

and I think he has succeeded fully as well as any of his numerous predecessors, but am inclined to think on the whole that he had better take a post-graduate course under the instruction of our celebrated author of Christianity, and then try again.

LIFE AND EXPERIENCE IN SPIRIT LAND

A Series of Letters From Prof. William Denton,
Through the Mediumship of Carlyle Petersilea.

INTRODUCTORY.

While I was yet writing under the influence of Madame —, the spirit form of a gentleman stood directly before me. I do not know whether another person could have seen him or not, but to me he was distinctly visible. He bowed deferentially, and gracefully extended his right hand which held an embossed card. He held the card up before my eyes and upon the card was written, William Denton, Wellesley, Mass.

I am sure whoever reads this will like to know how he looked.

He was a rather small man, with deep-set eyes, and it was hard for me to tell whether they were dark blue or a soft black; but, whether black or blue they were sparkling, bright and intelligent; his forehead was large, round and jutting; thin, but pronounced features; somewhat spare in form, and his bearing was suave, gentlemanly and dignified. He has since told me that he was an Englishman by birth and education.

As soon as he became distinctly visible to me, he seemed to approach and enter my body, and when I once more returned to myself, the following is what I found written, presumably through or with my own hand.

CARLYLE PETERSILEA.

LETTER NUMBER ONE.

Carlyle Petersilea, Professor of Music, Los Angeles, California—Dear Sir:—You expressed a wish to hear from me, and I am here in response to your desire. No person can earnestly desire anything but sooner or later that desire may meet with fulfillment. You are a musician; I was, and still am, a geologist, as you will still be a musician after you, too, pass through the gate called death.

You are interested in the harmony, rhythm and grouping of sounds. I was interested in examining, analyzing and grouping the various strata that go toward forming the earth's crust, but I was also interested in many other things, and I find that you, like myself, are also interested in much besides music, chiefly in that pertaining to the higher or spiritual life; this, also, interested me more than I shall ever be able to tell you; yet, even now, of the two, you are more gifted in spiritual things than am I. My mind naturally gravitates toward the rocks, toward the firm old earth, toward the washing billows of the restless ocean; yours toward the great eternal sound, rhythm and music of the spheres.

It is well that we differ, for if all were alike there would be no music. I am one sound in the scale of being, you are another. I am down among the bass notes, while you rapidly fly the whole gamut, yet all must rest firmly on the base, or bed-rock, after all. Without the earths there could be no heavens; without the earths no spiritual spheres could exist or be peopled with souls. If I had not first been developed upon the earth I could not now dwell within the heavens as a conscious being. When in the form of coarser matter—I say coarser because I am still within a form composed of matter in a more refined condition—I sought by every means in my power to obtain knowledge of a future state of being, and wanted proof that I should live after so-called death, or dissolution.

Many of you say that Denton was a Spiritualist, but I really did not call myself such—did not think there was sufficient proof—at least, as much as one could have desired. Certainly, I had witnessed some very surprising manifestations of power, call it occult power if you will, still after all was said and done, many doubts assailed me, and I know that such is the case with thousands of others on the mundane sphere. If I could bring you all positive evidence of immortality, I believe it would make me supremely happy and blest.

Possibly you may ask: "But, Mr. Denton, are you not happy now?"

No, not wholly and entirely happy, for no one who loves his fellow-man can be entirely happy while sin and misery abound on earth, also, in a certain degree, within the lower spheres. But I am a very busy man, working always, otherwise I might be exceedingly unhappy. I am happy when accomplishing some great and everlasting good.

Many of you say you know man exists after so-called death, for the phenomena witnessed at spiritual seances positively prove that he does; but those same phenomena do not prove it to all persons. There are, as you will know, many who think the root of the phenomena exists within man himself, and that the phenomena are not produced by discarnate intelligences. The greatest desire of my soul now is to prove to all men alike, without reserve, that man does exist after the dissolution of the material body, and I think I can never be quite happy until I have accomplished this Herculean task, for, my friend, it is truly a task fit for Hercules himself.

I greatly fear the phenomena alone will never convince all men. All are aware that not an atom of matter can ever be lost or become nothing, consequently every atom that ever entered into the composition of the material form of man, woman or child, still exists somewhere within the great universal whole, yet all persons exist the same as before. The old atoms have been thrown off, while others have taken their places, but the great fear that besets mankind is that when the body lies stark, dead and cold, all is over; there is nothing more. When the machine ceases to run all is over and man knows no more forever.

My own mind, when I was with you, often took a turn in this direction, and thus I know that doubts of a future life are very disheartening and very hard to bear. If never a doubt assailed mankind the wheels of his life would run far more smoothly.

If I, like "Christian," could assail and demolish doubting castle, I would be willing to control you to write while the lamp of your earthly life continued to burn.

My dear professor, never a doubt assails your mind, consequently you are far happier than the majority of men. I am writing this message to you. If you choose to give it to the world I have no objection, but I do strongly object to a fictitious name. Never, while in the mortal form, was I ashamed of my name, nor did I ever intend to write anything of which I should be ashamed. I assailed the old Bible myths with all the power at my command, and tried with all my might to demolish theological dogmas. Together with my beloved wife, or my wife together with her beloved husband, we wrote a book called the "Soul of Things" and at the time when I fought dogmas and wrote such books the whole Christian world was arrayed against me. I sometimes felt as though I were Atlas with the weight of the world resting upon me. But it is over now. I have conquered the world and it rests beneath my feet. Every truth that I ever uttered, or wrote, is with me still; and oh, how glad I was to find that truth outweighed all my errors. Fortunate for the soul who arrives here to find that his errors are light and few while his truths shine more brightly than diamonds.

You will, no doubt, remember, my dear professor, that when I was within the mortal, I often, in imagination, descended into the imaginary hell of the Christian churches, or worked my way around and about it, that I might let the poor sufferer escape. Of course, I thought it to be all imagination, never dreaming that it could be real. What was my unbounded astonishment, on arriving here, to find that I actually had let out hundreds of thousands from the horrible pit of darkness, and that I really had, to a certain extent, extinguished the flames of hell.

Can you believe it, my dear professor? You really must, for it is the truth.

Thoughts are things.

I maintained that they were when with you below, and now find that it is true. As a man thinketh so is he. If a man thinks hell, he makes hell; if he thinks heaven, he creates heaven; and thus, when I thought I would like to go down into hell and liberate my brothers who were suffering there, I really did so, and thousands of souls have met me here with beaming eyes and radiant countenances, and as they grasped my hand and shook it, their words would be like this: "Heaven bless you, Brother Denton, for releasing us from outer darkness and the flames of hell."

At first I stared at them almost wildly. "Outer darkness? Flames of hell? Why, such things do not exist." "Pardon us, Brother Denton, but they do—they really do."

I remember that I gasped for breath as I heard such words.

"You are deceiving me. Hell and the devil are simply imaginary things."

"Precisely so," replied they, "but what of the imagination? If hell and the devil do not exist, how about God and heaven? If one is imaginary, certainly the other must be also. You will soon find, dear brother, that thoughts are things, and a soul lives within the circle of its thoughts—its imagination—or the images which it reflects or creates. If it thinks hell, it reflects the image of hell which goes out from it as an object—a spiritual reality. If it pictures, or thinks of a devil, that devil is very apt to stand before it in an objective form. Thus, many of us, poor wretches, were in the darkness of error. We believed implicitly in hell and the devil and thought about them at all times, consequently as we thought so we were. We lived in our thoughts and they became objects about us."

