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## MOTHER NATURE'S CRITICAL POINTS.

A Lecture Delivered in San Francisco, by Charles Dawbarn.

Every educated man, woman and child knows that the universe is expressing its energy by constant motion. "Vibration" is the word now used by platform and press to denote this conception of perpetual movement. Scientists tell us that the sun's energy reaches us in vibratory waves, traveling 180,000 miles in a second. And we know that this energy remains as "vibration" either in our atmosphere, or in all-embracing cosmic ether.

Man has no means of expressing himself to his brother man save by these vibrations. Whether he would talk, or even think, there must be movement of the unitary particles of which he exists, and of which his organized form is but one expression.

The student of man is compelled to recognize energy, which is motion, as the great cosmic factor in creation, and in itself eternal, so far as mortal man can conceive of endless movement. The importance of this factor in human life is strikingly illustrated by the photograph, invented by Thomas Edison. A needle, hung with mechanical precision, vibrates to every sound. Its point traces its movements upon a moving cylinder of wax. There is no telegraphic code for a trained operator to read, yet those tiny movements are recording the expression of human thought by sound. If that wax cylinder were eternal then a million or millions of years from now it would repeat the tale of wisdom or folly, love or hate, exactly as uttered to-day. We are told that vibrations of thought without sound have been recorded in similar manner by talented French scientists.

Such facts demonstrate that Nature is one eternal memory. Any sensitive may become, as it were, a human phonograph repeating this eternal past. Every thought, word and deed of mortal life can thus be born again if only its recording vibration be repeated. Cosmos is without a single secret. Repeat her vibration and you have the truthful history. It is when we attempt to apply these truths, that seem universal, to human immortality and spirit return that we discover another law which must be taken into careful consideration.

Science has long noted certain results, suddenly appearing in sequences of vibration, which cannot be explained as effects following a previous cause. Such startling changes are termed "critical points," and are anxiously studied by every explorer into Nature's inner life. As, perhaps, the best and simplest illustration, we find certain molecular groups of atoms combining into gases, called oxygen and hydrogen. The molecule, like the atom, is permeated by the eternal energy, and therefore ceases less in motion. But no one supposes that the inherent vibration of the oxygen molecule is the same as that of the molecule of hydrogen, and, for the most part, they remain indifferent to one another's movement. But if by chance two such molecules of hydrogen blend with one molecule of oxygen, or combine so that eight molecules of oxygen are associated with one molecule of hydrogen by weight, the resulting vibration is neither that of either of the gases, nor of any mathematical resultant of their blended vibrations.

We are told, in poetical phrase, that a man and his wife become one, and we know that the usual result is a number of little "ones" exhibiting more or less of the original bachelor and maid. But in this union of gases we have a polygamy in which the whole crowd become "one," without even a trace of the old individuality. The new "oneness" has become what we call "water," which is apparently everything which a gas is not and cannot be. No one without experience could have foreseen such a result of that blending, and for want of a better name, the change is marked as the result of passing a "critical point."

Of course man knew much about water before he prowled round among the gases. And it is reasonably believed that in our planet's history these gases must have blended into water long before any existing form of life became possible. So long as man took things as he found them, and accepted everything for what it seemed to be, he was a petted child of Common Sense, like our money changers of to-day. Water was just water unless it was ice or steam. But after a time, children of Science, themselves mortal elements of Common Sense, discovered that steam and ice were born of "critical points" as much as water itself. If you add heat to water its particles get further and further apart; but nobody could have guessed that at last would come a "critical point" at which the gases composing water would take a shape unlike the parent, and with entirely unforeseen powers. But it was not chance. "Critical points" never are. Make your temperature boiling point and a new civilization becomes possible. The water has vanished, and a giant has taken its place.

This "critical point" was gained by increasing vibration which drove the molecules of the water further and further apart. As a matter of course, you proceed to abstract heat, and you are getting further and further away from that "critical point." But you presently stumble on to another which seems even more mysterious. No sooner have you reached a temperature of 30 degrees Fahrenheit than your water ceases to draw its molecules nearer together. It once again begins to drive them further apart, and then, which we all know has no different qualities from its mother water as those of the steam or the gas. We say we all know it, but without experience no one would even have guessed it. And when discovered as a natural fact no one would have

learned its lesson so long as Common Sense was running its ice wagons to earn dividends for its children.

Such "critical points" are recognized to-day by every student of natural law, and are usually counted as exceptions to the general laws governing our planet. They seem to have been limited, so such students suppose, to the blendings of molecules into inorganic form. The evolutionist claims a steady and progressive change in the realm of organized life, and apparently counts "critical points" as unknown within that field. Yet in reality Nature's scheme of progress might be styled "a system of critical points" out-reaching beyond mortal life.

The lesson of foetal exploration is that "critical points" mark every step of progress. Two little leaves are first noted by the student as "life born of life." Intelligence, substance and energy have taken vegetable form. The forest, the flower and the grass exhibit life's labor within certain vibratory limits. In the foetal stage, a degree on life's thermometer—when a change, that would be totally unexpected, because without logical sequence, makes its appearance. Animal life enters that foetal field. Lowly and humble it is true, but representative of its class in the school outside, where, spite of evolution's eager search, no species reaches a "critical point." The horse, whether five-toed or one, is equine at every step. From microbe to lordly tiger we have a cat. Such progress knows nothing of "critical points." But in the foetal darkness each species repeats its climb from one critical point to another under a law as mysterious as that of life itself. The vegetable can become animal, the animal climb by "critical points" from gill to lung, and evolve and discard a tail. It becomes reptile at one point, mammal at another, with changes as startling and unexpected as if the multiplication table were to suddenly cease at twelve times twelve. Evolution is the law within these points, but the critical points themselves stand as the most potent factor in creation.

There is never any new material. The gas, the water, the steam, the ice are always two molecules of hydrogen to one of oxygen. It is always a manifestation of intelligence, energy, substance, separated by "critical points." The fish, reptile and simian forms in their foetal cradle never advance by any evolutionary process. They suddenly reach "critical points" which, by a process inconceivable to-day, may start them onward, or compel their extinction.

What about man whether within that foetal cradle or without? The writer has recently pointed out the tremendous importance of "shock" to man-born and unborn into earth life. The history of "Subliminal Self" is that tale of truth to the world. Yet that tale of truth to the world, which man is held subject by Nature. The process of birth does most probably induce "shock," with whatever may be its effect in individual cases; sometimes even breaking up the personality so that a part remains unborn into earth life. So much was demonstrated in that life history. But apparently no "critical point" is necessarily passed when a child is born, and grows and lives under evolutionary laws, which, generation by generation, shape himself and his surroundings.

But there comes an hour to every human when a "critical point" is reached as completely as the water which has become steam, and, like that water, he becomes subject to other laws. Just as the oxygen and the hydrogen in themselves know no change save that of a better name, the change is marked as the result of passing a "critical point."

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the rug. It was explained that it was only the spirit of a cat yet attached to its body in earth life. Such conceptions are accepted as veridical by whole-souled ignorance.

We hear of ladies who go to concerts "over there," get tired and go home to rest, and have a quiet stroll in the garden, with an occasional trip to earth by Nature's express. Such are the everyday beliefs of thousands, and even our keen-witted scientists demand earth school as the only proof of spirit return and human immortality. They utterly ignore the "critical point" passed by their spirit visitor. Beyond that point we may picture spirit forms as we please, with wings or without; we may in imagination build vast cities, depict charming scenes in rural life according to our taste, but let us remember that such happenings are always beyond the "point" and must therefore remain absolutely without verification. Whilst the writer is a firm believer in what is called "spirit return," he thus marks its serious limitations. From beyond the great gift to mortal, no announcement of an existing X-ray. No chemical or physical discovery wrought by mortal man, save perhaps by his aural self, its existing present personality, as explained by the writer in a previous article. And with all the shrewdness and suggestive acumen of the returning intelligence, it grasps little but the life and experience of to-day.

We gather from such intelligence nothing of human life in the dark past, nor of its slow climb to the present era. Never a problem is solved, nor even a difficulty removed from the path of the student, other than may be included in the powers of aural man himself. The writer believes that human immortality and spirit return are both demonstrated facts, but, at the same time, the unseen Homo is so far removed from us by a "critical point," that every attempted account of his present life is but play upon imagination, and little but ghostly gossip. At least such is the humble opinion of the present writer.

Son Leandro, Cal.

### A VISION—ITS MESSAGE.

I seem to catch thro' the open doorway  
A fleeting vision of angel bands—  
Ah! the clouds are parting, 'tis radiant morning.

I am given a glimpse of spirit land.  
Yet far and away, and beyond my vision.

From immortal heights in the heavenly land,  
Are garnered and gathered for mortal children

The loving thoughts of the angel bands.  
These thoughts are waited for from immortals

As snow-flakes on a wintry day.—  
The clouds that are veils to our mortal vision

Are filled with these flakes of love, for aye.  
And the bending dome of a winter's heaven

Just holds in a dear embrace their love.  
These emblems of hope, of peace, of fruition.

Come fluttering down as the wings of a dove.  
So, however stern the law of our being,

However harsh the paths we have trod,  
For every pang there is balm in the heavens.

That softens the blow of the chastening rod.  
Divine love dwells there in the heavens.

Supreme thro' eons of time and space;  
It may not change our destiny's problem

But softens and guides in many a place.  
As close the cup of the dainty lily

When Night descends on the old earth's face,  
So folded the clouds 'er the radiant morning

And left this message to fill its place.  
ELLEN THOMAS RICHEY.

