



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

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SCIENTIFIC BASIS OF THE SPIRITUAL

A Discourse Delivered Before the Chicago Liberal Society, March 31, 1901, by Thomas B. Gregory.

It is quite popular now-a-days to look upon man as being, to a large extent, the creature of environment. With many that word "environment" is a term to conjure with. Environment, they tell us, is practically everything. The spiritual is nothing more than a myth, and a "myth" is simply "the impression of the phenomena of nature upon the mind of man." The mind merely receives that which the outer world throws upon it. Like the plate in the camera, the mind catches the passing reflection; the reflection gradually, but surely, grows into the myth; and finally the myth becomes all that we mean by the spiritual.

In other words, all depends upon the outside. The spiritual is not that which is born in man, but something that is suggested to him by the phenomena of the external world.

It will appear at a glance that between the two ideas there is a tremendous difference; the one giving the glory to human nature, the other bestowing it upon the world of matter.

Let us duly consider the two conceptions, to the end that we may, if possible, determine which of them has the sounder basis.

MYTH AND PHENOMENA.

To begin with, let us admit that myth is intimately associated with the phenomena of Nature, with sun, moon, star, fire, light, trees, streams and hills. That such is the case is undeniable. To even think of disputing it would be folly.

But the question, upon which the whole matter turns, is this: What is the order of the connection between the two, between the natural phenomena and the myth?

Are the phenomena the cause, or merely the occasion, of the myth? Do the phenomena create the myth?—or does the myth, already germinally present in the mind, simply avail itself of the phenomena as the media of its expression?

If the phenomena are the main thing, why is it that there were no myths until the coming of man? The tadpoles and Saurians, the mastodons, Irish elk, cave bears, and those much-lauded fellows, the anthropoid apes, had no mythology. For thousands of years those creatures were in the midst of the most wonderful natural phenomena; yet no myths were printed on their minds. But by and by man came upon the stage, and lo! all at once, as if by magic, up sprang the myths! The trees and streams became alive, the sun was transformed into a god, and the moon into a goddess, and wind and thunder and lightning took on the form of personality.

THE EXPLANATION.

Somewhere there must be an explanation of this strange fact.

What is it? Why, this: When man came he projected his personality into the realm of the material around about himself.

As Amiel observes, "Every landscape is a state of the soul"—so much of the subjectation thrown upon Nature.

Take the little girl with her doll. In the act of attributing life, speech and passion to the doll the child simply makes the thing of wax or porcelain a reflector of its own personality. It merely projects so much of its own self outward, to be mated with another imaginary self. In the same way the primitive man makes the sun or moon, the stream or star into a spirit, which is to be worshipped with fear and trembling, or with adoration and love, as the case may be.

In one of his charming books John Burroughs tells us of a certain man who, upon returning to his birth-place after a long absence, was desirous of seeing, above all things, an old spring, which he had frequented in his boyhood. That, at least, he hoped to find unchanged. There his lost youth would come back to him. The faces of father and mother he might not look upon, but the face of the spring, which had often mirrored those of father and mother, he fondly imagined would beam on him as of yore. Now, did the spring create the sentiment, or did the sentiment merely crystallize, as it were, about the spring? The latter, of course.

MIND THE INTERPRETER.

It is the mind that interprets nature. There is nothing in nature but what the mind supplies. Does the sculptor interpret the marble, or his own ideal? Is the music in an instrument, or in the player's soul? Nature is a meaningless thing until man reflects upon it his own genius. When you commune with nature you commune not with nature, but with your own being. Woods, waters, skies do but furnish the conditions of the communion, and are simply what you make them.

"We receive but what we give,
And in our life alone doth nature live."

Mythology is but psychology—the reflected splendor of the mind. There were millions of eyes on earth before the advent of man—eye of beast and eye of bird; but back of the eyes there was no human mind, and the wonder and mystery named mythology were unknown. But when the human eye opened upon the scene, instantly the prospect was invested with a deep and thrilling interest—hope was born, and fear, and love and mystery! In tree, stream, cloud and star, sunshine and storm, the strange new creature found a myth—a story of terror or of joy, of heaven or of hell!

O wonderful soul of man! I realize the fact that in many ways we are weak; but I know that down underneath the weakness there is a glory unspeakable!

We are told that here and there in the great briny ocean are springs of fresh water, which force themselves up from we know not what mighty depths. Even so are there springs of the moral and spiritual sublime, which push themselves up through the heavy strata of our animalism, to manifest themselves in the manifold splendors of art.

The charm of that matchless book, "Pascal's Thoughts," lies in the fact that it reveals to us, as scarcely any other book does, our littleness and our greatness, our weakness and our strength, our shame and our glory. For example: What a novelty, monster, contradiction, is man? A judge of all things, yet an imbecile worm of the

dust! A depository of truth, yet a sink of doubt and error!—at once the glory and the refuse of the universe! Man is a reed—but he is a thinking reed.

Weak as he is physically, his brain teems with thought too deep for speech! Cribbed, cabined and confined by the flesh, he chafes like the caged lion that sniffs from afar the wideness of the desert and the freedom of the great mountains. "Have you read the Wandering Jew?" inquired one man of another, and quick as a flash the answer came, "I am the Wandering Jew myself." It means me, it means each one of you. Man, man is the great Wandering Jew, ever restless, never satisfied.

RICHTER'S LEGEND.

You will recall Richter's sublime legend: "God called up from dreams a man in the vestibule of heaven, saying: 'Come thou hither and see the glory of my house.' And to the servants that stood around his throne he said: 'Take him and undress him from his robes of flesh; cleanse his vision, and put a new breath in his nostrils; only touch not with any change his heart—his human heart, the heart that weeps and trembles.' It was done; and, with a mighty angel for his guide, the man stood ready for his infinite voyage; and from the terraces of heaven, without sound of farewell, at once they wheeled away into endless space. Sometimes with the solemn flight of angel wing they fled through Zarahs of darkness, through wildernesses of death, that divided the worlds of life; sometimes they swept over frontiers, that were quickening under prophetic motions of God. Then, from a distance, that is counted only in heaven, light dawned for a time through a sleepy film; by unutterable pace the light swept to them—they by unutterable pace to the light. In a moment, the rushing of planets was upon them; in a moment, the blazing of suns was around them.

"Then came eternities of twilight, that revealed but were not revealed. On the right hand and on the left, towered mighty constellations, that by self-replications and answers from afar, that by counter positions, built up triumphal gates, whose architraves, whose archways, horizontal, upright, rested, rose, at altitude by spans that seemed ghostly from infinitude. Without measure were the architraves, past number were the archways, beyond memory the gates. Within were stairs that scaled the eternities above; above was below, below was above, to the man stripped of gravitating body; depth was swallowed up in height insurmountable; height was swallowed up in depth unfathomable.

"Suddenly, as thus they rode from infinite to infinite, suddenly, as thus they tilted over abyssal worlds, a mighty cry arose, that systems more mysterious, that worlds more billowy, other heights and other depths, were coming, were nearing, were at hand.

"Then the man sighed and stopped, shuddered and wept. His overladen heart uttered itself in tears; and he said: 'Angel, I will go no further; for the spirit of man aches with this infinity. Insufferable is the glory of God; for end I see, there is none.' And from all the listening stars that shone around, issued a choral voice: 'The man speaks truly; end there is none; lo also, there is no beginning.'"

And in the midst of it all is Man, with eternity before him, and eternity behind him; with infinity above him, and infinity below him, and still he is restless, dissatisfied, looking into the present for the future, into the seen for the unseen, and into every miserable failure of to-day for the golden completeness of some immortal to-morrow!

MIND IS A FACT.

Such is the mind of man! And this mind is a fact. How slow we are to perceive that a fact is not necessarily a stone or a steam engine, a star or a continent, that is, something visible and tangible. A fact is whatever is. The harp is a fact; and a fact, also, is the impression that is made upon you by the playing of the harp. The book on your table is a fact; as is also the thought of which the book is the casket. St. Peter's is a fact; and a fact, too, was the conception of the great cathedral when it was but a thought in Michael Angelo's mind. Away with the stupid idea that, in order to have a fact, we must have something that can be handled; weighed and measured! Whatever is, is a fact, whether it be of the material or of the spiritual order.

And logic obliges us to accord to every fact a respectful hearing.

That prince of free thinkers, the late John Stuart Mill, said: "If in our survey of human nature and life, we leave any element out, our conclusion will fail more or less in its application." Continuing, Mill says: "In our estimate of man's life, we should take care and weigh with all due caution the element that exerts any particular influence on his life."

Now the spiritual element has exerted a greater influence upon man's life, for good or for ill, than all other things combined. It may be truthfully affirmed that the history of man is the history of the spirit. We heartily wish that much of this history had never been written. Page after page of it is terrible! But it was all very sincere; and it remains true that, down underneath the wilderness and the terrors, was the soul, swayed to and fro by its infinite desires!

And this fact cannot be thrown out of court. It demands, and must be given, a hearing. It has some sort of meaning. It is not science, but bigotry, which declares that it is unworthy of consideration.

THE INVISIBLE.

It is no argument to say of the spiritual side of our nature that it is concerned with the invisible, and is, therefore, false. It is true that it is concerned with that which to the eye of flesh, is invisible; but by what sort of logic do we prove that all which cannot be seen by the fleshly eye is unreal? By no sort of logic can we prove it.

A French traveler once met a Kaffir away out in Dark-Africa who put to him this question: "Years ago," said the untutored savage, "I went to feed my flocks; the weather was hazy. I sat down and asked myself sorrowful questions: Who has touched the stars with his hands, on what pillars do they rest? The waters never weary; they know no other way than to flow without ceasing,

from morning till night, and from night till morning. But where do they stop? and who makes them flow thus? The clouds also come and go, and burst in water upon the earth. Whence came they? and who sends them? I cannot see the wind, but here it is; and what is it? Who brings it, and makes it blow, and roar and terrify us? How does the corn sprout? Yesterday there was not a blade in my field, to-day I returned and found some. Then I buried my head in my hands and was troubled."

In the Kaffir behold us all! We ask a thousand questions, but no answer comes! Each one of us is a little island of twilight in an infinite ocean of darkness. The great things and the small alike baffle us. We question eternally, and there is silence; we ask about to-day, and there comes no reply. Ant-hill and solar system, body and mind, man and God, are alike inscrutable.

It will avail us naught to turn to science, for upon the great questions of genesis and destiny, science is dumb.

We are too apt, as Buckle remarks, to speak as if we had penetrated the sanctuary of truth, and raised the veil of the goddess, when in fact we are still standing, trembling, before the vestibule. The highest of our so-called "laws of nature" as yet purely empirical. Not one single physical discovery that has been made has ever been connected with the laws of the mind that made it; and until that connection has been ascertained, our knowledge has no sure basis. On the one side, we have mind, on the other side, we have matter. These two are so interwoven, they so act upon and perturb each other, that we shall never really know the laws of the one unless we also know the laws of both. The laws of nature have their sole seat, origin and function in the human mind. They are simply the conditions under which the regularity of nature is observed. They explain the external world, but they reside in the internal. As yet we know scarcely anything of the laws of mind, and therefore we know scarcely anything of the laws of nature. We talk glibly of "gravitation," yet we know not what gravitation is. We discourse fluently of "atoms," "molecules," "forces," but to save our lives we could not say that we knew what they were.

SCIENCE AND THE SPIRITUAL.

Well did the poet sing: "Behold! We know not anything."

It is a great mistake that some people make about science. The spiritual, they tell us, is hazy, science is clear; the spiritual deals with conjecture, science with certainty; the spiritual rests on faith and hope, science reposes upon the bed-rock of demonstration.

But let us hear Professor Huxley, as he delivered himself just before he passed out from us. Says Huxley: "Any human belief, however broad its basis, however defensible it seems, is, after all, only a probable belief; and our widest and safest scientific generalizations are simply statements of the highest degree of probability."

Professor Clifford said of the nebula hypothesis: "Having determined the elements of their curve, in a world of observation and experiment, they prolonged that curve into an antecedent world, and accepted, as probable, the unbroken sequence of development from the nebula to the present time."