"At first we did not know how to rid ourselves of such thoughts, and so we suffered the flames and tortures of hell, and every time your thoughts reached out toward the so-called imaginary hell, for enlightening and releasing the sufferers therein, as many as accepted your thoughts were released. Thus, here we stand in solid phalanx—we whom you have released from hell—and we are legion."

Now, my dear professor, this was real, and I will try to make it a little clearer to you, if possible.

You often say to your wife, when she asks you what you are thinking about, that you are not thinking at all, that you scarcely ever think, that your soul—that is you yourself—is living in a world of music; you hear it at all times and seasons; you are never outside of it or free from it; that all else in life jars upon you discordantly; that your soul continually dwells with the old masters. You feel that you are surrounded by them. You hear them, see them, converse with them. You are always striving to render music as perfect as the image, or ideal, you have in your mind.

Some dullard might say to you: "Well, professor, that is all in your imagination."

Just so my dear sir. Thoughts are things which become objective to the soul and the soul dwells therein, consequently you dwell within a world of music and scarcely ever leave it; and if any try to lead you forth you become restless and unhappy. You gather about yourself companions like yourself, lovers and thinkers of music. Well, that is a very good heaven to live in.

Thus each soul creates its surroundings. Some are in heaven and some in hell, and many are neither in heaven nor hell, but are halting between the two. One may call it purgatory if one likes. No one need remain in hell a moment longer than one likes. One can think one's self out almost as rapidly as one can think, for as soon as one ceases to create hell it grows dim and vanishes away. The moment one begins to think truth, love, wisdom, beauty, harmony, good works, charity, forgiveness, justice, peace, industry, the doors of heaven open wide before one, and one walks straight through the portals and takes as many along as are ready and willing to go—and it is in this way: As he thinks on Truth, he modestly approaches him and drops jewels after jewel within his soul until at last he has so many that he is filled with knowledge and lives in a world of truth. If he thinks on Love, pure and spotless, love to his brother man and to all souls whatsoever their rank or color, then does he live in a world of truth and love; and thus of wisdom, beauty, harmony, good works, charity, forgiveness, justice, peace, industry. O, what a beautiful heaven is his, how bright, how glorious, how real!

But the reverse of all this is hell, horrible and hateful, filled with agony, torture and thirst. There need be no hells if man willed it otherwise. Why not will it otherwise? If every man on earth willed to be in heaven he would be there in the shortest possible time, and there would be the long talked of millennium right down there on the old earth.

WILLIAM DENTON.

(To be continued.)

Do Christians Receive What They Ask For?

"Ask and ye shall receive; seek and ye shall find; knock and it shall be opened unto you." "He that asketh receiveth; he that seeketh findeth, and to him that knocketh it shall be opened;" and other texts of like import.

In this plain language there is a positive assurance that the Christian shall receive whatever he asks for. It does not say "ye may receive," but "ye shall receive." Consequently true Christians—if there are any such—need not be sick or poor or ignorant or in any way distressed in body or mind. In fact, if Christians receive what they ask for they might easily banish all sin, suffering and wretchedness from the face of the earth. Peace and happiness might reign supreme.

But what do we find, after millions and billions of prayers have been offered by the most devout church members? We find everywhere sin, misery and oppression; even among those who pray regularly. If the prayers of the righteous availeth much the world has not yet discovered the fact. To all outward appearance church people are burdened with the many cares of life just as others are, and those that pray oftenest and loudest have no advantage over those that pray least. That Christians do not receive all they ask for is certain; whether they receive anything because of the asking is quite uncertain.

To whom does the Christian pray? He answers, to a personal God. How does he know there is a personal God? Does he know it at all, or does he only suppose there is? If he knows there is such a God he might tell us how he found it out, as many people would be pleased to learn something definite on that important subject.

Womack, Mo.

J. W. NATIONS.

HEART CRAVINGS.

Won't you give me a nod, my brother,
As you journey along life's road?
It would wake anew my courage
And lighten my weary load.

Won't you give me a smile, my brother?
Just the gleam of a kindly eye?
It would make me forget my weakness
And brighten my leaden sky.

Won't you give me a word, my brother?
Just a whisper within my ear?
It would kindle anew my purpose—
Would one little word of cheer.

Won't you give me your hand, my brother?
Let me clasp it before we part?
It would lighten my load of sorrow
And brighten my heavy heart.

—Ohio State Journal.

The time has come when scientific truth must cease to be the property of the few—when it must be worked into the common life of the world.—Agassiz.



Remarks of the President of the Godless and Devilless Club at Its Last Meeting.

It must be admitted that this life is very delightful, especially in connection with the Godless and Devilless Club, hence it is not at all strange; therefore, that our attention should be concentrated on comforts and luxuries which have a purely physical basis.

The body seems to be the autocrat of the situation. It dominates our thoughts by day, our dreams by night, and our midday fancies. Almost every one in the world gets his living by producing something or inventing something which will prolong our stay here and serve our convenience while we remain.

It is a very absorbing thing to live this present life, and it is rather natural, though not at all prudent or farsighted, that we should be oblivious of any necessity to prepare for the change which we are apt to dread, but which is nevertheless inevitable.

The amount of the aggregate genius which spends its best endeavors to add to the pleasures of the table, to adorn our homes, to increase the security of our finances and so put us beyond the reach of want, shows plainly enough that the intellectual capacities of the race are almost oppressive in their impressiveness. The grandeur of human nature is proved by the way in which the whole earth, its soil, its rivers and oceans, its clouds and its sky, has been forced to contribute to our happiness, our health and our longevity, as well as to our usefulness.

It is a part of our sacred duty to develop the resources of our earthly life, a duty implied by the known plan of Nature and by our manifest destiny. It is a fact that though we began life as mere animals, with all the animal's propensities, we shall in good time, after the necessary struggle and experience, end our career on a level little lower than that of the angels. There is nothing in the universe so suggestive, or so uplifting, or so prophetic as the slow and painful but sure evolution of mankind, because, so far as we know, there is no limit to our possible development, especially to those who belong to the Godless and Devilless Club. Our already achieved victories over natural elements and obstacles point to a coming manhood which cannot be obtained here below and which therefore demands immortality as an inalienable right. There must be somewhere an opportunity to finish our education and to complete the broken columns which are scattered all over the earth, and the Godless and Devilless Club is working along that line.

To make life comfortable, then, is a legitimate part of our duty, but by no means the most important part. When a man sees something ahead of him which can neither be avoided nor ignored it is the business of wisdom to make preparation for it. If he is going to the North Pole he must lay his plans in accordance with that fact, and he would be foolish indeed if he started on the journey with only the clothing fitted for a temperate zone. In like manner, if a man knows that death will transfer him to another life, and that this new life will be spiritual and intellectual rather than physical, he ought to cultivate the intellectual and spiritual so that when the time arrives he will feel at home in the other environment.

