



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

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A NEW SCHEME FOR THE SALVATION OF SPIRITUALISTS

As Delineated by Hon. James B. Townsend, of Lima, Ohio, Proprietor of The Light of Truth.

Spiritualistic Plans, as Outlined by Him, for the Present and Future.

SYLLABUS.

Spiritualists to declare in their next national convention: First: That communion between spirit and mortal man now occurs and will proceed until spirit and mortal blend, co-operate, speak, counsel, and be seen to mingle with each other. Spirit voices affirm that the next great change coming to man, is the establishment of the practical brotherhood of man. To pass peacefully and successfully into this altruistic state, will require the constant guidance of spirit forces. Who but Spiritualists should be the mediumship of this great movement? From the Atlantic to the Pacific at the same hour of each day, say 12 o'clock noon, intercontinental time; 11 o'clock a. m., Eastern time; 10 o'clock a. m., Central time; 9 o'clock a. m., Mountain time, and 8 o'clock a. m., Pacific time, when every Spiritualist should devote a quarter of an hour to quiet meditation and prayer for the co-operation of the spirit world. This will burn out the fires of selfishness and fit us for the work of helping others.

Second: That through spirit return it has been discovered that mortal man is already a spirit man, but owing to prevailing social and economic conditions which constitute his environment, that spirit is being steadily dwarfed and enslaved. The economics of Bellamy with Spiritualism attached, would liberate that spirit.

Third: That they justify themselves in the advocacy of prayer by claiming that prayer, like unselfish acts, is the exercise of the muscles of the soul which develop to the maximum the spirit body; further, that by engaging in prayer and performing unselfish acts we elevate ourselves to planes whence we receive the highest thought vibrations and are connected with the loftiest controls.

Fourth: That these lofty controls together with the countless hosts of impending spirits have been and are still molding the life of all mortals that the great changes such as from barbarism to civilization, from slavery to freedom, in fact all changes which seen in retrospect are called and known as destiny, are in the belief of Spiritualists but the reflex of the spiritual world acting upon the material along the lines of least resistance; that the rise and fall of issues, parties, governments, religions and peoples, though somewhat indirect are yet the effects of the work of the spirits upon mortals. Man, because his spiritual vision is opaque, his understanding obtuse, does not comprehend this. The Spiritualist has trained himself to watch philosophically the grand march of events, knowing that whether it be high tariff or low tariff, silver or gold standard, competition or combination, the ultimate end will be reached in the complete Brotherhood of Man. The heavenly host affirm it and we have but to place our hands unresistingly in theirs to be led direct to the Altruistic land. Altruism to Spiritualism, a spiritual work wherein spirit guidance will prove infallible.

Fifth: That Spiritualists submit as proof of the infallibility of spirit guidance that the world universally accepts certain truths, first uttered to man by spirits, for example, magnetism, telepathy, hypnotism, pre-natal culture, mental healing, the science of vibration, etc. Spiritualists admit the fallibility of that kind of spirit guidance which to please man's pride, power, and earthly desire, attempts to excel mortals in fortune-telling, stock gambling and other devices for barter and selfish aggrandizement. Spiritualists maintain, however, that this experience was necessary for man before he would be content to limit spirit return to its true function, which is unselfish spiritual work that in use and will result in the liberation of the real man, the spirit man, who now sits cowed, shackled and imprisoned. Therefore, while Spiritualists view with awe and gratitude the splendid work previously performed by their brethren, they say that a greater work is yet to be performed, that of establishing upon the earth the "Brotherhood of Man." Should they fail to heed this spirit call, Spiritualism as a culture, as a religion, as a healing, as an organizing, spiritually expanding, we become the people, the medium, the co-workers with the angel world in this great work.

Sixth: To have the benefit of the laws of our country, to run the gauntlet of the courts, command the respect of our fellowman, to satisfy the longing of our own souls, Spiritualists should, in their next convention, arise to their feet and proclaim these articles as THEIR FAITH, AS THEIR RELIGION.

Seventh: In choosing their own affairs, they should in their next convention re-elect their present efficient officers, and request them to inaugurate by letter and by pamphlet, a crusade to bring all Spiritualists into harmonious action for these exalted purposes, clothe its officers with authority to go wherever a liberal or Spiritualist of means resides, and solicit contributions to further the work. With the treasury once filled, it should be expended in employing worthy speakers and mediums of all kinds in presenting our religion without cost and without price to our submerged, benighted fellow man.

SYLLABUS.

"Communication between spirit and mortal man now occurs and the message and purpose of the spirit world is the establishment of the practical brotherhood of man. We are to pass peacefully and successfully into this Altruistic

state and the true Spiritualists are to be the mediumship of this great movement."

Argument:—During the last half century the Spiritualistic movement has oscillated much like the blustering French army, which with flags flying and drums beating marched up the hill and then marched down again. With the announcement of the fact of spirit return came the cry, "We will sweep all other reforms from the arena of discussion." There is no denying that the attack on old forms of belief and obsolete institutions was quite successful, and for a time filled the hearts of all Spiritualists with great expectations of future glory. As time passed it slowly dawned on the careful observer that our army was in disorderly retreat, that the element of cohesion necessary to effective work was lacking and the great purpose of the spirit world in introducing the moral, social and religious institutions of that world to mortal man was in danger of being thwarted, and Modern Spiritualism which like Pandora's box, had let down every evil except the liberation of the "Man in Prison," was in a fair way to take its flight to quarters in the social, moral and religious evolution of mankind on the western hemisphere, where Spiritualists as such were unknown and unwelcome if they were known.

In the midst of these apprehensions various efforts to organize our scattered forces have been made, the most worthy of which is our present National association.

The purpose underlying this presentation of the case to the Spiritualists of North America, is to point out what in the judgment of all sincere Spiritualists is the prime necessity of the hour, and the means whereby a new Evangelization of the Spiritual or harmonical philosophy may be made invulnerable in the hands of Spiritualists.

Dismissing as the outlook is to the average man and woman there is nothing lost nor gone for naught. The indirectness of the forces of evolution and the means whereby a new Evangelization of the Spiritual or harmonical philosophy may be made invulnerable in the hands of Spiritualists.

On arising from your night's rest, spend five minutes in deep breathing the fresh air. While inhaling try to feel a magnetic wave starting from the lower portion of the spine, and as you inhale, proceeding up one side of the spine, with the full breath gently spreading through the brain. Then, with the exhalation, imagine the magnetic wave descending on the opposite side of the spine to its termination. These sensations may be varied, from inside to side during the exercise, as for instance, conceive the magnetic wave to proceed up the right side of the spine and return by the left; then up the left and down the right. Coupled with this you will be required to drink deep of your mother nature. Fill the soul and body with the spirit of the mountains, the forests, the rivers, the lakes, and the boundless sea. If nothing more can be done than by lying for a short interval outstretched on mother earth, indulge in it as much as possible, and there practice deep breathing and deep drinking in of mother nature in her simplicity and beauty. We shall revert again to these prime essentials.

Observing religiously these suggestions, will soon put the Spiritualist army in free and untrammelled control of their own bodies. The obsession in which the material world envelops them will disappear.

SYLLABUS.

"Through spirit return it has been discovered that mortal man is already a spirit man, but owing to prevailing social and economic conditions that spirit is being steadily dwarfed and enslaved. The economics of Bellamy with Spiritualism attached would liberate that spirit."

The type of thought which inspired Bellamy, we believe to be the economic side of the Harmonical Philosophy. Andrew Jackson Davis covered substantially the same ground, and so along back as far as Jesus and Plato, all illumined minds have given the same social and industrial message to the world.

The most significant of all things revealed by spirit return is the bondage in which the real man exists; bondage of mind and body. He thinks as he feels, and he feels as he thinks. "Like-will-attract-like." Little if any impetus has been provided men to unfold the aesthetic side of their natures. Men require diversity of objects and pursuits. They require time to develop their mental powers, improve their minds and thus liberate their souls. The pressure of Bellamy's ideas in social economics can be seen in the present socialist movement, which is the next great step toward mental liberty. We declare that

men never can be free as long as they compete. They can be free only in co-operation. Competition is war, co-operation is peace. Therefore the work of Spiritualists as an organized body along the industrial lines of the future is to be party to the purpose of the celestial spirits in freeing men and women from the bondage of economic servitude and commit the oncoming civilization to love and fraternity.

Mortal man is a spirit man and this is the first or rudimentary plane of spirit life. From it move forth the elements which make up the immediate zones or belts of the spirit realm proper. Spirit return has settled that point, but in settling it has revealed this spirit man in mortality to be a slave to customs and habits. Primary among these are the influence of his pre-natal condition, the forces given him by those mortals responsible for his being. These influences are for the most part bad, because the social environment in which they breed is bad. The stream cannot run in the channel of the pre-natal culture is the vital subject lying within the causes and consequences of the future civilization. When men are born right the priest's occupation will be gone. Likewise the king's occupation. Likewise the government's occupation, and all other forces which in their nature are designed to keep the real man, the spirit man, dwarfed and enslaved.

The economics of Bellamy we declare to be the direct inspiration of the highest spirit realms to a mortal fitted by generations of experimental gestation to receive and portray to the world a practical idealism in social and industrial economy. Spiritualism is vitally attached to these divine principles of Brotherhood. Spiritualism is the philosophy and the religion of Brotherhood. It postulates God as the universal Father-Mother of all life forms. It follows as a logical sequence that all forms of life are intimately related, and in human life that all are children of the great Father-Mother, hence Brothers.

Spiritualists banded together as one great army are to be the evangelizers of the world and inaugurate the New Declaration of Independence wherein the tyranny and oppression combated shall be the mental slavery of mankind superinduced by a worn-out, antiquated system of competitive piracy which robs them of their right to the life of their souls, their real life.

The real liberators of the African slave could be counted on a single hand's fingers. But African slavery was angelic bliss compared with the universal soul bondage modern Spiritualism is destined to remove.

That half dozen souls were a unit, hence their strength. With us there are thousands of souls mortal and millions of legions of souls immortal. Our sore need is an intelligent combination of these forces for good. That need supplied and the abolition of the world's greatest and worst servitude is assured. No one will dispute in these days of combination and cooperation, the powerful impetus given to all kinds of projects by organized effort. The union of sentiment and concert of action in every department of our organic activities lies at the base of their success and usefulness in the world. This is no less true in the spheres of thought when directed to healing, the alleviation of suffering and the calling of dear ones to our sides when in trouble and sorrow, than it is in the hands of the avenues of commerce and trade. Organization is everything and means everything in the accomplishment of human desire. The wonderful laboratory of the human body is only another term for its exquisite organization. The parts and members of the body perform their functions by virtue of their relation to the whole. Each has its office and all obey the divine soul force permeating each and every one.

