician, had restored to life a woman who was about to be buried, adopted a law under which no person might be buried until the sixth day after death.

The Romans did not allow the final rites to be performed till eight days after death; and the Turks prescribed a series of tests to make sure that death had actually arrived.

REMARKABLE ESCAPES.

Cardinal Espinola, Prime Minister to Philip II., stretched out his hand to stop the embalmer's knife which was about to be plunged into his vitals. Vesalius, the "Father of Anatomy," died in exile after a subject, a woman, had revived under his knife, only to die of the wound.

The Abbe Prevost was stricken with apoplexy in the forest of Chantilly on Oct. 23, 1762. His body was carried to the nearest village and a medical officer began an autopsy.

The Abbe uttered a piercing cry, but in a few moments expired from loss of blood.

There are stories told in all languages of women buried for dead who have been revived by the violence of ghouls in tearing rings from their fingers. A daughter of Henry Laurens, the first president of the American Congress, suffered an attack of small-pox and to all appearances died.

She was laid out as a corpse and the windows were opened. Stimulated by the fresh air the girl recovered. So deeply impressed was her father that he left instructions for his body to be buried.

The late Edmund Yates, editor of the London World, left a will in which he provided 20 guineas as a fee to his physician for the post-mortem service of opening the jugular vein, that there might be no possibility of burial alive.

SAVED THIS MAN'S LIFE.

From South Dakota within the last few weeks comes the story of how a Methodist minister saved himself from burial alive by the injunctions he laid upon his friends during what was thought a mortal illness.

His name is Styles and he is the pastor of a church in Mesquissip.

"Do not bury me until you are sure I am dead," he said repeatedly.

For years he had entertained a horror of coming to life in the darkness of the grave. His relatives tearfully promised that when the end came they would wait until all doubt had vanished.

The hour arrived when he ceased to breathe. Still, in deference to the pastor's request, preparations were delayed.

At the end of two days the stricken man stirred, opened his eyes, called for

THE TALMUD.

Its Testimony on the Christ Question.

Within the last few years there have been many very positive affirmations, in Spiritualist papers, that "The Talmud" furnished overwhelming evidence of the personal existence of the hero of the New Testament romance, Jesus of Nazareth. And, as the great mass of readers have not the slightest idea of what is meant by the word Talmud, it has occurred to me that a concise statement of what the term includes would be of great service to the general reader destitute of the time or books needed for an investigation. And also a brief outline of what it testifies concerning Jesus.

"The clearest and best definition of the Talmud, which I have found, is in Home's Introduction to the Study of the Scriptures, Vol. I., Part II., Book I., Sec. 9. It is as follows: "The Talmud (a term which literally signifies doctrine) is a body of Jewish laws, precepts relative to religion and morality. The Talmud consists of two general parts, viz. the Mishna or text, and the Gemara or commentary."

"The Mishna (or repetition, as it literally signifies) is a collection of various traditions of the Jews, and of expositions of Scriptural texts; which, they pretend, were delivered to Moses during his abode on the Mount, and transmitted from him, through Aaron, Eleazar and Joshua to the prophets, and by them to the men of the Great Sanhedrin, * * * and ultimately to Rabbi Jehuda, surnamed Hakkadosh or the Holy. By him this digest of oral law and traditions was completed, towards the close of the second century, after the labor of forty years."

"The Gemaras or Commentaries on the Mishna are twofold: 1. The Gemara of Jerusalem, which in the opinion of Tricaseus, Eusebius and other eminent critics, was compiled in the third century of the Christian era. 2. The Gemara of Babylon, which was compiled in the sixth century, and is filled with the most absurd fables."

"When the Mishna or text, and the commentary compiled at Jerusalem, accompany each other, the whole is called the Jerusalem Talmud; and when the commentary which was made at Babylon is subjoined, it is denominated the Babylonian Talmud."

Rennan, in his "Life of Jesus," p. 18, says: "The distinction which is here very important, the compilation of the Talmud extending from the year 200 to the year 500 nearly." He also says, on the same page: "The teaching of the Jews from the Asmonean epoch was principally oral." On p. 115 in a note he says: "The Talmud, a summary of this movement of the schools, hardly began to be written until the second century of our era."

The Encyclopedia Britannica says: "The Talmud Yerushalmi embodies the discussions on the Mishna of hundreds of doctors, living in Palestine, chiefly in Galilee, from the first century of the Christian era to the middle of the fifth century, while the Babylonian Talmud embodies chiefly the discussions, on the same Mishna, of hundreds of doctors living in various places in Babylonia, * * * from about 100 to nearly the end of the sixth century."

"These quotations show the compilation of the Talmud was commenced in the very last of the second or first of the third century, and was not completed till the sixth century, giving the Mishna first compiled by Rabbi Judah, the Holy. This being the text would naturally be compiled before the Gemara which was commentary on the text."

"The basic part of the Talmud was termed Mishna perhaps because it was not committed to writing, but repeated orally from Rabbi to Rabbi for centuries. But the Talmud is not a book to strike the reader, and that is not that there was no Talmud in writing at the time when Jesus is supposed to have lived, nor for 150 years after his reputed death; hence, if we should find any reference to him therein it would be nothing but vague tradition. Moreover, as most or all of the New Testament was written before the time when the writers had all the salient points needed to make up such a story as they chose about the God-man of the Christians. Evidently the Talmudists used certain portions of the Christian fable to the best advantage possible for themselves. They termed him a "bastard," a "heretic," a "sorcerer," a "blasphemer" and a "sorcerer." Charged, as they were, with murdering a God-man, it is strange that, with the ghost story of his conception, as told by Matthew and Luke, they should pronounce him a "bastard" and his mother "a shameless woman?" And, if they read the accounts of his preaching, they were compelled to denounce him as a "blasphemer" according to Jewish law. The story that "Pander, a Roman soldier, was his father, might have been a neighborhood scandal or a concoction of Jewish malevolence."

But I wish to call your attention especially to the essential character of the Talmud. Nobody, but a most superstitious Jew, with a most accurate statement that the Mishna was transmitted orally from Moses to Judah the Holy. That is pure myth. On page 191 of the "Christ Question Settled," I find the following statement: "Around the Mishna, a collection of ancient rabbinical decisions has been heaped up under the name of Gemara, constituting an enormous pile of commentaries, traditions, glosses, riddles, discussions, fables, and doctrines of various kinds." "All combined, the Talmud is a sort of shapeless Encyclopedia of the religious interpretations and legal traditions; and also of the visions, hopes, and prejudices of vanquished Israel in the form of official reports of meetings held by the rabbinical academies." But do we know that we possess the Talmuds as they came from the Jewish schools in the fifth and sixth centuries? By no means. Renan, in "The Apostles," page 226, says: "The Talmud, in like manner, during the Middle Ages, and after its first publication, underwent much abridgement and alteration." And, in a note, he declares that: "It is well known that the Talmud is extant to control the printed edition." So it is impossible to find out how much has been left out, or added to, the original Talmud.

But, taking it as it is, what is the value of its assumed testimony to the existence of the Jesus of the New Testament? I answer, nothing! Absolutely nothing! The Mishna, the oldest portion, compiled by "Judah the Holy," knows nothing of Jesus, does not mention him. Says Renan, "Life of Jesus," page 365: "Within the heart even of Judaism, Jesus did not make any durable impression. Philo, who died about the year 50, had heard of him, but not of the new school; the passages of the two Gemaras, in which the founder of Christianity is named, do not carry us beyond the fourth or fifth century."

We can now partly sum up the testimony. It is in brief this: A Jewish work, written in the fourth or fifth century, mentions the name of Jesus, and makes the statements I have quoted,

and some other similar ones. It strikes me that something more than a tradition four or five hundred years old is necessary to constitute history or historical evidence. But that is all the Talmud gives us.

But that is not the worst feature of the Talmudic testimony, for Renan tells us that "The two Gemaras borrow most of their notions concerning Jesus from burlesque and obscene legends, invented by the adversaries of Christianity, and of no historic value." Page 364.

The reader now has the real character of the Talmudic testimony to the historicity of the Christian Jesus. And yet, within the last two years, we have had paraded, in the Spiritualist papers and in a pretentious volume, by self-styled scholars, these "burlesque and obscene legends, of no historic value," as absolute proof, historical proof of the personal existence of the hero of the New Testament romance. And what is worse, this is assumed to be the culmination of the Higher Criticism.

J. S. LOVELAND.

Summerland, Cal.

MASS MEETING.

Spiritualists of Wisconsin, Attention!

The State Spiritualist mass-meeting to be held at Stevens Point, Wis., April 17, 18 and 19, will bring together some of the very best minds in Spiritualist work in the United States. Harrison D. Barrett, the president of the N. S. A., a former professor in Pennsylvania colleges and editor of the Banner of Light of Boston, is one of the foremost organizers of the country. He has been president of the National Association for seven consecutive years, which speaks for itself. Moses Hull, pastor of the First Spiritualist Church of Buffalo, is another of the untiring, thinking workers. In early life he was an Advent preacher, became converted to Spiritualism, spent some years in newspaper work in Wisconsin, and finally devoted his entire time to the platform and authorship. Some of his works are held in highest esteem by the educated people of the United States. Miss Margaret Gaule, of Baltimore, is one of the most prominent test mediums in the United States to-day. She was a Catholic, educated in a Catholic convent, and forced to leave the school on account of her early development of clairvoyance and clairaudience. She has been upon the rostrum of every large city in the United States for many years, and has come to that high point of esteem in the public mind that her name alone is sufficient to fill the largest auditoriums to overflowing. Through her highly developed sense of sight and sound she is enabled to receive messages from the spirit side of life that cannot be mistaken. When in Chicago she occupies the Auditorium and fills the capacious house to its utmost. G. W. Kates and wife, the Minnesota missionaries, are meeting with success in their State and have a reputation that reaches far beyond its boundaries. These, together with the corps of workers in the State, including G. H. Brooks, pastor of the Unity Society in Milwaukee, an able and untiring worker; Mrs. C. L. Stewart of Stevens Point, Mrs. Francis Wheeler of Madison, Mrs. Bertha Portage, and many others who are expected to be present, make this meeting one of the strongest ever held in Wisconsin. It presents an opportunity for all thinking people, whether believers in the doctrine or not, to hear and learn from the best minds of the country the basis of the belief.

All friends expecting to attend the mass-meeting in Stevens Point, April 17, 18 and 19, wishing me to secure rooms or entertainment, should correspond with me at once. Address me at 803 Dixon street, Stevens Point, Wis. CLARA L. STEWART.

Spirit Memory.
In the most interesting article of my friend Dr. Babbitt, of March 17, entitled "Atoms and Weight," the following words occur, to which I desire to call attention:

"The spirit coming through another brain cannot always retain names, and I think he must have meant Democritus instead of Aristotle."

My father wrote about twenty years ago in "The Discovers Country," that he had met Aristotle, who had taught him all about the Atomic theory. No doubt Aristotle taught the theory of Democritus, who was born about ninety years previous to Aristotle. My father at the time of writing "The Discovers Country," had not met Democritus. As for myself, I knew nothing of Aristotle. Democritus, nor the Atomic theory, which should be a positive proof of spirit control. The question which is of paramount importance is whether the spirit of man continues to live after the dissolution of the body, and if so, does it influence and control mortals? All theories are subject to change and sink into insignificance compared with the greatest of all questions, is life continuous, or is it not?

CARLYLE PETERSILEA.

PLEASE RESPOND.

W. E. Bonney, who expects to be State Missionary in Nebraska, desires the names of all the Spiritualists in the State. Send him a postal at once, with names and postoffice addresses. Don't delay. Direct to him at Blair, Neb.

DOMESTIC FELICITY.

She tied a napkin on her head, Her hair was all awry, She wiped the dewdrop off her nose, That had wandered from her eye. She clutched the broomstick in her hands, And with vicious, angry thrusts, She moved it quickly over the floor And raised great clouds of dust.

She boxed the kids upon the ears, And vowed she wished them dead, And when her hubby interfered, The broomstick fanned his head. Would child his faithful spouse When she was busy cleaning up, The dirt around the house.

HENRY M. EDMISTON.

"Religion as Revealed by the Material and Spiritual Universe." By E. D. Barrett, M. D., LL. D. A complete 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 this subject. Price, reduced to \$1.00. Paper 50 cents. For sale at this office.

"Harmonies of Evolution. The Philosophy of Individual Life, Based Upon Natural Science, as Taught by Modern Masters of the Law." By Florence Huntley. A work of deep thought, carrying the principles of evolution into new fields. Cloth, \$2. For sale at this office.

MISSIONARY WORK.

Suggestions Concerning the Best Methods.

How to accomplish a proper work in the propaganda of Spiritualism has been and yet is a serious question. Whether we desire to make special effort to convince people of the facts and philosophy of Spiritualism, may possibly be debatable. No doubt many think it a useless effort, or, at least, one that we owe no duty to make. It is true that useful and cultured Spiritualists cannot be created simply by conversion. The need is to develop the understanding and appreciation. To "cast pearls before swine" was long said to be useless. To present higher truths before minds incapable of comprehending them may be labor in vain—but to lead to a more correct and capable action may be possible. The duty of trained persons, that humanity needs to be led into higher wisdom is evident to every observant mind; and that moral development is universally necessary, we cannot fail to know.

Is Spiritualism an educator? Is it a moral force? Is it a demonstrable truth? Has it a human mission? These are the questions answered, then what is our duty as Spiritualists? What fruits of the spirit have we gathered for the good of humanity? It is so often said by persons: "I have given years of effort and gone to much expense in order to obtain the truth, and I feel that all others should do likewise if they desire the truth." That is seemingly just—but what if they wish as yet have not desired to know the truth you know, or perhaps may not have heard of its blessings? Do you owe such any effort to encourage or to unfold such desire? I do not intend to now argue the questions I am asking—but present them as to some extent a justification of active missionary effort. My experience in Minnesota during the past few months, leaves me no doubt that we need a well-regulated system of propaganda. We need such for human progress and not simply for the multiplication of Spiritualists. Humanitarianism is the boasted principle of the Spiritual philosophy. We do not apply it sufficiently. Truth is public property and not the sole right of a few. If we have been given a truth, we should share it with our fellows. Surely the spirit messages do not come to us simply to gratify our vanity, and what they can do. Hence, why should we use them for such a purpose only? Wise spirits can be attracted to us if we aspire for wisdom—and the crude will come if we send forth coarse and selfish desire. "Like attracts like."

I have seen the effect of unselfish effort to present spiritual truth for human help. To do so only to proselyte, would certainly be selfish plan—but to espouse a truth for human growth is humanitarian.

We want a system of propaganda, in order to help the advance of human knowledge and destroy error, superstition and intolerance. We deplore the ignorance of humanity, and their conditions of life, whilst we are inactive to correct the evils. Localities complain of bigotry and prejudice that make it impossible to get a hearing by a Spiritual speaker. I have found that the locality will turn out well represented to hear a Spiritualist when a good place of meeting is provided, and the doors opened free of any charge. A door fee makes the impress of a speculation. A cause backed up by earnest workers who are ready to sacrifice to the cause, becomes attractive to the average intellect. And when asked to help sustain it, they freely give. We have held free meetings throughout Minnesota and have received greater amounts of money from voluntary offerings than we should have from door fees; because we obtained larger audiences of small attendance. We need to support a general work of that character. We need a missionary board to control such effort—and they could be effective only by having proper financial support as a surety for effort. The result would soon be a complete sustenance.

The N. S. A. should not be a director of missionary work. Its functions are more distinctly related to the internal than the external affairs of the Spiritual cause. Its functions commence when the organization is effected. The system of propaganda may be subsidiary to the N. S. A., but not entirely controlled by it. At present the National missionaries are but nominal appointees, and in no case, possibly, under direct contract with the N. S. A. to perform work. Dependent upon their own chances to labor, they become a means for sustenance rather than being sustained. Thus we have no missionary or propaganda efforts sustained by either our organization or by public subscription. Localities everywhere are hungry for such work, and the Spiritual teacher offers; and they will each materially help if we place the opportunity before them. I have been in so many "first places," and also where "the cause has died out," that I know what can be done in such localities. Every town, city and State can be stirred to their centers by proper and business-like effort.

