



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

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HULL-BAER DEBATE.

Very Large Audience Hears the Discussion.

Half an hour before the doors were opened a big crowd blocked the sidewalks in front of the opera house and overflowed into the roadway, says the Napanoo Free Press. "They were waiting to get in to listen to the second of the debates on Spiritualism between Messrs. Hull and Baer, and their presence testified eloquently to the interest which is felt in this contest by the general public."

Inside the opera house even standing room was at a premium and later in the evening many failed to gain admittance. Both of the debaters were in excellent spirits and each upheld his argument with vigor throughout the evening. Mr. Hull opened the discussion after expressing pleasure at the fine turnout, he launched into his subject in earnest.

Rev. Mr. Hull took up his discussion of Saul's visit to the Witch of Endor, and quoted copiously from Scripture to illustrate his point that Samuel had come up to speak with Saul. Samuel, on the evidence presented, either spoke to Saul or he did not. If he did then Spiritualism is true; if he did not then the Bible is false and he would ask his friend to choose on which horn of the dilemma he would prefer to hang. The speaker then exhaustively discussed the phrases "Spirit is God," "God is Spirit." He contended that all spirit is God. The exact translation of the Greek original "Pneuma ho Theos" is "Spirit is God." "I see God," said Mr. Hull, "in every part of eyes I see before me in the little child, the old gentleman and the old lady. That being does not live with the spirit of God. He then denied the book of Genesis had declared the book of Genesis had two authors, and Mr. Baer had not denied it. Eve would never have heard of the tree of life if it had not been for the snake that had walked up to her on its tail and told her. Mr. Hull then took up Mr. Baer's remarks about telling the truth to children, and accused him of having said parents should lie to their children. If parents found it necessary to lie to their children, their children would find it necessary to lie to somebody else. He had reared four daughters and one son, and he had told them the truth. He thought it better for their father and mother to teach them how they came into the world than that they should get such information from street urchins and others. He then took up the book of New York University who declared before a number of professors and scientists, he believed Eve was made as described in Genesis, and that every man had a rib less on one side than the other, and that when challenged to go into the adjoining room and count the ribs on a body, cried, "No, I won't! I don't want your facts to destroy my faith!"

Mr. Hull said the allegation that the Spiritualists stole the Golden Rule was false. He himself procured an introduction into the creed of Spiritualism. The Golden Rule was not original with Christ. He himself said so. He was an honest man, and the speaker only wished some more of the ministers who preached in his name were just as honest. (Laughter.) That rule had been uttered ages before Christ was born. Mr. Hull then ridiculed Rev. Baer for taking Saul as an example as one who had assumed a different name or character from his own. "Well, Saul was forsaken by God," (Laughter.) "Every worthless fellow in the country had adopted Saul's example ever since," (Laughter.) He (Mr. Hull) did not have to go with a lie in his mouth and tell people something that was not so.

Regarding the book "The Occult Life of Jesus Christ," attacked by Mr. Baer, he did not believe that the Spiritualist Association knew of that book before it reached the public. Its author was Alexander Smyth, of Baltimore, a mechanic, who was disappointed in love and took to drink. Then he sobered up and became one of the most temperate men imaginable. He wrote the book, not knowing whether it was true or not. He said spirits came to him and bade him do it. Mr. Hull denied he had ever published any discussion of the book. He had never to do with the publication of the discussion with Mr. Covert. Covert came to that meeting in Indiana with two reporters, asked permission to take a verbatim note of the speeches and to publish them. Mr. Hull did not object, but knew nothing of its publication.

He then went on to tell how scientific men who had started to investigate Spiritualism had ended by becoming Spiritualists. It was only necessary to investigate to become a Spiritualist. He cited the case of the Anglican Church conference in 1880, presided over by the famous Bishop of Durham, and at which the celebrated Canon Wilberforce spoke. That conference declared emphatically for Spiritualism. Here the bell rang "Time."

Mr. Baer spoke at the rate of 175 or 180 words a minute. Mr. Hull—"That's about it. (Laughter.)"

Mr. Baer continuing, accused Mr. Hull of not keeping to facts. He did not propose to make any choice of the dilemma horns. Mr. Hull could not name a single authority who said Spirit is God. Hull had said God did not speak from the burning bush. Who was it who said "I am that I am." (Applause.) He contended no angel or spirit could say that for God, but God himself only. He denied that the Book of Genesis had two authors. Prof. Sayce and other high authorities emphatically denied the same thing and said it had a single authorship. Mr. Hull then explained he had only been asking a question when he made the remarks about telling children the truth about certain things and protested against Mr. Hull putting words in his mouth he never uttered. If Mr. Hull wanted to waste time that way he (Mr. Baer) was ready to stay right with him—16 weeks if necessary. (Laughter and applause.) Next he took up the rib story and Moses Hull's unbelief therein, and denied sundry al-

legations of his opponent. He severely criticised Mr. Hull for not naming the Dean of New York University, and said Mr. Hull would not dare utter such a story on a New York City platform.

Mr. Baer—I deny that I said the Spiritualists stole the Golden Rule.

Voice from the audience—You did.

Mr. Baer—I did not. What I did say was that it was stolen from Christ.

Mr. Baer then went on to quote from Professor Harnack, whom he described as the finest scholar in the world. He declared for the originality of Jesus Christ.

About that false name, he (Mr. Baer) never had a false name. Any other name he ever bore besides his own was given him by Spiritualistic mediums. (Laughter and applause.) He then told how, when with Dr. Hull in New York, the Doctor told him if he had objection to his own name being used to go in to the medium and say he did not wish his own name used. "And, so," said Mr. Baer, "the false name I got was given me by the mediums. (Laughter and applause.)"

Regarding the book in dispute, Mr. Hull said it was a novel. Mr. Baer then read extracts from the preface to prove it was no novel. Marie Corelli, he declared, would never put such a preface to the beautiful fictions she produced. She was a decent woman and didn't fly up to the blasphemous heights attempted by the author of this book. He said it was an infamously blasphemous volume. Spiritualism assailed the divinity of Jesus Christ. The book was published by a man when he was crazy. Why did he not stop its publication when he got back his senses? (Laughter and applause.) After reading some further extracts Mr. Baer threw the book on the table with an expression of disgust, saying he would not read further. He could forgive the man who wrote it, but not The Progressive Thinker Co., who published it. Where was the decent home that would care to have that book on the center table for the children to read?

On the question of mediums he asked if Mr. Hull endorsed D. D. Home, the well-known medium, and told how Charles Slade had been exposed and told the Spiritualists immediately after he had been exposed. He had been exposed but only after he'd been found out. Don't they always do it? asked Mr. Baer amid laughter and applause.

He then humorously told the story of how Home was fooled by not knowing three men were present, thinking there were only two. The third man gave the whole trick away. He asked why Mr. Hull did not tell the audience about the reputable scientists and other learned men who examined Spiritualism and came away more thoroughly materialistic than before. The bell here rang.

Mr. Hull said Mr. Baer was a very promising young man. If he kept all the promises he made he would have to live to the age of Methuselah. (Laughter.) He then took up seriatim the statements of Mr. Baer and traversed them, or less effectively, submitted a general denial to the incidents. He declared Buddhism the best Gospel in the world, and said the Chinese knew the Golden Rule 600 years before Christ was born. He had hoped Mr. Baer would keep on reading from that book. It was the only sensible part of his discourse. (Laughter.) He would rather place that book upon his table than the Song of Solomon. Some men who had selected texts from the Bible and set them down as the United States mail had been arrested and imprisoned. Geo. Francis Train was one of them. He did not know anything in that book nearly so blasphemous as the speech of Mr. Baer. Mr. Baer said he had fooled the mediums; but the mediums had fooled Jesus. He emphatically denied ever having assailed the divinity of Christ, and asked when and where he had done so. "Well, I said to every child that comes into the world, I don't believe Jesus was his own father. (Laughter.) I don't believe he was miraculously born into the world. The only testimony you have to that is Spiritualistic testimony. An angel came and told Joseph, that old widower (laughter) that a son would be born unto him, and that's the only testimony you've got. Wasn't Jesus crazy, though? He says so in the Bible. His own mother thought so, his friends also. They wanted to take him home and he wouldn't go. He would have no hesitation in putting that book on the center table."

Mr. Baer followed in a masterly piece of argument, and offered authorities he claimed to be equally as good as those cited by his opponent. He gave a general refutation to Mr. Hull's statements, some amusing incidents happening by the way. "Read the 4th chapter of Ezekiel," said Mr. Baer, "every child that comes into the world, I don't believe Jesus was his own father. (Laughter.) I don't believe he was miraculously born into the world. The only testimony you have to that is Spiritualistic testimony. An angel came and told Joseph, that old widower (laughter) that a son would be born unto him, and that's the only testimony you've got. Wasn't Jesus crazy, though? He says so in the Bible. His own mother thought so, his friends also. They wanted to take him home and he wouldn't go. He would have no hesitation in putting that book on the center table."

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MAN A CREATURE OF INFINITE POSSIBILITIES.

A Lecture by D. W. Hull, of Norton, Kan.

"Everything in the universe leads to the conclusion that man is a creature of development. From man down to the monera there is a tolerable gradation, but that he has climbed all the way up to his present status there can be no doubt. I have shown in the preceding lecture that even every inanimate object is living—that life is a property of matter, and that the tendency is to continually manifest higher conditions. The material of the earth itself is of a finer texture than it was of olden time. 'Sorrow is better than laughter; for thereby the heart is made better.' So the grinding of the rocks by the great upheavals and volcanic eruptions is a purifying process by which the clashing of the segregated rocks are made to unite with their material and improve the conditions for the development of our earth. From monad to man is a long stride, but not longer than from rock to monad. Yet man has come all this long journey. It has taken him millions of years to accomplish it, but here he stands at the top of the Jacob's ladder reaching from earth to heaven, but we should not even know the road he has come, but for the footprints he has left on the sands of time. He now sees that every man and woman makes the same journey into human life that he has made, except the millions of years required in the transition, now only requires a few months. The gelatinous speck observable at the beginning of foetal development has no more the appearance of being becoming a human being capable of planning great battles, building leviathan ships, tunneling mountains and rivers, spanning immense bodies of water with bridges, harnessing the lightnings, and controlling the elements, measuring and weighing the stars, than does a speck of globigerina of the northern seas, yet if we watch that speck we should see it begin to assume definite shape. One cell is added to another, and we have a sponge-like; yet it resembles neither human nor any other organic creature; but the process of development continues, and in a short time we have a fish, then a reptile, then a bird, afterwards a mammal, and thus this little speck of flesh continues to climb up through the animal kingdom till it reaches the zenith of human form. We find not only the general growth of the foetus but we also find the grades between man and other animals so indistinct as to leave us almost in doubt where the animal leaves off and the man begins, but there is a great difference as we shall find."

What wonders, what potency is bound up in this speck of sarcoid with which man starts on the journey of life! And yet it is but a speck discernible only with a microscope, and between it and the germ of the most humble of the vertebrate there is an insuperable difference. But the potencies are there, and given conditions, they will manifest. Here is something that escapes the detection of every mechanical appliance which has ever been invented to assist the observation. A minute speck that cannot be seen with the unaided eye; and yet it may contain all the possibilities of a Herschell, a Leibnitz, a Socrates, a Plato. All these things are hidden in the germ, and yet we are totally unable between it and the germ of a fish. What a wonder! Beyond our comprehension! Who can explain it? Before reaching manhood we find very few manifestations of reasoning powers. No animal manifests the constructive genius that man does. Birds may build nests, bees may construct hives, but man does more. He reconstructs everything that falls to suit his fancy, altering it to suit his notions, and even now proposes to place a sun in the heavens to give light and warmth during the night to thousands of square miles of territory, and the possibilities seem to be that he will so far duplicate nature as to introduce into the northern latitudes a condition of warmth and comfort. As may be utopian, but it is being considered, and the man who would ridicule it in these days of enterprise and invention may live to be laughed at. The majesty of Mind, as now in process of development, is illimitable, its power is immeasurable and its purview boundless. Man a creature of the universe, is a creator in it. Animals are prisoners to the conditions of their surroundings; man changes his environment; and animals move by walking or flying; man harnesses the natural forces and compels them to carry him whither he will. He smoothes the seas, tames the elements, seizes the loud roaring thunder, imprisons the lightnings and is planning now to make it convey messages to and from the stars.

Does the usefulness of man cease with a few brief years of life here on the earth, or will he have changed from speck to sponge, from sponge to reptile, from reptile to bird, from bird to mammal, from mammal to man, still make another change, from man to angel? and throughout the long years of unending eternity continue the work of reconstruction and modification now in process? Must man, thus all-powerful, like the gods of the Greeks, yield to the majesty of fate? or is it in his power to move, while man is in all respects an animal, he is more—he is MAN.

But it will not be necessary that man thus all-powerful should so change the conditions about him as to create his own immortality. His usefulness is unlimited. When he drops the grosser flesh filled with calcareous substances which obstruct his usefulness here, he will buoyantly rise to a higher life in which all the earth particles that weighed him down, causing him to hug the earth, will be removed, and he will move. While man is in all respects an animal, he is more—he is MAN.