Likewise in this great field of constructive work the essentials of our success lie directly in union and organized effort coupled with simple method. Hence the method of devoting a certain number of minutes every day to concentration upon the divine uplift it is hoped to effect in the ranks of Spiritualists everywhere. Treasures to that end are the most precious and the most valuable to this one purpose. In order to have this made effectual and uniform take the hour which will cover the whole longitude of our country and Canada. Let us take the arbitrary divisions of standard time. This would give five hours difference between the time in New England and that on the Pacific coast. Say then that in New England this five minutes concentration should be made at 11 o'clock a. m. in the region of Central time, 10 a. m.; Western time, 9 a. m.; Mountain time, 8 a. m.; Pacific time, 7 a. m.

In this state of prayer the effort should be to look through and beyond the lower spheres of spirit life where reign the pure Celestials. "Is it they who influence both spirits and mortals and more profoundly and effectively, when petitioned by prayer and aspiration. Veritable gods of grace and power are these ancient prophets, and he alone is the free man who liberates his soul in prayer to them." Too long have Spiritualists been treading the wine press of profitless communication with the invisible world, forgetting that spirits ordinarily are human and as liable to err in matters pertaining to the life here as we are. It is only after ages of growth and experience, aided always by the illumination of their psychic powers that spirit man beings advanced to that plane of exaltation to which spirits in hosts unnumbered—bow in adoration, places as far above them as the most

exalted in the spheres above and beyond us.

To this Celestial company we adjure this army of Spiritualists on earth to direct their prayers and their aspirations for the upbuilding of their cause on earth. A powerful influx of light from this source has again touched earth and some mortals are perceiving it and reading its message to the world, reach it is wholly in line with this perception that concerted action is urged upon Spiritualists who have come into the deep, abiding and mighty meaning of spirit return which has wholly to do with the man in prison, in bondage, the mortal man.

SYLLABUS.

"Spiritualists justify themselves in the advocacy of prayer by claiming that prayer, like unselfish acts, is the exercise of the muscles of the soul which develop to the maximum the spirit body."

Argument:—Prayer is the mighty power generated by the soul forces in action. It does not pertain to nor involve the common acceptance and office of the term, which makes loud mouthings and vain repetitions its burden. It means the retirement within one's self, there to open the windows of the soul and let in the light and truth of divine inspiration. The secret of the thought forces of the world lies right here, because the changes and transformations of external life in all departments are thought out before they are acted out.

By instituting this prayerful state we come into touch directly with exalted minds beyond the spheres which cannot reach us except in the silence of personal introspection and aspiration. Endeavor, then, to see through and beyond the spheres while in this prayerful state (which sight surely can be accomplished), and then let the warm, loving supply to your demand permeate your being with its power and illumination. This is the sole use of prayer and it is vain and void of consequence when exercised in any other manner.

As inspiration is the collecting in upon the soul by another soul, prayer is the integral factor in the accomplishment of true inspirations. Prayer is the safeguard of inspiration. Without it inspiration is simply a ship without a rudder, liable to be tossed about and blown far from its true course. Inspiration encompasses a mighty sea and its untamed waves except in the calm of the intellectuality down the lowest and most lustful passions. But prayer being the exercise of the soul governs the direction which inspiration shall take, and there is absolutely no failure in it. The soul is the pivot around which revolves the whole universe, and when it becomes center-staged by the exercise of prayer, the uplift of the uncovered vision in demand for guidance, strength and usefulness for the better world, it is then impervious to the assaults of any or all the obsessive forces that may assail it.

Think, then, brethren, of the power you can wield in the world. The profitless lip service to delicate fragments of barbaric imagination so long paraded to your disgust, has paled in yourselves into one dominant power, which every man, woman and child ought to be exercising to-day.

Prayer as herein set forth, and as given by wise and beneficent spirits is the true athletics of the soul. It is the stone the builders have rejected in all ages, but cherished in all ages by the illumined. During the long-drawn era through which Spiritualists have passed, it has had no place and has performed no function. Now that the tide is turning and the spirit of a new cycle is taking place, Spiritualists as a body of concerted builders are to take up this rejected stone and make it the cornerstone of the oncoming civil temple wherein the soul shall possess liberty and wield its almighty force in liberating the spirits in prison.

SYLLABUS.

"That these advanced controls together with countless hosts of impending spirits have been and are still moulding the life of all mortals. Man because his spiritual vision is opaque, his understanding obtuse, does not comprehend this. The Spiritualist has trained himself to watch philosophically the grand march of events, knowing that whether it be high tariff or low tariff, silver or gold standard, competition or combination, the ultimate end will be reached in the complete Brotherhood of Man. The heavenly hosts affirm it and we have but to place our hands unresistingly in theirs, to be led direct to the Altruistic land. Altruism to Spiritualists is the culmination of Spiritualism."

Argument:—Now, in concerted states with prayer and practice, the direct truth that will come from beyond the spheres (necessarily the alpha of our illumination), is soul force.

The warfare of intellect upon the tender promptings of the heart has produced havoc in the thought activities of the world. Through man's great ambition for power and knowledge there has come this abnormal development of intellect, in fact it has become defined. The equilibrium of the faculties is essential to right thinking and right action, but in this warfare of the aggressive intellect this equilibrium has been lost and society is top-heavy with cold, calculating projects for material and decaying structures of wealth and power. Intellect is the electrical side of mentality. Love is the magnetic side. Love, in fact, is the dome of the mental archway. It should rule and govern the forces of intellect. It is the warm, invigorating, instrument of the soul. Without it we are absolutely hors de combat against the selfish propensities of the intellect. We do not decry nor despise intellect, but we do not defy it. Love, pity and compassion, the diet which the inspired Matthew Arnold tells us, "Angels feed upon," is after all, the greatest thing in this world.

The first greeting from beyond the spheres is to magnify the soul; its use and force, and its strength to mortal proportions, the realization of the intellect, in other words, to reach an equilibrium of man's mental faculties.

The query now arises, who are to be the instruments of these wise and beneficent spirits to whom we pray and for whose aid, under God, we supplicate.

Spiritualists all agree that the angel world must have mediums as chief factors in their work with mortals. So much being granted all will agree that the greater the number of mediums, the less circumlocution or indirectness there will be in the communications. Hence our cooperative plan essays to make every Spiritualist a medium in some form, as a hard, gaping, gossiping, multitude of nearly 80,000,000 surround this spartan band in the hands of the spirit world.

Every Spiritualist ought to be a medium, and will be if only these divine lessons are learned and practiced. As there is absolutely no failure in prayer so there can be no failure in that which comes in answer to it.

Here we come to character building; fitting the body for its solemn and sublime function. Physical infirmities produce much congestion in the mental forces. The mind is more or less flaccid by the frame through which it works just as the wine savorers of the one in which it is kept. The mind, in turn, once the ruling power, with love on the throne, the body and its members can be made to obey. And here is the secret of our great strength as a movement. Constitutional integrity as a result of equilibrium in the mental force is sure and complete under the regime here outlined, and when we have mediums constitutionally impervious to dishonor, realizing that their mission is to live and the consequences of the spirit, and move the hosts around them by virtue of their powers as instruments of the most exalted intelligences in spirit life, then we will have done with the cry of false pretense and dishonor. Under the rule and guidance of prayer and soul force the Spiritualists thus organized will absolutely transform the complexion of the world's thought.

We declare that the principle of service is the only enduring principle in the make-up of the true civic, religious and social system, and it is toward that principle that we point to-day, knowing that within its vast economy there is held for us and for the world at large the panacea for all the ills of the social system. We are our brother's keeper, and whether we will or no we must abide the consequences of our thoughts and actions toward our fellow man. The spiritual press united as never before sounds forth these divine lessons as our refuge and our hope, leading us from a disorganized, contending mass of people to this sacred land of service from which we shall ere long be led into the Gibraltar of Altruism, the gospel and economy of service.

SYLLABUS.

"Spiritualists submit as proof of the infallibility of spirit guidance that the world universally accepts certain truths first uttered to man mortal by spirits. These truths are magnetism, telepathy, hypnotism, pre-natal culture, mental healing, the science of vibration, etc. But a greater work is yet to be performed, that of establishing upon the earth the Brotherhood of Man. Should they fail to heed this spirit call, Spiritualism as a cult or movement will perish."

Argument:—This is our position. We shall maintain it. We challenge any Spiritualist to point to a single authentic teaching from the spirit world that has not borne just this message to the world as the plan and purpose of Spiritualism. Furthermore, this is the rallying point of our organization. Around this great proposition, we can unite and free the world. Every Spiritualist must become a medium for this work, and combined as a unit, the whole mass of them backed by millions of spirits, our friends and loved ones, they will be impregnable to the assaults of any and all opposition and carry victorious the banner of the Celestial realms.

With all due consideration for the sturdy and persistent efforts of Spiritualists and spirits as well, to awaken universal interest in psychical manifestations, we see how these manifestations in the aggregate have been on a low plane. Intoxication of the senses rather than illumination of the mind has effected a moiety only of the grand purposes involved in spirit return. Exceptions rare and beautiful of course gleam out of this mediocre state, but these exceptions only prove the rule. In this vast mass of psychic phenomena we find fortune telling, stock gambling and many other and more pernicious elements which like weeds, left to themselves, have choked out the real worth and beauty of the growing crop. It is all like the husbandman who went forth to sow seed on barren and on fallow soil.

We hold that these obnoxious practices and their results are no part of Spiritualism and that Spiritualists must break away from them and take a higher stand for truth and fraternity and they will die out as a distinct cult.

The great purpose underlying all psychic phenomena and all spirit communication is the eternal progress and divinity of man's soul. Every message from the spirit world that has had to do with the soul force of the person addressed has been and is being heard and it is in millions of instances it has been directly alluded to. But instead of profiting by these admonitions the Spiritualists as a body have disobeyed them and in consequence are like fotsam and jetsam on the sea of life. We hear everywhere the query, why have we not had greater success? We do not in this glancing backward mean to say that all this that we are viewing has not been without purpose. Of old it has been said that works in mysterious ways his wonders to perform, and, viewing our history from the standpoint we now occupy, believing as we do, that the dawn of a new and grander and better era is upon us, we can, with the immortal Pope, say, "Whatever is, is right." For out of this chaotic condition of our forces have come these experiences which are essential to our proper guidance now.