### Gen. F. J. Lippitt Recognized.

An excellent demonstration of spiritual gifts was witnessed at the usual weekly materializing seance held by Mrs. Stoddard Gray and her son, Mr. DeWitt C. Hough, at their residence, 331 West 57th street, New York, on Saturday, September 27. During the progress of this seance Mrs. Gray stated before me in materialized form. Mr. C. Sawyer, who was formerly superintendent of the Georgetown Railroad in Washington, and on intimate acquaintance of the seance, being present at the seance, remarked he did not know the General had passed away; but he did know he was alive about a month ago.

The obituary notice in Sunday's New York Herald (Sept. 28) that General Lippitt died in Washington on Saturday, Sept. 27, (during the progress of this seance) certainly speaks very highly for the remarkable gifts of these talented mediums as well as the absolute truth of spiritual religion, as also the truth of the law of the mind contained in the latest educational psychology. This materialization occurring on the same day as the General's decease, it was impossible for Mrs. Gray to know of the event by any other means than her mediumistic gifts. Attested by the following who were present, Lieut.-Col. H. M. Remington, Donelson, Ohio; John Abbott, New York; Francis C. Thorp, Brooklyn; J. Knapp Thompson, Ph. D., New York.

## ON EVOLUTION.

Who is Authority?—Subjective and Objective Mind.

The present thinkers of the mortal world are generally agreed that man is a product of evolution, and is not a fallen being. The immortal Darwin, whom, on evolution, none this day the grave has exalted, and, so far as reported, none the other side, demonstrated the law of evolution so clearly as to make it easy of understanding. He, and others, also demonstrated conclusively that man belongs to the animal kingdom and is nothing outside of it. The same mind and physical body in man, horse, bird, rabbit, etc., differing only in degree and form, each having sufficient for his needs. The discovery brought the race of the "fallen man" doctrine to a close. It found him start so low he couldn't fall.

Now comes forth the book, "Body and Soul," by J. Clegg Wright, written by a spirit through his mediumship, seeming to make the effort of restoring the "fallen man" argument. The spirit says it is most rational to believe the human mind is uncreated. Hence, it is true, it should primarily have been pure and perfect. Everyone knows there are now plenty of souls anything but perfect. Hence the logical conclusion that it must have fallen.

What is the soul? If it differs from mind, it is warrantable that it is the still more sublimated material body of mind; for, as far as known, mind has no existence apart from matter. As far as known there is nothing of man but mind and body, either here or over there. It is mind and physical body here; and mind and spirit-body there; also there may be the further division of mind and soul body. As far as has yet been made known, the latter division is yet only a theory.

Science finds no dividing line between man and the other varieties of the animal kingdom. It finds the same life continuous between the botanical and the animal. If man is uncreated it is reasonable to conclude that all other species are the same; and are "fallen creatures," to the extent of such degree of corruption as may have come upon them. As far as known, matter is indestructible; there is not an atom more, nor less, in the universe than there ever was. It would follow from this law that if souls were uncreated, there is not a soul more, nor less, than there ever was. With the atoms it is agreed that they have all been used over and over countless billions of times. Hence the natural conclusion that the souls would have had all of the so-called required earth expressions countless billions of years ago; and that equally long ago there should have been no more birth into gross matter. The handful of spirit-reembodyment theorists admit there is a limit to soul embodiments. They do not pretend to apply the same law to the atoms. Does this spirit, author of the "Body and Soul" book, realize how long eternity is?

The book makes the further statement that "mind is the function of consciousness." It would seem to require but slight investigation to show the vulnerability of this position. Common observation shows that consciousness is a product of environment. Give a man a geographical birth-place, private and public education of man, and it is known mathematically the character of his consciousness. The oriental and occidental, and each separate zone, has its specific consciousness. It does more. The consciousness changes with each new thought. This consciousness is rather a product of the mind than the mind. No mind, no consciousness. As the mind, so is the consciousness.

From other expressions in the book I infer the spirit has no strong belief in the terms subjective and objective mind, telepathy, etc. Many think the subjective and objective mind means separate minds. They are one mind, the same as the musical, poetic and mechanical minds are all one mind, with the varied expressions. The new-born child has but the subjective mind. After the eyes are first opened there is still only the subjective mind. Soon he observes a single object in the room, from the many objects in it. It may be the mother or a light. This is the beginning of the subjective mind of the objective mind. The subjective mind is a product of the objective mind. Whenever part of universal nature. Whenever part of universal nature, there is this phase of mind. It is in the atom. From large experiment and observation it is concluded that without this phase of mind no life can exist. In the subjective mind man can clearly say, "I and nature are one." The subjective mind is superior to the objective mind. No subjective, no objective. No subjective mind, no poetic mind. The instincts have their origin in the subjective mind.

Of telepathy, almost universally the student-spirits believe in it, and teach it. It is explained and proven by the law of vibratory motion, as are heat, sound, wireless telegraphy, etc. The most that remains to be discovered is the required conditions. In beautiful contrast with all this comes Hudson Tuttle's new book, "The Religion of Man and Ethics of Science." The religion of evolution so far as it is logical, sensible and convincing, is the "who runs the world." It is not the comparison; it is a contrast and a striking one. Along with this, A. J. Weaver comes out in a masterly stroke and makes it irrefragable that man is not only a product of evolution but that he is not yet fully perfected, and describes in what direction.

Mr. Wright's book contains many beautiful and learned thoughts. In the department of mediumship, and the laws controlling it, it is evidently "much solid wisdom." It is void of much knowledge of the law of the mind contained in the latest educational psychology. To understand these mental laws is now one of the greatest needs of the teacher. It is of less importance in the realm of mediumship than in the general training of the mind. The laws of the mind are now as clear as the term metaphysics is becoming obsolete. Also, it has made the old psychology of the old universities obsolete. The old universities are now in full possession of the new.

I am constrained to believe that had Mr. Wright, of himself, written this book, there are parts of it that would not have been written. He naturally has almost a severe scientific mind, and is a born logician.

"The calm force of science moves on irresistibly." B. W. BALDWIN.

Madison, Wis.

## IN TEXAS.

Notes of the Cause in Dallas and Fort Worth.

I have just returned from a two weeks' stay in Dallas, Texas, where Mrs. Georgia Clark Cooley and Mrs. Laura B. Payne organized the Truth Seekers' Society of Spiritualists, and I believe a glorious time. Day and night the part of the night I was busy among the dear devoted friends of Dallas and Fort Worth who are made free by the truth as found in Spiritualism, and they are making a decided effort to promulgate the light and comfort which is theirs.

Sunday, October 12 the Woodman's Hall was comfortably filled for the inspirational address which came through my organism, and the listeners proved themselves interested by the careful attention which they gave throughout the hour. On the following Friday afternoon a goodly number assembled and subjects were selected from them for an hour's discourse. On Sunday the morning service was held in the Temple at Fort Worth; the subject was "The fruits of the Spirit are Love, Joy and Peace." Mrs. Hinsdale presided at the organ.

"Naming the Baby" was performed in Dallas, the children being Earl Grabe, Nora Dell and Ethel May, children of Mr. and Mrs. J. W. Buchanan. After this ceremony the picture of the audience was taken with the "named" children and parents and the choir which rendered Mr. King's "Name the Baby" for the ceremony in the very front row. At night the hall was filled with a most attentive audience for the elucidation of "Spiritualism Today," and the grave need for lives which reflect the light and gladness of Spiritualism was dwelt upon.

Monday night a society was organized in Fort Worth, and they immediately secured the services of Mrs. Carrie M. Hinsdale as regular speaker. Mrs. Hinsdale is one of the true and tried workers in the state, having made a tour of the entire state for the first camp-meeting ever held, and has done more or less work for the cause ever since. She lives in Fort Worth and will do much to make the society a success.

What we need is settled workers who can become acquainted with the people generally and with the general situation and keep the subject of Spiritualism constantly before the public in the way of literature and personal work. From such centers will emanate a steady light which will do much to reach the intelligence of the world, and this is what is needed, the world is ready for the message of Spiritualism if it is presented in an attractive and intelligent manner. The phenomena in its various phases is the great foundation of our beautiful philosophy, but unless investigators are educated as to the laws which control these phenomena they are dumfounded and astonished; while if they are taught the laws of psychic phenomena, and go about their investigations intelligently, they will understand that which they receive and will immediately unite with the organization which is promulgating such truth.

In my opinion the reason we have so many Spiritualists who do not affiliate with the organizations is because they are not familiar with the primary objects of organization (in many cases fearing that it is another religious creed-bound affair where they will be compelled to subscribe to certain articles of faith) and they are Spiritualists from having seen some wonderful phenomena which they cannot explain because they are uneducated as to the laws. As we well ask a child to solve an equation in algebra, who does not know the multiplication table.

On Wednesday night, October 22, we presented "Seven Times," a very pleasing, entertainment representing in character and tableau "Childhood," "Remembrance," "Love," "Marriage," "Widowhood," "Giving in Marriage" and "Longing for Home." The programme was well rendered and kindly received by the audience, and the evening concluded with dancing. Such gatherings not only assist financially but get the people together socially.

Rev. Nellie S. Baade has been engaged to take charge of the society in Dallas and will begin her ministrations November 2.

In my hours of reflection many kind faces come to me from my visit in Dallas; here are some of those who have seen my growth and unfoldment in the work of Spiritualism, and they appear as the faithful parent with advice and kindly criticism. Then I find each year not a few who have ventured out into the experiences of life to "ourselves," and taking their places the little tots of a few years ago are now the young ladies and young men, and they were all so very kind and helpful to me that as I say in my hours of reflection they come pleasantly before me.

The work is to go forward in Dallas and Fort Worth, and from these centers you will see great bright lights. I wish I could tell you more of advice and details of my stay but I have already overreached my allotted space.