1. Man is a two-handed animal. No other animal has hands as man has. There are four-handed animals—quadrupeds, but these four hands also after a manner perform the office of feet. But each of these organs having a double purpose, performs neither office well. They cannot work on the earth so well, neither can they construct. These four hands are adapted to arboreal life, for gathering fruits and nuts, but for no other purpose. Their hands are too clumsy for delicate and fine work, and they are too feeble and unfitted to carry forward great enterprises such as building bridges, constructing stone castles, etc., even though they had the brain to conceive of intricate enterprises. But the capabilities of man are unlimited. His head can plan and his hand can create. The hands do much toward the development and education of the individual. Each new invention has grown out of some construction of Man's hands and forms the basis of something yet more complex. Had the hands of Man never been able to put the creations of his mind into shape, we should yet be wandering in the forest of our bodies. The mind conceived the telescope, one was produced, and lo! myriads of worlds by the side of which ours appears as only a speck, are brought into our immediate neighborhood. Man's hands have opened up to us the depths of infinity, and revealed to us a universe before which we are inspired with that awe and veneration that strikes a dumb, and lifts our souls high out of our bodies. Not only that, but the use of the hands has enabled the food of our bodies, the hands and are friends. We lift and assist each other in our mutual upward journey with our hands. We lay our hands on the fevered brow and lo, the fever takes its flight. Our nimble fingers touch the stone dug from the depths of the earth and lo, the history of the earth is revealed to us. Our fingers are the willing servants of our brain and the food of our bodies. The hands are the hands of man that gives him superiority over the brute, and enables him to capture, educate him, and make him his servant. And Man's hands will ever lead him onward and upward. They will ever put into execution the creations of his brain, and while he has brain to think and hands to execute there can be no limits to his mental development and progress.

2. Man has the gift of speech, by which he can transmit his ideas to his fellow men and hand them down to posterity. Blot out human speech and man could do no more than copy each other. We could not explain how a thing happens, or the processes by which a thing is done. We should look at a piece of superstitious like the Niagara bridge with awe, not being able to explain all its complications, and though now and then a man should be bold enough to say, "The intellect of the engineer who built this bridge is wonderful architecture he could not reproduce its like without the co-operation of his fellow-man, and without human speech this would be impossible. Anarchy would prevail, civilization would be impossible, and the strongest man would be master. Men could build fires, but they could not run steam engines, nor build railroads, nor cross the seas. Human speech brings us within touch of each other, and our neighbors, friends and philanthropists. Human speech is the connecting link between men and gods. By speech, more than all things else, we are distinguished from the brute creation, and without speech we should fall back, and again become brutes. In human speech there are infinite possibilities. It is the vehicle through which the intellect breathes and phases its life and growth; it unlocks, life, universe and brings us into relations with the Divine. Words are our coined thoughts and may be exchanged at will for other thoughts. The nimble use of them while relieving our pent-up feelings always makes the recipients richer. Human speech is the faculty by which we treasure up our thoughts and transmit them to succeeding generations. As there never will be a time when we are not edited by human speech, so there never will come a time when there will not be opportunity to learn something unknown before. Thus, human speech opens an infinite possibility to every soul, and, as man is destined by his very organization to always grow mentally and learn something new at every turn of eternity's long road, so he must have an eternity before him to accomplish the purpose of his organization.

It is thus impossible that lower animals can ever outgrow their present state of development. All that they can learn must be acquired by intercourse with man, and this can be learned only as they learn the meanings of a few simple words. All abstract intelligence is out of their mental grasp. I will not here say that animals are to have no future existence, as I have not yet scientifically satisfied myself on that point; but I do claim that the animal round about its life fills the purpose of its existence here on earth. There is no purpose of life in them for the future other than mere existence, and I confess that I am unable to see any desirableness in life except it presents something on which we may exercise the intellect. All existences have been here that we might live; they have prepared the way for man upon the earth. When Man came upon the earth, he at once commenced the work of reconstruction, and making the earth over again, and presenting it in better shape to his posterity, than when it came to his hands. There have been no special creations; for carrying out any preconceived purpose, but all existences have been landmarks leading to the upward road. If, however, animals do go out of existence having no more that they can learn, or do in the great unending, what shall we do? If man ceases to exist any-

men and women, who remain all their lives just where their school days left them, never having gained a single idea, nor even strived to learn a single thing? Many persons also throw themselves between their fellow men and women and all efforts at progress, perverting them in every possible manner. What is there for such as these to live for? They have long ago completed their mental development; while it is possible for them to achieve further growth, they refuse to do so, and do what they can to prohibit their friends and neighbors from growing mentally. They are enemies to all improvement in the world, and in consequence will be in the same such lives continue in the hereafter, it will be sufficient refutation of the claim of Design and Designer. These are men only in shape, but probably somewhere in the eons in the future they will commence to climb the ladder of progress.

3. The brain and structure of man specially endows him for progression and proves him a creature of infinite possibilities. In the case of animals we find that they range from and complete their existence in a life. They are given life sufficient to carry out the ends to which their organisms are by nature endowed. But man being a creature of infinite possibilities, cannot carry out the design of his organism in any time short of infinite duration. If he passes out of existence at any time in the future, the purposes of his organism have never been satisfied. A cruel fallacy of Man's life would be contrary to the economy of nature. Everything is adapted to its sphere of action and nothing is given activities beyond the possibilities of execution. The wings of the eagle do not come before the atmosphere to fly in, but because of the atmosphere. So man is not given eternity in which to develop his intellect, but is given his intellect because of eternity in which to develop it.

Man is structurally developed for eternal progression. If you will notice, the lower the animal in the grade of being the nearer is its face on a line with the spinal column. Take for instance, the face of a reptile, which is on an exact line with the spinal column. This creature can never be other than a reptile, because its brain has no room for growth until its face is moved over to the opposite side of the body. The brain of animals are but the thickened end of the spinal chord. In reptiles this thickening is very small, about three times the diameter of the chord, but it increases in thickness till we reach the human brain. Hugh Miller, in his "Footprints of the Creator," says: "The brain which bears an average proportion to the spinal chord of not more than two to one comes first—it is the brain of the fish; then, which bears an average proportion of two and a half to one succeeded it—it is the brain of the reptile; then came the brain averaging as three to one—it is that of the bird. Next in succession came the brain that averages as four to one—it is that of the animal; and last of all there appeared a brain that averages twenty-three to one—it is that of reasoning; calculating. It was born, reared and lived, and this is impossible. The bird can build nests, the beaver constructs dams and other animals perform other things peculiar to their several modes of existence, but they can go no farther, though their lives might be lengthened out to myriads of years, because their brains are not constructed for any higher development. When a bird has grown up, propagated its species, it has fulfilled its mission. Whatever life it may enjoy will be but a repetition of what it has already enjoyed. There is nothing new for it; there is no purpose which it can accomplish by living longer."

The dog, the horse, the elephant have each some advantage over other animals in that one has a mouth answering in an indifferent way to the hands of man.

But we come to Man; his face is entirely reversed from the reptilian face so that instead of being on a line with the spine it is on a line with the abdomen, and it is greatly changed from all other animals. Here is room for infinite growth, the brain has pushed the face as far over as it can be pushed. No higher organism is possible. The mouth, nose and eyes have been crowded down from the top part of the head to the lower part of the head so as to give room for the brain. While the other animals may complete their education in this life, man can never complete his education, no matter how much he may learn. He is a creature of infinite possibilities; there is always something to learn, something to achieve and he is endowed with a capacity for learning or achieving it. Archbishop Sumner in his Records of Creation, Vol. II, chapter 2, says: "Animals are born what they are intended to remain. Nature has bestowed on each a certain rank, and limited the extent of their capacity by an impassable decree. Man she has empowered to become the artificer of his own rank in the scale of beings by the peculiar gift of improvable reason."

To fulfill the purposes of such an organism requires eternity, because in no shorter time can its mission be filled. It cannot be that an organism has come into existence adapted to certain purposes and yet be prevented from carrying out the object of its existence. No such watercourse is observable in nature. If man ceases to exist any-

where this side of eternity his organism has been a failure. If man is developed with an organism adapted to a certain purpose, time will be given for the development of that purpose. If time is not given, then the development is so much waste and is certainly useless. This organism cannot be for this earth life alone, for there are no purposes to its usefulness. We are environed by difficulties and cannot learn what there is before us to learn. For the opportunity and the time must be consumed in procuring the necessities of life.

At most this life seems to be a school in which we are preparing for future usefulness. We have just only acquired our education when we are removed there. Thus unless we can avail ourselves after this life, of all our requirements, we have lived in vain. (To be continued.)

**The Work of Spirit Artists.**  
To the Editor:—When at your office on one occasion I informed you I had made arrangements with the Bangs Sisters, the northwestern artists for portraits of some of my spirit friends. On Wednesday noon we sat for the first portrait. We did not have long to wait before the work was commenced, and there soon appeared the portrait of my noble Indian guide, Mountain Oak, on the canvas. I must say it is the finest portrait of an Indian that I have ever seen. The next was a double portrait, one being my son Charles, the other his soul companion, Jennie. The next was my son Leo, who was taken alone. The next was a double portrait of my daughter Ruth and her soul companion Bertram. The next was also a double portrait of my daughter Nettie and her soul companion, Bertie, making three double and two single portraits, the double ones being on stretchers 22x27 inches in size; the single ones being 20x24. I wish to say right here they are the finest work of art I have ever placed my eyes upon, and so says everyone who has seen them. I have them framed and hanging in my parlor where everyone who comes in can view them.

We know these portraits are perfect representations of our spirit children, as Mrs. Dole sees clairvoyantly these children every day, and had long before the portraits were taken, so she knows whereof she speaks when she says the portraits are perfect ones of our children. I would not take \$1,000 for them; in fact, money could not buy them.

**METHOD OF DOING THE WORK.**  
We went into a small room at the back end of the hall, with one window. A table was placed in front of this window, and I wish to say right here they are the finest work of art I have ever placed my eyes upon, and so says everyone who has seen them. I have them framed and hanging in my parlor where everyone who comes in can view them.

**THEN AND NOW.**  
"Come and let us sweetly sing Praises to our heavenly King; For His name do we adore, Humble, trusting evermore. Loud the anthems have been sung, Through every land, by every tongue. Round the altar oft we've joined, Swayed by one eternal mind: 'Simply to the cross we cling—Save us, O, our Savior King.' Round the hearthstone now we meet; Loving one's now come to greet, Not to sing these praises o'er As they ever were before! Now again our songs we sing, Still to a heavenly King; We sing to loved ones far and near, Both in the spirit life and here! Now the world is on the wing, So we would the anthem sing. Sing of loved ones gone before, See! They open wide the door, Asking all to look within. For the knowledge they can win, If they work with faithful trust Striving ever to be just; Then the answer quick will come: To this beautiful spirit home. All may enter at the last: When the storms of life are past! 'Then, O, friends of earth take heed, 'Tis for you we humbly plead, That you search for gems of truth—Mothers, maidens in their youth, All may learn the way to come To this beautiful spirit home. Truly by love and simple deed, We're not bound by any creed! Many hunger for a word, Who by sorrows have been stirred, Give them of your store, and then, You'll be blessed! so now, Amen.' MARY E. VAN HORN. Milwaukee, Wis.

**"Words That Burn."**  
Sing of loved ones gone before, See! They open wide the door, Asking all to look within. For the knowledge they can win, If they work with faithful trust Striving ever to be just; Then the answer quick will come: To this beautiful spirit home. All may enter at the last: When the storms of life are past! 'Then, O, friends of earth take heed, 'Tis for you we humbly plead, That you search for gems of truth—Mothers, maidens in their youth, All may learn the way to come To this beautiful spirit home. Truly by love and simple deed, We're not bound by any creed! Many hunger for a word, Who by sorrows have been stirred, Give them of your store, and then, You'll be blessed! so now, Amen.' MARY E. VAN HORN. Milwaukee, Wis.

**"Our Bible: Who Wrote It? When? Where? How? Is It Infallible? A Voice from The Higher Christ: A few thoughts on other Bibles."** By Moses Hull. Of special value and interest to Spiritualists. For sale at this office. Price \$1.

**Men-Made Gods.**  
Men have made gods among themselves and fashioned them after their own beings. Moses made his god in his own image and gave him instructions from the standpoint of knowledge that he possessed. All the messages and commands that Moses received originated in the mind of Moses. The god of Moses had two legs and walked about in heaven, and on the earth, at the command of Moses. All other gods that have been gotten up by people of other nations, have feet and legs and use them in obedience to the will of their earthly commanders. The Christian God is not the Chinese God, hence the Chinese array themselves against his manner of teaching. The Chinese God is supposed to rule the Chinese people, as well as all other people that walk the earth, and when other people from other lands come among them with their gods to rule them, they kick vigorously against it, and who can blame them? A god of their own making is much preferable to all the gods that the Christians have ever invented. And now the line is drawn and a holy war is inaugurated.

The gods of all the nations are extremely bloodthirsty in all their habits, and all the human gore that is burned on their altars is a sweet-scented savor in the nostrils of all the gods that live in heaven and walk the earth. This sending missionaries into the Oriental kingdom to crush out the gods of that people, and destroy their plans of salvation, is a little more than Chinese human nature is able to endure, and their gods will not submit without having a fight for it.

All the wars of the past ages have been religious wars, and all the blood that has been shed in those wars has been in the interest of the different gods. Is there no way of bringing the bluish of shame to the cheeks of those orthodox Christians? Are they not a drawback to civilization, and is it not the duty of every Spiritualist in the world to raise his voice against those fighting against nations, for the sole purpose of revenging their gods? Is there no way of subordinating these people and bring them to an understanding of their duty to humanity, and prepare the way of living? Let the gods be forgotten and human love be established in their place. Then there will be union among the people not unlike that in the spirit world which extends everywhere. A united effort on the part of the spirits and the Spiritualists of the earth will soon bring about peace and good will such as has never been known to exist before.

