



SCIENCE, IMMORTALITY, THE BIBLE OF SUPPLEMENTARY BY AN EXALTED THE FUTURE.

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## VITAL QUESTIONS DISCUSSED

Spiritual Propaganda—Can Spirits Leave Their Mortal Bodies Temporarily?—The Bible—Vaccination and Its Effects—Malthus and Small Families—Marriage and Divorce.

Dr. J. M. Peebles Forcibly Presents His Views, for the Consideration of the Readers of The Progressive Thinker.

While Spiritualism in its broadest and deepest sense is a fact, and a philosophy-encouraging religion, still it is questionable if it contains all the lore, and all the virtue and all the concentrated wisdom of the ages. Spiritualists write themselves down as numbering all the way from nine to 20,000,000. But are they really Spiritualists? Are they any better than their orthodox neighbors? Where are their homes, for the aged, their schools for orphans, their resorts for sick, worn-out mediums, their halls of learning, their liberally endowed seminaries, their free libraries for the poor, and their fiery-souled missionaries tolling in both this and foreign lands?

"O wad some power the giftie gie us To see ourselves as others see us! It wad frae monie a blunder free us, And foolish notion."

The Rev. A. B. Simpson, standing a few months ago in the American Theater, New York, before an immense audience, so aroused their enthusiasm for Christianity in the line of foreign missions that \$78,000 was subscribed before the service closed. One man gave nearly all his farm, women gave their jewelry, several gave parts of their libraries, one man subscribed \$10,000, fully two-thirds of what he was financially worth. And all this was to go to foreign lands to convert the heathen to Christianity. Whatever we may think of the wisdom of such conversions; such gifts bespeak the deepest sincerity—also a liberality and self-sacrifice that ought to put to shame the selfishness of many calling themselves Spiritualists.

Recently, also, a Seventh-Day Adventist, decanted off this religious denomination \$400,000 to be used in propaganda work. If some of our rich Spiritualists would do something of this character while yetured in mortality, say in the line of education, the supporting of the Belvidere Seminary, the organization of Lyceums, and for sending lecturers over this country, through India and Ceylon, with their hearts afire with truth, and their hands full of Spiritualist literature, it would add much to their happiness when looking down from the highlands of immortality—looking and seeing the golden harvest gathered from the good they had done. The spirit says—"Thus sow, and thou shalt reap an hundred fold." Brother, are you sowing the seed of truth? Brother, are you sowing the seed of truth? Brother, do you really intend to do anything of consequence for the cause you profess, before your body dies? Answer from the depth of your conscience. Remember that while you may be good at dodging, you cannot dodge death—and remember, further, that just as this life leaves you the future life, leaden or golden, will find you.

### IS IT—OR IS IT NOT TRUE?

That spirits while dwelling in mortal bodies have the power to, and do temporarily leave them (except by a silvery electrical cord), and meanwhile travel through the interstellar spaces, guided by their spirit friends?

This question has often been discussed, and it seems to be with some a question still. Permit us to give two or three illustrations in the line of substantiating the affirmative:

John Brown, Sr., the late "Medium of the Rockies," as he was called, recently passed to the higher realms of immortality. I never met him in the flesh, but a few months previous to his death, I said to my wife, "Will you send him a copy of my pamphlet entitled 'Who Are These Spiritualists?'—we will exchange pamphlets. During the night succeeding the day that I made the resolution, himself and wife, at midnight, were quietly asleep, when heavy spirit raps awoke Mrs. Brown. These sounds continuing she awoke her husband, and he hearing the raps, came to the parlor, and said, 'Why, here comes Dr. Peebles! I never met him in the mortal, but it is surely him. My spirit friends knew him and he has something for me, but I cannot clearly see just what it is, but I certainly see him, and he has a printed message for me.'

John Brown, in writing me of this phenomena, said: "I will give you the words that my spirit Bro. Peebles to me. He said: 'John, tell Bro. Peebles that he is on the threshold-floor, and for the good of humanity, we want him to continue writing for us the burning words that from time to time will be impressed upon his mind, words such as will burn up the chaff and leave the pure truth of Spiritualism. The barnacles must be knocked off from the ship. The tares must be separated from the wheat. They have all too long grown together. Tell him to continue standing firmly upon the rock of truth. Fear must be removed. Stony creeds that crush must be rejected, and a trembling, half-doubting belief in a spirit world must give place to knowledge. This knowledge will dry the mourner's tears, and comfort the sick on earth. Tell him, furthermore, that his chapters are like bumble bees, sounding along the line of battle that is now savagely raging between truth and error. These chapters, with those of others, will be long be compiled into a new Bible—the 20th Century Bible of

reason, of science and immortality; and he will shine like a star among the million stars in the higher heavens on the day—the not far distant day when we shall meet in the worlds of spirits.' Thus, my Brother," wrote John Brown, "I have related as best I could what the spirits said, and it was all as vividly real as my own life." Now the question is, did I leave my body and go to John Brown's home? If I was not on the next morning conscious of it in memory.

A few months since I received a charming letter from Mrs. Georgie Gladys Cooley, of Chicago, a most excellent woman as well as fine medium and lecturer. In this letter she says: "Last Sunday while I was speaking upon the platform you walked into the hall during the afternoon service, and stood upon the platform to my right, while Mayflower was giving messages. She also saw you and spoke of the fact. It was just after four o'clock in the afternoon. It was positively real. I certainly saw you on the platform, as did my spirit friends. Were you conscious of the visit and have you any memory of it at the present time?" The question again is, had I really left my body and traveled to Chicago or not?

If so, I was not externally conscious of it then or afterwards. Another fact: Dr. E. C. Dunn was for years a splendid unconscious trance medium. He had his eccentricities, as most mediums or all have in some way. Often he left his body—so he said, and so his spirit teachers affirmed—and traveled far off into different spirit spheres, aided by his guides. At these times he was more like a corpse than a living human being. His body would become partially cold and as rigid almost as a bar of iron. The pulse, so far as I could discover, would entirely for a time disappear. His breathing would become very, very slow, hardly discernible. I have known these phenomena to last nearly an hour at a time. They generally occurred just after we retired. At first they alarmed me, but the spirit guides would say, "Have no fear, we understand the science of these phenomena. We perform them as a matter of education to the medium and to thousands of attending spirits as witnesses." Returning to his body often exhausted, he would give the most beautiful descriptions of what he had seen in the spirit spheres, such as fields, forests, fountains, landscapes, temples, people strangely clothed, some happy even to ecstasy, and others in lower spheres restless, dreamy, sorrowing and wandering in search of light. Upon the matter of these phenomena I do not dogmatize, but mention—specify them as belonging to the category of other and many similar phenomena that I could enumerate, hoping thereby to arouse thoughtful spiritualists to deeper psychic research, and thus so far as possible settle the interesting question. In a multitude of counselors there is wisdom.

THE BIBLE. Recent controversies in the Spiritualist journal upon the Bible, I notice, are far more instructive and ornamental, largely revealing the tastes and characters of those engaged in the contest. Human beings naturally find what they hunt for, and quite generally they find reflected what is the most prominent in themselves. Like attracts like. To those peering through green lenses, everything is emerald. To seek and diligently search for imperfect apples only in an orchard laden with golden fruit, is not a very commendable. I never knew a person attain perfection by pointing out and magnifying the imperfections of others, or belittling their inspired utterances.