JOHN W. KING.

Spiritualist Temple, Galveston, Texas.

There is no fastidious facts like these. They tell their own lamentable story. They show us too truly how low is our highest religious development, when we accept such a vast blessing as spirit communion, principally as a means of getting rich and powerful, rather than of becoming purer and nobler men and women. The fault is not to be laid at the door of spirit communion, many as no the errors that have been committed by the impure and irregular instruments of so heavenly a doctrine; but rather at the door of those very persons who come and ask for inspirational and earthly gifts from Spiritualism, and, of necessity, go away at last disappointed.

"Now, nothing, we insist, is more violent than the very simple but very im-

## RELIGION AND SPIRITUALISM.

To Be Truly Spiritual is to Be Religious.

To the Editor:—I clip the following from the Banner of Light, printed in 1888, and commend it to the perusal of all Spiritualists. It is time that the higher spirituality should be infused into Spiritualism. To believe in the mere fact of immortality, spiritual presence, power and communication, is of but little worth, unless that belief leads us to a higher life. Spiritualism merely believed in, is no better than any other creed merely believed in. But give to the soul earnest aspirations, "hungerings and thirstings after righteousness," then a faith directing his attention and efforts properly, is of value:

Religion and Spiritualism. "The religious element has been implanted by the Good Father in every human heart. A sense of dependence on some independent being, is a feeling to which all men, of whatever race or nation, equally confess. And the great differences observable in human character are primarily to be referred to the different degrees of development of this religious sense, or quality. The man who is most deeply and truly religious, is of course the man furthest on his way to the golden goal at which all true souls equally aim.

"Hence a person to be particularly spiritual, must of necessity, in the first place, be indisputably religious; not, as a matter of course, after the demands of the creeds, the formularies, and the patented dogmas that rule as yet in the recognized portion of the Christian world—but in his soul, in his way of looking at life, in his faith, in his conduct, and in his aspirations. In truth, if we stop and consider the matter calmly and thoughtfully, it will have been admitted that the religious element is the basis of the spiritual element. The latter is the basis, the foundation, the substratum for the former.

"Unless the soul first feels its deep and abiding trust in God [or good] how can it know anything of the sweetness of humility? Or without faith, clearer than the eye, and stronger than the wing of an eagle, how can it aspire? Or without a pure perception of the close and eternal relation between itself and the Creator, how can it hope to gain a perception of those intimate and loving relations that subsist like an individual spiritual network between itself and all other souls that are co-related, or that belong in fact, to the great family of souls created.

"And it is just here, and in consequence of first understanding this perception, that the religious condition by which alone the spiritual faculties are allowed to grow, that so many are led in their unreflecting impatience to believe that Spiritualism is, after all, no reality to them, and must be in itself an idle and empty pretension. The fault is with themselves, and not with Spiritualism. They approached it without first knowing themselves, or what they wanted. Without being religious, they vainly expected they could become spiritual. They seized upon the thing which they called spiritualism, and they rushed to any other bewildering novelty; and when the heat of haste was over, they turned around and wondered why Spiritualism had not the power of itself, and without their own co-operation, and even against their soul's wish or desire, to make them suddenly and miraculously religious.

"Some such disappointed ones, who should have known that nothing but disappointment awaited them, have subsequently proved their lack of a truly religious development, by seeking to take their revenge upon Spiritualism; charging it with all manner of baseness and falsehood; with being a philosophy, but in no sense a religion; with being a covert for all the four birds of infidelity that fly the air at night, and with seeking the overthrow of all religious order, and the subsequent reign of unbridled sin and licentiousness. Those who labor to gratify their revenge in such a way, need not have put themselves to so much trouble even as this, to show that Spiritualism had nothing for them, and could possibly do nothing for them. They have shown that they are not to the world some of its wonderful mysteries, some of its terrible secrets; and yet the world, or the hostile portion of it, is none the wiser for such revelations still, but goes on as before and gapes and stares at the mysteries it declares, since it can see no religion in it, that it must all be the work of the very devil."

"Now a man does not limit other objects, but himself, when he undertakes a definition. If he describes another, he unconsciously sketches only the outlines of himself; if larger than he, then his own comparative littleness only is set forth on the more ample background of the other. This law is fixed ground of the universe to tell what he has found, or even failed to find in Spiritualism, and you may at once know him, in himself. If he seeks in Spiritualism, only material good—wealth, power, position, ease, or worldly consideration and comfort in any way—by proclaiming his disappointment, he simply betrays the very object of which he went in quest.

"There is no fastidious facts like these. They tell their own lamentable story. They show us too truly how low is our highest religious development, when we accept such a vast blessing as spirit communion, principally as a means of getting rich and powerful, rather than of becoming purer and nobler men and women. The fault is not to be laid at the door of spirit communion, many as no the errors that have been committed by the impure and irregular instruments of so heavenly a doctrine; but rather at the door of those very persons who come and ask for inspirational and earthly gifts from Spiritualism, and, of necessity, go away at last disappointed.

"Now, nothing, we insist, is more violent than the very simple but very im-

## MORRIS PRATT INSTITUTE.

Clara L. Stewart, the Secretary, Going West.

The board of directors of the Morris Pratt Institute have decided to have their secretary, Clara L. Stewart, make a tour to the Pacific Coast, in the interest of the institute, and of Spiritualism generally. It was not expected that the school itself could pay about four thousand dollars for putting the college building in repair and fitting it for school purposes, and then pay its own running expenses the first year. While the school is quite as large and as interesting as was anticipated, the expense of labor, lumber, fuel and other things has outrun our expectations. The work has been done, and all the bills so far have been met according to agreement. Other bills will be paid as they come in. The question is, shall the directors hire the money and pay interest on it, or shall we call for memberships, scholarships, donations and endowments?

The liberality of the Spiritualists so far convinces our board more and more that the Spiritualists only need to have the matter set before them in the right manner to lead them to feel and see that it is both a pleasure and a privilege to raise the needed money.

The directors and teachers are doing all they can to assist in this matter. The Directors work for nothing and pay their own expenses. The teachers all work for less than half wages. This helps greatly, but it does not relieve the pressure.

There are more than one hundred young men and women—worthy people waiting and hoping that something may be done which will enable them to enter the Morris Pratt Institute. They cannot now get in because neither the institute nor themselves are able to pay the bills. Mrs. Stewart is going to the Pacific Coast to lay the matter before the Spiritualists there and between here and there. She does not go to talk wholly on the need of an educated ministry and mediumship, and the Morris Pratt Institute, and its work. She is going to deliver general discourses on the phenomena and the philosophy of Spiritualism.

The thing now wanted is appointments enroute to San Diego, and Los Angeles; then a string of appointments through California, Oregon and Washington to British Columbia, and thence to Northern Pacific or Great Northern Railroad to Wisconsin.

She does not ask great salaries, nor immense donations at the places she may stop. She hopes that at least enough may be raised at each point to pay railroad fares and hotel bills, and that something may be done at each place for the school. Spiritualists, this school is yours. And you will benefit yourselves here and hereafter by assisting it in this time of need.

Mrs. Stewart would like to start soon after the holidays, and she must be at home early in April. Will those who feel to help her on this mission, either by calling her to their localities, or otherwise, please write either to her or to myself, as soon as convenient, so that we can lay out the route and can know on what we can depend.

In the cause of an integrally educated and wise Spiritualism.

MOSES HULL.

Whitewater, Wis.

important fact, that there can be no Spiritualism unless it is infused and permeated with genuine religion. The two must, in the necessity of things, go together and work together. Religious Aspirations ask to be nurtured, to be gratified; and Spiritualism comes forward and cherishes them. Religious needs crave to be fed, and fed daily—and Spiritualism hastens to kindly and plentifully feed them. This religious element of the soul is ever craving something which hitherto it has not been allowed to enjoy; and in this time of dawning light and spreading freedom, Spiritualism readily offers to supply its need; yet in no mysterious or supernatural way, but only after the old and simple laws of Nature, which are the outflow of God.

If here, then, where people are at fault, the sooner they pause and understand the true relations, the better will it result, both for their belief and their happiness. Let it be stated as plainly as need be, and at once that Spiritualism comes to help a man hunt up no long-forgotten treasures, to search him out no thieves, to point him confidentially to no chances for taking an unchristian advantage of his brother, to lift him into no places of emolument or power; but to bring only the holy teachings and the everlasting sympathies which the soul chiefly needs to make pride, and beauty humility; to make selfishness appear ten thousand times more hateful than ever before; and kindness and brotherly love ten thousand times more desirable; to sweeten the nature with love and charity; to inculcate the divine forgiveness of Christ; to repose a surer, a firmer, a gladder trust in God, and to live every day as in the living courts of angels. This is religion—this is Spiritualism. They are thus one and the same, and of kin from the foundation of all things. They cannot be dissociated nor discovered. The religious soul cannot be otherwise than spiritual, and the spiritual nature must of very necessity be religious."

C. H. MATTHEWS.

New Philadelphia, Ohio.

Christian Science is all right when you are truly well—in good physical condition. It is a sure cure for imaginary troubles, but when you are sick it is not of Olympus, but of Hades—Olympian Nights.

He who leaves Christianity does not leave faith behind; but he travels in faith to a belief in the inviolable order of nature, the sequence of cause and effect, the reign of law, the upward destiny of the human race—to faith in good.—Robert C. Adams.







A Series of Instructive Lessons by A. J. Weaver.

Evolution teaches that all life commenced in the water and continued there for unknown ages. At length when animal life emerged from its home in the sea and crawled out of the water upon dry soil, the struggle for life which had everywhere and among all the species prevailed in the sea continued to prevail on the land. In time the earth became as densely populated as the sea, and the struggle for existence became equally as desperate and wide-spread.