The Christians have failed to do their duty as Jesus taught them. Now let the Spiritualists come to the front and by their example explain the teachings of Jesus in a practical way—love ye one another. DR. WM. CLEVELAND. Minneapolis, Minn.

**IT WILL ALL RETURN AGAIN.**  
I stood at the brink of the ocean And watched the ebb and the flow, The waves kept the sand all in motion, The sun kept the waters aglow. A wonderful river came rushing Close by with its driftwood and clay, Far out in the ocean's mad gushing, And splashing, and high leaping spray. Out, out until lost to my vision Its clay-colored waters did roll, Till ceasing to mark in collision Its path, through the deep ocean bowl. Far up in this great stream are others That pour in their torrents of mud—Like children—like sisters and brothers—Returning to mother her blood. Far up toward the head of each river Are found the wee brooklet and rill, Each striving its load to deliver—Just gathered from valley and hill. From valley and hill that are wearing By rainfall and wind sweeping o'er, Till soon the great ocean is sharing 'The substance she had once before. Some day all the hills will be sliding Back into the ocean once more, And land at the bottom now hiding Rise up and be tilted as before. In snow and in rain the great ocean, The seas, the rivers and rills Spread out and keep matter in motion, Evolving in nature's great mills. Each wave in the ocean it reaches Seems anxious to welcome it home; Which, likened to life, ever teaches That nothing is lost in the foam. That Nature is grinding, evolving, Re-forming and shaping anew, And that which seems lost in dissolving Will some time return in view. DR. T. WILKINS.

**"Words That Burn."**  
A Twentieth Century Romance, by Lida Briggs Browne, of Utica, N. Y. The undersigned having been in close and enjoyable touch as a reader, with the best literary thought on humanitarian lines presented in romance style in our strong English language, on the part of Europe's brilliant and great-souled writers, and also those of America, I unhesitatingly place "Words That Burn" by the side of all that I have read, as their peer for practical illumination and expression on the Golden Rule plan. "Words That Burn," a book of 366 pages, will evidently prove a souvenir of great value to all lovers of a high and elevating order or class of literature, and as soon as its true merit comes to be known and proclaimed through the generous press, must meet with phenomenal success in its sale, for it is worthy. M. E. TAYLOR. Santa Barbara, Cal.

Stern duties need not speak sternly, He who stood firm before the thunder worshipped the "still, small voice."—Dobell. The passions, like heavy bodies down steep hills, once in motion, move themselves and know no ground but the bottom.—Fuller.

Stern duties need not speak sternly, He who stood firm before the thunder worshipped the "still, small voice."—Dobell. The passions, like heavy bodies down steep hills, once in motion, move themselves and know no ground but the bottom.—Fuller.



## "HE GIVETH HIS BELOVED SLEEP."

Funeral Services of Benjamin F. Troxell, in Chicago, September 24, 1900.

By the Guides of Mrs. Cora L. V. Richmond.

"He giveth his beloved sleep."  
"In my Father's house there are many mansions; if it were not so I would have told you. I go to prepare a place for you."

"And there shall be no more death."

In Arabia it hath been said: "We depart from Allah when we enter into mortal birth, but mortal death arrives, we are with Allah forevermore."

One in India has said: "This that we call mortal birth is indeed death, for we are wrapped in time and sense and in the shadow of earthliness; but when the release comes we are with the eternal."

Beloved friends, it is our privilege—our sacred privilege—to stand with you at this hour by the side of the casket that holds all that was mortal of the remains of our dearly loved brother, Benjamin F. Troxell.

He was still comparatively young, not having reached the three score years and ten allotted to human life, being only sixty-eight. He was born in Northumberland county, Pennsylvania. He came to Chicago in 1862, and has been a citizen of this city since that time. He was connected with railroads for thirty years. He has been a member of the Masonic fraternity since he was twenty-two years old, and he has been a member of the Church of the Soul (formerly the First Society of Spiritualists) for twenty-four years, ever since your present speaker has been its minister.

Honored, loved and respected by all, he has entered into his higher inheritance. We follow reverently and sacredly his life-line. We must obey that high and divine mandate that has set him free, knowing that the heavenly Father's will is loving and supreme. The mortal life of this goodly man counts at this hour for its great worth. It is at such an hour as this, when we stand by the open gateway of immortality, that we measure the real value of human life, which is not in the vast possessions which cannot be carried with one; not in houses and lands or great treasures of earth, for these are vanishing; but in those treasures that are abiding and eternal; those that come of a goodly life and sincere purpose, and earnest and loving fellowship felt within in life. In the circle of our acquaintance, and the number who bend with us at this hour, of whom can it be more truly said, he was loved, honored and respected by all who knew him? Considering that he had no flattery for those who were in power, and that he was always fearless and outspoken in his convictions, in his daily life that he never catered to human authority for the purpose of gaining position or wealth, it becomes more and more beautiful to note the large circle of friends that these two people have drawn around them from their very worth, for the companion of his life, one with him, has realized, as he did, that the sanctity of home, the sacredness of social life and the daily performance of every duty must constitute the holiest life.

His religion was his own, but he did not enforce it upon others. He believed that the greatest testimony unto the Infinite is that of loving kindness to your fellow-man. He understood and knew that this earthly life is but the stepping stone, the preparation to that which is to follow. He knew that he had human faults, but he also knew that the integrity of purpose counts for more than loftier professions. So the love of God and the fellowship of man may be said to constitute his creed. His thought of immortality was that death was the next step in existence, the next step in which one throws off that which is feeble and fleeting in mortal existence and takes on the raiment of the spirit, woven of goodly deeds and loving thoughts, of gracious ways. It was his privilege to know that the immortal world is not far away; that those who bend near from the realm of light, even as John Wesley once said, "are the guardian angels, the ministering spirits of the household." He believed with Bishop Whitefield, that the immortal realm impinges more closely upon human life than people are aware of; and he knew with the poet that:

"When the hours of day are numbered  
And the voices of the night  
Wake the better soul that slumbered  
To a holy, calm delight,

"Then the forms of the departed  
Enter at the open door;  
The beloved, the true-hearted  
Come to visit us once more."

What poet, sage and seer have sung in every age; what the highest philosophy has taught and the great religions of the world have espoused he knew to be true; and he knew, also, that human life, the human pilgrimage, with all its trials, its discipline, its seeming disappointments is the great preparation for the next step.

We can assure you, dear friends, from the closest acquaintance with this household, this goodly man, that he did not fear to take that next step; that his life was always ready, that he kept the altar fires within the spirit burning.

Though perhaps very few knew him as intimately as we did and some of you did, those who did know him intimately knew that the sweetest, kindest thoughts were often veiled from the outward world; that he did not allow many to enter into the inner sanctuary of his being; that he met the world sometimes with that exterior that would say: "I am impervious to your assaults."

When in the midst of great external struggle and discipline, of many trials and misfortune, and later enfeebled in body, not the result of disease, but of so-called accident, he still never murmured at his fate; he did not complain because of this discipline, but felt that perhaps his life would grow stronger in spirit because of this.

You, dear friends, who have known him all these years understand more than words can express, how he gathered his friends close to his heart in the nobility of his spirit and sought to make them know how he valued and appreciated every word and act of friendship.

Now that the immortal gateway has swung open, that he has entered into that next step of life, that he has been promoted to that higher position, that he has taken an added degree in the great, grand Order of Immortality, it would seem fitting that all who are laying the tributes of their best thoughts upon this casket, in the form of these lovely flowers, which are the symbols of their remembrance, should also remember that it is well with him. That it is to those who are in human life that the moment is a moment of admonition; that here is the preparation; he has entered into the fruition; here is the shadow, there is the light. But a few hours ago it was feebleness, yet how bravely did he battle with that approaching feebleness; his armor was ever on for the daily struggle, even almost to the last he held his post and performed his daily duty. Will every one here be as ready, will all be prepared when the time comes for that next great step? And how beautiful is that next step.

In the wise, divine, benignant providence of Infinite love, who can say that death is a shadow? Of course the outward life is lonely; of course it rests as a shadow upon the human heart, but consider the great revelation that it is, and the inevitable step that it must be to all. If it were not for this grand trend how desolate and drear would be the grinding treadmill of daily life. It is because of this hope, this uplifting certainty that mankind can bear the daily crosses and the narrow limitations of human existence.

But to weave the raiment of the spirit of kindly deeds and loving thoughts, to make honor and integrity foremost instead of time-serving and external prosperity; to know that we have an immortal destiny instead of human

life alone, and to be able to bequeath to one's son the heritage of a name unsullied by any act of dishonor; this we claim is the greatest and highest privilege of any mortal life.

Lowly as was his human estate, he was a prince among men. Little as the great and proud would note him as he passed by, his honest gleaming of his flashing eye, the true grasp of his honest hand would be a thrill of pleasure to any who were intuitive enough to perceive real honor in human existence; and to know that this life has entered into its own, has taken possession of that inheritance which was his, to feel certain that the morning has dawned with the full step of added light and glory, this is the consolation of the hour.

So, dear friends, it is well enough to remember that the things of earth cannot abide forever; that but for those who have passed on you would have nothing to remind you that the future heritage must be cared for. It is needful at such time as this that all who bend here in praise and tribute to his worthiness should remember, also, that he will help to lead and guide them on up to the eternal, supernal height.

When death's kindly messenger came and took from them a dearly beloved daughter, it was under the consolation of this knowledge of immortal life that they bore that trial bravely. When year after year other friends were added to the great concourse of spiritual beings that bent above them they also knew that those in immortal life were strengthening and helping each human endeavor.

When Dr. Barrows said in Chicago, that a host of witnesses were bending above at the great rejoicing of the Columbian exposition, he but echoed the religious hope and thought of the world. When at this hour the greater and higher Messenger summons you all unto the council chambers of the wise and just, it is blessed to remember that these endearing presences, these lofty and divine ministrants are not far away; that every day and hour, when the Messenger arrives to bear some loved one from from the earthly estate, these invisible ones bend near.

How great a triumph is life after all; how wonderful is that beneficence that opens and unfolds the great pathway of immortality! Even the agnostic and materialist of today are compelled to admit, that if there is no immortality for man then the great purposes of nature seem to have been unfulfilled. But if they could only grasp this subject from the standpoint of inspiration, from the light of true revelation and know that every age has had its testimony, and that the Infinite hath left no one without witnesses of this immortality and divine heritage.

Dear friends, what other words can we say? How can we add to that which in itself is the glory and the fulfillment? Did you know that in the shadow of this humble dwelling, in the small room from whence this spirit took its flight, it was as though from out the shadow and darkness of a narrow prison cell the spirit burst into freedom? Then it was faltering and weakness, now it is strength and the glory of the morning. Have you ever seen the morning rise from this beautiful lake, or out upon the prairie, or beyond the mountains seen the glorious Armor of the Day (name given by Ouida to Mr. Troxell) appear as the herald for the light that was to come? Have you seen the streaks of gray and gold mount up the sky, and the crimson curtains of the dawn roll aside, and the great unfolding light of the Infinite reveal itself in the clear splendor of the sun? So from the shadow of earthliness the great curtain rolled aside, and from the gray of the human state the gold and crimson tides of immortal life floated into the narrow chamber, and the senses, wrapped in the earthly feebleness, no longer impaired or impeded the vision of the spirit, which more and more expanded to receive the new light and the ministrants from that heavenly land.

Oh, neighbors, friends, beloved members of the Church of the Soul, comrades, brothers and sisters, all this heritage and light is yours! Lo! the dawn of immortal life bends near and touches this household with its radiance.

Nothing can be said to these nearest and dearest, for theirs is a sanctified love; theirs is the illumination of the highest hope and prophecy; theirs the thought that the companionship is still continued. The son, the wife, all those who were of his care, will well remember that there is no loneliness for them save that which is born of the senses. The ties of nature are strong. Forty years and more of wedded life make a bond that is complete, and the physical severance, though hard to bear, still cannot divide that which is eternal in the larger habitation; these ties are renewed in the heavenly state free from the earthliness that belongs to the human form, and lo! in the heavenly convocations, in the home, the house not made with hands, in that divine and beautiful circle all will be united to their own.

Entered Apprentice on the earth,  
All children must pass the level here;  
The first degree, the human birth  
In this the outward, human sphere.

Fellow Craftsmen all must be  
As side by side they stand to fill  
The Master's law and potency  
In the fulfillment of God's will.

When at last the Master calls,  
Through the Royal Arch all must pass,  
And the mystic curtain, that ever falls,  
Is uplifted and, like a magic glass,  
Behold! they enter the Third Degree  
In the great Master Masonry.

Lo! the Past Grand Master hath called him above;  
The great Commandment is there;  
The password to that realm is Love,  
The initiation through earnest prayer;

Until, through such bewildering light  
As glorious fellowship can bring,  
He enters there the highest height,  
And lo! Comrades around him sing:

Brother, this is the high Commandment,  
It is the final and the last degree,  
This is God's heavenly Masonry,  
Enter into Eternity.

