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

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THE SPIRITUAL STATUS HAS RISEN.

Anniversary Address, by Emma Rood Tuttle, Delivered at Cleveland, Ohio, March 30, 1902.

No doubt those who have read your calls, and invitations to this meeting to-day have said, "Oh, yes!—the mystics of the city will celebrate! Shall we go?" "Shall we feel at home?" I think so, friends; for as long as pain and death and mystery are in the world humanity will always be one, and at heart a mystic. We come not as outcasts from religion, but as free men, free women, as sons and daughters of one common creative force, into this house of rejoicing. We are among those who read, think, try to lead correct lives, and we are conscious of a range of thought, and personal dignity which assures us that the spiritual status of man has risen! "We walk to-day a nobler earth." Our world does improve. It grows wiser, it gains in justice, it talks about fraternity and it really is a pleasanter place than it used to be.

You look doubtful! You are thinking of the mad struggles of the little egos to force their way to the best places. Of their inability to gain them. Of their cries of defeat. Of the great golden god who scantily feeds them with his jeweled hands, but sets his yellow feet upon their necks.

You shake your heads. You tell me red-headed and red-handed war has "gang his ain gait" of late, and we are wildly following on to help him. We want to sell our noble horses for it, we will raise mules to sell for it, we do not discourage our boys, for the nations will fight, and they can't fight without soldiers; from enlisting, to help out, even foreign nations. Too often it is Greed, draped in the banner of Freedom, who leads them into the business of wholesale murder, politely called war, and now often they learn too late,

"'Tis not for their flag they are fighting,
'Tis not for their country they die!
The greed that is born of ambition
Misleads with its patriot cry.

"O, agony pent in that moment,
When on-rushing foemen are seen,—
The yearning for home, and its loved ones,
The billowy distance between!

"O, heart-ache, and anguish of mothers,
For the dying, alone in their pain,
Not even the boon that was Rizpah's
To guard from the vultures their slain!"

Yes, it is a sad fact we cannot deny, but if the present reveals the brazen, audacious, blood-spattered fiend of war still active, we may look backward at former activities and learn how much worse were his methods than they are to-day. Yes, our world is a pleasanter place than it used to be. It has advanced physically, intellectually, morally, and within the past five decades what a vault it has taken into the realm of spirituality. It is wonderful. It is such a delightful change to feel that the inhabitants of earth and heaven are coming year by year closer together.

To know that we do not lose our great and good men and women when they pass to the land of souls, and to feel that they do not lose interest in us. It is one of the most sacred of boons to feel that in life and in after-life we may do as the great Shakspeare advises—

"The friends thou hast, and their adoption tried,
Grapple them to thy soul with hooks of steel."

We may do this; they aid us; they aid the world they love. It used to be so different before the science of the interchange of thought between the two worlds was outwrought. At death everything stopped short until the judgment day.

An iron door shut the departed soul into a new country; no message could ever reach the loved ones left on earth, no word be spoken to comfort or assure. Maybe some chance dream might come in the hours of night to revive memory; maybe the soul might catch a glimpse of a silent ghost of some departed friend among the tombstones; but few hoped for even that. Love's deal was closed—dismally, heart-brokenly closed until the trump of Gabriel should awaken the quickened dead.

When I was eight years old my maternal grandmother, whom I loved as my mother, suddenly died. She was not very aged, was several years younger than I am at present, and we had none of us ever come to think we could live without her gentle presence. But her hour had come—she knew the call. I remember she called me to her bedside and smiling, gave me a beautiful little box on the cover of which was a bewitching picture of a little girl playing with her pet kitten. She knew I liked the bright colors and she said: "Here, Emma, this is yours now—don't forget grandma—be a good girl—good-bye!"

She smiled herself asleep. Then there was the funeral, the gloomy crape, and not the tributes of beautiful flowers which we have at such times now. Old "China" was sung. The minister worked on the feeling [illegible] the mourners, my mother fainted, [illegible] dear grandma was left under the blanket of brown, in a windowless house in the [illegible] ground.

We were never to see or hear from her until the last great day. Oh, the coldness of it all!

On Sunday afternoons, after church, my mother and her brother, my dear uncle Isaac, used to give a sacred hour to her memory. By the way, you will allow me to make this come near to you by telling you that this same uncle Isaac of mine married an East Cleveland lady, the sister of Halsey Doan, of Standard Oil fame, and she only a few weeks ago passed on to the Great Beyond.

On those Sunday afternoons they used to go into the little parlor, close the door and on a table lay out the precious trifles left for memory's sake. The tress of hair, the piece of the shroud, a few things grandma had worn, some old letters she had written them in absence, a flower she had pressed, and after they had looked at them, wept over them and sung some of her favorite hymns, they put them tenderly back in her big bureau drawer to lie with sprigs of sweet clover and dried rose leaves until another Sunday. They used to let me set my pretty box with the girl and the kitten on it, on one side of the table and sit with them.

If they had only known what we know now about making the angels happy! Now, instead of turning to the inanimate trifles lying in dark drawers for consolation, we say we must try to hear from them; we must endeavor to give them an opportunity to write us a letter! They long for us as we for them.

Modern Spiritualism has kindled the hope in the hearts of all classes of mourners, in the churches and out of the churches, the high and the low, the rich and the poor, the wise and the ignorant, that after death seals the mortal lips the soul can yet speak, if given proper conditions. It yet loves, and will talk if there is a law in the universe by which it can do so. Do you not feel that truth?

The Bible confirms the fact that there is some law, or chain of laws, by which mortals and immortals can sometimes see each other—sometimes talk to each other. Modern Spiritualism has held up this golden truth to the eyes, and comprehension of pain-racked, hungry-hearted humanity. It was a beautiful hope in a cradle made of the roses of love and the lilies of purity; and the angels from the highlands of heaven have watched it, and fed it, until it has arisen in the strength of a Christ, and preached the glad gospel to all nations.

The world has "caught on!" It believes! It acts! It thinks new thoughts! It speaks new discoveries; it makes use of new methods. It is not afraid. It has unconsciously put itself into the same condition of mind as was Eben Holden when he wrote his own epitaph, which I think is as good for a scrap book as for a tomb stone. It reads thus:

"I aint afraid.
'Shamed of nuthin I ever done;
Always kept my tugs tight;
Never swore 'les 'twas necessary;
Never ketched a fish bigger'n 'twas,
Er lied in a hoss trade,
Er shed a tear I didn't hev to;
Never cheated anybody but Eben Holden,
Goin' off somewhere now,—dunno the way nuther—
Dunno 'f it's east, er west, er north er south,
Er road er trail,
But I ain't afraid."

This is plain, comic embodiment of the reasonable, common-sensible idea that a life of honesty, integrity and good works counts.

Despite what the creeds teach, the soul about to depart, having a consciousness of this is not afraid. He says to sorrowing friends, "Good bye! You will hear from me if I can make it possible."

And the friends he leaves are going to hear from him if they can make it possible. Neither are hopeless. There is a system established; instruments are trained and cultivated which help to make intercommunion possible.

At first there is a desperation of grief which fetters reason and cripples caution. The search for means by which to gain news from the dead is gone about with a "Damn the expense" air which leads to the professional mediums for materialization, and the various phases of phenomenal demonstrations at stipulated prices. These are sometimes very exorbitant, especially when spirit portraits are offered to the investigator. But at those times of bereavement the utter worthlessness of all sublunary things is full upon us, and money seems of no account compared with nearness to those gone from our sight.

This recklessness is a stimulus to fraud, and the extravagant demand made upon the psychic is another. But these things regulate themselves in time and good comes out of it all.

When our angel friends know how much we desire them they will not fail us, and they, like ourselves, will learn that silent communion of soul with soul in the home is the real comfort of the varied experiences gone through with in search of angel companionship.

The dearest seasons of communion are when we can, as do two friends clay-clothed, meet soul to soul, and silently exchange thoughts and aims, helping and strengthening each other; exacting nothing, expecting nothing, but only rejoicing in the loved presence.

To do this we must learn to concentrate our thought on the friend whom we wish to call. Sometimes we can do this by the help of physical objects. A picture of the dear one, a flower once loved, a letter, love-freighted, anything which will help to concentrate will upon the one desired. Take a pen and as the spiritual thought, or question comes to you write a response, so it can be read by spirit eyes. It may be easier than reading your mind. It will give you comfort and peace. It suits the needs of mortals as well as immortals and is the essence of high spirit communion. I said in the beginning that if we are called mystics by the other combinations and aggregations of our fellow mortals, we are in thought free men and free women. We speak as we think, and we criticise where we think criticism will awaken thought. We are willing to take as much as we give. We are transmitting our independence of thought, our doubts, our denials to our children; to all who come within our influence. We are taking away old props of faith, and prayer, and trust.

Are we teaching them to stand alone? Do we make them know how deep and strong is truth? How much superior to the mere pastime which religion offers? Do we realize that they are companionable and need associations? We implant our freethought. We teach honesty and we despise hypocrisy. What are we doing to make it possible for the children coming on to take our places to be honest and independent thinkers? Are we furnishing them good healthy organizations? teachers of whom they are not ashamed? Commodious and handsome places for congregating as are used by other organizations? If not, we are neglecting some very important things in making them stand fast and dignifiedly on their conclusions. If we want them to stand firm we must give them something to stand on. We can do this. Will we?

You have thought, and thought, alone;
You have grown, and grown, and grown;
You've opinions of your own;
Speak them out!
You have reasoned long and well
In your brainy citadel;—
Outgrown evils which befell,
Now speak out!

Let the world know where you stand,
Love and wisdom, hand in hand,
Lead the soul to highlands grand;—
O, speak out.
Many earnest ones would know
How to shackling sins outgrow;
Tell them kindly what you know!
Dare speak out.

Do not pause to veer, and please!
Cowardice is heart disease.
Would you feel a royal ease?
Then speak out!
Feel at heart life's sacred worth,
Let it in your life shine forth,
East and west, and south and north,
O, speak out.

Work to cleanse and educate;
Soften, sweeten, elevate;
Work before it is too late.
Soul speak out!
Do not fear the darkbrowed throng;
Lead the lagging ones along;
Order "Forward!"—loud and strong.
O, speak out.

An Old Veteran Passed On.

Dr. William Cleveland passed from the material to the spirit life, on the first day of May, at Minneapolis, Minn., at the advanced age of 81.

Fortunately he was not a great or long sufferer. Only about four weeks ago he visited St. Paul to attend the Spiritualistic mass-meeting held by the Minnesota State Association, in which Dr. Cleveland took great interest, though somewhat feeble in health at that time. On returning to his home in Minneapolis, he was taken sick and prostrated with paralysis of the limbs, which proved fatal. As soon as this was known many of his friends in Minneapolis and St. Paul visited him frequently and did all that was possible to minister to his needs in the last days of his mortal life, and he expressed gratitude to such friends for their kind and thoughtful remembrance and attention in the hour of need. He was heard to express the wish that he might be permitted to go soon as possible to his spirit home where he felt that friends on the other side, especially his angel wife and daughter, were waiting to receive him.

According to his expressed wish the funeral exercises were conducted by the Spiritualists at the grave in Lakewood cemetery. This was done on Saturday afternoon. Quite a large number of Spiritualists, both from Minneapolis and St. Paul were present. By request, Mrs. Anna Shaft, of Minneapolis, officiated. She spoke feelingly of Dr. Cleveland's life and character, his unfaltering faith and good work in the cause of Spiritualism. Mrs. Shaft was followed by Mrs. J. P. Whitwell and Mrs. John Sauer, of St. Paul, and Mrs. Jacobs, of Minneapolis, all offering their tributes to the memory of our deceased brother. Much is due Brother Maxwell, president of the Minnesota State Spiritualist Association for his zeal and interest in rendering material assistance to Dr. Cleveland in his last sickness, and in taking charge of the funeral exercises; he sent out notices to the Spiritualists in the Twin Cities requesting them to come and pay the last tribute to the mortal remains of our aged brother. Mrs. Jacobs and others contributed beautiful roses which were strewn over the form and twined around the head of our brother, as he lay in the casket.

As is well known among the Spiritualists in the Twin Cities, Dr. Cleveland has been for many years a steadfast believer and worker in the cause of Spiritualism. When in good health he was a successful physician and magnetic healer, and many people in the Twin Cities can testify to his wonderful healing powers, and performed through him by the spirit forces.

The Doctor has contributed considerable to the literature of Spiritualism. He has written interesting letters and articles, which have been published from time to time in The Progressive Thinker, and which were perused with interest by its many readers. He wrote and published a book entitled "The Religion of Modern Spiritualism, and Its Phenomena," which had quite a large circulation among Spiritualists especially in the Twin Cities.

The writer has been personally acquainted with Dr. Cleveland for a number of years, and can testify as to his steadfast faith in the cause, which he loved so well. There is no doubt that our brother has now found the Spiritualistic doctrine and truth about as he expected to find and experience them; and that he will from the other side, as an apostle of the true faith, seek to strengthen and extend its principles and its truth in this material world, so that Spiritualism ultimately may become known and honored as the true faith and religion among all mankind.

EDWARD SIMONTON.

St. Paul, Minn.

A little wit and a great deal of ill-nature will furnish a man for satire; but the greatest instance and value of wit is to commend well.—Tillotson.

Nothing destroys authority so much as the unequal and untimely interchange of power, pressed too far and relaxed too much.—Bacon.

WHAT IS RELIGION?

It Bears No Relation to Theology or Dogma.

Among the many correspondents who have asked in your columns that vital question, "What is religion?" none seem to examine the word etymologically, or recognize the root of its derivation. Religion is always confounded with theology and dogma, to which it bears no relation. It is quite generally, though incorrectly, supposed to express worship of some anthropomorphic Deity, who, because of such adulation, furnishes the devotee with a free passport to Paradise. The pious or sanctimonious person who punctiliously attends church, prayer meetings, or communion service, observes fasts and ceremonies, has been labeled as religious, and therefore those broad, progressive souls of our more liberal faith who have outgrown these forms, unjustly and unwisely spurn the very word—religion. But is there no danger that in their iconoclastic desire to purge all chaff from the healthier soul-life of the present age, they may lose much of its ripening wheat alone?

Religion is a very innocent word. Its root, "religare," was used by the Romans when they wished to signify "to bind again, or anew;" not to hold in bondage, but in welcome reunion. Religion therefore in its primal, rightful significance, merely implies the conscious reunion of the spirit of man with the Great Spirit, or Breath of all Life, and this not as a theory, a superstition, a theological belief, manifestation of piety, or even an ethical principle, but as a generic fact, inherent in the very nature of spiritual beings.

It is true that the natural outreaching of this impulse in the unintelligent mind, an aspiration which is fettered by ignorance and false education, has given rise to various creeds and tenets of theology representing the imperfect approach to such a union, which, in all past history, have masqueraded under the name of religion. But shall Spiritualists accept the world's misconception and abuse of this vital word any more than they do its forms and dogmas, its mistaken interpretations of Life, of Love and Wisdom? Should not a more advanced growth overcome all foolish prejudices, all tendency to undue excitement, even fierce antagonism at the very mention of religion in connection with Spiritualism? The proverbial red rag to the lord of the pasture is slighter provocation than seems this innocent cause of annoyance among disciples of the dawning light.

Yet what source of life have they save the Infinite Sea of Spirit, even when it is absorbed unconsciously, as the babe draws its sustenance therefrom? But to gain the more and more abundant life, the life which is power and mastery, there must be intelligent, vital at-one-ment with the vibratory centre, a conscious reunion with the source from whence we have come forth into mortal expression, a binding back again, a religare, or religion. From what fount of Wisdom can we drink but that Omniscience which is the keynote of all unfoldment, the Eternal Fact which underlies all Law? What makes our loves possible but the warmth and glow of a Central Flame, an Infinite Love, incomprehensible as it must ever remain to finite minds? Can we not all testify that a conscious one-ness with Omnipotent Force makes the soul strong to endure, valiant to withstand temptation, fireless to overcome the foibles and weaknesses incident to human immaturity? This is religion in the true and only correct sense.

And surely Spiritualists who, alone of all people, enjoy a blessed reunion with those who have finished their corporeal lessons, and laid aside their fleshly primers, surely they have the only religion worthy the name. It never can nor should take rank among the many systems of (so-called) religion of the past or present, where it does not belong, but Spiritualism holds generically the best and only right to the word. Let the term be purged from its theological barnacles, from its erroneous associations and lifted to its true position as recognizing the blessed possibility of fellowship regained with all spiritual sources of life and wisdom, in generic kinship with that Force underlying all Nature and her phenomena, her wondrous object-lesson of Life and Truth, exponents of a pure and undefiled religion, teaching through matter that Spirit is the only reality, the only power, and we are spirits. This is the gospel we proclaim, and exemplify. This is truly a religion, a binding anew in our illumined recognition of our oneness with the Primal Source.

The benighted theogonies of the past have served as stepping-stones to the race on which to mount to a vantage-ground where it could receive a truer light. There are many struggling souls who still need them; as they also climb higher. Those of us certainly who have left old dogmas far behind can afford to be charitable and not reject too bitterly the grain thus gleaned.

Surely if there is one thing more than another which Spiritualists sorely need it is some religious ideal, some tie to bind them not alone in a universal brotherhood of charity and good will, but to some high allegiance which shall encourage an unceasing endeavor to make of themselves all that is grand and noble and pure. To accept the fact of spirit return does not furnish or imply a spiritual growth; it almost seems sometimes to sound the death knell of all progressive impulse, as it breeds satisfaction, and hence spiritual inertia. As the animus of cold scientific investigation pervades our ranks, the cause wanes. It needs the quickening touch of Spirit. Only the true life of Spirit manifest in daily expression, the beauty and potency of spiritual realization, can warm it into healthy, growthful activity, and bring to the acceptance of all the world a pure religion of exalted spirituality.

SUSIE C. CLARK.

Cambridge, Mass.

Heaven must come to me before I can be in heaven.—Stanford.

PHARISEES AND PROPHETS

An Analysis and a Contrast.

Pharisaism is a universal, not a local phenomenon. The Pharisees are commonly spoken of as a sect; but they were not a sect; they were not a party; they were not a faction. They were the "true Israel." Their place in their time and country corresponded very nearly with the place the Puritans held in England, with the place that members of the Young Men's Christian Association hold to-day; with this difference, that the members of that association are concerned with religious matters alone, while the Pharisees combined religion with politics. Among the Hebrews of Palestine church and state were so closely connected as to be identical. Patriotism and piety went together hand-in-hand. Jehovah sole king. He made the laws and appointed the officers. He planted the institutions. The fortune of the people in all respects, in every estate, was supposed to be dependent upon fidelity to his decree. Like the children of "Islam," resigned to his will. The prophet and politician were one. Priest and ruler were the same person.

The people who saw this most clearly, and appreciated it most profoundly, felt it most essential, seized the spirit of it most vigorously, and set themselves the task of keeping the nation up to their fundamental ideas were the Pharisees.

Political and social exigencies awoke the zeal of the most earnest Israelites, who found one another out, came to a general understanding, combined forces and influence, and became known by their practical aims and purposes as the representatives of certain ideas, and leaders in certain movements. They were called "Pharisees," that is "Separatists," exclusives as we should say. The term "puritan" was probably applied to them in derision. They were referred to as the "Elect." These names became fixed upon them and at last were accepted and borne in good faith.

They certainly did claim to be distinguished by loyalty to the Hebrew traditions, by devotion to the Hebrew faith, by allegiance to the Hebrew commonwealth. They claimed regard on the ground that they were the true servants of Jehovah and the true friends of his people.

They constituted a "Native Hebrew Party." They detested the Roman power as a usurpation. They abhorred the publicans who collected taxes for its support. They had no patience with the Sadducees who dabbled in pagan politics and tried to introduce into Jerusalem the culture of Alexandria and Corinth. In their zeal to possess the whole truth, they turned scripture inside out, counted the chapters, the words, tortured phrases in order to drag out hidden confessions, they were determined to "fulfill all righteousness."

But for thus sacrificing the spirit to the letter they were inveighed against by the writers in the Talmud as bitterly as in the New Testament. They are called the "Dyed Ones," who preach beautifully, but act vilely.

Their formalism, bigotry, hollowness, and their assumption of moral and spiritual superiority, grew directly from the cardinal idea with which they started, the idea that they were set apart for the purpose of purifying and restoring Israel.

The Separatists were the "Elect." The "Elect" claimed the privileges of their election, and of looking down on their neighbors. This is the soul of Pharisaism.

Yet this spirit is a phenomenon of our society. There is the Philosophical Pharisee, puffed up with the conceit of his intellectual supremacy. He fancies himself living in the region of serene ideas, far above the stupidity and illusions of the vulgar herd.

He rarely comprehends the meaning of things; has an insight into the secrets of the universe.

Then there is the Scientific Pharisee, proud of his method and its results. Feeling that he and he alone is on the right path to knowledge, and that all others are widely and hopelessly astray. He looks on the philosopher as "an idle seeker after mind." He likes to "pose," to strike an attitude in the intellectual world, pronounce final judgment on systems and opinions, and discards as errors those venerable beliefs that lie beyond the province of his investigations.

Pharisees are very plentiful in aristocratic forms of society. The Pharisee of the clique or "set" is as lordly as the Pharisee of the order. His manners are the perfect manners; his morals are unexceptionable; his sentiments are correct; his politeness is the standard!

As who should say: "I am Sir Oracle, and when I ope my lips, let no dog bark." This illustrates the spirit and temper.

Everyone may recall instances in illustration.

Every profession has its Pharisees. There are such among lawyers, among physicians, and even among clergymen. Perhaps no one profession has a preeminence, though for obvious reasons the clerical profession seems to excel. The clerical spirit is the soul of that profession, and it is generally thought of as a species of arrogance. Their studies are apt to be removed from the intellectual sympathies of their fellow men. From of old they have been considered sacred studies, that imparted a kind of sanctity to the men that pursued them. This gave them a sort of holy seclusion and raised them to a pedestal of peculiar distinction. This sort of experience easily lends itself to hypocrisy and pretense. Such men are flattered and come at length to hold themselves as having more than human wisdom. Even as mouthpieces of divine wisdom.

Now over against this spirit of the Pharisee, let us contrast the real spirit of a prophet, or a genuine medium. What is the weight of authority of his word?

Authority is adequate testimony, the word of a competent witness. We call it revelation—and what is revelation? Let us free our minds from a certain confusion which seems to mystify this term. Revelation is not a word or a voice from without, but a voice within; not a prodigious communication from the aqueous clouds about the earth, but the intuition or interior perception of a rapt soul that has met the spirit in its deep meditations; its internal communings. The teacher with authority in religion or in spiritual matters is the qualified witness. It is he who has had direct intuition or perception of the truth he affirms. While the "scribes" only repeat the testimony of others, but add nothing of import to the truth, perhaps weaken it by an inadequate statement. He only speaks with authority who tells what he has seen with his own independent vision, the truth he has reproduced in his own mind, the truth which flesh and blood have not revealed, but the Living God, the Inner Light, the "Truth."

The truth thus obtained is not necessarily new, in the sense that the like had never been said before; but it is new in the sense of having been newborn in the thought or spirit of him who declares it. That makes it as fresh as the morning, the ever-new surprise of a new day. The truth that Light is God, has been proclaimed for many thousand years, but true science and true mediumship are, in our day, making it comprehensible. A truth not understood is not a revelation. To whom does it give any revelation?

Such true teachers we call "seers," signifying thereby that they see what they teach. Of such seeing the first and most essential condition is unconditional surrender to the truth—to the spirit. With the "scribes" the first consideration is not what is true, but what is written, vouched, accredited, canonical, or else what is profitable, what is best fitted to build up our denomination, to strengthen our church; not what saith the spirit speaking to me this day, but what says the conference, what says the platform, the covenant, the catechism; what has credit with the churches, what is good ecclesiastical stock.

But they whom God has destined to be his witnesses—authorities not for a day or a sect, but for all time—listen to no secondary teaching. They settle on no platform, they go straight to the Fountain of Life and listen in their souls to what God shall declare to them concerning himself. They believe that God will speak to them also, if they really wish to hear; that is, they believe in a present, living God, the Present Active Soul of the Cosmos, not merely in the tradition of a god, who appeared once upon a time, long ago.

They deliver themselves up without reserve to the truth; they open mind and heart to God's teaching, asking not what is profitable, what say the scribes—but what saith the Spirit? They seek to catch the vibrations from the Inner Life of the Whole, to the inner life of each.

From the view-point of the Intellect, one teacher has said:

"The first and most fundamental assertion made by science is the omnipresence, the omnipotence of force, acting on the primordial elements of the world. To this science has come; in this all her sons without exception agree, and this conception is purely spiritual. The nature of the force baffles investigation. What it is, none may tell; how it came to be, none may conjecture. It is not in any sense a material thing. It is not a person; yet it acts on all matter, and it possesses all the natural attributes that have been ascribed to God. It is single and insoluble. It is ubiquitous without being seen; omnipotent without violence; immanent in universe, yet permanent throughout it; it is the animating principle, the connecting bond, the soul of all relations between things. It is the very expression, the very embodiment and incarnation of will; will, blind and crude, as at first it seems, but capable of infinite expansion and determination."

From the view-point of the Intuitions of the spiritual nature, another has well said:

"Cannot the power which sustains, without budging from the spot, my personal vitality, sustain and nourish the immediate conscience of which that vitality makes me aware? I cannot hurt my health, nor tell a lie, nor commit a fraud, nor strike my brother, nor leave the beggar in the ditch, nor parade my superiority, without knowing it by direct intimation. My pains are its rebukes, my delights its sympathies, my hopes its suggestions, my sacrifices its impost, my heavenly longings its apology for haunting me forever. There is a Power in which I live and move and have my being, in which I eat, drink, breathe, sleep, wake, love and hate, marry and protect a home. Is it incapable of sustaining all my functions of true religion on the spot as well as these? Do I have these without a mediator, and must I travel for the rest? When I undertake to breathe by tradition it will be time for me to get a sense of God in the same way."—John Weiss.

No teacher acquires authority by his thought alone. No mere philosopher can be permanent authority for the mass of mankind. Their contribution to known truth will live because truth will live. We look back with admiration and reverence to the great Greek sages who said so many wise and true and beautiful things about the thought-life and duty; Pythagoras, Socrates, Plato and many others, modern as well as ancient. But what can they be to the multitude of any coming age but a vague impression, voicing truths for the mind and heart, but they seem afar off like those dim stars in the sidereal heavens—the centres, probably, of unknown systems. What the world needs in its spiritual leaders is not mental acuteness, but truth and love incarnate in the life. We want truths that we can understand and prove, if need be.

One of the great Soul-Teachers has frankly told us, that all conditions are held by the law of Attraction. That Light, Life, Love, Knowledge, Goodness, are of that great Inter-Soul and Over Soul that speaks and lives in that Inner Sunlight of Being. The Living Breath of all, the Great Spirit-in-Synthesis with the matter of the universe.

The Inner life of all things, Unismal in the Cosmos, and manifold in the central life of all his creations. The outer aspects of nature give us the sensuously real,—the inner aspects give us the spiritually ideal. The outward, formal aspect leads to the minutiae of the Pharisee, while the throbbing, the inspiration from the inner life leads to the illumination of the "family of prophets."