If when you step out of your body and relinquish all the enjoyments which pertain to the body you find yourself without those qualities of character which make immortality tolerable you will not only be poor indeed, but you will also be blameworthy. The conditions of the hereafter will be wholly different from those of this life, and therefore, while you value the present for its own sake, you must use it as a means of preparing for the life to come. That statement is based on the requirements of common sense, and on an imperative kind of expediency.

Furthermore, matters have been so ordained that the qualities which will serve you best hereafter will also serve you best here. Let your ambition have its full swing; love the things of this world and work for them. It is quite worth your while to be a factor in the great problems of the present. But beyond all this ambition is character, and that must be kept unsullied. There are no conditions under which its sacrifice can be justified. Character, like refined gold, is current everywhere. It is the only thing which has worth in the spirit realms, to which all the members of the Godless and Devilless Club are going, and it is the best thing on earth. What is good in this world only and must be left at death has its value, but it will not compare with what is good in all worlds.

Even the man Christ bids us live in the full enjoyment of all which time can give us, but to be wise enough to build on that large faith and that moral principle which will make us fearless at sundown and enable us to fall asleep in the glad assurance that in the morning we shall wake in a world which shall not seem strange because we have made ready for it. That foresight and preparation are the essence of true common sense.

It is always safe to be generous in criticism, and seldom safe to be severe. If the just rule, the "measure you mete, it shall be measured to you again," should be literally enforced many a man and woman would be wrecked by the consequences. If it is always possible to say something kind it is well to be in the frame of mind to do it. The middle course is to be silent unless there is a good word to say, and the heroic course is to rebuke the harsh and unnecessary personal criticism.

Many a life has been seriously wounded, many a heart well nigh broken and many a life overshadowed by thoughtless talk which perhaps had no foundation in fact, or was based on facts misunderstood. It is so much better to be sweet than sour, as is well known by all our members.

The juicy plum filled with sunshine hangs on the branches in abundance, and so does the lemon, and it is a more gracious taste which chooses the plum and leaves the lemon for others to pluck. Life contains so many disagreeable things that if we can avoid coming into contact with any one of them we do ourselves a distinct benefit. A smile helps the world more than a frown, and the good nature which ignores the unpleasant and dwells only on the agreeable is a sublime virtue which is as charming as it is rare.

The clear injunction of the religion of nature is to find the good in our neighbors and not to magnify their failings. We may laugh at their follies or look with scorn on their weaknesses, but who knows what we ourselves would do under like circumstances? We are not so weak that we will thank a God, of whom we know absolutely nothing, as the poor Pharisee did, that we are not like other men. If we are really strong the best way to show our strength is to help those who have fallen by the way rather than spread the news of their failure, as though we stood on a higher and safer level. This is the course the Godless and Devilless Club has pursued from the start.

A legend is told of the young man Jesus which illustrates my point. He was standing in a group who were looking at a dead dog. Each spectator had something hard and cruel on his lips, but at last a gentle voice was heard, saying, "He had very white teeth!" It was perhaps the only thing that could be said of a favorable nature, and it was the only thing he cared to say. It was a rebuke not to be easily forgotten, and the men in the group silently stole away, wondering at themselves, and at him.

You deceive yourself if you think you are good and still indulge in uncharity. I would rather be poor Abou Ben Adhem, who cared nothing for any of the supposed holy beings, but wanted to be classed as one "who loves his fellow men," than so wretched a Christian that he could cherish a secret delight in the faults of others. Common sense religion, such as is possessed by the members of the Godless and Devilless Club, is either the most practical and useful thing in the world, or it counts for nothing—the theory of a day, to be abandoned on the morrow. And it proves its mettle when it demands a generous and charitable judgment and will accept no excuse if you have it not. There never yet was human soul so debased that the angels cannot sometime kindle a divine and purging flame in it. In the basest creature that lives there are possibilities of excellence which cannot be calculated, and your word of censure, your scorn and disdain, your repetition of an evil rumor may quench that flame in its feeble beginnings.

There is but one wholesome rule to follow. It is the dictate of honor and of the consciousness that even you need to be judged kindly. It is never to spread an injurious story, for your own sake, for his sake, for the sake of all concerned. No bitterness of spirit and no bitterness of criticism. Look for the good and speak of it freely, but be blind to the faults of others as you would have them blind to yours.

This address, so far as given to the Godless and Devilless Club, emanates mostly from that master mind, Geo. H. Hepworth, one of the great lights of the New York Herald. Your President has remodeled it, improved it and thus adapted it to the imperative needs of this Club. The word "religion" was changed to a more sanitary word, and thus burnished and otherwise greatly improved it became no obstacle in the way while moving along the lines of least resistance to the higher spheres.

Mortals, through their superlative ignorance, become God-makers. One of the members of the Club had drawn a conception of Gods as formulated formerly by the Hawaiians: Fifty years ago the Hawaiians generally worshipped idols. Among the most popular were the war gods, whose images were made of the feathers of rare birds. Nothing was spared to embellish them, and more particularly to give them a real aspect. Human hair was sometimes fixed on their heads, but more often they were provided with huge crested helmets, which recall those of the Greeks. Dogs' teeth were inserted in their mouths, mother-of-pearl was used for eyes, and the pupils were made of buttons of black wood.

If anything in the nature of things be sacrilegious, it must be connected with the grotesque and highly imaginative conceptions of a God by superlatively ignorant and superstitious mortals—and who is not more or less ignorant and superstitious on this material plane? There is a veil between man and the spirit world—a veil between him and his spirit friends, and a much thicker one between him and the origin of all things. Hence, in many respects one has to guess, to conjecture, to imagine what lies beyond. This veil that obscures the vision has resulted in the formation of thousands of different Gods—no two of whom exactly resemble each other, and the outcome of all this is truly pitiable, there springing therefrom a mountain of superstition and pernicious practices that dwarfs human nature. As stated by one of the members of the Godless and Devilless Club, there was found recently in Madras a relic that is accepted by experts as the most authentic remnant of Buddha now extant. It is a small flake of bone about the size of a finger nail, probably from the head of the femur of Gautama, and about as worthless as a dead monkey, reptile, or rat. It was discovered in a great granite ball ten feet in circumference, which bore an inscription in Asokan characters, and which fell apart upon the application of pressure. In the center was a small box of white crystal containing the relic. The inscription and other data show that the bone was sealed up in this way 250 years before Christ by persons who believed in its authenticity. It is contemporaneous with the earliest known records of Buddhism, dating to within 150 years of Buddha's death, which state that by the Master's own wish parts of his body were distributed among the faithful after his death.

Whether authentic or not, this bit of bone has, of course, a priceless value in the eyes of true Buddhists, who are in many respects densely ignorant. The Governor of Madras at first offered to give it to the King of Siam, but the British imperial authorities now are inclined to hold it for other purposes. A writer in the Nineteenth Century makes the ingenious proposition that it be utilized to open a way into the Forbidden Land of Tibet. The Grand Lama at Lassa is the head of the whole Buddhist hierarchy. The group of powerful lamas who control him and who have been successful in preventing all Europeans from setting foot in the Forbidden City doubtless would be willing to make almost any concessions to secure the precious relic—precious, because the quintessence of superstition and ignorance has made it so. A remnant of a bone of Buddha will seem as desirable to them as a piece of the true cross would have seemed to a Christian Prince a thousand years ago.