Those of you who have carefully read the great Darwin will remember that pronounced as were his genius and patience, his modesty was even more pronounced. Nowhere did he claim anything dogmatically; he declared that he was obliged to be contented with a probability.

In matters spiritual, then, as in matters scientific, there is nothing unreasonable, to put it mildly, in falling back upon Bishop Butler's maxim, that "Probability is the guide of life."

I say this not apologetically, as though I were asking for the spiritual side of our nature that which did not rightfully belong to it. The spiritual begs for nothing; it simply demands its rights—as those rights are admitted by the scientists themselves.

Let us once more refer to Professor Clifford. Says Clifford, with reference to the way in which the scientists reached the conclusion known as the nebula theory: "Having determined the elements of their curve, in a world of observation and experiment, they prolonged that curve into an antecedent world, and accepted, as probable, the unbroken sequence of development from the nebula to the present time."

Now, with regard to the spiritual: "Having determined the elements of the curve (of the spiritual facts) in a world of observation and experiment, we prolong that curve into a future world, and accept, as probable, the unbroken sequence of development from the mortal to the immortal."

Professor Clifford takes certain physical facts and draws from them a conclusion about the past; we take certain spiritual facts and draw from them a conclusion about the future. The logic is the same in both cases; the only difference being this: In one case the argument is prospective, while in the other it is retrospective. The principle is unchanged, and we have as clear a logical right to argue from certain spiritual facts forward to immortality, as Professor Clifford had to argue from certain physical facts backward to the nebula hypothesis.

I repeat, then, it will not do to cry "Facts! Facts!" The spiritual has on its side as many facts as the material has. Not the same kind of facts, but facts nevertheless, from which we are logically entitled to reason along until we reach the same goal at which the scientist stops—probability.

Not is this probability to be despised. To quote Bishop Butler again: "If you were obliged to take a journey by night, would you not give heed to any shining light in the darkness till the day should break? It would not be altogether unnatural for you to feel how much better it would be to have daylight; you might lament that the darkness concealed so many beautiful views, and wish for the sun to draw away the veil; but how ridiculous it would be to scorn the guidance which the lesser light might afford you, simply because it was not the sun itself!"

There is a final thought to which I would call your attention.

PRIESTCRAFT AND RELIGION.

The idea seems to prevail with some that the spiritual element, at present, to be found vigorously entrenched in human nature, is not natural but unnatural, a sort of artificial excrescence upon our humanity, bred and nurtured by priestcraft for its own honor and profit.

Now there is no one who has less use for priestcraft than I have; nevertheless I claim, as many do, that the priests originated religion; in my opinion, pure nonsense. Religion—I am not talking of theology, or of ritual, but of religion as the sentiment of the mind—religion, I say, is the result of priestcraft, but of human nature itself. It is here not as the result of a plot; it is here as the result of the constitution of our minds and hearts. Why do we build our dams? Because it

has thought the matter over, and came to the conclusion that it would be a pleasant and a profitable thing to build it? No! It is a law of the heaven's nature that it shall build dams. Do the birds say to themselves in the fall or spring, "Let us go North," or "Let us go South?" Nothing of the sort. When the migratory season arrives, away they fly, in obedience to a law that is as rigid as gravity.

So is it with man and his great spiritual desires. They are a part of his nature, of his truest, deepest, divinest nature; and he can no more help dreaming his dreams of the infinite and the immortal, of progress, and of eternal progress, than the beaver can help building his dam, or the bird help following the migratory instinct.

I have said that man and his spirituality are indissolubly linked together—that the spirituality is a part of the man.

COSMIC POWER.

But not all is said yet—for we must remember that, both human nature and its mighty aspirations, are parts of a still larger something.

The following, taken from the Arena Magazine, is vouched for by several of the leading men in England and America. An Irishman, it seems, owned a tame seal, which, though affectionate, became a great nuisance about the house. It was sent away for long distances on ship-board, but it always came back. Finally the owner tried the cruel experiment of putting out the creature's eyes, and shipping on a sailing vessel. When more than half way across the Atlantic the seal was thrown overboard. But once again it reached home, for one morning it was found dead, of starvation, at the door of the Irishman's cottage.

Now for the problem: How did the creature manage to find its way home? What-guided the poor blind thing, through the eighteen hundred miles of briny deep, to the right shore, and to the right spot on that shore? "Instinct," do you say? Yes; but what is instinct? What can it be, but the operation of an intelligence larger than that belonging to the creature itself? In the language of the writer of the article from which I quote: "The seal was able to make drafts upon the 'All-Knowledge.' The seal did not go alone; along with it went a great Cosmic Something or other, the nature of which we cannot understand."

Well, here we are, shaping the rough and the rude into forms of loveliness, dreaming magnificent dreams of an endless advancement in all that is true, beautiful and good! Here we are! But we do not stand alone: back of us is the great Cosmic Power, which is none the less real for being unknown. The wisdom called human is not wholly such; it is the human assisted by a draft upon the "All-Knowledge."

Thus it would appear to be the case, that the spiritual, the aspiration that links us to the immortal and the ever-progressive, rests upon a very secure foundation—even the Eternal Nature of things, which acts through us, and expresses itself in us.

For two reasons I will not attempt to develop this wonderful thought: I have neither the time nor the ability. It is a thought before which we feel like being silent, not because we would not speak, but because we cannot. We can but try to feel what the poet wrote:

"Fair are the flowers and the children, but their subtle suggestion is fairer;

Rare is the roseburst of dawn, but the secret that clasps it is rarer;

Sweet the exultance of song, but the strain that precedes it is sweeter;

And never was poem yet writ, but the meaning outmasters the meter.

"Never a daisy that grows, but a mystery guideth the growing;

Never a river that flows, but a majesty scepters the flowing;

Never a Shakespeare that soared, but a stronger than he did enfold him;

Nor ever a prophet foretells, but a mightier seer hath foretold him.

"Back of the canvases that throbs, the painter is hinted and hidden;

Into the statue that breathes, the soul of the sculptor is hidden;

Under the joy that is felt, lie the infinite issues of feeling;

Crowning the glory revealed, is the glory that crowns the revealing.

"Great are the symbols of being, but that which is symbolized is greater;

Vast the create and beheld, but vaster the inward creator;

Back of the sound broods the silence, back of the gift stands the giving;

Back of the hand that receives, thrill the sensitive nerves of receiving.

"Space is as nothing to spirit, the deed is outdone by the doing;

The heart of the wooer is warm, but warmer the heart of the wooing;

And up from the pits where these shiver, and up from the heights where those shine,

Twin voices and shadows swim starward, and the essence of life is divine."

Pithy Paragraphs.

There is a remarkable difference between matter and mind, that he that doubts the existence of mind, by doubting proves it.—Colton.

The true university of these days is a collection of books.—Carlyle.

Labor to keep alive in your breast that little spark of celestial fire called conscience.—Washington.

Never does a man portray his own character more vividly than in his manner of portraying another.—Richter.

The condition and characteristic of a fool is this—he never expects from himself profit nor harm, but from externals.—Epictetus.

Not every love is generous or noble, or merits high encomium, but that love which prompts and impels man to live generously and to act nobly.—Plato.

The longer we live and the more we think the higher value we learn to put on the friendship and tenderness of parents and of friends.—Dr. Johnson.

A tight comprehension of the processes of life and of the means of influencing their manifestations is only just dawning upon us.—Huxley.

As a vessel is known by the sound whether it be cracked or not, so men are proved by their speeches whether they be wise or not.—Beaumont and Fletcher.

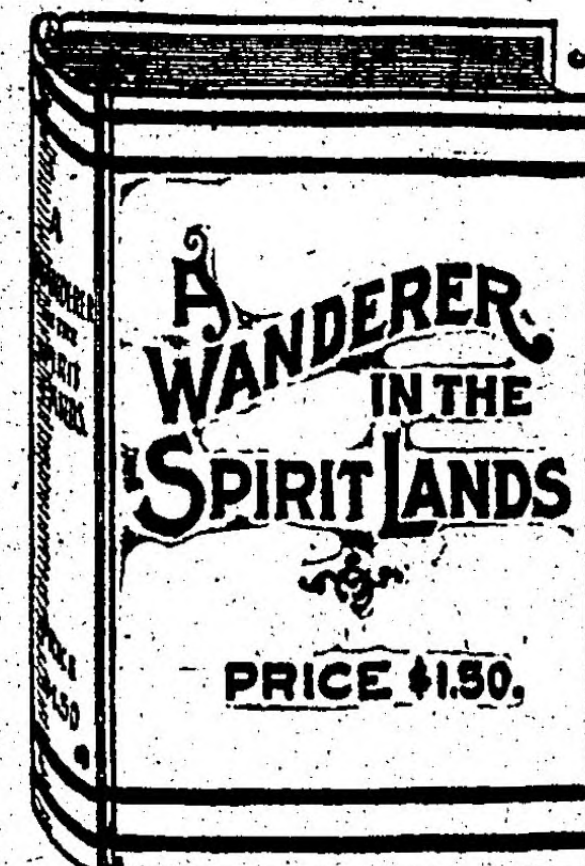
UNITING FORCES.

Coalition with Churches Not Desirable.

Some time since, an article appeared in a spiritual paper, headed, "Why should not Unitarians and Spiritualists Unite Their Forces?" The writer said, "While I am now, and have been a believer in the possibility of spirit return for more than twenty-five years, I am also a Unitarian in belief and am a member of that church society. That in that city, Denver, there was at a low estimate twelve hundred unorganized Spiritualists. That Spiritualists, though numbered by scores of thousands, were practically unorganized, and were utterly unprepared to make an aggressive campaign against error or to defend their own belief, and while calling themselves 'Harmonious Philosophers,' were inharmonious and discordant from a lack of unanimity of action. That he thought these unorganized Spiritualists should join forces with the organized Unitarians and help spread the pure gospel they professed to believe in. That in their chaotic condition they could not command the respect of the secular press nor the public at large. That the Unitarians had among their ministry the broadest, brightest and grandest men of the age. I have not quoted at length from the original, but enough to show that my reply thereto seems to be in order.

If any were as honest and sincere in their desire for the highest advancement of Spiritualism as our brother, it were well for the cause. But unfortunately all are not. While I, with many others, would be more than glad to have some concerted mode of action in opinion, to regulate and establish the Spiritualist platform on a secure, remunerative foundation, one that would offer no premium to frauds, but the highest incentive to honest workers, still I think such a scheme as the joining of forces with any church organization would be decidedly impracticable, and would only result in complete inharmonious. In the first place, Spiritualism must stand on its own merits. We do not need the protecting influence of any church, however much we may affiliate with, or respect the members thereof. We need to stand free and independent, and for this we should strive. We are a body peculiarly our own. All Spiritualists cannot affiliate for the reason that some are materialistic in their manner of thinking, while others recognize an initiative power as a governing and directing intelligence. The two elements would each have to stand by and for themselves, as they would naturally clash, although each faction holds to the same grand truth—the immortality of the soul. To join our forces with the church in order to be benefited by the moneyed condition or wealth accruing therefrom, seems to me too much like a girl getting into a carriage and directing her sorrow that the getting married is the smallest part of the business, and that she is practically worse off than if she had remained single. There is no rule however, without an exception. This may seem a ridiculous view to take of the matter, but the idea came to me and I expressed it. So while the church may welcome an honest Spiritualist as an accession to its membership, and its followers have only felt better, would, I fear, be like unto a certain priest who had no use for the brother who had fallen by the wayside. Of course, there are the good Samaritans in all positions of life, many of them, I am glad to say, in the churches. But not all would dare brave public opinion by taking the Spiritualist by the hand and owning that they, too, were of the same way of thinking. You see, whereas we have knowledge, the church and its followers have only faith.