Man has the right of knowing whom he serves, else were his service idle. As Dr. Holmes has sung it:

Sun of our life, thy quickening ray
Sheds on our path the glow of day;
Star of our hope, thy softened light
Cheers the long watches of the night."

Boston, Mass. JOHN P. COOKE.

NATURE'S TEMPLE.

View of the Two Sides of Infinity.

The minimum and maximum sides of nature, as revealed by the telescope and microscope, have opened the sacred portals of the temple of fact to science. The telescope shows the sublime immensity of space occupied by unnumbered constellations of solar systems, shining in their distant homes like flowers of beauty. The awe-inspiring spectacle of this sidereal galaxy brought to view, and enhanced by the greatness in volume, and velocity in momentum possessed by these celestial organisms, convey a faint and inadequate idea of the maximum side of infinity.

When the powerful lens has penetrated the veil of space beyond the many bright constellations invisible to the unaided eye, it finds still on shining clusters in the seeming void of immensity. Well did the genius of a Pascal exclaim, "The universe has its center everywhere, and its circumference nowhere."

In the infinite temple of nature there is no night of dark vacuum, but the beautiful lights of life and activity are ever shining in the back-ground of spacial infinity.

On the other hand the microscope comes to our aid and informs us that the infinitude of mass and extension revealed by the greater lens is but one side of infinity, for these huge bodies, numbered in millions, are but the aggregated products of the infinitely small, and that the illimitable multiplication of point centers, and if one atom of the universal mass in matter, or one point center in space were with-drawn, infinity would be lost in its completion.

The microscope reveals the infinite minuteness of the atom, and the spark of energy animating it. It shows us that all the great bodies of space are built of these infinitesimal atoms, and that the spark of energy correlating the atom fills all avenues of the atom compounds, as air, water, and land surface with animalcular life forms. These organisms are perfect in form, possessing nutritive and reproductive functions, and so minute that millions exist in a drop of water, and billions in a cubic inch of air. They run in groups, and species, and affinitize in this manner. They seem to be the foundation stones of organic life, in the same way that the atoms are of planetary bodies. These animalcules affinitize in species to form organic species, and according to grade they construct the many species of the biological ladder, in this way each species is the organized form of the chemical aggregate of his own microbe, and this would account for atavism, and reversion in organic evolution, also for amalgamations in vegetable and animal biology. An individual of any species is a form of microbe structure, the microbe determines his species, form structure, functions and psychic powers.

As an atom is a small sphere, like its aggregated planet mass—bi-polar as a basis for chemical action, why may not the microbe of each species be of the form of its aggregated mass in species form? For instance the dog microbe is of the dog form, and the human, the human form. A microbe is a life-form—a biological unit of species, as the atom is a chemical unit of planet. These life units affinitize in organic mass, and densely populate the blood; they construct the cell, carry on waste and repair, and they exclude the hostile and destructive microbes of disease. These microbes have their respective taste in respect of food and drink; they are industrial or indolent, carnivorous or herbivorous, and when they contract a taste for alcohol or opium they persist in spite of censure from their rulers. These builders lay out in form the mighty oak in the acorn ere they construct. They plan the future man in the spermatozoa ere they construct him in embryo. When they have filled their place in nature as organic builders, their aural units are assimilated to the psychic forces of their respective species and individuals, for they find a happy resurrection in the aural psychic, adding thereto their potentialized experiences—and their aggregated aural mass forms the "human psychic ego" into one unified personality, indivisible, immortal and progressive.

These life units when organized into an affinitized mass of individuality, become a great nation, with allotted functions and departments. They build the bones, muscular and nerve structures—but when they are low in grade they construct as inarticulates, and as they progress in intelligence they build more wisely in the vertebrates. Then in greater endowment they give us our masters in arts, philosophy and science, yet in bad conditions they often give us deformities in the organic and psychic planes. They become erudite as a philosopher, and polished in the urbanity of a gentleman.

This life unit is the product of correlated energy of the atom, and he that would find God must look into this small spark of life, and its counterpart, the atoms. The world of matter is from atoms. The world of life is from its correlating energy, and these two in unity of action form universal nature. The pantheism of science, and philosophy. The infinity of God is in the atom and its animating energy.

PROF. W. A. JONES.

OUR PROGRESSIVE LIFE AND EXPERIENCE IN SPIRIT LAND

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

LETTER NUMBER TWELVE.

Father Ambrose answered not a word to this, but sat staring directly into my eyes. A troubled look passed like a wave over his countenance and I followed up my advantage.

"Do you not wish to be happy yourself?" I asked.

"How do you know that I am not supremely happy?" he queried.

"I know that you are not, and cannot be," I replied. "No one can be happy here unless one is following out the law of progression. What progress can you possibly make, shut up here with a lot of vassals cringing about you, simply looking at those pictures which represent no truth whatever?"

"No truth?" almost wailed the priest. "No truth, do you say? Then, in God's name, what is true?"

"Come out of your shell and I will show you."

Father Ambrose covered his face with his hands, his chest heaved as with a sob, then he suddenly spread his hands out before me somewhat entreatingly. "I have a mind," he said, in a choked voice, "to make a confidant of you. I have never opened my soul to any living creature before, and there is no one here to whom I could. Not one of these people, by whom I am surrounded, could give me the slightest information concerning anything, even if I begged or prayed for it. Sir, before I passed out of the material, deeply hidden within the innermost recesses of my being was the thought that there was, really, no existence after the death of the material body. So, what mattered it to me, or what difference did it make what the people believed? I thought they were better men and women in consequence of the restrictions of the Catholic church; but now that I find I and the rest of humanity really do live after the death of the material body, I am somewhat at a loss what to do, and naturally fell into my former position."

"What you tell me, sir, is nothing more than I have known all along. That which you supposed hidden is not hidden at all, as you will discover as soon as you set yourself free. You are in worse bondage, even, than your people."

"You have known it all along?" he questioned. "How is that, sir?"

"Not I alone, but all the universe of spirits and angels above you. Those beneath you, I admit, do not know it; but all who are above you do; they all know that you are deceiving these people, that you are lying to them; they all know that you have not seen God; they all know that this is not purgatory; they all know that no hell lower than the one you are holding these people in exists for them or in fact for you. Do you realize, sir, that you have created a hell about you and that you are master of it? It sounds odd, I know, to say that you are the devil in person, holding your subjects in hell, but such is really the case, and there are thousands of just such devils and as many hells. All men who hold other men and women in bondage are devils, and their slaves are in hell. You are not a holy man of God, but one of many devils."

"The priest again covered his face with his hands, for truth, at last, conquers all things.

"Now, as I said before, I have been sent here to you. Not by a personal God, for such a being I have never seen, but by a band of angel messengers, to which band I belong, to lead you forth out of this bondage into the light, in other words to reform you, and when you are free, I desire that you will assist me to free these your slaves."

"If I listen to you," asked the priest, "what am I to receive in return? If I throw myself out of my present position, tell these people that I am a fraud and have deceived them, they will fall upon me and rend me; horrible disorder will prevail, and although they cannot kill me, still you can readily see that they can torture me—can wreak their vengeance on me in a thousand different ways"—and Father Ambrose shuddered at the thought.

"Yes; they can do all that you say. See what a hell you have been creating for yourself as well as for them."

The priest's eyes now looked pleadingly into mine, and he stretched forth his hands imploringly.

"Ah, I must keep on," he said, in a low, hesitating voice. "It is better for all concerned."

"It is not better," I expostulated. "You simply postpone the time, that is all. It must come sooner or later."

"But the promised day of judgment might be, to them, a very remote, far-off period."

"No," I said; "for some are sure to discover that you have been deceiving them, and as a little leaven leaveneth the whole lump, so you will have these people down upon you before you think. It is liable to occur at almost any time. You had better take the bull by the horns at once. By doing so you may entirely avert the calamity. Ambrose," I continued, drawing my chair nearer to him, "I will be your friend and help you, and together we will make a heaven of this place instead of a hell. When the next time comes that you were to address the people, I will stand in your place; in the meantime you may remain in retirement, and not until all danger is past shall you stand before them."

"Very well," said he. "It shall be as you say; but as you tell them the truth, I fear the establishment will tremble and fall in ruins about our heads."

"No, it shall not," I replied. "I will break the truth to them so gently, and by such slow degrees, that it shall simply change gradually into a splendid establishment, wherein are many temples of wisdom for the promulgation of truth," and thus it was arranged.

Although there is no time in the spirit world, still spiritual beings can portion time out, if they so desire, according to former habits.

Ambrose had done this and his people were all living in accordance with earthly time, and according to their time to-morrow would be Sunday. Although the spirit world is never dark, yet spirits can darken their homes artificially if they wish; and this also Ambrose had ordered to be done and it was now their evening of Saturday; the next day, their Sunday, I was to take Ambrose's place.

He invited me to sup with him and remain over night, which I very willingly did. The priest ordered a light repast, and as we sat at table we became fast friends instead of bitter enemies. The priest really had very many fine qualities of mind and heart.

"Mr. Denton," he said, as we sat at table partaking daintily of bread, cake and fruit, together with unfermented grape juice, which we sipped with pleasure, "I wish you would tell me more about this life—this eternal life of the spirit. I thought to be dead, but I find myself alive. Of course, it pleases me better to live than to die; but eternal life sounds dizzy and awful to me. You really think there will be no end to life anywhere?"

"I am confident of it," I answered. "But we go along step by step, one degree after another, just as we did on earth. The more wisdom we have the happier we are, and as we gain wisdom errors drop away from us."

"And you think that we shall be able, gradually, to change these structures into temples of wisdom, and I shall not be thrown out, lonely and hopeless, to wander, whither I know not?"

"You shall not," I answered, "providing you assist me in the good work."

"I promise, then, to do all that you require; but I feel sadly in need of true wisdom myself. I really desire, more than I can express, to know more about this life that I have entered, so entirely unprepared."

"If you had prepared yourself before coming here, it would have been far better for you and for these people who now hang to your skirts."

"I begin to realize the truth of what you say, most deeply," and Ambrose sunk his face in his hands.

"But as you did not," I went on, "we will spend no time in vain and idle regrets, but commence at once to make amends for the wrongs and shortcomings of the earthly life."

"But, Mr. Denton, tell me more about your life here. What have you discovered or learned since you came here?"

"In order to tell you I shall have to commence at the base of things," I remarked. "We cannot rear a structure without a good foundation. If our foundation is untrue, or rotten at the core, our structure is very apt to fall in ruins about us. We ought not to build unless truth lies firm at the foundation."

"I think I understand," he said.

"Yes," I replied. "Your old structure must all come down, for falsehood and not truth is at the bottom."

"But there must be some truth in all that I have believed in the past?"

"You tell me that you did not believe the things that you taught—if you believed that death ended all of course—as you now find that you were entirely wrong."

"Well," he said, hesitatingly, "I sometimes doubted if I were right. I really wavered between fear and doubt. Oh, I believe I am all wrong," and he sighed deeply.

"You certainly are," I said emphatically. "As a young man your life was dedicated to the priesthood?"

"Yes."

"That was your first real and great mistake."

"I fear so," with another deep sigh.

"If you had dedicated your life toward the pursuit of truth, wherever it might be found, you would have started right. Your next step was a vow of eternal celibacy. This was an error black as night. You could not have wronged yourself more deeply, or flown in the face of natural law more defiantly, for marriage is the firm, true base of all existing things, no matter what they may be."

The priest's eyes wore rather a baleful look at this.

"You swore eternal celibacy," I continued. "Have you kept your vow?"

"I have never married," he said, rather defiantly.

"You mean that you have not been united to one and only one, but have united yourself to as many as it pleased your convenience or fancy?" Ambrose flushed scarlet. "It is useless to deny my accusation, for it is well known to every spirit and angel above you. Shall I tell you more?"

"Go on! Go on!" he wailed.

"You say you did not wed, but I am prepared to fetch hither at least fifty children that are here in the spirit world whose sire you are, and there are a goodly number still on earth. What kind of a foundation in truth is this for a structure to rest upon? for what you have done nearly every other Catholic priest in the earthly world has done. Is this hypocritical falsehood or not? Remember, if you say it is not, then will I bring your spirit children into your presence. You find, sir, that as you live all live whom you have brought into existence."

The priest shook as with an ague-fit. "Natural law would have wedded you to one and one only, and if purity and truth abided with you, you might, probably, have been the honored father of a half-dozen children or so, whom you would have loved and who would have loved and respected you. Now I have another question to ask: How does it happen that these fifty souls, more or less, are here in the spiritual world, some of them having been here, at least, forty years? You were over sixty when you arrived and you have been sending these immortal beings here since you were twenty-five years of age. They are all here, sir, every one. I have only to call and they will all come and meet you face to face."

"Oh, my God! Great God!" groaned the priest.

"Will you answer me, sir? How did your children, so many of them, happen to come to this world—little, broken, helpless creatures—many of them not a span long? How did they come here, sir, how did they come here?"

The priest threw himself headlong upon the floor, writhing in agony.

"Father Ambrose, as you were called on earth, when I first entered here you called me many names if I remember right: an impious blasphemer, lying wretch, flying in the face of Almighty God. You did not call me a murderer. No; I never murdered a human being, never murdered so much as one of my own children or caused them to be murdered. How about you, sir? Get up, Ambrose, get up. Sit in your chair and face the truth as best you can; groveling won't help matters any;" but I was obliged to go to his assistance. I lifted him from the floor and placed him in his chair. He buried his face in his arms upon the table.

"If you did not murder these children, personally," I went on, "you know that they were to be murdered—you aided and abetted it—was accessory to the crimes committed. You knowingly, brought these little creatures into existence, well aware, at the time, that they must and would be murdered. Many of them, I admit, were never born, but all that passed a certain period of gestation are here to meet their most unnatural and murderous father. Holy Father art thou indeed! And the mothers of these former babes—for most of them are now grown out of infancy, they range all the way from men and women to small children—where are the mothers? Many of them you, no doubt, have forgotten, so I will answer for you. Some of them are here in the spirit world; some are on earth in the material form, many of these being nuns—holy virgins whose lives were dedicated to perpetual virginity and chastity—brides of heaven—God's brides! Oh, what blasphemy! They, poor brides, took the veil and in their unsophisticated innocence believed all that was told them, their first false step being the most unnatural one of perpetual virginity. No woman was ever intended by nature to be a perpetual virgin. Nature intended that when the rose blushed love and marriage should follow thereafter. Poor, innocent girls! Through the false teachings of such as you they thought to cheat nature of her dues. Alas—alas! Shut away from the world they soon discovered their awful mistake; they were not the brides of heaven, as they supposed, but the puppets and playthings of the priests; and woe, woe to the maid who refused. Shall I bring one or two before you? They are ready to face you now: One who on your account was confined in a dark cell for months on bread and water, then, at last, brought forth a mere skeleton, with scarce the breath of life within her and what little she had smothered out of her by the aid of a feather bed. She is here, Ambrose, ready to meet you. No, priests do not wed! There were others who rather than endure such horrors, finding themselves entirely helpless, quietly yielded to their fate and did the best they could. When the time came that their little innocent babes must be murdered, they wrung their hands in agony, and instead of being brides of heaven, they became helpless murderesses, the most of them being compelled to murder or strangle their own little babes with their own hands, and those who were not able to do this, were obliged to witness the act as it was performed by others. Oh, these heavenly brides! Poor, innocent victims! What an awful hell—what a burning hell of torment did you and those like you, plunge these innocent ones into; but their souls are pure and white compared to yours; there was no escape for them, but you might have set yourself free—you might have really led a celibate life and not have been the means of plunging innocent ones into this terrible hell.

"Ambrose, wake up and look it all in the face. Lift up your head. The day of judgment is now upon you according to the deeds done in the body. The recording angel, or the record of the immortal soul is like a scroll now unrolling before you."

"But there is no hell!" almost shouted Ambrose, raising his head defiantly. "You, yourself, say there is no hell. To tell people there was no hell was the greater part of your business on earth, and if there is no hell, what have I to fear? A day of judgment is not needed. I shall now echo your cry, 'There is no hell—there is no hell!'"

"But I never said, when on earth, that strict justice was not, at last, meted to all; for I believed that the great eternal law of justice would at length prevail. I believed it then, I know it now. Ambrose, for every wrong act you ever committed you will be obliged to make strict restitution even to the fineness of a hair, even to the last farthing, and there is no escape for you. Turn whichever way you will it will meet you at all points and everywhere; consequently, I beg of you, turn, as quickly as possible, from the wrong that you are now committing, and begin to make amends for the wrong already done. There are greater wrongs carried on here, now, within this institution than merely deceiving the people who make up your following."

"What do you mean?" he thundered, and then turning his face from me he groaned: "Oh, I am lost—I am lost!"

"You have a nunnery here, filled with victims—victims to your lust—they are shut away from the light of heaven; they weep and wail and gnash their teeth; they know not how to escape; they have been taught to believe all that you tell them since early childhood; they have not dared to think for themselves. You found some of these poor, shivering, panic-stricken creatures here when you came; they had been confined within nunneries so long on earth they knew not what to do; they had been brides of heaven so long they knew nothing better than to be the same here; and so they clung to you. To cling to their priestly masters was all the knowledge they possessed. What could be expected of them? They had done nothing since early youth but cross themselves, mumble prayers, count their beads, and await the visits of the holy fathers, their masters; poor, wretched slaves, who never went outside the walls of the convent, scarcely outside their cells during a life-time on earth. Poor, wretched prisoners, worse, a thousand times worse than slaves; and, base wretch that you are, you never relented, and when once their spirits were broken the monotony of their lives became so horrible and unbearable that your base visits became a joy to them, and so they kissed your cruel hands like dogs, and clung to you and wept. After a little they were shaken off like dogs and beaten, starved, and cursed—poor brides of heaven! Now you have many of these poor victims within this structure; you still continue your vile practices; they, poor creatures gave up all hope of heaven long years ago on earth; they knew nothing but to be your slaves; they had been hidden so long away from all human companionship and human sympathy, like poor, stricken animals, they sought a hiding place still; and you, to cover your former sins, that you might still continue to deceive the people, fearful that they might publish their great wrongs to ears that might listen, have them concealed within this structure, still perpetuating your crimes, all but murder. They do not bear you children now, so you are all saved from that awful crime, but your soul is just as black; you would still continue to murder if you could; but life can no longer be taken; vice can still be continued for a season, but the day of reckoning is here. Ambrose, commence to pay what thou owest."

"Who and what am I to pay?" growled the priest.

"You are to pay your own soul, together with all whom you have wronged."

"What authority have you to command me?" he asked, surlily, bristling up once more.

"I belong to a band of angels and they have sent me here. I am their medium or mouthpiece, and angels, as you well know, are heavenly messengers; they are both wise and good; they bring light and joy into dark places; they open the gates of hell and let the captives go free. Now hell is ignorance, error and vice, and they counteract ignorance with wisdom, error with right, and vice with virtue. The soul rises into heaven through wisdom, love and truth—and heaven simply means happiness—or sinks into hell through ignorance, error and vice—and hell simply means unhappiness. Ambrose, if you want to be happy and make others happy, if you want to be in heaven and make heaven for these your victims and followers, listen to my voice; for I am one crying in the wilderness of error; repent ye, repent ye, and the kingdom of heaven is at hand."

"But if I will not repent," said Ambrose, sternly, "what then?"

"Then shall you be shaken like a reed in the wind, and this structure of falsehood, vice and error shall tumble about your ears. The light of truth shall be let in whether you will or no. Your followers shall desert you; they shall spit upon you; many of them will wreak their vengeance upon you; and you shall stand exposed to the gaze of the whole world, surrounded by your murdered children and the helpless victims of your lust, all of them clinging to the skirts of your priestly garments. Thus shall you be exposed to the gaze of the angelic hosts."

The priest trembled once more. "You promised me that you would aid me in giving light to these people, and I shall hold you to that promise. To-morrow is your Sunday—your holy day. Now this is what you are to do to aid me: The closed doors of that nunnery must be opened; those trembling victims set free; they are to join the others in listening to my discourse, and they are never more to remain in hiding. Poor trembling slaves! The light of wisdom must gradually break in upon them. Will you open the doors yourself, or shall I break them open?"

"You dare not break them," he said, doggedly. "Why, my people will all, with one accord, fall upon you and fling you headlong from our gates."

"And as they fling me, I shall be flung into the midst of a great army of bright ones, who will immediately demolish your structures and leave you all exposed to the view of the just."

"I suppose," he said, reluctantly, "that I must do as you say."

"It will be much the best way," I replied. "And now, Ambrose, I wish to tell you something of earth. The word has gone forth, which means that the angelic hosts are determined to abolish the nunneries of earth. The angels or spirits of just men and women will control or influence the earthly world to that degree, that the prison doors of the nunneries shall be opened, all cells and underground apartments shall be inspected. No nun or woman shall be confined against her will. She shall not be confined even if she desires it. There shall be no barred windows, and all doors to all cells shall be removed. There shall be no fastenings to any door or window except such as are used in all ordinary houses and homes. No vows of perpetual celibacy shall hold good, and it shall be considered a crime to make such vows, a crime against the marriage laws of the world, as it has always been against natural laws. It shall not be considered a crime for any priest to wed, and if he has made such a vow it shall, in the law, be considered null and void. Now, Ambrose, this shall shortly come to pass on earth. The word has gone forth: Let my people go free; and, as it was with the black captive, so shall it be with the white nun whose awful fate is a thousand times more dreadful than was that of the black slave. Let my people go free. Freedom! Freedom for all. Good night, Ambrose. I see you have a number of couches here. I will take one until your morrow comes."

The priest turned away with a murmured good night. A misty curtain dropped between us and I rested for awhile as I hope he did. In my next letter I shall tell you about that morrow.

WILLIAM DENTON.

(To be Continued.)

THE GREAT QUESTION.

Ignorance or Education—Which?

The prospect of an educational institution controlled by Spiritualists seems to stir up not a little feeling of opposition to the same, and a persistent advocacy of ignorance as the true basis of genuine mediumship. As the first regular lecturer in the Spiritualistic field and a personal acquaintance of all the first workers, it has seemed to me that a plain statement of real facts might be appropriate to the present stage of the discussion.

I submit, in the first place, that the original lecturers were mostly persons of a fair amount of education. For myself, I had spent several years of hard study. Could read the Bible in Hebrew, Greek, Latin and English. Had studied History, sacred and profane. Was booked in Intellectual and Moral Philosophy as well as general literature, and never found that my education interfered in the least with any of the several phases of mediumship which I have possessed. S. B. Brittan was a well educated man. So also were Fishbough, T. L. Harris, R. P. Ambler, Adin Ballou, Simon Hewitt, R. P. Wilson and Selden J. Finney. All these men were ministers as well as Samuel Watson, and another distinguished Southern preacher whose name I do not recall. Hernan Snow, J. M. Spear and Uriah Clark may be added to the number. Also Lyman C. Howe, E. W. H. Toohey, Henry C. Wright, J. M. Peebles, Benj. Tod, H. B. Storer, W. F. Jamieson, Moses Hull, E. V. Wilson, Frank Wadsworth, Joel Tiffany, Judge Edmunds, and many others.

Among the lady speakers, Emma Jay, afterwards Bullene, was the first trance speaker in Boston and New York. Achsa Sprague soon followed. Then Mrs. Brigham, Mrs. Richmond, Mrs. Watson and others. Lizzie Doten was a poet and writer before she lectured on Spiritualism. Emma Hardinge was an educated Englishwoman, fitted for the stage, and a music teacher before becoming a medium and lecturer.

Now about the uneducated. Mrs. Watson and Mrs. Richmond are held up as the luminous examples of persons educated by the spirits. Without controverting the assumption of spirit assistance, it is enough to say that both these ladies are instances of exceptional natural capacity; and also that they both possessed fine opportunities for learning in their early mediumship, which they well improved. Both of them had also had some opportunities for ordinary schooling.

One thing may be set down as an axiom: the spirit world will not do for us what we can do for ourselves. It would be a curse if it did.

So far as the great whole of education is involved, spirit persons cannot educate us if they would, and nothing is more detrimental to human progress than the superstitious reliance upon the invisible for help to do what belongs exclusively to ourselves. That ignorant trust is the tremendous incubus which retards the progress of our movement. The paralysis of the Spiritualist cause can be traced directly back to the substitution of spirit control and test performances on the platform, for the scientific and philosophic lectures of the able thinkers and scholars of the early years. Ignorance has been at a premium, and culture and scholarship at a discount on the Spiritualist platform.

In the enumeration, I omitted mention of A. J. Davis, intentionally, as he is thrust in our faces as the one illustrious example of ignorance instructed by spirits. In the first place, I submit that there is but one A. J. Davis, and that there is but one A. J. Davis, and he is a sui generis, an exceptional man. Mr. Davis is now, and has been for years, an educated man. Again, he is not an ordinary medium. His experiences with spirit persons have been unlike those of any other medium. They have more nearly resembled those of Swedenborg than any other person; and Swedenborg and Galen were his primary teachers, and their teaching was usually only suggestions how he could solve problems himself, instead of solving them for him.

The first great work of Mr. Davis was entitled "Nature's Divine Revelations, and a Voice to Mankind. By A. J. Davis, the Clairvoyant." This book was given in a series of lectures while he was in a mesmeric trance, and taken down and edited by Rev. Wm. Fishbough. During the delivery of these lectures, Mr. Davis was in the society of educated persons. Brittan, Harris, Fishbough, Dr. Lyon (his mesmeriser), Katie, his first wife, and many others. A paper was started called the Univercoelum, with which he was connected. In the meantime, he had evolved from the negative, mesmeric condition into the "Superior Condition." By auto-suggestion he could at once become clairvoyant, psychometric or telepathic without losing his normal consciousness.

"The Great Harmonia," of many volumes, is the product of that "Superior Condition." Hence, A. J. Davis has not been a tool—"an instrument," used by a so-called "control" to give somebody's thoughts to the world; but an independent man learning from all sources, and especially from Nature; hence, he was named the "Apostle of Nature." Prior to the rappings, he had made much progress in education. As I said above, there is but one A. J. Davis, and his attributes and culture are unique and furnish no example for any one else, as his mediumship, if you call it so, bears no resemblance to that of others, and certainly affords no sort of justification or apology for ignorance.

Having disposed of the question of persons being educated by spirits, the next thing to settle is whether it is necessary for Spiritualists to have any special education above or beyond what is furnished by our existing institutions. After admitting, what is generally conceded, that is, that our present system is not perfect, we can see nothing requisite for Spiritualists which is not needed by others as well. Hence, Spiritualists, as members of the body politic, should work for general improvement instead of setting up another system of sectarian schools. Our common school system, though defective, does substantial justice to all, for no system of religion can there be taught. Do we desire to force Spiritualism there? I think not.