It is not impossible that Tibet might be induced by this means to transfer its nominal allegiance to Great Britain. For more than ten years it has ceased to recognize China as its suzerain. During the past summer the Buddhists of Tibet broke all precedents by sending a mission to St. Petersburg, apparently with the sanction of the Grand Lama. It is inevitable that the hermit exclusiveness of Tibet soon must end, either peacefully or by force. Then the country probably will fall under the control either of Russia or of Great Britain. The delegation of Lamas sent to St. Petersburg may indicate a leaning toward Russia. Possibly the relic of Buddha might sway the powers at Lassa in the other direction and add another province to the domains of the Emperor of India. Stranger things than that have happened.

Thus one can realize what consummate ignorance and superstition can do with a small flake of bone—mold the destiny of a nation! The necessity for the existence of the Godless and Devilless Club becomes more apparent every day; and the interest is increasing all the time.

Every day demonstrates the necessity for the existence of this Godless and Devilless Club, formed exclusively on humanitarian lines. The fact that the President adapted one of Mr. Hepworth's sermons to meet the requirements of the Club was received with great favor and much good-natured merriment.

HIGH SCRIBE.

Gems of Thought.

There are many marvels, but there is no greater marvel than man.—Sophocles.

A cruel story runs on wheels, and every hand oils the wheels as they run.—George Eliot.

Private opinion is weak, but public opinion is almost omnipotent.—H. W. Beecher.

The way to gain a good reputation is to endeavor to be what you desire to appear.—Socrates.

Make thy recreation servant to thy business, lest thou become a slave to thy recreation.—Quarles.

Character, though it may be conceived as latent, can be presented only energetically as it finds outward expression.—G. E. Woodberry.

The causes of our mental structures are doubtless natural, and connected, like all our other peculiarities, with those of our nervous structure.—William James.

As the bird's restlessness declares him native to the fields and sky, so man's impatience with the limitations of his knowledge declares him native to an infinite inheritance of expansive reason.—John W. Chadwick.

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SATURDAY, MARCH 1, 1902.

Spiritualism Not Superstition.

Walter C. Knowlton, of Gardner, Mass., takes exception in the Truth Seeker, to remarks of Hugh O. Pentecost in a public lecture, entitled "Persistence of Superstition," wherein he classed Spiritualists with the superstitious. Mr. Knowlton replies in substance as follows:
"A true Spiritualist has no belief to teach unless it can be proved by substantial facts. He KNOWS that all nature is governed by inexorable law. There are many kinds of phenomena passing before his eyes that the most learned cannot explain. We should not be called superstitious for believing trees grow, though ignorant of the law which forms cells.
"That the so-called spirit world impinges on the physical, and that there is intelligent communication between the two, cannot be successfully disproved. The phenomena of Spiritualism is as much subject to natural law as was Newton's apple to the law of gravity.
"Instead of being a new form of superstition Spiritualism has done more to expose the ignorant superstitions and false doctrines of the past than all other agents combined. The writer was rescued from the errors of orthodoxy by the light of Spiritualism.
"There is no class fighting with greater zeal for complete religious and medical liberty than Spiritualists. Don't throw mud at them. They will stand shoulder to shoulder with all liberals in fighting the common enemy."

All Babies to Go to Heaven.

Rejoice, good mothers, for everlasting joys await your dead babies! For several centuries Presbyterians have taught that only elect babies were saved; that the rest were damned; that "hell is paved with infants not a span long." Preachers who taught to the contrary were not orthodox. They were heretics, and as such were expelled from the church, and esteemed fit subjects for outer darkness. The church became terribly agitated because of the growing hatred of that cursed Westminster creed. Presbyterians and Synods took up the subject; finally the report comes that the General Synod in Convention at Philadelphia, through their committee on revision of its creed, determined to save the last one of the babies, and have so reported, with the understanding that the report will be adopted.
Another period will pass—churchmen are slow in the thought—then the fires of hell will be extinguished; the devil will prove to be the chimera of a lunatic; and a virgin-born god will take his departure with Bacchus, Adonis and other myths, then Infinite Intelligence will reign supreme. Time hasten when Truth shall be victor.

Our Religion Not in Demand.

Rev. Geo. Whitfield Stone can't be orthodox. In his thanksgiving sermon he said:
"The news bulletins bring us word that our merchandise and manufacture goods find ready markets all over the earth. Even those the missionaries describe as 'heathen' purchase our oils, muslins and machinery. They prefer these to our religion. They pay for our merchandise, but won't accept our religion as a gift. The commercial traveler can convert them to our views of what is comfortable, convenient, and useful much easier than our theological travelers can. They are ready to follow their ancestors, whom as a rule they worship, were totally depraved and knew nothing of the principles of religion."
That preacher is doing some thinking along new lines. If Spiritualism could be taught among those heathen, and they could be assured their ancestors still live, and will while eternity endures, and that no torture will be inflicted on the disordered spirits, and that Infinite Intelligence has never produced a son by mortal maiden who has died on a cross, then is it not probable they would look upon our religion with respect? But never while it antagonizes common sense.

More Pay and Better Clothes.

Now the Chaplains in the United States Navy are at the front. They want more pay and a better coat. They have tired of "the single-breasted, shad-bellied, long-tailed frock coat, such as is worn by the clergy in some foreign countries, but simply looks ridiculous." A seamless tunic without sleeves, with possibly sandals on the feet, in addition, such as the Master is said to have worn when traveling without staff, would be a more becoming and useful would be pronounced quite out of fashion by his modern disciples.

A Ghastly Religion.

At Sparta, Tenn., a few days ago, Mrs. Eula Abbey, the wife of a young merchant, who "got religion" in the fall, obeyed the injunctions of the Master by pulling out one of her eyes which she had been told was a demon. She was told that all the members of her church were to be kept in the dark by the Master's will. "Why I Am a Vegetarian." By J. Howard Moore. An address before the Chicago Vegetarian Society. Price 25 cents.

Was It an Accident?
Soon after Lord Kelvin had assisted in laying the Atlantic cable, when he was yet known as Sir William Thomson, his mind was greatly troubled in devising some method for perfecting the ordinary telegraphic apparatus used on overhead wires, as the old method, or the then in vogue, was not suited for the varying currents passing along the cables.
The laying of the electric current had the effect of making them run together in one bottom current, with surface ripples. The difficulty which Lord Kelvin had to overcome was to invent a means of clearly distinguishing all the delicate fluctuations.
One day the great inventor's eyelids dropped off and swung in front of the magnet. The glass deflected its movements, and from this simple and unexpected incident the "mirror instrument" was invented.—Ex.

Such cases as the above are classed as accidents. Are they such in fact? A history of many great inventions shows that the discovery of the principles involved in them was owing to some fortuitous circumstance, or accidental arrangement of parts in which the reasoning mind of the inventor did not participate. Such was the case with the telescope. Often a person becomes perplexed in trying to solve some difficult problem, when on awakening from sleep the solution comes "pop into the mind," as Thomas Paine said his best thoughts came.
If we had the ability to fathom the sources of thought, and the impelling motor in a class of accidents leading to magnificent results, is it not possible unseen intelligences have more to do with them than we are accustomed to give them credit? Many a seeming ruinous mishap has culminated in the greatest good to the supposed unfortunate! It has been the custom to credit these gratifying results to the kindly overruling of Providence; but is it not possible loved ones who have preceded us to spirit life have been the real actors, either consciously or unconsciously as they could bring into service. If they can ring bells, make clocks strike, slip solid steel rings on an arm, or encircle a neck, pass matter through solid substances, as is often alleged, then is it not possible they are often responsible for many other inexplicable operations our philosophy cannot expound?