Not as an organized body, the two are not ready to join forces. It is not a question of our going to the church for help, but of its coming to us for light and knowledge. So while we can say, "Bless God for an M. J. Savage, who has the courage of his convictions, and knowing the truth does not deny it," we must perform by our own standard bearers until the time shall be fully ripe, and the "Church of the Spirit" shall be what its name signifies, and the Fatherhood of God, and universal brotherhood shall be a living truth. This is my view of it, but I am only a unit. MARY E. VAN HORN. Milwaukee, Wis.



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The one divine work and the one ordered sacrifice is to do justice.—John Ruskin.

Take theology from the world and the churches can be schools, and the cathedrals, universities.—Ingersoll.

If thou seekest to please thou art lost.—Epictetus.

It cannot be shown that faith in any religious dogma is essential to good character.—J. D. Shaw.

Go do your duty, giving to every task the sublimest motive which you know and which you can bring to bear upon it.—Phillips Brooks.

LIFE AND EXPERIENCE IN SPIRIT LAND

A Series of Letters from the Spirit of a Well-Known Lady, Given through the Mediumship of Carlyle Petersilea.

LETTER NUMBER FOUR.

A lady now came forward and took my hands. "Madam," she asked, "do you remember me?" I looked at her searchingly. Surely, yes. It was Lady ———. We shook hands warmly, then she embraced me with a kiss.

"How glad I am that you have come," she said. "We need a leader, and just such an one as you are. You were born to lead and dominate the minds of others. Your will power is exceedingly strong. You may be able to do, at once, what we have all, thus far, failed to accomplish." I looked at her in amazement. She had always been a large, strong, powerful, dominant woman herself; yet, here she was, not yet reincarnated.

"Really, My Lady," I said, "I had expected better things of you. What is the matter? One would suppose that it would be easy to obey a great, divine, universal law."

"Well, there's the rub. The law, as far as I have thus far observed, is not universal—that is, we find ourselves, as on earth, surrounded by thousands and thousands of people and not one of them, so far as I can learn, has been able to take on another body of flesh. Madam, I have myself about given up the idea, but I was eager to see you. We were such old and good friends, you know, and used to think so much alike on all subjects. That is what has brought me here to-day."

"Lady ———, I am surprised at you. Have you, indeed, proved yourself so weak?"

"Well, I have come here to-day to see you, thinking that perhaps through you I might regain my former faith. But, really, I don't see how it can be. Look at me. Look at yourself. We are as large, nearly, as we were when the flesh covered us. It seems to me that I have simply stepped out of a lot of heavy, cumbersome clothing and run away and left it. You know that is a way we women had—of unfastening our clothes, allowing them to drop upon the floor, and stepping out of them, while our maids took care of them. Look at me, Madam, look at my hands, my form, my limbs. I am but very little smaller than formerly. How can I ever force this big hand of mine into the tiny hand of an infant, or this large head and my long, thick, flowing locks into the head of a puling babe? Madam, I have tried; I find it impossible."

"But when we become less gross we shall lose these spiritual bodies," I said, "and shall become drops in the great ocean of spirit life—in the great ocean of God's life. It may be that we shall have to wait a long time before we return and take up another body."

She shook her head. "Yes, we often used to talk about that, but I begin to think that we were egregiously mistaken. Why I have seen angels who have been here in the spiritual realm for thousands and thousands of years, they are like very Gods themselves, filled with all manner of knowledge and wisdom; besides, they are not one but two as one; that is, these God-like angels are male and female, two bright, shining forms united in love, wisdom, thoughts, words, deeds and purpose; to separate them would be impossible. You shall soon see for yourself, Madam. The union and coalescing of their minds, positive and negative, form a battery, as one might call it, which emits pure and sparkling thoughts, sweet, heavenly and God-like, besides they are constantly performing great and good deeds. It is because I have come in contact with one or two of these that my faith has begun to waver."

"And what do they say on the subject of reincarnation?" I asked.

"They say it is utterly false, without the slightest foundation in truth."

"Bah!" I ejaculated. "They are lying spirits, trying to deceive you."

She shook her head. "Can lying spirits be beautiful, bright and shining angels?" she asked. May it not be, rather, that we are mistaken?"

"Then," said I, hotly, "where is the law of eternal justice? On earth some are rich, others poor; some are slaves, others kings, rulers and princes, presidents and congressmen; there are lords and ladies; laborers and sewing girls; wretched women with drunken husbands who abuse them and the children they beget in sorrow and misery, poverty and degradation; there are those who are married and those who are single; those who are loved and those who are unloved; there are pure women and those who are not so; there are good men and bad. I have not seen justice on earth anywhere. How is all this to be righted, tell me that? Some live in palaces, some in hovels; there are some women who are happy with their husbands, others whose lives are intolerable in the married state, while there are others who are so wretched they wish themselves dead every moment of their earthly lives. No, Lady ———, I shall still hold to my views. The great law of reincarnation only can make things right. It is only through this law that the suffering ones of earth can receive justice and recompense for all they have endured."

The people were now listening eagerly to my words, but Lady ——— still shook her head.

"Madam," she said, "I shall speak you, bye and bye, things which I have seen. You speak of the law of justice and recompense for the wrongs and inequalities of earthly life; but I have already seen with my own eyes one who was a crippled, wretched pauper on earth, owning and residing in an elegant mansion here, together with a beautiful lady, his wife. His limbs were crippled no longer, his form was erect, manly and beautiful, his face noble, his head surrounded by a shining light. I spoke to him. I asked him how he obtained all these things? and he replied:

"I do not wonder at the question, Lady ———, for when you saw me last on earth, I was a wretched sufferer. Because of my crippled body I could not labor to obtain the material things of life and so became a pauper, but I cherished all this beauty in my mind—my soul was filled with it. I planned this beautiful mansion day by day, yet I did not then know that it would ever become real. I thought of myself as being symmetrically and finely formed. I dreamed day-dreams of a pure and loving wife who would share with me my beautiful home. I thought of sweet children—in fact, dear lady, I thought constantly of everything that was beautiful, pure and good, and would not allow my mind to think of anything that was not good and beautiful. Then I thought, if I were not crippled and in poverty, of all the good I would do to those who suffered. My mind was busy all the time giving of my imaginary riches to the poor and needy. Oh, Lady ———, as my body grew weaker these images grew stronger until they were so real that I was happy even before I threw down the misshapen body, and I had scarcely left it when to my utter surprise and amazement I was actually here, as you now see me, dwelling within the creations of my own soul, for all these things were spiritual realities, my thoughts were things—spiritual things—real to the soul as material things are to the material body. My spiritual form, dear lady, had never been crippled, and was as you see me now."

"But your wife and children? I asked in astonishment. "My wife was also real. She existed on earth as I did. Not a cripple, however, for an accident befell me; but owing to my misfortune we never met on earth. She was a poor, sewing-woman, and passed into spirit life in grief and poverty. There is a great natural law, lady, of counterparts, which you do not yet understand—that is, she was really myself or the other part of me and was in spirit, precisely like the ideal that was ever present with me when in my crippled body on earth. She told me, when

we met here, that she had always beheld me in her mind; that she had kept herself pure on account of this ideal, which has at length proved real. She is my wife. This is our home, at least for the present; but, lady, a grander palace yet awaits us, for it will be here according as we build."

"But the children?" I cried. How about them?" "We did not meet on earth to marry and have children of our own, that is, begotten through fleshly bodies; but there are millions of poor, little infants here, whose fathers and mothers are still on earth. We take many of these little ones, especially those that have no relatives to love and care for them. We usually take those that have been repudiated, or cast off, because not born in wedlock. These little creatures, not being to blame in the least, thus find justice and recompense."

There were others who had much to say while I remained in that hall; and I talked a little myself. I shall not go on with a continuous account of my experience in spirit life, but give a sketch here and there as occasion requires. It is the uppermost and all-important questions in the minds of the people of earth that I desire to answer; and I will answer them truly; I will neither falsify nor deceive any.

How can I prove this to you? Simply by repeating the words that Jesus used, "By their works ye shall know them." I cannot always cater to preconceived ideas and stubborn prejudices and tell the truth; consequently, some may call me a blatant Ananias; but that will not make me such. Usually, the one who calls out such pretty names is throwing forth his own venom and is himself laboring under the most woeful delusions.

Most truly yours, MADAM

LETTER NUMBER FIVE.

A lady has just written to our sensitive to know why the spirits do not help her? Why those on the brink of ruin are not saved? Why the spirits who can lift ponderable objects do not find gold and place it in mines or other places where she and others might find it? Why her father, who, as she says, is responsible for her being, does not come and help her, and do precisely as she desires him to do? That the spirits ought to do this, that and the other—that is to say, just that which she thinks they ought to do. That the spirit of Professor Franz Petersilea must know that she is writing a letter, and that he ought to govern things so that her particular spirit friends shall come to her and do just what she asks them to do. Now I am not Prof. Franz Petersilea, as I have already told you, but as I am inspiring or controlling the medium at the present time, I presume what I may have to say will answer as well. Prof. Franz Petersilea has left the medium for a while, and certainly I do not know where he is, although he told me he intended to take a long journey.

It would be impossible for a spirit to make any progress if such spirit were confined in one place or attached to an earthly medium for a lengthy period of time.

Now, first, I shall say, it is not the province of mortals to command spiritual beings and tell them what they ought or ought not to do.

Spirits are not to be put beneath the feet of mortals, but it is the province of the spiritual to instruct and guide humanity, neither can a spiritual being transcend natural law. I do not know this lady's father. I am not acquainted with her, and her relatives are strangers to me. How preposterous to think that the spirit of Prof. Petersilea should know that she was writing a letter. Does this lady, and others, realize that there are many millions of beings residing on the earth at this moment? That there are countless millions of spiritual beings within the earth's spiritual spheres? That the earth and its inhabitants, together with its spheres and their inhabitants, are as but grains of sand in the great universes of space? That she herself is but a speck in the great universe of sentient creatures? That her father and her friends can only act in accordance with natural law?

She intimates that because Prof. Petersilea can control his son, her father ought to be able to control her.

Now I know nothing about these personalities. I only know this by coming in rapport with my sensitive at this time. I find it in the mind, as the medium has just received and read the letter from the lady; but I do understand the law which governs spiritual communication, and it is well that I should explain it, that all may understand as well as the lady mentioned. I also find that the medium has received many letters similar to the one of which we speak. One letter particularly, in which the writer states that he would like Prof. Petersilea to cause spirits—the spirits of his particular friends—to come and rap on the head-board of his bed, and they must rap Morse telegraph signals. There are many, many others who write that they do not believe in Spiritualism, but if the Professor will see to it that spirits come to them and do exactly as they may specify and desire, perhaps they will believe—maybe so—and if they were to change their minds they consider it would be the most important event that ever happened to the human race, for which the whole world ever after ought to be very grateful; and especially will they be conferring a great favor upon the medium by condescending to admit, after all these wonderful things have been done especially for their benefit, to say that they don't know but it may be so. They say that the Professor's letters sound true. I suppose by that they mean there is written within them many things which appeal to their sense of truth.

Now, as before stated, I do not know these people and I do not think the Professor does, but I will go on and state how it is that the Professor is able to hold communion with his son. The father and son were, while the father still remained on earth, almost identical in their tastes and proclivities, both being eminent musicians. The father had almost absolute control of the son the greater part of his life on earth. The father and son, for many years, were associated together in the son's conservatory of music; they thought alike in nearly everything. The son was the very core of the father's heart, the apple of his eye, for the son carried out in detail that which the father had always striven to do but had not accomplished. The father did not become as great a player as he desired to be, the son became all that could be desired. The father had not been able to carry the business to a successful issue, the son accomplished all that the father desired to do.

On just one point they differed. The father did not believe in immortality, the son could not be made to disbelieve it. Unknown to himself there resided within the son great psychic powers, and this means that he was a greater sensitive than the father, more easily controlled by spiritual beings; and even in his early childhood he was controlled to play by the great masters in music, and at the early age of nine years played the most difficult music from Bach, Beethoven, Mendelssohn, Mozart and many other of the grand old masters; but neither the son nor the father knew at that time, that it was spirit control. How well the father understands it now, and the son thinks he cannot be mistaken. The father went, at length, into the spirit world; and to his utter astonishment found that he still lived. The tie between the father and son could not be broken. The great sympathetic cord held the father and son firmly together. The father was a man of great determination. His earthly life had been a public life given to the teaching of the world, and this from his early manhood, studying first for the ministry, but repudiating the creeds, became an agnostic, afterward studying music, becoming a professor and teacher of that art, teaching the public all his life on earth.