But we want to educate our teachers, it is claimed. We do not need schools to teach logic, rhetoric, grammar, philosophy, history, etc., etc., for they are all taught in our present institutions as well, or better than we can do it at present. What then do you want to specially teach? I suppose the answer must be this: We propose to teach Spiritualism, including especially mediumship. Now here is where the real difficulty meets us squarely in the face. What is Spiritualism? Who has any authority to answer? Where is the authoritative definition? Shall we take the Banner of Light, The Light of Truth or The Progressive Thinker as the authorized definer. These expounders by no means agree. Very much which appears in The Progressive Thinker, even in its editorial columns, would not be admitted in the Light of Truth. Shall we take the definitions and methods of Moses Hull, the president of the Pratt Institute, and have our future lecturers drilled in the literature and interpretation of that bundle of myths and fables called Holy Scripture and taught how to defend natural Spiritualism by quoting the affirmed miraculism of exploded fables? Again, are we to have our Institute opened with daily prayers and invocations to some man-made God? Is our Institute to be a religious institution in the ordinary sense of that term? Are the pupils expected to subscribe to the creed of the N. S. A. and worship its Infinite Intelligence? It would seem so from the fact that the N. S. A. is fathering the enterprise. Until these points are settled no rationalistic Spiritualist can intelligently endorse the proposed departure. That there is a clique in the Spiritualist movement longing to affiliate with the old church by adopting the most essential portion of its creed and aping its senseless ceremonies or ordination, prayer, baby sprinkling, railroad rebates, etc., etc., there can be no question. That the final result will be a sect assuming special sanctity and denouncing the rationalistic Spiritualists as atheists and infidels. Godism, Bigotry and Persecution never have been dissipated. They are an inseparable trinity, no matter what the banner may be which they carry.

The Christian clergy has always been a learned body of men, and it is thought that Spiritualist Reverends should also be learned, especially learned as to the doctrines they are to teach. And yet Buckle declares of the clergy that the more they learn the more ignorant they become; and if we pursue an analogous course we may reap the same harvest. A learned ignoramus is a most unendurable character.

But the grand reason why Spiritualists should not establish colleges and universities, is because they are anti-democratic. They are the product of aristocracy. They were not intended for the people. They retain, even now, more or less of their ancient barbarism. They are anti-democratic in that they are sustained by endowments. That means interest bearing bonds, and that means that the people are taxed by indirection to sustain the higher institutions, which the millionaires are supposed to do. Only the common schools are democratic. To perpetuate endowments is to perpetuate aristocracy. It is to subjugate the people to creeds, despotism and poverty. Spiritualism has no affinity for such a method, and all the efforts to endow institutes or homes is a stab at the very life of real Spiritualism. It is a pitiable aping of the contemptible charity of a false religion. It is a cringing fawning to be patted on the back and considered as "one of the denominations." It is prostituting Spiritualism to build up the very system it came to destroy.

"Ignorance is the mother of devotion," is really the cardinal doctrine of Christianity. Kingly despotism and church domination are its support. External poverty is its prophecy, and charity its crowning virtue and practice. Poor farms, poor houses and homes for the indigent are ulcerous cancers, showing the rottenness of the spiritual? doctrine and the governmental justice created by the Christian religion. The endowed colleges and universities are intended to educate priests and lawyers to eulogise the system and make laws to sustain and support them, and keep the people as ignorant as possible. Your charitable institutions are plasters to hide and soothe, not to cure the sore—anodynes to relieve the agony, not to destroy the cause! And modern Spiritualism, which came proclaiming destruction to this whole system of superstition and hypocrisy, is now being used to build up what it came to tear down. To eulogise as wise and religious what it unsparingly denounced and condemned!

So-called Spiritualists have ceased fighting causes and are busying themselves with the effects—with the excrescent branches, not the supporting roots. Let us have education, not the sham of mastering a theory. Let us have science, not an exposition of antiquated fables. Let us have a Democracy, not a Reverend Oligarchy.

J. S. LOVELAND.

IN THE OCCULT WORLD.

Helena Servant Girl Alarms Be-

by the Psychic Research Society of London, England, as well as scientific men all over the world.

"Psychological experiments have done much toward proving the existence of spirits, consciousness and immortality. Spiritualistic conventions and societies are so-

OUR ECLECTIC MAGAZINE

. . . OF . . .

OCCULT MYSTERIES.

A VIEW OF THE OCCULT IN THEOSOPHY.

An Interesting Meeting of the Theosophists, at Indianapolis, Ind.

What lies beyond the grave?

Is there a realm somewhere beyond the blue ether in which lives are relived in perfect harmony with all natural laws?

Is there a divine affinity in the deep unknown governing the destiny of each temporal creature?

Is it possible for man to clear the bounds of mortality and see that which lies behind the veil?

Yes!

So claim the students of theosophy—these people who assume a distinct personality—half mortal, half spiritual—to whom 1,000 years is but a day.

Under the spiritual guidance of Hillerton, Morya and Koothumi these disciples from all parts of the United States meet in convention to-day in Indianapolis.

The object of the conference is to discuss plans for the broadening of the doctrine, to instill into each member more deeply the integral principles of soul reincarnation, and to further the general knowledge of that beautiful yet mysterious theory—the astral plane.

The Theosophist lives forever; according to his belief his soul is not only immortal, but he lives in the flesh numerous distinct and separate lives. All this time he is influenced by the three spirits already mentioned.

The esoteric presence of these divinities is alone felt by those who have advanced to a certain degree into the studies of the science. The others know or are taught of their existence, but never see them.

To the uninitiated this is the great fable of the Theosophists. Why they should claim divinities in the flesh and then fail to produce them to substantiate their theories and arguments is a question which has never been answered.

But the astral plane!

The Theosophists claim to be able to translate themselves, not in the body, but in the soul or mind, from this earthly sphere to that semi-spiritual conjuncture known as the astral state.

There they see and learn what was and is and will be.

Their past lives are unfolded to them like a great book.

Wherein they have formerly erred is made plain; their future life is outlined.

What a boon this would be to the ordinary individual. Under this regime man would need but to follow directions—no worry and bother for him. There would be no necessity for a chief executive, a national armament, schools, manufactories, inventions and art. Everything would be architecturally perfected and planned

But how slow!

According to the Theosophist man must advance by degrees and not spontaneously, as might be supposed. This takes several millions of years.

In the astral state the ideal is the real. The secrets of nature are no longer unsolved; there is no such thing as altruism; love is the universal keynote.

A contemporaneous romancer writes of this delightful sphere. By the teachings of the science he became an adept in the art of clairvoyance. Time and space were presumably eliminated. He fell asleep and, according to his narrative, his soul winged its flight heavenward. Planet after planet sped past. Worlds and their complements appeared and faded in the distance. In a burst of song and light he passed from the material into the astral. On a planet, fair as Elysian fields, a creature fair beyond description received him—his affinity.

"In my heaven-uplifted dream, while in the arms of an angel, I thought I saw a circular spacious garden in which all the lovely landscapes of a superior world appeared to form themselves by swift degrees. The longer I looked at it, the more beautiful it became, and a little star shone above it like a sun. Trees and flowers sprang up under my gaze, and all stretched themselves toward me, as though for protection. Birds flew about and sang; some of them tried to get as near as possible to the little sun they saw; and other living creatures began to move about in the shadows of the groves, and on the fresh green grass. All the wonderful workings of nature, as known to us in the world, took place over again in this garden, and I watched everything with a certain satisfaction and delight. I looked and trembled. My heart fails me now as I try to write of that tremendous, that sublime scene—the Center of the Universe—the Cause of all Creation. How unlike heaven such as we in our ignorance have tried to depict! though it is far better we should have a mistaken idea than none at all. What I beheld was a circle, so huge that no mortal measurements could compass it—a wide ring composed of seven colors, rainbow-like, but flashing with perpetual motion and brilliancy, as though a thousand million suns were forever being woven into it to feed its transcendent luster. From every part of this ring darted long, broad shafts of light, some of which stretched out so far that I could not see where they ended; sometimes a bubbling shower of lightning sparks would be flung out on the pure ether, and this would instantly form into circles, some very great, and whirl round and round in a luminous girdle of flame from which they had been cast, with the most inconceivable rapidity. But wonderful as the ring was, it encompassed a sphere yet more marvelous and dazzling; a great globe of opal-tinted light, revolving as it were upon its own axis, and ever surrounded by that scintillating, jewel-like wreath of electricity, whose only motion was to shine and burn within itself forever. I could not bear to look upon the brightness of that magnificent central world—so large that multiplying the size of the sun by a hundred thousand millions, no adequate idea could be formed of its vast proportions. And ever it revolved—and ever the rainbow ring around it glittered and cast forth those other rings which I know now were living solar systems cast forth from that electric band as a volcano casts forth fire and lava."

This is the astral sphere.

In this spiritual paradise the Theosophist, in a subjective sense, reviews his existence, delves into the histories of forgotten nations, communes with the spirits of the makers of history, and otherwise studies the aim and end of creation.

To the casual philosopher the question arises, "What does it all mean?"

Altogether distinct from the province of occult phenomena, such as hypnotism or telepathy, theosophy stands as one of the deepest science-religions in the world.

The ancient cults of the Hindoo priests are no longer mysterios to theosophy; the philosophies of Plato, Socrates, Isis and Osiris of the Nile, Questral of the Aztecs, the barbarous South African medicine men, the pabas of South America, in fact, all religions, ancient and modern, are more or less embraced. "Divine wisdom," as considered by its proselytes, is the universal religion.

The Theosophists do not make a practice of their occult powers. In that respect their religion assumes less of charlatanism than would otherwise be expected.

Some of the greatest world's scholars are believers in theosophy. It is therefore not a mental delusion.

The astral plane, which is claimed to be real, is the greatest and most mysterious theme.

Can man visit this Eden? Is it possible for him to overcome all things material and revel in that which is secret?

A local Theosophist, W. P. Adkinson, writes as follows:

"The astral plane is not the spirit plane. It is the middle plane, the 'midway plaisance' of our system. All Egoes pass through it again and again. The astral plane is real. It has all the forms and qualities of the earth. There all forms are met, all races, animals and plants and all mineral forms. It would be interesting, if profitable, to describe its minerals, its flora and fauna. All conditions there are intense.

"Everything appears in intense colors. The flowers are so much more highly tinted that they at first dazzle and confound the viewer. Sounds are intense and confusing, amounting to a jargon. The visitor is dazzled and confused. He sees the vast floral fields spread out with the wondrous tints, fruits and perfumes, and under each plant the serpent or spider; from all the bending trees are hanging trailing vines and writhing snakes; reptiles crawl; the air is filled with swarming larva; tigers lie in wait for their prey; fleeing animals rush through the jungles pursued by enemies; volcanoes belch lava forth; earthquakes shake the continents; lurid fires sweep and cyclones move in irresistible course through the forests, laying waste the trees, cities and navies, and the roaring of wild beasts, the cries of pain and fear, the shoutings of the multitude, chatter of apes, calls for help and the wailings of the insane, makes the wise and level-headed slow to rush into this state of consciousness.

"The possibility of visiting this plane has been shown; but it is not favored. It is dangerous in many ways and but little possible good is reached by going there. Even the expert had best keep away and the unlearned are always harmed by going.

"There are a host of schools of black magic now doing harm and one work of theosophy is to counteract the evils thereof. All the intricacies of hypnotism and mesmerism are explained in the school for that purpose; but theosophy is not a wonder-working system.

"Magic of the higher order will come to all in due time. The majestic powers of the 'master' to put on the physical body or to take it off, to travel in the 'mayavic' body, to appear at distant places, to see and hear at distances immeasurable, to transfer thoughts and to control the forces of nature and to perform wonders, will come to all. But these powers in the hands of selfish persons would do harm untold. It is the purpose of theosophy to take magic out of the hands of black magicians and transfer it only to those who are safely trusted with it. 'Adeptship' will come to all away down in the evolution of the future.

"It will come as the harvest comes, when seed time is past.

"It will come as the fruits after trimming and training, as the flowers come after ages of selecting.

"It will come as all good things have come after working and waiting. In the meantime theosophy says 'make the world better, stay with it, master it, finish the work here before another realm is undertaken.'

"The Theosophical Society does not have any creed. It has for its main objects three propositions: First, the formation of a nucleus for universal brotherhood, without any distinctions of race, creed or sex whatever. Recognizing at the present time the impossibility of reaching a universal brotherhood; while men are so selfish, while they do not know each other, while they are cutting each others' throats. Every assertion that an universal brotherhood has been reached is false. It originates in the selfish brain of a black magician who has some scheme of devilment on tap. It is not difficult to find living examples of this kind, where the central figure stands, with one foot in the pit and the other on the necks of honest and misguided followers.

"But the show is soon over, the sham is soon exposed, the grab time ends, and then the world begins again to try to mend the wrongs done and to recover from the nightmare. Real theosophy never prostitutes philosophy to selfish ends.

"The nucleus can be formed in many places, and the great universal brotherhood will 'form itself' in the evolution of the future. The second object of the society is the study of religions, sciences and philosophies, and to demonstrate the importance thereof. Almost all our religions came that way, and the value of such study is manifest. The third object of the society is to study the secret laws of nature and the psychic properties latent in man. This is the door to real occult study, which is encouraged in favor of the few who are ready for it.

"But the mistake which the Spiritualists make of setting all people at work at the astral plane, without reference to fitness, is avoided. Before any Theosophist is permitted to enter this dangerous field he is required to go through a drill and preparation, and is put under the most solemn pledges to use the powers for good alone. And he is furnished books, teachers and all the equipments for occult study.

"The Theosophical Society is a band of students, each free to set the pace and run the race at his own gait. It would not be any better than any other creed or dogma if it put people into a straight-jacket. Yet it must not be forgotten that while the 'society' is a free platform, where everyone is at liberty to interpret nature and [illegible] and man as he pleases, that theosophy, the wisdom religion, is a complete system of fixed and eternal principles, the 'same yesterday and to-day and forever.'

"These foundation principles are accessible to those who are willing to search for them. Among the great lodges and great teachers there is no differences. All differences in statement are by the uneducated. Ignorance of theosophy is all the cause of apparent contradictions.

"The rule by which to tell whether the teaching is accurate is to see if the teacher has a 'personal motive,' an 'ax to grind,' or 'wants fame, shekels, loaves or fishes.' Every teacher who is absolutely altruistic is as sure to teach true theosophy as a stone is to fall when free. It will be impossible to more than glance at a few of the true principles of theosophy in the space at command.

"Theosophy is the trinity of science, philosophy and religion. It was dominant once over the whole earth. On some of the planets it has not been disturbed; but on earth it has been torn to pieces by the selfishness of early races. Each race and religion has a part; none have the whole of it. It underlies all religions and sciences and philosophies. The work now is to restore it in its entirety to the world. Among its general foundations is the 'fatherhood of God,' the 'brotherhood of man,' the 'immortality of the soul,' the 'law of Karma,' the 'law of reincarnation,' the 'doctrine of cycles,' the 'septenary law of all planes and states of consciousness,' the 'eternal progression of the Ego.'

"As to religion, it teaches that all religions have their value and their uses. Theosophy would not destroy any religion, or burn any Bible, or persecute any communicant.

"All these are parts of the great system of evolution. Almost all the religions do good to the people who follow them, and theosophy, instead of destroying them, would encourage the communicant to live up closer to the spirit of the teaching. These creeds are not accidents; they are here by a law. Theosophy is friendly to all. It would suggest, however, to all to use creeds for a purpose and not let creeds use them, to try to progress, and when a creed has done its work and is not up-to-date and has lost its grip, to revise it, or drop it, for a better one. Theosophy would not take away from a cripple his crutches, but it might 'cure his lameness' and then suggest to him that 'for him the crutches were no longer necessary.' It does teach a supreme intelligence; yet it suggests that so far as we have gone in the line of development our conceptions of God are crude, and that as fast as we can improve our conceptions of the Father of all we are benefited.

"Theosophy is the handmaid of all efforts to do good. It teaches the three planes of existence, the physical, astral and spiritual. And here as much as anywhere it shows its superiority. All the wild and incoherent mistakes of some spiritualists are corrected.

"Theosophy uses only sensible methods, undertakes only possible things, adopts only high-toned plans, favors only unselfish theories. It looks too far ahead to expect immediate results. It strikes at the 'causes of evil.' It recognizes that the 'patching' process of this age is a failure. It is awake to the law periodically. It recognizes the 'time' element.

"It has learned to labor and wait. While it watched the systems form and fade, the suns shine and their light go out, the continents sink and rise again, civilizations come and go, races vanish, creeds crumble, thrones tumble, sceptres rust, and the earth carry round and round the sun its enterprises; while it has watched the great 'cosmic clock,' the zodiac, as the constellations march the pathway of the sky; yet theosophy is practical.

"It hears the groans of slave and oppressed one, the widow's moan, the orphan's cry, the 'call from Macedonia.' It feels the martyr's fire, the pain from thumbscrews, block, rack and guillotine, and feels for all the oppressed of all lands. It holds out the hand of friendship to every form of good. It hails every joy, welcomes every smile, and 'with malice toward none and with charity for all,' with a firm faith in nature, in God and man, and the ultimate triumph of right and truth, it hastens with willing feet, tender heart, clear head and growing soul to try to prepare the world for the higher civilization and happier ages of the future."

Dr. Davis makes the following argument:

"The question has often been asked me, Is all the spiritualistic phenomena real or assumed? I will frankly say that all the so-called manifestations are not real. Then why? Simply this: when a medium has lived a life of secretion and overcome the selfish nature that exists within each and everyone of us, he is then able, under the proper circumstances, to produce the genuine spiritual phenomena. No one must deceive himself into the belief that this phenomena can be produced under all conditions, for such is not the case. Therein lies the difficulty with many of the mediums of to-day. They knowing within themselves that they can produce under favorable circumstances things seemingly supernatural, think that they must in order to establish a reputation be able to get manifestations under all conditions, favorable or unfavorable. Now, that being an impossibility, they must resort to deception, and on the discovery of such deception they call down condemnation upon their heads, which is proper and just.

"We have honest and dishonest men in all the walks of life, and why is it impossible to produce an honest medium? Admitting that there is practiced fake Spiritualism, is it impossible to find one who is honest? Would we ever have had counterfeiters if we did not have some good money to pattern after? No! And, again, if there never existed true spiritualistic phenomena, what would the fake have to pattern after? I frankly admit that I cannot on all occasions produce and obtain the desired manifestations.

"To produce true phenomena it is not necessary to retire to some dark and secluded spot and surround yourself with mystery. Some manifestations are not convincing to the investigator and to expose such is not detrimental to the cause of Spiritualism, but materially assists mediums who are honest and true.

"How can anyone disprove the fact that spirits return to earth? We are taught that the spirit of man never dies, and that God is in all and through all and over all. Admitting this to be true, then is he not with the dead as well as the living? And adopting the principle of a dual personality existing in each and every one of us, then is it impossible for us to educate the subconscious faculties to the extent that they supersede the fact that we possess a body, soul and spirit, let us say that the body is the media of communication from the sun world to the storehouse of knowledge, or soul, and the spirit is the media of communication from the unseen world to the storehouse of knowledge or soul, then by overcoming self and selfish motives we are able to communicate one to the other spiritually with the living as well as with the so-called dead.

"These things are adopted as truths by the Psychic Research Society of London, England, as well as scientific men all over the world.

"Psychological experiments have done much toward proving the existence of dual personality in man, and it is also proved that the spirit can be seen thousands of miles away and ascertain knowledge which is reliable, and so proved that time and space can be obliterated after the objective reason has become inactive."—Indianapolis (Ind.) Sentinel.

THE MEANING OF DREAMS.

The Mysteries of Mind Wrapped in What We See When We Are Asleep.

In the study of psychology, now becoming a popular branch of science, the strange phenomena of dreams cannot be neglected. The man who can find a true scientific explanation of dreaming will go far toward solving the mystery of the mind.

Many persons are but little affected by dreams. In their sleep they become as nothing. While it lasts sleep is to them equivalent to death.

But for many others sleep is a second existence. They live double lives, and no night passes for them that is not filled with dreams, which, while they last, seem as real as the scenes, events and experiences of waking life.

If people who habitually dream during their sleep are as long lived as those whose sleep is dreamless—and I know of no evidence to the contrary—then we may see in that fact an indication of the comparative tirelessness of the brain, which does not call for such frequent and prolonged periods of rest as the muscles demand.

But the probability is that the time actually occupied by the brain in presenting the pictures of our dreams is very short. It is not busy with them all the night long, but only during brief moments, for it has often been proved that a long dream, apparently extending over many hours, may really last but a second or two. Dreams are of the pure essence of thought, which is free from the bondage of time.

But whether a dream actually occupies a second, a minute or a whole night, it is, for the mind of the dreamer, as real as any other mental experience. You read one of Poe's tales or poems and a series of images passes before your mind's eye.

Yet, although you are awake, these images are not more vivid, but rather less vivid, than those of a dream. Great dreamers, when they fall into slumber, enter the voiceless halls of a library whose shelves are crowded with books that no waking being ever opened, filled with fictions that no pen ever indited.

A wonderful thing it is that dreamland has what I can describe only as fixed and recognizable localities. As I write I recall the following story told me by an intimate friend:

"From as early a period as I can remember I have, in my dreams, been accustomed to revisit places and scenes which, in their ensemble, their totality of effect, have never been known to me in waking existence. They may be a combination of mental images, of recollections of things separately witnessed in real life, but, as presented to the dreaming brain, they appear unlike anything I have ever actually beheld.

"I recall in particular a vast and splendid city, situated in a great V-shaped valley, bordered with towering heights and having a broad river rolling swiftly past the edge of the town at the mouth of the valley. I have had many an interesting adventure there in my dreams, and many times have stood upon the heights above the city, thrilling at the hight of its interminable expanse of roofs and towers, and of the dark, rapidly-rushing stream that flows by it—but I am sure I never saw the place when awake. Yet I invariably recognize it in a dream, and am conscious, even while asleep, that it is a dream city.

"There are other localities that I frequently visit and always recognize in dreams, though unknown to be in actual life. Some of them are outdoor scenes, so beautiful that I always experience a sense of joy upon seeing them again; and some are peculiar, fantastical and fearful interiors of definite structure, with rooms, passages, stairways, dungeons, indescribable crypts and dens, filled with vague terrors, seldom varying their shapes. And when I enter them in a dream I frequently recall a previous visit, and sometimes take advantage of what was then learned to escape a lurking peril."

It is clear that such dream scenes may be based partly upon actual experiences and partly upon remembered mental impressions and pictures derived from reading works of imagination, all mingled together and combined in the brain of the dreamer, where they assume new forms like the colored patterns in a kaleidoscope.

On the other hand they may also be original creations of the imagination, produced during sleep, and in any event they are interesting phenomena to study because they throw light upon the fundamental question: "What is the nature of thought?"—Garrett P. Serviss in Pittsburg Gazette.

Appreciative Comment.

"When the Bible said 'He that believeth not shall be damned,' it lighted fires and caused thousands to be put to death. When it said 'Servants, be obedient to your masters,' it riveted the chains on millions of human beings. When it said 'Take a little wine for thy stomach's sake,' it filled thousands of drunkards' graves. When the Bible said women should keep silence in the churches, it degraded woman, and made her inferior to man in the eyes of the world. When it said 'Thou shalt not suffer a witch to live,' it put thousands of innocent people to death."

I often see articles both editorial and from your correspondents that I would like to see printed over again, because of their intrinsic merit, and here is one of them, which I copy from the excellent article by Wm. F. Hunt, in No. 649.

While I would not by harsh criticism on the superstitions and falsities embraced therein, wound the feelings of the thousands of the so-called Bible Spiritualists, who may be as sincerely honest as myself, I want to utter my solemn protest against introducing into our organization any of the tomfooleries in the way of priestly display at so-called "consecrations" in the old church, even if in so doing I have to antagonize "our Moses" whom we all love and revere. Let the trappings, tinselry and display of a superstitious age—including the "Reverend" business, be and continue a back number so far as Spiritualists are concerned, if we wish either our own self-respect or the permenent success of our great movement for the world's enlightenment, or the respect of Liberals, of all shades of opinion.

V. FELL.

IN THE OCCULT WORLD.

Helena Servant Girl Alarms Bereaved Family.

Is a certain young lady of Helena, Mont., possessed of the devil? Or is the case of the French maid who went insane and while in the mad-house talked Greek fluently, although before her incarceration she had never uttered a word in that language, to be paralleled? Or has she hypnotized and rendered herself unable to remove the mystic shackles which bind her both mentally and physically?

These questions are agitating a circle of no mean proportions in the eastern section of this city and apparently are unanswerable. Developments are being awaited with much interest, especially by the doctor who has charge of the young lady.

The young lady in question is a domestic in the employ of the doctor, and, as might be expected, is not noted for her penmanship. Yet her mania runs to writing, and these epistles are penned in a bold, upright style, far more legible than she had heretofore exhibited.

The doctor resides within a few blocks of a family whose head recently died, and was buried in Forestvale cemetery, some four miles from the city. Shortly after the death of the husband, the wife's mother, who resides in San Francisco, came here to console her daughter in her bereavement. It appears that the mother is a Spiritualist, and one evening the subject was broached while the doctor and his wife were visiting the bereaved woman and her mother.

Thereupon a Spiritualistic seance was held and several messages from the dead man were alleged to have been received. This was the starting point of the mystery. The domestic also called at the house to notify the doctor that his presence was desired elsewhere. The girl became interested in the knockings on the table and finally announced in solemn tones that she had a message herself from the dead man.

Seizing a pencil and paper, she began writing out the communication which related purely to personal affairs and concluded with a peremptory command for the doctor and his wife as well as his own family to go to Forestville cemetery Thursday morning at daybreak, that he had some important business instructions to give in regard to his estate.

The listeners were seized with fear, but after talking the matter over, decided to obey the supposed command. Consequently the entire party started for the cemetery in carriages early Thursday morning, but arrived some fifteen or twenty minutes after daylight.

The instant the young lady in question emerged from the carriage, a twitching of the muscles of her shoulder was noticed, which increased as she approached the grave. Paper and pencil were provided and she began to write off the messages. The first one read:

"Why were you not here at daylight, as I requested?"

Before the members of the party had recovered their equilibrium, the girl again resumed her writing, and handed this question to the amazed spectators:

"Why did you not wear that white dress (calling the girl by name, although he was a perfect stranger to her)? You looked so pretty in that dress."

Again, after a brief silence, the young lady interpreted some instructions to the dead man's wife relating to their children's education, directing that they should be sent to the Catholic school, although both himself and wife were Protestants.

He then directed the disposition of some mining stocks and ordered the development of certain claims, and of these the girl was entirely ignorant, yet without the least hesitation she is reported to have spelled the names of the various mines correctly, and one of them was a Spanish compound word at that.

The wife here broke down and wept bitterly, explaining that the cause of delay was due to one of the babies being ill. The girl, who was by long odds the calmest one of the party, continued to write, the next message reading:

"——(mentioning the wife's name), why do you go out so much since my death?" (This was apparently on the wrong tack, however, as the widow had been down town only once or twice, and then on business.)

He next complained that his mother had not been notified of his death (which was not done because of her extreme age, fearing the shock would kill her). He commanded that she take the children and visit his mother, who resides in the East, and, incidentally, this will be done next week.

Closing, he said that he was in purgatory, and asked them, as well as Father Day (a local priest), to pray fervently for him.

The girl here gave way to the great strain, and it became necessary to remove her to a hospital, where she has since been confined to her bed. The mania for writing is still present, however, and before the nurses were aware of the fact she had written several hundred words on the sheeting of the bed.