Our Heavenly Father, Thou who givest life, and that higher life, that is mis-called death, unto Thy presence Thy children turn in praise at this hour of mortal chastisement, beneath this rod which seems for a time hard for mortal life to bear; still may these Thy children be uplifted and strengthened; may they follow all the worthiness of the life of this, Thy child, who has arisen; may they understand the deep and hallowed benediction of this hour. Strengthen these neighbors and friends who have been so faithful through all these years; strengthen his Comrades and Brothers in the work of loyalty and love; strengthen the Sisters who rally around Thy stricken daughter; strengthen the associations to which he belonged; may they feel the higher and diviner fellowship; strengthen all, who beneath the yoke of care must struggle through mortal life. May they know that each child is the child of Thy love and care. Strengthen the son, his companion and these little children, and may they learn the great light of that unfolding realm that shall bless them once more by grandpapa's side. May all who are here bend in sweet supplication beneath Thy mandate of love that uplifteth and feeds the heart. May they unite then in praising "Our Father who art in heaven; hallowed by Thy name. Thy kingdom come, Thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us, and leave us not in temptation, but deliver us from evil, for Thine is the kingdom, the power, and glory forever and ever. Amen."

You are to go the road which you see to be the straight one, carrying whatever you find is given you to carry, as well and stoutly as you can, without making faces or calling people to come and look at you.—Ruskin.

## LIFE'S GIFTS.

Can the Inequalities of Life be Equalized?

The answer to the foregoing question must depend largely upon the fact whether that consummation would be deleterious or beneficial to human progress. And how is it to be accomplished? The progress of human life is not on any special line of thought, but progress in its entirety, which will eliminate from life those inequalities that are impediments to its onward march. The receipt for this achievement is given by the human soul is capable of breaking its way through the barriers that have formerly impeded its upward journey.

The question also may properly be asked, are there any inequalities in life that are not injurious in their effects, and if so where is the line of discrimination drawn? Some of those unequal conditions are so apparent that their beneficent or deleterious influence is given by the most casual observer. To show that there are unequal distributions of life's forces which are beneficent in their design and arrangement, we must illustrate. Here are my friends. One is an artist, one a musician, one an architect. O, what beautiful pictures are evolved from the mind of the artist and externalized upon canvas. What heavenly music is given by the musician in the tones of his instrument, and beautiful forms are evolved through the architect's skillful hand; but neither is capable of giving expression to those faculties that are so highly developed in the others, but they can have their soul enraptured and find pure enjoyment in the results that come from the use of those gifts. And we who may not have the gifts of either the artist, musician or architect, we can have most pleasure in their manifestation, may have faculties developed on lines in which they are deficient. They may be skilled in the arts of providing the luscious fruits and vegetables which we, by having in possession that gift, can by sharing with them enable all to enjoy the benefits of those varied faculties.

Here is represented inequalities in the distribution of life's gifts, and they are all used for the natural benefit. Ah, but you are too idealistic, is the answer given by the materialistic pessimist who "sees a nigger in every corner of the fence," and who asserts that the rule is to use those faculties for selfish ends; the beneficent motive the exception. Admitting that in the illustration used the idealistic is paramount, it is nevertheless, by slow but sure steps through the progress of life, being a practical and proper application of the gifts, not so much the inequalities represented by the various degrees of intellectual and spiritual power, that causes the class of those varied phases of development as they stand in apparent antagonism to each other, as it is the abuse of those forces.

What a monstrous world this would be if all were artists, musicians, architects, horticulturists, or any one of the many varied faculties that are represented in life. Why, then, do we have such a variety existing proving that they are needed in the great problem of life, to help it work out a correct solution.

Life here assumes in a very large percentage of cases the characteristics of its surroundings. This fact, whether accepted or not, is proved by the development of different races that inhabit the different portions of our globe; they assume the mental and spiritual traits of character that most perfectly correspond with their external surroundings. Mountainous regions develop a rugged type of character, that, like its external manifestation, presents a bold front to the antagonistic forces of life. Who would wish to see our beautiful earth reduced to one vast plain, without the inequalities of hills and valleys and rugged mountains? In its diversity there is harmony; so out of the discordant tones and clashing of interests, that arise from the inequalities of life, there can and there will be evolved harmonious tones and unity of purpose in the working out of the problem of human progress. In the journey of life some from the start have a tremendous advantage over others in their harmonious material surroundings, and in their intellectual and spiritual development. It is the duty of those of the more advanced type not to try to equalize the conditions of life by coming down to the level of the inferior, but by awakening in them a desire for advancement, and reaching a friendly hand down to the lower levels, and help uplift to the higher planes of life.

The forces that at present are organizing and preparing to battle for the supremacy of the selfish instincts, and against the truth of the unity of the race, must realize that whatever is injurious and mitigates against the progress of one section of human society, injures the whole; but we should realize the fact that the antagonism against the progressive instincts of the race appears formidable only as we view it from the standpoint of our own selfish desires. The remedy is not in destroying that enemy, but in not allowing it to grow. In the accumulation of vast stores of material wealth and using it for malignant purposes, but to turn that energy into higher channels and cause what is now antagonistic to the harmonious progress of life to be a medium for the manifestation of the truth that all are entitled to life, liberty and the pursuit of happiness.

The world has had and now possesses its brilliant galaxy of statesmen, philosophers, poets, religious teachers and other types of special development who are, by the possession of those gifts, illuminating the road over which life is traveling and which would without those specialized gifts be groping in the darkness. They stand above their fellow beings, and that great and glorious galaxy of the common people, only in the sense of having in demonstration those developed faculties that in the mass are dormant and with the multitude explorations have not even been made to locate and ascertain the amount and quality of those treasures which are apparently and for all practical purposes lost in the accumulations overshadowing the undeveloped life.

The law that one extreme must be balanced by an opposing condition of life of equal extent and power is an established and accepted truth, and the artificial distinctions which are being used to keep the masses from the divine law is a mistake. When it is announced that it had formed of one blood all of the nations of the earth are being corrected, and that law by the coming of the new civilization will be confirmed and practically illustrated by the recognition of the truth that while there may be natural inequalities in the development of individual life, whatever the gifts may be that are possessed are the property of the universal law of humanity, and as such must be utilized for the universal good.

We use the term new civilization in its fullest and most perfect comprehension, because in its inauguration there will be relegated to the museum of barbaric relics those conditions of life

that give at the present time, with its best development, only unequal opportunities for the advancement of life on lines of harmonious unfoldment; and while all of the higher natural faculties which make the distinctions in individual life will be retained and intensified; none will be used to oppress or to hold the lower in slavery to the higher. Then will be realized that advance thought which gave expression in the words: "My country is the world, my countrymen all mankind."

HAMILTON DEGRAW.

Shakers, N. Y.

## AN OPEN LETTER

To the President of the London Spiritualist Alliance.

Sir:—If the method adopted in thus addressing you should be looked upon as somewhat unusual, I trust to be able to fully justify my present procedure. As a Spiritualist, and one desirous of discovering and proclaiming the truth, the ordinary course of events, the feeling that in what I have to say here, I am not only giving forth my own notions of things, but at the same time expressing the views of numerous Spiritualists with whom I am in perfect accord. I venture to come forward with a public declaration of opinion, upon a subject with regard to which all non-Christian Spiritualists must feel strongly. Is our cause to be misrepresented, lowered indeed in the eyes of the world, by a leading Spiritualistic paper, which week after week, continues to favor, flatter, and compliment clerical sectarians? Is there no possibility of protesting against the continuance of such a condition of affairs? For some time past "Light" has persistently pursued this line of action, as all readers of that periodical are aware. The ordinary course of events, an editor is at liberty to manage his paper as he thinks fit. But this is an exceptional case, inasmuch as you, Sir, are the president of the London Spiritualist Alliance, and also editor of "Light," therefore anything appearing in your periodical uncontradicted, necessarily bears the stamp of presidential approval. The outside public must naturally suppose the opinions of English Spiritualists are put forward by "Light," would seem to be an official organ. The president of the London Spiritualist Alliance may almost be said to represent our cause in his own person, therefore it behooves one so high placed to recognize his responsibilities, and act up to the obligations incurred by the acceptance of such a post—to adjudicate justly on all matters that come up for debate. It cannot be denied that "Light," although the leadership of the president of English Spiritualism, is yet willing to lend its columns to Christian theologians, and is striving in every way to obtain clerical support, by constantly retelling pulpit utterances, reporting sermons, and discussing church doctrines, even going so far as to advocate spending money (£50) on the hopeless task of enlightening the clergy, by the distribution amongst them, in pamphlet form, of Mr. Haweis' address to the clergy.

Some time back, too, a dissertation was published in "Light" on the resurrection of Jesus, from the pen of a correspondent, in the course of which he proceeded to argue his point on the ground of this mythical legend, as though it were a well-proved fact of yesterday. As you are aware, he took the trouble to write a reply to this article, showing the numerous discrepancies in the four differing accounts of the supposed occurrence, and pointing out what must be evident to all unprejudiced readers of the narratives, that no serious argument could be raised on such an uncertain basis. This communication found no place in the pages of "Light." Quite recently a proposition was brought forward in "Light" to inaugurate a Spiritualist church in London.

No discussion was allowed on this topic. All the letters and articles which were published were on the same side, viz. in favor of the project. It is true one very short letter was published, signed H. W. T., which did point out some practical difficulties in the way of the carrying out of the plan proposed, but raised no fundamental objections to the principle of converting Spiritualism into a church organization.

My own letters against the scheme have been suppressed and possibly also many others. Even ignorant ranting revivals, presumably because draped in the sombre habiliments of the churches, are treated as privileged personalities by "Light," for quite recently its readers were instructed and enlightened in a lengthy and laudatory article by a contributor, expatiating upon the Christian virtues and spiritual attainments of that self-deluded misleader of others, the traveling gipsy, Moody, claiming him, forsooth, as a Spiritualist.

Well, if a ranting preacher can be a Spiritualist, and not know it, perchance a Spiritualist may be a ranter without being aware of the circumstance—a terrible reflection, this, truly! "Light," as a journal of spiritual, occult, and mystical research, should act up to its name, and not be content to be a truckle to any of the powers that be, take a higher stand, with regard to the church parties, above all theological quibblings, all party pettiness, all sectarian folly. Let Christian schoolmen spend their time in inventing or reciting impossible creeds, undesirable dogmas, and traditions, and let the Spiritualists, uttering formal supplications, chanting psalms, preaching, platitudes, or, at moments when more metaphysically inclined, in disputing about the number of angels that can dance upon the point of a needle, or on some other question of equal importance to humanity.

We can find better employment for our faculties, by experimenting, observing, proving, recording the facts disclosed by psychological investigation. With regard to the Spiritualistic church question it may be remarked, there are already sufficient places of public worship, and more than sufficient persons for whom they require them. Let the orthodox sheep and goats remain in their own folds, under the charge of their own shepherds, instead of seeking pastures new in our domain. The regular attendants at the different churches cannot be any gain to our cause until they are able to think their way out of the ancient creeds and dogmas by which they are led and bound. We need not be anxious to attract to our ranks the materialist, tricksters and spiritual shuffers of the sects. Chapels and churches may perchance serve much the same purpose psychically as hospitals and asylums do physically. Those who are physically robust and healthy require no physician. Those who are psychically sound and sane need no priest. The strong soul can walk upright alone in the sight of all the powers of heaven and earth, without the aid of church or parsonage.

Yours, etc. W. H. SIMPSON.  
Grahamstown, South Africa.

"Cultivation of Personal Magnetism. A Treatise on Human Culture." By Leroy Herlihy. For sale at this office. Price 15 cents.

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## SATURDAY, OCTOBER 13, 1900.

## The Boxers! The Boxers!

Is it a fact that a branch of the Chinese Boxers have located in America, and are trying to run the religious institutions of this country with a high hand, just as it is alleged they have been doing over there in China? A few weeks ago gross outrages in which religion played a part, were perpetrated in Dayton, Ohio, which suggested the Boxers were at work in that city, even if their Celestial origin was concealed. Only last week, at Mansfield, Ohio, apparently the same faction attacked two elders of Dr. Dowle's church. These elders were tarred and feathered, and paraded through the streets, to the great delight of the hoodlum crowd. This is the third time members of the Dowle sect, who base their distinctive faith on the words of Jesus, have suffered violence in Mansfield.

Every little while the Latter Day Saints, otherwise known as Mormons, whose religious views are built on the Bible and Jesus Christ, experience violence somewhere in this great country, where all creeds and no creeds are supposed to be freely tolerated. Of course our native population sharing in the blessings of freedom are not guilty of these gross wrongs. And Christians who have suffered so much in the way of persecution in the past, would not repeat those outrages on other parties. It is the work of the Boxers, the vilest of the "heathen Chinese," who have no tolerance about them! They have come among us in disguise, and are doing on the sly just what their associates are doing in the Orient. Instead of trying to drag the Boxers abroad into submission to established law, it would be well to employ our armies at home in keeping order, and in teaching intruders from abroad respect for our institutions.

## Scourging Texas.

"Mother," said a sick girl, "Whom the Lord loveth he chasteneth," is that so?" "That is what Paul wrote," replied the mother.

"Well, the Lord must love me, then, for he is just giving me fits."

Wonder if that is the reason the floods are let loose on Texas, a second and third calamity following close on the heels of the one that desolated Galveston?

But for our early orthodox teaching we would have supposed the great air currents that rolled inland from the convulsed ocean and laid waste a city, destroying thousands of its inhabitants, carried along with them waters held in solution; that these currents were obstructed in their course by mountain barriers and counter currents; that moisture was condensed, formed into clouds, and these clouds being over-weighted, fell to the earth as rain. Streamlets were quickly formed which constantly increasing in size became a mighty river which overflooded its banks. The great mass of water seeking its level flowed onward, and destroyed every obstacle in its path; just as the wind and waves in the ruined city of Galveston had done only a few days before, God having nothing to do in either case, and the disinterested spectator, expressing neither love, hate, justice, revenge nor mercy.