The Bible is a collection of ancient tracts, pamphlets, and epistles, written some thousands of years ago, and bound together. The writers represented different nationalities, the Semitic predominating over the Aryan. The most of the authors were mediums, occupying different planes of unfoldment, and as in Spiritualism, we should naturally have different theories and some downright contradictions. The true and the good therein is to be conserved. Let us, though critics, be reasonable. Apples are excellent for food, but it is not necessary to eat the stems, skins, seeds and cores. Some are so constituted that they see nothing but cores and worm-eaten fruit like the best of orchards, and little save briars and bugs in the most inviting berry fields and gardens. People must not be harshly blamed for having bare lips, or flat, irrelevant topknots.

Conscientiously I believe the Bible—believe it all, believe its history to be history, its visions to be visions, its psalms to be psalms, its prophecies to be prophecies, its abundant errors to be errors, its falsehoods to be falsehoods, its inspired truths to be truths—and I can sincerely understand what all this "fuss," this snarling and growling and semi-eliminations concerning the old book has been about. The controversy perhaps was all well enough, but how much wiser is the world? Such Biblical growlings do not feed the hungry, clothe the naked, build educational institutions, nor disseminate the glorious principles of Spiritualism.

Let us for a moment bring to view a few of the gems that make radiant those old Biblical pages that some so delight to bespatter with their uncorked vials of indignation: "The heaven of heavens cannot contain thee." "The Lord is my shepherd, I shall not want." "Comfort ye, comfort ye, my people." "Hate the evil and love the good." "Now abideth faith, hope, charity, these three, but the greatest of these is charity." "And God shall wipe away all tears from their eyes." "In my father's house are many mansions." "Come unto me all ye that labor and are heavily laden, and I will give you rest." "Blessed are the pure in heart." "If this house were dissolved we have a building of God, a house not made with hands, eternal in the heavens." "Father, forgive them, for they know not what they do." "What doth the Lord thy God require of thee but that thou shalt deal justly, love mercy, and walk humbly with thy God." "We are all the offspring of God." "We are all brethren." "Let love be without dissimulation." "Cease to do evil and learn to do well." "For all the law is fulfilled in one word, even in this, thou shalt love thy neighbor as thyself." "Thou shalt not hate thy brother in thy heart." "But thou shalt love thy neighbor as thyself." "Cleanse yourselves from all unclean-ness." "Sanctify yourselves, therefore, and be ye holy." "Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of the strangers that are in thy land within thy gates." "Therefore, I command thee, saying, Thou shalt open thy hand wide unto thy brother, to thy poor, and to thy needy in the land." "But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself." "Thou shalt not go up and down as a tale-bearer among the people." "Thou shalt not avenge, nor bear any grudge against thy neighbor, or the stranger that dwell among you." 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## LIFE AND EXPERIENCE IN SPIRIT LAND

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

LETTER NUMBER THIRTY-ONE—Continued.

"First, defamation of character. You have, with malice aforethought, defamed all those persons whom you call Spiritualists, although yourself a Spiritualist, as has been amply proved by your own concessions. You have publicly defamed them by the most base and false accusations. You have accused them of about every crime the world knows anything about; and when a supposed follower of the meek and lowly Jesus so far forgets himself, and the express commands of his master, it should be taken up on the plea of justice to the effect that the insane asylums of the world are filled with those whom you call Spiritualists. This is utterly false, as has been proved again and again. You have borne false witness against your brothers, and your master said: 'He that loveth and maketh a lie shall have his part in the lake of fire and brimstone, where the worm dieth not and the fire is not quenched.' If he did not say so, you believe he did, which amounts to the same thing to you.

"Then, Brother Talmage, as you are proven guilty, your sentence has already been pronounced by your captain. Your sentence is just. You are to have your part in the lake of fire and brimstone, where the worm dieth not and the fire is not quenched.

"Why, Brother Talmage, even I, the 'Infidel,' the 'Atheist,' the 'Great Agnostic'—Bob Ingersoll—have escaped that hell. I really can't help laughing to think that the 'Great Preacher' of the 'Divine Gospel' or 'Good News,' should get into that dreadful place with his eyes wide open, while poor, foolish Bob, with shut eyes, has actually escaped.

"How do you feel down there, Brother Talmage? that is what I shall ask you.

"Give me your hand, my poor fellow, and I will try to lift you out. You may refuse, and not care to associate, or receive help from a 'Vile Infidel.' In that case you must remain until someone else offers you a helping hand.

"Now all the various counts, or accusations, that you have brought against Spiritualists, are, in the main, false and untrue. You have, with malice aforethought, perjured the truth, and wilfully borne false witness, knowing it to be so; and you stand accused before the all-seeing eye—and the all-seeing eye is the all-seeing Spiritual World—those who dwell in the father's house, or that place where the emancipated spirits of men dwell. In three or four years, you, also, will be here, for age is already upon you, and I want to tell you, now, before you come, precisely how it will be with you.

"You now expect that God himself will stand ready to receive one of his great vicegerents—DeWitt Talmage—and you will be crowned by him, in person, to the sound of martial music—for you are a soldier, you say—with great honor and glory. Well, that is all in your imagination, my dear brother. You are being tricked by it. It tricks you worse than any fraudulent medium ever tricked at a seance. Oh, I know whereof I speak! You are, really, more gullible than any Spiritualist that ever lived, and are doomed to suffer far greater disappointment than a Spiritualist who has grasped and holds in his hands the medium instead of the spirit of his friend.

"Well, you will come here. After a little while you will be conscious that you have departed the earth life, then, presently, you will be very eager to see God. But no God will appear. Then you will ask to be taken directly to him; but there will be none to respond. Then probably, you will try to get somewhere yourself—you won't have any clear idea where, but you will cry out for God and heaven, for you have told the people, that by the grace of God you are destined to go to heaven. The spirits won't hurry at all, and you will actually get into a white heat of exasperation at their delay. Perhaps you'll shout a little and pound an imaginary pulpit with your fists in a commanding and authoritative sort of way, but the spirits will only smile and say: 'That's Talmage! Wait till he gets over some of that earthly bluff. It is useless to say very much to him at present. Let him shout and pound until he wearies of it.'

"And now, brother, I will tell you what I mean to do. I mean to go right up to you and offer you my hand. I expect that you will look at me in the most scornful way imaginable, and say, 'Can it be possible that my God has consigned me to the same place with infidels and scoffers?' Then I shall make reply:

"Brother Talmage, I simply heard the rustle of a wing and caught a glimpse of the beaming star of hope, and it has really done as much for me and perhaps more than your God and heaven have done for you. And if you read this you will remember these words. Come, brother! I hear the rustling wings now, and the star of hope still leads onward; Come!

"Come where? Do you still tell me there is no God, no heaven, and that I cannot wear a crown and don heavenly regiments?

"Not yet—not yet. Oh, my brother! But I will tell you something very sweet. If you desire, I will take you to your captain, Jesus, whom men have called the Christ. Perhaps you will say, 'But it is through Jesus that I shall see God.'