And that is what we should need funds for! And such efforts will bring liberal help for our cause! We need a "Missionary Board" of earnest souls willing to labor free of charge in directing such labor. It might be a Missionary Society composed of contributing members of say, \$5 per annum each. Each Spiritualist, or one who has been engaged for the cause, they could have the right of convention, or a delegate right, and thus annually elect and instruct the Missionary Board. The time has come for some practical effort.

We need self-sacrificing workers and contributors. Let us show to the world that Spiritualism is a force. We need circulating literature as well as public speakers and mediums. A fund to publish a plain statement of what Spiritualism is and aims for is badly needed. Let us agitate! Who will help? G. W. KATES, Minneapolis, Minn.

DELPHOS CAMP, KAN.

A Good Slate-writer Wanted

This camp will open August 11, closing August 27. Will C. Hodge, who has been with us the past two sessions, has again been engaged for the entire time. We are negotiating for other speakers and mediums, and it is intended to make this the banner season at Delphos. The management invites correspondence with a good independent slate-writer, one who can give positive demonstrations. To a good medium for this purpose Delphos will have no objection and all the patronage that can be attracted. Address Joy N. Blanchard, President, Delphos, or E. S. Bishop, Glasco, Kan. COB.

"Cultivation of Personal Magnetism. A Treatise on Human Culture." By Leroy Berrier. For sale at this office. Price \$1.

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-meeting 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. Chicago Spiritualists who will entertain our visiting speakers and mediums during the convention, will please communicate with Mrs. Mary M. Haire, 438 Englewood avenue, and meet Mrs. Haire at Handel Hall, April 10 at 10 a. m.

HARRISON D. BARRETT, Pres. N. S. A.
DR. G. B. WARNE, Pres. I. S. S. A.
JAMES WHELAN, Vice-Pres. I. S. S. A.
ELLA M. JOHNSON, Sec. I. S. S. A.
ERWIN A. RICE, Treas. I. S. S. A.
HIBAM EDDY, Trustee I. S. S. A.
ORRIN MERRITT, Trustee I. S. S. A.
M. W. PACKARD, Trustee I. S. S. A.

Moses Hull, Dr. H. V. Sweringen, Mrs. Minnie M. Soule, Miss Maggie Gaule, Mrs. Marian Carpenter, Harrison D. Barrett, Rev. R. A. White, Cora L. V. Richmond, Georgia Gladys Cooley, Geo. H. Brooks, Carrie Fuller Weatherford, Julia Steelman Mitchell, J. Frank Baxter are among the celebrities who will be on hand for business during the session.

Dr. Juliet Severance and Mrs. Lucinda B. Chandler will also deliver brief addresses.

Dr. A. Houghton, Max Hoffman and Ella M. Johnson are among those engaged to participate in the proceedings, since above was put in type. The address of welcome will be made by Mrs. Cora L. V. Richmond instead of Capt. Black, as previously announced.

The strongest array of Spiritualist talent ever gathered in Chicago.

PREMATURE BURIAL

Most Amazing On Record in Italy—Child and Mother in the Same Coffin.

NEW YORK CITY AND STATE AUTHORITIES CONTEMPLATE ACTION TO AVOID DANGER FROM PREMATURE BURIAL—REMARKABLE CASES WHERE THOSE SUPPOSED TO BE DEAD HAVE COME TO LIFE.

Born in a coffin, suffocated with its mother in the solitude of a mortuary chapel—all Europe is ringing with this true story of today, transcending the most vivid horrors created by Poe's imagination, says the London correspondent of the New York World.

The Sunday World correspondent at Rome sends details of the tragedy which first appeared in the Lancet, stimulated in all classes of the community the most dreadful of all slumbering terrors—that of being buried alive.

The mother in this case was a young woman in the small town of Lecce, in Southern Italy. Her case baffled the doctors. They became convinced that her child would never see the light, and at that juncture the patient died—or so it seemed.

Funerals are held speedily in Italy. This was fixed for the day after death. The body was washed, the eyelids held down with coins, the hands crossed on the breast, one holding a crucifix. A new linen shroud was wound about the body, and it was placed in a coffin.

Over-night the coffin, its lid screwed down, was left in the mortuary chapel adjoining the cemetery. Two tall candles flickered at the head and two at the feet.

A storm broke that night. The wind howled, the rain pelted, and the mortuary chapel rattled in its frames. The wind shrieked among the eaves.

There was another sound that struck the ears of the "custode" (watchman) as he crouched at his wicket, shivering with superstitious awe at the tempest. It, too, was a shriek, of more human quality than the voice of the wind, but muffled.

The custode crossed himself. It was a night when demons were loose. He had heard of buried bricked—how many sometimes assumed the voice of a woman to lure men into their clutches.

So he stuffed his fingers into his ears and mumbled prayers to all the saints until morning.

A MIRACLE INDEED. He described his sensations afterward when an investigation was held.

With the welcome dawn came a photographer who had been commissioned to take the dead woman's likeness. The custode helped him to open the coffin. His nerves were overwrought by the events of the night, and when he beheld the interior of the box he fell upon his face, crying: "A miracle! A miracle!"

It was a miracle indeed—but a tragic one. Only one body had remained in the coffin when the lid was screwed down. But now the candles shone on two faces.

The second was that of a babe, robust and healthy. It had come to life within the coffin of death, and destiny had denied it any other experience. "Pitchy darkness had enveloped its birth, its brief struggle for breath, its return whence it came. Such is the history of a human career perhaps without precedent—the career of the babe of Lecce."

Increased vigilance over the circumstances intervening between the death certificate and the offices of the undertaker is leading to the discovery of cases only less gruesome than that of the Apulian peasant woman.

ANOTHER ITALIAN CASE.

"The latest of these comes from the Ligurian Riviera. In the village of Roccamare an old countryman, Raffaele Rainoldi by name, fell ill, failed to recover and was laid in the coffin."

"The lid over him, was actually being screwed down when he was felt to move and then heard to speak."

"Medical aid was at once invoked by the family and the old man came round recovered full consciousness and inspired hopes of his recovery."

"These, however, were not realized. He lingered for two days and then died, death being this time not apparent but real."

"Coincident with the chronicling of these cases the lay press is opening its columns to the discussion of the familiar devices by which the individual laid out as dead and even included in the coffin can still have air to breathe and the power to attract notice and assistance. But none of these methods is of other than doubtful efficacy, the apparatus, for one thing, being too delicate and complicated not to get easily unworkable."

NEW YORK AROUSED.

A week or two ago the committee on Public Health of the State Legislature gave a hearing on Assemblyman Gale's bill to guard against premature burial. Mr. Gale said he had seen abroad last summer an apparatus intended to give warning when there had been premature burial, and he pleaded for some such method in this country.

H. Gerald Chapin, secretary of the Medical-Legal Society, told the committee he was prepared to furnish proofs that premature burial was much more frequent than is generally supposed.

Municipal as well as State authorities are exercised over this matter. The Health Board of New York City has given it much attention, and it is probable that the Sanitary Code will be amended in such a way as to guard against premature burial.

Dr. J. H. Garrigue, of No. 718 Lexington avenue, Chairman of the Committee on Apparent Death of the Society of Medical Jurisprudence, made these suggestions:

First of all, only authorized practitioners of medicine should decide whether a person is dead.

We therefore respectfully suggest a change in the blank forms of death certificates, so that they be made to contain the declaration that the physician personally has examined the body.

We furthermore recommend that the chief signs of death be enumerated in the blank, and that the physician shall indicate the presence or absence of each with "Yes" or "No." The questions which we would suggest to ask would be: Has the respiration stopped permanently? Has the pulsation of the heart stopped permanently? Do the dependent portions of the body show a purple discoloration? Is rigor mortis present? Are the corneas dull? Are the pupils dilated? Are there unmistakable signs of putrefaction?

Science admits only one sure proof of death, and that is decomposition. Other phenomena may be produced by asphyxiation, heart failure, apoplexy—as in the case of the Abbe Prevost—intoxication, lightning stroke—perhaps also anaesthetics, narcotics, concussion and many obscure nervous disorders.

Dr. Garrigue decries the American practice of dragging the still warm body of an ostensibly dead person from bed and putting it on ice at a temperature that would probably be fatal if any spark of life remained.

MEASURES OF PRECAUTION.

Count Michel de Karnice Karnicki, Chamberlain of the Czar of Russia, is the inventor of an apparatus exhibited at the Academy of Medicine recently. From a platform resting on four posts over the grave a tube runs down into the coffin and terminates a few inches above the chest of the person interred. The slightest movement inside the coffin sets off an elaborate set of signals, including an electric alarm, and in Bavaria and Saxony a system is in

Rev. Newell Dwight Hillis

On Doctrine of Damnation.

To-day one of our greatest denominations still includes the awful statement in its confession of faith, saying that certain men and angels are fore-ordained to everlasting death, being "particularly and unchangeably designed, and their number is so certain and definite that it cannot be either increased or diminished."

Every young man who enters the Presbyterian Church has to solemnly swear to believe and teach this frightful view. It would seem that if men believed it reason would be shaken to its foundation. It would seem as if a man would prefer to be burned at the stake rather than hold and charge such infinite cruelty upon the all merciful and all loving God.

What, read the story of Christ's life—love, suffering and death—and then charge God with "particularly and unchangeably designing" the majority of his children to eternal torment?

I would rather shake my fist in the face of the Eternal and fling every vile epithet toward the stainless throne, where eternal Mercy sits with the world's atoning Savior than lift my hand with that creed toward God's throne and affirm that I taught or believed it.

For the man who does believe that hideous doctrine the hour of judgment has already come. His sun is already darkened; his moon is turned to blood; his stars have refused to give their light.

force by which many victims of apparent death have been saved from burial alive. Every cemetery contains a dead-house divided into small rooms. Even the temperature of the place is fixed by law.

Women named "Uchenfrauen," specially trained for the work, are in constant attendance upon the dead during the period of seventy-two hours preceding burial. Each body is connected with an electric alarm.

The "Uchenfrauen" are required to inspect each body at least three times a day, applying tests. These are the tests of death: only one of which—decomposition—is conclusive:

Respiratory failure, cardiac failure, absence of filling of veins under pressure, reduction of temperature, rigor mortis and muscle collapse, conglutination of blood, decomposition, absence of red color in semi-transparent parts under the influence of a powerful stream of light, absence of muscular contractions under galvanism, absence of signs of rust on a bright steel needle after plunging it deep into the tissue.

From the earliest ages mankind has been oppressed by the fear of premature burial. The Greeks, after Empedocles, a famous physician, had resorted to a life woman who was about to be buried adopted a law under which no person might be buried until the sixth day after death.

The Romans did not allow the final rites to be performed till eight days after death; and the Turks prescribed a series of tests to make sure that death had actually arrived.

REMARKABLE ESCAPES.

Cardinal Espinola, Prime Minister to Philip II., stretched out his hand to stay the embalmer's knife which was about to be plunged into his vitals. Vesalius, the "Father of Anatomy," fled into exile after a subject, a woman, had revived under his knife, only to die of the wound.

The Abbe Prevost was stricken with apoplexy in the forest of Chantilly on Oct. 23, 1763. His body was carried to the nearest village and a medical officer began an autopsy.

The Abbe uttered a piercing cry, but in a few moments expired from loss of blood.

There are stories told in all languages of women buried for dead who have been revived by the violence of ghouls in tearing rings from their fingers.

A daughter of Henry Laurens, the first president of the American Congress, suffered an attack of small-pox and to all appearances died. She was laid out as a corpse and the windows were opened. Stimulated by the fresh air, the girl recovered. So deeply impressed was her father that he left instructions for his body to be burned.

The late Edmund Yates, editor of the London World, left a will in which he provided 20 guineas as a fee to his physician for the post-mortem service of opening the jugular vein, that there might be no possibility of burial alive.

SAVED THIS MAN'S LIFE.

From South Dakota within the last few weeks comes the story of how a Methodist minister saved himself from burial alive by the injunctions he laid upon his friends during what was thought a mortal illness.

This name is Styles and he is the pastor of a church in Mesquington. "Do not bury me until you are sure I am dead," he said repeatedly.

For years he had entertained a horror of coming to life in the darkness of the grave. His relatives tearfully promised that when the end came they would wait until all doubt had vanished.

The hour arrived when he ceased to breathe. Still, in deference to the pastor's request, preparations were delayed.

At the end of two days the stricken man stirred, opened his eyes, called for

water. He steadily rallied, and is now convalescent.

In the New York Morgue last November a babe, one of twins that had been born apparently dead, came to life in a temperature of 30 degrees and was removed to Bellevue Hospital.

One of the gruesome happenings of last year was the exhumation, at the instance of an insurance company, of James Rigley, of Pendleton, N. Y.

The glass window of the coffin lid was broken and the distorted features of the corpse showed how Rigley had fought for breath.

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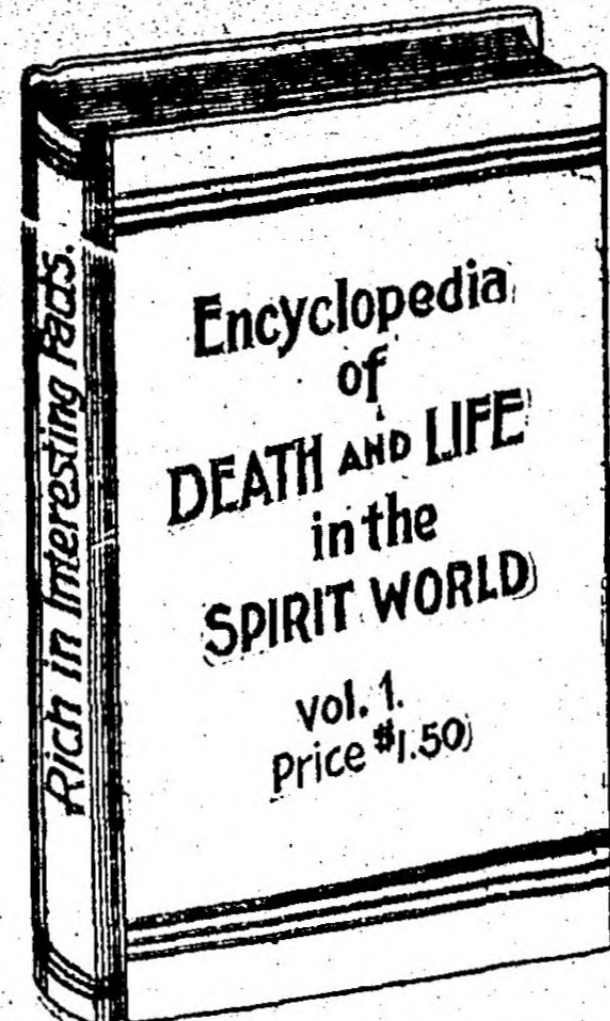
The Earth Not Created. Failure of All Cosmic Theories. Price, 15 cts. An able argument to show that the world has always existed.

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Holy Smoke in the Holy Land. Price, 10 cts. Susan H. Wilson says: "I have read, first and last, many accounts of Palestine, but none so clear and plain a manner as this. It is a book that pleased me so well as this description by Daniel K. Tenney."



These seven books will be sent to old or new subscribers for \$2.35 whenever they send in their yearly subscription. The postage on these books and expense of mailing is 85 cents, only leaving for this office \$1.50 for the seven books, far less than actual cost. We do this in order to establish the nucleus of a first class Occult and Spiritualist library in every home. We are working on the Divine Plan.

Anniversary at Alliance, O.