## Quite Time for a Change.

A movement among the clergy of Pittsburgh contemplates the abolition of extravagant and expensive funeral customs. In a late meeting they recommended the omission of eulogistic remarks concerning the dead at the time of burial, and made a strong declaration against floral and other useless displays. Services at the grave, they say, should be brief, and friends present in inclement weather should not be expected to uncover their heads for a moment. They advise a discontinuance of mourning costume.

## The Progressive Thinker gladly lends

its influence in favor of this reform; for such it is in fact. Many a family has been wholly impoverished in paying the customs of the rich in the burial of their dead. Let all the rich and the poor alike, remember the objects of their love do not rest in the grave. It is only their worn-out and cast-off garments to which they pay honors. The immortal spirit, which lately animated the earthly tenement, has fled, and is reveling in joys all its own. Quietly let the vacated tenement away, and treasure the virtues of the departed as all that is left among us of a well-spent life. If it knew evil the sooner it is forgotten the better for the survivors and for the departed, whose power for wrong ended with the mortal body.

## Progress in the Air.

Every word of humanity must hail with joy the constantly improving tone of the orthodox pulpit. It is the prelude to a universal change fast nearing, when, instead of preaching dogmas dishonoring to God and outraging reason, every pulpit will proclaim the supremacy of natural law, and the rejection of errors founded on the ignorance of a remote age when the whole world was sunk in barbarism. Then, instead of opposing Christianity for its fallacies, all will applaud it for its practical common sense. The silly guessings of an ignorant priesthood as to the origin of evil and the remedy thereof, will give place to the great truths which true science unfolds. Instead of ascribing evil to the eating of forbidden fruit, or the uncovering of a box from which countless ills and diseases escaped, leaving only hope behind, it will be found an outgrowth of savagism, the natural condition of man before reason, and observation, and experience had taught him what he now knows. It does seem that progress is in the air as never before. And why not? Why should the arts and the sciences take such forward leaps, and the pulpit lag superfluously so far in the rear? It should not, and the more thoughtful of the clergy are rushing to the front, while others are but slightly in the rear.

Rev. Frank M. Carson, pastor of the Lake View Presbyterian Church, almost bounded to the front two Sundays ago, when he is reported by the daily press to have said:

"Listen to the opinion of a labor journal touching the condition of the churches to-day, and we shall see ourselves as others see us. The church is not numerically stronger, but there has been a great loss of members for membership in most of the churches. The gambler, the liar, the swindler, and the extortioner can be a prominent member in a church in these days of religious and moral decadence."

These are stern charges; but my observation compels me to admit their truth in some instances. What are the words used to describe the successful business man to-day? "Sharp," "shrewd," "keen."

"I say we must purify the atmosphere. Under the present system of competition the weak are going down before the strong. Commercial justice and righteousness in any business are almost impossible of practice. Has the church concerned herself about this whole question of how men are to love one another six days in the week?"

A church without morals, made up of gamblers, liars, swindlers, extortioners—and hypocrites should have been added—is not the kind of a church to perpetuate; and Rev. Carson does well in calling attention to them, and should have advised honest men to shun them. Churchmen, amend your creeds, revise your Bible, correct your morals, advance natural truths, discard your fables and your follies, and we will all join you in the grand march for a higher, a nobler, and a better civilization than your prophets have ever predicted. It is ripe for reform, and we demand it at your hands.

## Hard Pressed.

A news dispatch from New York says the editor of the Homiletic Review, of that city, has just received a letter from Rev. Dr. Geo. F. Wright, of Oberlin College, Ohio, in which he discloses the purpose of a trip he has started to make through Siberia. He is unwilling to accept the theory that the deluge merely submerged the region round Palestine. He claims when the author of the Pentateuch said, "The waters covered the whole face of the earth" he meant it.

"Prof. Wright will go through the mountains of Siberia, far from where men ordinarily go. There he will make excavations. He will dig up the earth until, with the geologist's eye, he discovers just that stratum which should have been deposited during the period in which the deluge took place. Next he will explore the Canadian range, pass down to ancient Ararat, where tradition says the ark landed, and emerge from his travels somewhere near Smyrna, Asia Minor."

On the eve of the Franco-German war a party in Paris organized a company to explore the Red Sea in search of some remains of Pharaoh's army overwhelmed in its pursuit of Moses when the sea let up its hold of water walling up on either side, to let the Israelites pass on dry land. The expedition was abandoned on account of the war, though its projector was sure he would find at least the chariot wheels. Possibly the sea was "salted" at that time, and the chariot wheels may be discovered in the future.

Dr. Dr. Wright would know before he came far in his explorations, that every mountain on the globe, however elevated, was once below the level of the sea. The mountains were uplifted by the terrible convulsions of earth has passed through, and they bear witness of this fact. He should also know that every grain of sand, all the gravel, and all the boulders, however deeply buried in the earth, are water-worn and were made what they are by being rolled along and upon each other in rivers, on mountains, or on deep excavations in the earth will discredit this statement. This movement, however, shows that men may be deeply versed in Bible lore, and know very little of true science.

Hutchinson worked that "Testimony of the Rocks" theory for all it was worth and filled a suicide's grave in consequence.

## That Is Right.

The "Evangelist," a Presbyterian organ, writing of the Galveston disaster, accounts for it in the good old orthodox basis:

"It was a visitation of God." "Great as is the mystery of the question it was an affliction of heaven. The raging wind and the leaping waves were but fulfilling His Word, and they never advanced beyond the errand on which they were sent."

The God who would hold the winds in his fists, and who lets them loose to overwhelm a city and crush its inhabitants, is not the God of modern science. He is the barbarian God of the Jews, jealous, repentant and vengeful, a person for a believer in infant damnation to worship; but he is not the loving, kind and merciful Parent of even advanced Christians, and falls very short of possessing the glorious attributes of Spirituality as enthroned as Infinite Intelligence.

Those who try to break the fall of orthodoxy will only make the fall heavier at last.—William Smith.

## A Mediævalistic Prodigy.

As set forth by the Paris correspondent of the Chicago Chronicle, musical prodigies and infantism have bobbed up all over the continent during the past decade. Many of these, after scrupulous tests, proved to be no prodigies at all, and others, again, could display their phenomenal gifts only under hypnotic influence.

Paris, however, is just now harboring a genuine two-and-a-half-year-old "musical prodigy" or rather medium. In this case there is no deception, for that august body, the Psychological Congress, which met here a few days ago in connection with the Paris exposition, took cognizance of the smart youngster and actually declared that a miraculous genius, which cannot be explained by science, had presented itself.

This prodigy is a Spanish boy named Pepito Rodriguez Ariola. He was introduced in the large assembly of scientists in the big Palace of Congresses by Messrs. Richter and Carvallo. Pepito, arrayed in a dress which looked more like a girl than a boy, seemed overwhelmed with fear at sight of the big crowd of people and he burst out in a fit of weeping. It was some time before his mamma could quiet him. The boy showed pale, intelligent features, of pleasing, refined lineaments, framed in beautiful golden locks.

The Congress ascertained regarding the abnormal talents of the child that he was like all other children of his age in every respect, except his insuperable predilection for music and his wonderful musical gifts. One day last year when Pepito was exactly two and a half years old, his mother discovered the boy's gift. After having played a sonata she retired to the adjoining library to spend an hour reading a novel. To her surprise she heard the sonata she had just played repeated on her piano. It was musically correct, but the touch of the player seemed light and hesitating. The reproduction was most accurate in the high notes and phantasies appeared to co-operate in the lower passages, but harmony was maintained throughout.

Peeping through the curtains, she beheld little Pepito at the piano. "The little one had climbed with difficulty on the piano stool and, of course, could not make use of the pedals. When his mother entered the first thing he asked her was to push the pedals so "he could make more noise."

From that day the piano became Pepito's most favorite toy. He astounded all his relatives and friends by repeating, without being able to read a note, the most difficult operas and classical compositions after hearing them only once. The infant musician, however, did not long remain satisfied with simple imitations; he soon began to improvise himself and develop his own musical ideas on the instrument. After six months' practice the boy was able to play waltzes of Strauss and the most difficult operatic music.

The delegates to the Psychological Congress had the satisfaction of hearing Pepito on the piano and to judge for themselves. The boy complied only after much coaxing by Mme. Ariola. Pepito's repertoire consists of two parts. The one is fixed—that is, he plays either pieces he has heard before or some of his own compositions. The second part consists of rapid reproductions.

Sharpeners and Semi-Idiots.

They go together. The former fatten off the latter. The latter take no Spiritualist paper; they must save their money for the use of the "Sharpeners." The semi-idiots are not informed of what is going on in our ranks, hence are easy subjects. The last unsavory report comes from the Daily Northwestern, of Oshkosh, Wis., of September 29. It is as follows:

"Two clairvoyants have been arrested at West Superior, who tally with the descriptions furnished of Prof. Ball and Prof. Rovano, who did business in Oshkosh some weeks ago."

"Warrants were issued at that time and given to Sheriff White to serve. Sheriff White, when he learned of the arrest of these two men in Superior, telegraphed to hold them, and he prepared to go to that city to get them and arrest the men if there was a chance of their escape from prosecution there. The men gave their names as H. V. May and Robert Jamison. The story of how the men were detected is published in the Superior Telegram, as follows:

"Mrs. Palmer, a victim, tells the police a story, alleging that she was duped. She claimed that she went to Dr. May in Duluth, who is a hypnotist, and to whom she looked for advice upon a matter of investment to the extent of \$2,500. She says she took her money to the doctor's office, and that it was (or she supposed it was) sewed in a buckskin sack and tied around her neck. This was returned to her in 3300, and she was to keep it for twenty-four hours. She decided, however, to open the sack sooner, and claims that she found only paper and a \$2 bill there. Thereupon she went to the police and they had the two men arrested here at 7:30 last night."

"A Marinette paper tells of their arrest as follows:

"They would allure people into their offices by the medium of attractive advertising. They would at first find out about how much money each caller had on his person, and if the amount was enough to warrant the time and trouble, they would proceed to rob him. The patients were told to place all their money into a small sack and hang it around their necks, and then they would administer a dose, telling the victim that when he awoke the amount of money in the sack would be doubled."

"Notwithstanding different names are given, the method of securing the money is strongly similar to the methods of Prof. Ball."

"The Marinette paper says: 'These same two gentlemen were driven out of Oshkosh recently and passed through Marinette.'"

"Sheriff Charles White has searched for Prof. Ball for some time and was on his track when he learned to-day that two men had been arrested in Superior."

Spiritualists will be safe when they read the Spiritualist papers, and avoid all these traveling tricksters who are not endorsed by some reputable character.

Prof. W. M. Lockwood.

This able, thoughtful scientific speaker delivered two lectures in Brooklyn, N. Y., last Sunday. The subject of his afternoon lecture was, "The Advance of Spiritualism During the Last Year." The evening lecture was on the "Conflict of Spiritual Thought in the Churches." That he handled these subjects with signal ability and thoroughness will readily be believed by all who are acquainted with his methods and qualities of thought.

## The Hour When You Are to Die.

It has occurred to Dr. Charles W. Pilgrim, who writes an article on the subject to the Chicago American, that the study of a year's statistics of the Hudson River State Hospital, N. Y., ought to be of much interest and value. An examination of "the hour of death" showed that 20 per cent died between midnight and 6 a. m., 10 per cent between 6 a. m. and noon, 31 per cent between noon and 6 p. m., and 24 per cent between 6 p. m. and midnight. By adding these percentages together we find the curious fact that the deaths were very evenly distributed between the hours of darkness and light, 115 patients having died between 6 p. m. and 6 a. m. and 116 between 6 a. m. and 6 p. m.

Desiring to pursue this question still further, Dr. Pilgrim examined the deaths for ten preceding years, nearly 1,500 in all, and found this statement strikingly confirmed, as a change of one-half of 1 per cent would have made the deaths exactly even during the hours of day and night.

A chart which the Doctor made of the deaths for the year showed, when divided into sections of three hours each, that the highest point of the curve was reached, both for men and women, between the hours of 3 and 6 p. m., nearly 20 per cent of all the deaths having occurred between those hours. The next highest point was between the hours of 3 and 6 a. m., although there was a decided fall for both sexes for the single hour from 4 to 5, when the line went down to the lowest point reached in any hour of the twenty-four.

There was also a decided fall, especially for women, between 11 and 12 in the morning, which is in direct contrast to the statement made by Dr. Bendish, of Colney Hatch, that the most fatal hour for women is shortly before noon. For the other hours the recording line remained remarkably steady for both men and women.

These figures, therefore, show that there is some reason for the popular belief that many deaths occur during the early morning hours, but they show still more plainly that the majority of those who suffer from long continued mental disease give up their lives toward the close of the day.

As a general rule "death softly follows life," and suffering at the end, either mental or physical, is of rare occurrence. In fact, it is not an uncommon thing to notice a clearing up of the mind a few hours before the final change. This fact was noticed by Rush a hundred years ago, and in my opinion, too little has been written of it since.

From my own observation, and from the reports of reliable nurses, many patients, especially those dying of phthisis, or after surgical operations, or from acute intermittent disease, or from injuries which produce a profound shock upon the general system, become calm and coherent shortly before death.

This may be accounted for either upon the theory of counter irritation or on the principle enunciated by Claude Bernard that when a histological element dies or tends to die its irritability ceases before it is diminished.

Of course this temporary brightening does not occur often in cases of terminal dementia or in general paresis where there are profound changes in the structure of the brain. It is not rare for the melancholic or maniacal insane, as good old Dr. Rush observed, "to discover a greater or less degree of reason in their last hours, just as the sun, after a cloudy day, sometimes darts a few splendid rays across the horizon."