Ceasing to be a useless mob, clubbing everything that is others may be

sogred, reduced by this contraction from the expansive ego, we find ourselves easily led in the right direction by this irreconcilable conflict in religion and politics, passing all this as ephemeral, questions that have no bearing on the great realities of life. Here we recognize the work of the prophet, Moses Hurl, who has settled forever, so far as the Spiritualists are concerned, the disputes arising from Biblical narrative. It has been finally and conclusively shown to us that the Bible is our book. It is a record of the lights and shadows of great eras in human history, the thread of psychic power running all the way through it.

SYLLABUS.

"To have the benefit of the laws of our country, to run the gauntlet of the courts, command the respect of our fellowmen, to satisfy the longings of our own souls, Spiritualists should in their next national convention rise to their feet and proclaim these articles as THEIR FAITH, AS THEIR RELIGION."

Argument:—Not lightly shall the labor performed to convey these sacred truths to mortals be considered by the Spiritualists of North America. These syllabi and their argument are the fruit of a half century of experience to which has been added the wisdom of the ages as voiced by unseen leaders and prophets who now await the flame and heat of that enthusiasm and consecration they hope will be fired in the bosoms of Spiritualists fitted to be free and fitted to free others.

The source, the leadership, for all herein set forth is far away from the maddening, warring forces of man's hell, and yet so near that the rustle of their divine garments, the touch of their fingers and the sound of their voices are heard and felt by the sensitive souls of mortals.

In these articles is to be found the doctrine of the eternal NOW, whose immanent God moves the divine impulses of man's soul to deeds of valor for which there is no parallel. This doctrine is the religion of every veteran who has long looked for a Moses to lead the host out of the wilderness. Our Moses is the hosts invisible, and triumphant into whose hands we are to place our own and be led, nor any longer to flout in their faces our mawkish conceit over the glories of intellect that stands dumb before the simplest manifestation of life.

Let Spiritualists who realize that a new order is apparent make their tunic of strength. A meeting and parting of ways is here. We love all souls, but all souls will not affiliate with us. There are the shades and the goats. There are the souls in prison. Imprisoned they cannot unite with us. Those of us not in prison can and must unite to save them and our cause and inaugurate the grandest movement yet known to earth. Let this be the clarion keynote at Washington next October. Let this be the work of organization until that convention meets.

No more important fact exists in connection with this argument than that which has to do with the word religion. In order to have the protection of the constitution and the laws there must be a declaration of principles which shall form a religion and be called such. The word religion must appear in any thesis of argument brought before a court of law to determine the standing of Spiritualism. We are brought face to face with this point in considering the present persecution in various states.

SYLLABUS.

"Spiritualists should in their next convention re-elect their present efficient officers, and request them to inaugurate by letter and by pamphlet, a crusade to bring all Spiritualists into harmonious action for these exalted purposes, clothe its officers with authority to go wherever a liberal or Spiritualist of means resides, and solicit contributions to further the work. With the treasury once filled, it should be expended in employing worthy speakers and mediums of all kinds in presenting our religion without cost and without price to our submerged, benighted fellowmen."

Argument:—The present officers of the National Spiritualist Association being able and from experience very efficient should be unanimously re-elected. In starting a crusade by letter and pamphlet and by other means calculated to strengthen these forces will require Herculean work that they are best adapted to perform. These officers strengthened by declarations of these exalted purposes will make a stronger appeal for funds than ever before. They know many liberals and Spiritualists of means and where they reside, to whom they can go thus strengthened with every feeling of success and all the N. S. A. treasury.

A good treasury once accumulated all would unite in caring for our veterans, in educating our instruments, and employing worthy mediums and speakers to present our religion to the world. We respectfully and earnestly urge these our contemporaries to publish in their next issues these syllabi and their arguments.

BANE AND ANTIDOTE.

I'm weary of conjectures—this must end 'em.
Thus am I doubly armed; my death and life.
My bane and antidote, are both before me;
This in a moment brings me to an end;
But this informs me I shall never die.
The soul, secured in her existence, smiles.
At the drawn dagger, and defies its point.
The stars shall fade away, the sun himself Grow dim with age, and nature sink in years;
But thou shalt flourish in immortal youth, unhurt amidst the war of elements, The wreck of matter and the crush of worlds.
—Addison.

A CORRECTION.

By the President of the N. S. A.

To the Editor:—Inasmuch as the secular press throughout the United States has seen fit to comment freely and at length upon the proceedings of the recent mass convention in New York City, and has further presumed to report me as saying things I did not say, I venture to trespass upon your valuable space to correct the erroneous impressions that have been conveyed by the reports in question. I am reported as having said that Spiritualism is rapidly declining, and that our societies have decreased in numbers from seven hundred to less than sixty during the past five years. As a matter of fact, I made no such statement.

At one of our conferences I said this: "There never was so much interest taken in Spiritualism on the part of the public as at the present time, but I regret to say that that interest is in the abstract rather than in concrete form. It is overheard, or in-the-air interest, rather than practical everyday work. Our local societies are in a state of decline. This is an unpleasant truth, but it is one that we must face, and a remedy for. This is also true of our lyceums, as will be seen when you learn that there are now less than sixty of them in existence, as against several hundred of them thirty years ago. Our local societies are also diminishing in numbers. It is true, there are six or seven hundred meetings held throughout the country every Sunday, but less than twenty of them are in a flourishing condition. Regularly organized societies have fallen off rapidly during the past three years."

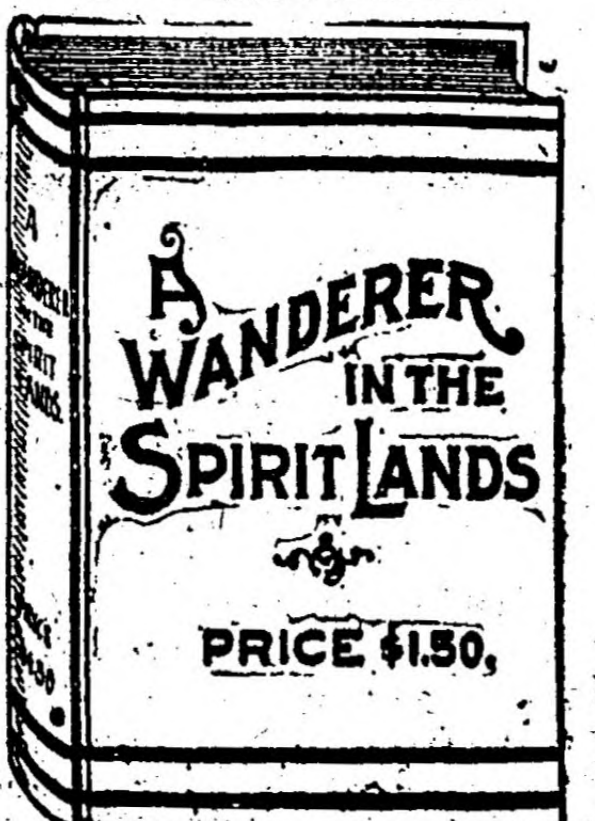
This quotation embodies substantially what I said, though I have not used the same words that I did in New York City. I repeat at this point, the interest in Spiritualism to-day is greater than ever before, but it is abstract and not concrete in form. I again say that I have found our local societies declining in every one of the twenty-one states I have visited during the past six months. Since my New York address I have learned from the secretary of the National Lyceum Association that she cannot find more than sixty active lyceums in the United States. This statement more than proves that my estimate of sixty was most generous. In regard to our local societies I speak from positive knowledge, and not from hearsay.

I have no wish to place Spiritualism in an unfavorable light before its opponents, but I do believe that Spiritualists should know the actual facts in regard to their movement, and plan to remedy existing ills. If Spiritualists desire to have their Spiritualism maintain itself as a distinctive movement, they will have to do something to practicalize the popular interest that now exists only over the heads of the people. In other words, their local societies must be made spiritual centers from which an influence for good may radiate in every city and town in the land.

I do not object to criticism of my views when that criticism is offered in the name and for the sake of truth, but I desire to be criticised for what I really did say, rather than for what somebody else reported me as having said. I was not responsible for the action of the reporters, nor for the editorial comments of the Philadelphia Press and other secular journals upon what I was alleged to have said. I have a right to ask my Spiritualist critics to discuss what I really said, and to ignore the reports that had no foundation in fact. It is rather strange that Spiritualists are willing to accept garbled secular press reports as literal truth, rather than make an effort to verify the same ere they attack the one or ones whose words called out their criticism.

I stand by what I said, and have the facts at hand to prove my every assertion. My one wish is to do something to strengthen our cause, and to make Spiritualism the leading reform movement of the age, so far as it lies in my power to do so. To that end, I hope to see our local societies revived, greater interest manifested in Spiritualism as a cult, and practical work done to make it a potent factor in the civilization of mankind. In order to make it such, something must be done to save our dying societies, and to so organize our forces as to make Spiritualism felt through the efforts of true-blue Spiritualists. To me organization, local, state and national, is our one hope of complete success.

Yours for Spiritualism,
HARRISON D. BARRETT.



Read our announcement of this remarkable book on our second page.
People do not lack strength, they lack will.—Hugo.
No subject can be too sacred to be understood.—Ingersoll.
Self-reliance, self-restraint, self-control, self-discipline, these constitute an educated will.—James Freeman Clarke.
If you see a man doing a thing and doing it well, tell him so. It will help him do it better.—Everett McNeil.

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 TWELVE.

In my last letter I wrote of the sublimated material spiritual body, of the thought body, of the astral body, and the ego or soul; and fearing that I may be misunderstood, let me here say that on earth a man has a body of bones, a body of flesh, a body of nerves, a body of veins and arteries, and a body of skin, or the epidermis, and these various bodies go to make up his material form; but within that material form is a sensational or spiritual body, a thought body, an astral body, and the ego, or soul, yet all these are apparently within one body, for only one form is visible to the sight. So in spirit life, there is but one form apparent, yet this form is composed of spiritualized material substance—or like the epidermis—a fine spirit body, a thought body, and an astral body, together with the soul.