The pencil being taken away she would use her fingers in drawing imaginary lines upon the blankets. The doctor by whom she was employed cannot account for the girl's actions, yet he cannot disbelieve his eyes, and especially when he found a message on the bed sheeting thanking him and several other friends (all of whom were named) for the kindness shown his family, and signed by the dead man.

The wife has ordered the body placed in a receiving vault and will have it cremated, while her mother has avowed that she will not again practice Spiritualism, saying that while she had always believed that it was of divine origin, she is now convinced that the devil possesses a hand therein.

The strange action of the young lady is attested for by at least a dozen trustworthy persons residing in the immediate neighborhood, and to say that it has created a sensation is putting it mildly, indeed.

The outcome of the girl's illness is awaited with much interest. As soon as she is out of danger the wife will remove with her mother to San Francisco, and the family hopes to destroy the supposed evil designs by having the body cremated.—The Bulletin, San Francisco, Cal.

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SATURDAY, MAY 17, 1902.

The Crank—Spiritual and Otherwise.

The Grafton Herald on one occasion pictured the crank most beautifully in contrast with the mental mendicants who never had an original idea in their scant brains:

"Though born ahead of his time, his genius is recognized by the bold progressive spirits of his race; but the rabble cannot comprehend him, because he does not do as they have been taught to do, speak as they have been taught to speak, or think as they have been taught to think; and so they thrust out their tongues at him as he passes by, and cry, 'Cur-rank! Cur-rank! Cur-rank!'

"Christ was a crank in the eyes of his generation; so was Galileo, and Columbus, and Martin Luther, so was Fulton, the father of steamboating, and Morse the inventor of the telegraph, and Stevenson, who set the first locomotive running on the rails. Never came an apostle, preaching a new dispensation in theology, politics, sociology, science, art or literature that wasn't stigmatized as a crank by the poor little jabernowls of his time—the numskulls whose whole history is written when we say that they were born—that they ate, drank, slept, procreated their species, died and rotted back into the universe, without once doing, saying or thinking a thing that was calculated to lift them above the beasts.

"These creatures swarm everywhere. We find them in the press, the pulpit, on the forum, in all forms of business; but the last one of them moves in the groove into which he was born, is incapable of getting out of it, and is nothing more—nothing less than a sentient machine. If the world had depended on them for its progress it would be steeped in its primitive barbarism to-day, and if left to their care now would revert back to the savagery from which the cranks have elevated it. If they had been born savages, savages they would have remained. They would have lived in caves, run stark naked, feasted on raw flesh, and yelled 'cur-rank!' at the first man who built himself a house, or hid his bare pelt with a skin, or cooked his food, or flew in the face of any of their pet particular customs.

"The crank is the genius of his generation, whose intellect is more fine and far-reaching than that of his contemporaries. He is endowed with the power of tracing effect to cause, and in this he discerns a truth that is denied to the knowledge of all until he comes. He teaches it. In time it triumphs. But the teacher—what of him? Behold! Christ was crucified, and he is only one of many benefactors—cranks if you will have it so—who have suffered for mankind. Some were beheaded, some were burned at the stake; some were chained like wild beasts and thrown into prison. The benefactors—the cranks—of our time are knocked at by the vulgar herd—reviled, ridiculed and utterly put to shame by brainless beastliheads who are so far beneath them

'As Apollyon in the fire
To Ithuriel of on the wing.'

"But, as the cranks of old are the idols of to-day, so the Herald predicts that the cranks of to-day will be the gods of generations yet unborn—predicts that when they are dead and dust their sepulchres will be as

—'Pilgrim shrines—
Shrines to no code or creed confined;
The Delphian vales—the Palestines—
The Meccas of the mind!'"

The Herald does not, however, analyze the various kind of cranks. It is an acknowledged fact that the crank—the scientific crank, is really the savior of the present day. He is adventuresome; he removes obstructions; he is far-reaching in his estimate of men and things, and advanced ideas flicker in his brains like "fireflies" in a dark night. He is a leader in inventions, a developer of ideas in the domain of science, and is never awed by the word impossible. He lives in the world of ideas, and is constantly fishing for a new one.

The birth of a new idea is accompanied always with some peril. It invariably meets with opposition, but in the end it always triumphs, if founded upon a substantial basis.

But while there are cranks that subserve some high and noble purpose, there are also cranks like the assassins, Guiteau and Booth, that fill a niche in the human family akin to that of the cobra, rattlesnake, and other poisonous animals and insects. Nature has its opposites in the various kingdoms, and they subserve undoubtedly some wise purpose, though mortal vision is too contracted to see it. All honor, then, to the progressive crank; but the poisonous kind should at once be confined within the walls of a prison where their devilish ways could be held in abeyance and opportunity for reform given. While some cranks are the saviors of the world, are spiritual in nature and highly developed, others are the reverse of them, and claim to be controlled by God or Jesus, or some high archangel, and they are so exalted that they can "learn" no more from any mortal. They are to be pitied.

"The Kingship of Self-Control." By Wm. George Jordan. It treats of the crimes of the tongue, the Red Tape duty, the supreme charity of the world, the revelation of reserve power, etc. For sale at this office. Price 30 cents.

Knotted Telegraphy.

The scientists of the world are close upon the heels of Spiritualism in prying into the hidden forces of nature.

Marconi, the Italian wizard of the twentieth century has demonstrated by an invention he calls the coherer that there are elements or waves upon which the thoughts of man can be conveyed from one point to another without connecting wires and the world is startled, and stocks in telegraphic deals went down.

What next? Here comes Prof. Fessenden with an instrument still more sensitive, he claims, than that of Marconi, and another step is taken, and as Garrett P. Serviss says in the Chicago American:

"Never before has there been such a rush of explorers and discoverers to a scientific El Dorado, and science, perhaps, never presented a new field so incredibly rich in practical possibilities as this one is.

"It begins to look as if the practical science of the future may rest upon electric waves. They are everywhere—in the earth, in the air, in the sun, in the stars, in so-called empty space. They are akin to light, they are akin to heat, they are akin to life itself!

"They may account for that insoluble enigma of all philosophy, the birth of thought. The thoughts of our brains, that come flashing in upon us, we know not whence or how, may be but transformations of electric waves lapping the cerebral cells.

"Certain experiments have indicated that the brain cells really are peculiarly susceptible to electric waves. Mr. A. P. Collins has produced evidence that the human brain acts in the presence of such undulations of the ether very much like the coherer of a Marconi instrument.

"Will somebody now go still further and show that we carry in our heads the most sensitive of all electric detectors?

"If that should be done, if it should turn out that the mysterious phenomena of telepathy, thought transference and what not paradox of occultism, are really due to some transcendent form of wave telegraphy, the discovery would not be more essentially incredible than were the things that have been developing under our eyes like a phantasmagoria since Signor Marconi last winter caught a message from England on his kite-borne wire, tossing above the storm-beaten coast of Newfoundland.

"Another step in advance which some thinkers are already dreaming of is the wireless conveyance of electric power. When electric waves actuate a receiver two thousand miles from their source they have transmitted a certain amount of power over that distance.

"It is so slight that it hardly seems worth while to speak of it as mechanical power, and yet it really does mechanical work. Give sufficient energy to the waves and they could be transformed into motive force to drive machines.

"As somebody has already suggested, this would help to solve the problem of supplying airships with motive power without burdening them with the weight of engines. But the problem of transmitting power in this manner will probably prove even more difficult of solution than that of making an airship to satisfy Lord Kelvin.

"Yet nobody can surely tell what is in store for us. The exhilaration of our swift flight from invention to invention gives rise to almost boundless confidence, and we are like children who, dumfounded by the performances of a prestidigitator, rub their eyes and call loudly for more wonders.

"We do not know where the limitations of the powers of our scientific prestidigitators lie, and they do not know themselves."

Truly, these wise men, these instruments in the hands of the spirit world, will stumble onto the powers that guide them into the sea of investigation, some time.

Babylonian Influence on the Bible.

Any light bearing on the origin and nature of the Bible records is of interest to all seekers after exact knowledge, considered in its general aspect, as well as in its particular relations to the religions of the world, and especially in its relation to the Christian religion.

It has for hundreds of years been the claim of Christian writers and accepted teachers, that the Bible in every part was "the word of God," bearing the impress of Divine authorship and inspiration, a true and infallible record, historically and in all things therein mentioned.

This claim has been so long insisted upon and verily accepted and believed, that it must naturally go hard to find that there are other records, antedating the Hebrew records, which go to show that the Hebrew records were drawn from previously existing records, of other peoples, which records were never admitted to possess a claim to Divine inspiration or infallibility.

As stated by Dr. Morris Jastrow, details cannot be discussed and hence one can do no more than refer to the general aspects of other parallels that exist between Babylonian and Hebrew traditions. The story of Adam and Eve no longer stands alone. In the same Gilgamish epic which contains the story of the deluge there is found an episode of a "wild man of the woods" going about naked who associates with the animals of the fields as Adam does (Genesis 2:19-20) until a more suitable mate is brought to him in the shape of a woman. Attracted by her he deserts his former associates and clings to the woman. The Babylonian Adam bears the significant name of Ea-bani, i. e., "Ea creates," or "the creation of Ea." The latter being, according to one phase of Babylonian beliefs, the special god of humanity and the creator of mankind, the first man is called his offspring, whereas the Babylonian Eve is called Ukhat, i. e., "woman," just as the mate of Adam, according to one of the Biblical versions (Genesis 2:23) is called, Ish-sha, i. e., "woman." But, again, the same observation is to be made as in the case of the creation and deluge stories.

The stock whence the Biblical and Babylonian tales spring is common, but the development is independent. In consequence the setting is totally different, important variations occur, and the purpose served by the tales is correspondingly unlike.

The Sabbath, as a religious institution, is far older than the Pentateuchal legislation. It can be traced back to a Babylonian prototype, not, however, as a day of rest from labor, but as a kind of atonement day, when by various rites and by observing certain restricted regulations the anger of the gods could be appeased. On this old institution the Hebrews engrafted their religious ideas and produced the unique institution of a day dedicated to God, apart from the week's toil which, from being an "inauspicious" occasion, a dies irae, is viewed as a "delight."

The sacrificial ritual of Leviticus presents striking parallels to customs prevailing at an early period in Babylonian temples, but stipulations of a secular character, such as the regulation of trade, the restriction of the creditor's power of the debtor, the land laws, laws of inheritance and the like, more betray Babylonian influences.

There are, however, two sides to this influence. While Babylonian models were followed in certain respects, it is also manifest that the Pentateuchal legislation is pervaded by a spirit of opposition to Babylonian conditions. Such laws as the prohibition to take interest for money loaned to one in distress (Exodus 22:24; Leviticus 25:36; compare Psalms 15:51) is a protest against the business of money lending as carried on in Babylonia, where thousands of tablets found beneath the mounds reveal the extent to which this enterprise was developed in the commercial centers of the Euphrates Valley. Of course, without money lending commerce on a large scale cannot be carried on, but this is exactly what the Pentateuch aims to avoid. The ideal which it holds up is not commerce but agriculture. It has no sympathy with commercial expansion; it does not hold out the hope—nay, it distinctly discourages the prospect—of the people becoming the rivals of the Babylonians and Phoenicians, the great merchants of antiquity. The progeny of Abraham is to be "as numerous as the sands of the sea," but nowhere is wealth held up either as a goal or even a possibility.

The picture which the compilers of the Pentateuchal codes had in mind was that of each man sitting with his family under the shade of his fig tree. Every paterfamilias was to own the land which he cultivated. Country life is given the preference over city life. Hence interest is intentionally tabooed as the effective blow against converting the people into a commercial nation. Such a regulation, again, which prohibits the people from owning land—a certain number of cities being merely set aside in order to furnish a revenue—is evidently aimed against Babylonian conditions, where the temples were large landowners and had, in fact, developed into enormous business establishments, lending money, farming lands, engaging in real estate transactions and in manufactures. The spirit of Pentateuch is utterly opposed to such a development of priestly prerogatives. The priest was to remain poor, obtaining sufficient for his sustenance, but no more, and as for the Levites—the great body of attendants in the temple—they are put in the same category with the widow and orphan as recipients of charity.

Thoughts for Spiritualists.

We are glad to note indications of increase of interest in the work of Progressive Lyceums. It is a healthy sign, and we hope to see the interest spread more and more, until such schools shall be established in connection with every society of Spiritualists, and, indeed, even where organized societies of Spiritualists may not exist. This is perfectly feasible, even where but one or two families of Spiritualists join in the work. All, old and young, who take part therein may be richly benefited, and find recreation, pleasure and mental and spiritual profit in the exercises.

Such manuals as Tuttle's Lyceum Guide will afford all needful assistance in forming and conducting lyceums, and supply all desired information concerning methods and management.

Those who engage therein will find the work conducive to the awakening of thought, and to healthful growth in knowledge of spiritual truth.

Spiritualists may wisely learn a lesson from the churches. Where would the churches be, without their Sunday-schools? They would soon dwindle and lose their strength. They would speedily lose their hold on the people, and sink into utter decay. It is the teaching of children, indoctrinating the young in the doctrines and dogmas of orthodoxy, that brings membership into the churches. But for their early teachings in the Sunday-schools, few would ever be brought to accept the doctrines taught in the orthodox creeds.

It is an object-lesson worthy of being pondered by Spiritualists, and made of practical use, in the upbuilding of Spiritualism by means of Progressive Lyceums.

This is a practical work in which all Spiritualists can unite and render good service to the cause and to the world, as well as enhance their own personal growth in the higher things that pertain to life and spirituality.

Spiritualists, whatever you do, do not neglect the culture of your children in the truths and ideas of Spiritualism.

Dr. A. B. Spinney.

Dr. A. B. Spinney, one of the leading lights in connection with Spiritualism in Michigan, if not in the nation, was in Chicago a few days ago. The Doctor is eminently practical as a business man, eloquent and forcible as a speaker, and up with the times as a physician. He is deeply interested in philanthropic work, and is anxious that the prospective Mediums' Home at Reed City shall be made a success. He is an indefatigable worker in the fields of reform, and wherever he may be, his individuality is always felt.

His heart is in his work.

His motive is unselfish—his one aim to do good.

Life with him consists of receiving, and then giving to others in like proportion.

Self-aggrandizement is no part of his nature, only in the measure which he can assist the unfortunate and afflicted.

BEYOND.

Beyond this day and night of life
The land eternal is;
Beyond this land of pain and woe,
Eternal pleasure is.

Oh! who would care for aye to stay
On this side Jordan's wave,
When life eternal waits for us
Among the pure and brave?

This life I trow, is but a span,
A day of toil and care,
A raiment, that when worn and old,
We care not to repair.

These days of earth, how fast they fly,
Ere our good work is o'er,
It may be ours to lay aside
Our books of earthly lore.

So let us, then, be glad of heart,
And while here, faithful be,
And always over do our part
Then—eternal life we'll see.

MADAME ROBERTS.

The Dalles, Oregon.

"Never-Ending Life Assured by Science." By Daniel Kent Tenney. A strong and conclusive argument from the basis of science. For sale at this office. Price 6 cents.

DR. COLE LOSES $8,000.

Mrs. Mabel Aber Jackman Taken by Detectives, at Her Temple.

PLAINTIFF, WHO HAD ATTENDED SEANCES GIVEN BY HER, MAKES CHARGES OF CONSPIRACY.

Mrs. Mabel Jackman, one of the leaders of the Spiritualists in Chicago and a widely-known lecturer on religious topics, was arrested at her "temple," 825 North Clark street, yesterday afternoon, charged with being one of three conspirators who succeeded in securing $8,000 of Dr. A. L. Cole's money by means of a "wire-tapping" swindle.

Dr. Cole lives at 313 Superior street, and is interested in the study of Spiritualism. Before the loss of his $8,000 he was a friend of Mrs. Jackman. She introduced him to Edward White and Charles Edwards. The three of them, according to the doctor, induced him to invest a small fortune in an alleged scheme to beat the races and the stock markets. They are said to have claimed they could tap telegraph wires and get advance information that would mean millions to everybody concerned.

FAIR SPIRITUALIST IN JAIL.

White and Edwards were arrested Saturday night at the Westminster hotel in New York, where they are now being held awaiting the arrival of Chicago detectives.

Mrs. Jackman spent last night in the county jail. Sunday night Mrs. Jackman lectured to an audience in the Masonic temple. Among the most interested listeners were Detectives Rohan and Fitzgerald, who were shadowing her until they could secure a caplas for her arrest. Yesterday afternoon, armed with a warrant, they went to the "temple" on North Clark street and asked to see Mrs. Jackman. They were shown into a dimly lighted parlor, and in a few minutes the medium entered.

"Do you want a reading?" asked Mrs. Jackman.

DETECTIVES DECLINE A TRANCE.

"We want to read a warrant to you," said Detective Rohan.

Mrs. Jackman became excited and said she guessed the health department was after her. Then she asked permission to call her husband. The detectives allowed her to leave the room, and a moment after they heard a door slam. Rohan ran out into the hallway in time to see Mrs. Jackman hurrying upstairs, accompanied by her husband. Both detectives hastened after her, but when they got to the top floor Mrs. Jackman said she only wanted to change her dress.

"Well," said Detective Rohan, "Dr. Cole told me the house was full of trap doors and secret passageways, so I guess we won't let you out of our sight."

KEEP AN EYE ON THE MEDIUM.

The detectives refused to leave the room and Mrs. Jackman had to be contented with getting behind a door to change her apparel. Then she was taken to the county jail, accompanied by her husband, who left only when the jail doors closed on her.

According to the police, Dr. Cole was introduced to White and Edwards by Mrs. Jackman last January. They are said to have unfolded a scheme to the doctor by which they could beat the races and stock market without fail. All they needed was money to put the plan into operation. Dr. Cole listened and advanced $2,000.

DUMMY WIRE INSTALLED.

A house at Thirty-first street and Indiana avenue was rented and, it is said, a complete set of dummy wires was installed. Then something went wrong and Dr. Cole advanced another $2,000. For some reason or other, which White and Edwards are said to have had no trouble in explaining to Dr. Cole, things never did connect, and after $8,000 of Dr. Cole's money had gone into the venture he awoke to the fact that he might have been defrauded. He went to Lieutenant Andy Rohan with his story. White and Edwards were in New York, but a telegram to Captain Titus led to their capture.—Chicago Inter Ocean, May 6, 1902.

This notorious woman, prominent as a medium in the past, has been repeatedly exposed in the columns of The Progressive Thinker.

Only a few weeks ago we published the affidavits of three prominent eastern gentlemen, illustrating her real character, showing her up in her true light.

The Illinois State Spiritualist Association cancelled her ordination papers, after a fair and impartial investigation.

The management at Lily Dale will not admit her to their grounds to exercise her mediumship.

Just think of it, reputable Spiritualists, this woman, arrested and in jail, advertising herself as "Rev." Mabel Aber Jackman. It makes one blush with shame.

On the programme last out advertising the meeting of this notorious woman, we find the name of Isa Wilson Kayner. Mrs. Kayner is a splendid medium, and her name was appropriated without her consent to place on the programme to give it prestige.

To illustrate this disgraceful affair further, we give the following from the Chicago Chronicle of May 6, 1902:

"SPIRITS" AS THIEVES GET $8,000—SEANCES LEAD TO DR. A. J. COLE'S RISKING CASH AND LOSING IT—FEMALE TRANCE MEDIUM AND TWO ALLEGED CONSPIRATORS ARE ARRESTED.

Mysteries of the black art and frequent seances at which it was alleged a voice from the spirit world advised heavy speculation in the stock markets and at various race tracks figure in the arrest yesterday of Mrs. Mabel Aber Jackman, a trance medium, and Frank Edwards, alias Frank Grace, and George White, alias Stillson, said to be notorious confidence men and wire-tappers. All are charged with swindling Dr. A. J. Cole, a north side physician, out of $8,000.

Mrs. Jackman was arrested at her home, 823 North Clark street, by Detective Sergeants Morgan and Rohan of the central station, and Edwards and White were arrested in New York city on telegraphic descriptions. All have been indicted by the grand jury on charges of conspiracy.

WILL BE BROUGHT HERE.

Both prisoners now held in New York will be brought back to Chicago for trial, and in the meantime Mrs. Jackman will be held in the county jail.

The police are inclined to believe that the success of the alleged swindlers was due largely to the influence of Mrs. Jackman over Dr. Cole and his belief in the information he received from the supposed spirits at the seances held at her home.

"Invest your money freely and don't be afraid of losing, as such a thing is impossible," is said to be the message delivered to Dr. Cole by one of the spirits, and at the same time this was delivered the physician is said to have occupied a seat between Edwards and White, facing the darkened room in which the seance was held.

TOLD ALL WOULD BE RICH.

Edwards, White and Dr. Cole, according to the police, were the chosen three and the advice from the spirit world was to the effect that all would make fortunes in speculations. Dr. Cole, the police say, has since admitted to them that at the time he was unable to hear the voice of the spirit, but that the information was given to him by Edwards and White, who both claimed to have heard plainly the command to speculate.

The above extracts from the Chicago Chronicle and Inter Ocean illustrate a most pitiable phase of Spiritualism. Mrs. Jackman, instead of being arrested and confined in jail, might have occupied the highest pinnacle of fame in our ranks; might have been a leader, a molder of character of high spirituality, an influential agent for good on the rostrum and at our camps, and a favorite child of the angel world. Poor woman, we pity her from our inmost heart, for we do not believe that she possesses at the present time a particle of genuine mediumship. A skillful lawyer will probably clear her, on some technicality, but the bad effects of her arrest will cling to her during life.

Prof. W. M. Lockwood.

Prof. Lockwood paid this city a flying visit last week. His last lecture was delivered in Pittsburg, Pa., to an audience of 2,500. His lectures throughout the East have attracted a great deal of attention. His method of scientific analysis and demonstration, whereby he brings to the front nature's cosmic forces and establishes thereby grand spiritual truths, seems to be exactly what our cause demands. He stands alone in this special domain, the one man whose trend of mind and capacity enables him to intuitively grasp the grand spiritual truths underlying our philosophy, and make them stand forth so plainly from a scientific standpoint, that the average mind can grasp them.

The Professor's principal work has been confined to the East, and all along the line he has met a hearty reception. He should be employed more in the West. He has elaborate scientific apparatus, some of which was purchased in Europe at great expense, and thus equipped he reveals nature's cosmic forces in a manner so charming and instructive, that he holds the attention of his audience to the conclusion.

To establish Spiritualism on a solid, substantial basis along new lines of thought, is something novel and interesting in this fifty-fifth year of its existence, and that is what Prof. Lockwood has been doing in various parts of the country.

Spiritualist Schools—What Shall We Do with the Graduates?

I have noticed a number of articles for and against the Morris Pratt Institute and similar institutions, and while I am not opposed to the idea of educating our public workers, yet there is one question I would like to ask in all seriousness, and that is simply this: What shall we do with the graduates? Of course if a young man or woman goes to these institutions to be trained for public work, they will hope to receive public patronage after they graduate; that is to say, they will need engagements from societies or encouragement from private individuals in order to continue in the work of educating the masses in the principles of the grand philosophy of Spiritualism, and subjects which are germain to that philosophy. But the question arises, Will they receive sufficient encouragement to enable many of them to continue steadily in the work?

Answer.

In the light of past experience many of our good workers can say no, unless they have some kind of sensational mediumship to attract the attention of the masses; simply as teachers of a grand philosophy of life they will be disappointed.

There are many capable workers in almost every state of the Union who can testify to the truth which I have written.

A man or woman can be a good, faithful worker as a speaker—able to give good logical reasons for his or her position as a public advocate of our philosophy, and yet in many of our best centers for spiritual work be met with a cold shoulder unless there is some phenomenal medium to follow.

Is this a fair statement of the case?

Ask any public worker who does not give tests after the lecture.

Is this fair dealing on the part of societies and the masses of Spiritualists?

Not at all.

If a speaker does the part well which he sets out to do, he should meet with a fair reception at the hands of Spiritualists everywhere.

People need the teachings of Spiritualism as well as the tests.

They should have both when convenient, but they need the philosophy of life anyhow, whether they get tests after every lecture or not.

How many of our old speakers, who do use pretty good grammar, who have been educated reasonably, will get steady employment?

These are vital questions, and to be considered in a discussion of the subject in hand.

In conclusion: The teachings of our grand philosophy are needed by the masses, who have no appreciation of their beauty or usefulness.

There is room for legions of workers, but in view of the fact that so many Spiritualists oppose organization or agitation, how can the teachers and the masses be brought together?

WILLIAM E. BONNEY.

Lincoln, Neb.

MEMORY.

On and on the years have flown,
We cannot hold them here—not one.
But on, with swift, relentless sweep,
They pass; into that unknown deep
Of future years, wherein will lay
The garnered treasures of to-day.

Time counts all things his own—I ween;
The present is not what it seems,
Ours; the best of all we do and are,
Belong to ages waiting far.

So pass the years with steady flow;
The changing seasons come and go;
Each one some part of life will give,
Renewing hope that bids us live.

Then memory comes with smiling face,
And backward all those years will trace;
Each hour a hallowed thing will be,
So filled with meaning unto thee:
Prophetic of that wondrous power,
That holds the incense of the flower
Sweet—with all its beauty fled;
And love—when all our hopes are dead.

MARY WEBB-BAKER.

LEADING A LITTLE CHILD.

A Visit from the Angel of Death.

To-night, as the sun went down, leaving the city of Brooklyn to the embrace of the breeze that came in from the ocean, we were standing in the doorway of the beautiful home of a friend, talking to the lady of the house, when a small, weary, poorly-dressed woman slowly ascended the brown stone front door steps, timidly, slowly leading a little girl, about four years of age. The woman had once been handsome, but whatever of beauty she had in the past was now buried under a motley load of care, grief and sorrow, marking a struggling life, as a fair flower in a yard may have its life pounded out under the pitiless pelting of stuff thrown out as junk and making a pile of dead weight of no use to any one. Books may be told by their binding and title pages. So, too, can women, wives and mothers be told and known by their binding or dress, and by the title pages that all of humanity carries in the face and the lines thereon. Did you ever, when riding along a dirt-laden road, see an eddying, twirling current of air lift dust, dirt and rubbish up and gyrate it, as if to show you something unpleasant? Thus came the woman and her little girl, with an uplifted story of grief, and trying to rise from the dust and dirt of untoward circumstances. We could read in the lines on her face, the timid, scared look in her eyes, the labor-marked form, and the lack-lustre look of a hungry child's eyes, a history of disappointment and neglect—of labor beyond her strength; of hope deferred and loads accumulated to be borne till the heart grew sick. The reading of the book, at a moment's glance, was not pleasant, but depressing.

"Is Mr. —— in?" came a timidly put question.

"Not at present. He went out just after dinner."

"Do you know how soon he will return?"

"No. He is from home on a business call and may be here in a few moments and it may be an hour ere he returns. Will you enter and wait or call again?" pleasantly asked the wife of the absent man.

"I will call again, as I wish to see him soon as I can."

Then the poor woman slowly retraced her way down the stairs and along the sidewalk, showing that the woman physical as well as the woman mental, was carrying a heavy load, in token that she would soon again become a mother.

"There goes a woman laden with grief—a life that is heavier than lead."

"Evidently. I believe that she is the wife of a man whom my husband discharged to-day, for good and sufficient reasons. For visiting saloons, and other acts of which he may tell you."