"But Jesus himself has never seen God—not God as you understand him. We may and can have an interview with Jesus, and when you look into his sweet eyes all your past follies will rush over you like a whirlwind, yet no word of his will accuse you, still, the sweet truth will strike you like an electric stroke: 'Neither do I accuse you. Go and sin no more.' But the sweet soul will not be able to remain in our atmosphere long and we shall presently find ourselves standing alone; then, all the abusive slanders, falsehoods, and insults you have heaped upon those whom you sneeringly call Spiritualists, will, like chickens—the brood hatched by yourself—come home to roost and your soul will be shaken by remorse as by a whirlwind—aye, you will cower and hide your face, but you can't hide yourself from yourself and the brood will refuse to budge.

"Now, what's to be done? Reparation, Talmage, Reparation. Pay all that thou owest. Repair the wrongs you have committed as quickly as possible, and let me just whisper it now: The sooner you commence the better. There is no need of waiting until you get here. Better leave a portion of the vile brood behind. Take back your insults, falsehoods and abusive slanders, and give the Spiritualists due credit for what rightly belongs to them, as good and pure as you are, perhaps, more so. They are, as a rule, far more modest; and no medium living on your earth to-day, has even received one-half the money—or as you have often called it, 'filthy lucre'—that you have; and now I shall hip you a little here. You have cajoled the people into paying you what to a medium would be an enormous salary each year, and nearly every word you have uttered, in all these years on the subject of religion, is utterly false—has no foundation in truth whatever. You are, and have been, a blunderer in the blind. Who is the greater fraud, you or the Spiritualist medium? Who has robbed the public most, you or the Spiritualist medium? As a rule the Spiritualist medium is as sincere as you are and far nearer the truth. He gives his time and services as you give yours. He receives, perhaps, an eighth part of what you do, and many, very many give their time and services free. I do not believe there is a medium in the United States who would have refused to give of his gospel, or goods news, to the hungry people of London, Eng., until he had at first received five hundred dollars in his hand, or a hundred pounds.

"The people of some of those churches were poor, very poor, indeed, could scarcely provide themselves food, shelter and clothing; but they were eager to hear the gospel and so managed to scrape together the money, and

nearly every word you told them was false, utterly false. Don't call other men sinners until you cleanse your own soul.

"You may reply: 'Well, I believe all that I say to be true.' In an earthly court of Justice it counts for nothing that you are ignorant of the law and through that ignorance transgressed it. The court exacts the penalty just the same, holding you responsible for your ignorance, saying you should have informed yourself; and we now say to you: Natural Law requires you to pay the penalty of transgressed law, whether it be transgressed ignorantly or otherwise, thereby compelling one in a measure to inform oneself.

"From the spirit of  
"ROBERT G. INGERSOLL."

LETTER NUMBER THIRTY-TWO.

We have a friend, still remaining on earth, in whom we are deeply interested.

This friend is worthy of all honor and esteem, and is greatly beloved and revered, as he should be. We visit him often, put ourselves in rapport with him, when his mind becomes to us like a page from an open book, to be read and understood. This friend is called a Spiritualist and believes himself to be one. He is also somewhat mediumistic, but as we in spirit read his mind, we find that he is really more of an evolutionist than a Spiritualist. He accepts evolution without demur or question, but casts aside involution; which reminds us of a man with only one arm, having lost the other, and it being so long gone from his memory, he either thinks he never had another, or, if once he had, he believes it was useless, of no account whatever, and that he is better off without it; this strong right arm of evolution is all he needs, or all that anyone needs or ought to have—it is enough for all humanity. And here he rests, placid and secure, believing he has the truth, the whole truth, and nothing but the truth; and yet this dear friend believes in eternal progression.

As we have said before, we often visit this friend, in spirit, put ourselves in rapport with him, thereby agitating the calm surface of his mind.

Friends, do not allow your minds to become fixed on any one point and think you have the truth, the whole truth, and nothing but the truth, for, like the friend above mentioned, you may have only a part of the truth. We have purposely caused this friend a good deal of agitation of mind, for if the mind is not agitated it becomes like a calm and placid pool and stagnation is the result. We beg of you, each and all, do not stagnate. Do not allow any idea to become unalterably fixed within the mind, for in that case progression is impossible. The meaning of the word progression is, that the mind receives new truths which it had not previously understood or conceived to be true, and when the mind becomes so fixed, it becomes blind to the truth, consequently cannot see it, although it may be very plain to many others.

We agitate the waters of this friend's mind, that we may benefit him—keep him from becoming fixed, stagnant and blind to that which he ought to comprehend, in other words we desire him to progress.

Personalities should be hidden behind truthful principles. Persons are, after all, but like grains of sand on the sea-shore of life, all necessary, yet each separate grain is of little value.

Sarcasm never yet convinced any man of truth, and calling names is rather undignified and childish and is calculated to weaken the position taken by the person who indulges in it, to him, pleasing pastime—that is, it is supposed to be pleasing to the one who indulges in that delectable entertainment; but, to come back to our friend.

This friend is somewhat mediumistic and clairvoyant, but his clairvoyant sight is not always as clear as it might be. He sees things, as it were, afar off, and you are all aware that things look somewhat different off than they do near by.

This friend, who believes in evolution and discards involution, says that he discerns, or sees with the clairvoyant vision, a "Shining City," within the spiritual spheres, where those who pass out of earth life will meet—friend with friend, husband with wife and children—where all husbands and wives, brothers and sisters, children and friends will be re-united and happy together.

Now this is all true, looking at it from a distance, but rather vague and uncertain. The point that we wish particularly to make, is this: This friend believes and teaches that only man, or the human race, exists after the death of the body—only man is immortal. This has become a fixed or stagnant idea with him, which is much to be deplored, for his mind is grand and noble and should not become permanently or immovably fixed, consequently unprogressive. No one can go on and remain stationary at the same time.

Now as we are spirits within the spiritual spheres, we have a right to assert that which is. We may not, and do not, know all there is to know, but there are many things that we do know positively—many things that we are not and cannot be mistaken in, no more than those on earth are and can be mistaken in much that they know. They know that they are surrounded by a multitude of other living creatures besides man. They cannot be mistaken in it. We here also know that we are, and cannot be mistaken in it. In former letters we have asserted this fact again and again. We also tried to prove it to the earthly world; but, like a sum in arithmetic, we have proved it one way, and if it stands the test both ways, we think our esteemed friend ought to accept the great fact, and thereby hasten his progress.

Now this time we intend to prove it—unmistakably prove it—through the very words that he has uttered and written himself. He first tells us that he sees—with the eye of the spirit, or clairvoyantly—a shining city within the spiritual spheres; which is as true as truth can be. He speaks of but one city, but no doubt he believes—as is the fact—that there are millions upon millions of shining cities here; but we will simply examine the one city that he speaks of. By examining one city we can, usually, comprehend, more or less, that which appertains to other cities, for cities are all much alike, both here and on the earth; enough alike to give a true and comprehensive idea of them all.

(To be continued.)

## Search for Happiness.

If you are looking for perfect happiness the sooner you give up the search the better. The world is worn by countless paths that seek in vain for perfect happiness. And yet each generation begins anew the fruitless search. The rainbow of perfect joy arches our life, but never quite touches it. The path that leads nearest is pure unselfish work for others.