The anniversary exercises at the Independent church on Sunday were well attended. The platform was adorned with beautiful flowers.

The conference was a feast of reason and a flow of soul, many taking part in it, and closing with an original poem by Mrs. Sarah Stone Rockhill. The lyceum followed it, being a brief report of what had been learned by the scholars, followed by recitations and songs. The farewell of Mrs. B. W. Sprague to her class of little ones was particularly affecting. In giving a prize to the best scholar she could not seem to neglect others, so she gave a nice book to each one.

The lectures of Rev. E. W. Sprague were good, enthusiastic and instructive. The anniversary address in the evening was replete with information and suggestion of the opening week, and persecution of the Fox sisters saying the new religion was born in a manger, of two virgins, as the girls were 9 and 11 years old. In the evening his address was of the phenomena of death, proving that all spiritual phenomena which natural according to natural law. Spirit descriptions followed each lecture. Mrs. Flora Russell's beautiful solos interspersed all sessions.

This closes Rev. and Mrs. Sprague's eleven months' work with the Independent Society and with many sincere regrets do we part with them, as by their faithful earnest work and noble lives they have endeared themselves to our people. Next Sunday Mr. Will C. Hodges of Chicago will occupy the platform. He will be with us for the month of April.

POEM BY MRS. S. S. ROCKHILL.

Who shall tell, in earth's poor language,
Of this grand prophetic day,
When the travail of the ages,
Ushered in with glorious ray,
This new era—Love's new era
Brought to earth at last to stay.
Though we hear of war and carnage,
Though the evil still is here,
Yet through all Love's voice is calling,
Love the savior, will appear,
Love will right all wrongs and sorrow,
Cause all careless hearts to hear.

Long the world has strove in darkness
With its passions and its fears,
With its night of death and sorrow,
With its agony of tears,
For the selfish life must ever
Reap such harvest, there or here.

Words that fall us in the telling
Of this nobler grander day,
When above life's sordid sorrow
We shall take our upward way,
When by Love and Justice guided,
All earth's children they shall sway.

When to Love is Wisdom wedded—
And we know that day is near—
Then shall spring a glorious people,
Who shall know no wrong or fear,
But whose lives, so fair and perfect,
Shall reflect the higher sphere.

This sweet promise all was founded,
This grand glorious time foretold,
When the rap at Hydesville echoed
Round the world from soul to soul,
Love, the message—Love, the message,
Through our lives it must unfold.

Oh! how long we sought the higher—
Sought to bless our suffering kind;
Now the spirits come to aid us,
With their heart, and soul, and mind,
Teaching truths instead of error,
To each asking soul they find.

In this dawn of Reason's morning,
Myth and fable are away,
And with nature's law guide us,
Superstition cannot stay,
For the spirits come to teach us
Of their homes just o'er the way.

Oh, my sisters, shall we falter?
Will we loiter by the way,
When we have these bright inspirers
Who will carry us along?
We must help to give the message—
We must live it day by day.

Only through our hearts and voices,
Through our words and words of love,
Can the message of the angels
Be conveyed from spheres above,
Can the wisdom of the ages
To earth's children come with love.

For it must be thus transmitted,
Thus interpreted to men;
We will gladly give their message,
Be a voice for them again,
For they teach life's earnest lessons,
And the sad hearts all befriend.

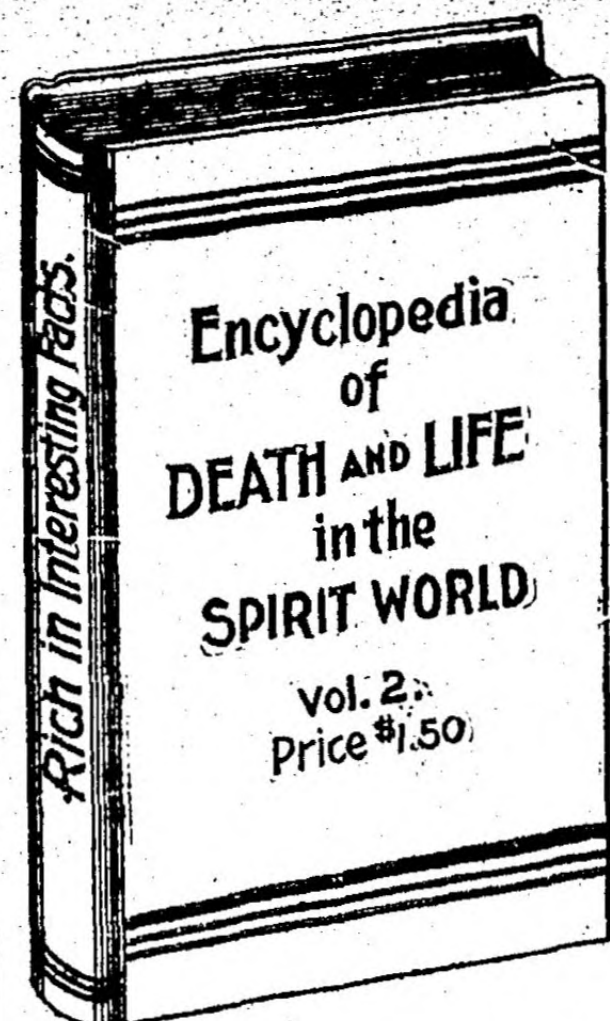
Now with joy we greet their advent,
Celebrate this point of time,
For we know that through the ages,
Still shall run this thought sublime:
Earth and heaven have been united
By Love's advent for all time.

Anniversary at Louisville, Ky.

The Anniversary of Modern Spiritualism was celebrated here March 25. The programme of the entertainment was long and well selected. It was a grand success financially and socially, and praised by all who attended.

The Sunday service was one long looked for by the public, and at 7 o'clock the house was half filled, and at 8:30 there was no standing room left. In the afternoon Mr. Geo. Helmsdon christened three boys after the exercises in the lyceum. At night the services were conducted by Mrs. L. N. Claman, followed by tests by Mrs. Kibby, of Cincinnati; also tests by the crown jewel of the People's Spiritual church, Mrs. Claman, who has been with us for the cause, Mrs. Mary Mann.

Mrs. Claman and Mrs. Mann were the attraction of the evening, and were dressed for this special occasion, and seated midst the floral decorations which were grand. After the tests, Mrs. Claman christened three little girls, all dressed in white. The scene



Vol. 1, Vol. 2 and Vol. 3 of the Encyclopedia of Death and Life in the Spirit World should be in every Spiritualist's home. If them you have more solid, substantial facts in relation to the remarkable change designated as death, than can be found elsewhere in all the libraries of the world. They are elegantly and substantially bound in cloth, neatly printed in good clear type. They will enrich your mind and be an ornament to any library.

was as grand as any transformation scene one could imagine.

The People's Spiritual Church has a good hold, and built on a solid foundation, and is making great headway.

Mrs. Claman left the city for two months to all engagements in Grand Rapids and Lansing, Mich., which were made before accepting engagement with the People's Spiritual Church of Louisville, Ky. She will return on June 1, to finish the year 1900 with us. In the meantime Mrs. Mary Mann, who is a regularly ordained minister of this society, will conduct services and tests as she is well qualified to do.

J. L. FRANKLIN

Detroit Anniversary.

The Fifty-second Anniversary of the founding of Modern Spiritualism was celebrated with appropriate services at the three centers of Spiritualism in this city, 132 Michigan avenue, 55 Grand River avenue and 49 Monroe avenue, Detroit Mich. In the afternoon there was a joint meeting of the Central Spiritual Union, which assembled at Occult Hall, otherwise known as Dr. G. W. Burrows' office, on Michigan avenue, with the congregation that meets at 55 Grand River avenue. The Sunday school of the Central Spiritual Union, a score of small children, having donned aprons in three significant colors with calligraphic letters, and each bearing a sharpened broom handle with a streamer of red, white and blue, marched in a body with Dr. Burrows at their head, and two teachers at their side to the Pythian Hall on Grand River avenue, where the joint exercises were to be held. The little procession attracted much curious attention. Dr. Burrows wore a round cap and a military-looking belt, which added impressiveness to the evolutions.

The evening meetings were held at the respective places of assembly. Addresses were listened to, and occult demonstrations and spiritual phenomena followed.

Anniversary in Cleveland, O.

It has been quite a time since The Progressive Thinker has heard from us as a society, but I promise to make amends by writing a short account of our doings occasionally. At this time I will report the celebration of the Fifty-second Anniversary of Modern Spiritualism by our society, the First Association of Spiritualists of Cleveland.

The auditorium, newly decorated, was filled to overflowing at both sessions, Sunday afternoon and evening, March 25. The rostrum was handsomely adorned with palms, potted plants and cut bouquets, and presented a perfect power of beauty.

Music was rendered by master minds and hands on the piano and violins, also beautiful selections of vocal music were rendered.

Our president, Mr. T. A. Barker, very appropriately opened the celebration by making an address that was just suited for the occasion, as it was decidedly progressive in its aims, and was heartily received.

We had with us, besides our speaker for March, Mrs. Anna E. Thomas, the two veterans in the cause, Miss Anna Luman and Prof. Weaver, and also the secretary of the Ohio State Association of Spiritualists, Mr. C. B. Gould, who did honor to the cause and justice to themselves by their remarks.

Our lyceum was represented by some of the children reciting very pretty selections, which showed honor to the class leaders and credit to the little ones. Long live our lyceum.

At the conclusion of the afternoon session many of those present adjourned to the banquet room, where justice was done to many good things that go to inspire the inner man, generously donated by the ladies of the society, and also very ably served by them, Mrs. Barker, Mrs. Gray, Mrs. Gates being indefatigable in their zeal to have all enjoy themselves. Miss Lenk and Miss Nagle and several others were very able assistants, and everybody fully appreciated each other's efforts.

Our celebration was a perfect success in every manner, and will be long remembered as a feast of good will and harmony.

At the evening session the large hall was filled quickly, and soon there was standing room only, and the doors of the adjoining room were thrown open to accommodate the throng of eager and pleased listeners.

For the month of April we have for our speaker, Mr. J. Frank Baxter, and May is an open date.

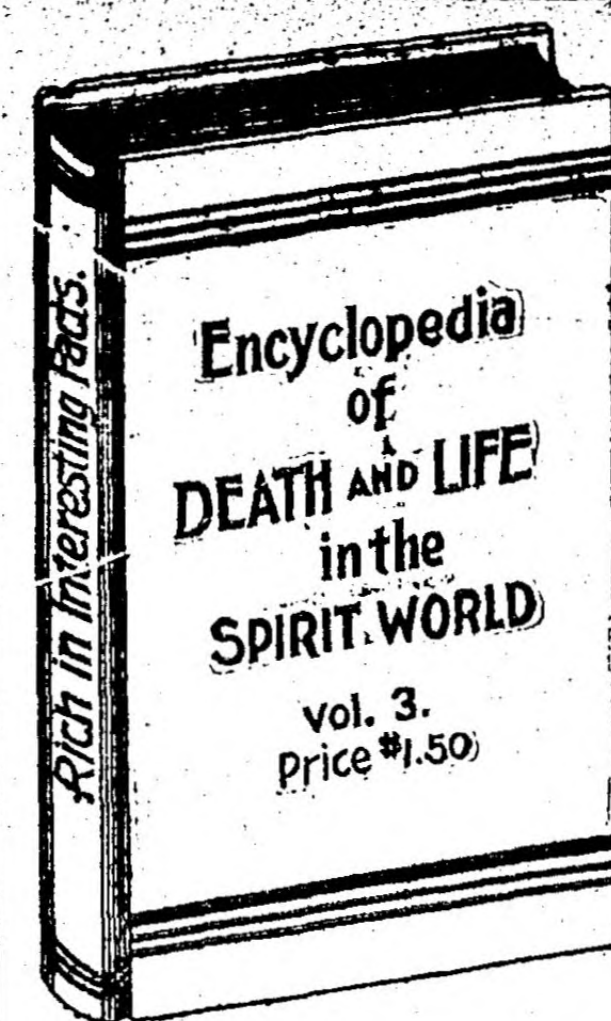
We solicit correspondence from mediums and speakers. Our secretary is Mr. A. A. Kerr, No. 29 Central avenue.

WILLIAM NIESS.

Jackson, Mich.

The Fifty-second Anniversary of Modern Spiritualism was celebrated by the Spiritualists of Jackson, Mich., on March 25, in the Odd Fellows Hall. Addresses suitable to the occasion were delivered by several speakers, one of them (Mr. L. S. White) being a resident near Hydesville, N. Y., when the Fox sisters first developed their mediumship, and who sat in circles when they were being tested by clergymen and others.

Mrs. M. J. McCoy and Mr. H. E. Chase, of Cleveland, Ohio, were present and took part in the meeting, the former giving psychometric readings and the latter clairvoyant descriptions of the friends and relatives of those well-known mediums have been with us for three weeks, and in the use of their power (besides clairvoyance and clairaudience and psychometry have also the rarer gifts of spirit photography and materialization), have given the Spiritualists of Jackson a most enjoyable season.



Bear in mind that the seven books we offer to old and new subscribers for a nominal sum—far less than actual cost—will be an ornament to any library. They are not cheap productions, bound in paper, and gotten up for a few cents; on the contrary they are substantially bound in cloth; they are beautiful externally, and rich with facts internally. If you wish to remain in ignorance, however, and not purchase these books at the cost designated, you are free to do so. The seven books after paying postage and expense of mailing, only leave us \$1.50. We are working, you see, on the Divine Plan.

St. Paul, Minn., Anniversary.

The St. Paul Spiritual Alliance celebrated the Fifty-second Anniversary of Modern Spiritualism, March 25, at Odd Fellows' hall. The gathering was one of special note and interest to Spiritualists, as it was very enjoyable to a large number, lasting all day. Supper was served after the close of the afternoon meeting and the exercises resumed at 7:30 after a season of social intercourse.

The exercises of the day were opened at 11 o'clock with a conference meeting of mediums at which several addresses were made by prominent members of the organization. A reception was given for officers and members of the state and local associations at 2:30 p. m., followed by a selection by the quartette. Mrs. S. M. Lowell offered the invocation and Mrs. J. P. Whitwell delivered the opening address. Mrs. Zumbach gave a solo, and G. W. Kates delivered an address upon "Fruits of the Spirit." Mrs. Zaida Brown Kates, tests and spirit greetings. During the interval following the afternoon meetings test circles were held in the main hall by Mrs. Lowell, Mrs. Kates, Mrs. Sauer and others assisting.

Mrs. S. M. Lowell opened the evening meeting with the invocation. Mrs. J. P. Whitwell delivered a short address upon the benefits of Spiritualism. "The Beauty of Death" was the subject of an address by Mrs. Zaida Brown Kates. Several musical numbers were given by Prof. Zumbach and his quartette. The meeting closed with spirit messages and tests by Mrs. Kates and Mrs. Mary Jacobs.

Sunday, April 8, the Spiritual Alliance will celebrate the eleventh anniversary of the formation of the organization in St. Paul. A special programme will be given, including a number of prominent Spiritualist speakers. Meetings will be continued every Sunday evening until about May, when they will be abandoned for the summer except the camp-meeting some time in July.—St. Paul Globe.

62D ANNIVERSARY, MAR. 31, 1900

Again there dawns the natal day
Of our New Era grand,
When souls of mortals passed away
Return from spirit land;

A day resplendent with the light
Which comes from higher spheres,
To drive away the gloom of night
And banish Sorrows' tears.

A sacred day is this to those
Who know the truth it brought,
Who've seen the star that then arose
To light the realm of thought,
And joyous swells each bosom now
In many a gathered throng,
Where gladness beams from every brow
And fills each heart with song.

It was a great and grand event
That on this day occurred,
When first a message heaven-sent
By mortal ear was heard;
And fitting 'tis that we should meet
To recognize the worth
Of heaven's greatest Paraclete
Now comforting the earth.