In this struggle, each animal resorted to or invented some means of protection. These means differed as the instincts and environments of the various kinds of animal life differed, and they became the cause of the appearance and final development of many parts of the animal organism. It is the object of this article to trace out the rise and growth of some of these parts.

## Claws.

Who made them or where did they come from? As a means of protection and safety some animals resorted to digging, while others to the soft loose places of the earth into which they would crawl and secrete themselves. At that time they had no bony claws. They had always been water animals and had had no use for them. But as they fell into the habit of digging, the skin on the bottom and ends of their toes got thicker and tougher till after long periods of time each toe terminated in a horny point.

What made this change possible and universal with all animals that resorted to digging was that those which were indolent or careless and dig but little and so used their toes but little and whose toes consequently were but slightly horny, perished to a great extent, because their holes were shallow, while the best diggers, which of course developed the most horny toes, survived, and by heredity transmitted their horny toes to their offspring. Thus it comes that animals that dig holes are born with claws.

But all animals did not keep to the plot of digging holes for safety, even after they had developed their claws. When surprised by an enemy too far from their holes to reach them, the smaller and more nimble, like the progenitors of the squirrel, got in the habit of using their claws to run up a tree for safety—at first a tree with a coarse bark to which their blunt toes could cling, of course, but later, as they became more and more agile, the tree squirrel is seen far from a tree. These "ground squirrels," as they are called, are very hospitable, and in the winter season take into their homes the owl and the rattle snake; the three seem to abide together in peace. I have watched them many an hour.

There were other animals of larger size and stronger muscle, like the progenitors of the lion and tiger, that found they were too heavy to climb a tree as could the squirrel; they had to seek other immediate means of protection but to stand their ground and fight. In this work they soon found as much use for their claws as in digging holes or climbing trees.

We point to the lion as the highest example of physical courage, and are accustomed to think he never surrenders to the hand that created him. But there is another explanation for his courage. By standing his ground and fighting his foe, he found that he had superior strength. Victory was his in every encounter. This gave him increased confidence in himself. As victory followed victory, his confidence increased till he became endowed with the courage which belongs alone to the lion. The timid mouse would develop a lion's courage, if it could have the strength and experience which for ages has belonged to the lion family.

## Long Legs.

There were other animals that resorted to other means of protection in the battle of life beside claws. They sought means of safety in flight. Probably this method of seeking safety was the first that was practiced by animals. It was universal. Those that were slowest on foot used their wits, and finally resorted to digging holes and climbing trees, but those which were swift continued to use this means of escape. Those that lagged behind had shorter legs and they perished while the longest legged escaped and became the breeders of the next generation. Thus nature used the same method in giving long legs to the deer and antelope which man used in creating long legs for the greyhound; that is, breeding alone from the longest legged. Nature, however, did it as a means of escape, while man did it for the chase or for fancy.

## Wings.

We come now to still another class of animals—those that have wings. Where came wings? There is any part of the animal organism that is often referred to as evidence of a supernatural wisdom in its production, it is the wing of a bird. It is indeed a marvel of gracefulness and usefulness combined. Is it possible or probable that this wonderful structure, so beautiful and so adapted to its work, could have come in a natural way to answer to the needs of the bird?

It certainly is an idea worth considering. Could it not have come in the process of the evolution of animal organisms?

As the progenitors of birds, which were water animals, first crawled out of the water, and little by little began to get used to living on the land, they, like the animals which preceded them, became exposed to new and fearful dangers. The earth teemed with enemies ready to seize them as prey. They were helpless or at least had but small means of defense or of escape. They had organs suitable for swimming, which for convenience we may call fins, and possibly projections had commenced which afterwards developed into legs.

In case of danger they sought safety in flight and their fins, which had been their only means of escape in the water, became their chief means upon which they depended on land. These they used vigorously, but they had not yet become so well adapted to air as they had been to water. They must seek through a great change to be suited to their new environment. The fins were perished, but those best fitted for the

new life survived, and they handed down their developments to the next age. Wings at that time, and perhaps for centuries, were but little else than what might properly be called flappers, perhaps somewhat like what they are on the ostrich. Why did they not the flappers on the ostrich, if they were the beginning of wings, and not rudiments, go on developing till they became true wings? It was because the ostrich developed such a remarkable means of defense in its extraordinary legs that it did not need wings to fly away from its enemy, or if the enemy was too strong, and it did need to fly, its legs were so long and strong it could run with the speed of a horse.

The penguin is another example where the wing may have been arrested in its development. This is a bird, in all respects pertaining to its organization, like other birds with the exception that it has only partially developed wings instead of true wings. Why did not its wings keep on developing till they became true wings? Because the animal makes its home on the sea beach and feeds on fish. When the water and the feet of a duck, it is soon safe. Its miniature wings it uses for diving, in which it is an adept, and to assist it in swimming. Living in that way the bird is protected without wings; it has no use for wings; hence nature has not given it wings; or to state it more scientifically, it is in harmony with its environment without wings.

The auk is a similar bird. In the South Sea Islands there have been found many wingless birds, but on those islands there are no beasts of prey, and so there is no need of wings as a means of safety, so the birds have never resorted to those means or habits of life which tend to produce wings.

It must have been many centuries before wings became so developed that a bird could lift itself into the air and sustain itself there. When, after repeated attempts, it succeeded in flying so high as to get into the lowest branch of a tree, it was a great victory over its enemies. The moment it did that it was safe.

## Long Arms.

The long arms of the apes and monkeys separate them from all other animals. They are animals that did not dig, or climb, or fly, but they were the appearance of birds. The original or ancient progenitors of these human-like beings were undoubtedly quadrupeds, and like other animals they had to struggle or die. They did not, however, seek safety by digging holes in the ground, nor by a face to face fight like the lion, nor by stretching their legs in flight like the deer, nor by attempting to fly into the air like a bird; but they took refuge in the trees, where they were safe from their enemies. When pursued by a stronger enemy and in danger of being caught, or of reaching up over their heads or springing and grasping low branches of trees, and drawing themselves up for safety.

They soon perceived the advantage which they derived from this maneuver and they continued to repeat it. They soon found that the trees were a safer place than the ground, and so they gradually began to spend more time there; finally they made beds in the forks where they slept, and where the mother ape gave birth to their young. The trees finally became their home, as in a different way they had, centuries before, become the home of the squirrels and birds.

It was the longest-armed apes which succeeded in grasping branches and being lifted out of danger; ever afterwards long arms and strong arms were the necessary safeguards against falling in passing from tree to tree or branch to branch. Thus it was that the long and strong armed survived and their attributes were transmitted by inheritance, while the short and weak-armed perished.

The grasping power of the whole ape family has, by long and constant practice in swinging from limb to limb by the hands and arms, been developed to a most remarkable degree. An infant ape very soon after birth will instinctively grasp any overhanging branch with its young fingers and sustain its entire weight.

A young babe of the human family has the same instinct very strongly. Every one must have noticed with what a firm grip infants will grasp one's finger and how tenaciously they cling. Scientists who have experimented in this direction tell us of babes of only a few days old, that would grasp a walking stick and sustain their entire weight for over two minutes by the watch before they would let go. This may not be proof, but it is not an evidence, that man was once in the ape condition, dwell in trees, and that this instinct in the babe is an inheritance from the human race when it was in that condition? (To be continued.)

## MY COUNTRY.

My country is the world; I count  
No son of man, my foe,  
Whether the warm life currents mount  
And mantle brows like snow,  
Or red, or yellow, brown or black.  
The face that into mine looks back.

My native land is Mother Earth,  
And all men are my kin,  
Whether of rude or gentle birth,  
However steeped in sin;  
Or rich, or poor, or great, or small,  
Or count them brothers, one and all.

My birthplace is not spot apart,  
I claim no town or state,  
Love bath a shrine in every heart,  
And where'er men mate  
To do the right, and say the truth  
Love evermore renews her youth.

My flag is the star-spangled sky,  
Woven without a seam,  
Where dawn and sunset colors lie,  
Fair as an angel's dream,  
The flag that still, unstained, untorn,  
Floats over all of mortal born.

My party is all human-kind,  
My platform, brotherhood,  
I count all men of honest mind  
Who work for human good,  
And for the hope that gleams afar,  
My comrades in this holy war.

My heroes are the great and good  
Of every age and clime,  
Too often misunderstood,  
And murdered in their time,  
In spite of ignorance and hate,  
Known and exalted soon or late.

My country is the world; I scorn  
No lesser love than mine,  
But calmly wait that happy morn  
When all shall own this sign,  
And love of country, as of clan,  
Shall yield to world-wide love of man.  
—Robert Whitaker.

## ETHANISM.

What Good Are the Gods? Is the Question.

The world is just what it is, and no God has been able to make it any "better." The God of Israel or Biblical account tries mightily hard to make the world out different from what it is in our experience and observation, but that account goes away before the advance of science, reason and common sense. Materialism, as the swing of the pendulum to the opposite extreme, starts out with a dead matter, but speedily discovers that it must supplement this "dead" matter with "force" and "law" to account for the world as it really is and does. A thousand philosophies begin with as many theories to account for the world, but find they must "end" with the world as it is in our experience and observation.

It is all the same to the world whether it was created by the fatherly God of Israel; is the evolution of the dead matter of the materialist; or the self-development of the eternal, omnipresent, active and intelligent Ethereal Substance. It got here all the same, and we must take the world as it is, and to ourselves we must consult our experience and observation. Moreover the world is just what it is, no matter if it is eternal and, therefore, never had a beginning in any thing or in any way, and we must take the world as it is, and as our happiness and that of others depends on the adaptation of our character and conduct to the environment in which we find ourselves, the query presents itself: What good are the Gods and why bother with their discussion? Why not live the life you have, under the environment you were born to, and let it go at that?