Some one has truly said: "My own happiness is something to desire; and yet, I know that I must win it by forgetting it in ministry to others. If I make my happiness the motive of my work, I spoil it by the taint of selfishness."

Peace, contentment and a certain amount of happiness may be found, but perfect, lasting happiness is not for earth. Life is not alone for pleasure, but for experience, too. Some wise one has said: "The attainment of happiness is a disappointment; but the pursuit of happiness is happiness itself." Another has said: "All is well that ends well, and all that is not well is not yet ended."

We may write like saints and sages on the vanity of seeking earthly happiness and yet our ink be dry the most of us will be seeking and believing with the children, "there is golden treasure buried where the rainbow touches earth."

CALLA HARCOURT.

We believe in telling the truth even to the young—Ex.

## IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

HARBINGER OF LIGHT, MELBOURNE, AUSTRALIA.

SOME OF THE STEPS.

I will now endeavor to outline some of the steps up which the student must climb. The first step is to get a clear conception of the human being as a whole, and to get a clear conception of the human being as a part of the whole. The second step is to get a clear conception of the human being as a part of the whole, and to get a clear conception of the human being as a whole. The third step is to get a clear conception of the human being as a part of the whole, and to get a clear conception of the human being as a whole. The fourth step is to get a clear conception of the human being as a part of the whole, and to get a clear conception of the human being as a whole. The fifth step is to get a clear conception of the human being as a part of the whole, and to get a clear conception of the human being as a whole. The sixth step is to get a clear conception of the human being as a part of the whole, and to get a clear conception of the human being as a whole. 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Coming down to more recent times, the testimony of the great astronomer, the late J. B. Proctor, the brilliant popularizer of astronomical knowledge, and the other, Sir Edwin Arnold, the singer of Eastern lore and a whilom educationist in India, would be of special interest. That of the astronomer, however, is of an indirect kind, whose value gains by what it opposes or leaves unsaid. The astronomer acknowledged that astrology had a perfectly reasonable basis in theory, but added that "this fascinating theory which has in every age attracted the greatest minds, does not work out in practice and hard fact." And he threw out a challenge in an article entitled "The Planet of Mars," appearing in the Cornhill Magazine for July 1877. The challenge was in these words:

"But if Mars were in truth the planet of war, if his influence poured from near at hand (in perigee) upon the nations of this earth, excited them to war and bloodshed, we might well fear that the coming of an anti-war would bring desolation in many far terrestrial fields. For Mars has not blooded the earth in our skies since 1845, nor will he so shine again for forty-seven years as during the last days of August and the opening days of September. Moreover, Aurice during his period of greatest splendor, his days will be closely conjoined with those of the malignant planet Saturn, the greater Infirmitude, as Mars himself is the lesser Infirmitude of astrological systems."

The challenge thrown out by the astronomer, however, recoiled against him; for the Russo-Turkish war which was at the time when the above-mentioned article appeared regarded by European diplomacy as a mere walk-over for the Russians, soon assumed portentous dimensions; and on the 10th of December "in which," in the language of the Sphinx, "Mars entered his domal dignity, the fiery Aries," Plevna was carried by storm with a carnage unsurpassed in history. In the edition of collected papers, "Poetry of Astrology, 1887," by J. B. Proctor, the challenge thrown out by the author does not find a place, for obvious reasons. Again, in the current number of the Sphinx, there is an article entitled "The Engine of Fate," over the signature of Sir Edwin Arnold, in which he gives a graphic account of a certain disastrous verification of a certain astrological prediction about "Mr. Edward Howard, the Director of Instruction in the Presidency of Bombay, under the government of Lord Elphinstone, and immediate chief of the Educational Department," his official supervisor, and directing genius of the Bombay University, and of the Deccan College, of which Sir Edwin was, at the time, the president. Mr. Edward Howard was traveling down by the night express from Poona on important official business, and met his death (at a particular point on the railway previously calculated for him by a Jishi or Astrologer who had cast his horoscope) by the express colliding with a "furious runaway engine." Not a very long time before the event actually came to pass, the Principal and his Chief had been conversing about Indian astrology, "which is entirely believed by the people of Hindustan, and indeed reduced to an exact system." "Idle as it appears to the Western mind," Sir Edwin goes on to add, "the respect paid to the papers of the 'Jishi' is very deep in India, and over and over again, these astrologers have been the source of correct predictions and timely warnings resulting from them." And then he refers to his Chief having caused his horoscope to be cast, "which was not altogether to his satisfaction." Says Sir Edwin: "Edward Howard had been going into the subject a little, and had caused his own horoscope to be drawn, not altogether to his satisfaction, as he laughingly said, since the old 'Jishi' had told him to be careful about a certain date and locality, with other particulars which now escape my memory." The prediction came out true to the letter, for the actual collision took place "at the point that had been calculated."

The moral of all this, however, seems to us to be that the true scientific inquirer, while not bound to accept astrology as a verified science, should yet be wofully in error if he persists in ignoring facts, in the spirit of the old Adam in us, he falls back upon the old fallacies of the Pre-Baconian days and takes facts or phenomena for fictions, assuming that his present verified knowledge of a particular order of phenomena is the measure of all possible knowledge of all other phenomena. The refusal to recognize or investigate things or events which for the moment is inconsistent with a particular scientific philosophy, is the very antithesis of the scientific spirit; and the shut-your-eyes policy in the scientific domain only finds its parallel in the more pronounced bigotry of theological creeds.

THE DIVINE PLAN has been carried out successfully by The Progressive Thinker, one continual current of the profits returning to our subscribers. Volume 3 of the Encyclopedia of Death, and Life in the Spirit World only costs our subscribers 25 cents—far less than its actual cost to us. Its regular price to the trade is \$1.50. This work should be in every family in the United States. It is elegantly and substantially bound, neatly printed and is an ornament to any library. One million copies of this work should be distributed throughout the country. The Progressive Thinker one year and this book will be sent for \$1.25.

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

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

"The Dawn, CALCUTTA, INDIA. ASTROLOGY."

The celebrated Nostradamus had also predicted the same fire in London in that year, about eleven years previously, as follows:

"Le sang du juste a Londres fera faute brusque par feu, de vingt et trois six six."

[The blood of the just which has been split in London requires it to be burned with fire in '66.] He states that he had made this prediction by "Astronomical Affections." There is a book in the library of the British Museum by a Frenchman, Le Sieur de Pavillon, in which an attack was made by him on his contemporary Nostradamus, and in which he ridiculed the latter's prediction exactly dated, of the French Revolution in 1789 and its duration to 1815. Nostradamus had, it is important to remark, made a public declaration of the fact that the forthcoming prediction of what would happen in 1789 was the common property of the mediaeval astrologers, and was first made by the Arab astronomer Albunazar (770-885 A. D.) in his De Magnis Conjunctionibus (a copy of which is preserved among the archives of the British Museum), nearly a thousand years before the event.

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 at \$1.10.

An order for one or more of the premium books must always be accompanied with a year's subscription for The Progressive Thinker. No other books except the SEVEN mentioned here, will be sent out as premiums.