Therefore one can see that as Lady — and I grew wiser in spiritual knowledge we began to take on the more dense, sublimated material, spiritual body; consequently, each time we visited the spheres, it became more and more difficult for us to return to earth in our sublimated material forms, and at last we left the house in Russia altogether, for the spirit realm was so entrancingly beautiful, its homes so exquisite and refined, that earth and its scenes became more and more distasteful to us, almost disgustingly coarse, and really much of it quite so, and at last if we returned at all it must be in our attenuated spirit bodies, leaving our more dense bodies at rest in the spiritual realm. Besides, it now must be for a purpose, or some strong magnetic attraction must draw us, such as a powerful love of some kind, or that we have some special mission or duty to perform, or we could join a band of spirits or angels for the same purpose, in that way becoming stronger and more powerful for the performance of good works. Our sensitive says we flit back and forth like birds. But when we are engaged in writing a message we remain for an hour or more as the occasion requires.

Now I am here at this moment because I have a mission and duty to perform for those who are still in the material body, being one of the spirits or angels commissioned to give truth to the world below our own.

There is one idea that is at present being given forth to the world as a great scientific fact, while in reality it is scientific nonsense; and that is, that the minutest atom of matter is possessed of a certain amount of intelligent spirit.

O, what balderdash! Matter is matter, and spirit is spirit, and soul is soul. Spirit and soul clothe themselves with matter, and only the spirit and soul are intelligent. Matter possesses no intelligence of any kind, and speaking closer to the point, nothing possesses intelligence but the soul. The spirit is simply the soul's vehicle and matter its clothing. Does clothing or a dress possess intelligence? Bah! Can learned nonsense go farther into ridiculousness? One would think that there existed no air, no ether, nothing but matter—matter! and that all life first existed within matter, and spirit, intelligence, and soul was evolved from matter, whereas it is exactly the contrary.

Life—intelligence—soul—exists first within the air—the ether. It picks up matter as a rag to cover it, that it may dwell within materiality for a season until it is grown or developed. And this applies to the smallest thing that has life. It is life itself, and it is surprising that Spiritualists, of all others, should accept such nonsense. When the air and ether, or matter, kiss each other, then there is a marriage, and then life and intelligence enter earth, or matter, and only then. Take away the germs of life that exist within the air or ether and matter would remain forever sterile. Take some earth, for instance, destroy all the germs that it might possibly contain—but here I wish to add, they are not destroyed, merely driven out or back into the ether—then seal up this matter so that not a particle of air or ether can touch it, and it would remain forever without life or intelligence.

Spiritualists, I, Madam —, caution you: Do not drift into such materialistic nonsense. Return, O my beloved, into true spiritual Spiritualism. It would be far better and even nearer the truth, if you were to believe as you formerly did, that God in person breathed the breath of life into man. But Professor Petersilea has already informed you—as I read in the mind of the medium—that all spiritual, or soul germs, are inhaled, or enter matter through the breathing process; or by the flower attracting and holding the germs of its own kind or species, which afterward bear seed, and seed is merely a living germ embedded deeply in matter, and the germs are all and wholly within the air or ether; it is simply the process by which germ life and matter meet and blend, or the spiritual intelligence buries or clothes itself, and in my last letter I told you of the emanations arising from the earth, which is merely the developed life and intelligence arising again into the air or ether. It really seems to me now, that such a great truth cannot but strike home to every reasoning mind. Besides, no earth whatever has life upon it of any kind that has not an atmosphere. You say the moon has no life upon it because it has no atmosphere; and you are right. Life does not reside within the bulk of its matter, or material substance, but if it had an atmosphere life would soon find lodgment there; be sure of that.

Now, some one says: "But it is surrounded by ether." Very true; but ether must convey life to matter through the atmospheric principle, through that principle by which life must be sustained and exist within matter. Even in the spiritual realm we have a refined and rare atmosphere entirely distinct from ether.

If you, as Spiritualists, drift back into materiality your fifty years of labor will be lost to you. Science never yet gave you the great truths of Spiritualism. Science might delve a thousand years—aye, even more—and not be any nearer the truth. Fact is, it is just as likely to burrow downward—even more likely—than to rise upward into the heavens of spirituality. It is like a blind mole digging away at matter without a ray of light to illumine its pathway, with the mind forever looking downward instead of upward, and it is folly to say that life commences and originates within a cell of matter, and the two cells meeting, and so forth. It does not. I, Madam —, a spirit, tell you so and I tell you the truth, whether you accept it or not.

Sperm is formed in the blood, or takes on its first material clothing in the blood, and the invisible spermatozoas or germs are in the air and ether, and are taken in with the breath, clothed with matter in the blood, are then injected into an egg or ovum, which is simply food and clothing for it to develop in. Now when science begins here it will come out all right and very little burrowing will have to be done, for it will be working in the light of a great spiritual truth, and a truth that science never did nor never will give you without this light. They tell you that fish can be produced without milk, by certain chemicals, but they cannot keep fish alive, or the eggs of fish, without water; and as milk is invisible in the water, or we may call it spermatozoa, can any one say that it may not be in the water instead of in the chemicals? Whatever they may try to prove to the contrary, old Mother Nature will work her mill—the mill of life—just as she does at present, ten thousand years from now, the great new discovery of creating life to the contrary.

Most people are afraid to write against a great, scientific discovery, as they term it, but I, a spirit, am not afraid to write against it, for it is not true, and it is one of my duties as a spirit messenger to write against that which is not true and to write that which I know to be true.

Then one hears so much about differentiation, whatever that may mean, but the way it is put it is perfectly meaningless. A million or more, or many millions of entirely different forms of life all being produced from the word differentiation. Can unmeaningness go any farther? Or two cells starting exactly alike differentiating into a number of millions of different forms. O, consistency, what a jewel thou art! But here is the truth; accept it or not, as you please.

The germs of all things that exist in nature, exist in the atmosphere, each distinct as to its kind and species, and they have existed from all eternity and were different, from the beginning. Yet we as spirits cannot conceive of a beginning. Germinal life is co-existent with spirit and matter. Yours truly, MADAM —.

LETTER NUMBER THIRTEEN.

At this writing I wish to tell you about the attraction of gravitation. First I shall make an assertion, and the assertion shall be a most truthful one. Perhaps not many have thought much about it. All the better; you want new thoughts. Never run in an eternal treadmill of old thoughts. Try to get fresh, new ones, and if you try you will find an eternal supply ever ready to be received, and eager to be put to the best use possible. But, put your thoughts to the test—try them in the light of your highest wisdom and reason—and if they stand the test, then are they true.

My assertion is this: The earth has the power of drawing and holding to itself all material things. The spiritual world has the same power of drawing and holding to itself all spiritual things. One attracts heavy or coarse matter, the other fine, sublimated matter, and the attraction of gravitation of the one is as powerful as the other—no, that is not quite exact—one is far more powerful than the other. The spiritual realm is far more powerful than the coarser and heavier earth.

Why, the spiritual realm is attracting and holding countless billions of tons of attenuated matter every day, and yet with this great truth staring them in the face, some doubt the existence of a spiritual world. Every blade of grass, every leaf of vegetation, tree and shrub, every stream, river, pond, and all large bodies of water, are being drawn upward as rapidly as the sun and air can do it. To be sure a very large part of the water condenses, and when it becomes too heavy for the upper air is attracted back to earth, but not nearly all of it—much, very much never condenses sufficiently to be attracted back to earth, consequently is attracted by the higher, lighter spirit world, and as I stated in a former letter, becomes subject to the natural laws appertaining to that world—and what of the countless tons of other matter that is being drawn upward every day? Can the most learned of men on earth deny this statement? No, sir, you cannot. Then why don't you tell the people something about it? Why don't you tell them what becomes of all these countless billions of tons of matter that are being drawn upward each day of the year?

Now, I, Madam —, a spirit, challenge the whole world of learned men to contradict my assertion. I want you to contradict it. Still, I would like you to contradict me in a gentlemanly manner. I expect you to treat me as gentlemen should treat each other, or as gentlemen treat ladies, even if I am a spirit lady.

When I was with you in the form I exacted gentle manners and kind treatment, and was ever ready to be gentle and kind to those who were gentle and kind to me. But, to take opposite sides in a debate is all right, and we can use any arguments we please if we do not descend to personal abuse, remembering that you have no more right to abuse a spirit, because it has left the body, than you have if it stood before you in the flesh, for it is a person, the same as yourself. The reason why I want to be contradicted is that I wish to agitate the minds of the people of earth on this all-important subject.

When one speaks of the spirit world as anything tangible and real, as having land, water, hills, dales, grass, flowers, trees, buildings, schools, and so forth, others look upon them as lunatics fit for an asylum. Then, again, there are thousands of so-called Spiritualists whose ideas are exceedingly vague and uncertain; they look upon the spirit world as a vaporish kind of spookland, which amounts to a certain kind of nothingness, wherein formless, invisible spirits, who amount to little else than nothing, forever aimlessly float about, progressing toward nothingness.

Now you may each and all declare that you don't think so; but what the world wants is something definite, and there is nothing easier than to arrive at what you do want. There is nothing indefinite in nature, neither in the spirit world nor in the earthly world, and one is as definite as the other, one is as real as the other, and I want those who do not think so to prove to the contrary, if they are able, and I will prove the opposite, for I am able.

Tell me, ye sages: What becomes of all the countless millions and billions of tons of matter that rise up from your earth at all times and seasons? You may reply that it remains a formless, conglomerate mass, but I assert to the contrary. You may say that it all returns back to the earth, but I say to the contrary. You may say, as you are in the habit of doing, that it is worked over and over again, but I say no, no, no, and reiterate, no! and just here is where you savants make your mistake.

A portion of the grosser elements are attracted and drawn back to earth, those that by the law of natural affinity belong to earth, but not the finer, the more sublimated, the spiritual; that is attracted and held by the spirit world. And now let me tell you another great fact: Your earth grows larger and lighter every year. Two or three millions of years ago your earth was not as large as it is to-day, and it was much heavier and coarser than at present; its mountains were higher and more abrupt; its surface more rocky, its volcanoes far more numerous and active, and many spouted forth boiling water well mixed with rock and sand and often much bituminous matter. Now if your earth does not weigh nearly as much to-day as it did some millions of years ago, where is its lost surplus weight? Nothing is lost—nothing can be lost—but it has gone somewhere, it is going somewhere every day. Of course it will be eons of ages, to man, before it will all be spiritualized, but in the meantime what has become of this enormous bulk of matter that it has already lost? Let me tell you—let me whisper it softly in your ear: It has gone to form beautiful, exquisite, sublimated material, ethereal, spiritual spheres or zones, which lie all around the earth in different strata, one above another; the first commencing just beyond the dense atmosphere of earth.