A Christian's Reflection on War.

The horrors of war are best known to those who have witnessed its awful ravages, and felt its blighting effects. Our friend, James Christian, Esq., a practicing attorney-at-law before the Rebellion, at Lawrence, Kansas, held a Captain's commission in that war, and was Commissary of Subsistence for the 3d division, 7th army corps, in command of Maj. Gen. Solomon, of Wisconsin. He kept a daily diary of events coming under his observation, and this has just fallen into our possession, though Mr. Christian is long since dead. After describing a battle scene, quite too graphic for these semi-peaceful times, with the constant bearing away of the wounded, amid moans and lamentations, he says:
"It is a heart-rending sight to see hundreds, sometimes thousands of men lying on the ground, wounded in all manner of ways, some dead, others dying, the survivors crippled for life, a burden to themselves and friends the balance of their days. The pure cussedness and bull-headedness of a few would-be leaders who refuse to listen to the voice of reason or humanity, aggravate the evil.
"A fearful responsibility rests on those who involve a nation in war. One side is always the wrong; sometimes both. Occasionally a battle is fought on an open plain, both sides in full view of each other. Being somewhat of an outsider during a battle, having nothing to do but look on and think—for we issue no ration during a battle—have often thought what a farce is our religion [Mr. Christian was orthodox.] "I have often heard the chaplain tell how precious is a human soul; that it is worth a thousand worlds, yet at the same time they countenance war and bloodshed. I have seen those we classed as good religious men at home, when our terrible shells burst in the midst of the enemy, scattering their ranks and flinging scores of fellow men bearing the image of God into eternity, clean and shorn with glees. And when the enemy hurled those sulphurous instruments of hell into our ranks, then they in turn raise a howl of joy as heads, legs and arms fly in all directions. Each party claims to be Christian, yet three-fourths of those who die in battle, die with blasphemy on their lips, crying 'give them hell, boys,' or some similar expression. Gen. W. F. Sherman gave war its proper name: 'Butchery!'"
Hasten the day when this whole system of blood-shed, borrowed from savagery, and perpetuated by Christian nations, shall be banished from the world, and peaceful methods be substituted in its place for the adjustment of national greed or misunderstandings.

A Gem Worth Preserving.

Col. Ingersoll was invited in 1883 to attend an anniversary dinner of the Clover Club, a social organization in the city of Philadelphia. Here are his regrets on that occasion. It is characteristic of the great orator:
"I regret I cannot be with you tonight, 'in clover.' A wonderful thing is clover. It means money and cream; that is to say, it means industry and contentment; it means the hum of happy bees in perfumed fields, and at the cottage gate 'Old Boss,' the bountiful, serenely chewing satisfaction's cud in that blessed twilight pause, which, like a benediction, falls between the hours of toil and sleep.
"A wonderful thing is clover. It makes a dream of other days, of childhood hours, of dimpled babies, of loving wives and honest men, of streams and woods and violets, and all there is of stainless joy and peaceful hazy life.
"A wonderful word is clover. Take away the 'c' and you have the happiest of mankind; take away the 'c' and 'r' and you have the only thing that makes a heaven of this dull and barren earth; take away the 'c' alone, and yet there remains a warm, deceitful bud, we receive in proportion of its faith would be pronounced quite out of fashion by his modern disciples.

Revival of an Old Creed.

Rev. Chas. H. Parkhurst, of the Madison Square Presbyterian Church, New York, has just made the startling discovery that the scriptures do not teach the immortality of all souls; that only those who are properly fitted for another life will survive the tomb. That is a decided improvement on the Presbyterian creed, and its eternity of hell-fire for the wicked; but it is nothing new. There was an old sect known as Destructionists, who maintained the same doctrine. Among the texts they quoted was Romans 8:—
"The wages of sin is death; but eternal life is the gift of God, through Christ Jesus our Lord."
Without regard to what Rev. Parkhurst teaches, or Paul, as for that, is it not more probable immortality is an inheritance of life, no way contingent on good deeds, or influenced by bad ones, save if not fitted for the new abode when dismembered from the body, he is disciplined by loved ones until he is fitted to share the pleasures of his new home? This is the teaching of the spirit world, and is most strictly in harmony with all the inculcations of Nature.

A Priestly Prophecy.

When William Caxton, in 1474, set up a printing press at Westminster, the clergy were greatly alarmed. Lewis' History of the Translation of the Bible into English, p. 55, says:
"The vicar of Chroydon expressed himself to the following purpose in a sermon which he preached at St. Paul's Cross about this time: 'We must root out printing, or printing will root out us.'"
As the clergy did not succeed in "rooting out" the press, which they designated as the Devil's Art, it looks very much at this time as if the alternative of the prophecy is rapidly approaching fulfillment.

Congratulatory.

Our Presbyterian brethren are to be congratulated on some apparent substantial progress in the revision of their Confession of Faith. In the old version which has been the creed of the church ever since it was formulated by the Westminster Assembly of Divines, it was taught, by implication at least, that while "elect infants" were saved, non-elect infants were damned. If this were not the infernal belief, why use the word "elect?"
While such belief was held in the long ago, the humane sentiment of more modern times has caused the great mass of members to grow into a more generous faith, so that as a whole the church has ceased to believe in infant damnation. This argues a wholesome growth since the time when an eminent divine could declare that "Hell was paved with the skulls of infants not a span long."

The Mediums' Home.

The special attention of our readers is called to a communication from Mrs. Mary T. Longley, the efficient secretary of the N. S. A., concerning the Mediums' Home, at Reed City, Mich.
The Mediums' Home is a most worthy object, deserving the unstinted and generous support of all Spiritualists. The purpose for which the Home is established must commend the enterprise to every humanitarian heart, and it is to be hoped that Mrs. Longley's statement will meet with hearty and generous response from the friends of our cause. Such an institution well established will tend to strengthen Spiritualism, increase our influence and make our cause a greater factor for good.

Highly Commendable.

The mass-meeting of the Illinois State Spiritualist Association did a commendable work in its outspoken and emphatic condemnation of fake mediums.
There is nothing else so detrimental to the standing of our cause before the public, so injurious to us in the estimation of sincere and honest seekers for truth, as trickery and deception in the name of mediumship. Tricksters may thrive by it, for a time, but the cause is sure to suffer in consequence of their nefarious work. Spiritualism is compelled to bear the blame and discredit for the vicious and dishonest practices of dishonest or pretended mediums.
There should be a general awakening of Spiritualists to the evils of fake mediumship, and a healthy determination to expose the frauds, and to banish the whole nefarious business of fraud under the name of Spiritualism and mediumship. Honest, genuine mediums should be encouraged and generously protected and aided; but their worst enemies, the dishonest and deceivers, should be relegated to the limbo of utter condemnation and extermination.

Of Interest to Magnetic Healers.