There can be no reasonable doubt that the seasons exert a marked influence upon the recovery rate, for 65 per cent of those who have recovered were sent home during the months of spring and summer, while only 35 per cent were so discharged during the autumn and winter months.

Regis makes the statement that melancholia is aggravated in the winter, and that but few cases of mania recover during that season. It is easy to believe that the fresh air, the sunlight and the outdoor life of summer must act as powerful agents in helping to restore the diseased organs to normal condition.

Demand for Bibles Declining.

One of the Chicago dailies, in its usual Saturday's religious news, makes the following interesting statement, more valued because the paper is in no sense sectarian, but is newsy:

"An attempt is being made to account for the collapse of the American Bible Society by saying it is not able to compete with foreign Bibles, which are imported free of duty; but the real truth is well known to be that, while Bibles are cheaper now than they ever were before, the sale of them of late years has been rapidly falling off. The neglect of the Bible, however, need occasion no surprise, as it is doubtless due to the discredit thrown on the Scriptures by the new school of theologians, who no longer refer to the Bible as the 'Word of God,' but class it and deal with it as a mere historical document, the sacred books of heathen religions."

If the Bible is ever restored to popular favor again it will be received as a compilation of old-time writings, written by unknown persons in the remote past, under circumstances of which we have now no knowledge, and no means, save by the contexts, to know of their value, or trustworthiness. The age is too intelligent to receive it any longer as the "Word of God," a claim set up by Luther and his coadjutors to compel its acceptance by the people to the prejudice of the Catholics who rejected it, because they knew how it was made.

Forgotten of Injuries.

Notwithstanding the terrible calamity inflicted on Galveston by act of God, the people seem disposed to accept it as merited punishment, and are now soliciting money to build new churches in place of those he destroyed.

The story of the Dutchman who was asked for money to buy a lightning-rod for a church, always comes up: "If God Almighty wants to thunder down his own house let him do so, I won't give a cent to prevent him." Having wondrously demolished his churches down there in Texas does he deserve others in their place? If insisted on why not let him take the advice of that other Dutchman, and sell some of the "Word of God," the eternal hills, which the peasant says is his, and reimburse his wasted exchequer from that source?

"Death Defeated; or the Psychic Secret of How to Keep Young." By J. M. Peebles, M. D., M. A., Ph. D. Price \$1. For sale at this office.

## Learn from Every Friend and Every Foe.

An English journal discoursing on "The Heathen Chinese," sets out with the sage proposition that it is unjust to suppose a man is an idiot because he has a yellow skin. It reports an interview between a representative of the Daily Chronicle and the Chinese Minister to England, Sir Lo Feng Lubb, wherein the Earl, is reported among other things to have said:

"The Boxer movement is really a fusion of many secret societies inclined to common action by the excesses of missionary zeal. The Chinese are not savages. They are possessed of a philosophy which inspired Comte, and which is Positivism. Men of culture are not sent to China as missionaries, but pastors whose zeal outstrips their judgment."

"The converts are recruited from the lowest strata of the Chinese millions. They are subsidized to the extent of three dollars per month, and their avarice is fostered by the missionaries interfering in the contemptible squabbles between the convert and the non-convert, and encouraging law-suits, which generally do not result unfavorably for the convert, thanks to the influence of the missionary."

The Earl said the national pride was outraged by the sending of girls of nineteen to teach religious dogmas to men and women of advanced years. "And you offer premiums to crime by sending them to places far from the coast where foreigners are unknown."

But this did not conclude all of Minister Lo Feng Lubb's grievances:

"Take the Chinese translation of the Bible. Every nation prides itself upon its sacred literature. Please note, literature, whatever lesson it teaches, is a work of art. The educated Chinese are of an enquiring turn of mind. They turn to your Bible to realize Western manners and modes of thought. They are shocked at its graceless composition and inelegant phraseology."

This shows that the objections made to the Bible by independent thinkers have a foundation in fact. If the book was for the first time placed in the hands of cultured Americans it would be pronounced obscene, and be hid away from youth, or burned to prevent their corruption. But it was thrust on the world in a corrupt age, as an inspired production. It is rarely read, save familiar chapters, and is unknown save by youth who become familiar with its wickedness, and call the attention of their associates to it.

The Chinese Minister has made a point which Western peoples should like to know. Time and again The Progressive Thinker has insisted that public morals are lowered by familiarity with that book. The Chinese Minister confirms that view. Separated from the corruption there are many good things in the Bible; but woe to the youth who seeks them obscured by and mingled with so much that is really evil.

We hope, too, missionary societies will give careful consideration to all the points made by the Chinese Minister. It has been repeated very often that it was the lowest class of the people of the countries visited by missionaries, who were converted to Christianity; and that the converts became such because of the pecuniary reward they received, and that their fidelity to the new faith is contingent on prompt payment; that in the absence of rewards there are no converts. If this statement is true it is hypocrites the missionaries are making persons who adopt a new religion merely because it pays to be a Christian. There are enough of that class among us without going abroad to multiply the species, and their production should be discouraged.

Related Journalism.

The Youth's Companion recently published Napoleon's opinion on the Nazarene. It would seem an opinion from a higher authority than a military expert, who has a very limited acquaintance with theology, would be far more valuable. Like many other inadequately informed persons (he) Napoleon ignored the fact that Christ simply re-affirmed the Jewish law. He said he came to call sinners, not the righteous, to repentance. If the Youth's Companion desired to do the cause of religion service it should cite more authority. The fact that the Nazarene failed to reaffirm the teachings of Buddha, and the rest of prohibiting the use of intoxicants turned water into wine, was a very grave mistake. Even this republic, foremost of all the nations, wastes annually \$100,000,000 on intoxicating beverages, and the ruin and wreckage is terrible caused by intoxicants. 450,000,000 Buddhists and 130,000,000 Mohammedans obey the injunctions of their religion and are abstainers. The grandest prophet of all the ages, Buddha, some five hundred years before the Nazarene turned water into wine, prohibited the use of intoxicants. Thus if the youth of this Republic ask whose example shall they follow, shall we not direct them to the teachings of Buddha, which include the commandments? Buddha, so the divine story states, was studied to enter heaven, but he put his merited reward aside, and refused to remain without to labor and teach so that every child of earth should enter Heaven before himself. Life of that great sage reminds us "We can make our lives sublime."

Conflict of Authority.

Thou shalt not suffer a witch to live.—Lord God—Exodus 22:18.

Human courts, disregarding the command of Omnipotence, sometimes punish men for executing his will. The United States District Court of New Mexico has done this, and only last week convicted Mendo Rodriguez of murder, for killing Maria Duran, an Indian, N. M., he alleged the old woman had bewitched him. Rodriguez quickly slipped into Anna's house one night in April last, with Lord God's direction, as revealed in his Holy Word, for authority, and simply executed her by splitting her head open with an ax. And now earthly courts outrage the decrees of high heaven by calling that execution a murder, and propose to punish the culprit for its perpetration. How times change! The killing would have been a meritorious act 200 years ago.

Turned Stoker.

Rev. John D. Vinton, of Cleveland, changed from the Methodist to the Presbyterian church and cried when he did it.—News item.

There was reason for grief. The domineering stoker in imagination held filled with non-elect infants, and grieved because of their fate. Instead of copying Rev. Hill's example, and shaking his fist in the face of Omnipotence, he became a stoker in his service, and aids in intensifying the heated torture those innocent babies experience.

## Defends Chinese Religions.

The London Daily News has published a letter from Ivan Chen, secretary of Sir Chih Chen in Feng Lubb, the Chinese Minister to England, in reply to a former article by Julian Ralph, in which Ivan Chen defends the Chinese faith against Mr. Ralph's attack. In defense of the little forts, "only three feet long and three or four inches high," lined with "beer bottles," to ward off bad spirits, Ivan Chen compares them to the expensive churches and edifices of the Christians, and asserts that they are entirely as effective and far less costly than those of the Christians.

After declaring that so long as the missionaries taught sciences and arts the Chinese did not object, but when they proposed to tear down established institutions they did wrong. He says: "Suppose a Chinese priest should come to England, and it should be known that every burglar, pickpocket, and thief, by becoming a Christian, would become exempt from arrest by the police. Suppose that the introduction of a new faith into England should give the criminal classes license to ply their trade in London with complete immunity from the action of the laws. Would the English people submit to such a state of affairs? And what is true of the English is true of all other nations. Why, then, should we Chinese be an exception to the rule?"

"Our civilization is the oldest in the world; it enables more men to live on a square mile of ground in comfort than any other civilization ever evolved. Before the missionaries visited our country there was much less crime in proportion to the population than even in Protestant Prussia, which is regarded as the most moral of European countries."

"Our kind of civilization may differ from that of Europe, but it suits us better. We do not care to throw it over unless something better can be produced—something really better when viewed from our own standpoint. Certainly our religious beliefs are quite as reasonable and respectable as those of other nations, and if age should be considered as one of the factors of respectability, our systems must be infinitely more respectable than the new faiths, some of which are only about 300 or 400 years old."

"Confucius taught that we should do to others as we would have them do unto us, and I believe this has been introduced into the Christian religion, and is generally known as 'The Golden Rule.' Certainly, the English would not like to have us interfere with any of their many religions or institutions. If we should force our priests upon England we would be doing to them the very thing that we would not like them to do unto us. Conversely, the English, in forcing their priests upon us, are doing unto us what they would not like to have others do unto them. Consequently, they are not only breaking one of the fundamental principles of their own faith, but of our faith also."

"It will be quite impossible to have peace in China so long as foreign missionaries are allowed to interfere with the institutions of the country, and no government at Peking can be strong enough to protect unpopular missionaries throughout so vast an empire. We may not be able to keep these missionaries out of China, because we are not a fighting nation. Anything will be better than the missionaries."

"Peace, prosperity, and healthy commerce will be impossible until the missionary shall have been eliminated from our local problem. Recall the missionaries and all will go well."

IMPORTANT NOTICE.

Visitors as well as delegates to the N. S. A. Convention in Cleveland, can secure certificate tickets of the railroads. Ask for certificate tickets for the National Spiritualists Association Convention. MARY T. LONGLEY, Secretary.

Washington, D. C.

A CARD

From the N. S. A. Secretary.

My present duty to the public, Mr. Editor, is to announce through the medium of your valuable paper, that the time allotted for the collection of the Mayer fund has expired, and as the fund sum still lacks several hundred dollars, Mr. Mayer has authorized me to say that he will give till the convention at Cleveland, and trusts that before then the Spiritualists of America will see that the fund is filled, that we can go into convention, with the assurance that the N. S. A. is well sustained and fortified in its good work—not only by the sympathy of the public, but with a home and a substantial fund as well. Mr. Mayer states that he thinks he has now given ample time for the collection of a fund from the thousands of Spiritualists all over the land, as it is thirteen months since he made his first call, and offered to give the home to the association, and therefore, he feels it will be useless to extend the time again, if the friends do not respond to this call, and if the fund is not filled, he will regard the good people who are in sympathy with our cause, and its work, who have not as yet donated to the Mayer fund, well as send them a notice to this office, and have the satisfaction of feeling they have done their best to show the world that Spiritualism can have its homes and institutions for good work as well as any other religion or movement can. Will be pleased to acknowledge any sum that may reach this office. MARY T. LONGLEY, Secretary.

600 Penna Ave. S. E., Washington, D. C.

A Philosopher's View.

Prof. Goldwin Smith, of Toronto, recently wrote:

"These are troublous times. The trouble is everywhere; in politics, in the social system, in religion. The fundamental beliefs on which our social system has partly rested are giving way. To replace them before the edifice falls, and at the same time to gain such knowledge as may be attainable of man's nature and destiny, thought must be freer."











# 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 correspondents, that it is impossible to publish all the questions. The questions are selected from the most condensed form, and often clearness is sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby terse, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

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

**HUDSON TUTTLE.**

**J. E. Wilbur.** Q. I am influenced by a spirit in business, and following its influence I have suffered continuous and great loss? How can I escape?  
A. By simply exerting your own judgment. You should not come to any conclusion or enter into any business, on the spur of the moment, but should take ample time to think and talk it over with friends. The spirit influence will thereby be escaped.

**Delevan Bates.** Q. (1) Do unuttered thoughts produce vibrations that can be recognized by sensitives?  
(2) Can spirits understand such vibrations?

A. These questions have reference to the explanation of spirit communion by thought vibrations. It is the thought itself which produces these vibrations, and not the spoken words. In speaking a thought it gains in sharpness and precision, which is the necessary condition for its being understood by sensitives. If it is entirely in the mind, it is not such vibrations that spirits communicate with each other. A thinking being is a pulsating center of thought waves.

It is objected that: "Thoughts come and go unbidden, like the wind which blows where it listeth and no one can tell whence it comes or where it goes. It would not be justice for all that passes through the mortal mind to be given away unless each individual was given the power to keep unbidden thoughts from entering."

A thought vibration, cannot be kept from "entering" a mind in harmony therewith, but unless that harmony exists it cannot be received. Thus the mind does not become an open book which all can read. Only those in harmony are able to read each other's thoughts.

**Rosa Giles.** Q. The meaning of this dream: Four spirits appeared, recognized as friends while in earth life, one a Methodist. They conversed, but the only thing they said that was distinct was: "Don't be afraid, we are nothing to be afraid of;" and "Are you a saved man?"