Now I want some of you savants to contradict me in a kind way, so that you may not raise my ire and indignation, for I am not yet beyond indignation and I cannot say for I shall be. I have not yet found any spirit who is, for if they were beyond feeling they would cease to feel love, in fact, cease to have any feelings whatever. Perhaps you may say that I cannot prove that the earth is lighter in weight and larger in circumference than it was some few millions of years ago; but I think I can.

A porous body is lighter than a solid one, and the earth is more porous, by far, to-day, than it was a few million years ago. Sponge is lighter than rock, and the earth is far spongier than it once was. A thistle-down is lighter than a pebble of the same size. The earth is more downy, by far, than it once was. Anything which is pulverized occupies a larger area, or takes up more space than that which is compact and solid.

(To be continued.)

Every noble life leaves the fibre of it interwoven forever in the works of the world.—Ruskin.

I am to see that the world is the better for me and to find my reward in the act.—Emerson.

IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

THE TWO WORLDS, MANCHESTER, ENG.

VICTORIA'S SPIRITUALISM.

Readers who are interested in the question of the late Queen's Spiritualism will find food for thought in the following extracts from the Daily News of June 21, 1897. It is a letter written by the Queen in acknowledgment of the gift of a Bible by many widows. She says: "I am deeply touched by the gift of a Bible from many widows, and by the very kind and affectionate address which accompanied it. * * * Pray express to all these kind sister-widows the deep and heartfelt gratitude of their widowed Queen, who can never feel grateful enough for the universal sympathy she has received, and continues to receive, from her loyal and devoted subjects. But what she values far more is the affection and love of her devoted and perfect husband. To her the only consolation she experiences is in the constant sense of his unseen presence, and the pleased thought of the eternal union hereafter, which will make the bitter anguish of the present appear as naught. That our Heavenly Father may impart to 'many widows' those sources of consolation and support is her heartfelt Queen's earnest prayer. Believe me, ever yours, most affectionately, VICTORIA."

THE COLONEL'S RUBY.

While dwelling among the masters of India I discovered that much of the so-called sacred mysteries was a farce; but at the same time, that there was a deal of occult learning among sections of the mystic schools.

One thing which was very forcibly impressed upon me by all the seers with whom I conversed was that the ruby would be for me a stone of wonderful efficacy. It would act as a prophet, and if I desired to have a constant mentor as to things good and bad, I was to wear continuously a ruby, and I should attain my object.

The present science favored me, and on returning from my journey in the interior I was met by an aged vendor, who wished to dispose of a wonderful ruby. He was very definite. It was not the size or shape of the stone that gave it its greatest value; but rather its wonderful fire and marvelous color.

I looked at it and bought it. Jewels always have tempted me, and my passion for collecting, coupled with the prophecies of the seers, forced my hand, so that after the customary bartering the fiery ruby became my property.

Since then my life has been one of surprising contrasts, and you may have observed. The influence of this gem, although promising to be for great good, has really been a great curse to me, and I often wish with all my heart that I had never seen it.

Why do I not sell it or give it away, or even destroy it? That is part of the trouble. I feel as though I cannot live without it, and although at times I have laid it aside, its fascination has been so great that I have been compelled to go back to it.

I wonder what there could be so peculiar about the stone, and said as much. Perhaps you have heard of the supposed nature of Urim and Thummim. These diamonds and of were puzzled by them when a Sunday School scholar. It has been supposed that these two precious stones changed color or became clouded in response to questions by the High Priest, and were really the means of prophecy, and were thus highly valued.

I had known of instances of crystals becoming clouded at certain times; but it was left for me to discover the facts of the case through the instrumentality of my ruby.

The first sensation I had of the uncanny character of it was that I noticed one evening it had lost the fire which had been such a marked quality, and that it looked pale and dead. Next morning I was riding through some dense growth, when, without a moment's warning, my horse stumbled and I went crashing down; escaping luckily with a severe shaking.

There was nothing in this, however, to convince me that the ruby had given me a warning of the coming evil, although I had, of course, made a special note of its change in appearance.

A few days later I noticed the same dull look in my ruby. The time there shall be no mistake, I thought, and carefully guarded against any accident; but, strange as it may appear, that night I lost more at cards than I ever remember losing on any ten occasions. My nerve, deserted me, and luck was dead against me; and there I sat in a purgatory—not at losing the money, but at the unwanted condition. After one or two further experiences I began to have a sinking feeling, and it never played me false.

At first I looked upon this as a pleasure. It was a remarkable phenomenon, and I thought I should never tire tracing the wonderful fulfillments of its prophecy. Gradually this feeling wore away, and a sense of something akin to fear took its place. I began to loathe the thing, and for days at a time I would leave it off. But the mere knowledge that it revealed the future sufficed to take me back to it, not being able to resist the temptation, even though it made life almost unbearable.

You may say I am superstitious; but it is because I want to relieve my mind to convince you of the truth of my strange story that I have asked you to come up here, tonight.

Then, holding the ring up to the light, he said, "What do you think of it at this moment, the color of it?"

I was obliged to confess that there was a great difference. It was that which I had noticed when I first entered the room.

"Yes, of course you noticed it; but what does it mean? Tell me that and I will thank you."

There was a fierce tone in his voice as he asked me this, and his look changed so much that I feared for his reason. And who could wonder at his being so? The ruby was coming; but I did not know what way or how I am to divert it. There is some disaster impending, now; but I don't know what it is. We shall know soon—yes, and I!

Next morning the blinds were drawn at the Colonel's quarters—the ruby had told the truth, and its owner had passed into the shadowy land, from which it has been said there is no return.

It was a shock to us all, but the Colonel's ruby is yet a mystery. That is it. I have worn it ever since, but for me it refuses to prophesy, and is as an ordinary ruby.

Reading the Vail: This volume is a compilation by J. W. Nixon, of psychic literature, most given by spirits through and by means of full form visible materializations, at scenes of a psychic research, known as the "Aber Intellectual Circle," the medium, being William W. Aber, 607 p. octavo. For sale at the office of The Progressive Thinker, Price \$2.

HARBINGER OF LIGHT, MELBOURNE, AUSTRALIA.

A SPANISH MEDIUM.

We mentioned the offer by Don Segundo Oliver of a reward of \$500 to any person capable of producing certain phenomena, or offering any explanation of them, otherwise than by the intervention of spirits. The Revista de Estudios Psicológicos (Barcelona) publishes a portrait of that gentleman, and facsimiles of four marvelous drawings executed automatically by his own hand, without any knowledge, on his part, of the laws of design. Recently three skeptics waited upon him to test his powers of diagnosing disease. One was a professor of mathematics, a second a doctor of medicine, and the third a priest. Two of them were suffering from chronic diseases, and asked him to locate and describe their ailments. He asked them to retire for a few seconds, and while they were out of the room, his hand was suddenly controlled, and it wrote "Isidoro, aged 50 years, born in San Sebastian, died on the 31st of March, 1870, of intestinal cancer; left three sons, of the following names and ages: P. 15, C. 18, and M. 25 years." On re-entering the room, the three gentlemen were adroitly questioned to ascertain if either of these names or dates was in the thoughts of any one of the three; so that he might be assured there could have been no mind-reading in the matter. Their answers were explicitly negative. Then he read the communication, and the priest, the gentleman, exclaimed, "Isidoro is my mother, and all the statements she has made are exactly true." The medium's hand was next controlled to draw a portrait of the lady, whom he had never seen, and of whom no photograph was known to exist. It was immediately recognized as an excellent likeness; and when he proceeded to diagnose the two cases he was so wonderfully correct, that the medical man declared his powers of diagnosis to be superior to that of all the professors in the world put together, and the priest was so impressed by what he had seen and heard, that he made a vow never to preach against Spiritualism again.

A DECLARATION OF PRINCIPLES. In the Spiritualist section of the Congress which has just been held in Paris, the following affirmation of principles was unanimously agreed to on motion of M. Leon Denis, with a wonderful outburst of enthusiasm:

1. Recognition of the existence of God, the Supreme Intelligence and First Cause of all things.

2. Immortality of the soul; a succession of its corporeal existences upon the earth, in the first place; and subsequently on the other globes in space.

3. Experimental demonstration of the survival of the human soul, by mediumistic communication with spirits of the dead.

4. Happy or unhappy conditions of human life, in the ratio of the anterior acquisitions of the soul, of its merits or its demerits, and of the progress which it has yet to accomplish.

5. Infinite perfecting of the being. Universal solidarity and fraternity.

The Revue Scientifique et Morale du Spiritisme, from which we take the above, gives a summary of the review of the progress effected by Spiritualism during the last decade, which formed the subject of an eloquent address by the same distinguished champion of the truth. He thanked the Fronte and the Nation for the publicity they had given to the proceedings of the Congress, and commented on the fact that many other journals had spoken of it in terms which attested their sense of its importance. "Henceforth," he went on to remark, "Spiritualism is a power in the world which still has to be reckoned with. People still rail at it, but they no longer deny its importance; and, in the near future, they will render justice to it, by considering it on its merits. The nineteenth century closes upon the most striking manifestations of that future; and the twentieth will open upon its most radiant hopes."

After a sublime appeal to all present, on behalf of union, M. Denis, as president of the Congress, concluded a brilliant address by a solemn prayer to God, "who is the Father of all, from whom all emanates; by whom all lives and grows; because he is infinite goodness and justice, and who guides us by drawing to himself the whole of the great human family, all of whom are our brothers; that is to say the entire race of mankind."

EVIDENCES OF HUMAN SPIRIT.