(To be continued.)

Man creates his own gods; they are powerless to change him.—Eliza Duff Gamble.

Fanatics have become tyrants whenever they obtain the power of doing mischief.—Voltaire.

FALSE FAITHS.

A Minister Tries to Answer Questions.

To the Editor:—A short time ago a deacon of the Congregational church called that their pastor requested anyone that had any questions to ask to drop them into a box at the door for that purpose, and wanted to know if I had any to ask. I gave him the following: "All Powerful—Is God able to destroy sin and not willing, where is his benevolence? Is he willing and not able, where is his power? Is he both able and willing, why do we have sin?" On the following Sunday he preached a very able sermon from an orthodox standpoint, which I think was the outcome of the question asked. It was headed, "Some of the False Faiths."

It was in part as follows: "The constant seeking after new faiths and beliefs was the outgrowth of our extreme toleration in religious matters and a symptom of an unhealthy spiritual condition. I think the good brother is entirely right, for those whose opinion is that his own church is guilty of sin."

Again he said that where there were two or three small churches struggling for existence they should unite as one and worship together as brothers.

Would the good brother's church be willing to unite with the Methodist, Presbyterian, Christian, Episcopalian, or Catholic church, and form one grand congregation and worship together? I will be safe in saying no, unless they all came to him.

Again he says, "stick to the faith of your good old Christian mother." After seeing almost my allotted three score years and ten, would it be policy for me to hold to the theory of forty or fifty years ago, of a brimstone hell, and infant damnation, simply because my father was taught that doctrine from childhood, by those whose opinion was no better than his own? Could he hold his congregation together if he should advocate that doctrine to-day? We are given intellect by which we must judge; would it be policy for us to accept anything which did not appeal to our reason?

He says, "Friends, by their fruits ye shall know them. Men never have, and never shall, any crop of thorns or figs of thistles, and that is what all false faiths are doing."

I will agree with him on this point. But what are the false faiths? I have learned in the past ten years by statistics that there are more criminals behind the bars from the clerical class than any other class of citizens in proportion to their number. Also the ma-

RIGHT GENERATION.

A New Century Revolution.

To the Editor:—A resolution recently offered in the legislature of Indiana, contemplates the restricting of marriage to those qualified to give birth to strong, healthy, moral children, children conceived in love, children that are desired and as welcome as a fine coat, calf, lamb or pig, upon some of our fine stock farms.

The author of this resolution writes me the resolution was favorably received by the members of the legislature, the further writes that he considers this a very important subject, and that divorce laws should be less restrictive, but marriage laws more so, that more thought is given to producing fine stock than a better class of humans.

As the writer is much interested in all clear-cut reforms, bottom reforms, he was gratified to learn that a legislator, a farmer, that other minds had caught the vibrations in the air.

Right Generation versus Regeneration is the coming new world reform, restricted marriages, restricted births, no more children conceived in lust, and born criminals, no more half-bred, unwelcome, loveless offspring; marriages deferred until the contracting parties are matured physically, mentally, morally and spiritually; this is a revolution, a demand, but it is on the boards, and will result in a warm, welcome response from millions, as soon as understood.

It signifies a rest for the preachers, doctors and lawyers; they have lived and thrived upon the ignorance and stupidity of the enslaved masses in the past, and are to-day doing their best to fasten chains upon all the wealth-producers as never before.

Out of the birth of slaves is a common sense law; if laws can be made restricting healing by medical monopolies, certainly laws can be made and executed to prevent criminals, slaves and degenerates from being born, and if not born then we will not be taxed to death to care for them.

This, as said before, will clip the wings of the parasitical professions; let them go to work and earn an honest living. Let them turn teachers, the field is immense, opportunities, inviting.

The writer may have more to say upon this most important of all subjects connected with the uplifting of humanity; how many Spiritualists are willing to let go of the old barbarous, selfish expressions, and commence a new life at the beginning of this new century?

How many are willing to assist in making a new world, fit for a civilized human being to live in? How many are

CONGRATULATIONS.

Every person who believes in truth and justice should join in congratulations to George B. Warne and his associates for their decisive victory in the case of the Illinois State Spiritualist Association. While deploring all controversy among brethren of any denomination, this appears to have been an instance where it was unavoidable, and happily for the State Association this came at a time when there were men at the front well fitted to fight the battle. Let all honor be given to Dr. Warne and his brave associates.

Aurora, Neb.

Jority of prisoners are the children of

Speaking of the Agnostic, which meant they did not know anything for sure, that there is more hope for him than the Atheist, "for even he confesses that in the night of death, he sees a star and listening love can hear the rustle of a wing. There is no hope for the Atheist, he never said as much as this. Then another says he is a Spiritualist, and you heard him trying to affect communication between this world and the unseen before God is ready for it, or more correctly speaking before the world is ready for it. The world is too corporeal and will have to rise considerably higher in spiritual living before those that dwell here can hold communication with the glorified beyond."

Now if the brother takes to plot us to heaven is true, it gives the account of "one Moses" holding communication, not only with the spirits of his departed friends, but with God himself. Moses and the Elders saw the God of Israel, also saw the paved way under his feet, and they saw God and did eat and drink. Had a banquet as it would be called to-day. Deut. 4:12: "And the Lord spoke unto you out of the midst of a fire, and you heard his voice, but saw no similitude only ye heard the voice." Also Numbers 12: 6, 7 and 8, he speaks to this man Moses mouth to mouth. Deut. 34: 10, he says there was no prophet since in Israel the Lord knew face to face.

St. John denies the above passages. He says ye have neither heard his voice nor seen his shape at any time. St. John 5:37; Ex. 33:20. "No man can see me and live." Yet Jacob said, "I have seen God face to face and my life has been spared."

In speaking of the Agnostic, he said that meant that the knew nothing for sure. He would be no worse than a "deacon" of a Congregational church was who told me a short time ago the only thing he feared was death, and it is certainly hoped that all Spiritualists of our Empire State, will awaken to the urgent necessity of unity and cooperative effort and join our State Association for mutual protection. A list of speakers and mediums will be published later. For all further information address HERBERT L. WHITNEY, Secretary.

1008 Jefferson Avenue, Buffalo, N. Y.

New York State Convention.

The fourth annual convention of the New York State Association of Spiritualists will be held in the First Spiritualist Church in the city of Buffalo, N. Y., on May 24, 25, and 26, 1901. A number of the best speakers and mediums will be present, and a very interesting and enjoyable time is anticipated. The State Association has made a brave fight against the attempted legislation in this state against the sadly handicapped by lack of funds, and it is earnestly hoped that all Spiritualists of our Empire State, will awaken to the urgent necessity of unity and cooperative effort and join our State Association for mutual protection. A list of speakers and mediums will be published later. For all further information address HERBERT L. WHITNEY, Secretary.

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AN ECLECTIC MAGAZINE

AN INTERESTING COLLECTION OF PSYCHIC EXPERIENCES

The ghost of a former fellow-workman in the mines saved my life fifteen years ago. I was working alone in the "old mine" at McHenry, Ky. It was near the end of my entry, I had just started to trim my lamp when a noise in the next "room" caused me to stop and look back. Whoever it was was coming my way, and he was evidently in the dark I held my lamp up high. As he scrambled over the slack pipe I was about to speak when he straightened up and my eyes were attracted to stick in my throat as I recognized in the man, ghost, what you will, before me old man Lynch.

It was impossible to be mistaken. I will never forget how I felt as I stood there looking at the old man, with whom I had worked for years, and as I think of it now I think, too, of that bright spring morning two years ago when they carried him out crushed to death by a fall of slate.

He looked at me as he straightened up and I thought he would speak, but jerking his head toward the entry as if warning me to come he turned and vanished.

It seemed a long time before I could move and when I did the pulse of my ration was dripping off my forehead. Raising the wick in my lamp and trimming it carefully I picked up my coat, and without knowing why, I almost ran out the entry.

The car driver came to meet me saying: "I'm mighty glad you got out in time; I was afraid you were caught." "Caught where?" I asked him, "what's wrong?"

"Don't you know?" said he, "your place has been in clean the entry."

"A MINER."

A WEIRD EXPERIENCE

It was one night in March, just about a year ago, I retired to my room at about 1:30 o'clock. On passing through the room of my brother's, which adjoined mine, he complained of a peculiar suffocating sensation, which he attacked him several times since going to bed. Sitting on the edge of the bed, I somehow became lost in a deep study for possibly ten minutes, and was brought to myself by hearing off to the corner somewhere, seven taps or so. After the lapse of a minute or two, this was repeated in my brother's room, who called in a sleepy voice asking if I had heard it. Suddenly I was overcome by a feeling such as I have never experienced before or since. The sense of touch was slowly leaving my body. I sat there unable to move, to speak or do anything but glaze my eyes on the opposite wall. My own welfare did not seem to concern me in the least. In fact, physically, I had ceased to exist. My every mental faculty was present and under control with the exception that I had no control over my body.

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The *Progressive Thinker* is furnished in the United States at \$1.00 per year, the postage thereon being but nominal, but when it is sent to foreign countries it is charged at 150 cts extra, making the yearly subscription \$1.50. Please bear that in mind.

SATURDAY, MAY 4, 1901.

Burning Ingersoll's Books.

Binghamton, N. Y., April 23.—With the smoke from the burning works of Robert Ingersoll curling near his grave, Marcus A. Miller, educator and political writer, will be laid at rest in Floral Cemetery to-morrow afternoon.

Miller is well known throughout the West, having been a publisher in Cleveland, manager of the Moler-Saunders Company in Kansas City, and general manager of the Smith Premier Typewriter Company in St. Louis. He was a follower of Ingersoll until a short time ago, when he again embraced the Christian faith. When he learned that his illness was fatal he asked his relatives to burn the books of Ingersoll at his grave as an expiation and in hopes that it might show others the sophistry of his teachings. The books will be lighted by Rev. Samuel Dunham, the oldest Presbyterian clergyman in this section, and will be burned as the causet is being lowered into the ground.—Chicago Chronicle.

The above item will probably be published in every religious journal in the land, if not in the world, as a matter of great importance.

It is a queer sort of logic that can show the sophistry of the teachings of certain books by burning them. The haters of Ingersoll and burning his books a much easier method of doing the job, than refuting him by argument and reason. Calvin found the easier way to "show the sophistry" of Servetus was to burn him, and it was only fitting that the "oldest Presbyterian clergyman" in Binghamton, as a loyal follower of Calvin, since he cannot burn Ingersoll, should burn his books.

That, however, is a long humanitarian stride in progress, from burning "non-elect infants," or even predestinated sinners, in an endless hell.

A Literary Journal Talks Back.

The "Church Family Newspaper," an English journal, quotes the Rev. W. Leighton Crane, as inquiring in the midst of a sermon—

"Did you ever try to think what it is in the ethical system of Christianity which gave it the power to change the face of the world?"

The London "Literary Guide" seems to controvert the claim of the sermonizer. It inquires—

"When and where did Christianity change the face of the world? And then it makes some pertinent remarks of its own, which the thoughtful will consider. It says:

"The ethical standard of Paul and Peter was no higher than the ethical standard of Seneca and Epicurus. Neither the one nor the other could effectually stem the tide of Roman corruption and decay, nor prevent the decline and fall of the Empire; and then, when Christianity had triumphed, she replaced the corruption of the Empire by the far worse corruption of Papal Rome, and founded the most odious intellectual tyranny the world has ever known."