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.

An order for one or more of the premium books must always be accompanied with a year's subscription for The Progressive Thinker. No other books except the SEVEN mentioned here, will be sent out as premiums.

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 the other 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.

An order for one or more of the premium books must always be accompanied with a year's subscription for The Progressive Thinker. No other books except the SEVEN mentioned here, will be sent out as premiums.

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SEVEN REMARKABLE BOOKS FOR \$2.35.

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The Encyclopedia of Death, and Life in the Spirit World, Vol. 3, \$1.50.

Art Magic, or Mundane-Sub-Mundane and Super-Mundane Spiritualism, \$1.50.

Ghost Land, Spiritualism, Occultism, \$1.50.

The Next World Interviewed, \$1.25.

The Occult Life of Jesus (including the Hull-Covert Debate), \$2.00.

Total price to the trade, \$10.75.

Total price to our subscribers, \$2.35.

The Progressive Thinker one year and the seven premium books, \$3.35.

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. But bear in mind that in order to secure these SEVEN valuable premium books for \$2.35, the order must be accompanied with a year's subscription for The Progressive Thinker. The paper one year, \$1.00; the seven books, \$2.35. Total, \$3.35.

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.



**SERIES ONE TWO AND THREE:  
BY LILIAN WHITING,**

tain Thomas acted strangely. He was a very secretive man and objected anyone questioning him about his financial affairs.

For the past month a search has been under way in quest of this wealth. The servants of the house were not told about the search and everything possible was done to keep the work secret. The Examiner, San Francisco, Cal.

es, and after wrapping a scarf pre-  
pared over the body as  
cleansed it from the gore in which  
slung, suddenly he stands  
cast in the light of the  
and displays a body unmarked  
single scar. Gesticulations, cries,  
subside; low murmurs of admira-  
tion and worship pass through the  
less assembly, and then the Boki,  
with a look of awe and eleva-  
glistening eyes to heaven, utters  
deaf, low tone, far different from  
shrill wail of the half-dead sacrifi-  
ce, short but fervent prayer of thank-  
ness, and all is finished.

A Florentine traveler succeeds  
penetrating in disguise to Fotala  
and, in the presence of the Boki, he  
describes what he saw in connec-  
tion with the reincarnation of the Boki  
who had taken up his abode in the  
of a young child.

"An altar is ready in the temple to receive the resuscitated Buddha by the initiated priesthood, and hallowed by certain secret signs to have incarnated himself in a newborn child. The baby, but a few days old, is brought into the presence of the priest and reverentially placed upon the altar. Suddenly rising to a sitting posture, the child begins to utter in a loud voice the following sentences: 'I am Buddha; I am his spirit, and I, Buddha, your Dalai Lama, have left my corporeal body at the temple of \* \* \* and selected the body of this young boy'."

my earthly dwelling." The Florentine says he was permitted to see the dead, and to take the baby in his arms and carry it to the distance of a mile, in order to satisfy himself that it was dead. He was tricked of the ventriloquist. The ventriloquist opened his eyes and gave him a look that it made his flesh creep, and he fled. Then repeated the same words, so that he could be no mistake about it. His account is confirmed by Abbe Huc, states that he had seen others who had seen the dead, and those who knew him in past life the most exact details of his anterior earthly existence. This incident is inexplicable, but not without collateral support from dependent sources.—Home Magazine.

## A STRANGE TALK

**A STRANGE TALK**  
—  
**Led by the Ghost of Fort  
Master.**

THE SERVANT SAYS HE WAS  
DIRECTED TO WHERE HIS  
TUNE WAS BURIED.

There is a ghostly phase in the finding of the buried treasure of the Captain Richard P. Thomas before the old log cabin which the age-fallen settler built with his own hands just beyond La Loma, his suburban home.

the Berkeley mls. John Downey, a workman employed by Mrs. Thompson, who lives at 1010 E. 12th St., Downey who discovered the corpse of the capitalist on the day of his killing across the steps of the residence. This is quite close to the log structure beneath which the treasure was buried.

According to Downey, ever since the death of the capitalist, a month ago, strange noises have been nightly in the vicinity of the spot where gold and bonds were concealed. The noises were generally confined to the midnight hours, which is supposed to be the popular time for ghosts to enude. On several occasions Mr.

He, on being awakened from his sleep by the noise, peered out into the street, but he never was able to catch glimpses of the shade of his former employer.

The sounds which emerged from under the log house, he says, were strange and uncanny. He never heard the single of chains, which up-to-date are supposed to carry around the neck of them, but he is positive he heard that were anything but earthly. He told a number of his fellow workmen of his experience and admitted that he was afraid to leave his house at night.

It may be a coincidence, but

"No," said Downey yesterday, "I never saw his ghost, but I heard the noise which always accompanied his presence came from beneath the cabin just where the gold and silver were discovered. I found the captain lying across the entrance to my cabin on the day of his death don't know much about ghosts but I am not superstitious, but I must confess that the sounds which came under the log house scared me and some of the workmen about it, and

In a large stone jar discovered in the log house by the searchers for the wealth of Captain Thomas, \$8,000 \$20-gold pieces was found. In a corner of the chimney of this structure \$100 in gold and seven empty packages in addition to the cash, \$10,000 in government bonds was in the store. The sum total of the find was \$18,000.

The story of the finding of the treasure published in yesterday's "aminer" created much comment among the friends and former business associates of the eccentric old soldier on both sides of the bay. And no wise men who were interested in the failure of the California National Bank in 1888 are wagging their heads and stroking their beards as they swap stories that were going the round at the time of the bank's collapse.

Twelve years ago Captain T.

was the subject of general con-  
dition, when the California Na-  
Bank, of which he was presi-  
closed its doors and posted a notice  
and the people of the state. There-  
many who believed President TI  
had retained a fortune.

An investigation followed.  
were no end of sensational rumo-  
regarding the developments that  
the investigation. The investi-  
ducting the investigation. But  
the work was completed Mr. TI  
was exonerated from all blame.

This whitewashing, however,  
not convince the associates of the  
ident that the bank had been pro-  
conducted, and to the time of  
the investigation, many who believed  
buried the treasures which he was  
posed to have, taken from the  
The discovery of the gold and the  
has led to a revival of these tales

By Leroy Berrier, Anthropologist and Author. A very suggestive and instructive book. Price, \$1.00.

# PSYCHE

**PSYCHE**  
Is the invention of a practical medium, under spirit guidance, and is designed to develop mediumship. Many, by its use, have received long communications from spirit friends, and express great satisfaction. Price, \$1, and 20 cents extra for expressage. For sale at the office of **THE PROGRESSIVE THINKER**.

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## GENERAL SURVEY.

## THE SPIRITUALIST FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

**CONTRIBUTORS.**—Each contributor is alone responsible for any statements or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why he should be censured. It is the editor's duty to understand that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

**WRITE PLAINLY.**—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

**ITEMS.**—Bear in mind that items for the General Survey will all cases be adjusted to the space, we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require. Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every item that appears. This rule will be strictly adhered to.