But the God question won't down; never has downed; and never will down till it is settled. Long ago the common sense line was drawn, and the unbridled imagination never will settle the question satisfactorily to any one but the crank himself; the crank will not be able to turn others into his way of thinking—not permanently.

As the Gods, all the theories or fundamental principles, it is of the utmost importance that we start out with a correct theory or fundamental concept. Otherwise we fall into error, interpreting the world and in our conduct in it. See? Well, the following examples should make it plain as mud.

The fundamental concept of the Biblical writers and the orthodox church is a fatherly, jealous, vain and vengeful God, whose sole concern in creation was man, and the purpose was to have man worship him. Consequences: Man was made perfect in the beginning and placed in a perfect environment. The devil came and tempted him, and the knowledge and consent of the "fatherly and jealous" God and causes not only man but also his environment to "fall." Ever after that there is dire contention between the "jealous" God and the "devouring" devil, who mortally offended the priesthood of his day by teaching humanitarianism and antagonizing some of the theories of that priesthood.

We have little or no space left in which to say anything about the consequences coming of the fundamental theory that the world never had a beginning. It is, however, lying in the face of science, to say nothing of reason and common sense. Moreover, if man and the world have not come up into the world out of something antecedent, man's spirit will hardly go on out of the world into the spirit life which many suppose follows. We have always been here, and are here for "keeps." We didn't come here, and ain't going away.

Now, we don't sport Ethanism as an intellectual play with no consequences, but for the theoretic results—especially the practical results—which logically follow from that fundamental concept. As it is much more important that we be "ethical" than that we have the etheric concept of God, our habit of pronouncement is Ethanism—from Ethan. But both were in view when the law was handed down.

That to those who have sent for the book, many others should order before it is "announced" back to the old figures. The book, counting interest, has cost me over 50 cents a copy. A. F. J. RIPLEY.

## NOT DEAD.

There is No Death—What Seems So Is Transition.

They are not dead whose earthly remains sleep beneath the ocean's foamed billows, or crumble into kindred dust under grassy mounds of valley or hill. Not dead, but fully alive in all that constituted the living ego while dwelling in its fleshly tabernacle here on earth.

Not dead—for life is ever continuous—and they who once have lived here in human guise, live there in possession of all their individuality; and we believe, are near us in times of stress, to comfort, to cheer, and to strengthen.

And why not? Why should we suppose their loving interest, which they ever manifested for us, while with us in human form, has grown cold and indifferent? They are less human because blessed out of their grosser bodily covering? No; we cannot believe it. It we cultivate our own spiritual powers; as we advance from grosser material ideas, to a higher recognition of our divine nature; as we live more and more in an atmosphere of spiritual light and purity, we will recognize the nearness of those who have departed, and have gone before us into the spirit life. We will feel the influence of their presence, though invisible to outward sight, and when conditions are favorable we can communicate with them, in wordless thought, by soul telepathy, that shall help us to see and know life here and hereafter in its true relations each to each.

The Master said so beautifully and so thoughtfully, "Blessed are the pure in heart; for they shall see God." In other words: They shall recognize the infinitesimal of Life and Love and Wisdom, manifested in all the works of creation; in all the aspects of nature; in the history of individuals and of nations, as the years and the centuries come and go. So we, if pure in heart and spiritually-minded, while dwelling in our material bodies, may we not come into communion with the near and dear ones, who have passed over the divider side, while our feet still linger here, on this lower plane of being?

This is reasonable—this is capable of demonstration in our own consciousness, when we bring ourselves into a harmonious condition, when we become "pure in heart."

Let us never speak of those dear departed ones, as "dead" or "sleeping." Let us know and understand, that they are still with us, and that they are "Alert and vigorous!" Permeated with an influx of heavenly strength that will carry them on, through experiences, which will be for their advancement in knowledge and goodness, ever doing good, and enjoying the life of progressive spirituality.

"There is no death—What seems so is transition."

REV. MARY C. BILLINGS.

Hico, Texas.

"Death, Its Meaning and Results." By J. K. Wilson, of the Pennsylvania Bar. An absorbingly interesting volume, of decided value. A narrative of wonderful psychic events in the author's experience. Cloth, 500 pages, illustrated, \$1.25.

## THE GOAL OF HUMAN LIFE.

In What Does It Consist, and How Is It Attained?

Taking a retrospective view of human life as it has moved upward from its primitive state, the route over which it has journeyed could not, according to our present standard of excellence, be designated a pathway. It was a path leading to a goal, and the goal was the realization of the wrongs that exist in the human family. When it was in its more crude state of development, to-day are wrong conditions of human life and which it is trying to bring under the control of the more advanced views of life until those lower idealistic views are eliminated. When in that undeveloped state they were not recognized because life had not developed up to a point where its powers of comprehension were able to grapple with them. But as one problem is solved another is pressed forward for solution; one that is more subtle in its operations and needing more moral and spiritual discipline to know on what lines to deal with it so as to be able to successfully eliminate it from human society.

When the conflict was on regarding chattel slavery, all other problems to a great extent were necessarily side-tracked until that was solved. Its horrorfulness was such that it seemed as if the goal of national ambition was reached when any nation removed its degrading institution from its social and political structure.

But that was only the starting point, comparatively speaking, to what is attainable. And as the first step has been taken in regard to the question of freedom and slavery, there is now presented to the world, with more force than ever before, the question of emancipation from industrial slavery. That question is calling not merely for palliative measures on the old lines of human degradation, but for its absolute removal from the sphere of human life, and it will not down, except by being dealt with as vigorously as its predecessors was. Whether it will result in conclusions that will shake the foundations of our present civilization or not will be determined by the wisdom used in dealing with that question. Industrial freedom is one point and a very important one in the goal to which the present generation is looking forward with hopeful anticipation, and upon it and the coming generation will involve the task of working out a solution of that problem.

That there are others to solve is very apparent to the student who realizes human needs, but they seem at present to be overshadowed by that all-important question. It deals directly with human life while here in this mortal sphere; and until it is settled according to the law of perfect justice there will exist a barrier to the growth of the human understanding to a point of development where it is capable of dealing with those other problems of life that are pressing forward for solution.

We must take the first step before we can take the second. Life must, if it successfully outgrows the lower forms of its existence and comes into possession of the higher, follow strictly on the lines of its unfoldment. The disintegrating forces that are operating in the religious or more properly the theological world are not because there is a decadence of the spiritual power of human life, but because dogmatic theology has with a large number failed to satisfy the longings of the immortal spirit. The former reason, the ambition has been removed to higher vantage ground. They have demolished their theological landmarks and substituted those of the spirit.

In studying human history, especially the ancient, the modern has not yet given us time to follow out its program, view the workings of its system to completion; the fact is very apparent that life has in its general aspect as well as in the individual, seasons of activity and rest; and what many times appears to the external observation to be retrogression, is a preparation for greater activity on the lines of advancement. The tide ebbs and flows, and with each successive flow it rises higher than the former one, carrying life upward to higher levels; obliterating the old goals and landmarks of its former existence. After the overthrow of those ancient civilizations, Babylonia, Persia, Greece and Rome, there was immediately succeeding those events a period of depression and apparent retrogression, which in its operation was only local as regards time and place. The dark ages succeeding the Christian era were evidence to the truth that merely a change of religious form and ceremony cannot be a means of spiritual enlightenment; soul must have evolved internally a condition that is capable of understanding the higher law, before it can be made manifest externally.

It is apparent to any intelligent observer of the trend of the present civilization, that while it has advanced beyond the lines of environment occupied by its predecessors, it has failed to satisfy the demands of the growing humanity. There is a handwriting appearing on the wall of its existence, which proclaims that its days are numbered; that it must be replaced by a system better adapted to human need and aspirations. And that it will come is the conscious knowledge and inspiration of every soul who has had opened to him a vision of the glorious possibilities of life.

"They see a light streaming forth from the east  
And it gilds the horizon afar,  
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Look aloft to the blest morning star;  
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HAMILTON DE GRAW.

Shakers, N. Y.

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can contain within its possibilities such a desirable condition and the consciousness that it holds in possession such a consummation is the inspiration that at present cheers many weary tolling souls, causing them to "Look up through the clouds, to the sunlight of heaven; for the wheels of progression are moving to-day; look up and fear not, for the sun hath arisen; the shadow is passing away."

As the race becomes more spiritualized its sensitiveness is increased in its realization of the wrongs that exist in the human family. When it was in its more crude state of development, to-day are wrong conditions of human life and which it is trying to bring under the control of the more advanced views of life until those lower idealistic views are eliminated. When in that undeveloped state they were not recognized because life had not developed up to a point where its powers of comprehension were able to grapple with them. But as one problem is solved another is pressed forward for solution; one that is more subtle in its operations and needing more moral and spiritual discipline to know on what lines to deal with it so as to be able to successfully eliminate it from human society.

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The Discoverer Tells How He Performs Modern Miracles Which Astound and Mystify Scientific Men.