Our little ones go with skips, hops and jumps. They shout and laugh as they run. They nod to each other and to the trees above as do flowers in the field. The woman who went her way, holding a poorly-clad, pinched, hungry, saddening child by the hand, went as goes a funeral procession, but not till at least one heart had been made heavier by what it had seen and felt.

When the man of the house came, he told us of the woman who had led the little child. A few years ago she was a bright, happy, beautiful girl, just jumping into the garden of life which revealed to her only flowers and budding vines. She was met by a gay young man. He could gracefully smoke a cigar. His moustache was waxed and petted. He had learned to drink, as the liquor sellers had said, to be manly and popular with the men and girls. He could sing a song and urge something of music out of a piano. He was a young man, brought up in idleness, supported by his hard-working parents, made much of because he was so pretty, but never taught anything useful or directed to any vocation the following of which bring health, strength, and more and more of articles to prove that man is the son of our Common Father, the Great Creator.

Physically attracted to each other, in time these two were married. The parents of the unfitted young man could not support the young wife. He could not support the one he married. He could hunt around the city for work, but nothing less than a choice position at high salary, would satisfy him, when he had no ability, or fitness for any place of usefulness to others.

His wife was of far better stuff. She accepted the situation, though her heart went down. She sought and found employment. She sewed carpets, and thus earned wages. She did the lion's share of the work, and ere a year had passed from date of her marriage, a child came to call her mother. Its coming soured the words of the husband and added to her loads. He took to drink. She took to the needle while yet in bed to recover the exhaustion of the ordeal she had passed through. She had two children to care for. One was her husband who was of no account, the other was her babe. It was not long before the second child came. Then she had three persons besides herself to care for. Her husband's brother, lazy as he was fat, came to be cared for and supported. Tears fell into the stitches she took as she forced the needle through stiff carpets, even as life was forcing thorns into her soul.

One day the good angel of Death, who never yet did a human being harm, seeing how heavily the poor woman was loaded, kindly took one of her little children in its arms and bore it on to the beautiful school grounds and the play fields in the Land of the Leal, where little ones are loved, cared for, educated and grow apace as they journey on to the ever-widening fields of the future. Then her husband took more to drink and to laziness. He saw that he owned a slave, from whom children could be forced and whose fingers could earn him food, clothes and drink-money. He was a man. A husband. A father. A sovereign citizen. Never was a slave lashed to labor more than he lashed his wife by the power given him over her. She could not escape. Daily and hourly were loads piled upon her. Her beauty faded. Her form lost its elasticity. Her life was made darker and heavier. Death would have been relief. Separation from her torture would have been relief, but her husband owned her body and soul. He demanded his marital rights. At times he found a few days' employment. Then hope raised in her heart, and she worked the harder. Then he would lose his position and more of load would be thrown on her.

Some weeks ago a kind-hearted, humane, progressive, useful man of push and business, who had known her when she was a child, gave to her husband employment. Then he gave to her an opportunity to earn a few dollars as well. Thus food was obtained for two little children, who often had tasted no food for an entire day, though the husband had his drinks and his lunch from the counter of those who thus lure labor from some and their earnings to the hand that is hellish in the reach for gain.

To-day the husband was found to be so unfaithful and so demoralizing to other employes, and so inclined to pocket what was not his own, that his discharge was necessary. He persisted in frequenting saloons—in drinking until unfitted for labor. In taking what was not his own, and selling the same to pawnbrokers for the means to spend in drink. Then to his wife he again went, weak, nervous, powerless, discharged. The last place closed against him.

The wife, leading one little child, carrying another in addition to her load of grief, and doubly grievous the load, went forth to beg that he might be tried again—just once more, and yet she knew that there was left no honor, no manhood, no support, comfort and protection to her and her little ones to be found in or coaxed out of the owner of a woman.

Divorce? No. The law as made by men who own women and count upon their services in ways not necessary to mention, says that women cannot be freed from a husband, no matter to what degree of brutishness he attains by companionship and igniting of passion, unless he can be proved guilty of adultery. He may beat, bruise, maim, torture, emasculate, terrify, horrify, hold and hound a wife so long as she can be made to increase the heat of his body till she is worn into a coffin, and her body left to be buried at public expense, but cannot be relieved from marital obligations. She may wed a man who, under the pressure of those who despoil homes and happiness, may develop into a being lower and worth less than any brute, yet from him there is no escape.

And, oh, how full the world is of wrecked lives and wives. Of good women who are daily crucified and nightly tortured. Of wives whose daily lives are daily writhings in hell. Of children who are robbed, starved, whipped, neglected, tortured and murdered by inches, under the drift of the drunkard and power of the drunkard-maker. And to plead for humanity is counted as a crime against politics and an interference with the paid-for rights of those who live only to destroy others. How much we have to think of, this waning Saturday Night!—Brick Pomeroy.

A RIGHTEOUS JUDGE.

The Double Standard in Morals.

It seems to be decreed that humanity shall make haste slowly, very slowly; but it is pleasant to know that the advance, though slow, is nevertheless steady.

The miserable pessimism which would point back to the former days as having been "better than these" is wholly without warrant. They were not better. The grandest days that the world ever saw are the days that are now passing.

To-day there is more good in the world, more truth, love and justice, than there ever were before. Not yet has perfection come, there is still room for a vast improvement, but the signs and tokens of progress are manifold and these signs and tokens are clear to all save the few idiots and the small posse of chronic dyspeptics.

And one of the more hopeful signs of the times comes from California in the shape of a decision by Judge Hall, of Oakland.

A somewhat prominent gentleman in that city by the golden coast applies for a divorce from his wife on the ground that she is in the habit of staying out late at night, getting home sometimes at the unseemly hour of 2 in the morning, while occasionally she remains out all night.

The irate husband declares that his wife has the audacity to claim that she has an equal right with her husband to spend the nocturnal hours outside of the home, and he furthermore testifies that when questioned in the morning as to where she has been over night she gives any kind of explanation she likes, or none at all, just as it happens to please her.

In the meantime the wife, having burned the bridges behind her, shows no indications of fear, no sign that there is in her thoughts the remotest idea of retreat.

She faces the enemy with a bold, undaunted front, which seems to say, "Here I am, and here, by the help of my good courage, I propose to remain!"

For a moment or so after the plaintiff's petition is filed there is silence in the court-room and then the hush is broken by the clear, ringing voice of the avenging Nemesis.

Realizing the importance of the principle at issue, and realizing, too, that the time is come to give Old Custom a solar plexus blow that shall send it reeling to the earth, the Judge rises from his chair, folds his arms composedly across his breast, and, looking down upon the parties to the suit, says: "A wife has just as much right to stay away from home nights as the husband has!"

"Then," says the wife's attorney to the court, "I understand Your Honor as meaning that the fact that a wife stays away from home all night is not ground for a divorce, since husbands frequently do the same?"

"Just so," replied the Court. "It is as broad as it is long. If it is wrong for the wife to stay out from her home at night it is just as wrong for the husband to do the same. If the fact that the wife stays out at night gives the husband the right to divorce her, then the fact that the husband stays out at night gives the wife the same right to divorce him. It is six of one and half a dozen of the other."

Righteous Judge! Thou hast earned the eternal gratitude of every right-thinking man and woman on the planet.

Right is neither male nor female, knows nothing about sex, and is one and the same thing in man and in woman.

O Righteous Judge! Thou hast spoken well. Thou hast declared the old eternal truth. Thou hast administered a timely and much deserved rebuke to the Caesars who imagine that there is a double standard of morals, one for themselves and one for their wives. "Caesar's wife must be above suspicion," but Caesar can do as he pleases.

Not so, Caesar, not so! You are as much bound by the law of truth and decency as your wife is, and it is as bad for you to disgrace your wife as it is for your wife to disgrace you.

Drunkenness, lechery, lying, dishonesty, shiftlessness, are not conditional upon sex, do not depend for their heinousness upon the gender of the one who practices them, but are the same degrading and demoralizing things whether practiced by man or by woman.

Does the husband want his wife to honor him? Then let him honor his wife. Does he expect her to be clean? Then let him be clean himself. There is no other way to preserve the sanctity of the home. The double standard has deluged the world with filth. The single standard, and the single standard alone will make it sweet and wholesome.—Rev. Thomas B. Gregory in Chicago American.

"Invisible Helpers." By C. W. Leadbeater, the noted Theosophist lecturer and writer. Very interesting. Price 55 cents. For sale at this office.

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Cycles and Their Significance: Relation of Spiritualism and Easter.

= A Lecture =

Delivered by D. W. Hull, at Villa Ridge, Ill., April 6, 1902.

"For Christ our Passover is sacrificed for us."—I. Cor. 5:6?.

The word "Christ" in this passage, is an untranslated word, and means "anointed." A better reading of the passage would be "For the anointed our passover is slain for us." While Jesus was a Christ, or anointed, he was not the only Christ. There were Christs before his time and also after his time. Jesus was slain, if we may credit the biographies given us, on the day before the passover Sabbath; which comes immediately after the first full moon after the vernal equinox, and as the passover lambs were slain at the same time it required no great stretch of poetical figures of speech to make him a passover. He became a passover, by virtue of the time he was slain.

A word or two by way of apology is necessary here. There are a great many people who are horrified when they find a statement verified by something in the Bible. One of the greatest reasons for this is, because their knowledge concerning the spirit of its teachings is so superficial. They think they know all about it, and will quote a long string of very obnoxious texts to prove to you they do. These people will be surprised when they learn that the Bible nowhere professes to be a book of authority, threatening punishments or promising rewards in another life according as people shall accept or reject its teachings. The trouble is, that they have accepted the teachings of those who claim they are the authorized exponents of its teachings.

It may surprise some to learn that the Bible is not a single book, but a small collection of books which was kept by the Jewish people. Some of these were biographical, some historical, some spiritual and some mythological. The biographical were somewhat like our biographical books of this day—they aimed to make heroes of their subjects, by leaving out their faults and extolling their virtues, often at some expense to the truth. The historical, I regret to say, were not always exact, but since we have historians in our times a bit given to exaggeration, we should not complain. The accounts of spiritual manifestations no doubt were overdrawn, but since the relation of spiritual narratives were similar in manner of production and manifestation to occult manifestations of this time, we may be assured they have a foundation in fact. The mythology of the Bible and indeed all pagan books have been sadly misunderstood. Beneath the symbols of paganism and Hebraism were great truths, which for want of a knowledge of the subject taught and our poor comprehension of the tropes and figures used by scholars of ancient times we are unable to comprehend. What the world does not comprehend, it invariably condemns. To philologists and people who want to learn the roads by which modern civilization has reached its present altitude, the Bible is an invaluable book. We do not study the Bible as authority in matters of religion, ethics or conduct, but to find out something. In some sense it interprets to us the ancient mode of thought, and some of the habits and characteristics of people who have bequeathed to us much that has given shape to our lives. We find by a critical reading of the Bible and observing of its literature with that of other books, that many things within it have been wrongly interpreted by us, simply because we have drifted our ideas and changed our environments. Language has also changed and is ever changing, so that words have lost their former meaning.

To illustrate, the word "God" has now a very different meaning from that it represented in some of the earlier mythologies, including the Hebrew. Once it was limited to the forces of nature, referred to astrology or spirits of departed men and women. The word OM or AUM was all-inclusive in its meaning. It usually referred to the potency and directness of infinite nature. The Infinite was not only incomprehensible, but it was also unspeakable. It was not matter, neither was it the essence of matter, but a sublimation of the essence of matter. It had no locality, and though it infilled all matter it could scarcely be said to be an attribute of matter. It would be more proper to speak of matter as a property of AUM.

At this time many people are disputing over what they call God. A thinking man would not enter into any of their disputes. A God who is supposed to rule the universe must be infinite in all his parts, and as such a being is beyond description and even comprehension, his existence can neither be proved nor disproved—it must be perceived by the spiritual senses or not at all. It may indefinitely be conceived, but no one can conceive it for another, and that a man cannot conceive it for himself is no evidence that he is incorrigible; neither should we regard a man who believes such an entity in the universe as superstitious.

Religion proves to us, as many other things do, that there has been a civilization in the world little inferior in some respects to the civilization which we pride ourselves belongs exclusively to this age. We are apt to condemn people who pass judgment without previous investigation on Spiritualism. Yet we as Spiritualists treat other religions in the same way. Men who bring down the applause of an audience by their condemnation of the Bible, often know as little of the spirit of its teachings as those who condemn Spiritualism know of the spirit of its teachings. All religions have a common origin, and all are in very many respects similar. And I might say, nearly all have a basis of Spiritualism mixed with their astrology and nature worship.

CYCLES.

In most of the great religions, time is divided into cycles. Anciently, time was divided into days, weeks, moons, years, etc., and, excepting weeks, each period was again divided into a light and a dark half, thus claiming that these divisions exist in nature and are independent of all artificiality. A week was the fourth part of the moon, the end of which was celebrated as a sabbath, the word meaning sun worship, the moon only being a time keeper to direct the mind to the proper time for worship. All of the feasts, and I might say the whole ritual of the Jewish religion was regulated by the moons—generally the new moon. As the moon could not be equally and exactly divided without breaking the day into fractions, it was assumed that there were 28 days in a moon, and that it quartered each seven days. The sabbath would then come on the last of each quarter. We are told that Abraham came out of Ur of the Chaldees, where we find the divisions of time exactly corresponding to that afterwards adopted by Moses and the Hebrews. The Hebrew sabbaths came somewhat artificially, and perhaps the Chaldean sabbaths did also, and did not follow the exact divisions of time as marked off by the moon, gaining a day in the time of each moon. This probably was because they misunderstood the purposes of the sabbath, but this defect was compensated for by making the moon a measure for the division of time. The moon or month was made to correspond with the 24-hour day. It was a day, having a light half and a dark half.

The years were also divided into a light and a dark half, or into a day and night, regulated by the motions of the sun in its descent into the southern skies and its reappearance again into the northern skies. But like the moon the sun loses a little time in reaching the same point in the heavens each year. That is, he seems to fall back in the ecliptic. This is called the "precession of the equinox," and amounts to about one degree in 72 years. This the Hindoos call a Saura year, or day, and is supposed to have a light and dark half to it, for the Hindoo was very precise in his cycles and supposed everything in nature to be a type of something still greater. The loss of time each year which in 72 years amounted to one degree would in 2,154.86 amount to 30 degrees, which would take him out of that sign into the next one. This he supposed to be composed into a light and dark half, and was called a Brahma day. Then there was a day of the Gods which was only reached once in 25,856 years, when the sun had fallen back through the entire circuit of the heavens or the twelve signs of the zodiac. This was supposed to occur in the sign of Scorpio, and at that time, all the planets would arrive at the same point in the heavens with the earth. And then the earth would be burned up with fire. In Grecian mythology we are told that when Phoebus drives the chariot of the sun around the universe, when he comes into the Constellation Scorpio, he drives so near the earth that he sets the world on fire and burns it up. I believe all religions contemplate a universal conflagration, when the earth will melt with fervent heat. I presume any schoolboy would be capable by taking the planets and dividing this time by their periods learn whether the planets would actually get together in that length of time. If they should it would be difficult to tell what might happen. Last year when Jupiter, Saturn, the earth and Venus were in line with the sun, the electric forces became so disturbed that the intense friction thus caused made the heat almost unbearable. Think what would be the result if nine instead of four planets were to get in line. Fortunately, however, the sun at this time is supposed to enter Scorpio at the time of the vernal equinox, which being three months before the summer solstice gives the earth time to move three signs out of the line before the sun's heat shall combine with the heat caused by the friction of the planets.

But there is to come out of all this a new earth. It will then be purified of all that was evil and will commence a new era of sinlessness. Thus we learn the origin of many things which have now become sacred to us, and we also learn that the men we call pagans, were not so simple-minded as we thought they were.

Then there were other cycles, also, in the Hebrew religion, and I believe also in the Chaldean religion. Among the Chaldeans Astar, or Istar, the moon, was exalted as a deity, and through the authority of this deity by its example time was divided into sevens. In fact sevens and twelves are both sacred numbers, the one dividing the moons and regulating the summer months and the other dividing the year. As we have seen in mythology each year is called a day, nothing would be more natural than that an immense moon should be hypothecated to correspond to the moon controlling the days. Thus they found authority for their sabbatical years, and every seventh year was set apart as a sabbatical year, in which the land was to rest. Everything in their fields and on their vines were given over to the poor. These sabbatical years were again multiplied by themselves, and the fiftieth year was made a year of jubilee. On this year all debts were canceled and all bondmen or slaves were given their liberty and allowed to commence life anew. This was to them the end of the age often translated to us the end of the world, and it commenced on the tenth day of the seventh month, measuring the months from the first new moon after the vernal equinox. The first jubilee was celebrated in B. C. 1451, and the last one in B. C. 600. I shall want to call attention to these facts shortly.

THE PASSOVER AND EASTER.

The Passover and Easter always occurred at the same time of the year, but only occasionally on the same day of the week. The reason of this was that the Passover occurred on the evening of the 14th day of the first moon in the year, while Easter occurred the first Sunday thereafter. Yees was a title of the sun, and our words yeast, yes, and east and also west come from them. The Hebrew Passover was used, it is claimed, to express the passing over by the angel of death at a time when the Egyptian infants were slain, but it really signifies the crossing over the equator of the earth by the sun, which in doing so not only slew the old year, but also the constellation Aries or the Lamb. The sun is always represented as killing every constellation he passes through. When Samson went down to Timnath you will remember he met a lion by the way and slew him. Samson, or Shem-shem, is the sun and his seven locks representing the seven summer months of the year, and he passes through the constellation Leo or the lion, and thus kills it. Now we read that the next time Samson went that way he found that the bees were occupying the carcass of the lion and had made honey in it. We know that that cannot be literally true, for a bee is a very neat insect, and would not deposit honey in so loathsome a place, neither can we think of a man taking of the honey and eating it. In olden times the constellation Leo was represented by a lion with a honey-bee flying out of his mouth, simply to show that at that time of the year the honey-bee was most active in gathering his honey. So as the sun passes through certain constellations it is represented as killing them. Here, then, we have our Passover lamb—a "lamb slain from the foundation of the world," or age, that is from the time the sun took up his abode in that constellation at the time of the vernal equinox.

In the Egyptian mythology we are told of the death of Osiris. A while ago, I said that Spiritualism forms a basic principle in nearly all religions. Osiris was an Egyptian king and priest, the two offices being confined in one person, as was often customary in early days. His tomb was found in some excavations only about four years ago. Spiritualism was blended with astrology, and for some reason, perhaps because Osiris was translated to the sun, he became a representative of the sun, and instead of killing the constellation, he himself was slain once every year by Typhon, the evil genius. His coffin floats down the Nile and becomes locked in a tree that grows around him. This occurred on the 21st of each December according to our time, but he is found by Isis his wife, and is again brought to life on Christmas day. Thus the old year is put to death, but a new year is born into existence.

Mythros of the Persians was also slain by Ahriman the evil genius. Ormuzd was the supreme Deity of the Persians, and Mythros was a mediator who was required annually to give up his life. Mithraism spread all over Asia nearly two hundred years before the Christian era and was the prevailing religion down till the beginning of the fourth century. Constantine himself was a Mithraist before his conversion to Christianity, and as his Christianity made no change in his ritualism or anything else observable with him, the presumption is that he was a Mithraist even after his professed conversion to Christianity. By an edict, however, he required all Mithraists to become Christians. Any observer of human nature readily sees that in such cases men will profess to be one thing, to avoid persecution, while at heart they are another. Instead of becoming Christians, Mithraists just changed names and gave the name of Christian to Mithraism, and made no other change than to accept some of the pagan gods that through the Greeks and Romans had crept into the Mithraic Church and attach to them the names of certain saints. What we now call Christianity is only adulterated Mithraism.

Thus it came about that Christianity abandoned its Passover and substituted the Easter of Mithraism in its stead, including nearly all the other institutions of that cult. The word "Passover," as I said awhile ago, means crossover. The sun crossed the equator at that time, and thus we come to have the equinox—that is, equal nights. Hitherto the nights had been longer than the days, but now they are shortened and for a day or two are of equal length with the days, then the days become longest. This, then, is the day of redemption, and as the lamb is slain by the passage of the sun into the sign of Aries, we are "redeemed by the blood of the lamb." Let it be understood, then, that Christianity did not invent this pharse; it found it already made to hand and appropriated it. When Christianity appropriated it, it was accustomed to paint its crosses with a lamb hanging on it.

Let me say that none of these facts disprove the existence of such a man as Jesus. They only show that in taking up the reformer Jesus, and extolling his characteristics, that they mix Mithraic mythology, just as modern writers take up the biography of Washington and mix into his theology some of this same Mithraism, now called Christianity.

Spiritualism was born on the 31st day of March, 1848, and to-day we are celebrating its 54th anniversary together with the tenth anniversary of this society. There is something remarkable about this. The moon had fulled just the evening before, and this was the first full moon of the year. It came then at the exact time of the Passover, and no doubt in an early day at the beginning of each year at the vernal equinox they regulated their first day of the week accordingly, so that the first day of the week was always the beginning of the year. Thus Easter Sunday commenced on the identical day of the Passover. This is a remarkable coincidence; but there is another coincidence, and that is that the regular time for the Jubilee commenced on the 31st of October of this year. The jubilee had not been celebrated since B. C. 600, and then only in a small way, as it was claimed by Jeremiah that the captivity was a punishment for the offense of violating sabbatical years. The first jubilee occurred B. C. 1451, and the last one occurred B. C. 600, and just fifty jubilees from that time, that is, a jubilee of jubilees, takes us down to the 31st of October, 1848. It is a remarkable coincidence that Spiritualism should have its birth at the right time of the month and year to hit the Passover, and it is still more remarkable that Joshua kept the Passover at the very same time of the year and month, that is what would be our 31st day of March that Spiritualism was inaugurated. I know this to be true, for I have taken the pains to calculate the time of the month as now we count time, it occurred. There are 28 to one chances against having the Passover occur on the same day of the year and month. Had Spiritualism been born a few months earlier or later or even a few hours earlier or later it would have failed to fit in the cycle. It came at a time when several cycles meet in the same year.

SPIRITUAL MANIFESTATIONS, THE PROMISE OF THE NEW ERA.

Easter is a prophecy of spring and summer; the flowers of Easter are the promise of ripened fruit. It is a time of rejoicing; for then we know that the long reign of Ahriman, or Typhon, or Satan has passed, and that the coming summer will bring us comfort and happiness.

So Spiritualism was the promise of a new era. The dreary mutterings of the pulpit were to either change their tones or be relegated to the darkness of the dark ages where they belong. No more should people be confined to the cold, cheerless theologies which consigns nine-tenths of the world to regions of eternal despair, just because of the freak of an erratic creature, by the blind religion of the day called "God." It was announced that Benjamin Franklin had contrived the scheme by which the world of souls was brought in touch with the world, and the first message to the world was that this was the inauguration of a new era. The communication when rapped out read as follows:

"You must proclaim these truths to the world. This is the dawning of a new era, and you must not try to conceal it any longer. When you do your duty, God will protect you and good spirits will watch over you."

Afterward a letter addressed to Mrs. Fish by her grandfather stated:

"My Dear Child:—The day will come when you will understand and appreciate this great dispensation. You must permit your friends to meet with you and hold communion with their friends in heaven.

"I am your grandfather, JACOB SMITH."

Now friends in Spiritualism, a great trust has been committed to our keeping. Are we worthy of it? It is here for the purpose of enlightening the world. It came in one of the great cycles when it was due. It is a great responsibility that is placed on us. It is the ushering in of the millennium that is entrusted to us. Oh, let us do our work well.

CRITICAL THOUGHTS

On the Bible, God and Christianity.

The Bible is composed of the Old and New Testaments; it was written in many different parts by many different people, and by those in regard to whose ability and honesty of purpose nothing is actually known to-day. From a vast amount of writings the books of the Bible were made up; the committee selecting the matter for the "sacred volume" had to decide, by votes, which parts are inspired and which were not; and in order to do this they themselves had to be inspired, as infallibility was a necessity.

The amount of written matter from which the Bible was constructed was enough, most likely, for two or three bibles; many parts were rejected by a small majority of votes, while those parts that were to be the Christian's guide and to furnsh a basis for his belief in the doctrine of eter[illegible] were adopted, in many cases, by [illegible] majority.

In order to have produced a book of Divine inspiration every writer and translator of such a book, and every committee selecting matter for the same must have been inspired; a work thus written, translated and compiled we should expect to be entirely free from errors, and to be as perfect as God himself.

Had it been a perfect book its language would have been clear and definite; it would have been adapted to the understanding of people in all the different ages, and there never could have been any excuse for a thousand different denominations of Christians, holding as many different views.

The poorest writer imaginable is the man who cannot express his thoughts so as to be understood by his readers, and this being true what must be our conclusions regarding the ability of those who wrote the Bible? If a being of infinite wisdom and goodness had dictated a bible, for the perfect guidance of his creatures forever, who would expect it to be full of ambiguities; full of contradictions, and worst of all, to teach a multiplicity of doctrines that are known to be false?

If Infinite Intelligence had dictated a bible it would have been just as correct in matters of science as in those of religion; such a bible would never teach us the senseless, geocentric theories; would never hold out the idea that all the heavenly bodies are revolving around our little world; and Copernicus would have found it unnecessary, in 1530, to correct the astronomy of such a bible by substituting the heliocentric for the geocentric idea. That kind of a bible would never tell us that "God made the stars also and set them in the heavens to give light upon the earth." One of those stars is Arcturus, 60,000,000 miles in diameter; is 72 times as broad across its disk as our sun; is 350,000 times larger; gives 5,108 times as much light and heat, and if located where our sun is it would melt and vaporize the earth. If Arcturus were a hollow sphere with an opening in it large enough to receive the earth, and it were possible to drop into such opening every second a planet like ours, it would take 12,000 years to fill the shell; and yet this great blazing sun, capable of holding a hundred thousand solar systems like ours in the grasp of his infinite power of attraction is one of the stars that Moses thought God set in the heavens to give light upon the earth.

About all the recorded evidence extant concerning God is found in the Bible, and relates to a personal God; a God that walked and talked and ate and drank with men; that had physical parts and organs, like men; that could write messages in the sand with his finger; that made blunders, like human beings, and was grieved in his heart on account of the mistakes he had made. This God of the Bible who performed a surgical operation upon a man in order to get a bone upon which to build and round out a full-fledged woman, had made and adorned the garden of Eden and placed therein the parent pair of our race; he had also made a snake, and had placed it, unfortunately, in the same garden with father Adam and mother Eve where it caused their ruin, posterity and all. Although they were not to blame, in the least, for that old serpent being in the garden, God "snaked" them out of Paradise; pronounced a withering and enduring curse upon them, and placed a flaming sword fence around the tree of life, lest they might eat of its fruits and live forever. This God of the Bible, while he was in the cursing business, did not forget the offending and seductive snake that had beguiled Eve and ruined the whole human family, and for that atrocious crime he made the snake crawl on its belly, just like other snakes and millions of other things. O, what a curse, for a snake! Were it a curse upon a snake to make it crawl on its belly it would surely be a curse upon a fish to make it swim, or a curse upon a bird to make it fly. While the story of Eden, including the "Fall of man," is one of the most foolish and absurd fabrications of the dark ages and does not contain a scintilla of truth, it must be remembered that this narrative and the dream of Joseph, in reference to the birth of a savior, are the main pillars of Christianity.