For all mankind this day did bring
Joy never known before,
For which our grateful songs we sing
And true thanksgivings pour;
For who is there not glad to know
Their spirit friends can come
To wipe away their tears which flow,
And cheer each vacant home?

O who are they that can refuse
When'er these friends draw near,
The glorious privilege to use
To lead a listening ear?
Who would not touch "a vanished
hand,"

Or hear "a voice that's still,"
Or list unto an angel band
Proclaiming, "Peace, Good Will?"
There's not a soul on earth to-day
But has some spirit friend
Who would be glad to point the way
And their assistance lend;

Then all should now with us rejoice,
And join in our great Feast,
Prepared from viands rich and choice
For greatest and the least.

Let none then hide this heavenly light
Because of fear or shame,
But proudly stand and with their
might

Its virtues loud proclaim,
For 'tis a boon that all should share,
And not a favored few,
And we should teach it everywhere
To Gentile and to Jew.

This day's return should make us feel
How great a debt we owe
To those who've brought our greatest
weal.

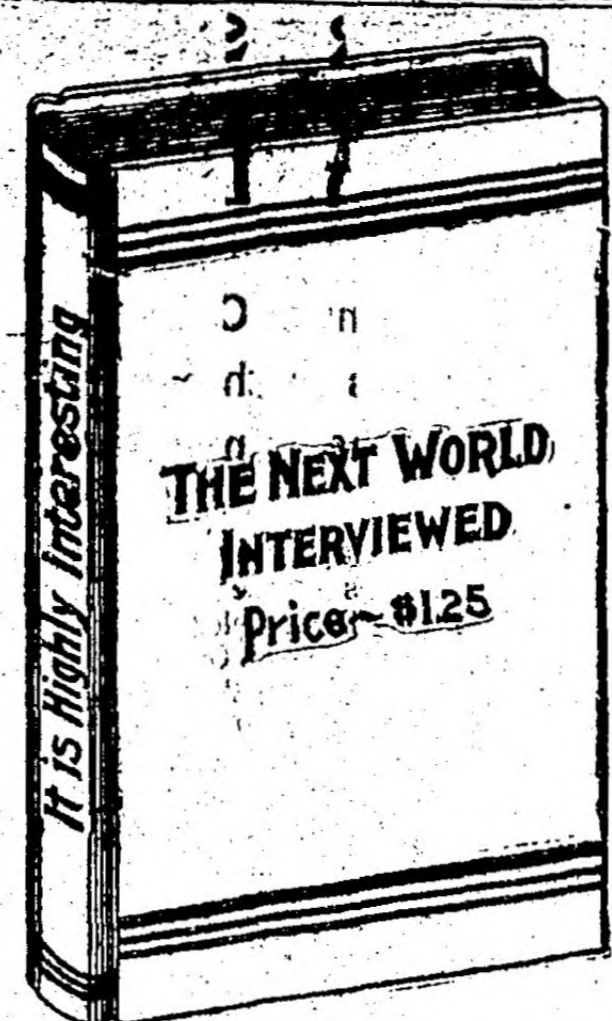
And soothed our greatest woe;
With grateful hearts we ought to do
Whatever good we can,
By teaching and by helping, too,
Our needy fellowman.

Then let us thank the spirits kind
For all the good they've wrought,
For help to body, soul and mind,
And for inspiring thoughts,
And as we hope a heaven to gain
With them in some bright sphere,
So let us live while we remain,
That we begin it here.

DEAN CLARKE.

Poxbury, Mass.

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



Every family should have a Spiritualist and Occult Library. We have selected seven books, equally as valuable as did facts, as any other seven books of the same size on earth; really, in some respects they are far more valuable. They are beautiful; they will please the eye; their contents will enrich the mind. The seven are sent out to old and new subscribers for \$2.35. They are only sent out at that price when you send in your yearly subscription to The Progressive Thinker. The seven books, after paying postage, etc., only leave us \$1.50. Did you ever see the like of it? Read the following under the heading, "Our Main Premiums":

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READ THE FOLLOWING CAREFULLY BEFORE SENDING IN YOUR SUBSCRIPTION FOR THE PROGRESSIVE THINKER, AND YOUR ORDER FOR THE PREMIUM BOOKS.

The Progressive Thinker one year and Vol. 3 of the Encyclopedia of Death and Life in the Spirit World, an interesting, instructive and fascinating work, \$1.25. The twenty-five cents only pays a little more than the postage and the expense of mailing. The price of this work to the trade is \$1.50. This book will constitute our premium for the remainder of 1900, and up to May 31, 1901. It is very valuable. It will hold your attention throughout, and will teach you a much needed lesson. The postage on the above book, which we prepay, is ten cents, hence it is almost a gift to our subscribers. It is furnished at considerable less than actual cost to us.

Offer Number Two.

Vol. 1, Vol. 2 and Vol. 3 of the Encyclopedia of Death, and Life in the Spirit World, will be sent out when accompanied with a year's subscription for The Progressive Thinker, for \$1.10. The paper one year and the three volumes, \$2.10. You can add to this order any of the other books, at 40 cents each. You can make only one order for three books for \$1.30.

Offer Number Three.

Any three of the books in our premium list that you may select will be sent to you for \$1.10. You are at liberty to select any other books in the list that you desire in connection with this order at 40 cents each. You can only make one order for three books at \$1.10.

Offer Number Four.

Our regular premium, The Encyclopedia of Death, and Life in the Spirit World, Vol. 3, is only 25 cents. If you wish to add thereto one of the other premium books only, the same will cost you 50 cents. If you wish two additional books, the cost of the three will be \$1.10. You can add thereto any other books you desire at 40 cents each.

Offer Number Five.

If you wish to order only one book in connection with a year's subscription, and that one not our regular yearly premium, the price will be 50 cents.

Offer Number Six.

Vol. 3 of The Encyclopedia of Death, and Life in the Spirit World, and the Occult Life of Jesus (including the Hull-Covert Debate), will be furnished for 25 cents each. You can add any other books in the list to this order for 45 cents each. Take due notice. After May 30, 1900, the Occult Life of Jesus will no longer be sent out as a premium for 40 cents, but will take its place among the other books and have the same price.

OFFER NUMBER SEVEN, SEVEN REMARKABLE BOOKS FOR \$2.35.

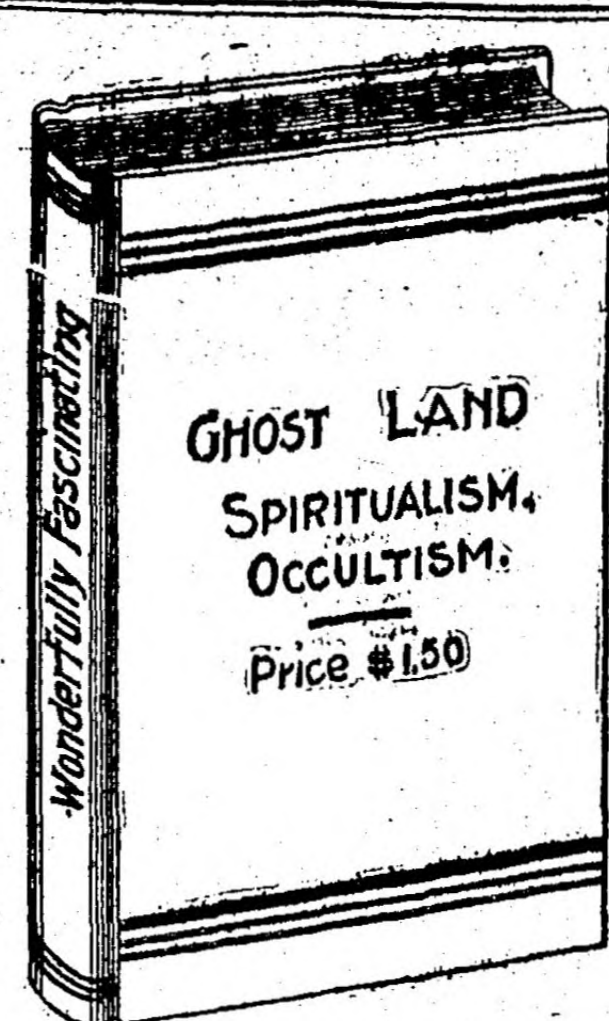
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The Next World Interviewed. Price.....\$ 1.25
The Occult Life of Jesus (including the Hull-Covert Debate). Price.....\$ 2.00

Total price to the trade.....\$10.75
Total price to our subscribers.....\$ 2.35

These seven books, substantially and elegantly bound, and printed in the neatest style of the printer's art will be furnished to our subscribers alone for \$2.35.

The aggregate price of these seven books to the trade is \$10.75. In order to assist in forming a Spiritual and Occult Library in every Spiritualist's home, these seven valuable books are furnished to our subscribers for \$2.35, which is less by far than their actual cost. The authors make no charge for the vast amount of labor bestowed on these works, and which extended over many years. The publisher receives not a single cent for the great expense he was to, hundreds of dollars being paid out in putting them in type, and electrotyping the pages, and making them ready for the printer. That is why you are getting these intensely interesting books for almost nothing. We are only carrying out the Divine Plan, inas-



The Next World Interviewed, Art Magic, Ghost Land and the Occult Life of Jesus, have been before the public for some time. They have been enthusiastically received. They possess great merit. They have been read by thousands. There are, however, at least 1,000,000 Spiritualist families in the United States that have never seen them. We want to reach them. We want them to form the nucleus of an Occult and Spiritualist library, hence we offer seven volumes for a price within the reach of all, and less than actual cost.

rated only by The Progressive Thinker. There are thousands of Spiritualists who take no Spiritualist paper, and this inducement is offered, in order that they may commence forming at once a Spiritual and Occult Library, and thus keep in line with the advancing procession. The postage on the above books and expense of mailing is about 85 cents, hence you are almost receiving them as an absolute gift.

By taking 85 cents from \$2.35, you will find that all we have left us for these seven books is only

\$1.50.

On the above terms these books should be in every Spiritualist family. We are the one bearing the great burden, in order to carry out this Divine Plan of establishing the nucleus of an Occult and Spiritualist library in a million Spiritualists' homes in the United States.

Anniversary at Indianapolis.

For three months the society here has been honored by the ministrations of Mr. Edgar W. Emerson. His spirit delineations are clear and convincing. They breathe that sweetness of spirit which comes with a soothing tenderness. It was indeed a fitting climax to his ministrations, to close with the celebration of the anniversary of Modern Spiritualism. The entire front of the church room was a mass of beautiful flowers that fairly imbedded the pulpit in a maze of color.

Saturday evening was given to an entertainment of varied nature; music, recitations, and spirit delineations by Mr. Emerson. He was assisted in presenting the phenomena by Mrs. Frances Riddick, whose demonstrations in slate-writing were unusually strong. On Sunday morning the audience was composed almost entirely of the membership. Sunday evening brought out the largest audience ever assembled in our city to hear the truths of our cause presented. The crowd overflowed the church, the aisles and entrance being filled to the uttermost. Amid music, and almost imbedded in flowers, Mr. Emerson told the story of the coming of Modern Spiritualism, in a beautiful and sympathetic way that made a deep impression upon all who heard him. After the address spirit delineations were given, ending with a strange demonstration of prophetic vision, which thrilled the vast audience with its impending gloom.

We expect Mr. Emerson with us next season. The outlook is indeed bright and with his return will come a joy to hundreds of our people who feel that he is indeed a mediator between the two worlds.

R. B. GRUELLE,
Indianapolis, Ind.

UPWARD.

Ah, sad one; the questions that puzzle
you so,
The gloom and the fears that with
brooding will grow,
Despair and the loneliness weighting
the heart,
Mistakes and injustice, of all lives a
part,

Are only the earth-clouds which rise
from the sod,
And hide from our eyes the fair sun-
shine of God.
While tears blind our vision and doubts
check advance,
We droop and despond, sending upward
no glance.

Earth's night follows day; Nature's con-
trast ne'er mars;
Even our darkness is gemmed with the
glorious stars;
And may we not add, with a greater de-
light

And truth quite as forceful, that day
follows night?
Look up! Let Desire and Expectancy
blend;
Dissolving the mists, heaven's light
will descend;
And through that soft radiance shall
shine the dawn.

All problems grow clear to your ques-
tioning heart.
Place your being in tune with Immut-
able Law;
Sweet harmony, then, from Life's
chords you shall draw.

And know nothing real can ever decay;
What truly is yours, lives forever and
aye.
Alone? never feel so; God's angels
abide
With tidings of comfort and strength
by your side;

But grant recognition; while Love
claims that soul,
Which united to yours forms the one
perfect whole.

BROCKTON, MASS.

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

"Poems of Progress." By Lizzie Doten. In this volume, this peerless poet of Spiritualism may be read in her varied moods, "from grave to gay, from lively to severe." It is a book to be treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastefully printed and bound. Price \$1.



Do you know a good thing when you see it? Can you appreciate an offer that will improve your library and enrich your mind? Look at these seven volumes! No other seven books of equal size are more beautifully or substantially bound. They will please your eye; they will enlighten your mind; they will make you more spiritual. They will present to you a fund of information that will prove invaluable. The seven are sent out for far less than cost, and after paying postage and expense of mailing we only have left \$1.50. Did you ever see the like of it?

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SATURDAY, APRIL 7, 1900.

Getting Rid of a Galling Creed.

Mention was made in these columns a few weeks ago, of the withdrawal of Rev. Wesley Haskell, from the Second Congregational church at Rockford, Ill., because he could no longer support its old pagan creed. After Rev. H.'s retirement the church appointed a committee of five, representing its wealth and intelligence, they worshipping in a \$120,000 structure of modern design, to revise their creed. The committee reported the result of their labors in a neat pamphlet a few evenings ago, which, the local press says, will doubtless be adopted by the church without material change at an early day. We can only spare room for brief extracts, but not only indicating the trend of that church, but the general drift of all churches away from their ancient moorings. The committee says it recognizes the fact that it is no light matter to make up the platform of belief for a large church, and that it has done what it could to get the most authoritative expressions of opinion to guide it.

The result of these efforts has been to decide that no form of creed be used directly or indirectly as a condition for membership in the church.

Quoting from the report, the committee says: "We find the creed tests now in general use too often act as a barrier to keep conscientious Christians men out of the church, noble men and women, (like Luther Burbank, one of the founders of Andover Theological Seminary,) who would never so far become responsible for any creed, as to join the church. They would no doubt have done so if the creed had been as simple as the self-depending lives they lived in their own homes."

"Congregationalism was designed to gather in just such men. But for the past thirty years many of our churches have been fed around with creeds as to keep from our communion many of the very choicest spirits, thereby giving the impression that a better Christian life can be lived outside of the church than in it."

"There is so great a multitude of such cases that thoughtful ministers now assign the members of their churches to doctrinal creeds tests as one of the reasons why the Christian church is now so little in touch with the masses."

The Morning Star, whose report we have somewhat followed, says:

"A large number of members of the church express themselves as well pleased with the suggestion made, and feel that this is a step toward church unity, that is, toward a better church for everyone believing in the broad principles of Christianity and does away with the walls of creed that have held many aloof to the detriment of themselves and the church as a body."

It is worthy of observation, that there seems a general tendency on the part of all the evangelical churches to break away from their old creeds, and church fetters, and to join with other emancipated minds in a grand forward march of progression; while Spiritualists in late National Convention assembled, were unwise enough to encumber themselves with a creed that chafes and galls many who attempt to wear it.

Discussion Necessary to Truth.

The New York Sun says the battle over the Bible has only just begun in Christendom. We quote:

"The great issue between faith and scholarship as to the intrinsic authority of the Bible as the infallible word of God, must be met squarely at some time in the future, and probably at no distant day, for it is a question vital to all Christian theology. The Sun concludes: 'The validity of the main evidence on which Christianity rests is criticised and disputed even in the church itself, in both Catholicism, as we see by the position of Dr. Miravet and his lay sympathizers of the Church of Rome, and in Protestantism, by a great body of the foremost theologians.'"