A. This is a fine instance of mediumship during sleep. Sometimes those not sensitive during wakefulness are highly impressive during sleep. One of the things that have been observed in earth life, his inquiry was characteristic: "Are you a saved man?" Showing that he had not outgrown his religious beliefs. It is not correct to class such instances as dreams, for they belong to an entirely different order of phenomena. There is more than spiritual appearance in this manifestation. The sensitiveness which made it possible, indicates by its intensity a very great psychic and physical change of the character, which usually is the forerunner and prophecy of coming disease. This abruptness is a distinguishing feature from equal sensitiveness slowly induced by culture, which would by the harmony of psychic and physical functions indicate the highest state of health.

**"Reason."** Q. If a person reasons, must he not come to correct conclusions?

A. Not necessarily, for if the data from which we deduce our conclusions are erroneous, so will be the result. Yet our reasoning may be as correct, our inferences justifiable granting the premises. The same process of reasoning proves the existence of Allah to the Mohammedan, as God to the Christian. Did you ever make a mistake in the beginning of an example in arithmetic, writing a 1 for a 2 or a 7 for a 2, and after a long process wherein you had multiplied, divided, added and subtracted, your result would be wide of the true answer? Your reasoning has been perfect, your data wrong. How astonishing this error has grown, from units to tens, and from tens to thousands, and the longer it remains the more it leads you astray. "Figures never lie," is a proverb, but you will not believe it, when so slight an error puts an extra million or two into the answer. The same process of reasoning gives the true and false answers. The difference grows out of accepting one wrong figure in the beginning. This is precisely the source of all false conclusions at which mankind arrive. The major portion reason correctly from the data they receive as true, but this is often false, or assertion received by educational prejudice.

He who writes 24 for 1 may reason out his problem equally well for the one who writes correct numbers, but his conclusion will be erroneous. So he who accepts an error as fact may reason even more closely than the one whose data is true, yet his conclusions will be necessarily erroneous.

As illustration: You wish to take the cars and start by the clock, with ample time by the clock. You go and find the train gone, because the clock was slow by ten minutes. Had it been correct you would have been on time. Your being late is the result of accepting the accuracy of the clock or of a false data.

It is thus it is so important that our data be correct as our reasoning, yet the major portion of the reasoning powers of mankind is absorbed in the endeavor to harmonize and explain what is taken as granted and demonstrated theories which really are idlest chimeras.

It would seem that the power of reasoning is more developed than the faculty of observation in most individuals. They are excessively credulous of facts,

and at once invent beautiful theories explaining them. If they observed closer facts would melt away and require no explanation. They remind one of the old story of Pat at the tannery. The owner had bored a hole over the door and inserted a calf's tail as a sign, which greatly astonished the Irishman, and he called out, "An' how did the calf get through the wee hole?" "I put him through when he was small," was the ready reply. Pat accepted the statement and was satisfied with its plausibility.

We laugh at this ready acceptance of assertions as facts, yet how many there are who take with equal alacrity far more ludicrous statements as facts, proceed with their explanations and become violently angry if it be hinted that such are unreasonable. If all the facts and reasoning corresponding with Pat's were taken from the world, how little would remain. The world's Theology could be written in a single sentence.

**Mrs. S. S. Ogilvie.** A. It is difficult to explain the various appearances of materialized spirits.

**Inquirer, Montpellier.** Q. (1) How near the North Pole has ever been reached?  
(2) What advantage would follow reaching the Pole?

A. The Duke of Abruzzi, commander of an Italian expedition reached 86 degrees, 33 minutes, or 239 statute miles of the pole. This he accomplished on sledges. Nansen by similar means did not reach quite this limit, being obliged to turn back by insurmountable obstacles at 80 miles.

(2) No advantage except that of extending the field of knowledge. The desert ice-fields offer no opportunity for commerce, and nothing to satisfy greed. Even the Esquimaux once swarming on the borders of the Arctic sea, have perished with the seal which gave them support. The attempts which have been made to penetrate the arctic zone have brought small recompense for the sacrifice that has been made. The pages of history have been illumined with examples of heroic daring, and of almost superhuman endurance. The pathetic story of Sir John Franklin will never be forgotten, and the adventures of Dr. Kane, Perry and scores of others, are interesting as romance. Geographical knowledge has been extended, it is true, yet there is no practical value in tracing these lines, along coasts constantly encrusted with ice, or navigating seas which for only a brief month are converted into moving masses of ice.

**IN MEMORY OF B. B. HART.**

A tired soldier fell beside the way,  
Whereon his comrades march with noisy tread,  
And closed his weary eyes to earthly day.

While down the line the word passed,  
"He is dead."

Dead in the harness, faithful to the last,  
The dust and stain of battle on his brow.

He lies, and hears no more the bugle blast,  
Calling to arms his comrades even now.

But is he dead, the fallen soldier here?  
Shall he not wake to sounds unheard on earth,

To bugle call, and voices sweet and dear,  
That reach him thro' the darkling mists of death?

Shall not the tired eyes again behold,  
On higher planes life's mystic cavalcade,

And his freed soul leap gladly as of old,  
To join the mighty hosts 'gainst wrong arrayed?

Aye, God is good, and from earth's battle-fields  
The conquering hero rises in his might,

And over there, on heaven's plains, he wields  
His radiant weapons still, for truth and right.

**EMMA J. KNOWLES.**  
Sterling, Ill.

**N. S. A. CONVENTION.**  
Eighth Annual Convention of National Spiritualists Association.

The eighth annual convention of the National Spiritualists Association of the United States of America and Canada, will be held at Cleveland, Ohio—Chamber of Commerce Hall. Business sessions October 16, 17, 18, 19, 1900, at 10 a. m. and 2 p. m.

Important business of interest to every Spiritualist will be presented for action during these gatherings.  
At 7:30 each evening grand public meetings with addresses, spirit communications, music, etc.

A large number of the most gifted lecturers and mediums will be present and participate in these exercises. Among them may be mentioned Dr. Peckles, Moses Hall, Prof. W. E. Peck, Mrs. Helen Fuller Resseguie, Carrie B. S. Tving, May S. Pepper, Mrs. Zaida Brown Kates and Maggie Gaulle. Other mediums and speakers of foremost rank are also making arrangements to attend and participate in the programme. Mrs. Z. L. Eise, the talented musician will lead the church of music.

Further announcements will be made in the Spiritual papers.  
Reduced rates on railroads from large cities. Ask for certificate tickets to National Spiritualists' Convention. These tickets must be endorsed by the secretary at the convention to entitle you to one-third fare for return trip.

All attending the convention who travel to Cleveland by rail are specially requested to purchase certificate tickets, that we may be sure of meeting the requirements of the roads.

The Forest City House, a large and handsome hotel of Cleveland, at which the best of service and attention will be secured for our delegates and visitors, at two dollars per day each person, special rate, will be the headquarters of the convention. Reception in the parlor of the Forest City House to all will be held on Monday, October 15, at 8 p. m.

Information of convention can be obtained of the N. S. A. secretary, at 600 Penna avenue S. E., Washington, D. C.  
**MARY T. LONGLEY,** Secretary.

**HARRISON D. BARRETT,** Pres.

"Arcana of Spiritualism: A Manual of Spiritual Science and Philosophy." By Hudson Tuttle. A spiritual text-book of rich and inspired thought. An excellent work. Price \$1.50. For sale at this office.

"Words That Burn." A Psychic Novel, by Lida Briggs Browne. This work, progressive, humanitarian, realistic. Descriptions of scenery and home life in both England and the United States. It is a large 12mo., 384 pages, neatly bound in cloth; has portrait of writer as frontispiece. Price, \$1.50. To introduce it will sell from this office until further notice for \$1.25. Postage free.

"Nature Cure." By Drs. M. B. and Rosa C. Cenger. Excellent for every family. Cloth, \$1.50 and \$2.

## IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

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

**THE HONORABLE OFFICE OF MEDICINSHIP.**  
Mediumship is the portal through which, during the past half century, the world has been catching glimpses of the other world and the visitants from beyond the borderland of this stage of man's progressive existence. Through mediumship the people of the other-world-order have been able to make themselves known to their grieving relatives, doubt-oppressed friends, who have mourned because of their solitude and have feared that the departed were gone from them forever. However imperfect and fragmentary the messages from the unseen have been—and many a sorrowing seeker has felt with regret the inability of the spirit to comply with his longing and pleading desire for further information and fuller revelation—still they have been messages from the beyond. If they have been but telegraphic sketches, so to speak, instead of voluminous letters, or like the telephonic snatches of conversation with which we are familiar, rather than a face-to-face outpouring of thought and feeling in speech, still they have been greetings and comforting assurances of life and love from living souls in the land beyond the grave. Through mediumship the "grand secret" has been solved. The gates have been pushed ajar, at least. The silence of the tomb has been broken and its forbidding darkness illumined by the voice and shining presence of the spirit beloved. If only for a brief space, yet, in those short moments, mediumship has supplied evidence—so often repeated that it now amounts to demonstration—of the continued, conscious, rational, human and progressive existence of the people we call dead. To mediumship belongs the office and the honor of leading back the tide of despair, comforting the sad and consoling the bereaved, and establishing faith upon the firm basis of scientifically ascertained fact. Mediumship supplies the affirmations of intuitive truth, the affirmations of intuition that confirm the human heart in its claim for the continued existence of its dear ones, and gives to the traditions regarding by-gone revelations from the unseen a ground-work of probability—making credible, in the light of present-day experience, much which otherwise must have been regarded as superstitious folly or incredible miracle.

Spiritualism, through mediumship, confirms ancient testimony to the so-called supernatural, and by explaining it, brings it within the realm of the natural. The ability "to hear the word of the Lord" is now known to be a normal faculty; natural to certain temperaments and capable of being induced in others, and of being developed and cultivated by attention to the conditions which govern its exercise. The flame—not of bread nor of water, but of "hearing words from the Lord"—which was threatened in olden times has been experienced in the dark days of the Christian era because of the ignorance and hardness of heart of the stiff-necked generations of men who in their blind zeal for the "letter" of the law crushed out the sensitivities through whom the manifestations of the spirit were alone possible. The corner-stone of the Temple of the Spirit—viz., mediumship, or so-called "spiritual gift"—rejected by the builders of the churches—must be placed in its rightful position before the open doors to intercommunion shall enable earth dwellers to rejoice in the knowledge of the Life Eternal, and Life and Immortality be fully brought to light.

**PRAYER IN ENGLAND.**

It has been suggested by our control on the "other side" that we should draw up a form of prayer to be used at the commencement of seances and meetings; and the one enclosed we have collected from "Spirit Teachings" and other standard works, and trust that it may be found useful by Spiritists in all parts of the world:

Form of prayer to be used at the commencement of a seance or meeting:

O God our Father • • • Eternal, Infinite, All-wise • • • we draw near to thee, and lay before thee our petitions, knowing that thou dost hear us and wilt answer our prayers.

Teach us, we beseech thee, thy law; teach us to know ourselves and thee. Teach us that thy Law, based on Love, requires but the exercise of that Love for its fulfillment; and daily may we learn to love each other more, and to show kindness to every living thing around us, for all are from one Source, and all are one.

Remove from our path whatever may hinder and hamper us in our desire for progress; shed into our hearts a beam of thy light, to illumine our lives with thy continual presence, and to drive away all doubts and fears that may still remain within us.

Assist us by thy help and strength to grow in grace, and to live nearer to thee, so that whilst passing through the changes and trials of this mortal life, our hearts and desires may evermore be surely fixed on the real life in the world to come.

Send forth thy Light: scatter the shades of darkness, and open the eyes of this people that they may see thy Truth. Loose them from the bonds of creed and superstition by which they are now so tightly held, and ever grant to all of us thy blessed Freedom.

Send down on us the consolation that we need, and thy heavenly Strength which we so earnestly desire, to assist us in our labors. Great is the work before us, great must be the Love and Power to enable us to continue.

In mercy, grant more Light to all earth-bound spirits, who may still be wilfully clinging to the things of this world, and shut up their hearts to the earnest desire for progress. Have pity on them, we beseech thee, O Lord, and may the desire for better and holier things lift them out of their present darkened and most miserable condition, and quickly bring them to higher spheres, and to that Peace which passeth all understanding.

Be with us, O God our Father, to-night; send forth the power of thy Spirit upon all assembled here, and bless our endeavors to spread the knowledge of the Light which thou hast vouchsafed to us. Send special help to-night to those loving Spirits who so earnestly strive to instruct us, and to lead us in the right path, for we know that without thy support their labors will be in vain.

Hear us, O Lord, we beseech thee, from heaven thy dwelling place, and when thou hearest forgive the past, and grant to us spiritual health and Strength for the future; and may all that we think or do or say, now and at all times, be to thy praise and glory alone.—Amen.

"The Light of Egypt." Volumes 1 and 2. An occult library in itself, a text-book of esoteric knowledge as taught by adepts of esoteric Philosophy. Price \$2 per volume. For sale at this office.

## THE TWO WORLDS, MAN-CHESTER, ENGLAND.

A DEATH-SCENE WITNESSED 3,000 MILES OFF.

Whatever may be the cause, there are moments of this kind told about sailors and soldiers than about all other classes of the community. Of the sailor stories one of the best, concerning the apparition at the moment of death, with the joyous accompaniment, is sent me by a Master of Arts in the North of Scotland, who has made it the subject of a carefully written and very interesting story, for the accuracy of which my correspondent vouches as occurring many years ago to the person in whose authority the story is told. He is still living, and persists in the absolute accuracy of his most extraordinary narrative. It will be seen that there is not only in this case the plausibility of the uniformed man who died, but also a vivid reproduction of the scene in which he perished, so that the person who saw it recognized many weeks after a total stranger as the person who was present at the hour of his death.