After a few thousand years had elapsed and the drowning regime had failed; and after the fallibility of God, as a Creator and disciplinarian, was painfully apparent, it became necessary for him to do some other wonderful thing in order to retrieve his lost reputation. The world had been going wrong for innumerable centuries; was then hoary with age; millions of people had lived, loved, died and gone—we know not whither—and nothing effective had been done to redeem mankind from the curses of sin, although such calamities as a general flood, wars, pestilence, famine and showers of fire and brimstone had been tried. It then occurred to God that man was so terribly bad that a racial redemption was needed; and after considering the matter further he became so enraged that nothing but innocent blood and physical agony could assuage his wrath and effect a reconciliation between him and mankind. Then followed, in their order, the immaculate conception, the crucifixion, and the redemption of the world from sin through the vicarious suffering of "God's only begotten son."

This God of the Bible whose career was replete with deplorable mistakes; the God who had not learned the principle, that matter is eternal and can neither be increased nor diminished; the God who thought the water of the globe could be increased tenfold by sending it into the clouds, as vapor, and returning it to the earth, as rain, and that caused a rainfall of 20 inches per hour during that terribly damp spell of forty days and forty nights; the God who knew nothing about the prismatic and dispersing action of rain drops, through which a great and gorgeous spectrum, called a rainbow, is cast upon the clouds; the God that humbugged mankind into the belief that the rainbow was a special, miraculous creation, and set in the clouds as a pledge to humanity that he had retired from the flood-making and drowning business; this same God, the same imaginary being who knew so much about religion and so little about anything else, is the God in whose supposed presence millions of Christians bow in adoration and prayer, and the same God, the same figment of the human brain to whom they mumble their incantations over pork and beans. Is it any wonder that the prayers of this nation failed to save Lincoln, Garfield and McKinley, and that no prayers, from the beginning of time until now, have ever been answered?

Christianity is a chain with seven principal links: First, the belief in a personal God; second, in a supernatural creation; third, in the fall of man; fourth, in the immaculate conception; fifth, in a vicarious atonement; sixth, in the existence of two antipodal conditions, heaven and hell; and seventh, in a personal devil, the embodiment of evil. All of these doctrines are taught with great emphasis in the Bible, and if any of them are false the chain is broken and worthless, because we can have no assurance that any of them are true.

In the economy of nature no half hinges, half shells nor half joints are ever made, except in connection with the other halves, because conservative nature never wastes her energies in making useless things. When we pick up a half shell on the sea shore we find on its thick and heavy side an articulating surface and a half hinge; we know they are formed to fit a corresponding surface and half hinge upon the other part of the shell; we are sure that projections upon one half will fit into depressions upon the other half, and that the two halves, when formed and joined by nature, make a perfect home for a shell-fish. Original sin is one of the half shells and half hinges of Christianity; the doctrine of atonement is the other half, and one half is utterly worthless, as a doctrine, without the other.

In the foregoing the writer has tried to give a fair and condensed description of the Bible, including its basic doctrines; has shown, conclusively, the personal character of the Bible's God; has also shown the terribly unreasonable stories that people must believe in order to be Christians; and that the Christian religion depends, for its existence, upon a gloomy and detailed description of events that have never occurred.

Rev. P. S. Henson says: "Within the last decade a wave of infidelity has been sweeping over this continent and has almost overwhelmed the faith once delivered to the saints." That wave began to rise forty years ago instead of twenty, when Darwin gave the world his "Derivative Origin of Species" in 1859; when thinking people began to look upon evolution as the creative and ruling force of the universe; and when Darwin, Tyndall, Huxley, Spencer and Wallace, a few years later, arrayed themselves in open conflict with the Mosaic account of creation and became the invincible champions of naturalism, the scientists of the world joined them, and from that time until now evolution, like a constantly swelling tide, has flooded the whole domain of thought.

Swedenborg, Kant and Laplace had discovered and amplified the Nebular Hypothesis through which to account for the creation, in a natural way, of the stellar and planetary universe; the theories accounted for nearly all the known facts; were generally accepted; and later, when Darwin's ideas were accepted as the second and concluding stage of evolution, the belief in a natural creation became general.

By this time the lamp of reason was burning too brightly for the church, with its ancient superstition, to dominate the world, and, therefore, scientists and our beloved Ingersoll were all safe from the blazing fagots; but the feeling against Darwin and his teachings was as bitter, doubtless, as that which caused Calvin to secure the conviction of Servetus for heresy, in 1553, a supposed crime for which that noble man was burned alive at the stake.

The wave of infidelity that has been sweeping over the world for forty years never can be restrained because it is opposed only by the falsehoods and myths of remote and ignorant ages. The efforts of ministers and sectarian schools to check such a wave and resist the rising power and logic of naturalism are almost as futile as those of the old lady who tried to beat back the flood tides of the ocean with a mop, and Christianity must perish from the earth because all of its principal doctrines are false.

Every town with a true scientist contains a man holding a torch with which he is striving to light the world, while every town with an orthodox minister contains a man that is trying to blow it out.

J. W. DAILY, A. B., M. D.

Boston, Mass.

"Our Bible: Who Wrote It? When? Where? How? Is It Infallible? A Voice from the Higher Criticism. A Few Thoughts on Other Bibles." By Moses Hull. Of especial value and interest to Spiritualists. For sale at this office. Price $1.

THE VOICE DIVINE.

Am I divine? Am I a God?
What is in me, that I, a rod,
Should feel in all this fret and fume,
This jar and tumult in my cosmic loom?
What am I? I, that worshipers bow low,
Offering of incense and of prayers to do,
Or this or that? Must I a changeling be,
That thus I feel the throbs of wide humanity?
I, that am ALL, pulsating everywhere,
My sensing self in forms and viewless air;—
The Whole am I; yet feel chaotic strife
Urging yet greater manifests of life.
Devouring; being; change into change; relate,
Part to its part; none in a perfect state,
Needing of all and held to each in turn.
The cold, hard stone, my grandly chiseled urn
Wherein I hold my glorious Flora, found
Where'er is the alembic of the air and ground;
Most precious treasure, varying infinitely,
For beast and bird a grand felicity.
Up through these all and out from light and air
I grew to BE in power and wonder fair;
I touched new springs, potential still, I saw
New ways to work, new combinations draw,
New pipes to thrill, new melodies to wake,
New harmonies to feel, new happiness to make.—
Infinite? Yea! Nor end nor cease I know!
Forever on and on! Eternity shall show
Indeed of ME. The great I AM, am I, God! All there is; in all there is; from man to man I cry,
Lo! I am thee, and thou art me! Be satisfied;
And up the hills and o'er the shining plains
Take thou thy way, while from thy forehead rains
Life essence, I! the Om eternally,
Working and striving thus, only to DO and BE.

M. A. CONGDON.

Washington, D. C.

"The Spiritualism of Nature." By Prof. W. M. Lockwood. Price 15 cents. For sale at this office.

651

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

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

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

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

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

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

Bear in mind that all notices for this page are cut down to suit the space we have to occupy when received.

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Bear in mind, please, that Isa Wilson Kayner's address is at No. 112 Winchester avenue, Chicago, where she can be addressed.

"God is a God of the Living, and not of the Dead—A reply to the Rev. Dr. Hirsch, when he said, 'I will preach no more funeral sermons.'" The above will be the subject of Mrs. Cora L. V. Richmond's address at Handel Hall, No. 40 Randolph street, Next Sunday. She should have a large audience.

Inspirational lecturer in German open for engagement. Write to Julius Kuhn, No. 803 North Carnac street, Philadelphia, Pa., for full particulars.

Dr. J. O. M. Hewitt may be addressed for camp or society engagements, at 498 West Madison street, Chicago, Ill., or at The Progressive Thinker office.

Harry J. Moore who has proved a great favorite at Rochester, Ind., as a lecturer, will respond to calls to attend camp-meetings. Address him at No. 773 Sixty-third Place, Englewood Station, Chicago, Ill.

Mrs. McKinley Creighton, the well-known medium, has left Chicago, and will take up her residence in New York. Her husband is now foreman of the New York Commercial, a very lucrative position.

James A. McElroy desires engagements with societies in Indiana, from May 19 to June 30. Address him at No. 1311 Second avenue, Evansville, Ind.

The Milwaukee Sentinel has the following from Fond du Lac, Wis.: "According to a local Spiritualistic medium this city is to be visited by three costly fires within the next three months. They are to be three of the large business buildings, so the information from the spirit world says. The medium has given the owners and occupants of the three doomed buildings warning of the impending disaster and advised them to invest heavily in insurance, for, the medium says, 'the calamity is as certain as anything can be.' The information has been placed in the hands of the police and, though little credence is given the prophecy, the buildings will be more carefully watched than usual."

Prof. Joseph Singer has left Chicago, and is now located at 421 E. Rich street, Columbus, Ohio. The Professor has a host of friends in this city.

Forty centuries of superstition are defied by the White Star Steamship Company, which has decided to start ocean liners on their trans-Atlantic voyages on Fridays. Hitherto all the steamship companies have respected the Friday lunacy.

The captain of a recruiting vessel recently adopted a novel method of getting natives to enter into contract with him on the island of Malayta. He secured a phonograph, and before leaving Queensland had a native already engaged on a plantation, talk into it, telling of the good time he was having. This was taken to the native villages and turned loose. The natives flocked to the recruiting ship.

E. R. Keech writes: "For various reasons the Spiritualists of Rockford, Mich., at their last annual meeting decided to change its second quarterly and hold it earlier; therefore it will be held on Sunday, May 25, instead of in June as formerly. All interested take note of change. Mrs. A. E. Sheets, of Grand Ledge, is engaged as speaker, and Mr. and Mrs. D. A. Morrill, of Grand Rapids, trumpet mediums, will also be present."

Mrs. F. D. McCormick, Billings, Montana, writes: "Our little band of Spiritualists who compose a portion of the inhabitants of Billings, would greatly appreciate a visit from some reliable medium, a trumpet medium who can come well recommended preferred. Our home circle, which consists of several members, meets every Thursday evening, but the results are not satisfactory, and we would greatly appreciate the help of some good medium having developing powers. If some one, lady or gentleman, coming this way will stop off at Billings we will do all in our power to make the visit both pleasant and profitable."

Geo. H. Miller writes: "Mr. and Mrs. G. W. Kates, missionaries for the N. S. A., were with us at Millersville, Mo., most of the time from April 10th to the 21st, delivering in all eight lectures, followed by readings and tests by Mrs. Kates, mainly of a very satisfactory and convincing character. Mr. and Mrs. Kates have many warm friends and admirers in our community. The result of our meetings was the organizing of a local society here of 21 members, chartered with the State Association, with fair prospects of future growth and development."

E. S. Dillon, prominent as a Spiritualist, in Wheeling, W. Va., speaks well of the work done there by Frank T. Ripley.

William E. Bonney, at present in Blair, Neb., contemplates making an eastern trip, and desires to make dates with societies or camp-meeting associations. Write for liberal terms. General Delivery, Blair, Neb.

W. O. Purvis writes: "It seems to me we cannot lay too much stress on the importance of home circles. Under this head how would it do for the management of our public meetings to always have on hand, either for free distribution or for sale at cost, a small leaflet giving plain short instructions for forming home circles, with a little bit of warning thrown in as to danger from over-indulgence in that kind of experiment. Seems to me a little paper of this kind would get numbers of outsiders experimenting."

Arzelia C. Clay writes from Grant, Mich.: "The first day of May being the anniversary of the writer's birthday, the event was celebrated in Grant, Mich. Reading matter was furnished by Susan B. Anthony and Hon. J. E. Roberts, minister of the Church of This World. Some ten letters were received from Spiritualists who are genuine workers in the cause. The good management of Mrs. L. H. Austin for the Spiritualists' Society in Grand Rapids, is worthy a word of commendation. She has not been slow to answer calls of worthy charity, and gives the report that over $90 are in the treasury for a rainy day. This sum is gathered from the Ladies' Aid Society, which we hope will grow in grace and prosperity."

The Lily Dale Camp is still at the front with talent, as the following names indicate: Mrs. Carrie E. S. Twing, Rev. Moses Hull, Mrs. Mattie Hull, Miss Lizzie Harlow, Prof. Wm. Lockwood, Mr. J. Clegg Wright, Mrs. Cora L. V. Richmond, Mr. F. A. Wiggin, Hon. John J. Lentz, Mrs. Loie Prior, Mr. Lyman C. Howe, Charles B. Patterson, Rev. Anna H. Shaw, Prof. H. D. Barrett, Rev. B. F. Austin, Mr. W. J. Colville, Mr. Thomas Grimshaw.

The Southern California Camp-meeting Association of Los Angeles, Cal., will open this year, Sunday, August 17, and close Sept. 14. Address all communications to J. D. Griffith, secretary, 101½ South Broadway, Los Angeles Cal.

This week's issue of the Presbyterian, published at Philadelphia, devotes space to the so-called "new theology," against which it urges the Presbyteries to stand firm. Incidentally, it refers to the cases of a number of theological students who have imbibed the new theology and been rejected on that account by the Presbyteries to which they applied for licenses. Among such students three from McCormick Seminary are referred to as follows: "Now comes the intelligence that a senior in the McCormick Seminary was rejected by the Presbytery of New Albany because he held Adam to be merely a myth. Two other students from this institution, reported to be unsound in their opinions respecting the authority and integrity of the scriptures, managed to get through the Presbyteries that examined them, but with considerable difficulty." Those who opposed the election of Dr. Riggs at McCormick Seminary called the attention of the directors to the fact that certain McCormick students had been rejected by Presbyteries on account of their views of the scriptures.

Charles Bonsall writes from Salem, Ohio: "The Spiritualist Association of this city was favored by a pleasant visit and two fine lectures from Mrs. Alice Baker, of Cleveland. Her work is educational, and, after all, that is what is needed most. We wish to bear testimony to Mrs. Baker's fine gifts."

Frank C. Pingree told the business men's class of the First Congregational Church that he believed in astrology as a means of pointing a person's way through life. He said that on a recent visit to Boston he visited a seer, who disclosed to him many convincing things. While in Boston about a month ago, Mr. Pingree spoke to some friends of his loss of his pocket-book and a diamond pin, and his hope that some scientific agency might be enlisted in the effort of recovery, mentioning his special preference of astrologers. "Why, there's just such a person up stairs—a Miss Adams," said the friend, who lived in an apartment house. "She seems to have a remarkable gift in that direction. For one thing, she predicted about a month before his assassination that McKinley would be shot. Then she told a friend of mine that her husband would die before he was 40 years old. The lady laughed, saying, 'Oh that can hardly be, for my husband will be 40 in three days. The very next day her husband went to New York, fell out of a fourth-story window and was killed."—News, Detroit, Mich.

The fact is, the last twenty years have wrought among thinking people an enormous change of view as to the practicability, or even advisability, of trying to convert widely differing peoples and races to one common dogmatic creed, especially a stiffly theological creed. Thinking people have found it hard enough to hew their own inherited catechisms into any shape that would stand the test of harmony with recent advances of thought, and, indeed, are simply lost in amazement at trying to fathom how their own fathers could ever have seriously believed that all non-Christian races would be consigned to eternal torments for not embracing certain heart and head staggering doctrines no direct threat of hell could today induce their own sons and daughters to embrace.

A clean-cut intelligent looking man and bright handsome woman have been speaking to small but appreciative audiences in this city the past week on the beauties of Spiritualism. Mr. and Mrs. Kates, missionaries sent out by the National Spiritualists' Association, with their headquarters at Washington, D. C., have been addressing audiences nightly since a week ago. Their theme is not only Spiritualism, but they come with messages of brotherly love. They do not ignore the teachings of Christ, upon which the churches have builded a foundation. On the contrary, they praise his name and refer to the beauty of his life. To them Christ was a Spiritualist possessing in the very highest degree the occult powers. Mrs. Kates is a most impressive talker. She is a well informed woman and speaks with an earnestness that leaves no doubt in the listener's mind where she stands on the subject under discussion. Lectures like Mr. and Mrs. Kates delivered are worthy of larger audiences than they were greeted with in Watseka. At all of the meetings Mrs. Kates would give a few demonstrations of her powers as a medium, which in many instances were remarkable for their accuracy and comprehensiveness. To one she would

When writing for this paper use a pen or typewriter.

describe a long dead brother, to another a mother or father, and to others friends. To one man in the audience she said: "I see an old man bent with age; his hair and beard are white and in his hand he holds a cane." "The cane," she said, "is something like this" (taking one from a person in the audience), "only that the handle is more bent or crooked. This old man lies buried across the waters in a little church yard surrounding an old stone church with a square tower. Beside him lie several other members of the family," mentioning their names, "and in one of the graves is Eliza. The stone at the head of her grave is broken and it has fallen lengthwise across the grave, where it now lies." She then gave a minute description of this dead woman as she appeared when in life, and when through the man she addressed said that the dead ones were his father and aunts and uncles and that they were buried in Europe. Many other readings of a similar nature were given, in which those addressed recognized some dead relative or friend.—Watseka (Ill.) Times-Democrat.

Dr. Juliet H. Severance has changed her residence to 0127 Drexel avenue. She would be pleased to make engagements to lecture for societies or at camps; also officiates at funerals. For particulars, address as above.

Mrs. Alice Gehring, slate-writing medium, has gone to Kokomo, Ind. She will work through the state of Indiana.

E. J. Bowtell has open time for lecture engagements in June, July and beginning of August, Niantic, Ct., August 17. Address Box 82 Olneyville, R. I.

Bankson's Lake Camp-meeting, Mich., opens June 14 and closes June 30. Speakers, Dr. B. O'Dell, Dr. Emma N. Warne, Mrs. M. L. O'Dell, Mrs. Augusta Ferris, H. L. Chapman, Lyman C. Howe. Dr. B. O.Dell says: "Bankson Lake is a beautiful spot four and a half miles southeast from Lawton, Van Buren county, Mich, and nine miles west from Schoolcraft, Kalamazoo county, Mich., with the M. C. R. R. to Lawton and G. T. and L. S. M. S. to Schoolcraft. The public needs no introduction to the speakers and mediums secured for our camp session. Dr. Emma N. Warne is one of our ablest workers in the field. Mr. H. L. Chapman is a new worker, but there are few that excel him, and Mrs. Augusta Ferris is among the very best. Lyman C. Howe, that grand old veteran worker cannot be excelled, and needs no commendation; Mrs. N. M. Russell, the gifted and reliable medium, of Grand Ledge, Mich., will be on the grounds and give psychometric readings. Farmer Riley, of Marcellus, the wonderful materializing medium is expected to be present; A. A. Finney, of Grand Rapids, Mich., the celebrated trumpet medium, and many other mediums are expected and all are cordially invited and welcomed. The music will be under the direction of the best vocal and instrumental musician in the state, Mrs. Minnie Marvin, of Lansing, Mich. There is a seance room on the ground, which adds to the comfort and convenience of mediums and investigators. All are cordially invited to come and improve your mind and your health. Come and enjoy one of the pleasantest two weeks of your life."

The elixir of life has been sought after in all ages. A man at Medora, Ill., claims to have found it. That prolonging human life is possible through the proper employment of the will power is asserted by S. V. Keller of that city, who, despite his seventy-one years, walks with elasticity and dash of an athlete, knows no ills and expects to pass the century mark of time. Mr. Keller is one of the pioneer educators of Macoupin county, who has made a diligent study of psychology and claims many things for the mind in its mastery over matter. He now advances the theory that it is in truth the elixir of life. To illustrate his own rejuvenation Mr. Keller danced vigorously and jumped high obstacles with much ease. "See," he said, lightly leaping over the back of a chair, "my legs are as free and easy as a child's. I am younger than I was thirty years ago."

Mrs. J. L. Mathis writes from Wisconsin: "It is only two or three weeks ago that I renewed my yearly subscription, and received that wonderful premium book, 'A Wanderer in the Spirit Lands,' which I think is grand, and so interesting. Such beautiful books as you do give as premiums, and for almost nothing! I am delighted with them all. Please accept my sincere thanks for same."

The First Spiritualists Religious Society of Clackamas county, Oregon, will hold its annual camp-meeting from the 5th to the 25th of July, in its grove at New Era, Oregon. They are fortunate in securing the assistance of D. W. Hull, and also Rev. Copeland, of Burley, Washington, for the entire season. For full particulars address Lorena Lazelle, secretary, Oregon City, Oregon.

The program for the fourth annual July camp-meeting of the Briggs Park Camp association, Grand Rapids, Mich., is completed and includes the following speakers and mediums: D. A. Herrick, of Alliance, O., comes on for the first five lectures, beginning July 6. He will be followed by Mrs. Marian Carpenter, of Detroit for five lectures. July 16 will be set apart for the state association. Mrs. Georgia Gladys Cooley, of Chicago, will be on for the next four lectures, and will be followed by Mrs. Loe F. Prior, of Atlanta, Ga. Edwin E. Parker, of Ft. Wayne, who is a noted palmist, will be the next attraction, and Harry J. Moore, of Chicago will close the camp, August 3. Besides the help which is expected from the home mediums, W. C. Jessup, trumpet medium; Mrs. Alice Gehring, slate writer, and Mrs. C. I. Critchett, the well-known medium for materialization, all of whom are from Chicago, will be present. W. B. Cole, of Detroit, the "telegraph" medium, has also promised to be here for at least a week.

A. Ratsey writes from Fort Wayne, Ind.: "William Rabel, a young man of 22 years of age, murdered his wife, on Indiana avenue, in this city, after which he was arrested and placed in custody. While in jail he committed suicide by hanging himself. Dr. R. McL. Angus officiated at the obsequies. His remarks were touchingly beautiful, lifting the dark veil between the two worlds, and pointing out to the bereaved relatives and friends the suicide's present condition and to what he might attain by the help and assistance he would receive from their sympathetic thoughts, which they might give him. The service was very affecting. The floral offerings were numerous and beautiful."

Dr. H. H. Alter writes from Watseka, Ill.: "We are few in numbers here, but strong in love and pure sympathy for the cause, and we feel that Mr. and Mrs. Kates have left in our community the very purest and the best ideas that we have ever had."

Rev. T. W. Woodrow, former Universalist minister and pulpit orator, now inspirational speaker, is open for engagement to occupy the Spiritualist rostrum at camp of the season. Terms may be arranged after being heard. Address him at Hobart, O. T.

How to keep the young men and women within the fold in these times of liberal tendencies, is what is worrying the clergy of the Methodist Episcopal church, and doubtless the clergy of other churches also. The spirit of revolt against the old regime of exclusion from so-called "worldly recreations" has become so strong among the younger members of the church as to threaten disruption. "If the clergy of the Methodist Episcopal church expect to keep their young men and women in the fold they must do away with old restrictions against cards, dancing and theatres. If they are not allowed to follow the dictates of their consciences, they will attend churches where they will be allowed to do so, or they will not attend church at all." That was the declaration made at a dinner, attended by 65 prominent Methodist ministers and laymen of Chicago. "If we seek to bind the young people down too closely or draw too tight a rein we cannot hope to keep them with us," was another frank admission, accompanied by the suggestion that laymen and clergymen organize on this question and insist that at the general conference the present regulations and restrictions be removed.

Rev. Dr. C. Hall Cook's engagement at Albuquerque, New Mexico, is extended. He is now delivering a course of lectures on Psychic Photography. These lectures are based upon the results of his own experiments under the strictest conditions as well as upon the authority of eminent scientists and experts in photography. This phase of psychic manifestation as the lecturer shows furnishes a most fascinating as well as strongly evidential demonstration of the objective reality of spiritual forms. Deep interest is manifested as shown by the large audiences in attendance. Dr. Cook is assisted by an excellent platform medium and during the week by an unusually successful psychic in the production of physical phenomena. His address at present is 323 Railroad avenue, Albuquerque, New Mexico.

J. Garnsey writes: "The Progressive Thinker is a very welcome paper in my home, and I hope it may be in thousands of other homes."

"I've come in to buy my coffin. I'm going to die Sunday night at 12 o'clock." These were the words Undertaker Harrington, of Kalamazoo, Mich., heard one day last week from the lips of an elderly man who appeared to be in good health. On Sunday night at 12:15 o'clock Parley Rice, one of the wealthy farmers of Kalamazoo county, passed away at his home in Comstock township. He was an ardent Spiritualist and claimed spirits had told him he was to pass away Sunday night at midnight. Rice firmly believed he had received warning of his final summons and set about making preparations for his funeral. After ordering his coffin and shroud Rice went home and told his wife and hired man to watch over him, for his end was at hand. Sunday he became ill, but his family did not regard his illness as serious. At midnight his wife came to his bedside and joked him about his prediction that he was to die at that hour. "It's 12 o'clock now," she said. "Well, then, the old clock must be fast," replied the sick man, calmly. Fifteen minutes later he was a corpse.—Chicago American.

Geo. F. Perkins is now located at No. 1520 M street, Sacramento, Cal. Mrs. Perkins has been an invalid ever since she left Chicago, and the strain of taking care of her has been very severe on Mr. Perkins. In order to help him, those kindly disposed should send him a dollar for a full reading from the date of birth.

J. B. Orson writes from Washington, D. C.: "I venture a theory on the "fall of man," that to me is entirely new, and may, perhaps, be as good as any previous theory. Man was originally gentle, peaceful and kind while subsisting on fruits, nuts, vegetables, herbs, etc. As numbers increased, resulting in change of habitation, surroundings, environments, etc., lack of nature-products forced a change of diet to fish, flesh and fowl, and with change came the various attributes evolved, absorbed by man, developing new functions, passions, feelings, etc., as a direct result of assimilation of food used. In a few words this is the outline of my theory which may be further investigated by those more competent to do so than myself."

Mrs. Von Kanzler is making a good impression at Elmira, N. Y. In one of her addresses there she said: "The speaker believed in the home altar. There should be one in every home in Elmira where all should come together and sing, harmonize their spiritual natures and be satisfied of the truth, have knowledge for themselves and be able to say 'I know!' She wanted all to know this flood of incoming intelligence from the spirit world. Those who refused doubtless held back spirit forces not only from themselves but others. Doubts shut out the light. The gift of seeing is desirable. 'I was never blind and was surprised to learn that others did not see what I did.' The power to see is in the spirit. Many manifestations were recorded in the scriptures, many in the night. People sometimes say in a questioning manner: 'It's strange these Spiritualists always have manifestations at night.' But it is not thought necessary by them to ask why the stars are not seen in the daytime! Certain conditions are necessary to see these lights in the heavens. Why have dark seances half of the time? Yet nature makes its day half light and half dark. They are negative and positive conditions. The forces of nature balance themselves. Awake to the consciousness of the spirit of truth and life will be worth living. The world of material things is overshadowed by an intelligence and shall smooth and explain all things. Ask, then, and abide by the inspiration that appeals to your best understanding! All distress shall pass away because spirits shall come to help. I want to walk with you in love, that you may be clothed with the perfect garment of justice. Only when the soul has learned its full message to its other self does it meet its identity in the spirit world."