The above is the title of a pamphlet by Pandit Gura Datta Vidwathi, M.A., Professor of Physical Science in the Government College, Lahore, India. The argument, which is purely philosophic, claims the reality of the materiality of spirits in contradistinction to the teachings of that metaphysical school which divests it of substantiality, and the writer illustrates the necessity of substance as a property of spirit to relate it to the physical world, as follows:

"This difficulty of explaining the cognition of the external world becomes augmented still further, when we come to consider the parallel and correlate question of the action of the human spirit upon matter. Here may lie a heavy mass of iron, or any other solid weight, and the mind of the spirit arm rises, and the weight is lifted up. Here is another mystery to be explained. How can the altogether immaterial spirit lift up the altogether material and external weight of twenty seers? Replies the impatient reader, the weight is moved in consequence of the movement of the hand. But who moved the equally material hand? One may go a step further and say that the feat was accomplished by a regular contraction of the muscles, but the muscles are material still, and the question still remains, who contracted the muscles? Here the vain physiologist may say that there passed a nervous current from the brain and strait contracted the muscles. But the question still flutters before the mind. What stimulated the nervous current? Yet again, the question of the spirit arm rises, and the weight is lifted up. Here is another mystery to be explained. How can the altogether immaterial spirit stimulate, by his material will, the solid, white, fibrous, silvery material nerves to yield up their nervous fluid and contract the muscles? It is plain, then, that there can be no escape from the final riddle: and whence this riddle? Clearly enough from the preconceived erroneous notion that the spirit is an altogether immaterial, breathless something."

This accords with spirit-teaching as given—inspirationally through Hudson Tuttle in his "Arcana of Spiritualism," the spiritual body (or mass of the Orientals) controlling the physical. The writer logically proceeds to demonstrate the invisibility and intangibility of all forces, and the incapacity of material science to solve psychic problems, all the arguments tend to the inference of a central conscious being within the human organism designated "atma," which is the equivalent of what we call the interior spirit.

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BLIND VIOLINIST.

Blessed with Remarkable Mediumistic Qualities.

Stone-blind from birth, and but nineteen years of age, as set forth in the New York World, yet William Worth Bailey is one of the greatest violinists of the day.

This remarkable young musician—the "American Paganini," as European critics call him—will tour his native country next season under the management of Mr. W. E. Houston.

Young Bailey was born at Fort Smith, Ark., the son of Dr. W. W. Bailey, the leading physician of the town.

At the age of eight his musical genius began to be noticed. He outstripped every teacher who instructed him and was sent by his father to Liege, in Belgium, which has been called the "Cradle of all violinists."

A short time ago he made his debut at several European capitals. His playing created a furor wherever he went. On one occasion he shared the honors with Ysaye, playing with that master in the quartet known as the Rubinstein Arm.

"I do not believe there is another human being on earth like William Worth Bailey," said his teacher, Ovide Musin, a representative of the Sunday World.

"He has a brain like a cylinder in a phonograph, and yet his playing is not mechanical. His every tone shows that he must know coloring, in spite of the fact that he has never seen the light of day."

"His bowing is beyond doubt one of the most marvelous acquirements possible. We have had classical compositions which he has never heard before played for him by novices. In every instance he would reproduce the piece as it should be, never imitating the novice's defects."

"Think of it! This young genius has already a repertoire of over 150 pieces, written by such artists as Beethoven, Mendelssohn, Dvorak, Liszt, Chopin, and Wieniawski."

"One of the most interesting facts about the young Arkansas genius is the method by which he was instructed. He objected to the ordinary methods by which pupils are taught and gravely informed M. Musin that by such means tone was sacrificed to technique."

"Though but a child of twelve, he declared that he needed no other instruction than that which he could learn by sitting in the classroom with the other scholars. He refused to accept any special attention because of his blindness, yet actually maintained a place at the head of his class."

At first the professors believed that Bailey, like "Blind Tom," was merely gifted with unusual powers of mimicry. But he has proved that he is possessed of a well-balanced and creative brain.

The Librarian of the Musical Library in Liege took a great fancy to the gifted boy and undertook to instruct him in musical literature. He found Bailey passionately eager to learn. From morning till night the boy played and studied until to-day he is a master of music in all his branches.

Mr. R. B. Johnston, who will introduce Bailey to the public has brought to this country such artists as Ysaye, Musin, Nordica, Sauer, Marseau and Huberman.

In speaking of his newest acquisition Mr. Johnston said:

"It is not my intention to exploit young Bailey as a child wonder. I shall ask comparison between him and the greatest violinists of the world."

"The first time I heard him play he did what no musician ever did before. He brought the music to my eyes. Never in my life have I been so stirred by violin music as when I heard Bailey play. Then and there I determined to engage him."

Bailey is the first American musician to receive membership in the Legion of Honor.

He has two sisters and one brother, not one of whom displays the slightest talent for music.

"When the people of America will hear William Worth Bailey they will have before them one of the greatest artists who has ever lived," says Musin. "And when his playing will have been heard, broadcast throughout his own land America will realize and appreciate that she has produced a rare genius. As his master I am proud of him and doubly happy am I that he is an American. He comes from the land whose people have honored me many times."

This blind violinist, like Blind Tom, is undoubtedly a medium. No one person, sect or creed has a copyright on spirit influence or inspiration.

JUS TICE

BLIND MADE TO SEE.

The Marvel of Modern Science.

To the Editor:—A special correspondent of the New York World from Vienna, reveals some startling facts. A boy blind from birth has, by the use of a miraculous new method, been taught to see.

Director Heller, of the Hebrew Institute for the Blind, is the author of the miracle, and, because of it, the most talked-of man in Europe.

The patient skill of this remarkable man has taught seventy-two dumb and deaf children to talk and hear, has for years been demonstrating the theory that the majority of afflictions are curable, and has finally as the climax of wonder-working, taught the stone-blind Viennese boy to see.

To a correspondent for the Sunday World Herr Heller, who is not a physician, outlined his theory and told of its successful applications.

"You may tell the American people," he said, "that no blindness is absolutely hopeless per se. If the eyes of the afflicted person are intact he or she can be taught to see, and at the same time, stricken with extraordinary stupidity or downright imbecility."

"My success with deaf mutes had been accomplished on the theory that when the deaf person's ear is unimpaired failure to hear results from inactivity of the auditory nerve. The cure becomes then simply a question of exciting this nerve."

"Under the influence of this first great triumph of my method I decided to try whether my theories would or would not hold good with respect to blind children also."

who therefore must be brain blind rather than eye blind.

"At this time, about three years ago, a Hungarian noblewoman had just placed her sons under my charge, two little boys, about five years of age, who were both stone blind since birth. I took the smaller child, who seemed the more intelligent, to Dr. Fuchs, the renowned oculist and court physician. Fuchs subjected Bela's eyes to a thorough investigation and pronounced them without defect and perfect in construction."

"In January, 1898, my experiments were begun. I turned a spacious and well-ventilated living room into a dark chamber and installed myself there with the two children. Light was furnished, when wanted, by a high piano lamp having a light reflector which could be moved into any desired direction."

"With the aid of this lamp I intended to teach the children the difference between light and darkness."

"I worked over the children and lived with them for months, devoting every moment I could spare from my ordinary duties, while in my absence one of my elder girl pupils, an enthusiastic believer in brain blindness, took charge of the children and continued where I left off. But strive as we might the results were not encouraging, so that at the end of half a year's endeavor I concluded that my theory was false and abandoned the experiment."

"Immediately Franklin X. Y., the girl pupil I have referred to, went to live in the Hungarian Pusta, and devoted herself entirely to little Bela, and, even going so far as to continue the dark-room experiments during the greater part of the year. At the end of seventeen or eighteen months she wrote that the smaller boy (Bela) had greatly improved under her teaching."

"From here and there returned to Vienna, where I subjected both to various tests, which seemed to indicate that the Fraulein had not promised too much in regard to Bela. Both boys were in excellent health and well developed mentally and physically. The younger, especially, is extraordinarily smart for his age. In explaining my method I will confine myself to him."

"I had already learned to distinguish between darkness and light; he could locate the direction in which the reflector was turned the moment he entered the room, and later on, no matter how often the position of the lamp was changed. Sometimes I caused the light to be extinguished and invariably had the great happiness of hearing Bela say: 'Why do you take away that pretty light? I don't like to be in the dark.'"

"Next I turned the light upon an article which Bela knew by touch—an old latchkey of unusual dimensions with which he used to play. I told him that the thing he saw in the light was his key, which I then described, very particularly."

"Finally he saw the key and delighted in its curves and quaint form. That much gained, we showed him successively a ball and other playthings, the outlines of which he mastered one after another. And it wasn't a matter of memory, for we mixed up the things, exhibiting them quickly, one after the other. Yet the blind boy, so called, never made a mistake in the various articles. After a few weeks of exercise of this kind I brought a slate into the room, on which I inscribed with chalk the names of the various things, which Bela readily recognized after seeing them once or oftener. Then I drew circles and circles for him, and finally figures and letters, all of which he learned with ease in about the space of time it takes a seeing youngster to become thoroughly acquainted with his first primer."

"One morning I shaded the lamp with a red globe, whereupon Bela said, addressing the room: 'How is it? The light appears to me as usual? It's darker? It looks pretty.' I told him what I had done, and the color idea seemed to please him. Of course it was something new. He asked me if there were more colors, and when I explained, was most eager to learn them all by sight. I lost no time in satisfying Bela's desire, and after a week or so he knew all the colors of the rainbow."

"One day I had the shutters opened and the lamp removed—the dark room changed into an everyday apartment with scant natural light. Bela grew accustomed to the new conditions, and finally even to broad daylight."

"This mode of education I continued for eight long months. Then I brought the boy again before Dr. Fuchs, who had previously pronounced him stone blind and a hopeless case. When I told him of the success of my method the doctor evidently suspected some trickery."

"To remove suspicion I asked the doctor to examine the boy under four eyes and according to his own methods. This he did, retaining a stenographic report of questions and answers. The result was most encouraging. Of sixty-four figures and colors shown to Bela under natural or artificial light he recognized thirty-one."

"The main thing is that indisputable proof of the possibility of teaching the blind to see has been furnished. Of course this applies only to blind people whose eyes are intact. I do not pretend to cure blindness as before I cured many cases of brain deafness and brain muteness."

The superintendent is a man of sixty years. He has a face full of human sympathy, a high, intellectual forehead and abundant gray hair. He is a teacher by profession and has managed the above-named institution, which is supported by wealthy Hebrews, for thirty years.

The results obtained in this case were extraordinary. What next?

"The Bridge Between Two Worlds," by Abby A. Judson. This book is intended for the earnest souls who desire, by harmonizing their physical and ethereal bodies with universal nature and their souls with the higher intelligences, to come into closer connection with the pure realms of the spirit world. It is written in the sweet spiritual tone that characterizes all of Miss Judson's literary works. Price, cloth, \$1.50; paper, 75 cents. For sale at this office.