The great wealth of Bible societies; of printers and binders expressly engaged in the manufacture of the book; of tradesmen who have made a specialty of their sale; of colporters who are paid for their distribution; and of preachers whose subsistence comes from expounding it—all will resist the great moral revolution going on to get rid of its corrupting influence. It has but very few redeeming virtues. Other Bibles sacred to other religions, not as pernicious in its influence, has given into retirement. From this it is not just to infer 'ours' will meet the same fate when the people become convinced, as they will, that it has been the principal instrumentality in projecting the errors and vices of an age of profound ignorance and cruelty into modern times, thereby retarding instead of advancing civilization."

Reminiscence and Prospective.

Jesus is represented, Mat. 7:2, to have said to his disciples:

"What measure ye mete, it shall be measured to you again."

It is not necessary to journey very far backward along the pathway Christians have traveled, to see what kind of measure they have given those who rejected their teachings. It is a bloody and ghastly record, one every philanthropist would wish erased. But it is there as enduring as time—a sea of tears, and the heavens are vocal with groans—all to compel belief in a tripartite God, a brutal Devil, and a place of unutterable woe beyond the grave to protract the miseries of those they slaughtered for unbelief.

Upwards of fifty years ago they who were supposed dead made their presence and their immortality known to their loved yet earth-bound Christians, had been teaching that the period would come, was near, when a heavenly messenger would declare "Time shall be no longer; that then the present earth would be wrapped in flame and burnt with terrible heat; that a final judgment would follow and close the awful scene; that unbelievers would be consigned to quenchless fires, and the righteous, of which churchmen are conspicuous examples, would be awarded paradise pleasures, consisting of singing 'Glory, glory to God and the Lamb forever.'"

But the angel world taught a new philosophy; that there is no death; that what we call death is the discarding of the worn-out raiment; that there is no suspension of life, but a transition to other realms of knowledge, and of progress; that Infinite Intelligence requires no book in which to record good deeds, or write down bad ones; but it is so planned by changeless law that every wrong crime with it a penalty, and every virtue a corresponding reward; that the penalty and the reward are proportioned to the evil or the good, from which there is no possibility of enlargement or abridgment.

Did the churches welcome such a revelation? On the contrary they made war upon it. They falsified the teaching, they maligned those who accepted the faith; they ostracized the sensitives through whom communications came; they redoubled their efforts to build up their own pernicious and God-dishonoring faith, and crush all opposition.

For years Spiritualists, who had quietly become a numerous body, embracing the best and most thoughtful people in the world, both in the church and out of it, thought to turn aside opposition and gain approbation by living worthy lives, and inculcating the glorious truths they had received, gracefully and silently submitting to insult and injury. From nearly every pulpit came little else than misrepresentation and abuse. The sensitive of a continued life rejected the new evidence that the partition walls between the mortal and the immortal are very narrow, were pointed at as objects to be shunned. The clergy called legislation to their aid, and attempted to accomplish by penal laws that they could not influence by logic, falsehood or calumny.

The fable of the boy in the tree stealing apples is recalled. The farmer remonstrated the youth, and desired him to come down from the tree; but he obstinately refused, and laughed the old man in scorn. The latter, so runs the fable, pulled the tufts of grass and threw at the offender. This only made the boy laugh more immoderately. Finally, goeth the farmer, "I will try what virtue there is in stones," so the amused kid was cast severely. This caused the father to order the boy down from the tree and beg the old man's pardon. The moral concludes with: "If neither kind words nor gentle means will reclaim the wicked, then a resort should be made to harsher methods."

That is the position we occupy. With the olive branch in one hand, we propose to give practical lessons with the other, until they will respect our rights, and will treat Spiritualists as their peers in every relation of life. This submission to wrong and abuse indignantly seems to intensify hate, and incite to further outrage. There are good men who want carnal methods laid aside, and who urge a further employment of peaceful methods. Let such persons still resist, if they will, to gentle means; but we beg leave to remind them of the prayer of the forerunner when he was about engaging with bruin in deadly strife: "Oh God, if you can't help the Indian don't help the bear, and you'll see more from you ever say before in all your life."

No Business There.

"Serious trouble in China," says a London telegram. Then that telegram goes on to tell that in the province of Shan Tung "the authorities have warned missionaries that the local authorities cannot be held responsible for the safety of travelers unescorted into the interior." These "travelers" are missionaries sent into China to uproot the prevailing religion, and supplant it by a foreign one that is obnoxious to the native intelligence. These people venerate Buddha and Confucius, neither of whom is worshipped as a God. They are unwilling to recognize any person human born as equal to Joss, the Chinese name of the Universal Parent, a name given to them and identical with God to us. Are they to be exterminated because they will not surrender their older and better faith?

Fish Carried the Purse.

The wit of the Truth Seeker says he expected to find in the columns of the Topeka Capital, under the management of Parson Sheldon, the statement that "Jesus never had a dollar in his pocket, but there is no bill for delinquent taxes against him."

Why should the "blessed Lord" encumber himself with money to pay taxes when the fishes carried a supply of coin in their mouths to be surrendered when needed? See Mat. 17:27. Don't reply that this is a fish story. An Inevitable Bible tells it as a fact, and only infidels will dispute its truthfulness.

Conquests of Paganism.

The Church of England, through its official head, has authorized prayers to be made for dead soldiers, copying the ritual of the Catholics, who inherited the practice from their Pagan ancestors. Thus one after another of the heathen rites are accepted by Protestants, and become parts of their system. The confessional has been revived by many Episcopalians. A little farther on the sale of indulgences, and then will come the Inquisition.

The whole thing is possible if the system on which the church was built is not utterly destroyed.

Hints for the Good of the Cause.

The question of ways and means to advance and build up our Cause is one that should interest every Spiritualist. With all its drawbacks and hindrances—especially among which is named as worst of all deliriums, the curse of fraudulent mediumship, the inevitable tendency and result of which is to induce downright skepticism in the minds of people generally—there is no force in the world to-day that is doing so much to move mind and thought and induce progress along higher moral and spiritual lines as Spiritualism. People are drawn to it, in spite of the frauds perpetrated in its name, because its beautiful and humane teachings and philosophy, are intuitively felt to harmonize with the best and noblest attributes and instincts of humanity. When the ordinary mind is made acquainted with the philosophy of Spiritualism, there is at once a response from within that its philosophy is reasonable and in accord with moral principles, right and justice as developed in enlightened human consciousness.

There can be no doubt that this fact is largely if not wholly responsible for the decreasing membership in some of the Christian sects, and the non-growth or small growth of others. The facts and philosophy of Spiritualism are demonstrating their truth and reality, and not even the coercive power of clergy and the blinding power of creed are sufficient to stay the spread of the truth as embodied in Spiritualism.

People are casting off the shackles of fear—fear of hell if they doubt or disbelieve the creeds—and they are investigating, and finding and accepting the truths of Spiritualism. Churchly excommunication is losing its power, for men have found something better than the churches teach. They have found a great truth, and they know it—it is not blind faith, but actual knowledge.

Some of them have acquired this knowledge in that best of all ways, in the sacred precincts of their own homes, where fraud can have no blinding inducement to its exercise. The home circle offers no inducement to fraud, nor does it supply the conditions favorable to such perversion of mediumship. Fraud does not thrive in the surroundings and relationships of the home circle. Its opportunities and its emoluments afford no basis for effort or success.

The home circle affords the safest and best means for the effecting of a quiet spread of the knowledge of the facts grouped under the name of Spiritualism, the positive demonstration of spirit return, and the philosophy based thereon. The evidence received in the home circle rivets and clinches conviction beyond all dispute.

The work of the home circle is most potent and efficient in building up and strengthening public societies. The home circle is constantly and surely raising reinforcements; it is our active recruiting agency bringing trained and equipped soldiers to the front. Especially is this the case when combined with lyceum work and that other efficient ally, the Children's paper.

With proper effort along these lines, the Cause of Spiritualism, though now winning its way against all obstacles, would advance by leaps and bounds, bringing the whole world under its benign sway.

To make live, intelligent Spiritualists, the live thoughts of Spiritualism must be read; and not to lag behind, in the far rear of the onward marching army of progress, one must keep his mental armor bright by close and constant touch with the progressive and ever-progressing thought of the day as embodied in Progressive Spiritual papers and other Spiritual literature.

It is especially important that the minds of the young and oncoming generation shall be instructed, by reading and by experience, in the ethics and the psychological facts of Spiritualism. This must be accomplished through the children's paper, the lyceum and the home circle.

His Capital Was Gail.

Neither press nor clergy seem pleased with Rev. Sheldon's exploit in showing how Jesus would run a great newspaper. Many preachers from their pulpits have declared the for-a-week journalist in editing the Topeka Capital, guilty of blasphemy. No person, myth, man or God, ever heard of a newspaper 1900 years ago. To select the wisest of that age as a model for such a task now betrays a groveling mind, to say the least.

On one occasion when Jesus should have answered a fair question, and told whether the law of Moses should be observed, John 8:5 says, he turned aside "and with his finger wrote on the ground, as though he heard them not." That may have been gentlemanly in that age, but it would be counted a boorish act in this. Whether he acted the part of naughty school boys in this age, or wrote foolish things in the sand or on the floor, or was determining by mathematical process how many hairs adorned his interlocutor's head we shall never know, but that act of itself does not betray the necessary wisdom to justify the entrusting of him 1900 years after with the charge of a great daily.

One week of the preacher, with all his erudition, aided by his ideal, has satisfied intelligent readers that newspapers had better be left in the hands of those who have had experience along those lines, rather than give them in charge of religious mountebanks whose gail is their principal capital.

We Believe It.

Expend one-quarter the vast wealth annually wasted to bind faster the fetters of a false system of religion on the people, in teaching the great truths of Spiritualism, and in a score of years only a few fossils of the old faith would remain.

As there is no possibility of getting the needed money to accomplish such a glorious consummation, the next best thing is to extend the circulation of The Progressive Thinker into a million homes, where its educational character may be exerted in its fullness, in exposing the errors and false religions entailed on us by cloistered monks in a barbarous age, leading in the interest of a designing, corrupt and licentious priesthood to enslave humanity and make it subservient to their own personal interests.

Why India Starves.

When Americans lose a crop they sink wells, they make reservoirs at the heads of rivers, they plant trees to encourage moisture, they bring down the mountain snows in ditches, and wash the very roots of their vines and trees. When a Hindoo loses a crop he prays—Brooklyn Eagle.

A LITTLE GIRL CLAIRVOYANT'S FEAT.

The Remarkable Work of an Eleven-Years-Old Peoria Child.

HAS A VISION OF SUICIDE, THE FACTS OF WHICH CORROBORATE HER-HOBBY FOUND EXACTLY AS SHE SAID IT WOULD BE—SHE SEES ACCIDENTS BEFORE THEY OCCUR, TELLING NAMES AND PLACES.

Peoria, Ill., March 23.—When the sudden waters of the Illinois River lately gave up their dead in the person of Mrs. Lucy Sommers, on Monday last, there was not only cleared up one of the deepest mysteries that has occurred in Peoria, Ill., but at the same time there was evidence established corroboratory of the most extraordinary case of clairvoyance that has ever occurred anywhere.

On the night of January 6 last Mrs. Lucy Sommers, who was visiting her sister, Mrs. R. B. Craig, at 822 Fayette street, Peoria, suddenly disappeared. She had been ill and suffering at times from a nervous condition, and though it was not supposed they were of a serious nature. But on the night mentioned she arose from her bed, and announcing to her mother, who was watching with her, that she was going to get a drink, left the room and was never after seen alive. When she did not return her mother gave the alarm and the inmates of the house turned out to hunt for her, supposing, of course, that in a fit of temporary aberration she had wandered to the house of one of the neighbors. But the most diligent inquiry failed to reveal her whereabouts and then the family became genuinely alarmed. A searching party was organized and they set out to find her. The ground was not frozen and they soon came upon footprints in the mud and going from the house.

These were followed as far as they could be in the darkness, when the party returned home to await the coming of day before renewing the search. When the morning broke, however, the earth was frozen hard and the trail abandoned the night before was hard to follow. Next day a reward was offered for the discovery of the woman dead or alive. The country was scoured for miles in either direction, but always without result. Sometimes they fancied they had discovered the broken trail, but these fragmentary discoveries led to nothing tangible. At length, in despair, the party gave up and returned home. The trail they followed was a devious and winding one, running from the Craig home, on Fayette street, north by northeast to Glen Oak Park, thence in a westerly direction to Bradley Park, outside the city limits and on its western border. Here the trail grew faint and it was only with difficulty that it was traced. The woman was found, and she was lost, and the dogs stopped and never after did they get any further.

GRACE HOLMES APPEARS.

At this juncture little Grace Holmes appeared on the scene. She is a child about ten years of age, and is very bright for her age. Her parents are uneducated people and not in the best of circumstances, but she has given scores of instances where it has been conclusively shown that she is possessed of the most extraordinary power in the matter of clairvoyance. She announced to the grief-stricken family that while lying in her bed at home, on the night of the disappearance of the woman, she saw a woman come out of the house, climb over the fence and make her way stealthily through the deserted streets and lonely alleys to the river, where she had walked out on the ice and plunged into an opening left by the ice men the day before. This statement was borne out by the parents, who asserted that she had told the story to them on the morning, and that this was long before she could possibly have had an opportunity of learning the facts in the case from any source whatever. The child was questioned closely, but she stuck to her story with a persistence that began to disarm suspicion. She described the woman as being about 35 years of age, and the time of her departure, and to the surprise of her listeners her description proved to be entirely correct.

At length in response to her earnest solicitations she was allowed to go out and point out the resting place of the woman she insisted was in the river. She started from the house accompanied by her father and mother and followed the streets she named and asked her mother to follow until she came to the foot of Spring street. From there she pointed out the exact spot at which Mrs. Sommers had gone down. She said that she walked calmly into the water and went down, down, down, until finally she disappeared altogether. The next night she saw the body again. It rose slowly from the bottom of the river, being caught in a net, and after whirling around several times moved away slowly down the stream, and sometimes floating and sometimes rolling along the river bed. Once, according to her story, it stood erect in the water, but did not rise to the surface.

At her request she was then taken to a point at the foot of Fayette street, where the city engineer had been attempting to become lodged abroad and the river bank was lined with thousands of spectators eager and anxious to see what the outcome would be. After sitting quietly in her place for a few moments she rose quickly and with a hurried gesture pointed to a spot a few hundred feet from the shore, exclaiming as she did so: "She lies there."

The scene was intensely dramatic. The crowd was so dense that it was impossible to get near the spot. The river was dark and the night was cold. The child's voice was clear and strong, and her description of the woman's appearance, her size, her color, her hair, her eyes, her nose, her mouth, her ears, her hands, her feet, her dress, her jewelry, her name, her age, her place of birth, her parents, her husband, her children, her friends, her enemies, her loves, her hates, her hopes, her fears, her dreams, her wishes, her desires, her passions, her virtues, her vices, her sins, her crimes, her merits, her demerits, her good deeds, her bad deeds, her noble actions, her base actions, her noble thoughts, her base thoughts, her noble feelings, her base feelings, her noble words, her base words, her noble deeds, her base deeds, her noble life, her base life, her noble death, her base death, her noble resurrection, her base resurrection, her noble glory, her base glory, her noble kingdom, her base kingdom, her noble power, her base power, her noble wealth, her base wealth, her noble honor, her base honor, her noble fame, her base fame, 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PROGRESSIVE MAGAZINE

VERY STRANGE HAPPENINGS IN A SEMINARY

COFFIN BURNS FLOOR—WOODS FULL OF SPIRIT FORMS—PHOTOGRAPH OF GRAVE SHOWS OCCUPANT STANDING AT THE HEAD, CLOTHED IN FULL CANONICALS.