Secretary writes from Lynn, Mass.: "The Lynn Spiritualists Association will hold special services on May 18, in Cadet Hall, the occasion being a farewell concert to Prof. W. H. Thomas, by his friends, consisting of an orchestra of 15 pieces. The afternoon services will consist of an address by Miss Lizzie Harlow and the usual exercises followed by circles by Mrs. Dr. Caird, Mrs. Dr. Chase, Mrs. Litch, Mrs. Lewis, Madame Helyett, Mrs. Page and others. Supper will be served at 5 o'clock, followed by a song service, with Laura Metzger, pianist, and W. H. Atherly, cornetist. At 6:30 the orchestra will render many excellent selections; poem by Miss Harlow; notices by President Caird; lecture by Miss Harlow. The exercises will close with Sorosis, by W. H. Thomas. Mr. Thomas has served this society as cornetist and leader of the orchestra for five years, and leaves us to accept a position in Phinney's band of Chicago. We part with him with deep regret."

Nellie S. Baade writes from Wheeling, West Va.: "Since leaving Detroit a few months ago my experiences have been very interesting as I have noted the signs of the times. There is a constant demand for better educated and better developed speakers and mediums. It is a mistaken idea that any one is fitted to disseminate our philosophy simply because they can use words and only words. The time has arrived when Spiritualists demand the best we have to give, and for one we shall be glad when our instructors are wiser than the students they are endeavoring to teach. We believe that with the aid of the National and State associations, local societies through these instructions will discriminate and use better judgment than at any time in the past, for through experience we have all learned we must keep abreast of the times if we accomplish the desired results. At Columbus with their beautiful church, and an able and efficient corps of officers, a good choir and an able president, Mr. J. A. Arrass, they have everything in their favor to attract and build upon a solid foundation, and it was with sincere regret that I was obliged to leave them to fill other engagements. Coming here to Wheeling, I found them nicely situated, a beautiful hall centrally located, and a president who makes all feel welcome and at home. The society is composed of sincere, earnest souls, who with their money and influence for good are a decided success. I came here for May, but have been re-engaged for June. I also find many of the society are reading one of the best Spiritualist paper in the land. While here shall do all we can to interest the public in perusing our best Spiritual literature, and shall be pleased to take subscriptions for the dear old Progressive Thinker."

Captain Geo. W. Walrond, of Denver, Colo., has been suffering from another severe nervous attack, bringing on complete mental and physical prostration, due, the doctors say, to his psychic work. We are glad to learn, however, he is recovering and intends to continue to labor on psychic lines as he has done for the last quarter of a century or more. He hopes to reside in a lower altitude at an early date, probably going West.

BUFFALO, N. Y.

Words from the World of Spirits.

At the afternoon session of the mass meeting of Spiritualists at Buffalo, N. Y., Mrs. Tillie Reynolds gave a demonstration of her powers as a medium. In a few introductory remarks before she began delivering messages from the world of spirits she announced that she would speak through her favorite little Indian girl. Assuming a voice slightly childish, Mrs. Reynolds proceeded:

"Why cannot a Spiritualist give a full name or transmit messages more definitely from spirit to person?" she asked herself and then answered the question. "If our brains were perfect we would enjoy the power or full concentration and perhaps could transmit messages as accurately as a typewritist copies from her notes."

"Ah," she continued, shuddering as if going deeper into the trance, "I see a handsome looking gentleman, who just prior to his death must have been in the prime of physical condition. He is tall, broad-shouldered. He has a broad forehead denoting a keen intellect. It is evident that his mentality is that of a person who has the courage of his convictions. His eyes are keen and sharp. He appears as if he were always on the alert, yet is of a mild disposition. He comes to this woman on the second row here. Do you recognize the spirit, madam?"

The answer of the woman addressed was inaudible, but evidently she recognized it, or thought she did, for the medium continued to give a message from heaven. The message was:

"You have heeded me; I have heeded you. The days of our childhood, when we loved, are not over yet. We are still united by the bonds of Spiritualism that unite heaven and earth. I love you yet, and I know you love me."

Perhaps the most remarkable instance of Mrs. Reynolds' power, and surely the most convincing to the unbelieving, was the marvelous effect her words conveyed from the spiritual world had upon one of the pilgrims.

An old man, evidently a believer in Spiritualism for years, was seated well towards the rear of the Temple. His long white hair hung over his shoulders and made him noticeable in the crowd. Mrs. Reynolds proceeded deliberately down the aisle to where he sat. She grasped him by the hand and began talking. As she spoke he shuddered slightly—it was an uncanny shudder—at being brought in contact with a spirit. After she had spoken, to some little length on general topics, she seemed to divulge something on which he had been waiting for a message, perhaps for years.

"Last spring," said she, "you did not expect to live until this spring. Your hopes were blighted. You have a purpose, an object to accomplish, concerning which you have not spoken a word to a mortal soul and——"

As if shocked by electricity the old man shuddered and shook violently. The effect her words had upon him was pronounced.

"Furthermore," she continued, "you will be spared and will live long enough to accomplish that secret purpose."

MESSAGE OF COMFORT.

The old man nestled down in his seat and gave a sigh of satisfaction. The message from the spirit world on that momentous question, whatever it was, had been comfort to him.

Noah and the ark, Adam and Eve and the Garden of Eden, Jonah and the whale, Samson and Delilah, were bodily dissected by W. H. Bach, of Lily Dale. Resorting to figures and fractions, he attempted to prove not that the Bible was not true, but that the stories mentioned were not literal, but figures of speech. Samson, with all his strength, was the sun, Delilah, the clouds. She bereft him of his power, not by clipping his locks, but by putting the sun under a cloud. The figures he used were exhaustive and proved to the satisfaction of the audience the absurdities of the stories literally taken.

"Samson never slew a thousand warriors with the jawbone of an ass," he concluded.—Buffalo Courier.

"Encyclopedia of Biblical Spiritualism; or a Concordance of the Principal Passages of the Old and New Testament Scriptures which prove or imply Spiritualism; together with a brief history of the origin of many of the important books of the Bible." By Moses Hull. The well-known talented and scholarly author has here embodied the results of his many years' study of the Bible in its relations to Spiritualism. As its title denotes, it is a veritable encyclopedia of information on the subject. Price $1. For sale at this office.

"Social Upbuilding, Including Co-operative Systems and the happiness and Ennoblement of Humanity." By E. D. Babbitt, LL. D., M. D. This comprises the last part of Human Culture and Cure. Paper cover, 15 cents. For sale at this office.

"Why I Am a Vegetarian." By J. Howard Moore. An address before the Chicago Vegetarian Society. Price 25 cents.

"Spirit Echoes." By Mattie E. Hull. Many sweet thoughts illumine the pages of this volume of verse from the inspired brain and pen of Mattie E. Hull. It will be welcomed and treasured by many who have become acquainted with the author personally and through other of her published writings. It is for sale at the office of The Progressive Thinker. Price 75c.

"The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. For sale at this office. Price, 25 cents.

"The Present Age and Inner Life; Ancient and Modern Mysteries Classified and Explained." By Andrew Jackson Davis. We have a few copies of this work by the celebrated seer. Cloth, $1.10.

"Three Jubilee Lectures." By J. M. Peebles, M. D. Doctor Peebles is a trenchant and instructive writer and lecturer, and these three addresses on the occasion of and pertinent to the Jubilee of Modern Spiritualism, are well worthy of being preserved in this tasty form, in print. Price, 35 cents. For sale at this office.

"The Religion of the Future." By S. Weil. This is a work of far more than ordinary power and value, by a bold, untrammeled thinker. Spiritualists who love deep, clear thought, reverent for truth alone, will be pleased with it, and well repaid by its perusal. For sale at this office. Price, cloth $1; paper, 50 cents.

"Elsie's Little Brother Tom," By Alwyn M. Thurber, is one of the best of books in the realm of stories for boys and girls, and not excepting older people. It is a fine birthday or holiday gift. Very interesting as well as instructive, and of good, refining influence. Price 75 cents. For sale at this office.

"Wedding Chimes." By Delpha Pearl Hughes. A tasty, beautiful and appropriate wedding souvenir. Contains marriage ceremony, marriage certificate, etc., with choice matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberal ministry.

"The Life Booklets." By Ralph Waldo Trine. Three daintily beautiful little books, finely adapted for holiday presents. The titles are, "Character Building by Thought Power," "Every Living Creature," and "The Greatest Thing ever known." The matter is of high-toned spiritual character and of helpful purpose. Price 35 cents each, or $1.00 for the three.

"Healing, Causes, and Effects." By W. P. Phelon, M. D. Price 50 cents.

QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE,

Address him at Berlin Heights, Ohio.

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

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

Farmer, Olena, N. Y.: Q. Is oleomargarine as healthful as butter?

A. As manufactured from deodorized and purified suet, lard and cotton-seed oil, oleomargarine has not only the almost exact composition of butter, it is much cleaner that most butter as made in private dairies. Butter gathered by country storekeepers, is often as unclean as offensive stables, and the absorption of the dust and odors of living rooms to which the milk is exposed can make it. It is true that this butter is "renovated" before offered for sale as "creamery stock," yet it remains that it would be difficult to find material for oleomargarine more offensive.

Oleomargarine is more palatable than butter, except the best grades. It is much cheaper. In 1900, 107,000,000 pounds were produced in the United states. It is impossible to make this vast amount good with butter. There are not cows enough, and it would be impracticable to greatly increase their number. The demand is rapidly becoming greater, and as it is already impractical to meet it with butter, other substances must be substituted. Man cannot live on bread alone. The starch must be mixed with some form of oil, for proper digestion and assimilation. In all countries some form is used. In Italy olive oil, or olives are eaten with the bread. Butter is as much a luxury as a necessity, and the making of oleomargarine as a substitute is a blessing. It should, like all other manufactures of food, be under government supervision, and be sold for just what it is, and not for butter. The tax placed upon it does not have the effect its framers designed, of preventing its competition with the products of the dairy, but enhances its price to consumers. It is as unjust as to place a tax on every pound of butter made.

It is not a question whether people shall eat butter or oleomargarine, but whether they shall have anything to take the place of butter, for without oleomargarine a great many would have neither. Hence the injustice of taxing this product, which only makes the consumers pay more, for the manufacturer adds the tax to the price.

Chas. H. Post: Q. Dewey began his battle in Manilla Harbor at early sunrise, May 1, 1898. What was the time of day at Washington, and day of week and month?

A. Manila time is 13 hours, 12 minutes and 5 seconds slow. If the hands of a clock were turned back that number of hours and minutes, beginning with six o'clock a. m., the correct time will be given. In other words it is 13 hours, 12 minutes and 5 seconds after the sun rises on the harbor of Manila before it appears on the horizon of Washington. When it is six in the morning at Manila, it is 4 o'clock, 48 minutes in the afternoon of the preceding day at Washington, or Sunday, May 1, is Saturday, April 30.

Truthseeker, Ashfield, Ont.: Q. (1) Is it a fact that there is such a dreadful place as this medium describes, and if so how are the poor creatures inhabiting it to work their way out?

(2) Do all have an opportunity to advance in the spirit world as soon as they desire to reform?

(3) Do the sufferings of a wicked man become intense as soon as death removes him to the spirit world?

A. (1) Such experiences must be taken as entirely symbolical. That those who are controlled by the lower faculties, by selfish and passional motives, suffer when they come to a realization of what they have lost, and the pain they have caused, is most true, but they do not have to go to any particular place to receive punishment.

To the mind receiving impressions of their condition the picture of scenery corresponding to the desolation of mind of such spirits, would arise, and perhaps this is the only way in which it can be given with sufficient intensity.

It is also true that spiritual beings of similar thoughts are attracted into groups and a barrier is thus raised against their receiving the light from the mission-angels who desire to approach them.

(2) There can be no advance in knowledge or in spiritual righteousness until there is a desire to do so, and with the desire comes immediate gratification.

(3) Death of itself brings slightest change in respect to how the past is regarded. Really the first step in progress is the one which brings most pain. Then it is sympathy is awakened and an others and itself by its errors. Then it is it catches the reflection of the suffering it has caused; sensitive to the waves of reproach, hatred and grief it has provoked.

This may come when it awakes to the reality of a new life; it may come only after years, centuries, or ages of supine indifference.

Elsie Hornbeck. Q. In a reply to the question, "No one ever counted the year one," what authority is there then for dating Genesis, the first book of Moses, before Christ 4004? Am I to understand that there is absolutely no authority for the dates in the Bible?

A. This is exactly what is to be understood. This correspondent, like most readers of the Bible, appears to receive the dates printed on its margin as infallible. Instead, they are the guesswork of commentators. The Septuagint makes the date of the creation 6,000 years before Christ, a variance of 2,000 years. The highest authorities in the church and out of it, admit that there is nothing to fix the date of the creation as given in the so-called Books of Moses. The events recorded in the Bible have been assigned dates by comparing them with supposed contemporary events in "profane history." There is not a date in the original books. Every one has been supplied by priestly commutators, and as the data on which they rely are in most instances, assumed, and their methods misleading, the results are like those of a school boy who sets down his figures erroneously, blunders in his additions and guesses at the result.

As science has shown that the narrative of the creation is a myth; that there was no creation, and as it is admitted by Biblical scholars that no one knows who wrote the Books of Moses, or when they were written, to date time from the "creation of the world," is a transparent absurdity. And yet the dates appear on the margin of the Bible and are quoted, as though of absolute authority. This is a comedy of sacred history—a farce comedy.

G. R. Bicknell: A. J. Davis resides in Boston, where he has an extensive medical practice. The new edition of his works makes thirty volumes.

D. D. Home is now with those for whom he served as a most wonderful medium. He wrote his autobiography, Lights and Shadows of Spiritualism, and his wife has published a volume in which with loving pen she gives an account of his wonderful experiences.

Henry Slade is now at Battle Creek, Michigan, a physical wreck, and there has been an appeal sent out for assistance of those charitably disposed.

This correspondent asks: "Was the "Arcana of Nature" written in the same state that A. J. Davis gave Nature's Divine Revelations? The Arcana was among my earliest writings, and I wrote then both automatically and by impression, received in a state of more or less profound trance. All I have written for publication has been given me in this manner. From the beginning I have constantly referred the authorship to the spirit intelligences.

Mr. Davis began by being mesmerized, or hypnotized, for which he proved an excellent subject. He soon became independent of his operator, and passed into a condition of trance or clairvoyance which he called the "superior state." In this state he delivered the Nature's Divine Revelations, which a scribe wrote down as given.

After this he began to write the thoughts given him in that state, or by inspiration. If I rightly understand this great seer, the inspiring powers intensify his own spirit, exalt its capabilities into the "superior state" in which it has the perceptions of the emancipated spirits. That the spirit while in the body, may become in a measure free from its limitations, and acquire the perceptions of the spiritual state, is a well-established principle of psychic science. In that state it is sensitive to the control of spiritual beings, and from my own experience I affirm that it is difficult to determine where this influence from without begins, and the thoughts awakened in one's own spirit by this exaltation ends.

IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

THE TWO WORLDS, MANCHESTER, ENGLAND.

MRS. BRITTEN ON ANIMALS AND THE FUTURE LIFE.

A question answered extempore by the late Mrs. E. H. Britten at the winter soirees, Harley street, London, January 8, 1866:

Question.—Animals have brains and nervous systems, and exhibit phenomena, mental, moral, and emotional, which seem to differ only in degree from those of human life; they think, they reason, and invent novel and ingenious methods of attaining their objects; they also manifest love, hatred, gratitude, revenge, joy, grief, jealousy, etc., and have methods of communication with each other. In our superior human nature, we regard these as manifestations of the spirit within us acting through the machinery of the brain and nervous system, and we know that spirit to survive the death of our mortal part. What is it that produces these analogous, though inferior, manifestations in the brute creation, and what becomes of it after death?

Answer.—The question presented requires us to define the difference between instinct and reason. Ranging from the lower order of animals to the highest, we find a gradual improvement in the complexity of the nervous system, which is the apparatus which thought traverses; it is the telegraphic wire upon which the life lightnings play, and without it the most magnificent and boundless scope of thought can never exhibit itself in matter. Consequently it is with especial reference to the nervous system as a physical cause that we must first attempt to answer your question.

We find that even the lowest orders of being exhibit a degree of instinct which is appropriate to their condition. All the creatures of the dry land or of the water possess instincts adapted to their state. Yet the amount of instinct thus exhibited has never yet been classed as reason. It is, then, between the mammalia, as the highest class of animals, and man, that we must endeavor to draw the chief distinction between instinct and reason; and the question assumes a still more subtle form when we remember that the highest order of mammalia possesses a nervous system almost equal to man. In them, too, we find the heart, with its arterial and venous apparatus for the distribution of the circulating fluids, as elaborately developed as in the human form. We find that the brain, although it differs in quality in different creatures, is almost as complex in its structure and convolutions as that of man; but we also find that the great column of the nervous system—the spine—with its ganglionic termination of the brain, is disposed differently in the animal to that of man. In the animal it runs laterally with the ground, and the brain receives the galvanic power of the solar ray at an angle which varies considerably from the direct or perpendicular. Man, on the contrary, in his erect position, receives the first direct impetus from the solar ray in the action of a horizontal beam; hence, whatever force the power of light and heat can exercise on receptive forms have in this attitude full scope for their exhibition, and must form a line of demarcation between the play of nervous force in the human and in the mammalia thus differently stimulated; and the next difference in degree of nervous force exhibited in form is found in the fact that no single form in creation is capable of exhibiting the same amount of intellectual power as man.

Whilst the eagle's wing can bear him upward to the sun the power of man can transcend the eagle's flight in the mechanical powers of mind displayed in the balloon. The mole can mine, the beaver build, the ant and bee manifest the united power of the geometrician and mathematician, the wasp's and the tarantula's nest are models of self-taught architecture; in short, throughout the whole range of natural history every creature manifests a peculiarity of instinct which antedates human inventions and emulates, in every form, the genius of man. But let it be remembered that these evidences of mental power are only exhibited in the lower creatures in one or two directions at a time. The manifestations of love, hatred, jealousy, revenge, provision and caution, all these are displayed in every species, but their exercise is limited within its species, and comprehends nothing outside of its own nature. I affirm that each one is not only adapted for the manifestation of the instinct it displays, but is as much compelled to exercise that instinct as the necessity of its form as the flower must needs give off peculiar fragrance and fruits or roots their quality of essence. It is far otherwise in the organism of man. This is mobile in every conceivable direction.

How various and infinitely stable are the instincts whose assemblage we call reason in man. Throughout the whole range of the human organism there is an adaptability to every circumstance, while the reason of man knits up into one all the fragments of intellectual power that are manifest in every other creature. Thus man is a spinner, weaver, builder, engineer and navigator. With the mariner's compass he is enabled to guide his course over the pathless waters of ocean better than the migratory instincts of even the swallow and the martin. By his intellect he is enabled to calculate atmospheric changes, and to determine even centuries hence what shall be the physical aspects of nature from what they now exhibit by the observation of the growth and formation of strata beneath his feet. There is not an element of mind or an atom of matter but what is distributed amongst the animal creation, but only in diverse forms and scattered fragments. Whilst, therefore, we find the parts of being divided in them, in man we behold them all combined as in creation's microcosm.

Then arises the question which I would feign elaborate more fully were there not so many other subjects of interest to consider. What shall become of this sovereign spirit of man, the totality of all other spiritual entities? And what of the fragments which constitute the life and instinct of the animal creation? Ask the realms of nature how she deals with the perfect and imperfect, the parts and whole of being? Then we find that whatsoever is perfect is preserved, while imperfection pays sin's wages—death, and passes as a fragment into higher forms to constitute a whole. Hence, while every animal is perfect in its degree, it is not perfect in relation to the highest form, which is man. It is only perfect as regards its own peculiar state and sphere. Here on earth its being is necessary, its place is marked; but man, to whom the earth and all things of it are subjects, transcends the earth, and therefore belongs to spheres higher than the earth. It is sometimes claimed at the spirit circle that all the forms known in the animal kingdom are found in the spirit spheres.

And this is true of some spheres which contain all types of earth, and which preserve the representation of every condition manifested here, from the lowest mollusca to the highest man. You can annihilate nothing; therefore, you cannot annihilate the fragments of thought which vitalize and move the very humblest forms, but such forms are not preserved in permanent immortality, because they are not perfect, nor susceptible of continuing an individualized existence any longer than the form which it occupies is useful to creation; therefore, though for a time in the eternal progress of things the animal forms are preserved in something like a spiritual representative shape, these at last become extinct.

Even as the monsters which are no longer useful to the earth's surface have now become extinct and passed away, so for a time in the lower spheres you will find the representative forms of animals preserved, but not in the higher. There, where the perfected spirit of man dwells, there is no consociation with animal forms whatsoever. We claim that the animal spirit, then, has a continued but not an immortal existence, whilst the spirit of man as a perfect elaboration of form and intellect, the cosmos that binds up all of existence known or conceived of in the universal mind—this remains forever.

LIGHT, LONDON, ENGLAND.

A CASE IN POINT.

Our friends on the other side of the road who prefer to be Psychical Researchers rather than Spiritualists never tire of telling us that Suggestion or Telepathy, sufficiently stretched, will explain all the "spirit messages" upon which any of us have relied. All we have to do is to admit the reality of mental suggestion, and to give it unbounded scope, being careful, however, to limit its action to people still in the flesh. Thus, supposing we are told, at a seance, that Sigismund Osterhagen, a name we have never heard, is present, that he lived thirty years ago in Bavaria, and died twenty years ago in South Africa, where acting as a German colonist or explorer, and that, if we inquire at a certain village in Bavaria where his brother lives, we can verify his statements, we are informed that this is quite useless as indicating a spirit message, because the suggestion may proceed from the brain of that very brother and be mistaken by us, or mis-rendered by us, as a communication from a "spirit."

It is in vain we urge that no person present could by any possibility know anything either of Sigismund or his brother, and that Bavaria is many hundreds of miles away. We are gravely told that suggestions, like microbes, travel without restraint, and that they may alight and influence anywhere. So long, in fact, as the information given can be even imagined to be in any physically encased mind on the planet, spirit action is ruled out. Virtually, this is saying that suggestion from the unseen is incapable of proof, inasmuch as one can never be sure, absolutely sure, that the particulars of a given 'message' were not known to any incarnate mind. But there are degrees, anyhow; and there are probabilities that almost amount to certainties; and we are persuaded that these are sufficiently numerous to warrant us treating the demand of the typical Psychical Researcher as not only unreasonable but aggravating.

Here, however, is a case in point. The Rev. M. J. Savage, D. D., is known all over America as one of its most accomplished and honest ministers; an experienced man of the world, a scientific thinker, a bold but cautious investigator, and a robust-minded man. For several years he has felt it to be his duty to look into the claims of Spiritualism. Some thought him slow; others feared he was too ready to go on; but again and again his serious statements attracted attention from both extremes, and there has been the usual risking of influence and position. These statements seem to have culminated in the impressive article in "Ainslee's Magazine" from which we lately quoted. We refer to the touching little story referring to his son. Let us, for a moment, recall the leading points of it. Dr. Savage, though an experienced investigator, had not been in the habit of attempting to get into communication with any particular spirit; but, on this occasion, some one or some thing professing to be his son anxiously made a request. He was urged to go to his deceased son's lodgings, to find there certain papers and to at once destroy them. "He would not be satisfied," says Dr. Savage, "until I had promised to do this." He went as he had promised, found the papers, and "at once saw the meaning and importance of what he had asked me to do." And yet the medium had no personal acquaintance with his son, and had probably never seen him. "I submit," says Dr. Savage, "that this reference to loose notes and papers which, for some unknown reason, he was anxious to have destroyed is something which would be beyond the range of guesswork."

We respectfully invite the attention of all types of Psychical Researchers to that statement. Lying is out of the question. Deception of any kind is practically excluded. The fact in question appears to have been known to one person only, the deceased; the secret "died" with the so-called "dead;" and yet here it comes wafted out from the unseen with every indication of knowledge and discrimination. There does not seem to be any room for suggestion or telepathy from any incarnate mind; —and we must remember that in cases of this kind the evidence is rapidly cumulative, that is to say the evidential value of the repetition of such cases very rapidly reaches practical certainty.

What we submit is that Dr. Savage's conclusion is both more reasonable and more simple than the explanation we cited at the outset. It is in truth much more likely that an unseen person could influence a mind to think or a hand to write than that a disembodied thought or anxiety could go wandering about until it impinged upon some person's brain. One can hardly imagine anything more grotesque and unbelievable than that. At any rate, the hypothesis of an active disembodied spirit is simplicity itself by comparison.

The most elementary notion of what death really is might make this clear to anyone. The real self, of course, is not flesh and blood; and even if we persist in the belief that there is no personality without embodiment, it is the easiest thing imaginable to postulate for the spirit self a body, intangible and invisible, but not less real on that account. And what more reasonable than that a being so equipped might easily enough float suggestions from the unseen? No; the really surprising thing is that such suggestions are not obvious all along. We say "obvious" purposely, reserving the opinion that they may be none the less real and constant. Emerson, writing of Fate or Jove, or, let us say, God, says:

Draw, if thou canst, the mystic line
Severing exactly his from thine,
Which is human, which divine.

And that might possibly be wisely said to humanity of the spirit world in which we live and move and have our being.

THE HOME CIRCLE.

Some Beautiful Experiences Told.

To the Editor:—I thought perhaps some of your readers might be interested to hear some of my experiences along the lines of Spiritualism. I have tested the subject thoroughly, and positively know without any doubts whatever, that people and animals do live on after the body is dead. I had a long and varied experience with the planchette, manipulated by a young boy, and I cannot begin to tell you the many and wonderful communications received from friends, as it would fill a volume. My husband, mother, and others, wrote messages, which I instantly recognized as their own handwriting, and about things no one knew of but myself, and did all they could to convince me of the reality of spirit return.

While I was in San Francisco I met a great many mediums (and I believe there are more Spiritualists there than in any other place in the United States) but found no frauds. I was a perfect stranger to them all, yet received the most wonderful tests. Uncommon names were given, of relatives and others—messages which came true.

A medium by the name of Kotter took my photo, and eleven faces appeared on the plate with mine, all of whom I recognized. Those who passed away in early life looked more mature. My beautiful guardian spirit (an aunt) so often described by mediums, and some others, had white veils thrown over their faces which almost glistened, and were all very natural pictures. Will the brilliant Jamieson explain all this, or cease calling it all a fraud? A message came for me to sit alone in my room and talk. They would hear, as the sound vibrates on the atmosphere. I did so, and after a time, heard constantly a ringing or as though some one was blowing in my inner ear, until I heard distinctly their voices, and it is just wonderful how natural they sound and how strong I feel their presence. They told me when a brother was about to pass away, and it came true. They tell me they impress one when asleep, and if I have a vivid dream it means something. Once I dreamed I saw a coffin standing upright in the distance, and an open grave, and mother standing near. I asked, "Whose coffin is it?" when she replied, "It's for some one belonging to you. Will is sick, and in a few months, will be with us." He was my son, to whom I hastened, as I had not heard from him, and found him quite ill. As several months passed, and he grew weaker, often remarking, "It's so hard to part," I began to talk to him of the grand, glorious Spiritual philosophy, and who had promised to meet him. He listened for the first time and said, "Mother, do you know this is true?"