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

"Human Culture and Cure." (Part First. The Philosophy of Cure. (Including Methods and Instruments). By L. L. D. D. This is a valuable work. It should have a wide circulation, as it well fulfills the promise of its title. For sale at this office. Price 75 cents.

"The Wanderer in the Spirit Lands." Read our announcement of this remarkable book on our second page.

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"Only for a moment," the sweet lips seemed to say. "Listen, little Rene, back of the left hand drawer at the right of my desk is a secret spring; get the paper which you will find there. And now good-bye for a time, only, little Rene, our souls cannot die."

And with a smile, which seemed to radiate from her face, she ever death itself, the loved presence faded away as silently as it had come, leaving Rene filled with a wondering reverence, as though she had for a time been permitted to cross over the shining bridge which lies between the world unseen and ours, and to hold converse with one who had dropped the veil of earth, and seen the things that are not seen."

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THE BLIND SEE.

**"Actina," a Wonderful Discovery
Which Cures Diseased Eyes, No
Matter Whether Chronic or
Acute, Without Cutting or
Drugging.**

INHERENTLY IMMORAL

Spiritualism rejects this system because it is founded on fables; and because it is inherently immoral. To escape the natural consequences of wrong through the sufferings of another—to spend a life in dishonesty and wrong, and at the last moment, through faith in a crucified Jesus, have that wrong wiped out, and the perpetrator translated, from the gallows, perhaps the same day, into the paradise of God, is a monstrous travesty of justice, and a most immoral system of morality.

But right here, some half-fledged Spiritualist will rise to explain; and will say, "to be sure we don't believe in a personal God, seated on a throne, but we do believe in God. We find ourselves possessed of intelligence and love. We are effects of pre-existent cause. Cause must be equal to, if it does not exceed the effect. There must, therefore, be love and intelligence in the Cosmos, or we could not have had an existence. God is the immanent life and power of the cosmos and we have derived our life therefrom."

Very well. If God is the immanent, life-force of the universe, then he is as much in the lion as the lamb. As real in the skunk as the perfume of the rose. As perfect in the buzzard as the dove, and as loving in the slaughter of unnumbered thousands as in the preservation of a single one. It is just as legitimate and will be just as successful to kneel before a brazen image and pray as to look toward Jerusalem, Mecca, or up into the air. You may as well pray to the wind as to an incomprehensible impersonality.

But let us go back to this much-talked-of cause and effect. Who can prove that cause is greater, or even equal to effect? So far as we know anything about the matter, it is not true that cause exceeds effect, but just the contrary, effects transcend their producing causes. Moreover, effects are entirely unlike their causes. Effects become causes, but the effects they produce are the exact reverse of those produced by their causes. Water is a good illustration. It is the effect of burning together oxygen and hydrogen. But water has nothing, so far as qualities are concerned, in common with either of the two gases. Hydrogen is more inflammable than gunpowder, and oxygen is the supporter of all combustion while water is the great extinguisher of combustion.

Again, take the food we eat and follow it through the various processes by which it is converted into the various tissues of the human body. Can you perceive any likeness between the bread, meat, vegetables and fruit, which you eat, and the nerve and muscle which is at the basis of all your feeling and thought? We are made up from our food as organized beings. But which is greatest, these organizations or the food from which they are formed? Some ridicule the saying of Haeckel, "No thought without phosphorus." But, have they demonstrated the existence of thought without phosphorus? Not yet. So far as the evolution of thought, by the human brain is concerned, we know it can't be done without phosphorus. But is phosphorus or brain substance as a whole superior to thought and feeling?

EVOLUTION IS ASCENSIONAL

Evolution is ascensional, and the results or effects of development have continually transcended the operative causes or forces. When you can tell me how, in innumerable chemical changes, substances lose all their special characteristics and take on other and different ones—how from the Amoeba has ascended the numerous types of life without any miraculous interposition, then I will explain how man has been evolved from things and conditions far inferior to the character he now manifests. Evolution means the continual development of the more from the less perfect. The Christian idea—the God idea or doctrine, is the precise opposite. It is the perfect becoming imperfect. It starts with a perfect God and produces an imperfect man—with a holy God and produces an unholy man. And the pretense of an impersonal immanence does not improve the position. As a synthetic statement, we may say that religion, to the Spiritualist, is the evolutionary development of humanity by strictly natural processes; while, to the Christian, it is a miraculous metamorphosis of a part of humanity by the power of the Holy Ghost.

To fully compare and contrast Christianity and Spiritualism, it is necessary to examine their respective doctrines and teachings upon the subject of government, and especially so because Christianity has always identified government as an appurtenance of religion if not an integral part thereof. Government, according to Christianity, was primarily exercised by God alone. Later he entrusted the execution of the laws, which he had framed, to kings and judges, but always retaining the power to supersede them and appoint others. Substantially the same idea obtains to-day. At least it is claimed that no government is right which does not enforce the rules which God has prescribed in the holy scriptures. Jesus Christ is the only rightful ruler of mankind. Quite a large number of Christians have been seeking for years to change the character of our government by so changing the constitution that it shall acknowledge God, and also Jesus Christ as the rightful ruler of nations. But Spiritualism plants itself on the Declaration of Independence and declares that all just governments derive their authority from the consent of the governed. The two religions occupy opposite positions here, the same as upon the question of religion.

The next point of comparison is in reference to morality. Christianity lays claim to the most perfect system of ethics known to man. And this claim is based upon the assumption that God himself is the author of the system. The moral law, it is said, is embodied in the ten commandments, and they were traced on tables of stone by the finger of Jehovah himself. This law was endorsed by Jesus Christ and is of binding obligation upon all men because of its divine origin and character. And this law was amplified by the addition of the Golden Rule and other commentaries of Jesus. All that needs to be said upon these assumptions is, that they are not true. The tables of stone story is simply a fable. The principles were not originated at the time and place as stated but were essentially the teachings of other people than the Israelites. And so far as the so-called Golden Rule is involved it was the common teaching of the Jewish rabbis at the time attributed to Jesus, and had been taught many

centures before.

But, without any criticism of the precepts as such, it is enough to say that the Christian system is one strictly of authority. It makes no attempt to discover or enforce the idea of right as existing in a true conception of the relations existing between man and man. Duty of man to man is not discussed, nor attempted to be enforced, but the simple fact that God commanded it. In the Christian system God is always first, man last. Man is of no account anyway only as he promotes the glory of God, for whose pleasure man was created at the first. With such a foundation for moral obligation, and the provision, through an atonement, for escaping all the consequences of his conduct it is no wonder that the moral character of so many Christians has been of such a reprehensible na-

and defenders of the Christian faith. They seal their oath of office by kissing the holy book of Christianity. We must also recognize the powerful influence of the many secret organizations, most of which are in harmony with the church. The doctors are opposed very largely to Spiritualism because its mediums so often heal the sick. But the most potent force to overcome is ignorance. Ignorance has always been the stronghold of Christianity. And though many run to and fro and knowledge is increased, yet the ignorance which exists concerning the origin of Christianity and the authorship of its holy books is appalling. And when the ignorance of the church is supplemented by that of many professed Spiritualists, the upbuilding of the truth becomes increasingly difficult and disheartening to the earnest workers. The fire in the rear is more galling than that from the foe in front.

The insane fever for wealth accumulation is one thing in favor of Spiritualism. One result of it is, that our modern Christians are fully convinced that they can serve both God and Mammon. And the zealous worship paid the latter so absorbs their attention that they cannot enforce the law of their God. If they were serving God as their fathers did, Spiritualists would be persecuted and their mediums put to death. But this would interfere with Mammon worship, and we are, therefore, allowed a liberty never accorded to heretics in the past. But years of contest await us before the final victory is won.

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ETHIA.
Supreme or Infinite Intelligence.

If either of the ethereal substance is infinite, omnipresent and eternal, and if of it the world altogether is, it becomes pertinent to ask as to the intelligence of this substance and to inquire into the persistence to ask as to the intelligence of finite intelligence. We have already pointed out in The Progressive Thinker, there are two contentions: One that the ethereal substance or ethia is inherently intelligent, intelligence being part and parcel of her eternal nature; the other, that intelligence is her first creation or self-development which in turn becomes the creator of other things, using the ethereal substance as the material of which they are made. In this latter view the hierarchy runs thus: Above sensation, human knowledge or the intellect is the soul (the emotional nature); above the soul, intelligence (infinite or supreme); and above intelligence, being or the ethereal substance. Perhaps after all there is not so very much difference in the contentions; for necessarily ethia has the ideals before self-developing into those ideals or worlds, and as there was a time when the worlds were not, there was a time when the ideals were not. Thus intelligence or the ideal comes after infinite being, just as our ideals come after our finite being. In both cases the ideal or spiritual form exists before the physical form clothed about it. In our writings, and in all other works of art, we necessarily have the ideal before giving it physical expression.

But our present purpose is to look at the relation of infinite or supreme intelligence to finite intelligence. And we don't have to go away out yonder somewhere in mid-air to find this relation. We find it best in ourselves, but as a preparative step we will go out to the barn-yard and look at it in the old hen. The old hen knows a few things in her finite way or as an individual, such as where to scratch for the worm. But this intelligence is not comparable with that seen in making an egg which will "hatch" and grow into another chick precisely like herself, every feather and color to its place. With this the old hen has remarkably well, and we ourselves do not know how it is done. It is the work, not of the egg as a whole, but of its incomprehensible substance, therefore the work of an infinite intelligence quite supreme or above cock-a-doodle intelligence and our own.

The highest known form of finite or individual intelligence is that of man. We have the five senses through which we perceive things near or more remote; we have the power of ideation, or of intellectually seeing things without using the senses, the reason being the result of our own thoughts, or those of others expressed in language spoken or written. We also have reason and the emotions. But even in man this finite intelligence is hardly comparable with the intelligence seen in his reproduction, growth and in the wonderful operations and adaptations of the various parts of his economy to each other and of the whole to his environment.

If such is the "supreme" intelligence seen in man's economy and in its workings and adaptations, what must be the intelligence which began with the ethereal substance anterior to nebula or the "without form and void," and from that point unerringly built up the world to what it is today, all its parts, activities and adaptations? Man believes he knows exactly what elements constitute a muscle or other tissue and their proportions, yet he can't make a tissue by compounding those elements. And if he could, the tissue won't act or serve its purpose; something is lacking, and he knows not what it is and is wholly without the intelligence as an individual to supply the missing link.