Madison, Wis., March 22.—One of the best authenticated ghost stories on record, a story vouched for by men of high standing, comes from the Nashotah Theological Seminary, Nashotah, Wis., the principal stronghold of the high church wing of the Episcopal Church in the West. The Rev. William Lloyd Breck was one of the founders of the Episcopal Church in Wisconsin. Known as "the pioneer of the church" in Episcopalian circles, he founded Nashotah in Wisconsin, laid the foundations of the work at Fairbairn, Minn., where, under the supervision of Bishop Seabury Mission, are the Seabury Theological Seminary, the St. Mary's Academy, Shattuck School, and St. Mary's Hall, and later went to California, where he founded St. Augustine's College and the girls' school, St. Mary's of the Pacific. He died at Benicia, Cal., where he was buried. A number of years later the church in Wisconsin asked that the body be exhumed and brought back to rest among the scenes of his early labors at Nashotah. This was done, and the occasion of the return and reburial of his body was made memorable by a series of phenomena, which it is possible may be explained by attributing them to natural causes, but which thus far have not been satisfactorily so explained. Though it is hard to believe in the supernatural, the natural causes were at the bottom of all that happened, diligent inquiry and investigation has thus far failed to establish the fact that any such natural cause existed, and herein lies the strangeness of it all.

After its arrival, the casket containing the remains of Dr. Breck lay for a time in a room on the ground floor of one of the buildings, and watchers came until the time for the reburial came. On the night before the reburial one of the watchers was the Rev. Charles P. Dorset, now of Texas, for fifteen years rector of St. James' Church in Chicago, and a resident of that city from before the fire. His companion was a clergyman, who is at present presiding over a Chicago parish. Along in the hours toward morning the Chicago clergyman left the building for a little turn in the fresh air, but in a moment came rushing back with the exclamation:

"Dorset, Dorset, the woods are full of ghosts!"

WOODS ARE FULL OF GHOSTS. Both clergymen went out. In every direction through the trees they saw figures flitting, darting, hissing and hissing, and every now and then the clergymen approached the woods, but the figures in front drew back, moving off to the right and left of them. Naturally, the clergymen asked themselves, "Are those real men, and if so, what kind of men?" Had the farming population of the lonely neighborhood turned out to the seminary in the small hours of the morning in the seminary woods? Were the staid theological students out at that unseasonable hour, on a night made solemn as the eve of the second funeral of the founder of their school? And, even if farmers or students had been moved to do so strange a thing, where did they get the unworldly strength that made these things in the woods dance so fleetly and so lightly? The two clergymen did not believe the apparitions were men nor could they account for them, and they were sitting out at that hour or thereabouts, one who had been abroad in the seminary woods at that time. They were satisfied the figures were ghosts, or that some strange phantasmagoria had deceived not one mind, but two, which an illusion of this sort seldom does.

But the strange experiences of the watchers had not ended. In the morning, when the clergymen moved, there was a round hole burned right through the floor, on the spot where the casket had stood. A heap of old papers underneath the floor also had been burned. Had fire found its way under the building, to this spot in the mass of paper, and so up through the floor? Perhaps. The freaks of the real are often as strange as anything we attribute to the unreal. But several things must here be noted. If the fire came in under the floor from where it came, it was setting fire to other debris in its transit. Moreover, the appearance of the hole and the area of the burned paper seemed to indicate that the fire had burned from above downward, like the ray of a burning glass. How did the fire come to burn this hole, apparently from above, directly at the casket? Much, it must be explained, rested directly on the floor? No one can answer. No one has yet even hazarded a conjecture to explain this strange occurrence.

GHOSTS IN COLLEGE HALL.

But this is not the end of tales of ghosts at Nashotah. At night the faculty of the institution sat in the office of Dr. Gardner, the president, discussing the recent events. Suddenly their discussion was interrupted by a startling and tremendous racket just outside the door, a clattering and whacking so deafening that it made conversation impossible. Waiting a moment in the vain hope that it would cease, Dr. Gardner threw open the door and looked into the hall. The noise ceased instantly. All was silent in the hall. No one was visible. Whoever it was had taken themselves off with a rapidity that was miraculous. Whoever it was had possessed ears or some sense that made them aware before the tremendous racket of the soft turn of the knob of the office door. After an examination of the premises Dr. Gardner returned to the office. Whoever the disturbance was, it had followed. Dr. Gardner had re-entered the room and seated himself, when the racket began once more just over the threshold. Again the doctor snatched open the door and again the noise ceased instantly and utterly. A third time the noise began, and the doctor spoke out into the empty hall, saying: "If you are gentlemen you will cease disturbing us."

Once more he rejoined the faculty, and all was quiet from that time. Someone suggested that it was students out on a lark, but, barring the improbability of theological students selecting such an entirely inappropriate occasion for their lark, and, indeed, including in such a demonstration at all, the suggestion was overruled by the statement that at that time no students were lodging in that building. All lodged elsewhere. While some of the students might have indulged in tricks upon their own number in the same building, it seemed hardly likely that

they would leave their own building and cross over to another for the sole purpose of disturbing their faculty. Not only is a theological student of a graver disposition than the ordinary college student; he is also older, and for that reason, if no other, quieter. Coming at another time, this unexplained disturbance would have occasioned far less speculation than it did. But in conjunction with the other manifestations, it assumed an importance it would not have assumed alone. No student ever confessed connection with it.

GHOSTS SEEN IN PHOTOGRAPHS.

After the burial of Dr. Breck a photograph was taken of the cemetery of the seminary. One of the students was the photographer. In the foreground of the picture can be seen two graves, just as they appear in the cemetery. But at the foot of each grave, there is something which is not a grave, but a visitor has ever seen, and it is to be hoped, for the peace of his mind, none will see. At the foot of one grave stands its occupant, the Rev. Dr. Cole, former president of the seminary, in full canonicals. At the foot of the other grave stands the counterfeited presentment of its occupant, a lady who during life was a great benefactor of the seminary. When these startling things appeared at the time the photograph was developed, the seminary authorities decided that possibly some well-timed conjunction of sunlight and foliage was the cause of these images; that they had no real existence, but were only shadows. So they had the picture thrown upon a screen by a stereopticon. But the figures only came out more plainly, so plainly that there was no denying that they were the well-remembered features of Dr. Cole and the seminary's benefactor. The possibilities of photography were not so well known then as now. The superimposing of one negative upon another, and the resulting "ghost photographs" that have been part of the stock in trade of many impostors, was not an art that was well known then. Still, there were those who knew or suspected that it was possible to use two negatives with a resulting weird photograph, and they accused the photographer of having done so. He denied the accusation, and entered as defense the thus far unassailable plea of innocence that he had no photograph of Dr. Cole to use in doctoring the picture, no one else had such a picture, and no one at the seminary had ever seen one. It was true. No one knew that a photograph of Dr. Cole existed or ever had existed. Certainly no one knew that if a photograph of him existed anywhere, the seminary authorities would have a copy. But they knew of none. And why should a theological student care to play such a trick as this? It is not in keeping with the cloth.

NO NATURAL EXPLANATIONS OFFERED.

In the case of this last phenomena, like the ones that preceded it, it is possible to offer a solution due to natural causes, but, as in each of the other cases, this natural cause offered in explanation, is overthrown by another natural cause. It was easily possible to play a trick with the photograph of the cemetery, but here is the insuperable obstacle that there was no photograph to play it with. It was possible for fire to find its way under the floor and set light to the papers, but the hole in the floor, the hole in the paper, the other debris it passed over, the case of the ghosts in the woods and the noises in the hall, and the natural causes that might explain them have to be strained beyond human probability, though not beyond human possibility. — Chicago Inter Ocean.

Little Jack Cooke, the Youthful Preacher.

Little Jack Cooke, the youngest evangelist in the world, will hold a series of religious meetings in this city and Oakland, beginning on Sunday evening in the Howard Street Methodist Church. The lad is but 13 years of age, and for the past three years he has been the subject of much study and careful thought on the part of the greatest scholars of the times. Since he began his career as an exponent of Bible truths he has, so it is claimed, converted people numbering into the thousands—all drawn by the magic of his eloquence and irresistible logic. What the power is that operates the undeveloped intelligence of the boy the psychologists are unable to explain, but those of religious leanings claim that it is nothing less than divine inspiration. In order that the peculiarities of the boy may be understood better it is necessary to know of his antecedents. Jack Cooke was born in Manchester, England, thirteen years ago, of parents not marked by any particular characteristics. The father was a teacher in the military school and his mother's beautiful voice constituted her chief charm. When little Jack was between nine and ten years of age he began to have fainting spells, which finally developed into a trance that lasted ten days. Upon recovering, the boy announced to his astonished parents that he had been called to preach the word of God to the world, and nothing could stop him from carrying out the plan. Without more than a year and a half in the common schools the boy started on a career such as is usually undertaken only after years of study in a theological seminary. His words flowed freely and he never at a loss for a logical argument to combat those who undertake to dispute his views.

Up to the present time the lad has never read a book except the Bible, and he never has any set subject or sermon when he mounts the platform. As a rule he takes his text from a suggestion by his auditors, and usually at the end of his discourse he answers questions propounded by the audience. In Los Angeles during the past four weeks he preached 900 and 1,000 have been converted. It is claimed, through his preaching. Some who have listened to the eloquence of the little fellow state that he is under hypnotic influence, and others the Spiritualists, that inspiration comes from spirit control, but the majority believe that the inspiration is of divine origin. — San Francisco Call.

"A Plea for the New Woman." By Mary Collins. An address delivered before the Ohio Liberal Society. For sale at this office. Price 10 cents.

"From Soul to Soul." By Emma Rod. Little. Lovers of poetry will find gems of thought in poetic diction in this handsome volume, wherever to sweeten the heart and to cheer the soul. Price \$1. For sale at this office.

"Longer's Beautiful Songs." Vol. 2. Sweet songs and music for home and social meetings. For sale at this office. Price 15 cents.

LIGHT SOUGHT.

Interesting Phenomena at the Time of Death.

A LITTLE GIRL WAKENED BY THE SPIRIT OF HER GRANDMOTHER.

John S. Beardsley, whose psychic experiences were published in *The Progressive Thinker*, ended his journey in this life January 24, at his home in Minneapolis. The burial took place at his old home, Long Rock, Wis. He was nearly 77 years of age. His last illness continued but two days, during which time his wife was continually nursing him. Half an hour before he passed away he walked across the room. Lying down he complained of a fainting feeling. Mrs. Beardsley quickly brought a stimulant, which she was trying to administer when he ceased to breathe.

At this point begins an experience that came to Mrs. Beardsley, and which she moved to put on record, since it is not the only one of the kind that has come under her personal observation, and concerning which I have no clear explanation of my own.

The certificate given by the physician to the undertaker, named the cause of Beardsley's death as "cardiac failure." At the moment when he was expiring his wife felt a keen and peculiar distress in the region of the heart. This distress continued day after day, never ceasing, and becoming very painful. It was a strange and peculiar pain. It seemed to have no connection with her emotions of grief. Four weeks afterward, while Mrs. B. sat chatting with a neighbor who had called, this distress ceased instantly and entirely, and at the exact time of day at which Mr. B. passed away.

The time at which this trouble ceased exactly four weeks—may be a mere coincidence, but it is the law by which the living seem to take on the symptoms of the fatal disease of the dying? Mr. Beardsley was my wife's father, was boarding with us at the time, and I was witness to the facts above related.

Another experience in my own family impressed me powerfully at the time, and I have not found any satisfactory explanation of this, or similar, phenomena, save the simple one.

In February, 1883, Mrs. Adams, who was the mother of my wife, died at my home in Stillwater. About 3 o'clock at night the nurse and I saw that the end was near. I went down stairs and quietly informed my wife, who came to her mother's side, leaving our little girl, six years old, sleeping soundly alone. An hour later, when all was over, I went down stairs to look after the little girl. She was awake, with a strange agonizing look on her face that quite startled me. There had been no noise, scarcely audible conversation in the house. Sitting down beside the child, I said, in a calm and reassuring tone: "Jessie, you have been with grandma a great deal. She has taught you to read, and I am sure she has told you of the better world, and all about it." I was still speaking when she interrupted with: "O yes, papa, a great many times!"

"Well," I said, "grandma has gone there." Quick as thought she said: "Yes, I know it, papa; I know it! She was here just now and woke me up, and I feel so strange, so awfully, papa, what is the matter with me?" Her plump round face was wreathed in an expression of agony. Deep lines of pain and distress in every feature, and for the moment this strong child in perfect health actually appeared fifty years old!

Did her grandma wake her? Did she come to bid her good-bye? Did she cling to her as she had always done in her love and so unconsciously transfer her fatal malady for the moment to the child?

With the attention that would naturally be given the child, after a day or two she was quite free from this strange condition.

In the case of the fatal heart trouble, as well as that of the aged woman, whose death was the result of a complication of troubles, and in all cases where are manifested phenomena similar to those recited above, do the dying exchange their diseases, or symptoms, for the moment, with those near and dear to them, and to whom they would naturally cling in the hour of transition? W. H. HARRINGTON. Minneapolis, Minn.

FAIR NATURE'S HOME.

Bright bowers sweet and flowery,
Green gardens fresh and fair,
With birds of pleasing plumage
And notes both rich and rare.

From every tree and leaflet,
A song and sermon free—
In every bud and blossom,
True life and liberty.

The perfect hand of Nature
Paints everything aright,
And where she's copied closely
All things are pure and bright.

Sweet music in the valleys
Reverberates around,
And voices in the mountains,
Re-echo back the sound.

The bowers and the breezes,
And rippling waters, too,
All sing of health and beauty
And life that's ever new.

The feathered songsters soaring
On freedom's happy wings,
Bespeak a life "wonder living"
The life which freedom brings.

My home in Nature's domain,
Is that for which I long—
Where love and life and freedom,
Will be my constant song.

Where barriers all are broken,
And boundless space unfolds—
Where Nature's laws are written,
And all of life controls.

JULIA H. JOHNSON.
Los Angeles, Cal.

"Woman, Church and State." A historical account of the status of woman through the Christian ages, with reminiscences of the Maternalists. By Matilda M. Gage. An important work for all women, students of history etc. Paper, 75 cents. Cloth, gilt, \$1.50. For sale at this office.

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

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

"Hail to the Astronomer or Esoteric of Astronomy and Solar Mentality." With Tables of Ephemeris from 1830 to 1910. By Yarmo Vedra. For sale at this office. Price, \$1.50.

THE EMMERT BILL.

Pernicious Medical Legislation.

ARE THE INTELLIGENT CITIZENS OF IOWA TO BE INSULTED BY THE PASSAGE OF THIS VICIOUS MEASURE?

The Cedar Rapids Evening Gazette: It is astonishing that senseless and vicious things sometimes find their way before a legislative body, which is supposed to be composed of representative intelligent men of the state, men who are presumed to reflect the wishes of the people.

The Gazette is astounded to find before the legislature of Iowa, a bill, the intention of which is to prevent a large number of people, magnetic healers and others, from practicing in the state. There are perhaps inferior members of the magnetic healing fraternity, and God knows there are plenty of inferior members of various schools who, if their acts were not known, would be covered with disgrace and infamy.

We are not attacking the medical profession, nor the many grand men in it, and in surgery, because there are plenty of men of honor and possessing remarkable skill, talent and ability in the profession. But, why should any class of people attempt to drive out another class who have as much to show to the good as they themselves. Magnetic healers do no harm even if they do no good in cases. Every intelligent man, every man of character in the state of Iowa, if he is at all posted, understands very well that thousands of people have at least believed themselves cured, not only by magnetic healers, but by various other methods of treatment. There are men who have treated more than 20,000 cases, have practiced for many years, have made remarkable cures, and that, too, in the homes of many of the brightest business and professional men in the state of Iowa. Why legislate against such?