Ferdinand Fox Jencken writes from New York: "Will you kindly grant me space to thank the friends of the Advanced Spiritual Conference of Brooklyn, especially Mrs. M. Robinson and her little band of 'Willing Workers,' for their kind assistance to my family during my recent illness in Seneca Hospital. To each and all we are truly grateful."

Virgil Barrett writes: "I am at Lake Brady for a few weeks of rest. I have open dates for winter and camps on reasonable terms. Please address all letters to Lake Brady, Ohio, by way of Kent, care of hotel."

J. Martin writes: "I have just completed reading that wonderful work, 'The Arcana of Spiritualism,' and it has been a short cut of a revelation to me, and a source of information little dreamed of. It is truly a marvelous rendition, and bespeaks its angelic authority in every line."

Cornelius Van Buren writes: "I wish to correspond with some good, honest psychometric reader or test medium, who has at heart the work of an evangelistic nature, and who can give readings or tests in public after lectures. I wish to have such a person accompany me in a new evangelistic work in the Western states. Steady employment. Address at Waterloo, Iowa."

Harry Moore writes from 2970 Washington avenue, Chicago, Ill.: "As my wife will take charge of the Avenue Spiritualist Society the ensuing fall and winter, I will be open for engagements with societies after the month of August, and anyone addressing me at the above address will find out my terms and the nature of my work."

The New York Press says: "A man and his wife, Christian Scientists, have been arrested in West Virginia on a charge of murder. The Humane Society ordered them to provide medical attention for their sick child. They refused to do so. The child died. This capital charge is the logical outcome of these conditions, and the trial will be interesting as defining the point to which the law will redress wrongs committed under the stress of religious mania. The parents did not intend to kill their child. There is, however, such a thing as an accessory crime, and after the fact, where the criminality is not direct, but is limited to mere concealment. In this case there was an actual command which was disobeyed. The strangeness and unreasonableness of such cases lie in the fact that the use of medicines under pressure is not incompatible with a belief in the non-identity of disease. Faith might be supposed to exist and be supreme and a physician's treatment taken also. But never do you find a Christian Scientist who is willing to accept a competent medicine with his overmastering faith. And the pity of it is that he is not content with enforcing his theories when he is sick himself, but his helpless children must suffer for his error."

The New York Times says: "Christian Science was arraigned in strong terms yesterday by William A. Furrington in a lecture delivered before the class for the discussion of present day problems at the Broadway Tabernacle. Speaking on 'The Sophistries and Dangers of Christian Science,' he characterized the so-called faith as a product of ignorance, irreverence, vanity, vulgarity, and greed, and charged that its textbook, 'Science and Health,' was a key to the Scriptures, was written in a jagged, once intelligent and educated persons not under the spell of the delusion."

E. W. Church writes from Harveyville, Kans.: "Having a small inheritance in land, and feeling the need as a worker for the public, of some retreat for quiet rest, I decided to found such an all who should prove congenial to myself and to each other. My desire is to hold public meetings where addresses upon advanced lines of thought will be presented free of charge, to be held with Spiritualist meetings. One such meeting was arranged last fall, and the Town Hall engaged, but the directors learning the purpose of its use, utterly refused to allow the exercises to take place there, as they declared them unfit for a place which was sometimes used as a church. Application was then made for the M. E. Church without success. There have been thus far two meetings held this summer with fair attendance. Our next meeting will be Saturday, July 23, and the subject 'Good Roads.' These have been given by the directors, and the others have been held on Sunday. The desire is to establish Sunday grove meetings during the warm months. The effort might well be copied elsewhere, since the 'groves were God's first temples.'"

S. H. West writes: "On the 21st ult. I was in Chicago, and went to see the Bangs Sisters, and had a reading. I wrote questions to four friends in spirit life, folded them with four sheets of blank paper, in a plain envelope, sealed it up and placed it between two slates, holding them in my hands while the medium saw and read the slates. I removed the slates, and I opened the envelope and found the four sheets of blank paper were covered with seven pages of closely written answers, in ink, to my questions."

whose recollection had been so strongly brought to his imagination. After stopping a moment to note the extraordinary resemblance, he advanced toward it and the figure gradually disappeared."

M. E. Kelley writes from Williamsport, Pa.: "The First Church of Spiritualism has for its pastor, Mrs. Helen Taylor, of Philadelphia. Mrs. Taylor has served the society for nearly two months, and has been successful in proving her worth. Her lectures are interesting and instructive, and her test work is very fine."

Mrs. L. M. Claman writes from Shelby, Mich.: "I have completed a very successful series of lectures, given with the Englewood Spiritual Union, 63rd street, Chicago. My stay among the dear old friends was a pleasure. Our audiences were large and appreciative. The lectures and messages were very kindly received, and it is my desire to express her good speed in all their work in the Union. I was at the camp meeting at Grand Rapids yesterday, July 16, and in the morning I listened to one of the most scientific lectures I ever heard delivered, by A. E. (Miss) Frank T. Ripley ordained our sister and co-worker, Mrs. Emma Blake. Following this Mr. and Mrs. Carpenter took the meeting in charge, and that great audience of hundreds of people sang, and dear Mrs. Carpenter's guides did the rest. Oh! it was a glorious day, full of love and spirituality. Much harmony was exercised on the city now moving the loss of gold watches, diamonds, rings, and other valuables which they handed over to Spiritualist sharps to have their troubles removed. Detectives are looking for the two 'mediums' or 'professors,' who went by the names of Milton Ellis and Harry Leroy. They are charged with obtaining money under false pretenses. We advise Spiritualists everywhere to look out for Spiritualist 'sharps.' They can be found in all our large cities, and they are well patronized, showing how easy it is to deceive a certain class."

A late dispatch from Baltimore, Md., says: "A score or more women of this city are now moving the loss of gold watches, diamonds, rings, and other valuables which they handed over to Spiritualist sharps to have their troubles removed. Detectives are looking for the two 'mediums' or 'professors,' who went by the names of Milton Ellis and Harry Leroy. They are charged with obtaining money under false pretenses. We advise Spiritualists everywhere to look out for Spiritualist 'sharps.' They can be found in all our large cities, and they are well patronized, showing how easy it is to deceive a certain class."

Mrs. LeSueur writes: "The Band of Harmony holds its sessions every first and third Thursday of the month the whole year around. We are not having much success as many suppose, because Mrs. Richmond is away for the summer. We are having very pleasant meetings and the good work is going on. Our place of meeting is No. 40 Randolph street, room 080, Handel Hall Building. We begin at 8:30 o'clock for afternoon session. The ladies bring refreshments, and we serve tea and coffee at six o'clock. Evening session begins at eight o'clock."

The following is going the rounds of the press: "A movement against Spiritualism has been started in Germany by the court preacher, Stocker, the great Christian social reformer. It is said there are no less than six hundred mediums in Berlin, the most of whom are badly defective. They carry on frauds and humbugs in the name of ghosts. They are reported to have 60,000 followers in that city, who show great variety of character. Some are serious; some seek spirits for sport; some let weak nerves lead them to seances and visions; while most regard Spiritualism as a new way of calling up the dead to teach the living."