Of interest to magnetic healers and osteopaths is a recent decision of the Supreme Court of Illinois, as follows:
In the case against Joseph F. Gordon of Winnebago county, to recover the penalty he paid for practicing medicine without a license, the court holds that magnetic healers and osteopaths must procure license from the state board of health before practicing their professions in Illinois. This is the first time the court has passed upon the matter. This case came to the court from Rockford. Gordon advertised himself as a "healer" and procured business in Rockford. He was prosecuted for practicing medicine without a license, and the Circuit Court directed the jury to find for the defendant. The verdict is reversed and case remanded.

Louis H. Freedman, M. D.

Dr. Freedman informs us that Justice Everett dismissed the case of the State Medical Board instituted against him, on the ground that the Doctor being a graduate of Dutton's Medical College before the medical act came into force July 1, 1890, he can not be interfered with in the practice of his profession. He only received \$3.50 in contributions to aid him in this fight. The Doctor writes: "Indeed, when will I stop being a stone wall for others to throw at, and have so little help and sympathy from those for whom I am clearing the path, way of hold-ups and injustices?"

Beliefs and "Suggestion."
The New York Herald of a recent date contains an interesting account by Rene Bache, about curious beliefs among various tribes and peoples, principally pertaining to medicine. It illustrates the power of faith and called "suggestion."
The writer says a Seythian lamb—one of the rarest curiosities in the world, has been secured, by the National Museum. Many travelers' tales have been based upon this strange animal, which during the sixteenth and seventeenth centuries was understood in Europe to be in part of the nature of a plant, springing from a seed. It was said to feed on the surrounding herbage, turning within reach, when it perished of starvation. Faith in the existence of the creature thus described was as complete in the middle ages as is our belief to-day in tigers or alligators.
The Tartarian lamb, as it is otherwise called, was of exceeding rarity, and found only in remote and inaccessible localities. It is known to-day in China as the "golden haired dog," and in that country is regularly bred for use as medicine. Actually it is the root-stock of a plant, covered with soft brown hair, which in form and general appearance counterfeits an animal surprisingly, the lower parts of the stems taking the place of legs. From this odd likeness arose the myth, which is surely one of the oddest ever evolved.
Now, scientists who have beheld this vegetable lamb since its arrival at the Museum have made some interesting comments upon its relation to medical folk lore and sorcery, the two being very closely connected. It is easy to see why the woolly root in the likeness of an animal got the reputation of being in truth a young sheep, inasmuch as the untutored human mind always follows out that line of reasoning in regard to any inanimate object that assumes the shape of a living creature, even to the extent of a suggestion thereof. A Zuni Indian says a pretty stone that has to his eye somewhat the shape of a mountain lion. He knows that a mountain lion must live in that stone; so he picks it up and carefully preserves it, in the faith that it represents the magical power of the brute which inhabits it.
From the viewpoint of the savage, everything is somebody. Inside of a person's chest, or inside of a liver, or kind of a spirit—a fact which becomes especially manifest when the thing assumes the likeness of a living creature. This idea, which has to do with the very beginning of faith in the supernatural, has excited much interest on the part of government ethnologists, who have collected and placed in the Museum some of the most strange curios illustrating the subject.
Inasmuch as all diseases are supposed to be caused by evil spirits, magic of one kind or another is required to drive them out of the persons afflicted, and that is where sorcery and medicine meet. In fact, the earliest medical practitioners were sorcerers, and among savages to-day the accredited physicians are healers, and healers depend for the success of their remedies upon incantations, rites of exorcism and other mumbo-jumbo business. If quinine has to cure chills and fever, for example, it is not in the primitive conception, because it kills malarial germs, but for the reason that the bitter stuff is disliked by the demon of the malarial fever, so extremely that he abandons the premises.
In Japan snake skin is imagined to be a sovereign remedy for abdominal pains. Rites of this kind have a habit of burrowing and hiding, which enables them to penetrate the innermost parts of the body, and hence the peculiar virtue of their exuviae. There is a connection of ideas that serves very well to illustrate the notion of exorcism, obtained from primitive peoples, which is the cunning power of a thing is reached. In the museum's collection are a number of dried toads, which have been prepared by a process of skinning, evisceration and subsequent desiccation. They are preserved, in China, as a febrifuge, probably because they live in cool places.
It is always a hard matter to make powers of animals are concerned, if their mode of life is in any way mysterious. The toad comes under that head, dwelling as it does in holes and being nocturnal in its habits. One may say some of the diseases of lizards, and hence it is not surprising to find in the collection some carefully prepared reptiles of this sort, which have been disemboweled, neatly stretched upon bamboo splinters and dried. Just what diseases they are good for is not explained, but they are ugly enough to frighten almost any zymotic goblin.
The primitive medical man, however, does not depend on his magical apparatus wholly upon natural objects, and makes a good deal of it for himself. One finds the Indian shaman, or sorcerer, frightening the disease spirits with a wooden rattle covered with buckskin and made up in the shape of a turtle, while for similar purposes of exorcism the Tibetan uses a bowl of water with a bunch of human bone and lashes of human skin, beating the while upon a drum formed out of the upper part of two human skulls. Anything weird and unpleasant is always useful in magic.
The Zuni Indian forms a clay image to represent the mountain lion, and the spirit of that animal, which is the guardian of the North and the master of the gods of the home, comes to dwell in the object, protecting the owner from injury by accident and helping him to success in the chase. Another felch of the kind in the collection described is a small human figure on all fours, cut out of wood and painted red. It is the likeness of a sorcerer of whom the diseases of lizards, and hence it is not surprising to find in the collection some carefully prepared reptiles of this sort, which have been disemboweled, neatly stretched upon bamboo splinters and dried. Just what diseases they are good for is not explained, but they are ugly enough to frighten almost any zymotic goblin.
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A Lesson and Its Uses. = By Sar'gis.

To the Editor:—There is an old adage about things coming to him that waits, and it has been illustrated in the case of your humble servant and that of Mrs. Piper. Had the first impulse been followed there would have been bitter words used and uncomplimentary references—all seriously. As it now is as it is, a mere reporter's make up—a long string of Hudson puerilities repeated by a reporter seeking "good stuff" for a sensation, things look different. But after all it has its lesson and its uses.

In one direction it was a lesson to the tuft-hunting Spiritualist, who is ever harping on the "scientific" demonstration of phenomena, and the itchers for "respectability." As a rule "science" in things Spiritualistic is mainly bigotry, and "respectability" but ignorance with good clothes on. But such are with us and have to be reckoned with. It is best to be philosophic. But it has had one good effect. It has compelled that remarkable self-elected organization of snobbery, the Society for Psychical Research, to defend itself from the insinuations of the reporter—that it had been fooled by a woman who didn't even believe in herself. Prof. Hodgson himself has been thawed out.

And lastly it has been the occasion of another of those luminous expositions through Mrs. Richmond of the true position—that spirit is above science—or that science is but the knowledge and illustrative demonstration of spirit. Her discourse in *The Progressive Thinker* of November 30 last, has in it more Spiritualism, more philosophy, more real science than is found in all the records of the Research Society for the fourteen years of their Mrs. Piper results. An extract or two is all that will be reproduced here. Here is a scientific truth in the real sense of the word:

"If there is that which is beyond science, and there is the great realm of superconsciousness in human existence, that realm can take possession of science, can make science its handmaiden."