Then the "Guide," striking right out from the shoulder:

"The truth is Christianity has changed the face of the world for evil, rather than for good. Witchcraft, persecution, slavery, and war are some of the landmarks in history which serve to show how baneful has been the influence of the Christian Church. In relation to all these matters Christianity has taken a strong line in the wrong side, and has consistently and vehemently opposed the ameliorating and progressive influences arising from the expansion of the average human intellect, the growth of Rationalism, and the immense development of modern science."

Doctors of the Mind.

Paracelsus, usually designated a quack, because he was the first to introduce quacksilver, otherwise quacksilver, into medical practice, was born near Zurich, Switzerland, about 1493, and was pitched out of a window by his servants at an inn, and died of a broken neck in consequence, in 1541. But quack as he was he had some good ideas which survive the centuries. He wrote: "It is the power of the will, the main point in medicine, a man who wishes every one well will produce good results. One who begrudges everybody everything good, and who hates himself, may experience in his own person the effects of his evil thoughts."

Magnetic healers and all the varied forms of curing disease by suggestion, or influencing the mind, including Christian Scientists, owe their success to their ability to control the will of the patient, of which it seems Paracelsus was the first to discover the law.

Mormonism as an Object Lesson.

If an object lesson is needed to show how great religions with legions of followers spring into being, increase in numbers, then dominate States, we have it in the history of Mormonism. Opposed, traduced, oppressed, they have gradually increased in numbers, and probably improved in morals, until they absolutely occupy an advanced position among the Christian sects—for they are as zealous in defence of the "Lord Jesus" as the most earnest devotee of that distinguished gentleman.

The younger generation of writers do not seem to be advised that the first removal of the "Latter-Day Saints of Jesus Christ," was from Kirtland, Ohio, some 20 miles north of east from Cleveland, to Jackson county, Mo. So late as 1854 a large number of pioneer log cabins, built by Mormons, were yet standing in Kansas City, and near where the great railroad depot now stands hundreds of these people were buried who died of cholera in about 1837-8. These people were persecuted and driven out of the state by the same bitter pro-slavery element which attempted in 1854 to lasso to subject Kansas to the slave power.

It was from Independence and Kansas City the Mormons emigrated to Nauvoo, Ill., not from Kirtland, as is so often stated.

This statement is of interest at this time, because of a recent assembling of a Conference at Independence of Mormon leaders, to reorganize and enlarge the church, they still hold a "stockade" at this point, some ten miles east of Kansas City. The conference determined to print tracts in Scandinavian, German, Chinese, Japanese, Portuguese, and other languages, and appointed missionaries to England and Australia with the view of evangelizing those countries.

Possibly when all other Christian denominations have been civilized, and have abandoned their barbarous creeds, Mormonism, purified by persecution and experience, will survive as the last of the Christian sects. Taking church history for authority, the whole past for 1000 years is thickly strewn with the graves of defunct sectaries which flourished for a time, then disappeared forever, a silent reminder that social and religious organizations are mortal like those who gave them being.

A New Departure for the Clergy.

At the Methodist Conference held in session in Chicago, the press reports say:

"Nearly every preacher who led in any discussion, pulled out his paper and read to the audience therefrom what he had to say." They add:

"This is a wide departure from the days of early Methodism, when all the preacher had to do was to open his mouth which the Lord filled to overflowing with great noise and little sense."

The Polo Press, remarking on the peculiarity of recent times, and the action of the preachers in the premises, says:

"Think of old Peter Cartright going to Plato and other old healers, for argument in proof of immortality."

Where else should they go for such proofs if not to the fountain from which the thought originally came? Churchmen wish us to believe the doctrine of a future life was first taught by the alleged founder of Christianity. They concede the Jews had no knowledge in that direction until after their Babylonian captivity. There is not any intimation in the Bible that such an idea was entertained—so say the critics—until after that event. But we find the doctrine was prevalent in Persia, in Assyria, in Egypt, in Greece, in Rome, and it was taught by their philosophers, long before the beginning of the Christian era. Indeed, if any trust can be placed in monumental inscriptions, or that which passes for history, life beyond the grave was first revealed to the race by those the world now designates as Pagans; but it is no less true because of its humble parentage. We may suppose the thought was first revealed through the priestesses officiating in the temples as oracles, doubtless then in a superior condition paralleled by modern clairvoyants. Whatever the origin of the belief, it was earnestly taught as a conscientiously believed at least 500 years before Jesus, as it is now, 1900 years after his alleged birth. So, instead of denouncing the preachers for making drafts on Plato, in confirmation of immortality, let us congratulate them for having ascended to the fountain for arguments from whence the belief first flowed, irrigating the entire pathway of civilization with its beneficent and all-healing virtues, until these modern times, when it received a new impulse direct from the spirit world.

Not Soul-Sleepers.

The story is told by the papers,—said to be a true one,—of two old Methodists who virtually waged \$10 as to which should go to heaven first, the money to be paid the representative of the winner to aid in defraying funeral expenses. Both parties were far advanced in years, had been intimately acquainted for sixty years. One battered the other with—

"Now wouldn't it be a surprise to you to find me safe in our home in heaven when you come?"

Only a few days went by, and each passed on within four hours of each other, and the bodies of both were buried at the same time.

From the narration it is apparent the good church brothers had modernized their creeds and made them harmonize with the teachings of Spiritualism. Formerly it was taught by the church that the reanimation of the spirit occurred with the resurrection of the body. Until then and the final judgment there seems to have been conflicting opinions as to the condition of the soul, many maintaining it reposed in an unconscious condition until the sound of the great trumpet, when it would come forth to the resurrection of the body and damnation according to the final award.

Under this condition it was very unlike that taught for the last fifty years by Spiritualists, and universally believed by them, as it seems to have been by the Methodist deacons mentioned, and in fact is now very generally accepted by churchmen of all denominations, that the soul does not pass into a state of unconscious individual existence through all the eons of eternity.

That changed belief has been brought about by the teachings of spirits. They have shown that the awakened soul is at first hardly conscious of a change, so closely are the two worlds interblended.

"Mansill's 1901 Almanac of Planetary Meteorology, Almanac makers" and Western forecasters' Guide." By R. H. Mansill. Price 25 cents. For sale at this office.

Religious Moonshining.

The United States revenue officer down there in Sevier county, Tennessee, has just made the arrest of Kit Spears for "moonshining," otherwise the manufacture of distilled liquors without a government license. But that is no unusual occurrence in the mountains of East Tennessee; though the long string attached to the offender makes the case interesting. The accused, James Wyrick, is a prominent church deacon, with a large farm, and a big cellar to his residence. He manufactured brandy and corn whiskey in great quantity, running his establishment in the cellar wholly by night. Smoke from the still passed into the common chimney. The water was drawn from a well in the yard of the Methodist church quite near, by a secret pipe which was placed under ground during the night. Of course the water was sacred, almost equal to that of the Jordan, coming from the source it did. The agents for selling, the consumers, and the traffickers were churchmen, with a little heaven of their own, which the rude agent of Uncle Sam has greatly disturbed.

Memory carries the writer back many years when the distilling business was almost wholly carried on by prosperous deacons of the church, and the clergy received the subscription of the distillers in what was familiarly known as "rot-gut." It was a family necessity in those times.

During the days of slavery many a "nigger" was sold to raise money to pay a church subscription, or to send a new missionary into the field; so the distiller's profits were spent in a like way, the object of both to save souls for heaven.

But this secular government in abolishing slavery, and in placing heavy burdens on the distiller, has cut off these resources for proselyting purposes, hence the cause languishes.

Diploma Mills.

This office, says the *Edenboro (Pa.) Independent*, has received a copy of the Biennial Report on Higher Education in Pennsylvania for the years 1890-1900. In this report Dr. Schaeffer calls attention to "degree mills," and names one in Delaware, and in Illinois, one in Ohio and one in Philadelphia. Dr. Schaeffer says that the "degree mill" in Ohio has been granting diplomas to teachers in Pennsylvania, diplomas which he has refused to accept as evidence of scholarship. These remarks of Dr. Schaeffer are pertinent and proper, but he has not extended them as he might and should have done.

Among the higher educational institutions reporting and reported in this publication are a number who have given degrees to candidates for cash or other returns and given them to persons of no scholarship or none proven, and Dr. Schaeffer has himself pushed or tried to push the holder or holders of such a paper into positions in colleges and universities in this and other states.

A little school in Western Pennsylvania with property and faculty below the better high schools of this county, recently made a son of Dr. DeWitt Talmage a Doctor of Divinity, which honor the son accepted and used to help himself into a better paying pulpit. How is that for a degree mill?

It is not a year since a university in Pennsylvania, gave a university of good standing, gave a doctor's degree to a person who knew practically nothing of the subject of which he was made a doctor. How is that for a degree mill?

More cases might be stated, but let these suffice. The land is full of degrees, and there are doctors and doctors.

A Modern Frenchman on the Situation.

Rev. Henry Frank, in a published article in "Mind," awhile ago, gave expression to some thoughts worth repeating and preserving. With two or three slight omissions wholly unimportant to the comprehension of the subject we quote:

"So rapid has been the advance of the churches in the last few years there can scarcely be found a pulpit, outside of the rural regions, that would harbor such a definition of hell and eternal torture as was commonly preached from leading pulpits a quarter of a century ago. Jonathan Edwards, with his commanding eloquence, would be booed from the chancel were he to return and paint his favorite picture of hell in lurid hues of fire and brimstone. Dante and Milton are sought no more except as literary curios; and not a Sunday-school child of to-day could understand the doctrines of Thomas Aquinas or John Calvin.

"The creed still exists, but it is never read. Should one understand how to preach the literal doctrines which were household words fifty years ago, he would be laughed down as the harlequin of the pulpit. Even the evangelists, the last lingering relics of medievalism, no longer dare to preach the literal dogmas of salvation. Where the old-time preacher emphasized the 'damnation of God's scheme, the modern clings tenaciously to the 'salvation.' If any one dares to utter this assertion let him challenge any Presbyterian minister of prominence and character to rise in his pulpit some Sunday morning, read the Westminster Confession to his congregation, and assure them that if they refuse to accept it literally he will refuse to continue to officiate among them. . . . The common people care nothing for the cold, chilling forms of logic that are woven into worthless creeds—for a theology that was spun from the brains of scholars and lay at death's door, compared to the religion for which they crave, as moonlight unto sunlight, and as water unto wine."

Hard Times and Religious Literature.

A New York publisher says that the best sales of devotional literature are made in "hard times." Its pessimistic spirit is adapted to the depression of such periods. It gives comfort to the bankrupt and disappointed, and hope in the assurance that God is with them. "When the devil is sick the devil a monk would be." Right in the darkest days of panic religious books have the largest sale. When the times grow better the sale diminishes, and that of fiction increases, until in the full tide of prosperity religious books are scarcely called for.

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

"The Infidelity of Ecclesiasticalism. A Menace to American Civilization." By Prof. W. M. Lockwood, lecturer upon physical, physiological and psychological science. Demonstrator of the molecular spiritualist hypothesis of nature. Scholarly, manly, transcendent. Price 25 cents. For sale at this office.

Was Henry Ward Beecher a Spiritualist?

That Henry Ward Beecher spoke by as positive inspiration as the present inspiration of speakers, and that he even approached the trance state in his impassibility, is clearly proven by the following extract which has gone the rounds of the religious press. The peculiarity of the divines commit themselves without apparently knowing that they grant everything the Spiritualists ask for. [See p. 1.]

At the closing day of a National Christian Congress, a session was held for mutual instruction. An eminent divine asked the great preacher to tell the vast assembly how he prepared his sermons. If any one could instruct in that line it was the man who stood head and shoulders above them all. Not only was he one of the most eloquent pulpit orators, but more than eloquence, he always lifted up his hearers with the knowledge he imparted.

Usually, he did not touch pen to paper before Sunday morning and Sunday afternoon. Then he sometimes got so many sermons under way that the one he intended to prepare was neglected. He would then take a pen and write a few lines, and then he would block out a discourse he hastened to the pulpit. Generally, he wrote what would make a quarter of a sermon, embracing the leading points to be presented. In preparing a sermon he first "blocked it out," and laid the foundation with a part of the framework. At the proper places he cut windows, through which the audience might see the beauties of the Gospel. The windows were designated by the letters "H," enclosed in a line thus (H), showing that at that particular point. None of the illustrations were ever written out beforehand or with the sermon, but they were given as they occurred at the time when they were needed.