Mrs. Hamilton Gill, the well-known test medium, who is lecturing at the Michigan camp-meetings, Island Lake, Briggs Park and Vicksburg. She will also attend Clinton and Marshalltown camps, Iowa. The friends will please note that the usual Thursday evening circles have been discontinued, as Mrs. Gill will not be in Chicago until after September 15.

The Muncie (Ind.) Herald says: "The Mediums' Protective Association of Indiana has been organized with a membership of over 100. The purpose is for mutual protection against so-called 'unjust discrimination by the directory of the Indiana Association of Spiritualists, who have issued an order that no medium will be permitted to lecture in the Chesterfield camp unless invited by the board. Heretofore the mediums were wholly unrestrained.' We can not see wherein honest mediumship is injured in any way by the Chesterfield camp board. The speakers are invited, and why not extend the same privilege to mediums? True mediumship never suffers in such a case as this."

Wm. Schott writes from Kansas: "Brother Mathis' suggestion in the last Progressive Thinker is a very good one, and I hope that every subscriber to the Progressive Thinker will take notice and carry out his plan. I have been practicing Brother Mathis' suggestion since I was a subscriber to the Progressive Thinker. I never allow one to go to waste with me, but I send them all out to do missionary work wherever I think they will do the most good with people who are as hungry for truth and knowledge as I am, but less able to pay for the same. By practicing this method we are enabled to bring light and knowledge at very little cost to a large number of people who would otherwise remain in darkness. Let us put aside selfishness, and be liberal with our papers when we are through with them."

Joseph E. Benjamin writes from Bennington, Vt.: "The books and papers received, with many thanks and much gratification. They constitute an immense amount of good reading matter for the sum invested. Of course it is surprising until one stops and thinks and sees that you are doing it on the Divine Plan with the help of kindred spirits, all for the betterment of humanity. May the strength of all good and true spiritual power abide with you forever. I am something of a Pantheist. I fail to find any God but man. The more I read and think and reason, the more I find out that I don't know, and I know that I don't know. Self-creation and self-destruction is what I find uppermost."

Prof. J. Madison Allen is at Mineral Wells, Texas, a famous watering place and health resort. He was the principal speaker at the grove meeting at Caddo, Tex., held on the 4th and 5th of July, in celebration of American independence and in behalf of universal mental liberty and true civilization. Last night he was at Port Worth and Dallas, Dennison, and Indian Territory. The Westminster Review says: "There is no doubt that a person may apparently see objects and hear words which another person close by cannot see and hear. Such impressions are to be referred not to actually existing objects, but to the action of the subject's mind. Dr. Abernethy tells us of one patient who, by directing his attention to an idea, call up to sight the appropriate image or scene, though the thing called up were an object he had never seen, but had merely imagined. When meeting a friend in the street he could not be sure whether the appearance was his friend or a spectral illusion (ill) he had tried to touch it and heard the voice. Goethe saw an exact counterpart of himself advancing toward him, an experience repeated by Wilkie Collins. Sir Walter Scott related that soon after the death of Byron he read an account of the deceased poet. On stepping into the hall immediately after he saw right before him in a standing posture the exact representation of his departed friend."

Geo. W. Matthews writes from Vancouver, B. C.: "I am pleased to inform you that on the 22d of June, George Campbell, of Nanaimo, B. C., organized a society in this place to be known as the Vancouver Psychical Research Society. We now have twenty-two members on the roll; and expect to double in the next six weeks. We are going to try and get Mr. Hull to speak here when he comes to Nanaimo in September, if he can find the time. We expect to have Mr. Keese, of Nanaimo with us next Sunday."

The Religious-Philosophical Journal says: "The liberal press of this country moralizes over the death-bed confession of Rev. Mr. Gibson of San Francisco. When they say, 'gullible of the number of the two girls in Emmanuel Church of this city, for which crimes Theodore Durrant was hanged. Save your energy and your ink, friends. Mr. Gibson is alive and well, and is still the respected pastor of the Bartlett street church, where the crimes were committed. 'Be sure you're right; then go ahead.'"

A QUESTION.  
Is Man Mortal, or Immortal?

Hope of immortality is not a conception of race infancy. The idea is an after thought of his more adult age. Aeon of ages, rolled away during which abundance of man-tricks from bust to bust, dispersing and utilizing his causal appendages, giving no thought of immortality.

Primitive man believed that the visible body constituted the man; and seeing the body become lifeless, decay and ultimately vanish, he logically concluded that extinction was the finality of all animals.

But there came a time when apparitions were seen and recognized as old acquaintances who had formerly lived in flesh bodies, whereupon man jumped to the conclusion that he was immortal. This original idea was not a case wherein the wish was parent to the thought. The idea was wholly suggested by apparitions; by the reappearance of those supposed to be extinct.

In discussing any controverted question, the essential factors leading to reliable conclusions, are sound premises, otherwise false conclusions are inevitable. In this practical age of analytic and sympathetic methods of procedure the true scientist first makes sure of his premises, after which he is enabled to follow the logic of his premises and doesn't use ambiguous terms and ambiguous forms of speech, his deductions and conclusions may equal demonstration. Hence, in discussing the mooted question of man's immortality, the paramount factor is to ascertain exactly what constitutes man? What, if any, are the peculiar traits of character that distinguish him from other animals?

Now, in viewing animals collectively we fail to find in man one trait not possessed by others. Man excels in some traits and is excelled in others. Man, however, possesses a greater number in a higher degree than any other animal being, but his excellence is wholly a result of fortuitous environments whereby greater evolution is obtained; not from any original design or impulse.

Most thinkers claim that man alone is endowed with reason, and yet it is well known that many species of animals forecast, and store food for future use, thus clearly evidencing a high standard of reason, implying memory, sensation, consciousness and deliberation.

Instinct is not applicable in such cases, inasmuch as animals accustomed to store food for future use, nature fails, as in frigid and temperate zones, if man, to the tropics came to store food after a short experience.

Again, it is claimed that man alone has hope of immortality. This, too, is wholly conjectural. We have seen that immortality is wholly a suggestion of apparitions. It is well known that the dog, horse and donkey recognize apparitions. Each of these animals have long memories. Hence it is highly probable that in apparitions they recognize old friends, suggesting continued existence. The fact that they manifest on such occasions is evidence that they discern apparitions to be different from ordinary animals.

Thus we learn that the difference in the higher species of animals is so little that it is safe to assume that if any are immortal, all are.

It is an axiom conceded by all, that any phenomenon that had a beginning must have an ending; that all animals have been and are being evolved from primal elements of earth matter, by the forces of heat, and the action of cosmic forces; that the primal condition of matter is gaseous, consisting of hydrogen, oxygen, nitrogen and carbon. These are the potential elements of matter. Subordinate gases—argon, for example—may not be considered in this connection.

The cosmic forces inherent in matter are gravity, heat, electricity, magnetism and life.

These premises are so absolutely sound, they may not be controverted. However, as electricity, magnetism and life never manifest except when heat is present, it is probable that each are only differentiated forms or properties of heat, thence it would follow that gravity and heat are the dominant factors by which all phenomena are evolved. Heat and gravity are antagonistic forces, originate and perpetuate all motion, without which all motion would cease. Motion from gravitation is always centripetal; motion from heat is ever centrifugal. Vital motion, from heat and life combined may be in any direction. Sensation is present only in vital motion; all others are insensate, without design or purpose, hence disastrous, destructive phenomena equal the beneficial productive. Destruction and production go hand in hand adown the eternal ages. Therefore as earth matter alone—including its cosmic forces—is eternal, it follows that all evolved phenomena, differentiated, manifest eternally by the action of primal elements, whereby extinction of distinct phenomena becomes absolute. No other conclusion is possible.