Further, what need is there for insulating the medical profession from such mean methods as to attempt to dictate to the people what class or character of treatment they shall have for their families. It is an infamous thing, and the man who votes for it ought to leave the state of Iowa and never show his face among respectable people again.

It does not seem possible that there are sufficient members of the general assembly of Iowa to pass a bill so devoid of common sense, and so devoid of justice, and it certainly cannot be constitutional, it is more infamous than constitutional.

If there are frauds in any line of the medical profession, on in any kind of treatment, the thing to do is drive them out, but to attack a great class of men and women who have good records, and who have done good work and good service in the treatment of those who have gone to them for such treatment, is wrong.

Why don't the members of the legislature get to work right now, with proper penalties, and proper means of enforcement, a law against the adulteration of food? Then they would be showing some sense. Why don't they arrange to have the present pure food legislation enforced? No, they have no time for that.

We do not believe there are enough chemists in the general assembly to pass the bill. Every man who votes for it will live to curse himself for so doing, because it will require but a short time after he has done it, but he will find the mistake he has made. It is the smallest and meanest attempt at legislation that has come under our notice during this session, and it ought to be stamped out in behalf of decency, fairness and justice, and in behalf of the people who are sufficiently intelligent to know the difference between the work of medical treatment, and have a right to secure such treatment.

The Burlington Hawkeye, one of the most prominent papers in the state, denounces the thing in the following editorial:

THE EMMERT BILL.
"Dispatches from Des Moines this morning report that the so-called Emmert bill, which recently passed the senate, prohibiting magnetic healers from continuing their work in the state of Iowa, was agreed to yesterday by the house committee on public health. An amendment was adopted giving these persons three months in which to secure a certificate to practice from the state board of medical examiners. The amendment, however, only gave the magnetic healers a right to appear before the board of examiners, under the present laws, to grant certificates to doctors who are not graduates of medical colleges, or who have not heretofore been regular practitioners."

"The proposed legislation is not only an outrage upon the doctors who are thus to be driven out of the state, but it is a still greater infringement of the rights of the people. If the bill becomes a law, we inaugurate a distance of law that will arouse public indignation and result in a reaction against all forms of so-called 'regulation' of the practice of medicine in Iowa. It is remarkable that the promoters of this measure can be so short-sighted and oblivious of their own interests, and so indifferent to public opinion. They are breeding a storm that will some day bring the medical profession not a little trouble and regret, and no honor."

"Whenever one set of men start out to oppress another set of men, the latter will not be long in doing so. The public sympathy goes out to those whose rights are trampled upon. In this instance, it is not only the magnetic healers, but the public whose rights are to be trod under foot. The so-called 'magnetic doctors,' or 'rubbers,' have done no one harm. In this respect they have at command a strong retort upon their persecutors. Thousands of men of the highest caliber are ready to gratefully testify that the proscribed class of doctors has done an immense amount of good."

"The issue is now raised: 'Have the free citizens of Iowa the right to choose their own doctors, or their own methods of healing, or must they yield their right of choice to the dictum of self-constituted censors who entrench themselves behind a state law, enacted in the name of public safety, for the purpose of crushing out competition?'"

"We know of no other profession or business that appeals to the state to protect it against 'rivals' and competitors. 'Live and let live' is the commendable motto of the public; but the Emmert bill puts a great and respectable profession in the humiliating attitude of calling upon a great commonwealth to protect it from competition in the line of healing, and it asks this monopoly at the sacrifice of the rights of the people."

"It is yet to be hoped the sober second thought, the dispassionate judgment and love of fair play of the members of the general assembly will come to the rescue and save the state from the threatened unwise and indefensible legislation."

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

IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

BORDERLAND LONDON, ENG.

MARRIAGE AND THE SENSITIVE PLANT.

Courtliness and marriage on the planet Mars are conducted under great advantages, owing to the existence of a sensitive plant, which the control will certainly do well to bring to this planet with all speed. Unfortunately, the sensitive plant, which reveals the character of a person in the street, would probably not flourish on this earth.

Sensitive plants have been the subjects of much study and experiment in Mars from time immemorial. There are many kinds there, and the distinctive capabilities of each species is popularly known. There is one species about two feet high; it is a plant with leaves very much like bay leaves, only that they are cocked at the edges. They are not used by compulsion, neither does this particular plant grow in all the climates. This plant is much patronized by manageable men and women, because it gives a true index to character and disposition. They procure a young plant and keep it at home in the courtyard of the house, and every morning make downward passes over it with their two hands. None must do this except the owner. The daily passes to magnetize it are continued till the plant has grown to maturity. Its appearance then is an exact picture of the owner's character. If it is bad the plant will be undersized—each leaf will be poor in quality, weak and small, and of a dull faded color. If it is good the plant will be large and sturdy, with good upright leaves, rich in color, and shiny. When a belle is sought after by so many that she ceases to be "mistress of her choice," or some Desdemona has all the "curled darlings" of a colony buzzing round her, she naturally selects her beau in accordance with the guidance of the sensitive plant among those of the best sort.

By marriage, the sensitive plant is engaged there for some years before the matrimonial union, and, as if they somewhat mistrusted the laurel, they very carefully note each other's ways and temper, etc. Couples before engagement get the consent of their parents, all over the world. When the man wants to marry he appeals to the Elders, and they, before giving their consent, go through the necessary formalities of the marriage. The relatives of the applicant and his fiancée. There are no two persons alike in Mars any more than here, and they have to guard against incompatibility. This is done by a law that couples must be engaged for three or four years (according to age).

The next position to reconnoitre is the matter of will or determination. Examine the sensitive plant, and see that where the wife has the strongest will of the two, the marriage is a failure as a life to happiness, because the natural and proper position of the husband is that of supreme ruler of the household. If that position is usurped by a domineering wife, the husband is humiliated, and the union made a spurious article, a counterfeit marriage.

In Alghathon grows a sensitive plant like our laurel. It is smaller, and as sensitive as the Discaria of the characters of men. The Elders like to see for themselves how the swain and his fiancée affect the plant. A sitting Elder has plenty of these plants in pots decorating his court among many other plants. The young man holds his two open hands above the plant, and "pushes" the plant down without touching it several times. The young lady does the same to another of the same size. The plants both shrink in proportion to the innate and latent will-power of the woman. Much will-power or determination, much shrinking of the plant. If the female will is stronger than the male one, the Elders refuse their consent to the marriage, though in some rare cases the couples marry for all that, despite the Elders' warnings. There is an object in view in every marriage on Mars, and we on this earth thought our sensitive plants were so enhanced and presented to us by a wise Creator for no purpose; that is always the case till we wake from our sleepy unbelief and find out that there is a fore-ordained purpose in every creation. The formal marriage of couples takes place in public assemblies, i. e., in Spiritual circles. The bride and bridegroom are seated together in the centre, in the circle of Elders, and almost covered with flowers brought by the friends of the couple, and united by the Elders present, and with thanksgiving and singing. Occasionally a couple are married by spirits who appear before them in the first circle. On very rare occasions the couple as soon as the essential ceremony was over have been missed by every one present, and yet no one saw them leaving. By messengers sent instantly in search of them, they are found, safe, sound, and whole, in some distant place, a distance of many miles (English) removed from the circle. The unconscious fugitives know as little as any one else; know they were spirited away, and that in broad daylight.

THE TWO WORLDS, MANCHESTER, ENG.
The "Red Man" of the Tulleries was first seen by Catherine de Medici, who declared that he followed her constant, and was ever ready to assist her for that reason. Napoleon saw him and conversed with him a few days before his disastrous campaign in Russia. The Empress Eugenie has such a dread of this phantom that she does not like it to be spoken of before her.

More Spiritualists have been made by the home circle than by any other means. The satisfaction which comes to a man from proof received in his own hands, and the knowledge that he can be gained elsewhere, and so they have gone on investigating and learning of this truth, while their faces have been missed from their old places in church, and the religion that knew them once has known them no more.

The home has always had for man the most sacred influence, and in the question of religion it has played a great part. The old-fashioned custom of family prayers showed the way to the true worship, and with the advent of Spiritualism family worship became a reality, for the various members and friends of the family, "dead" and alive, joined in fellowship of spirit which had been made possible by the opening of the door between the two conditions of life. The quiet hour of sweet communion in the home, and the convincing tests of spirit return obtained at such a time, have blessed man with an abundant knowledge of the home of the departed, the forms of the departed have whispered words of hope and strength and peace. Have made the home more sacred than cathedral. Have hidden strife and stormy passion cease.

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QUESTIONS AND ANSWERS.

This department is under the management of

Hudson Tuttle.

Address him at Berlin, Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to brevity. Proofs have to be omitted, and the style becomes thereby as terse, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and answers in this 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 to anonymous letters. Full name and address must be given, or the letters will not be read. If the name is made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

Mark Parsons: Q. Is pain and sorrow in earth-life of benefit to the spirit in spirit-life?

As happiness springs from the full and perfect expression of the laws of our being, and as such expression is in accord with the plan of nature, it follows that happiness is the natural estate, and misery or pain the unnatural. Talk of the suffering nature of pain has no saving power. Happiness is not built on misery. People talk as though they expected a reward for suffering. Why, the very suffering shows a wrong, which, if righted, changes pain to joy. Yet they count their pains, disappointments, and measure their tears as treasures laid up in heaven, which are good at last with heavy interest for answering joy. A man may be a victim of chronic sickness for a score of years and daily racked with physical torture, is it not his loss? How can he be repaid? Crowd his after years with all the heart may desire, and this loss cannot be made good; for life should be replete with its just demands fully met, and the cup cannot overflow. Why should he be rewarded for a sin against the laws of health? When we walk in accord with the laws of our being, the very fulfillment of these requirements brings delight. We are at peace, and with what exquisite delight we drink the crystal water! We hunger, and we eat delicious the plainest food! We desire to breathe, and what joy to inflate fully the lungs with pure air! Health is not to heaven, but to earth, and it is in union with the material world. The heat of its pulse vibrates through our being, chord responding to chord. Thus have we felt when on some lofty mountain top, the world at our feet, the blue sky overhead, fading and melting into the distant mountain ridges, the crisp air like wine, and to the beauties every where around us our being responding. Then, life was a song of joy, and to exist is supreme delight.

But how shall we keep ourselves in accord with the spiritual, faces two worlds, and is amenable to the laws of both. As such, he must conform his life so that it will accord with both these states. He must understand that obedience to the laws of physical health is as obligatory and as much a part of religion as obedience to moral laws. Perfect health is a primary element of moral excellence.

Hence, it is that men, laboring under the mistaken theory which left the physical life out of its scheme, have fallen into grievous blunders. A jaundiced theology was the offspring of a jaundiced preacher. Gall in the blood unblurred the mind, and bred intolerance and hate. There was no gospel teaching, no love, no peace, no joy, no health. The teachers of the world have taught that happiness was not to be sought in this life, which at best is a vale of tears, and only came as a reflection from the perfect peace which comes from abject contentment with the decrees of fate, after assurance of having gained a passport to the future. We are assured that the world was not created nor sustained by any artificial or arbitrary plan; and abjectness and contentment, growing out of dwarfedness, are not in nature's creed.

F. G. C.: Q. If a person has the gift of mediumship of any consequence, will it not develop without effort on their part? There are instances when spirit friends have found it possible to develop what is called spontaneous mediumship, but most mediums first recognize their susceptibility to control in circles, and cultivate it by means of séances.

E. W. S., Alliance, Ohio: Q. (1) If the Christian era dates back to the birth of Christ, why do we begin the year January 1, when we celebrate December 25 as the birthday of Christ? (2) When one person ravens others follow suit and sometimes cannot resist when they see the one in the act, though they are not affected when they do not see the person yawn. Why should it affect one when another yawns? and why does it not affect them when not seen?

(1) Time was computed by the Romans from the foundation of the city of Rome, and not until the 6th century was the practice introduced of making the supposed birth of Christ the beginning of an era. Of course the beginning of the year remained the same. The practice did not become universal until the middle of the 16th century. Not until the year 337-362, did Christmas as the birthday of Christ receive mention. Julius, Bishop of Rome, then recommended its observance. Previously the Byzantine church had observed the 6th of January. The 25th of December, as the winter solstice had been one of the great feasts of the pagan world from time immemorial, and was accepted by the Christians as the day of the birth of their own sun-god.

By this it will be seen that the two dates have no relation to each other.

(2) The often observed imitative habit, is the result of suggestion, and of little consequence as it may appear in the example set forth in this question, often has momentous consequences. It has been observed that when a startling crime is reported, it is soon followed by others. When the Brooklyn bridge was first constructed, some one leaped from it, with suicidal intent. This was immediately followed by others. A certain drug is used in need in poisoning and the case widely

reported. It will be followed by many more, where the same substance is used. Mobs blindly carry out the wildest measures a leader may suggest.

The same responsiveness is manifested in religious revivals, when if one is drawn to the anxious seat, many follow. An illustration is furnished by the animal world. A story is told of a flock of sheep in the West, whose leader jumped from the brink of a narrow canyon, and they followed until the gorge was filled, and a bridge thus formed over which the remnant passed.

C. F. Short, New York: Q. Mr. Hudson successfully shows that nearly all phenomena can be explained by the powers of the subconscious self. If this is so, are not Spiritualists bolstering up a lost cause?

A. If Hudson's theory of subconsciousness be true! But it happens that it is not true. It happens that "subconsciousness" as he defines it, is without support by facts and is purely a fiction as has been previously shown in this department. There is no double personality, but the human spirit is one, a unity. The vaunted theory of Mr. Hudson would have the subconscious self superior to the conscious. The subconscious according to physiologists, is that psychic activity which comes from the vertebrate ganglia up to the base of the brain. In illustration if the head of a turtle be severed, the body will live for a long time. If touched it will move away. The brain where consciousness resides is cut off, the movement of the body comes from the action of the nerve-centres of the spinal cord. Apply this: The musician after long practice, is able to play, without thinking of the finger movements, and can at the same time carry on conversation. The "reflex action" from the base brain and spinal cord carry on the "sub-conscious" action, with scarcely a recognition of the will. Many of the lower forms of life have such diffusion of the brain-substance that they bear the severance of the head. In man the various ganglia of the brain proper are concentrated in the head, and in the direct measure of this concentration the subconscious disappears. The heart pulsates by subconscious action, the nerve force which propels it comes from a distinct spinal ganglion. The lungs expand by subconscious action, yet there are nervous fibres running to the brain by which there is partial control of breathing by the will. This "subconsciousness" is entirely expressed in organic action, and in the higher spiritual life has no place. Dr. Carpenter many years ago first broached this subconscious theory in explanation of psychic phenomena, and Dr. Hudson, with the assistance of ignorance has simply carried the theory where the great physiologist did not venture, or rather well knew that it had no application. So baseless is the theory of Mr. Hudson, so opposed to the conclusions of physiologists, so unqualifiedly assertory the application he makes of it, and he is so ignorant of the psychic phenomena which he seeks to explain, that to those who accept the methods of scientific research his books are simply rubbish. He begins with assertions from which he arises to his conclusions which are assertions drawn from preceding assertions.

A. H. Trask: The address of A. J. Davis is 63 Warren avenue, Boston, Mass. Mrs. H. S.: Q. As business mediumship so lowers the standard of true impressibility, is there more to be expected than fraud or clever calculation? A. This correspondent surely comes to an unwarrantable conclusion. The tendency of mediumship conducted as a business, is to supplement the genuine, when genuine communication cannot be obtained. It does not follow however, that all commercial mediumship is unreliable. Excellent mediums have a fixed price for sances, and usually this is so low that it little more than pays for actual time expended. There are those honest and reliable. There is, however, constant temptation to assist the manifesting intelligence. The desire for money, and the desire for fame, such as the true medium cannot have, is a constant incentive on the latter to supply it.

Found in the Fog.