Thirteen years ago, said Captain S., I was on board the C. home-bound with coasting to Liverpool. On Tuesday, the 25th of August, 1888, when in latitude 33 degrees 4 minutes south; longitude 31 degrees 27 minutes east; the sky darkened, and it was evident that a storm was about to burst upon us; the crew were sent aloft to furl the sails, and before we had completed the task a great gust of wind seized the half-salooned masts, and sent it fluttering into fragments. At the same moment the ship reeled nearly on her beam ends, and above the howling of the gale, we heard a sudden cry of despair. I was horrified to see an apprentice, J. P., sent whirling headlong from the masthead into the sea. Even yet I can see the look of agony stamped on his upturned face, and I can hear the voice of his heartrending cry, "O! Lucy, Lucy," as he disappeared forever in the darkness below.

After the storm abated the captain made a careful note on the exact time of the occurrence, the position of the ship, and the position of the man who seemed struck at my mention of the exclamation I had overheard falling from the poor fellow's lips as he clutched in vain at the yielding air.

"Ah," he said, "that must have been his sister, Lucy V., to whom he was greatly attached."

I then produced his card, which I had managed to seize as it fell, and which was pinned up with the rest of his effects, remarking, as he did so, that no doubt his people would prize it as a last keepsake of their son.

The rest of the voyage passed without incident, and as soon as the ship arrived at Liverpool I made my way to the train which was to take me to Manchester.

I was walking idly along the platform when I saw the face of an old gentleman, and with a young lady on his arm, was elbowing his way through the crowd. His resemblance to the poor mate was so striking that I stood and looked at him. The young lady's eyes happened suddenly to meet mine. Instantly she gave a violent start, uttered a low scream, and exclaiming, "Oh, look, there's the face of my dream!" stared at me as if fascinated. Her companion gently rallied her, and half-led, half-carried her, to the nearest waiting-room. As he passed he begged me to come with them, and handed me his card.

When we were alone the old gentleman explained that the sight of my face had reminded his daughter of a very peculiar and unpleasant dream, to which she still persisted in attaching importance. He said: "At the present moment, indeed, we are on our way to discover if the owners of my son's ship have received any news of his arrival."

I said, "I am an apprentice on board, and have but lately left her lying in the harbor."

"Then," the young lady cried, "I must be right. It must be true. 'Twas that man's face I saw gazing at him as he fell. I saw Joe's ship in the midst of a fearful storm, and him clinging to the slippery shrouds. A bright flash seemed to pass before my eyes, and I saw him falling backwards into the sea. I saw your face in the momentary gleam, and I could perfectly terrified—hear the sound of my own name—'O! Lucy! Lucy!'—whispered in my ears."

The expression of my fate must have conveyed but too well the meaning of my silence.

"My God," cried Mr. —, "is it true then? Is he dead?" I stammered—"Too true, sir. Yes, every word of it! I was beside him at the moment, and even tried to save him."

From the statement, subsequently given to the captain, it appeared that the sister had retired as usual before eleven o'clock. About midnight they were roused by a loud scream, and, on hurrying to her room, found her sitting up under the influence of extreme terror, declaring that she had actually seen a water cart. The horses stepped at a water to drink, but there was no footing, he lost his balance, and in trying to recover it he fell right into the sea. The shock the women stood up and shouted for help, and their hair rose off their heads, and as all was going on I turned away crying and saying, "Was there no one at all to help them?" Upon which I turned back, and my husband asked me what was the matter. I related the above dream to him, and he asked me if I knew them. I said I did not, and thought I had never seen them. The impression of the dream and the trouble it brought was over me all day. I remarked to my son that it was the anniversary of his birthday and my own also, the 10th of the first month, and this is why I remember the day.

The following third month I got a letter, and a newspaper from my brother in Australia, named Allen, letting me know the sad trouble which had befallen him in the loss by drowning of one of his daughters and her companion. You will see by the description given in the paper how the events corresponded with my dream. My niece was born in Australia, and I never saw her. Please return the paper

at your convenience. Considering that our night is their day, I must have been sympathetic with the sufferers at the time of the accident, on the 10th of the first month, 1878.

The following extract from the Ingleswood Advertiser shows that she actually saw what happened: "A dreadful accident occurred in the neighborhood of Wedderburn on Wednesday last, resulting in the death of two women, named Lehey and Allen. It appears that the deceased were driving into Wedderburn in a spring cart from the direction of Kinyungah, when they attempted to water their horse on the dam of the boundary of Torphichen Station. The dam was ten or twelve feet deep in one spot, and into this hole they must have inadvertently driven, for Mr. W. McKeehan, manager of Torphichen Station, upon going to the dam some hours afterwards, discovered the cart and the horse under the water, and two women's hats floating on the water. • • • The dam was searched, and the bodies of the two women, clasped in each other's arms, recovered.

**HARBINGER OF LIGHT, MELBOURNE, AUSTRALIA.**

It is an objection made by some orthodox folks to Spiritualistic services that

**THERE IS TOO LITTLE PRAYER** in connection with them. On the other hand, it is probable most Spiritualists would assert that in the generality of churches there is too much. Before we are able to determine the accuracy of either position from a rational standpoint, we must have some definite understanding as to what the objectors mean by the term. It is ordinarily understood to mean an oral address of supplication to a supreme or intermediate power, but often presents itself in the churches as an elaboration of fulsome terms of adulation in a vain attempt to magnify the power for good (and evil) of Jehovah. In reality, however, it is an appeal for help to a greater power when our limited powers fail to sustain us in the flood of human trouble, manifested in another form, when the heart, allied with a realization of the goodness and loving kindness of the Universal Father, overflows in thanksgiving to, and adoration of, the Great Over-soul.

God has given us certain faculties, spiritual and physical, wherewith to work for the development of ourselves and the world we live in. One of these faculties, Reason, aided by the power of Will, will enable us to overcome by far the greater number of difficulties we have to contend with in this world, and we have no right to go to God for help until we have exhausted all the means he has given us to help ourselves.

What should we say of a beggar who appealed to us for pecuniary assistance, if we discovered he had money in his pocket to meet his requirements? We should characterize him as unworthy and dishonest; and yet numbers place themselves in the same position by asking God for help before (figuratively speaking) their pockets are empty. Is it likely their prayers will be answered? No. He who works in any upward action, to develop, expand or uplift anything in God's creation, prays more practically and efficiently than the thousands who week after week supplicate the Great Spirit to do for them that which he has already endowed them with power to do for themselves. The injunction to "Lead a life of prayer" is excellent if properly understood, but we object to the literal interpretation of it, which recognizes the form instead of the symbol. If we are to make prayer the staple of our existence, the probabilities of a future Spiritualistic Reaction, the World's Condition and Needs as to Belief in fall short of demonstration. The volume includes a consideration of the work of the Society for Psychical Research and also an appendix giving some of the author's own personal experiences in this line. Dr. Savage

performs and Opinions.

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After a review of the beliefs held in the past concerning life beyond death, Dr. Savage takes up the present conditions of belief and considers the agnostic reaction from the extreme "other-worldliness" which it replaced, which was in turn followed by the Spiritualistic reaction against agnosticism. He points out the doubts concerning the doctrine of immortality held by the churches and the weakness of the traditional creeds and the loosening of their hold upon the people. He then considers the probabilities of a future Spiritualistic Reaction. The World's Condition and Needs as to Belief in fall short of demonstration. The volume includes a consideration of the work of the Society for Psychical Research and also an appendix giving some of the author's own personal experiences in this line. Dr. Savage

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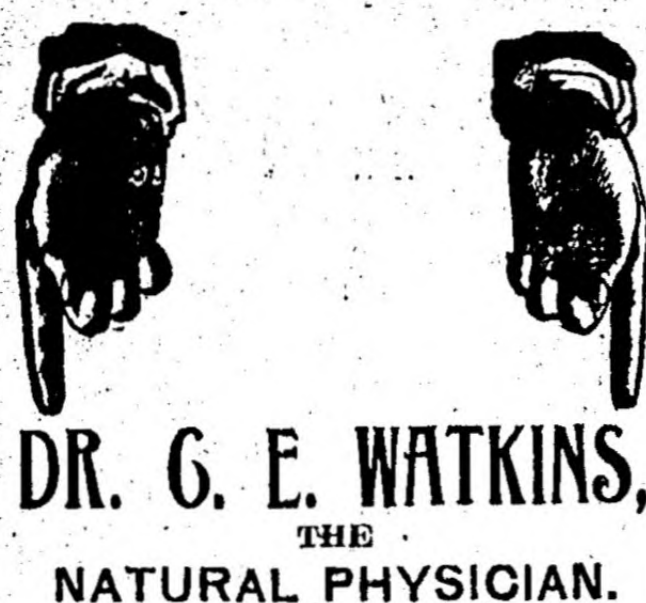
here always, they should know how to live right and enjoy the life that belongs to them. This is undoubtedly the most useful book for the masses the Doctor has ever published, for it strikes at the root or cause of disease, and tells how to avoid it. 212 pages, cloth bound. Price, \$1. For sale at this office.

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Performs the cure, and therefore we fit it down as a fundamental maxim in medicine that a Physician can do is to act as a

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## CRIME AND CRIMINALS

A Very Radical View of the Subject.

To the Editor:—Does it prevent crime to kill criminals? In other words, would it be more impressive, are too many killed, or not enough?

For the recent premeditated killing of a king the assassin was neither hanged nor decapitated. The penalty imposed was imprisonment for life.

Bresci's imprisonment is torture.

Why? Because it sentences him to do nothing.

"Bresci is to be tortured beyond the power of imagination because he was forbidden to follow nature's law."

Chicago American.

From Moses to Christ, from Christ to the present hour, humanity has been contending with principles embodied in what is technically called law, or codes of law. And all such have found their base on the principle of revenge, embraced in the barbarous and infamous code of Moses, when he said: "Avenge the children of Israel." For such a code, which always claimed instructions from the Lord, but in that was not truthful. For proof and climax, read from 31st chapter Numbers, 16th to 18th verses.

No figures can express the numbers sacrificed in that prolonged and still continued struggle. Or how many kings have been throned and de-throned; or how many dynasties have risen and fallen in the terrible conflict? Something less than 2,000 years ago a new law-maker and law-breaker appeared on the scene in Judea, the law of Moses. His entrance into Jerusalem was in the most humble and unpretentious way conceivable—a donkey, hatless, coatless, shoeless, but not shirking, that being his only garment.

Followed by a motley crowd of fishermen, beggars and Marys, who were or had been Magdalenes, shouting Hosannas, Hail to the Master, etc. And he preached a new law, which was in direct conflict with the very basis of the whole of the Mosaic code, and claimed divine authority.

"Ye have heard it hath been said an eye for an eye, but I say unto you resist not evil." And again: "Go and sell that thou hast, and give to the poor."

And all his teachings and acts were in utter violation of existing law. He preached a new law, which was in direct conflict with the very basis of the whole of the Mosaic code, and claimed divine authority.

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scruple in signing a death warrant to behead an innocent queen than a terrier dog has in killing a cat. It has not been said or advanced as an argument that in all the past, in the present, but is most significant, that the majority of those called reformers, humanitarians, poets and scientists, have ever been opposed both in theory and practice, to the killing of criminals to prevent crime.

The arguments presented thus far have been limited to only one phase of the great subject, others equally important omitted.

How many guilty escape, how many innocent suffer?

Douglass Jerrold, in a story called "The Lesson of Life," gives a striking view of the subject.

It is a dialogue between a common hangman and a priest: "I want your counsel in an affair of conscience."

"Thou shalt have it," "Thou hast called death a punishment; I live by it, my profession. I speak this in private, is little less than arrant folly."

"The saints protect me," said the priest. "All must die," asked the hangman. "They come into the world doomed to that penalty."

"I ask them if no virtue, no goodness, no wisdom, can escape death; why should I be thought the only doom for the blackest guilt?" Said the priest: "This is a point beyond my comprehension. You would not kill the culprit's soul? What horror dost thou talk? I have heard thee talk such consolation to a culprit. I have thought it a blessed thing to die."

JOHN VAN DENBURGH.

Milwaukee, Wis.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Benjamin Franklin Gard passed to spirit life, September 23, at the age of 71 years. Mr. Gard came with his father to Volinia, Cass county, Mich., at the age of only six weeks, and has spent nearly his whole life on the farm taken up by his father. He was a true Spiritualist and an honored Mason. Funeral services at the house, the 27th, conducted by Mrs. Marian Carpenter, of Detroit, setting forth in her lamentable way, many of the great teachings of Spiritualism, and showing the great consolation derived from a knowledge of its glorious truths. The Masons in mass took charge of the body, with the customary services. A poem by the writer was considered very appropriate in memory of our friend and brother.

H. L. CHAPMAN.

Marcellus, Mich.

Passed to a higher life, September 17, 1909, from Langdon Villa, Santa Clara county, Cal., Phoebe K. Langdon, native of New York, in her 65th year. The body, by her request was cremated in San Francisco.

Dr. J. Munson, a well-known healer, and a resident of Maquoketa, Ia., for twenty years, passed to a higher life, Sunday, September 30. He was 78 years old and a firm believer in Spiritism. He was veritable to a fault—ever ready to assist in relieving the spiritual and physical ills of man. His services were conducted by Mrs. J. M. Harvey, assisted by Prof. J. H. Scholl, COR.

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"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.

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