Often, when in the pulpit, he found the windows in the wrong place. He always had a variety of new sermons on hand, to be used on special occasions. He said that in old times the housewife kept a batch of dough in the pantry, and when bread was required all she had to do was to go to the tray and cut off enough for baking. So it

would go down and many eyes all with tears. Several years ago the thought occurred to him that the passage in John, where the body of Christ is spoken of as being laid in a garden, was extremely beautiful, and he often thought he would preach from the text when a fitting opportunity occurred. In speaking of it to a young lady friend of his, he exclaimed, "This is just the one I want to hear. Now promise me, Mr. Beecher, that you will not make use of it unless I am present." He said he would not.

Shortly after she went to Italy, where she died, leaving a large circle of friends to mourn her death, for she was beloved.

The Sunday after the news of her death arrived in Brooklyn, he (Mr. Beecher), looked long for a text from which to preach her funeral sermon. Suddenly his eyes caught the passage alluded to, and he felt that it was just the one for the occasion.

So he went down to the church and preached with unusual effect and feeling. Some time after, in looking over his papers, he came across the text of his funeral sermon, and then, as if by revelation, he remembered for the first time the promise he had made to his young friend long before. "And," continued Mr. Beecher, in a low tone, "she was there." "Yes, she was there," replied they all.

Those who have followed the reiterated teachings of *The Progressive Thinker*, on the necessity of an educated mediumship, that is, that the medium to become an exponent of the best inspiration, must prepare himself by study on his part, will at once see the application. Beecher did not sit down with idle hands and await for the Lord to use his vocal organs. He prepared himself by study; brought his mind to responsive tension, and then trusted to the inspiration.

In all the range of Spiritualism there is not a more beautiful illustration of impossibility than the funeral sermon, from the text the deceased had mentioned to him, while living, and which he had forgotten.

What did he mean when he said: "Yes, she was there"? And what meant the divines when they replied, "Yes, she was there"? Does it not prove that Spiritualism, without their knowing it,

had become deeply rooted in their minds, and the old belief had been supplanted? Thus is the church spiritualized by the new philosophy of life, and no one can say now, unless by the persistent workers in the superior sphere.

The Hiss of the Snake.

Rev. Dr. H. Harcourt, of Reading, Pa., at the commencement exercises of the Baltimore Medical University, on April 13, said some things in an address to the students that grated harshly on the ears of orthodox fossils who chanced to be present. He said:

"I do not think ministers should go into a sick room and pray for some one who is about to die in an attempt to get him to become a deathbed Christian."

"The sick bed is not a place for the transformation in the life of individuals. It is character that tells here, and hereafter, and not the little puff of prayer at the last few moments which goes up when a minister is called to prepare a man for death."

"I urge you to be careful about allowing clergymen in the sickroom. They do great harm, of harm, uplifting about with a little black box, under their arm and whispering to the sick and dying person: 'Are you ready?'"

The viper is known by his hiss. In this he resembles the thoughtless goose. The press dispatch with the above facts, added the following to its report:

"Rev. William A. Crawford, of the Church of the Holy Comforter, who was in the audience, blessed Dr. Harcourt's remarks."

Of course he disapproved of anything which would lessen the services of his craft, which in anyway abridges his income. He expects compensation in some form for every prayer he utters, whether at the bedside of the sick or the dying. The Protestant denounces the priest who shrives a soul and preaches it for heaven, and yet in praying with the dying he, to some extent, imitates the example of him he reviles.

The doctor who sends both from the sick room does a gracious act for the unfortunate sufferer, and should be commended therefor.

"Religion as Revealed by the Material and Spiritual Universe." By E. D. Babbitt, M. D., LL. D. A compact and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data needed by every student and especially by every Spiritualist. One of the very best books on the subject. Price, reduced to \$1.00; paper 50 cents. For sale at this office.

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"Lady Riee" in Milwaukee.

This woman, formerly of Chicago, has been causing disturbances in Milwaukee, Wis. She left her very unfavorable impression, and *The Progressive Thinker* refused to announce her name to the public or in any way recommend her. There is a large class of Spiritualists who never read a Spiritualist paper, hence are profoundly ignorant so far as the personelle of our cause is concerned. They are attracted to traveling fakes the same as flies are to a piece of foul meat, and when once deceived they rush to a Spiritualist paper to air their grievances. Every honorable, honest medium is mentioned more or less in every Spiritualist paper, hence there is no necessity to patronize traveling swindlers. A letter from Milwaukee, Wis., says:

"I enclose clippings from our daily papers in reference to the questionable mediumship practiced by a Lady Riee. I think that you ought to publish the same in your paper, so the people at large can guard themselves and not be taken in by her."

A Milwaukee paper says: "The methods by which the Rev. Lady Ellenora Riee sought to develop mediums were ruthlessly disclosed yesterday afternoon at an informal meeting of members of the local Spiritualist Independent Spiritualist society, over whose destinies 'Lady Riee' once held sway. The revelations were made by Mrs. M. Schubart, the president, one of 'Lady Riee's' most devoted admirers, but now a skeptic on Spiritualism in general and one medium in particular. Mrs. Schubart had an ambition to be a medium herself, not for money-making purposes, she says, but to satisfy herself as to whether such a thing were possible. So she started in to take lessons in mediumship—three a week at \$1 each with a class lesson at 25 cents. And she reluctantly admits to-day that she is no nearer communication with her only beings than she was before she invested \$3.25 a week for a speedy debut into their celestial presence."

We venture to say that those who were duped and badly deceived by Lady Riee in Milwaukee, are not readers of current Spiritualist literature, hence were easy victims.

Now from Pekin, Ill., comes another complaint, as follows:

"Look out for this woman! Several weeks ago a woman clairvoyant mysteriously disappeared from our little city, taking with her a good sum of money which was entrusted with her by believers in her wonderful gifts. We are anxious to learn her whereabouts, not only for our own satisfaction, but also in the interest of all true Spiritualists and honest mediums who are being hard to live down such influences caused by tricksters of this type. Therefore I request all Spiritualists in every state and town to visit every new lady clairvoyant who has arrived in their place since March 15, and if they find her whereabouts, to inform me by letter at once, and they will not only be helping the cause in our little city, but will also be helping their loved ones upon the other side. Her description is as follows: A light blonde, about 27 years of age, good looking, about 5 feet, 6 inches tall, quite well built, dresses good, wears a number of diamonds, and wears a long figured blue dressing-gown in her readings. Her method of work is to have her callers write questions upon a white card. She also uses five or six slates upon her table. She uses newspapers and hand-bills to advertise, claiming to give names in full, advice on love, courtship, etc. She operated here under the name of Madame Faye, but no doubt she changes her name in every city, and I believe she has made a good long trip away from Pekin, so everyone call upon your new lady clairvoyants. Send all information at once to me, Mrs. Alice L. Mayo, Pekin, Ill., General Delivery."

There is no way to protect the great mass of Spiritualists from the fakes that are traveling around the country. They will not pay 2 cents a week for a Spiritualist paper, but they will patronize to almost any extent an entire stranger who drops in their midst, and promises to develop mediumship in a few easy lessons. Alas! what can we do, under the circumstances?

The Progressive Thinker.

"There are three things that seem to be peculiar to *The Progressive Thinker*, and they may properly be referred to: (1) Its miscellaneous department, where the news, so to speak, of the spiritual field and its occurring phenomena is given, and the views of writers printed with great liberality and with rarely criticism or comment. (2) The editorial page, and (3) Hudson Tuttle's department. Nowhere else can such uniform ability and instruction be had, from week to week—and they have given it a character possessed by no other publication in the Spiritualist field. But this summary would not be complete without some reference to the 'Divine Plan.' Of course this is a publishing inspiration—as the phrase goes, it is business. But it is as wonderful as it is unique and liberal, and gives to our favorite paper the full complement of mediumistic powers and gifts. May it always insist on a free Spiritualism, elemental and all-embracing—with all in

Mrs. R. S. Lillie, at the

MRS. LILLIE'S ADDRESS.

“What delight would there be in conversing with the great and good and asking them questions, and besides being happier in that world than in this, they will be immortal.”

We have had that light which proves immortality.

Of the Wisconsin State Association and the N. S. A.,
at Milwaukee, Wis.

Hope." He held the closest attention of his audience from start to finish. He was followed by George B. Warne, president of the Illinois State Association, who gave an earnest and eloquent speech on the status of the movement in general, and the supreme duty of Spiritualists in enforcing honesty and integrity, and keeping the movement so

Our first and only thought, friends, is, on such as occasion as this, that we gather God's lesson therefrom; that we learn something, if possible, more of life's mystery, for it is life that is mysterious. It is life with its marvelous changes that we cannot understand. It is life with its wonderful potencies—it is life with its overshadowing intelligences and powers above us, around us, so nearly associated with us that mankind, in all ages, has thought of it, talked of it, marveled over it, tried to understand it, and has left us every system of religion the world has to-day as a monument of his effort to understand it. The world moving on, the law of progress eternally has brought changes that have brought us at this time into a light by Nature's law and the unfolding process of Nature, that causes us to know more, at least in a measure, of the mystery of life, and among the numberless changes none is so marked as the change that has come upon thought in regard to death—this wondrous change in life. And as we look upon this age and find it marked peculiarly with that light which has brought this knowledge to man, naturally we turn back in our thought and in our researches to see, as we have here in turning over just a few of the leaflets, to see what man has caught as gleams through the dark-

There are many of you here to-day who have the power of the spiritual vision, of that interior sight. I believe that, with you can see standing in our midst to-day the spirit of him who has been born again—can see that by the tender care of those who watch this immortal and heavenly watched life, he has been brought to this place that he may know of this event—know of your tenderness, your love, of every kind act, of every thought, of every flower—“God’s messengers” as she has sweetly said to

To every one who looks for light and immortality, we would say, be true, serve the truth. Let sorrowing man with tears running down his face know what he saw through the gates ajar, as he said, "It is true; it is true, I am going!" almost as our elder brother said, "I go, but I come again," so he said, "I go, but I will come again." There is work, but I will come again." There is work to be accomplished.

Lord," and that we should therefore require pure lives of those who go before

The meeting was a pronounced success, was entirely harmonious and, it is

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Price 25 cents.**

**"Actina," a Wonderful Discovery
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Acute, Without Cutting or
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THE SECRET REVEALED

There is no need for cutting, dragging or probing the eyes for any form of disease, for a new system of treating ailments of the eyes has been discovered whereby all tortuous and barbarous methods are eliminated. This wonderful remedy means take the form of a Foodstuffs and is known as "Aotina." It is purely a home treatment and is administered by the patient.

There is no risk of suffering, as thousands of people have been cured of blindness, failing eyesight, cataracts, granulated lids, and other ailments of the eyes through this grand discovery. Blindness could be cured if the cases occurred. This wonderful remedy also removes the weakened and unnatural conditions of the eye, gives a clear vision and a healthy eye.

J. K. Morris, Vagator, Ga., writes: "My eyes have been

Actina." W. R. Owens, Adrian, Mo., writes: "Actina saved me from going blind." R. J. Reid, St. Augustine, Fla., writes: "Actina removed a cata-

tract from my son's eye." Robert Baker, 80 Dearborn Avenue, St. Chicago, Ill., writes: "I should have been blind had I not used Actine." A party of prominent citizens here have organized in the company of the New England Eye and Ear Clinic, Boston, and they have given this method so thorough a test on hundreds of cases pronounced incurable and hopeless that they can now positively assure a cure. They have taught all American and European rights for the wonderful results achieved by the use of Actine. If you please, we will send your name and address to The New York and London Electric Association, Dept. "T," 93 Walmsee Street, Kansas City, Mo., you will receive absolutely free, a valuable book, Prof. Wilson's Treatise on the Diseases of the Eye, Ear, Nose, Throat, and Sinus. Be assured that your eyesight and hearing will be restored no matter how many doctors have failed.