R. F. ROBERTSON, Psych. D., C. D.

"It is a fact," says Mr. Robertson, "that important future events can be foretold. Also a man's secret nature, his talents and weaknesses are plainly recorded by the nerve cells in his hands, on his face; yes, he even betrays himself by his handwriting. I have explained the scientific reason for all this in my new book. I have told how an intelligent person may easily learn to read the secret natures of others; how to tell what vocation to follow so as to make the most money; how to develop a wonderfully magnetic personality; how to know whom to court and whom to shun; how to influence people; sell their goods; make them liberal with money; how to secure a good paying position without trouble; obtain an increase in salary and hundreds of things of vital importance to every ambitious man and woman. I have given the copyright on my book on condition that 10,000 copies should be distributed to the public absolutely free. I am not egotistical, but my book explains a secret law which I know to be invaluable to those who wish to succeed in life. Several prominent men have written me that it contains the very information for which they had been searching all their lives. I know there are hundreds and thousands of people struggling along who might enjoy the comforts of life and gratify their desires and ambitions if they only had the information imparted by my book. So I have decided that as many copies as possible shall be given away. If you want to know the real secret of personal control, if you wish to enjoy perfect health, if you would acquire wealth, or fame, if you would become a leader in your community, if there is anything in life that you would possess, write for a free copy of my book at once. It will prove invaluable to you, and you will thank the editor of this paper as long as you live for his generosity in publishing this article. If you want a book mention this paper and address the 'Columnian Scientific Academy, Report, 150 N. 1021 Broadway, New York City.'

## In Tune with the Infinite

By Ralph Waldo Trine.

While yourself live the cause of whatever enters your own life. To come into the full realization of conditions you have created. It is to be able to would have it. From the exact accord with what you create. The Universe. I. The Supreme Principle of the Universe. II. The Supreme Principle of the Universe. III. The Supreme Principle of the Universe. IV. The Supreme Principle of the Universe. V. The Supreme Principle of the Universe. VI. The Supreme Principle of the Universe. VII. The Supreme Principle of the Universe. VIII. The Supreme Principle of the Universe. IX. The Supreme Principle of the Universe. X. The Supreme Principle of the Universe. XI. The Supreme Principle of the Universe. XII. The Supreme Principle of the Universe. XIII. The Supreme Principle of the Universe. XIV. The Supreme Principle of the Universe. XV. The Supreme Principle of the Universe. XVI. The Supreme Principle of the Universe. XVII. The Supreme Principle of the Universe. XVIII. 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C. W. Leadbeater, of London, Eng.

Darwin. Gift top, cloth bound. This book is the grandest achievement of modern scientific thought and research. It has passed through many editions in English, has been translated into almost all the languages of Europe, and has been the subject of more reviews, pamphlets and separate books than any other volume of the age. The post of the great scientists of the age fully support his position. The thought of this book has become a part of the common inheritance of the age fully support his position. The thought of this book has become a part of the common inheritance of the age.



# 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 that all copy, 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 on one side of the paper.

**ITEMS.**—Bear in mind that items for the General Survey will in 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.

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. We will not do so for Secretaries or Correspondents who 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.

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

You should sign your own name and address to the items you send in; otherwise they may be cast into the waste basket.

Mrs. E. Hereford writes from Watseka, Ill.: "Mrs. S. E. Pemberton, of Bloomington, Ill., the trumpet medium, has been entertained by Mrs. E. Hereford for the past week, when she has been giving very satisfactory seances, both public and private."

The Philadelphia Record says: "Within the last decade the strongest evidence adduced in the whole history of the movement for the belief in communion with the dead has been furnished by the trance-utterances of Mrs. Piper, as interpreted in Dr. Hodgson's report; whilst within the same period the physical manifestations occurring in the presence of an Italian medium, Eusapia Palladino, have seemed, and still seem to many persons of eminence in this country and on the Continent, worthy of consideration as testifying to the probable operation of forces unknown to science. That men of such distinction in various fields of thought as Professor Oliver Lodge, the late Mr. F. W. H. Myers, Dr. Hodgson, Professor William James, of Harvard, Professor Charles Richet, of Paris, should have been strongly affected, and in some cases actually convinced by the evidence which she has furnished like Sir W. Crookes and Dr. A. R. Wallace maintain their belief unimpaired, is proof sufficient that the movement, if on the decline, is visibly still far from its euthanasia, and may at any moment receive fresh accessions of strength with the discovery of new mediums or new forms of manifestations."

J. Mullen writes: "The Sunday evening meetings conducted by Dr. C. A. Burgess and Mrs. Maggie Waite in Kimball Hall, corner of Washburn avenue and Jackson Boulevard, are drawing quite a large crowd of investigators who have never before attended Spiritualist meetings. The work of these two workers needs no commendation from me, as they are too well known. On Wednesday evening, Nov. 19, the society will give a grand entertainment, the admission to which will be 25 cents, the proceeds to go towards defraying the expenses of the Sunday evening meetings. Dr. Burgess has spared no expense toward the success of this entertainment. They expect to have a professional talent of the highest order given by Dr. Temple, Mrs. May Elmo, Mrs. Maggie Waite, Dr. C. A. Burgess and others. Don't forget the date, November 19."

President Eliot of Harvard university was the speaker at the weekly meeting of the Methodist ministers Nov. 2, in the Bromfield Street Church, Boston, and he said some things that were not wholly relished by all of them. Some of the things he said were: "We Americans are face to face with the lamentable and extraordinary fact that the influence of the church has visibly declined in our generation. As I weigh the forces that affect mankind and look back upon the course of human history and the progress of Christianity, it seems to me the first and greatest civilizer is steady work. That is the way by which the race is lifted up out of barbarism into semi-civilization and into civilization. Labor, steady labor, is the great civilizer. The Protestant churches are too intellectual, and too emotional on the part of the teacher or preacher, and call for too little of personal exertion on the part of the recipient of the inspiration."

The Philosophical Journal of San Francisco, Cal., says: "Dr. Geo. W. Carey, well known on the Pacific Coast as an able and scientific man, has been engaged by the First Spiritualist Church of Indianapolis, Ind., to occupy its platform during the month of January. The Doctor intends to move permanently to that city, and will there publish his new magazine, entitled the Journal of Biochemistry, which is noticed in another column. The Doctor spoke for the Prentice Muford Club in Chicago lately and has been very eloquent on the part of the teacher or preacher, and call for too little of personal exertion on the part of the recipient of the inspiration."

Mrs. Thomas M. Locke writes: "The Philadelphia (Pa.) Spiritualists Society had for their medium during the month of September, Mrs. Minnie Brown, of this city, who did good work for the cause. She has comforted many a sad heart by giving some sweet message from a spirit friend. During the month of October, Mrs. Georgia Gladys Cooley occupied the platform. She came to us as a stranger but has made many warm friends in this city. We regard her as one of the best workers in the spiritual ranks. Her lectures were instructive and practical, and her spirit descriptions accurate and convincing." L. W. S. Standish writes from Portland, Me.: "I am very much pleased with your plans for the Fall and Winter Campaign; particularly the articles by Peterline. I always look for those first things when they are running, and feel sorry and disappointed when they stop, as they always do in a most interesting place."

An extraordinary instance of the superstition prevalent among the peasantry of Hungary is reported from the village of Gross-Zorenze, near Reschitz. The house of Mme. Pova, a widow, lately has been repeatedly stoned and the police were unable to discover the culprit. The widow's young son, becoming possessed of the idea that his father rose from his grave nightly and bombarded his former home, went to the cemetery, dug up the corpse, dragged it nearly a mile and burned it. This he was doing, when he was arrested.

Some one writes from Alliance, Ohio, as follows, but doesn't sign a name: "I am now filling an engagement with the Independent Spiritual Society of Alliance, Ohio. I will be here during November and December; at Columbus for January, and Toledo for February. I am now making my camp engagements for 1903, and would like to hear from camp associations wishing my services. I will also answer calls for funerals. Address me at No. 526 Columbia street, Alliance, Ohio; permanent address, 419 Chestnut street, Grand Rapids, Mich."

Chas. P. Coles writes: "An account is given in this week's Progressive Thinker of one traveling under the name of 'John Slater.' I do not believe he is the original of that name, a well known test medium residing in San Francisco, and may do him an injustice. The fact of identity should be established, and any wrong impression corrected. Mr. Slater as I know him, is tall and slender, and although a test medium of remarkable development, and before the public over sixteen years, he is not a physical manifestation, such as described in the said article."

Mrs. M. Caine writes from 332 East 12th street, Sioux Falls, S. Dak.: "Dr. P. J. Barrington, M. D., has been rooming at my home, but has told me none of his business. He had a paralytic stroke, Sunday, Nov. 2, and is still unconscious as when found. Please put a notice in your paper, to find friends if possible. The doctor has little hope of his recovery."

J. A. Lant writes from Detroit, Mich.: "Scribe writes from Detroit to The Progressive Thinker, Nov. 8, as follows: 'Another society called the Upper 400 meets—I don't know where nor how often, or could not be admitted without the recommendation and an introduction of one of the elect.' No society exists in Detroit called as above. The Detroit Lodge of the Brotherhood of Light is probably referred to. It meets at 100 Woodward avenue, with open meetings every Thursday evening. There are no 'elect' in it. All clean, upright persons, whose belief in angel communication is established, are invited. There are no charges at the door, and no sale of spirit power. This Brotherhood exists for the labor of its members. There are no high nor low in it. They recognize that the Kingdom of God is the present spiritual era, its modern beginning dating from the advent of Modern Spiritualism in 1848. That true progress will follow organic work, and to this high purpose they are reaching out."

Mr. and Mrs. D. J. Hendricks of Pittsburg, Kansas, send their best wishes to all of the readers of The Progressive Thinker. They do not find the Spiritualists very plentiful in that section of the state.

Prof. Ransby writes from Grand Rapids, Mich., that he was pleased with Mr. Herkro's lecture on the subject of "The Room. Mrs. Fuller gave excellent tests."