When the spirit says "Write," I presume one must. As it chanced to come to pass I was kneeling by an open window, and I looked up and out over the misty distance. All was fog, mist and moisture as far as the eye could reach, and reminded me of the phrase, "without form, and void."

"Pray," said a voice to my soul. As my heart lifted my thoughts, as they slowly shaped themselves toward words, some one seemed by me crying words:

"Thou Great Father of all that exists!"

"You never yet knew a case where the paternal was the all of creation."

So I began again: "Oh, thou Holy Mother and Father!"

"After all, does it not seem less than the Creator deserves to be addressed in imitation of mortality, to be burdened with the idea of gender?"

"Oh! Infinite Spiritual Source of all being!"

"At last! that seems more reasonable! But wait, let there be shown you a lesson regarding that source. Look abroad! A universal sea of fog envelops all the world that lies before you. The great spirit, the all of Spirit, is like that universal, intangible, ungraspable envelope of all things, brooding gently over and about everything in all the universe. Now look again. Upon each branch, twig, leaf, blossom or bud, on each projecting splinter, even, of rail, fence, line or limb, wherever is given a point upon which this excess of moisture may condense, what see you?"

"I see at each such point one clear drop of dew or water, like a diamond solitaire."

"This is the spirit individualized! From out the vast universal spirit, one drop takes form at some proper point; that one life is of, and from and equal to the ocean of spirit it formed from. Each drop, the water and the spirit, have a service to perform, a use, a duty. The drops you see on thorn and leaf may scintillate in beauty until the sun shines, as some lives seem all sunshine, joy and glory, and others may serve to soothe the thirst of bird or fowl; others may fall from the point whereon they developed, and all combining, feed a flower or root. Thus you learn that spirit individualized is for a purpose, has a use. Swedenborg teaches that the angels themselves, spirits advanced, find all their happiness in use, in service; hence comes to pass the phrase, 'the angels ministering spirits.' Write that which you have now perceived; but know, that not all, yet some there be, shall feel and see the beauty living within this lesson you have found in the fog!"

RALPH DOUGLAS.

"The World and the Spirit." By Lilian Whiting. Best treatise in the high and exalted spirituality of thought. Series 1, 2, and 3, each complete in itself. Price, cloth, \$1 per volume. For sale at this office.

LAKE HELEN, FLA.

Southern Cassadaga Camp Meeting.

The annual meeting of the "Southern Cassadaga" Camp, near Lake Helen, Fla., closed Sunday, March 18, after a very successful session of six weeks.

The local attendance was not as large as it would have been had the weather been more auspicious; almost every Sunday was cloudy, rainy or cold. Nevertheless all expenses of the meetings were paid and a nice sum left in the treasury. When we speak about cold weather in Florida the reader must remember that we mean weather that would be considered cold in a Northern June. From all reports that come from the North, we have been enjoying semi-tropical paradise comparatively. Many of the meetings were held in the dancing pavilion, which was comfortably heated during the coldest weather. The auditorium is not equipped for heating, and ordinarily does not need to be. The series of cold seasons does not discourage the students of the camp, but preparations are being made for better protection against the cold snaps. When this is done there is no spot in the State of Florida more delightful than this camp, and none more healthful in the world.

The speakers did their best, and each one claimed that in no place had they ever found better conditions for exalted spiritual life than in the Southern Cassadaga Camp.

The private classes of J. Clegg Wright were well attended from last to last, and were held at 10 a. m. each day during the entire meeting. I have never witnessed greater manifestations of spirit power nor such exhibitions of profound erudition, such perfection of language, and pure ethical philosophy, as were displayed through the entranced lips of this wonderful medium. Mr. Wright is charmed with the location of the camp; his health was greatly improved during his stay, and he has decided to make a permanent winter home at this place and help to establish the long prophesied school of psychic philosophy. Mr. Wright has filed papers of pre-emption for 100 acres of government land in the near vicinity of the camp, and the influence he will bring to bear, together with his personal presence each season, is hailed with joy by many, and promises a regime of success in the higher phases of occult teaching and spiritual education at this camp.

Carrie B. S. Twining is also fully committed to the work and will be with us again next year. Too much cannot be said in praise of her work this season. Her lectures, which are always so well adapted to comfort the desolate and feed the hungry-hearted, were never better. She was much sought after for private sittings and gave general satisfaction. She held several I Ching sittings for the benefit of the Association; these, together with the "Mystery of the Universe," which she presented, would more than one-third of her salary. Mrs. Twining is also a peace-maker, and her spirit of universal good will makes her a blessing to any society that engages her.

Oscar Edgerly was with us during the last three weeks. Mr. Edgerly is a gifted speaker, and as test medium gave many valuable proofs of spirit identity. His chief merit is his evident sincerity and honesty in his mediumistic work. Mr. Edgerly is also charmed with the location of this camp and the climate of Florida, and hopes at no distant day to build a cottage on the ground. In this hope the management and many of his friends are in full accord.

Mrs. Lizzie Brewer did excellent work as "all around" woman of the camp. She was speaker, reader, medium, and a perfect impersonator—in fact we found she could fill any position required where one was lacking. She leaves us to take charge of a society in Belmont, N. Y.

Effie Moss, as an officer of the Ladies' Auxiliary, was untiring in her work. A goodly sum was added to the treasury of the association by the efforts of the ladies belonging to her society. Mrs. Moss gave many very satisfactory materializing sances. It is said by reliable parties who were present that at one time Mrs. Colby Luther materialized in the center of the room with a large flag wrapped about her; that she stepped forward and greeted friends and relatives who were in the circle, and spoke to them in her old time characteristic manner that could not well be imitated.

Taken all together the session of 1900 has been the most satisfactory of any since the beginning of the camp. If the Destroyer in any form sought to enter the gate, the influence was scarcely felt too much good had already been done in the consecrated spot, and the cause of little outbreaks of malice quickly quelled. The dangers of the camp were not strong enough to enter the heart's blood, and the bleak winds and cloudy days could not chill or counteract the warmth and sunshine of the Spirit. And so another year we shall convene again, holding a session of six weeks, as usual, commencing the first Sunday in February.

The officers for the coming year are: President, Dr. H. H. Brigham, Fitchburg, Mass.; Vice-President and Corresponding Secretary, Emma J. Huff, Lake Helen, Fla.; Business Secretary, Herbert Twining, Westfield, N. Y.; Treasurer, Scott Hodgkin, De Land, Fla.; Trustees, Mrs. J. D. Palmer, East Longview, Ohio; H. M. Clark, Westfield, N. Y.; L. C. Bishop, Adamsville, Md.; EMMA J. HUFF, Lake Helen, Fla.

The Arcana of Spiritualism—Now Ready.

After this long and disappointing delay I have word from the English publishers that this work is now ready, and those who have so kindly subscribed will have the book mailed direct from the publishers as soon as they send their subscriptions to me. The book is much larger than anticipated, and the publishers have added to the price, but to those who subscribed, or send their orders before the 15th of April, the price, \$1 mailed free, will not be changed. Afterward, if copies are imported they will not be sold less than \$1.50. The Arcana is bound in full cloth and gold. Subscribers must remember that after their order is received, it will take about 20 days for a return of the book from England.

While I take neither merit nor demerit for writing the Arcana of Spiritualism, for I have only acted as the pen in the hands of the spiritual writers. I have the consciousness that it is the ripest fruitage of my inspiration, the best of over thirty years of the book has been preparing, the best that can be given through my sensitive powers. The writing of it has been a source of pleasure and instruction; I hope its perusal will prove the same to its readers.

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ELLA WHEELER WILCOX ON SPIRITUALISM.

A Correspondent Keenly Criticizes Some of Her Statements.

SHE BELIEVES THAT SOULS OF THE DEPARTED SOMETIMES RETURN TO EARTH, AND SEEK COMMUNICATION WITH MORTALS THROUGH MEDIUMS.

An eminent divine avowed his belief in the possibility of communicating with departed souls. He was followed by two or more of his class, who made similar announcements of faith. It is difficult to understand why these assertions should seem remarkable, coming from students of the Bible—a book whose entire philosophy is founded upon Spiritualism.

An orthodox young woman told me that she believed the dead returned to earth and spoke inspired words in Bible times, but had never been allowed to do so since then. She seemed to think the Creator's methods of manifesting Himself were subject to providential fashions, and that the spirit of manifestation was quite out of date since the times of sacred history. But the universe goes on unfolding itself in very much the same manner century after century; it is only the ideas and habits of men which change.

However, today among the large majority of religious minded people a professed secret belief in "Spiritualism" is almost universal. By Spiritualism I mean possible communication with the dead.

Personally, after careful study and experiment, I am convinced that such communication exists much oftener than even the believers are aware of; but it rarely comes through paid mediums.

My faith in unseen guides, who endeavor to protect and lead us for our best spiritual interests, grows daily stronger. That these guides are not all powerful, nor all wise, but merely possessed of clearer vision and truer insight and freed from some of our material restrictions, I also am convinced.

They suggest and prompt us often; they cannot control us when we are determined to follow our selfish impulses. Most of us who have set our hearts wittingly to follow some absolutely selfish impulse have experienced a peculiar loneliness and disappointment when the goal was gained. This is because our guides cannot go with us to this goal; and who has not felt the almost material touch of invisible wings and arms when selfishness has been overcome and the right road pursued?

It does not seem to me that these guides are the spirits of our dead friends, but rather beings who have been delegated to look after us from the hour of our birth; divine nurses, as it were; beings who have perhaps in their incarnations and on other spheres been associated with our lives.

Mediums were often in trance given messages which were said to be spoken by the spirits of dead friends, but I never found them to be convincing. I think many of these psychic people hear and see things which are occurring in space about us, and hear our desires and believe they are in communication with spirits of the dead when they are simply in touch with the "medium" of the ether.

I remember going to visit numerous mediums in company with a lady who had recently lost a child and intensely desired another. Every psychic save one told the lady that her spirit friends were about her saying she would be the mother of a child before two years had passed. Several gave the names of these dead friends—people who had really passed away. Yet the woman never became a mother, and after a period of ten years had passed, the mediums heard the woman's desires and believed they were hearing it from spirit voices.

Many of these psychics foretell other events for this woman, and for me, which really occurred later; but the trouble with most of these people is they do not understand their own power, and they are not able to tell the difference between telepathy and absolute seership.

We are often asked why, if the dead can come back at all, they do not frequently return to aid, comfort and protect the dear ones who remain, often to pass through the direct afflictions and misfortunes.

This question I have answered satisfactorily to myself. We are pupils in college; the dead are graduates gone forth into the larger world. We may write, telegraph and telephone them back to us on rare occasions, to give us their sympathy and assurances of their continued regard; they may even surprise us now and then by an unexpected visit to assist us at every turn and tell us the answer to every problem, we would never have the power to never acquire the education we are sent here to obtain, and they would not be able to go about their Master's business.

Professional "Spiritualists" who consult the spirits of the dead for advice on every act of their daily lives are destroying their own individuality precisely as would the scholar who asked an older person to work out all his examples.

God never intended any one, human or divine, to live another life. Nor did He intend us to peer and pry into the future constantly.

I think the reason professional mediums are so rarely well physically, and so frequently unfortunate in their own affairs, is because they are meddling with things which do not concern them, and making a mercantile matter of what does not pertain to that realm.

If we develop the best, truest and most unselfish qualities of our natures we shall gradually be given the foresight and seership necessary to our own highest progress in this life. Then, if our dear ones have any message to give us, they will find means to deliver it, and if we live absolutely worthy of their association they will come to us oftener than any medium can bring them for the consideration of a dollar.

I am convinced that the souls of the departed do sometimes, though rarely, seek communication through these mediums because we have not established our own spiritual wires. But these "controls" so mix the messages with their own and our own thoughts and feelings that meagre satisfaction results.

As a study, these experiences are interesting—no more; but it is through the medium of our own souls we must look for absolute knowledge finally.

I searched through strange pathways and winding

For truths that would lead me to

But further away seemed the finding

With every new by-road I trod.

I searched after wisdom and knowledge—

They fled me, the fiercer I sought;

For teacher and text book and college

Gave only confusion of thought.

I sat while the silence was speaking,

And I sought to look into the soul;

I found there all things I was seeking—

My spirit encompassed the whole!

ELLA WHEELER WILCOX.

New York, March 25, 1900.

Sister Wilcox:—

I have always taken much interest in, and admired your literary articles and moral advice for the advancement and welfare of humanity.

I have also observed that the strong independent stream of your thoughts proceeds from that source which you are now repudiating—apparently in innocence—if the article published in the New York Journal is correctly printed.

It is a great pity that you should allow the beautiful talents that are given to you, to be thus diverted from their proper course and used as a weapon against those who honestly endeavor to advance a noble, honest, and true cause as that which you have denounced. It is quite true, and a lamentable fact, that to admit that there are unfortunately many dishonest persons posing as mediums, who without possessing any of those rare gifts, trade upon the credulity of the people, and by their frauds bring the pure name and cause of Spiritualism into disrepute. But I scarcely think that you would so openly and deliberately denounce the cause of Spiritualism, or the entire body of true Spiritualists and honest mediums for the faults and misdeeds of the few who fraudulently pretend to practice its virtues—any more than you would, or could, logically say that because a counterfeit dollar is sometimes found in circulation, all genuine dollars should be considered and destroyed.

There never yet was anything genuine that did not have a counterfeit; and it is the same in all walks of life—business, social, or professional. To-day the same conditions exist, and statistics have proved that there are far more counterfeits, pretenders and immoral characters amongst the various orthodox denominations of religion than amongst the spiritualists.

Reverting then to the subject of your attack upon "mediums," I would ask you, first, to consider that they stand precisely in the same position as a pastor or priest does to his flock in any orthodox church—with this important exception, that "mediums" possess the natural gifts born within them, whereas the clergy are referred to in I. Corinthians xii: 4-11.

To these gifts are neither bought nor sold, nor obtained by diploma or graduation from any college or university. They are the priceless gifts of nature; and not many may possess them. Many may come, but few will be chosen by the highest intelligence of those who have passed on to the other life of advancement, and are desirous to reach out to and help their friends and companions here.

An honest medium possessing these rare gifts is, comparatively speaking, a very fine piece of mechanism; delicate as a watch spring composed with the machinery of a factory, and therefore do full justice to the spirit friends in the other life and to the cause, they must be carefully cared for. They can not, or ought not, to do any great physical labor, or have hardships forced upon them, such as their friends and neighbors could bear without discomfort. This being so their daily needs must be provided for; they must have a home to shelter them; they must eat, have clean clothing and the common necessities of physical life, which are just as indispensable to them as to the pastors of other churches who frequently absorb a salary large enough to comfortably clothe and feed a small parish.

Did Christ, whose gospel they profess to teach and practice do so? or would He do so if he were to return to New York to-day? Therefore as the spiritualists and "mediums" have not at present a fund from which to pay regular salaries or stipends, but are bravely plowing the way as did the pioneers of other churches and religions, in the old days gone by, is it wrong that they should be paid, or ask for, the "dollar" from those who think it worth while to take up their time and vitality—sometimes in earnest sympathy, but very often as a kind of pastime and entertainment, in which latter case be it remembered that the skeptical and sneering element is generally disappointed and receives no communications or encouragement from their spirit friends simply because of antagonistic conditions created by themselves and for which they are alone to blame, and not the mediums.

You are not quite correct in the assertion that, if we live absolutely worthy of their association, the departed friends can come oftener to us than any medium can bring them." As already stated they must come through a channel by which they can approach us and suitable for them, and unless we are all individually gifted with mediumship they cannot make themselves known to us.

Such is the statement made to me and to many others by spirit friends of the highest intelligence, who were known in this life as some of the greatest lights of their day.

In conclusion, I am not a professional medium, or a public medium, but I am proud to say that I have been counted worthy of those gifts.

Yours very courteously,

J. KENNETH THOMPSON.

259 W. 23rd St., New York.

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