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Falling Eyesight, Cataracts or Blindness
Cured without the use of the Knife.

Dr. W. O. Coffee, the noted eye specialist of Des Moines, Iowa, has perfected a mild treatment by which anyone suffering from Puffing, Redness, Itching, Eyelid, Catarrhs, Blindness or any disease of the eyes can cure themselves at home. If you are afflicted with any eye trouble write to Dr. Coffee and tell him all about it. He will then tell you just what he "can" do. He will also send you a FREE of Charge, his 20 page book, "The New System of Treating Diseases of the Eyes." It is full of interesting and valuable information. All Write To-Day for yourself.

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NESS to send for one of my large-sized 16-ounce bottles FREE. DR. F. E. GRANT, Dept. 33, Kansas City, Mo.

'LISBETH.

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TALMAGEAN INANITIES

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A review of Rev. T. DeWitt and Rev. Frank D. Widdows' Chicago's oft-repeated attack on the Christian Spiritism. By Moses Hull. For sale at this office. Price 10c. per copy.

597

The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the top of your wrapper.

THE SPIRITUAL SIGNIFICANCE

A VERY IMPORTANT WORK

The Spiritual Significance is by Lilla Whiting, author of "The World Beautiful," "After Her Death," "Kate Field a Record," "A Study of Elizabeth Barrett Browning." Cloth, \$1.00.

Miss Whiting finds the title of her new book in these lines from "Aurora Leigh:"

"If a man could feel
Not one, but every day, feast, fast, and
working-day,
The spiritual significance burn through
The hieroglyphic of material shows,
Henceforward he would paint the
globe with wings."

The aim of this book is to reveal the curiously close correspondence between the developments of modern science and spiritual laws; to note that new forces as discovered and applied in wireless telegraphy, are simply laws of an unseen realm into which humanity is rapidly advancing and thus gaining a new environment. From this evolutionary

progress, as illustrated by physical science. Hence the author of "The World Beautiful" continues the same argument presented in those volumes in a plea that the future life is the continuation and development of our present life in all its faculties and powers, and that the present may be ennobled by the constant sense of the Divine Presence.

stant sense of the Divine Presence, and a truer knowledge of the nature of man and his relations to God tend to higher morality and increasing happiness. The book is characterized by the same essential style and qualities that have insured for "The World Beautiful" volumes an almost world-wide

OTHER BOOKS BY LILIAN WHITING:
 Kate Field, A Record. Price \$2.
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Through the hand of Carrie E. S. Twing automatica
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QUESTIONS AND ANSWERS.

This department is under the management of HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

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

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

Arthur Pfeiffer: Q. (1) Do you think a vegetable diet a cause of insanity?

(2) Is insanity on the increase? A. (1) If insanity was caused by diet, flesh-eating would be the most prolific cause. The percentage of insane is much larger with flesh-eating nations than those living on vegetables, grain and fruit. A flesh diet tends to inflame the base of the brain and produce irritability and uncontrollable passions. Insanity is most frequently caused by mental strain and not by diet. Religious excitement is one of the most prolific, and passionate love next.

A pure diet of vegetables, grains, nuts and fruits, by preserving the health of both mind and body should be most conducive to a clear and well-balanced mind. It may be true that an impoverished diet may produce insanity. By impoverished, is meant a diet that is not complete, by omitting all the elements essential to the full expression of all the bodily functions. Thus an animal fed on starch, or sugar, or fats alone, or on three together would starve. The nitrogenous substances must be added, and the earthy salts of lime, soda, potassa, phosphorus, sulphur, etc.

Without phosphorus salts, the nervous system would fall for want of food, and the failure of this source, of vitality would cause collapse of the entire body. A diet deficient in brain food would produce mental decay, and a form of insanity. The great majority of cases where students and professional men "break down" from over mental effort, are not results so much of intellectual strain as want of proper food. If one wants to withstand the cold he takes carbonaceous food; if he wants great muscular strength he takes the nitrogenous, if the brain and nervous system are to be called on, they must be fed.

Hence vegetarians may carry their dietary to extremes, and if they take the correct articles of diet, while these contain nerve-food, it is in such minute quantity as not to be sufficient. Milk supplies a perfect food—cheese, nuts, cereals, fruits, vegetables, when blended are also complete.

No vegetarian, however, unless some "crank," who has one idea, and that to live on "uncooked" grain, or "fruit alone," advocates any other diet. The vegetable kingdom affords, with milk and its products, and whatever may be said in favor of a mixed diet, so far as the perfect health of body and mind are concerned, it has no advantage over a purely vegetarian.

(2) It is constantly reiterated by those who think no further than making a sensational statement, that insanity is on the increase, and this because of the high pressure of modern civilization. It is true that there are more cases of insanity among civilized peoples than savage. Among the latter, whenever by accident an individual becomes insane, he is regarded either as inspired and his ravings taken as revelations of the Great Spirit, or he is mercilessly killed as possessed by evil spirits. It can never be known what the percentage of the insane is or has been with savage races.

There is no higher authority on this subject than Dr. Mandley of England. From a careful study of statistics gathered in that country, he concluded that the apparent increase was from the greater care in reporting cases. He says: "There is no satisfactory evidence of an increase of insanity to the population, and no evidence therefore to an increased liability to insanity."

The statistics of the United States sustains this conclusion of the eminent alienist, and ought for a little time to silence the alarmists who are constantly stating in startling headlines that insanity is rapidly increasing.

Chas. Betts: Q. What is the origin of Theosophy and the difference between it and Spiritualism?

The original meaning of Theosophy as understood by the ancient philosophers, was a system of philosophy which was diametrically opposed to that which started with phenomena and arose to conclusions about God, for it claimed direct and special knowledge of God, derived from special inspiration. The modern phase of Theosophy has taken the name, but has little else in common.

Madame Blavatsky gathered the mysticism of India, and shrouded it in a scheme which she labeled after the ancient system. She made reincarnation a conspicuous feature, and having been a Spiritualist and a medium, drew largely from that source. In fact about all that is true in Theosophy is thus derived from Spiritualism, and about all not thus taken is false.

Its doctrine of astral "bodies," or "shells," which delude Spiritualists into the belief that their spirit friends are present, is an assertion without the least evidence, and the doctrine of a kind, against which all the facts of science furnish insuperable objections.

The wisdom of the Hindoo adepts is a myth, for travelers describe the original high priests as ignorant, filthy, and disgusting in every way. The "Mahatmas," who were such servile slaves to Madame Blavatsky, have been shown to be fabulous.

There is no incarnation, after the fashion of Aladdin and the Genii of Arabian Nights, by which spirits may be compelled to labor for mortals.

AGENTS WANTED.

Agents wanted in every town and city for the sale of "Mediumship and Its Laws." For terms, address Hudson Tuttle, Berlin Heights, Ohio.

The cardinal distinction between Theosophy and Spiritualism is that the latter has man as its foundation—man in his physical state, facing the world of matter, and man as a spirit, standing at the threshold of the world of spirit.

S. P. Siple: Q. Why did the record of time stop at the birth of Christ, and commence recording the year one?

A. The record of time did not stop at the birth of Christ, but the Roman chronology contained no unbroken record, counting from the foundation of Rome. The year one was never recorded. The change from the Roman to the Christian chronology was made centuries after the birth of Christ, being first proposed in the year of Rome 1280 or 527 A. D. Among the Oriental Christians this innovation was not made, and they continue to the present day counting time from the "creation." It is thus evident that the determination of the "year one" of the Christian era, is quite impossible.

Harrison Aughr: Q. Was Joseph Smith, the Mormon prophet, inspired by lying spirits?

A. Joseph Smith has many times been referred to as a medium, by Spiritualists who sought to explain the Mormonism. He evidently was not a medium, but a man of great energy, and a man of great power. He was a man of great energy, and a man of great power. He was a man of great energy, and a man of great power.

"Student": Q. What ancient philosopher, although teaching abstinence and virtue, has been accused by all ages with being the reverse?

A. It was the fate of Epicurus, who was born 341 B. C., while living and teaching an abstemious life, to have his name made synonymous with unbridled pleasure. From the day he was born, he was a man of great energy, and a man of great power. He was a man of great energy, and a man of great power. He was a man of great energy, and a man of great power.

A Spirit Message Verified.

The Progressive Thinker of April 6 contained a brief article of mine on "Spirit Writing by Col. Ingersoll and Others." It ended with the following answer, in a sealed envelope, to my request for a message from Emma Rood Tuttle:

"Mrs. Tuttle is soft in slumber now—Hudson is utilizing her attention just now."

This was written about 11 o'clock in the morning of March 25, which would be twenty or thirty minutes earlier at Berlin Heights, Ohio. A letter to me from Hudson Tuttle, dated April 6, states that "Mrs. T. was undoubtedly asleep at that time, and that usually at such times he keeps guard over her slumber." And Mrs. Tuttle's letter of the same date informs me that as she had been very ill all the week before, and lost much sleep, she presumes she was asleep at that moment. She further writes:

"It is a very common occurrence for me to be 'in a soft slumber' when Hudson is writing. He often speaks to me and reads passages, asking questions, etc. I do not seem asleep entirely, but as soon as he stops writing I am wide awake. It was likely that way at the time. Mr. Keeler gave you the answer concerning it. We often laugh about it."

Let me add that there were seventeen separate questions inclosed in my sealed envelope, and that fourteen of them were answered in writing. But Mr. Keeler tells me that only myself, wife, and one other person—an ex-M.C., who does not wish his name published, gets such written answers. All others get verbal answers.

W. H. BURR.

OUT OF HIS SPHERE.

"Full many a gem of purest ray serene The dark unfathomed caves of ocean beat—"

Full many a flower is born to blush unseen And waste its sweetness on the desert air."

Of him in youth did distant lands exult And from adorning crowds received applause.

Of far famed in modern mystic lore— In astral and nature's laws—"

Of him I sing, but sing not of his fame, For being heir to poverty in youth, And as at birth to but secluded came, He still continues in a land uncouth,

And toils from early morn till late at eve And by surrounding forces still is led.

And crowded hard, life's comforts to receive, And earn from year to year his daily bread.

And now I see, his beard is growing grey, While yet his face shows records of pure life.

And sure to children happy to obey, Blessed by the sunshine of a loving wife.

Yet why that countenance careworn and sad? Why aches that heart congenial ones to see?

Why looms he still to live as when a lad, With bright hopes and aspirations free?

Man feels oppressed when not within His happy home is but a prison chain—

Few hopes revive—he lives from year to year, And suffers silently that untold pain.

Nirvana, Mich.

"Gleanings from the Rostrum." By A. B. French. Cloth, \$1. For sale at this office.

ORGANIZATION.

Why the Spiritualists Fail in Their Attempts.

An organization is a body made up of a greater or smaller number of parts which are termed organs, each of which is supposed to perform some special function necessary to the perfection of the whole. Thus the human body is an organization or organism composed of many organs; all of which perform different functions indispensable to the perfection of the body. All living things, whether animal or vegetable are organized.

In a wider sense, men are organized into religions, governments, societies and business bodies. But, in the lowest form of organization, there is a definite end sought, and a common purpose inspiring the individual organs or members. If it is a company, a corporation or a trust, the acquisition of wealth is the purpose, and each member is an organ working with all the rest to secure that result. Political organizations have a definite purpose, and each member has certain principles which they wish to see incorporated as the ruling force in government, and every member of the party is an organ working with all the others to secure the common end.

When we come to religion, especially the Christian system, there is a more potential form of organization. Christianity assumes to be not merely a system of doctrine and positive principles, but a doctrine of life, and a new and distinctive moral and religious life. Men are dead in trespasses and sins. By the power of the Holy Ghost they are begotten anew and regenerated. The old man is dead, the new man is put on. As Christ was raised from the tomb so they are raised up in newness of life. Hence, they are bound together, not by virtue of some common notions, or some selfish purpose, but by the possession of the same impulses, the same hope; in fact, the same inner life, which is Christ dwelling in them. And while we must admit a vast amount of superstition, yet it must also be admitted that in the higher types of Christian experience there has been, in a very limited sphere to be sure, a wonderful manifestation of a life very far superior to the ordinary distinct and positive principles.