I replied, "I know it as well as I know I am talking to you." A few days after, he was sleeping, and I sat watching him, when I fell partly asleep—half unconscious for a time. I soon heard his gentle laugh and voice saying, "Mother's right! I'm delighted," which roused me, when I saw that he had passed out of the body.

I am never lonely, for some of the dear spirits are with me all the time, and their descriptions of the spirit land tallies well with what has been written about it. They have their homes, and progress as the amount of good they do. Goodness, love and wisdom are the main attributes towards progression. When I speak of some one being wicked, they tell me such ones will be left out of the spiritual world, and that it is part of their work to help redeem them and they try in every way to influence us to a higher life, if we will yield to their influences, though they say the way is open for bad spirits to return to earth, yet it rests with us whether we take them into our hearts or not, same as it does to welcome good or bad people to our homes. They also tell me, no spirit which has left the body ever returns to earth, to live in another body.

I was brought up strictly orthodox, as most of my friends on earth are, and they all condemn me for believing the truth; will not hear one word about it. In all my travels I find people are drifting towards Spiritualism, thinking for themselves, searching for the truth, more than any other way, and the outlook is fine. Nothing can make one so happy, or contented with this life or ready to die, as the glorious truths of Spiritualism. M. R. J.

THE GOLDEN JUBILEE.

Dedicated to the First Association of Spiritualists of Philadelphia, Pa.

PROLOGUE.

In eighteen hundred and fifty-two,
When foes were many and friends were few,
A band of workers small and true
Arose, a noble work to do.
With brain and with might,
For truth and the right,
They founded this temple to stand,
A monument tall,
Of freedom to all;
A beacon light over the land.

Just fifty years ago to-day,
A few whose creeds were brushed away,
Arose from twilight's dusky grey
To give their pent up spirits sway,
And give to the earth
A holier worth
By blending it with spirit sphere;
By adding a thought
To messages brought
From kindred and friends ever dear.

TOAST.

Here's to the life of those old pioneers!
Here's to the cause in the past fifty years!
Here's to those heroes who buried their fears
In the graves of their creeds! Let's give them our cheers!
Be noble and proud
And cheer them aloud,
For founding this temple to be
The home of the true.
Oh, here's to the few
Old heroes, a Glad Jubilee!

Here's to those dear old friends of the right!
Here's to their guides who brought us the light!
Here's to the world illumined and bright!
Here's to the souls still in the great fight!
Here's to the cause
Of Nature's grand laws!
Here's to our well-earned liberty!
Here's to the band
Still at "the old stand!"
Here's to this time of Glad Jubilee!

DR. T. WILKINS.

"A Few Words About the Devil, and Other Essays." By Charles Bradlaugh. Paper, 50 cents. For sale at this office.

Send in your Camp Meeting Dates, if those given below are not correct. Inquiries in reference to the dates for holding camp meetings are coming in, and the officers of the various camps who desire to promote their own interests should send the information at once, stating where to write for full information:

Chesterfield, Ind.
Chesterfield camp-meeting opens July 17 and closes August 24. For programs and other information, address Flora Hardin, secretary, Anderson, Ind.

Haslett Park, Mich.
This camp commences July 25 and ends September 1. For programme and full particulars, address I. D. Richmond, St. Johns, Mich.

Delphos, Kan.
The First Society of State Spiritualists and Liberals will hold their twenty-fourth annual camp-meeting, commencing August 9, 1901, closing August 26. For information write to J. D. Reeves, president, Asherville, Kans.; J. N. Blanchard, Delphos, Kans.; E. S. Bishop, secretary, Glasco, Kans.

Mowerland Park, Mass.
Camp Progress Spiritual Association will open its season on Sunday, June 2, at the grounds in Mowerland Park, Upper Swampscott, Mass.

Sunapee Lake, N. H.
The 25th annual meeting will be held at Blodgett's Landing, Newbury, N. H., commencing Aug. 4 and closing Aug 18, 1902. Mrs. Addie M. Stevens, president, Claremont, N. H.

Ashley, Ohio.
Camp opens Aug. 17, and closes Sept. 7, 1902. W. F. Randolph, secretary, Ashley, Ohio.

Clinton, Ia.
The camp-meeting of the M. V. S. A., at Mt. Pleasant Park, Clinton, Iowa, will open July 28, continuing to and including August 25. Announcements and full information may be had by addressing the secretary, Mrs. Stella A. Fisk, 18 N. 11th street, Keokuk, Iowa.

Mantua, Ohio.
Camp session opens July 28 and closes September 2. This is a favorite camp in Ohio. For full program, address Lucy King, Box 45, Mantua Station, Ohio.

Cassadaga, N. Y.
This favorite place of resort will open its yearly session, July 11 and closes August 24. Write the secretary, A. A. Gaston, Meadville, Pa., for information regarding the camp, and for programs.

Onset, Mass.
Opens July 13 and closes Aug. 31. For full program of this delightful place of resort, address Onset Bay Camp-Meeting Co., Onset, Mass.

Island Lake, Mich.
Camp session for 1902 begins July 27 and closes August 25. For programs address A. G. Brown, 266 Twenty-first street, Detroit, Mich.

Central New York.
This camp opens July 27, and closes August 18, at Freeville, N. Y.

Vicksburg, Mich.
The nineteenth camp-meeting will be held at Vicksburg, commencing August 2, and closing August 25. For program address Jeannette Frazer, Vicksburg, Mich.

Grand Ledge, Mich.
Grand Ledge Spiritualist Camp-meeting will open July 27, and close August 25. For full particulars and programs, write to Geo. H. Sheets, Grand Ledge, Mich.

New Era, Oregon.
Commences July 5, and closes July 25. For full particulars address Lorena Lazelle, secretary, Oregon City, Oregon.

Ottawa, Kan.
Spiritualist camp-meeting, Forest Park, Ottawa, Kansas, August 24 to September 2. Send for program to H. W. Henderson, president, Lawrence, Kan., or Jacob Hey, secretary, Overbrook, Kan.

Cedar Vale Kan.
The Arkansas Valley Spiritual Camp-meeting Association will hold their annual meeting from the 13th to the 29th of July, at Cedar Vale, Kans. For further particulars address the secretary, Leota D. Wharteuby, Cedar Vale, Kans.

Briggs Park, Mich.
Briggs Park Camp, Grand Rapids, Mich., opens June 30 and closes July 28. For programs and information, send postal to Thos. J. Haynes, secretary, 104 Scribner street, Grand Rapids, Mich.

Niantic, Conn.
The Niantic Camp, located at a delightful place, Niantic, Ct., commences June 24, and continues until September 9. For full program address the secretary, Mary A. Hatch, South Windham, Conn.

Los Angeles, Cal.
The Southern California Spiritualist Camp-Meeting Association, of Los Angeles, Cal., will open this year, August 17, and close September 14. Address for information, J. D. Griffith, secretary, 101½ South Broadway, Los Angeles, Cali.

Saugus Center, Mass.
The Lynn Spiritualists Association will hold meetings every Sunday, ending September 29, at Unity Camp, Saugus Center, Mass. The very best mediums and speakers will be present.

Verona Park, Me.
The annual camp-meeting at Verona Park will open July 27, and close Aug. 19. F. W. Smith secretary, Rockland, Maine.

Lake Brady, O.
This camp opens July 7, and closes August 25. For full program, address D. A. Herrick, chairman, Lake Brady, via Kent, Ohio.

Lake Pleasant, Mass.
The New England Spiritualists' Camp-meeting Association will open July 28, and continue for thirty days, including five Sundays. Albert P. Blinn, Clerk, 603 Tremont street, Boston, Mass.

Franklin, Neb.
The Franklin Spiritualists will hold their seventh annual camp-meeting, commencing July 19, to August 4. Wm. Shelburn, president.

Summerland Beach, O.
Woolley's Summerland Beach Camp Association opens August 10, and closes Sept. 1. S. J. Woolley, president, Milo, Ohio; I. Weldon, general manager.

Forest Home, Mich.
This camp is located at Snowflake, Mich., and opens August 3 and continues until August 25. For full information, address Anna M. Fox, Box 267, Mancelona, Mich.

South Boulder Canon, Colo.
Open three months, July, August and September, at South Boulder Canon, Colo. 27 miles from Denver. 90 cents for round trip from Denver. For particulars address Mrs. M. Taylor, Box 780, Denver, Colo.

Bankson's Lake, Mich.
At Bankson's Lake, Mich., commencing June 14 and ending June 30. For programme address Dr. D. O'Dell, Manager and Chairman, Paw Paw, Mich. John Stillwell, president.

"Religion as Revealed by the Material and Spiritual Universe." By E. D. Babbitt, M. D., LL. D. A compact and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data needed by every student and especially by every Spiritualist. One of the very best books on the subject. Price reduced to $1, postage, 10 cents, cloth; paper, 50 cents. For sale at this office.

"Just How to Wake the Solar Plexus." By Elizabeth Towne. Valuable for health. Price 25 cents.

"Human Culture and Cure, Marriage, Sexual Development, and Social Upbuilding." By E. D. Babbitt, M. D., LL. D. A most excellent and very valuable work, by the Dean of the College of Fine Forces, and Author of other important volumes on Health, Social Science, Religion, etc. Price, cloth, 75 cents. For sale at this office.

"A Plea for the New Woman." By May Collins. An address delivered before the Ohio Liberal Society. For sale at this office. Price 10 cents.

"Spirit Echoes." By Mattie E. Hull. This pretty volume contains fifty-seven of the author's latest and choicest poems. Neatly bound in cloth, and with portrait of the author. Price 75 cents.

"Historical, Logical and Philosophical Objections to the Dogmas of Reincarnation and Re-Embodiment." By Prof. W. M. Lockwood. A keen and masterly treatise. Paper, 25 cents. For sale at this office.

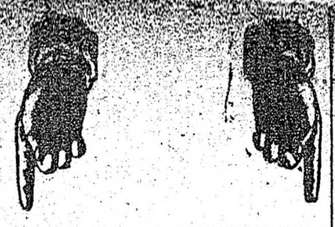
"Meatless Dishes." Very useful. Price 10 cents.

"Poems of Progress." By Lizzie Doten. In this volume, this peerless poet of Spiritualism may be read in her varied moods, "from grave to gay, from lively to severe." It is a book to be treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastily printed and bound. Price $1.

"The Pantheism of Modern Science." By F. E. Titus, Barrister, Toronto, Canada. A summary of recent investigations into Life, Force and Substance, and conclusions therefrom. Price 10 cents. For sale at this office.

"The Commandments Analyzed." By W. H. Bach. The Commandments are not only analyzed, but contrasted with other Bible passages, showing great incongruities. Price 25 cents. For sale at this office.

"Just How to Cook Meals Without Meat." By Elizabeth Towne. Excellent. Price 25 cents.



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THE LAWS OF LIFE.

As Measured by Spiritual and Material Standards.

Legislation has been trying for ages to compel mankind to recognize certain ideals and materialize them in their religious, social and political life; and in the form of legislative enactments which have made it mandatory with punishment for their violation. But it always has been and always will be a truthful saying that, "convince a man against his will, and he is of the same opinion still." It is a fact plainly to be observed that where the spiritual law is dominant, in that proportion there is less necessity for a manifestation of its power externally.

The material laws as seen by the enactments placed upon the statutes of those different associations of human beings called governmental systems, whether monarchial or republican, are largely of a repressive nature; they have sought to compel mankind to conform to certain systems, in their dealings with each other. It says to Jones, "If you infringe upon any of the rights of Brown, the law will punish you." But Jones replies: "Whether there is a law or not upon the statute books dealing with that question, and calling for punishment because of an infringement upon another's rights, I would not do such an act."

Why? Because he has the spiritual law dominant in his life, making him entirely independent of its material manifestation. As far as he is concerned legislative enactments bearing upon that question are a waste of time and are null and void as far as having any influence on his life.

To say that all prohibitive legislation has been without any good results would be making a statement that is not founded upon the truth. Human life in its efforts to advance has had to struggle upward through a dense mass of ignorance and brutality; self-defence has been the cause of certain laws being enacted which would not be needed under a higher type of development; but in proportion that the higher faculties have become dominant, it has strove to suppress the lower. The theory which is acted upon is, that punishment must be inflicted upon those who violate the letter or spirit of the law; but as the spiritual law is more perfectly understood, punishment for its violation is superseded by the doctrine of reformation.

Through the mistakes that have been made in the enactment of repressive legislation, knowledge of the truth has been gained that it at best can only be a means to bring about a certain end needful only because of the lack of ability in those to understand anything higher. That end to be the education of that type of development to where it could understand the higher law and obey it not from fear of punishment, but because in its outward manifestation it was but the reflection of its internal power over their lives.

Only a small proportion of human society have evolved far enough so as to be capable of being a law unto themselves; being in such perfect accord with that spiritual power that all the other forms in which it is represented could be set aside. In making a comparison between the material and spiritual law as it affects human life, it is grandly inspiring to have a high ideal of what it is possible for it to attain unto; it is the beautiful vision, and without it the people would perish. Taking the most advanced nations of the world as the standard of measurement, those ideals are at best only dress suits to be worn on special occasions. In dealing with the problems of life it is as necessary to consider the facts of the case as they are at present as well as to try to consider what they probably will be; nevertheless keeping in sight that ideal which must always be in advance of the real.

The mighty efforts that are being made to hold in check those forces which, if not controlled, would dominate the world by their aggressiveness and utter disregard for the rights of those who may oppose their ambitious schemes, has borne some good fruit.

It is an inherent right that human society has to hold such forces in subjection; that they must respect the legitimate rights of others and any violation of the law established for protection against the aggressions will be followed by punishment to the full extent of the law. The question may be asked, is that the course of action in accordance with the spiritual law? The correct answer will be that it is, because that is the proportion that the forces which are being dealt with are capable of understanding that law. The child in the kindergarten must have its lessons graded according to its ability to understand them, and at the same time hold to the fact that the kindergarten is not the ultimatum, but the beginning of a course that will eventually develop its mental faculties, bringing them to a position where they can understand problems superior to those with which it was the province of the primary department to deal.

In dealing with the problems of human life, viewing it from the actual position that it is occupying at the present time, rather than from the one that we know will ultimately be attained, we see that human society has not yet advanced unto that position where it can dispense with the external manifestations of the law. It is yet needed in the dealing with the crude forces of human life. When the higher law cannot be understood it must be made manifest in a manner so that it can be.

The constitution of the United States is supposed to represent the supreme law of the republic and all legislation that is not in accord with it is null and void. That supreme law says congress shall not make any law defining the religious views of the citizens of the republic; that is a question which must be decided by each individual for themselves, no other having any right to interfere. The knowledge gained by viewing the history of those nations which undertook coercive measures to suppress liberty of conscience convinced the framers of that document that it was necessary to materialize that law so that those who might seek to infringe upon human liberty could be more effectually held in check. The material manifestation and enforcement of those laws which pertain to the all-important subject of the guarding of the inherent rights of society against the encroachments of antagonistic forces is evidence that the association of individuals composing the nation or race for which they were intended has not as a whole evoluted up to that state of spiritual development where they have the internal law so perfected in their lives that they can dispense with the external form.

The obnoxious and oppressive legislation which has been enacted at different times, and whose only object was to prevent other fellow-beings from enjoying the benefits of freedom in their religious, social and political life, has developed a school of thinkers whose battle cry is, opposition to all legislation; seeing only the dark side of the matter the beneficent efforts made and its results are condemned the same as the malignant ones. The theory of dispensing with all of the external forms of legislation is all right in the proportion that the nation or race is capable of substituting the higher law for the lower, and able to act it out in practical life.

Admitting the wrong that has been done through legislation that sought to destroy human liberty, and that made the struggle for advancement more violent because the forces that should have been used as a help had become antagonistic. Nevertheless, where would have been our present phase of civilization, which, with all of its infirmities, is an advance over its past recorded history? The battle that has been waged in the effort to drive back the powers of darkness has been productive of some good results, and by the help of beneficent legislation it has held in check those demoniac forces which sought to become dominant.

That it could have advanced to its present state without that powerful helper is doubtful. It occupies the same position in the moral and spiritual world that the powerful explosives do in the subduing of the physical. Their destructive energies can be made to work in a manner that is helpful by removing conditions that could not otherwise be reached and which were obstacles to advancement, as well as their being used to destroy what had already been attained. It depending entirely with both in what manner they are used when classifying them as helpers or obstacles. The external manifestation of the laws of life should be in a manner that would assist in the removal or at the least help to bring under control those conditions that if left would prove destructive to the growth that had already been made.

When the time comes that the more spiritual form of the laws of life can be given expression in human society, that will be evidence of the strongest kind that it has developed up to a state where it can understand and appreciate that higher law. It must first earn a right to that condition of life before it can be received. The law of the forces that dominate the spiritual world is that something cannot be received from nothing; there must be an equivalent returned and that has been given in the onerous, persistent efforts that have been and are being made by humanity to more fully understand the divine forces inherent in their own lives, but which are yet dormant and can only be infused with the power of that higher law by an incessant struggle for its attainment. That wonderful spiritual vision which was seen by the revelator interprets the condition of human life. That mighty host which "had come up out of deep tribulation" were those who had evolved from out of the crude material a more perfect life, who had made the spiritual law the dominant factor so that it superseded all of the lower forms in which it had been manifest to them.

The maxim is a true one that "experience is a hard school but fools will learn in no other." The efforts that are being made, the successes and failures recorded, have given an experience which could not have been acquired in any other manner. Human life is being taught that it is impossible to get without the domain of law. The confusion that many times arises is the result of its misinterpretation, inability to understand its proper method of operation; when the spiritual law should be enacted, trying to displace it and substitute the lower forms. Experience comes slowly, but as it is acquired the more crude systems are cast aside and life comes into harmony with that condition which enables it to be a law unto itself, free from the bondage to its external forms. The basis of what we term civilization in contradistinction of the more barbarous systems is not merely in the ability to understand and use the material forces of the universe; for without the development of the spiritual faculties in human life enabling it to more perfectly understand the higher law and manifest it in all of the phases of life, power to use these material forces without that corresponding development of the spiritual faculties would result in greater harm to the race than good. It would be like placing some one in charge of an intricate machine who was entirely ignorant of its construction and manipulation. There would be confusion with the probable destruction of the machine. That is what has resulted when mankind has tried to control forces the nature of which they were ignorant. It was what caused the destruction of the ancient civilizations. An understanding of the spiritual law did not correspond with its material manifestations; and the result of that lack was a congestion of the energies of life which culminated in the overthrowal of the system on which they were founded.

The same condition confronts our modern civilization. It is becoming congested by excessive legislation, and the same results will accrue to it that overtook its ancient namesake; unless there is an elimination of that effete matter which if not removed will produce a burden too heavy for it to carry and it will go down under the load. When the spiritual law comes to fully control human society the violent and spasmodic efforts that at present are being made to control those gigantic combinations of capital called trusts, will not be necessary, because the selfish desire to use the power that is possessed for the aggrandizement of the few will be dominated by the desire to benefit the whole.

But that is the ideal state; the actual is called upon to contend with forces that must be brought into subjection and used as a means to advance the great body of human society or else be dominated by them to the overthrowal of the spirit if not the letter of the law which announces that it is a self-evident fact that all are created free and equal, with a right to life, liberty and the pursuit of happiness.

To deny the right of human society to battle against those malignant forces would be wrong on the very face of it. Those conditions must be met and an effort made to control them, and the only true course to pursue is, that if at first you don't succeed, try again. That the spiritual law will eventually assume the supremacy we do not doubt. Its mission is to lead mankind upward to that condition where they can in reality have the spiritual law the controlling power of their existence, so that the declaration of independence against its lower forms will be a fact and not a mere idle formula of words. The terrific struggles that have been made and will continue until the race is emancipated from its thraldom to the lower law and brought up to a standard where where it cannot be said of either the religions or politics of the world, what awful crimes are committed in thy name, and where liberty will be what its name implies, freedom from all of the systems that are holding human life in bondage, and that the spiritual laws of life will not be to the great body of humanity merely a beautiful vision and ideal but a condition actualized in its life.

HAMILTON DE GRAW.

Shakers, N. Y.

PASSED TO SPIRIT LIFE.

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

Merrill Mead, of Hartsgrove, Ohio, departed this life, April 16, 1902, aged 87 years. He was an old and esteemed friend and neighbor, and had been blind for several years, but welcomed his transition to a higher life with pleasure. He was kindly cared for by a younger brother. Services conducted by O. P. Kellogg. MRS. K.

J. C. Sinclair, of Boone, Iowa, passed to spirit life, April 30. He had been a life-long Spiritualist. He was loved by all who knew him. He lived a pure life to the end. W. H. PECKETT.

Passed to spirit life from her home, near Taintor, Iowa, Mrs. A. G. Hull, on April 27. A loving mother and wife has gone to the angel world to lead the way for those who remain in this sphere. She had suffered from paralysis for several years and it was a glad release for the tired spirit. Her husband and five sons, all grown to manhood with families of their own, lament the loss of her physical presence. The funeral address was given by the writer. The burial was at New Sharon. MRS. STELLA A. FISK.

Mrs. Abigail Walker, an old subscriber of The Progressive Thinker, passed to the higher life at Forest River, N. D. April 27, 1902, aged 72 years and 5 days. "A beautiful life ends not in death," and so the life of our blessed mother is only begun. She was a devout Spiritualist, her religion to do whatsoever her hands found to do. We feel we have lost, in bodily form, an unselfish mother and truest friend, and though we know "there is no death," yet do we mourn for her, for she was ever ready to help us bear our burdens. HER LOVING DAUGHTERS.

Passed to spirit life, Jan. 22, 1902, my daughter, Mary, in the 29th year of her earth life. After arranging all of her worldly affairs to her satisfaction, and bidding her friends a cheerful good-bye, and promising the doctor and me that if it were possible she would communicate to us sometime, she passed away like one going to sleep, without a struggle. R. B. DEAN.

BOOK REVIEW.

Right Generation the Key to the Kingdom of Heaven on Earth. By Dr. M. E. Conger.

The animus of this book is well expressed in these quotations from the preface:

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SUNDAY SPIRITUALIST MEETINGS IN CHICAGO.

Send in notice of meetings held on Sunday in public halls.

Bear in mind that only meetings held in public halls will be announced under the above head. We have not space to keep standing notices of meetings held at private residences.

The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, holds regular services every Sunday at 11 a. m., in Handel Hall, 40 Randolph street. Sunday-school at 9:45 a. m.

The meetings of the German "Truth Seekers" will be held at Mechanics' Hall, 5859 South Halsted street, at 3 p. m., every Sunday from first of September on. Robert Grabe, medium.

Spiritual services are held every Sunday afternoon and evening at 2:30 and 7:30, also Wednesday evening, on the third floor, Athenaeum Building, in parlors 320 to 324. Sunday admission, 10 cents. Take elevator. Wm. Fitch Ruffle, speaker.

The Spiritual Research will hold meetings every Wednesday at 2 o'clock p. m., in Hall B, Van Buren Opera House, corner Madison street and California avenue.

The Christian Spiritual Society, under the direction of Miss Sarah Thomas, holds meetings every Sunday at 2:30 and 7:30 p. m., in Hygeia Hall, 404 Ogden avenue, corner Robey street.

The Progressive Spiritual Society will hold meetings each Sunday at 3 and 7 p. m., at Wurster Hall, North avenue and Burling street. German and English speaking by Mrs. W. Hilbert, pastor.

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Geo. H. Weeks, of Cleveland, Ohio, sends heartfelt thanks for restoration to health after suffering from nervous prostration and insomnia for years; he says he now enjoys health and restful sleep every night. Mrs. J. A. Rust of Itasca, Minn., cured of uric acid poisoning in two month's treatment writes: "I am better than in years, and each day brings new health and strength. I will refer all ailing ones to you." Mary A. Earl, Crawford, Mich., suffering from pronounced female difficulties and kidney disease, says: "I took your treatment three months and it has been a success in my case. I am indeed grateful to you for my recovery." C. E. Davis, Woodman, N. H., who suffered all the miseries of a dyspeptic, writes that as the result of Dr. Peebles' treatment, he had not missed a meal since last March. D. W. Bridgman, of Del Norte, Col., writing Sept. 30, after three months' course, "When I began treatment with Dr. Peebles' Institute of Health I was a cripple, unable to walk but little with a cane. Now I am able to walk with ease. Some days ten or fifteen miles. My general health is excellent. I can hardly find words to express my gratitude, as previously I had tried everything I could hear of and got no relief. Mrs. Isaac Varney, Dover, N. H., a sufferer of spinal trouble and nerve exhaustion, writes that she would not go back to the state of health she was in before taking this treatment for all the world. Solomon Fried, of Vanderbilt, California, cured of neuralgia and catarrh, says: "I am well and a thousand times obliged to you."

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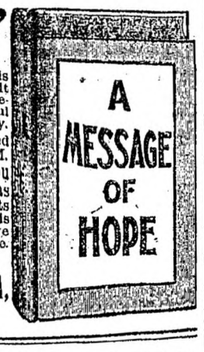

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Church of the Spirit Communion will hold meetings in Kenwood Hall, 4308 Cottage Grove avenue, each Sunday; 3 p. m., conference and tests; 8 p. m., lectures by competent speakers; tests by H. F. Contes and others. All are invited. Good music and seats free.

The Spiritualistic Church of the Students of Nature holds meetings every Sunday evening at 7:30 o'clock, in Nathan's Hall, 1505 Milwaukee avenue, near Western avenue. Mrs. M. Summers, pastor.

Spiritualistic meetings are held every Sunday at 3 p. m. conference and tests, 8 p. m., interesting and practical talks by noted speakers. Tests by Madam Hackley and others. All are welcome. Taborian hall, 2712 State street.

North Side Church of the Soul, Odd Fellows' Hall, 133 Clybourn avenue. Lecture and tests by Prof. Ray and others.

The Christian Spiritual Church holds services every Sunday evening at 8 o'clock, at 421 Twenty-seventh street, near Wentworth avenue. Lecture and spirit messages at each meeting.

Chicago Society of Anthropology. Meets every Sunday at 3:30 p. m., in hall, 913 Masonic Temple, from October 1 to June 1.

Services every Sunday evening. Mediums present and messages given. 320 Flournoy street. Mrs. M. B. Hill.

G. V. Cordingly holds meetings at 40 Randolph street, each Sunday, at 2:30 and 7:30 p. m.

The Englewood Spiritual Union meets every Sunday, in Hopkins' Hall, 528 West 63d street, at 2:30 and 7:30 p. m. Harry J. Moore, speaker. Meeting of the Ladies' Auxiliary at the same place every Thursday afternoon at 2:30.

Truth Seekers meet at corner of 59th and Halsted streets, every Sunday afternoon at 3 o'clock.

First Spiritual Science Church, 77 Thirty-first street. Mrs. Mary Jeffries-Burland lectures at 3 p. m. Subjects taken from the audience. Charles L. Ainsworth lectures at 8 p. m., each Sunday. J. Q. Adams, president.

Chicago Spiritual Alliance Church, holds meetings every Sunday afternoon at 2:30 and evening at 7:45 at Lakeside Hall, corner 31st street and Indiana avenue. Good speaking and tests and messages by Mrs. Mary Elmo.

The First Spiritual Church of South Chicago holds meetings every Tuesday evening at Tinsley Hall 9251 South Chicago avenue.

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