SCIENCE AND COMMON SENSE.

Here in a sentence is the whole matter as to scientific Spiritualism. Science is the knowledge of nature, its laws or functions. Spirit is nature manifesting in these laws or functions. To test the higher by the lesser is of course a mistake—the reverse of cause and effect. Science can be enlightened and instructed by spirit, but spirit can never be compassed by science. And our talkers about the scientific demonstration of Spiritualism are simply talking up a vacuum.

Again, Mrs. Richmond sums up the situation by another volume sentence that illuminates while it crushes. Speaking of the message of spirit to the sorrow-stricken heart that those who flock to the medium for consolation, seek, she says:

"So when any medium developed by the unseen world, to give such evidence to human life is taken possession of by any set of men or society in order that the facts may be investigated, not from the standpoint of the great human need, but as a butterfly or a bug or any other thing which would be investigated, it ceases to fulfill the object for which it was intended."

As true as truth is this criticism, and it disposes of the whole batch of pseudo-scientific talkers with whom spirit is uncomprehended if not incomprehensible. There are thousands of "illiterate phenomenalists" to-day who are richer in spirit lore, in evidence of survival after death and of return and communion, than all the Hodgsons, Hyslops, Savages, or "scholars" that have so interminably of late darkened opinion by want of knowledge—or candor. We are overrun with a surplus of science and are anemic from a shortage in common sense. Words now largely stand for substance. What the "cause" needs just now is the advent of an Artemus Ward, to show to the rank and file of Spiritualists these latter-day teachers, leaders and philosophers in their true perspective. What is the result? To the outside reader of the Spiritualist press its contents must be somewhat of a riddle, or conundrum: First, is a column or two devoted to a holy horror over "fraud," with all the stock changes rung on its enormity. Second: An equal or greater space taken up with accounts of wonderful seances all over the world, of tests overwhelming in evidence, predictions verified and manifestations as unquestionable as sight, hearing and responsive mental proof can make them. Third: A Jerusalem over the decline of Spiritualism, and the cry "unite or perish" sounded like a fire-bell in the night, or with all the suggestive solemnity of a voice from the bowels of some deep mine or cavern of the earth. And fourthly: Jubilant letters, advices, extracts from all sources of the phenomenal spread of Spiritualism and in its power in molding opinions of the world's thinkers and leaders in religious and ethical thought. All these can be found in

almost any current issue of our press, and so thoroughly systematized has it become that the observant reader has only to see the name of a writer to know exactly the tone of the article. So well known are they that titles might be given—as "John Jones, G. G." (general grumbler, and so on. But the burden of most of them is money. You would think to read after them that Spiritualists were or are the meanest, stingiest, most sordidly selfish and material-bound people on earth. Why? Simply because they fail to recognize the dictation of a class of professionalists. But despite all the scolding, the average Spiritualist persists in visiting mediums or in listening to mediumistic speakers from the platform. And under deep inspiration and control the prediction is here recorded—that they always will.

Spiritualism came to this modern world by and after the method of spirits. The fact of life following this was established and continuously demonstrated by their own arrangements. They do not, so to speak, run this world, nor can we run theirs—or them. The fact they bring to us is to be utilized for our advancement in knowledge—individually. We may and do go to hear speakers, read books and papers, to hear or obtain the theories and philosophies, enjoy their style or talent, as it may interest or instruct. But we don't take our ethics or orders from any, however able, nor from any aggregation of such, however learned or respectable they may be after the manner of the mass. Much less, we are not to be caught by the methods of any ancient or modern priestly propaganda in the tools or formalities or assumed authority of any kind. And the world may as well take note of this fact first as last. But this is enough on that subject.

SPIRITS AND SCIENCE.

In former articles mention has been made of the relation of spirits to science. No doubt our leaders will soon begin to tell us what Prof. Loeb and Marconi are doing, and Dr. "G. G.," inspired by some Jamieson-brained gad-about, will ask "why spirits have not told of these things?" And this despite the fact that for a generation just these have been foreshadowed by spirits, and in books and publications as well, over and over again. But that was from "uneducated" mediumship, and not to be considered by mnemotechnic learning. People who call themselves Spiritualists and assume to be teachers are silent as to these facts. But as their discussion takes us outside the text books to those who live by talking, this is heresy and anathema.

For example: Prof. Loeb tells us that he has demonstrated that life manifestation is not from heat, as the science of the scientists tells us, but to "chemical energy in electrically charged molecules." What is this but Prof. Lockwood's Molecular Hypothesis, that receives only half-concealed opposition from our leaders? Why, the writer, without assuming anything but the role of a listener, was told more than twenty years ago by a "control" that our scientists were at fault in this regard, and that "all life is chemical." In long interviews this "guide" would elaborate this proposition and insist that some day when they could find the organism to do the work the fact would be given to the world. Yet the medium through whom these discourses or conversations came, knew no more of chemistry than that involved in making good yeast bread.

Next we will be berated for stinginess in not pouring out money to endow professorships to teach what Professor Loeb has discovered, after having kept Lockwood on half-rations for years, teaching the same thing. What is the X-ray but laboratory clairvoyance? Because a microscope or a telescope reveals what the natural eye does not see, doesn't affect the fact of sight—they are only aids to seeing. So with the Crookes tube—it assists clear seeing, which the medium has without its help. Nature holds all knowledge, and it is flat egotism and quackery for us to set up as teachers of superior wisdom because we have discovered or guessed at one of its attributes. And so it is that these trumpeted discoveries by science have been given us from time to time as mediumship furnished the Crookes tubes—only not understood because our intellects were not as clear as that of the announcer from his vantage of clearer seeing.

And next comes the riddle of Marconi—a thing that spirits have been heralding since they first availed themselves of Morse's invention to tell us the secret of their world, and their living. And this brings us back again to the idea that has crippled science and philosophy—so long—that this was a made world, and finished as to its matter—or inert and dead. Franklin had discovered what Prof. Loeb now demonstrates, nearly a hundred years before Morse made it practical in use. And now after more than fifty years of telegraphing it is discovered

that the earth is all the conductor needed. Is not this a remarkable fact to now record, when from the beginning a "ground wire" was needed to complete "the circuit?"

But time has not been the only disability. One of the victims of this obtuseness has been Spiritualism. A mere speculative ignoramus of facts has tried to account for what he could not comprehend by conjectures as to sub-consciousness, another self, etc. And to the stultification of true spiritual philosophy we have the terminology of thought-transference, telepathy, and so forth. What a pity Marconi did not come a little sooner, so that his battery might have supplied the brains to have avoided this theoretic miscarriage.

EARTH AND ATMOSPHERE.

One thing seems to be left out by our scientists, and that is that the earth and the atmosphere together constitute our world. Of course they will say yes, but all will recognize the fact that in scientific exposition they are treated as separate. Embrace both in the thought and wireless telegraphy becomes more comprehensible. Live worlds have atmospheres. When there is no atmosphere the world is dead—no agency being left to promote chemical action, or as Prof. Loeb has it—life. All life being chemical, we can see that the life battery, so to speak, which the earth and air is, needs for its uses the rocks, the minerals, the metals, coals, oils, the gases and other elements contained therein. And the lamina of the crust acted upon by the air that reaches the interior by crevices, breaks and caverns, laved, too, by the unseen rivers, lakes and dripping arches—all exciting agents in chemical activity—or the life forces that sustain the organized forms upon its surface where the two burst into the forms and families and varieties we call nature.