And this has sufficiently permeated the masses of the church to make its organization the most potent of all that can be termed organic. Looking carefully at all the forms of organization amongst men, we cannot fail to see that they are connected with some purpose looking to the betterment or perfection of life in some form.

The religious is the most comprehensive and the most potent of all the forms of life that have yet been known. It is the life that now is, but it is the life that is to come. It covers the whole field of human possibilities and necessities. But all the political parties, all the societies, and all the corporations have some life perfecting in view, even though it may be on a very exclusive and selfish scale. But the permanence and power of an organization is proportionate to the broadness or completeness of its scope or purpose. That is why, as before said, the fact that the religion has been the most potent and enduring.

It will occur to every careful thinker that all further organizations are unnecessary, unless they embody something distinctively new in principles, action or life. To multiply the existing methods of thought or effort is an injury instead of a benefit. The increase of sects is not an advance but a positive retrogression. In the past it was different. Then the increase of sects created a barrier against the tyranny of a single one, and thus gave scope for a larger and freer thought. The sects and parties, as they exist to-day, give ample scope for the accomplishment of all that the system of mere individualism can do. It should not be forgotten that while sectarianism inevitably engendered strife, it always entered a plea for unity as an excuse for its disunity.

Now, it is clear that a new organization must depend upon a new and larger conception of the human condition. The philosophies and religions of the bygone ages. It must embody thought and action. The church has done that, but its thought has been, in some important respects, so narrow that the action has failed to embody the whole of human needs. In other words, the church has been a system of partialism instead of universalism. And now, when humanity has reached that point in evolution where it protests the partial and demands the universal, the church cannot meet the demand. All governments are the same condition of helplessness. They are all partial. The same is true of all the so-called benevolent and fraternal societies. They are too small for growing humanity. The problem of to-day cannot be solved by multiplying the agencies which have already failed.

An organization of Spiritualists on the same lines as the old must necessarily prove a failure. And such has been the fact very largely, not only of the National and State Associations, but also of the local ones. There has been no cohesion, because these organizations have been no more than a mere temporary purpose beyond a mere temporary purpose. There has been no basic principle, no new and distinctive life. A narrow, selfish purpose, attempting to embody a few business methods has been the chief characteristic of our past organizations. They have largely failed to secure the limited purpose which called them into being at first. As a rule, the most enduring have been those quasi organizations which have clustered around some personality as a center. In some large cities they are the only ones that have not periodically rise and fall.

The important question is, can Spiritualists organize? So far as the great body of people calling themselves such is concerned, the answer is No! A portion of them may combine and form another small, weak sect, imitating others in their methods, but necessarily it must be a puny affair, because it has nothing new in organic form or effort. It is limited, most rigidly to the substantial principles and methods of the churches, but possessing nothing as a substitute. Our organizations come into being on precisely parallel lines with the old church. The differences in creedal amount to little, from the fact that they are almost entirely individualistic. They do not embody universal principles. Do not set forth any form of a new phase of life and action. Nor, is there anything approaching unity of sentiment upon the great question of human upliftment among professed Spiritualists. A few, only the old methods are suggested, but the talk about aiding the poor and needy, about homes and asylums for worn-out mediums, about building educational institutions for Spiritualists; organizing missionary societies, etc.—all this is pure imitation of church methods. There is neither originality or merit in any of these propositions. On the contrary, they are perfectly demoralizing and opposed, as ends to be sought, to the entire genius of Modern Spiritualism.

The work of genuine Spiritualism will be to inaugurate social conditions which will forever prevent poverty and want; to supersede the necessity of poor houses and charitable homes for young or old. To exercise mediumship in such a way as to entail poverty and want, is a sin against one's self, and also the community. Instead of seeking to build educational institutions upon the crutches of poverty and want, the endow of the Spiritualists should be in the great work of so modifying and improving the present method that the university should be brought to every neighborhood in the country. It is surprising that Spiritualists have not yet got their eyes open to see that our present educational system is only the old methods of the priesthood and aristocracy, to give the people just the amount of education that will best fit them to subserve the purposes of priests and political leaders. We have slightly changed it for the better, but still the so-called higher education is possible only for the few.

In fact, modern methods for the moral and social upbuilding of humanity are all fragmentary—they are a patchwork, and entirely unlike the methods which the Spiritualists have adopted, and also which marks progress of mechanical science. In the mastery and application of labor-saving devices for the accomplishment of the work of subjugating the energies of nature to the will and needs of man. When we approach the moral aspect of this mighty, material progress, we find ourselves in a perfect babel of confusing and conflicting affirmations. The old religions, the old political economies are loud-mouthed in proclaiming remedies for present needs, but they are the same old panaceas which they have used for centuries. They produced the very conditions they are offered to cure. The world is beginning to detect their utter insufficiency for present wants. But where are the Spiritualists? Have they anything new to propose? Have they any fundamental, far-reaching philosophy, which meets the present exigencies of the case? In the present transition of the ethical and social status of humanity, are they prepared to come forward as the competent leaders in the impending revolution? They claim Spiritualism to be a new dispensation. If so, it must be the leader. Is it? If so, where and how? We shall be told that it proclaims and demonstrates a great fact—the continuous existence of man. Granted. But here other religions, in the past, and Modern Spiritualism has no distinctive feature in this particular over other religions, except the fact that communication with the unseen is a natural instead of a supernatural process. Altogether too little attention is paid to this great fact of naturalness as distinguishing Modern Spiritualism from all the phases which have preceded it. But a fact, no matter how clear, does not have other religions on its basis, for a fact is not a religion, it is a fact, or from which one can legitimately evolve. The simple fact of the personal existence of Jesus Christ as a person, if a personal existence were demonstrated, would never have sufficed for the organization of the Christian church. There are, great philosophic principles, dogmas, theology, etc., which have preceded it. But a fact, no matter how clear, does not have other religions on its basis, for a fact is not a religion, it is a fact, or from which one can legitimately evolve. The simple fact of the personal existence of Jesus Christ as a person, if a personal existence were demonstrated, would never have sufficed for the organization of the Christian church. There are, great philosophic principles, dogmas, theology, etc., which have preceded it.

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Spiritualists. You have a mass of incongruous and antagonistic individualities. You have a mass of sand, destitute of every element of cohesiveness. Organization is impossible without an organic power. There can be no such power where there is lack of a comprehensive philosophy. One that solves all questions arising from the application of its principles. As the Spiritualists have no such recognized philosophy it is impossible for them to organize. All their so-called organizations are only futile attempts to accomplish the impossible. They are failures from the start, and will continue so to be until the true philosophy shall be learned.

But, in conclusion, I ought to say that genuine Spiritualism is organic, and ultimately there will be outgrown an organization which will challenge the world's attention and homage. It will rest upon and include the Science and Philosophy of Life. That, and that only is Spiritualism. It is more than a fact. It is fact, that is, something done—a phenomenon; and it is also the law of the phenomena, or mode of the doing, which includes the agents and the agencies of the phenomena, and also the purpose of the doing, or the final cause involved in the phenomenal manifestations.

Every person, every aggregation of persons must be judged by the purpose, the motive which inspires them. To judge, by any other standard is a false and delusive judgment. By this must Spiritualism be judged. And when the whole, the final truth of Modern Spiritualism is reached, we find ourselves face to face with the great problems of life. Every aspect of life, in its potencies, in its manifestations, in its relations, and its destiny, is pressed upon us for exposition and regulation. The primal fact of Modern Spiritualism—the rap—is the outworking of the most occult force of humanity. Life. And the added phenomena of the various human conditions which are the most intimate relations and interactions of the mental and physical potencies of the human organism. Directly, and indirectly there is brought into play all the personal and social forces. Nothing has ever furnished the demonstration of human oneness and absolute interdependence of man upon man as has the development of mediumship in Modern Spiritualism. The harmonic development of mediumship is shown to be impossible until the social status is based upon the principles of absolute justice. One part of the social oneness cannot be in good health while another is diseased. Hence, the mission of Spiritualism is no specialty, no patchwork. It is not improving here and there. It is reconstructive. It makes all things new. It is universal, instead of special. It does not confine its attention to any one phase of life, but grapples the entire problem—its science, and its philosophy.

We can now see what the real organization of Spiritualism will be. It will be the reorganization of humanity itself. It will necessarily include the entirety of human interests, religious, political, social, economic and ethical. In the present, as in the past, there is constant clash between these great departments of life's function. Man is contending with himself. He has had no Harmonious Philosophy. That is what true Spiritualism brings. And that is what is to come when Spiritualism in its fullness is comprehended. Till then, we must blunder along in the partialistic, contentions method of sectarianism. We must endure the selfish commercialism, the mediumistic fraud and the individual egotism until they have exhausted themselves. Then the philosophic thinkers, and the ethical altruists will naturally drift together in an organization that will never be dissolved. J. S. LOVELAND.

THE MINISTER.

Who is it wears a mournful face, In sorrow for the human race, And says we are doomed to a hell of place?

The minister.

Who feels a call to teach mankind Vain childish creeds, and makes them blind To living truths, right reason finds?

The minister.

Whose foolish lips vain fables tell, Of fairy mansions and a bottomless hell, Where saints and sinners in future dwell?

The minister.

Who paints the sinner's unhappy lot In lurid colors of priestly rot, Amidst the flames in Pluto's pot?

The minister.

Who is it believes the fairy tales Of Balaam's ass and Jonah's whale, And of cruel beards to make us pale?

The minister.

Who cries good works are simply naught, Unless we believe we have been bought, And accept salvation so absurdly taught?

The minister.

Who is it we will gladly spare, To seek his mansion in the air, And thumb a harp-string over there?

The minister.

Who will unite in brotherly hands, With loving hearts and friendly hands, When old theology leaves the lands?

The people.

HENRY M. EDMISTON.

The Spiritualist Training School.

The opening of this school at Lily Dale, N. Y., will take place on Tuesday, May 14, at Library Hall, at 8 o'clock, a. m. All who propose to attend the school are desired to be present. Mr. and Mrs. Hull and myself will move to Lily Dale on May 14, and be at the Hull cottage on Library street, to make full arrangements for the school and to which all, when they arrive on the grounds, are requested to come.

MUSIC.

I wish to make special mention of the fact that arrangements have been made to have a class in music connected with the school, in which lessons in vocal music will be given. Mr. Selma Barker and his sister, Mrs. Barker, of Buffalo, N. Y., have been engaged by the school authorities for this purpose. They are very successful instructors. They teach reading music at sight, with such success that at the end of the term one will be able to sing from notes and sing correctly. They have given lessons the past winter in Mr. Hull's Spiritualist Society in Buffalo, and great interest in singing has been awakened among the members and much enthusiasm created by their successful methods of instruction.

Those joining this class will be charged one dollar extra. The price for the full regular course which consists of Bible Lessons, Oratory, Logic, Rhetoric and Psychic Lessons, is \$6.50. Reduction will be made when a single class only is entered. The school will close July 12. A. J. WEAVER.

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Leading to the Question as to Whether It Can Be Demonstrated as a Fact.—To Which is Added an Appendix Containing Some Hints as to Personal Experiences and Opinions.

BY MINOT J. SAVAGE, D. D.

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Primitive Ideas—Ethnic Beliefs—The Old Testament and Immortality—Paul's Doctrine of Death and the Other Life—Jesus and Immortality—The Other World and the Middle Ages—Protestant Belief Concerning Death and the Life Beyond—The Agnostic Reaction—The Spiritualistic Reaction—The World's Condition and Needs as to Belief in Immortality—Probabilities Which Fall Short of Demonstration—The Society for Psychical Research and the Immortal Life—Possible Conditions of Another Life—Some Hints as to Personal Experiences in this line. Dr. Savage.

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