Mrs. J. L. Brooks, president, writes Kansas City, Mo.: "The society of Spiritual Truth has reorganized, with a goodly number of earnest workers, and has the Rev. Carrie L. Bean and Miss Edith Evelyn Edwards as speaker and medium. Miss Edwards ranks with the best inspirational, test and independent voice mediums on the platform to-day. We have taken the comfortable and handsome auditorium of the Warwick Club houses at the corner of 8th and Oak streets, and our first meeting will be held there. The service will be held there each Sunday evening at 8 o'clock, with inspirational music and speaking. We ask of our friends and co-workers a kindly thought for the success of our society."

Chas. A. Kleih writes from Williamsport, Pa.: "The First Church of Spiritualism is meeting with good success in this city. Plans for a suitable Spiritual Temple are being carried out, and hope to accomplish this undertaking in the very near future. We should like to engage able speakers and test mediums to serve our society from January to June, 1903, and would be pleased to communicate with those in a position to accept of the during this time."

Mrs. John Brown writes from Los Angeles, Cal.: "Thinking perhaps a word from the 'City of the Angels' will not be amiss, I will say that at our camp-meeting, which was a grand success, Mae E. R. Hunt did credit to our cause as a speaker and message transmitter. Since then she has continued her work by holding parlor meetings and circles. Sunday, Nov. 2, was the initial meeting at Brent's Hall for permanent public work with Mrs. Florence Robson as test medium. She also added luster to the angelic work as a speaker and messenger. Both are young mediums; they have now launched their bark upon the great ocean of Spiritualism. The control of Mae Hunt said he disliked a chosen subject, confining his discourse to certain lines, therefore he took Spiritualism as a theme; it was broad and deep enough to cover all things, thus giving substance from the thoughts of the audience. He discoursed to the pleasure and satisfaction of an appreciative and responsive congregation by giving answer to their many queries of philosophical and personal interests. These meetings will be continued while the guides lead to hold their mediums in this city; then to visit other places doing an angelic work."

When writing for this paper use a pen or typewriter.

per was ordained a minister of the spiritual philosophy. Addresses were made by G. W. Bates, missionary for the N. S. A. and Mrs. Dr. David Lyman, invited by Mrs. Albert Lewis and hosts by Mrs. Pepper and others. Mr. H. D. Barrett, in very impressive and solemn words, gave the charge to the candidate, Mrs. Pepper responded very feelingly, promising to devote her life to the cause of Spiritualism. Large audiences were present. The services were under the auspices of the Lynn Spiritualists Association, Dr. Alex. Caird presiding. The hall was profusely decorated with flowers and several large pieces were presented to Mrs. Pepper by her friends. Mrs. Pepper was the speaker for the society during the month of October and did grand work, the hall being crowded at each session, many going away unable to obtain admittance. H. D. Barrett is the speaker at present, assisted by Mrs. D. Caird; he will be followed by Mrs. S. C. Cunningham the last three Sundays in November. The spiritual prospects never looked so encouraging in Lynn as at the present time; new members are being constantly added to the ranks, and much interest manifested."

H. L. Hanson, 237 Hudson street, Buffalo, N. Y., writes: "With your permission I desire to notify your readers of an important and sincere movement on foot in Buffalo for the cause of Spiritualism. The First Spiritualist Church has taken steps toward a new church building to be erected on its property at Prospect avenue and Jersey street. We are earnest, and will not cease our labor until our vision of a beautiful edifice has materialized. A very liberal donation by one of the spirit world's greatest instruments, one who is blessing humanity every day of her life, Dr. J. H. R. Matteson, has been the starter, and several others have followed. Now we do not wish to confine these donations to the people of Buffalo, so we therefore extend an appeal to any one reading this article to become a recognized member of this grand movement, and any assistance you feel disposed to render will be gratefully received; the same can be sent to Mr. W. L. Albee, 404 Vermont street, Buffalo, N. Y., who is treasurer of this fund or to the writer as signed below, and receipt and acknowledgment will be sent you. You are also most cordially invited to visit the church, 200 22d, which is for the purpose of raising a few hundred dollars towards this new fund. A good time is anticipated, and we hope that every one within reach of Buffalo will come and help to make it a success. A free ticket will be given with every entrance fee at the door, entitling you to a chance on some good article that will be set aside for that purpose. And any in the way of material to be sold to add the fair, or money, will be thankfully received if some one desires to help us in that way, and the same can be sent to Mrs. Sarah Large, 327 Vermont street, Buffalo, N. Y., chairman of the fair. There are many beautiful Spiritualist temples in the United States, and we desire to follow in their current, and erect one that will be a credit even to the city of Buffalo, and when some other society enters into the same work call on us and we will whatever we can to help you. Let us co-operate and hold up the standard of 'service to humanity.' Address me at 237 Hudson street, Buffalo, N. Y."

W. H. Leland writes from Binghamton, N. Y.: "I have read your paper very closely a year, and now cannot go along without it. I think it the best Spiritualist paper I ever saw."

The Band of Harmony will hold its annual bazaar the first Thursday in December, afternoon and evening. We will have all kinds of fancy articles, as well as useful ones, and we invite our friends and patrons to buy their Christmas presents of us before looking elsewhere.

C. H. Toler writes from Marietta, O.: "Among the list of subscribers I am sending you to-day is one who stopped his church paper and sends for The Progressive Thinker a year. He has been tasting the paper from time to time, and likes it. Like all the rest, he is a true and earnest worker, and we hope that the cause of Spiritualism will be the best of other good things that are always found in the pages of The Progressive Thinker."

To the Spiritualists of localities where no work is being done: E. W. Sprague and wife have again been appointed as missionaries for the N. S. A., and are prepared to visit localities where new societies may be organized or old ones need encouragement. Reader, is the cause languishing in your neighborhood? If so, read their report of last year's work in the missionary field; also the report of their co-workers, Mr. and Mrs. Geo. W. Kates, and then decide whether you need their services. If you do, write to them at once. Their missionary work is needed in your locality. Address a letter stating your wishes to E. W. Sprague and wife, 618 Newland avenue, Jamestown, N. Y.

Moses Hull is to lecture for the Englewood Spiritual Union on Sunday, the 16th and 23rd, afternoon and evening. Last Sunday evening the hall was packed.

Mrs. H. E. Roseague, of Hartford, Ct., one of our foremost workers, has a three months' engagement at Springfield, Mass., November 2, she lectured afternoon and evening before two good audiences in the new hall, the Ladies Aid Association of that city. Her subject in the afternoon was "The Great Trinity of the Universe, What is It?" In the evening her subject was, "The Evolution of the Human Race." The audience was very large, and the hall was packed.

Mrs. John Brown writes from Los Angeles, Cal.: "Thinking perhaps a word from the 'City of the Angels' will not be amiss, I will say that at our camp-meeting, which was a grand success, Mae E. R. Hunt did credit to our cause as a speaker and message transmitter. Since then she has continued her work by holding parlor meetings and circles. Sunday, Nov. 2, was the initial meeting at Brent's Hall for permanent public work with Mrs. Florence Robson as test medium. She also added luster to the angelic work as a speaker and messenger. Both are young mediums; they have now launched their bark upon the great ocean of Spiritualism. The control of Mae Hunt said he disliked a chosen subject, confining his discourse to certain lines, therefore he took Spiritualism as a theme; it was broad and deep enough to cover all things, thus giving substance from the thoughts of the audience. He discoursed to the pleasure and satisfaction of an appreciative and responsive congregation by giving answer to their many queries of philosophical and personal interests. These meetings will be continued while the guides lead to hold their mediums in this city; then to visit other places doing an angelic work."

A. Averil writes: "An event of unusual interest to the Spiritualists of Lynn, Mass., took place at Cadet Hall, on October 29, when Mrs. May S. Pepper was ordained a minister of the spiritual philosophy. Addresses were made by G. W. Bates, missionary for the N. S. A. and Mrs. Dr. David Lyman, invited by Mrs. Albert Lewis and hosts by Mrs. Pepper and others. Mr. H. D. Barrett, in very impressive and solemn words, gave the charge to the candidate, Mrs. Pepper responded very feelingly, promising to devote her life to the cause of Spiritualism. Large audiences were present. The services were under the auspices of the Lynn Spiritualists Association, Dr. Alex. Caird presiding. The hall was profusely decorated with flowers and several large pieces were presented to Mrs. Pepper by her friends. Mrs. Pepper was the speaker for the society during the month of October and did grand work, the hall being crowded at each session, many going away unable to obtain admittance. H. D. Barrett is the speaker at present, assisted by Mrs. D. Caird; he will be followed by Mrs. S. C. Cunningham the last three Sundays in November. The spiritual prospects never looked so encouraging in Lynn as at the present time; new members are being constantly added to the ranks, and much interest manifested."

### TAKE NOTICE.

All books advertised in the columns of The Progressive Thinker are for sale at this office. Bear this in mind.

### DR. DOWIE.

His Claims Questioned by an East India Scholar.

To the Editor:—I solicit your favor of allowing me to inform the American public, through The Progressive Thinker, of some facts, and I hope that you will be pleased to grant me that. Some two years ago when I first heard of Dr. Dowie, who claims to be the "prophet foretold by Moses," "the Elijah," and the messenger of covenant, I once sent for his literature and became a subscriber to his "Leaves." After a careful perusal of what he spoke and wrote I came to know that the only evidence brought forth by him for his being a prophet was his healing power which also failed on the occasions where it was expected to be shown with the greatest force. Moreover such a power has always been exercised by many who never claim nor even care to be religious and have no faith on this or that. Therefore I addressed him several letters and put into some questions in order to understand how he could be believed to be a prophet according to the law of the Bible, but he did not and could not write a reply to a single letter of mine. Below are explained some of the objections that I raised against his bold assertions:

1. Dowie claims to be the "prophet" foretold by Moses, for which he has no proof in hand save his so-called healing power, while the criterion given in the Bible as regards a prophet is that he should be a man of truth, and his prophecies should be fulfilled. The text runs as follows: "And if thou say in thine heart, how shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously; thou shalt not be afraid of him."