EARTH A LIVING ORGANISM.

In some of these screeds reference has been made to the theory of gravity, and its weakening as a working hypothesis. Let a thinker try and apply its formula to wireless telegraphy, and this will be so strongly manifest that the scientific nose will no longer be elevated at its mention. But make the earth a living organism after the manner outlined, with its circulatory system thus combined and blended, instead of an inert mass held in place by attractive pulls, it will be alive and responsive to its modes of correlation, from its heart to its outermost influences. Science tells us that man is a microcosm, but there it has stopped and never seemingly tried to think the macrocosm like the man—a thing of action.

But Prof. Loeb has gone farther. He claims electricity as the basis of life, induced by chemical action—one the product or consequent of the other. If he had only said expression of life it would have been more spiritually expressed. But he has done one thing—demonstrated that life as we can know it, is but force, or a force—the only form of objective expression in anything. And so we cannot think-gravity and force both. According to gravity, objective being—in any direction—is only equilibrium between opposite pulls. If a man wants to go to the right a second man pulls him to the left, and a third man pulls him to the right—with equal pulls the man is stationary, or keeps straight ahead—or according to gravity a planet in its orbit. How is wireless telegraphy going to work in such a pull? It is this even pull hypothesis that governs scientific thinking in the face of orbital motion, the solar system and outside planets. And it is all from a scare of mathematics. And what, pray, is mathematics? "The science of quantity, the study of ideal constructions." And under this comes gravity—an ideal thing. It does not come under applied mathematics, which is distinct and has no ideal elements whatever. So after all it is a mere hypothetical theory, as to the existence and formation of worlds—and was so regarded by Newton himself.

Now try to think of this earth as the result of applied force, and so held and turned—force is necessarily motion, and all motion is rotary or spiral, as we see in oceans, air, clouds, plants, or animals—or a cosmos in logical harmony of observed phenomena. And so it is that Loeb as well as Lockwood finds molecules charged with chemical energy—force that is rhythmic, and rhythmic because rotary—a straight line cannot evolve rhythm, nor can opposing pulls be harmonious.

It is to be hoped that sometime our scientists, at least on the spiritual platform, will drop the use of atoms and molecules. The terms are intensely physical and do not express the idea of formative substance, so much as they do the conditions of the drug store. Without the "particle of matter" the theory of gravity has no initiative in thinking.

But one thing is plainer in the latest paper by Prof. Loeb than in its predecessor. He does not yet claim to

know what life is. In his report of his Wood's Holl experiments with sea urchin eggs, it was given out that the hatching could be done without fertilization by the male. So eagerly was this taken up that one enthusiastic writer hailed it as proof that immaculate conception was a fact in science. But this time the claim is only that the responsiveness of the egg to fertilization could be greatly prolonged—which showed the adaptability of the cell life to chemical preservation—a fact bearing upon longevity. And so it is, the dogma of immaculate conception is yet without scientific support. Will its advocates be as ready to wait on scientific theology as they demand us to linger along for the advent of scientific Spiritualism?

And next our appointed mentors are fond of another assumed superior state. In their airy way, strongly provocative of the humorous, they patronizingly refer to those who look to the spirit world as the better school, master as mere "spiritists"—that we are not Spiritualists, with a big S—that we somehow are not in it with those who talk the philosophy, and run disparaging parallels between spiritists and Methodists, Catholics and other sects and the way they contribute money to the support of their organizations. The one society or church that for its numbers excels all others in material prosperity and sect property is the Mormon. The greater the delusion and the more pronounced the superstition the larger the revenue—see Dowie as an individual example. The more spiritists the better for the world. And if we can find no higher inspiration than competing with the church for tithes, the worse for the spiritual advancement of our fellow-men. We then become our own greatest obstacle.

What follows may not sound harmonious, but there is not a drop of bitterness in the fountain. There is just now great felicitation over the prospect for a spiritual college, to teach and graduate mediums. Also homes for broken-down, or, as the churches have it, supernumerary mediums. As to the homes, it had been a blessing to many a poor, vitally depleted medium crushed by exhausting seances—rope-tying, mouth-plastered, nose-plugged tests, all for the benefit of science and "respectable" idiots—if they had been open years ago. Had they been the complaint of dearth of mediums below a given age would not have been so apparent. The suggestion has with it a tragedy. But better late than not at all, still it is a confession of a terrible blunder, that only the mental conditions of an unspiritual age can excuse. It looks like beginning at the wrong end. Why have any broken-down mediums, save from the ignorance or worse of the non-mediumistic world—largely, too, of Spiritualists? The cry for scientific endorsement and the craze for "respectable" patronage have done more to break down mediums than all else besides. The fate of the Fox girls, of Slade, and more that will suggest themselves, would not encourage parents to dedicate a sensitive child to such uses.

If the selfish curiosity, well-meant but inconsiderate hospitality after fashionable methods of these early investigators, had not supplanted the very life of these marvelous instruments they might be with us to-day consecrated by the value of their message to humanity. Mediums should never be broken down, but live and ripen to a beneficent old age. Educate the world to protect mediums, throw around them the sympathetic confidence of our homes, according them quiet and freedom from the wolf of rents and restaurants, and more will be done to spread the gospel of Spiritualism than any and all efforts to found a hierarchy or profession in our ranks. When a medium is regarded as a teacher and found at our firesides instead of up a back stairs, with a card nailed on a door leading to a gas-stove, there will be less need for this incessant cry for revenue and the scolding about stinginess.

But a college for educating mediums with a faculty that have no mediumship has a rather funny aspect, at first glance. It will be one of the marvels of this extraordinary age—won't it? How are they to know of mediumship? The outside world can't tell them; the mediums can't, for they are "uneducated"; nor can the spirit world, for the faculty are non-conductors—not sensitive to impression or even contact. As the man said of an experience: "In visions of the night when deep sleep falleth on men," something made my flesh to creep, and my hair to stand up—as in the case of Eliphaz, the Temanite—but I could not tell whether it was a dream, a vision, a spirit or a bed-bug. But this is not captious, it is only scientific.

But the spirit world is wise, and to get a college at all, it may be necessary to follow the ways of the world—the spiritual teachers in good time may follow when the material brick, mortar and salary work has been done. Let no one lift a finger in any way but to help. Then wait and see and hope and work for the best to come.

SAR'GIS.

When we compare the Methodist ministry of forty years ago, in breadth and culture, with the same ministry of today a remarkable change for the better is shown, the credit for which, in large degree, should be given to the Chautauquan method instituted. This is quite significant to the claim as to mechanical inspiration is held by many Spiritualists that was held by Methodism in its lowest estate—a sin to educate for the ministry. Possibly the O. L. P. Association at an inopportune time made effort along the line of suggested methods. It should be borne in mind that a great similarity of claim as to mechanical inspiration is held by many Spiritualists that was held by Methodism in its lowest estate—a sin to educate for the ministry. Possibly the O. L. P. Association at an inopportune time made effort along the line of suggested methods. 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