In a previous paper it was shown that mind, in which individuality is manifested, could only evolve from its latent, quiescent state when matter was undergoing evolution; that when matter was undergoing dissolution back to primal conditions, all special phenomena previously evolved therefrom must also be disintegrated, whereby individuality is extinguished; that the number of apparitions and communications, however obtained from those invisibles who have obtained the second birth is no evidence of immortality. The second birth is wondrously mysterious, still apparitions and communications prove that they remain in the earth's material sphere of cosmic forces and are subject thereto, consequently possess material bodies, without which no individual manifest could ever occur. Now, as mind was evolved into action by cosmic forces, it follows that a reaction of these forces would cause dissolution. Worlds evolve and dissolve with the same certainty as the flarest flower. Surely puny man may not hope to escape.

from nothing, it follows that mind must inhere in matter even when not capable of expression, but when the essential forces (heat and life) are no longer co-related with matter in the requisite combinations wherein mind is involved and whereby man is evolved and finally resolved, each and all again becomes subject to evolution. But as dissolution of phenomena extinguishes every trait of individuality, subsequent evolution is in no logical sense a re-incarnation.

Prayers and tears, my dears, will not change it. GEO. M. RAMSEY. Washington, Pa.

## IN EVIDENCE.

## Reasonableness of Immortal Life.

To the Editor:—With this I send you a copy of a communication I received through the agency of some occult intelligence. The original was found among my private papers where, to me, it seemed it could not be placed by human hands. There is no sign of evidence of immortality. To others I think the reasoning and sense to be of value. Respectfully yours, Topeka, Kan. J. N. ADAMS.

One of the strongest arguments for a future life is a necessity for it, to supplement the imperfections of this one. We see the wicked flourish and the good languish in poverty; the selfish win success, riches, honor, and the leadership among men, while the generous altruist falls in business and is universally excoriated; the useless and vicious vagabond who cumber the earth, and whose only possible claim to filling a useful purpose is that he may serve as a frightful example, lives to a green old age; while the widow's son, the only support of a family, dies; or the woman who walks the earth a being too noble to be classed among her kin, is cut down in the flower of her days, her career usefulness cut short. If there were no hereafter we must needs create one, to even matters up and make of such things a harmonious comprehension.

The economy of nature teaches the same lesson, nothing is wasted; every dead leaf, every surplus seed, the decaying bodies of plants and animals are utilized, to the ultimate purpose. Nothing rests; but from the moment when death occurs the process begins by which the dead material is worked up into new forms of life. But would it not be an anomaly if everything is preserved and utilized and the spirit wasted? The noble qualities, the possibilities for usefulness, developed in man or woman by education or thought, are these lost when the owner dies? What is there in the universe of so much value as moral worth combined with mental strength? In all ages this has been admitted by all men of all religions. The states survive from their courses; the sun stands still; yes, even the Son of God comes down from heaven and dies to teach men the way to moral rectitude. Admitting eternity, the indestructibility of matter, we must admit no less for that which alone renders matter valuable, "the spirit."

Here as elsewhere, the soul which descends its material domicile, continues its conscious individual existence; else the cosmos is chaos and blind, chance would be a phylogenetic aggregation of matters and forces. In the Garrioulan philosophy death is but an accident, and not a very momentous one. Every action in life has its influence necessarily upon the future. There is no heaven and no hell in the sense that the "saved" are indiscriminately sent to swim in never-ending bliss, and the "damned" are plunged into eternal torment. For "there is no God dars wrong a worm. Justice demands that observation teaches, that every good or bad deed must receive its due recompense, must be followed by its inevitable consequences. This is the inexorable decree of the "Father," whom even the gods themselves could not influence.

And so by pure reasons, apart from the authority of revelation or inspiration, we are led to the conclusion that the being who inhabits the body of every man or woman, is eternal and must continue to live after separation from the material envelope, and to live as an individual; for life without consciousness is nothing but annihilation. But this compels still further admissions, for such a life would be of little value were the associations formed in this world not continuous in the next. The faith that sees in death the way to rejoin the loved ones gone before, is too beautiful, too precious a thing to be baseless. What would Paradise be worth without it? Nothing in the imagination of man is worth as much. No scheme of happiness can be conceived that would not be worthless if this feature were omitted; this thought alone soothes the grief of the mourner and robs the grave of its terrors. What are all your golden crowns and harps, your bours and happy hunting grounds, your elysian fields and your Valhalla, beside the privilege of once more clasping the hands of her who for a quarter century walked the earth by your side?

VOLUME I of the Encyclopedia of Death, and Life in the Spirit World treats of the "Mythical Origin of Death," "A Magdalen's Passage to Spirit Life," "Impressive Communications from the Spirit Side of Life," "Death Considered by the Spirit Lucratives," "Oddities in Reference to the Dead," "Death from a Vibratory Force," "The Day After Death Beautifully Illustrated," "Sensations of the Dying," "A Birth Out of Dark Conditions," "After Death Experiences of an American Man," "A Special Visit to the Spirit World," "Fragrance at a Child's Death Bed," "The Varied Experiences of a Humanitarian Spirit," "The Impressive Testimony of an Exalted Spirit," "Indications of the Process of Dying," "The Idiosyncrasies of Death," "Life and Death Thoughtfully Analyzed," "Signs in the Process of Dying," etc., etc. In fact this volume is a mine of valuable information, and every person should have access to it. It should be in every home. Read the premium terms carefully, and then send for the Three Volumes of the Encyclopedia of Death.

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## MAN'S INFLUENCE OVER MAN.

Remarkable Words on Personal Magnetism From An Eminent Divine.

No subject has excited so much interest or awakened so much discussion among thinking people of late as that of Personal Magnetism. It is worthy of note that clergymen, doctors, college presidents and men of science everywhere are giving it deep thought. Many of them have openly certified to its wonderful powers. The outspoken words of the Rev. Paul Weller, of Gosham, N. Y., in this connection will call forth no little additional comment.



REV. PAUL WELLER.

In answer to a personal letter from an intimate friend, asking if it was true that he (Rev. Weller) had become a firm believer in Personal Magnetism and Hypnotism, Rev. Weller wrote:

"The facts are: The subject of Personal Magnetism or Hypnotism, to which I have devoted many years of study, was recently more forcibly than ever called to my attention through reading a scientific work on the subject, now being circulated by the New York Institute of Science, Rochester, N. Y. 'I am a minister of the gospel, but I do not hesitate to say that the reading of that book and the subsequent study of its contents has worked an all-powerful, important and good influence over me. My recommendation of Personal Magnetism, a subject which every man and woman may study with profit, is made after thorough investigation and with complete knowledge of its great value. I make this statement deliberately. The study of Personal Magnetism, as set forth in the admirable book I have mentioned above, should be to the study of the Holy Bible.'

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