The beginning or foundation principle of all individual intelligence is the supreme or infinite intelligence. As the individual is the self-development of the infinite ethereal substance, so individual intelligence is the self-development of the infinite intelligence. Therefore, the same as the individual is both natural and supernatural, so is intelligence both natural and supernatural. All finite intelligence is "inspired," inspired by the infinite intelligence, and necessarily the inspiration comes always from within and never from without.

But in the act of inspiration the infinite intelligence becomes human or that of the individual, with its limitations of space and time and confined to physical properties and spiritual attributes. Now as we must suppose the infinite ethereal substance was controlled or "governed" by its intelligence and volition in self-developing into the world of things, what more reasonable conclusion than that its self-developments, or the things, are controlled in their acts by their own intelligence and volition? Therefore the world-governing itself, needs not to be governed by anything else—neither by the will of a personal God, nor by the "fates," and destinies. Nor does it need to be governed by those "scientific" phantoms, the forces, energies and laws. There is no room for those things and no use for them. The "inspiration" of every act, like that of every thought, comes always from within and never from something foreign to the thing that acts. Of course a man has energy and force, but they are part of his nature, and not entities which rattle round loose in his make-up. And everything has its own methods of action, which are invariable under like circumstances, and always have been. But to call these methods "law" and then say law governs the universe is simply nonsense. It strikes us that when we have thrown aside all other Gods, matter with the rest, and regard all things as the self-development of the ethereal substance, which act out their mind toward the environment and which have the intelligence and volition of their acts there will be an end of much fruitless discussion. And there is no harm in calling this ethereal substance by the feminine term "Ethia," since it has much more the appearance of a mother than of a father—of it all things are "born" and from it all inspirations come.

The facts of geology point to a nebulous beginning for the earth, and "hence that nebula is not out of the ethereal substance?" It won't do to say very fearfully of the nebula as to its face the face of denying that the world had a beginning.

ETHIANISM.
A Christian View of It.

To the Editor:—I was much interested in Mr. F. J. Ripley's article in a recent issue of The Progressive Thinker. I recalled to my mind the fact that I had read his book on "Ethianism" when it first appeared some years ago, and I am impelled to say a good word for a good book. I do not know what sales the book had, but fancy it did not meet with the success it deserved. It is in reality an admirable work. The chapter on "Buddles" especially is powerfully written. It is true I do not agree with the author in many of his views. For instance, he classes the Christ along with other "Buddles" that have from time to time appeared in history; whereas to my mind Christ is different in kind from all others who have claimed to be the son of God. Nor do his miracles seem to me to have anything in common with others recorded in history. There are too irrational evidences of the truth of the New Testament record which he entirely ignores. If indeed he ever made a careful study of the record, nor do I at all agree with him that no testimony is strong enough to warrant faith in miracles; for we have only to assume that a beneficent creator overrules the physical universe and with this assumption it is not difficult to believe that he has power and may have the inclination to overrule, for special purposes, the laws which he has made. Nor do I share in his apparent dislike for the Jews, nor in his terrific onslaughts on Christians. Grant, if you will, that they are and have been misguided, it nevertheless remains true that the most beautiful lives of which we have any record have been those of pure-minded Christians, and there is a nobility in the doctrine of the resurrection, preached by St. Paul, which must appeal to suffering humanity with irresistible force.

But while my reasoning leads me to conclusions at variance with those of the author, and while I am sure the book will do more harm than good to the cause of Christianity, still I am liberal enough to wish the author to have a respectful review. I am disposed to say all disbelievers in Christianity, "Do the very utmost you can to undermine and destroy it. For it is the vitality which I think it has, your failure to overthrow it will in the end only strengthen it."

One has but to read your paper to be impressed with the significance of the fact that unbelievers no less than Christians cling with the energy of a drowning man to the hope of immortality. It is this hope of a conscious existence in her finite way or as an individual, such as where to scratch for the worm. But this intelligence is not comparable with that seen in making an egg which will "hatch" and grow into another chick precisely like herself, every feather and color to its place. With this the old hen has remarkably well, and we ourselves do not know how it is done. It is the work, not of the egg as a whole, but of its incomprehensible substance, therefore the work of an infinite intelligence quite supreme or above cock-a-doodle intelligence and our own.

Col. Olcott Tells of Phenomena

The Minneapolis Times speaks of Col. Olcott as follows:
Last evening at the First Unitarian Church, Colonel H. S. Olcott, the president-founder of theosophy, led up to the subject of "The occult" by paying the way with recitals of phenomena connected with his own healing and that of other noted men in recent times. To the many it was somewhat puzzling to catch the real meaning of Colonel Olcott's explanations of the "gods of occult power whereby the 'gods of water,' 'gods of fire,' and 'gods of serpents,' were conceived. The speaker himself spoke of the 'gods of the air,' and of the 'gods of the earth,' and of the 'gods of the sea,' and of the 'gods of the sky,' and of the 'gods of the sun,' and of the 'gods of the moon,' and of the 'gods of the stars,' and of the 'gods of the planets,' and of the 'gods of the elements,' and of the 'gods of the universe.' The speaker went on to say that to the same power which the snake used to charm a bird, the south sea islander to control a shark, the yogi to conquer the effects of fire, etc., was that which is used in healing of the sick, and that "it is as little sensible to call it Christian Science as it would be to call it Christian Chemistry, or Buddhist Electricity."

"Man is composed of several sheaths or bodies. After that which we recognize and call the physical comes another physical sheath, the astral or double. This body is more easily affected than the physical, it acts more powerfully than does the physical, it responds to concentrated thought far more vitally than the outer physical, and it is through this astral body that the mental cures, divine cures or Christian cures, call them as you will, are wrought. The speaker went on to say that to the same power which the snake used to charm a bird, the south sea islander to control a shark, the yogi to conquer the effects of fire, etc., was that which is used in healing of the sick, and that "it is as little sensible to call it Christian Science as it would be to call it Christian Chemistry, or Buddhist Electricity."

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SPLIT EGGS.

Is Puzzled by Mr. Dawbarn's Theory.

Mr. Dawbarn's theory of a split egg puzzles me. I have read his elaborate essay three times, and if I understand it, he holds that some of us, if not many, and possibly all, entered into life fractionally; that we may have had an elemental double, or triple, or even quadruple, or quintuple. He cites the case of Mollie Patcher, the sleepless girl of Brooklyn, who has five abnormal individualities. Her case he does not, however, discuss, but the case of Miss Beauchamp, who has three individualities, he dwells upon and attempts to explain on the theory of a split egg at birth. In 1893 Miss Beauchamp was hypnotized and became a rollicking mischievous person who called herself Sally. Sally then written out her life, collected from birth with that of Miss Beauchamp, and she never having entered this mortal state. She never sleeps, and when she manifests herself Miss Beauchamp is practically dead. Subsequently

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ly by hypnosis another part of Miss B. was manifested, whose knowledge of her own life was limited to a certain period, and was another fraction of the time ago. "If this theory is true and I happen to be a mortal with a split ego, what sort of an elemental is my other half split-off at birth? Might he not be a Jekyll? and if so, when this mortal puts on human attire, I may come back to my friends at a spiritual seance in a character that would shock them. They would fail to recognize my identity and might say 'That is a lying spirit.' And further, if I happen to be a trine ego, my character as manifested from the other side of life might be so mixed as never to be recognized at all, either at a seance or in the Great Beyond. And wouldn't my status in the other life be still more complicated if one or more of my natal fractions should be of the opposite sex?"

PASSED TO SPIRIT LIFE.
Obituary notices to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.

Passed to spirit life from Petaluma, Cal., March 3, 1901, at his home in Petaluma, a native of Boston, at the ripe age of 85 years. She was a devoted Spiritualist, and lived true to her religious belief. No night was too dark or stormy for her if she could relieve the suffering of any one. She was full of kindness, and was loved by all who knew her. C. M. T.

Mrs. Margaret Cogswell, wife of Stacy Cogswell, passed to higher life, May 10, 1901, and the last rites took place on the 18th. She was 66 years old. Mrs. Clara Watson, of Jamestown, N. Y., officiated, and her eloquent delivery was appreciated by all classes of people. Warren, Pa. JACOB SCHNUR.

Mrs. Magdalena Crass passed to spirit life, at Denver, Col., May 10, at the age of 71, with the assurance that death does not end all. She was a firm believer in our grand philosophy. The services were held from the residence. A large circle of friends attended. The writer officiated.

REV. W. E. MANSFIELD.
Mr. Richard Fralick passed to spirit life, in April, 1901, at his home in Phoenix, Ariz. He was 86 years old. He leaves a widow, one son, one daughter, one brother and one sister. Although he had been a Spiritualist a good many years, and often expressed a wish to have a Spiritualist officiate at his funeral, through the unkindness of the son, a Congregational minister presided instead. Love of orthodox opinions ruled in place of filial affection. A. M. B.

Mrs. M. A. Macomber, a pioneer in the cause of Spiritualism, has gone to meet her earthly companion who preceded her nearly seven years. She passed out June 1, aged 79 years, 6 months and 9 days. She leaves two daughters to mourn her loss.

Mrs. B. B. Parsons passed to spirit life at Waterloo, Iowa, May 28, at the age of 81. She is buried in Fairview cemetery, May 29, 1901.

She leaves her husband, three sons—Dr. R. M. Parsons, for twenty years a practitioner in Iowa; F. A. Parsons, a graduate of 1875 from the University of Illinois, and W. R. Parsons, a manufacturer in Chicago, and one daughter, Mrs. W. S. Bishop, Grand Receiver of the Degree of Honor, A. O. U. W., state of Iowa, and one of the two state delegates to the Grand Lodge at Buffalo; also a foster daughter, Miss Mary Hart, teacher in the Waterloo city schools, and representative of the Waterloo Courier to the Buffalo Exposition, by popular vote. Mrs. Parsons was a daughter in Jeddedia Blanchard's famous Vermont family of nine sisters and three brothers, all of whom lived to mature age. She was a direct descendant of Governor Winslow, of Plymouth Colony, Mass. Only three members now survive. Mrs. Parsons. All of Mrs. Parsons' children and two sisters were present at the funeral. Mrs. Parsons was a devoted Spiritualist and returned to them on the day of her translation to comfort and cheer them and the light of her beautiful spirit home and the bright and happy band of spirit friends that gathered to receive her. Peace and harmony with the law of her life, and her daily conduct the fulfilling of the law.

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