Strange to say these words occur in that very prophecy which he claims to fulfill. Thus it is clearly stated that "the prophet" shall make prophecies which shall come out to be true. A prophet is one who makes prophecies. Even in Hebrew text the word nabia used for a prophet means one who makes prophecies having received inspirations from All-knowing God. Accordingly I asked Dr. Dowie to proclaim any prophecies after receiving revelations from God. But he remained silent, because adoption of such a measure would have proved his falsehood.

2. I told him that a prophet of old used to see visions and in dreams and used to get revelations and inspirations from God which they proclaimed with such words as "And the Lord spake unto Moses, saying," "Thus saith the Lord," "There came a voice and I said here am I, Lord," "The revelation of Jesus Christ which God gave unto him." These phrases well explain that God speaks to the prophets face to face or through his angels. So I asked the Doctor to state the words of revelation if God ever spoke to him like unto His ways of speaking to prophets. But Dowie remained silent, because he is never blessed by God after the manner of the prophets.

3. A plain Dr. Dowie curses and abuses the prophets of God and calls them fools, liars and other bad names. I asked him if he belonged to such a party of men. But he remained silent, because he does not like for himself to be hailed with such epithets. He more than once cursed and abused Abraham, while it is said in the Bible that God will curse him that curseth these (Abraham).

4. I also asked him to proclaim if he was ready to come out to compete with the champion of any other religion in the acceptance of buyers. But perhaps he got busy in cursing and abusing the papers and periodicals, lawyers and judges, physicians and surgeons, priests and clergy, actors and players, prophets and saints, he had no time to give any reply to my letter or to think upon the subject.

Then I informed him of the advent of the promised Messiah, but he had no ears to hear such reports. Now he has predicted the destruction of all (Jews, Christians, Mohammedans and pagans) who do not accept him as a messenger of God. The great champion of Islam, Mirza Ghulam Ahmad, has replied to this dangerously bold utterance of his. The pamphlet containing that reply is sent under separate cover to your address. You may make proper selections out of it for the information of the public. Millions of men are waiting for an early reply to this challenge which, if accepted by Dr. Dowie, will bring forth fruitful results in deciding the difficult problem of the selection of a true religion.

We hope that Dr. Dowie will find time to publish his reply within the period fixed by the champion of Mohammedanism, viz., three months. But I have just read in an English paper that the Messiah for whom Dr. Dowie was anxiously waiting has come down upon earth and has been absorbed in the physical frame of one Mr. Pigott, and is being worshipped by many in the Clapton church as the very Jesus Christ. So one naturally expects the Elijah in America to have selected a true telegram and wire to England in compliance with the commandment of his God to have the honor of falling down on his knees to worship his Master, his Lord, his God in the person of Mr. Pigott. In this case I hope that Mirza Ghulam Ahmad Sahib will be glad to extend the period of reply by one month or more if necessary.

M. M. SADIG.

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## QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to 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.

Allison Trask: Q. What am I to understand by the following dream: In the center of a beautiful circle of white light, a golden sphere in the center of which a brilliant diamond gave colored flashes of light, the whole moving to and fro in the dream?

A. It came in answer to an intense desire to know if the purposes then in mind would meet with success. The purposes are of the purest and highest and will be answered in like manner, if the recipient makes in a brave manner the necessary exertion.

H. M. Bonnetree: Q. What has your department to say about the explanation of the cause of spiritual phenomena in Elder Knapp's paper?

A. The reader will better understand the drift of this question by the following clipping from said paper:

"Spiritualists, Christian Scientists, Hypnotists, Astrologers, Theosophists, and new parties are ever and anon calling our attention to something on the fringe of the unknown, mystery, magic and witchcraft. You may ignore it and pass it by as a sheer hoax and nothing in it. In this you are sadly mistaken. It is an immense and awful reality. We are living in the midst of multitudinous incarnate spirits. Some able authorities claim that the disembodied spirits of the wicked, having become demons, are permitted to return to this world. This view would offer some plausibility to the claims of Spiritualists to communicate with the departed. Some eminent Christian theologians favor this view. I do not think it is very tenable, as we can easily answer all the arguments of the Spiritualists on the hypothesis of these demons, who are innumerable and everywhere, and taking so much interest in human affairs, laboring incessantly for the destruction of all souls, that you will at ways find some of them on the spot and ready with a response to the call of the Spiritualists, whether true or false. It is a perfectly reliable and indisputable fact that any person who will come in contact with the invisible world around you, and hold communion with it. From the universal prevalence of these demons has originated the hypothesis of Satan's omnipresence, which is not true, as he is a finite being, and can only exist in one place at a time. As we see from our Savior's testimony (Luke x:18) he has the power of locomotion at lightning speed. Therefore, as lightning moves with a rapidity sufficient to go around the world fifty times in a minute, Satan can move from place to place with such rapidity as to beggar all recognition and superintendence the popular impression of his omnipresence, which belongs to no finite being, but to God alone."

This paper is arrogantly called "God's Revivalist," and it claims to be God's special journal, run by him after the manner of a campaign newspaper. With the Bible school "the Holy Ghost has positive superintendency."

This "devil theory" was first broached at the very advent of Spiritualism. It was indeed thought of to explain the "miracle" of Jesus, hence it has the respectability and the decrepitude of all old things.

If God made all things, if in the beginning there was God only, why did he in his all-knowing presence make the devil, and add "one-third the hosts of heaven" to his power? From the beginning when he successfully tempted to their fall the first pair in Eden, this Evil One, all through the ages has held the balance of power. He has run the world after his fashion, and although God in his desperation, sacrificed himself on the cross in the human form of his son, and has ever since beseeched the erring to come to him, they have followed the Prince of Evil he inadvertently created!

Why should this be? Human reason cannot fathom the fog!

Granting there is such an omnipotent Prince of Darkness, and that he has at his command such an innumerable host of demonic spirits, he must have been the same at the beginning, at his first victory in Eden, and at the time of the same host. His influence must have been the same through all historic time, in the patriarchal age, at the advent of Christ, the apostolic period, the formation of the church, the agitated period of the Reformation. His taking advantage of man's credulity, and affection for the dead, at the advent of Spiritualism, was in direct line with what had been done by him in the past.

The "expose" exposes a great deal more than intended by its advocates. It applies with equal force to the patriarchs, to the apostles, to Christ. The entire fabric of Christianity becomes a scheme of the Devil. Luther and Calvin were his beloved mediums! The theory well accounts for the mixture of obscurity and incomprehensibility in the Christian faith, which has led even saints to doubt, been weapons in the hands of skeptics and served to fan the flames of religious hate, infame persecution, intensify bigotry and made a religion whose watchword is love the cause of more devastating wars, cruelty, and debasement, than all wars combined.

This gospel of the Devil, all about the Devil, indeed, more than he does of science, and it is refreshing when he illustrates the world by the Devil's Majesty by a comparison with lightning. Such antithetical labor, even in a bad cause, has commendable points. As lightning can "round the world fifty times in a minute," Satan can be at all places without appreciable variations of time.

The ease with which he can do this is far greater than the preacher maintains, for although the velocity of electric transmission has not been accurately determined, it is probably as great, if not greater, than that of light, which is 192,000 miles in a second, and light will hence go "round the world sixty times in a second." Substituting minute for second is a blunder which the ordinary revival preacher would not regard as serious, but with reluctance can be placed on a man's honesty or accuracy who makes such a statement? Really the devil is five thousand times more nimble footed than the revivalist asserts.

G. R. Bicknell: Q. Can you give the consecutive order in which A. J. Davis wrote his books?

A. Nature's Divine Revelations, which is considered by many the greatest of all the writings of A. J. Davis, was his first. This was dictated to a scribe, while he was in a trance, or what he calls the superior state. At the time of the writing of this book, he was assisted in attaining this condition and was able to enter it by his own desire. His subsequent voluminous writings were written in this state. The volumes, five in all of the Great Harmonia, followed, and the attention of the world being turned to spiritual manifestations, he rapidly published Philosophy of Spiritual Intercourse, Stellar Key, Death and the After Life, and soon after the wonderful plan for the organization of the Children's Progressive Lyceum. Then followed his other books, thirty volumes in all. It is a strange feature of the wonderful career of this seer, that he produced all these books before he had scarce reached the prime of life, and then studied and graduated as a physician, devoted himself to healing the sick and abandoned writing almost if not absolutely. He has an office in Boston, where he at appointed hours receives his patients. He does not advertise, more than by a modest card, and his charges are as moderate as he is unpretentious. Fortunately are those who seek and obtain his attention. It is difficult to give the exact order in which the books were written, as they were not finished before others were commenced.

## FAITH HEALERS INDICTED

The Grand Jury Finds True Bill Against Parents of Esther Quimby.

For allowing their seven-year-old daughter to die from malignant diphtheria without calling in a doctor to attempt to save her, George and Georgina Quimby, her Christian Scientist father and mother, of White Plains, N. Y., have been indicted by the grand jury on charges of manslaughter in the second degree.

A true bill on the same charge was also returned against "Healer" John Carroll Lathrop, who "treated" the sick child after the Christian Science fashion.

The indictments charge the father and mother of the seven-year-old child who died under Christian Science treatment with being "wholly unmindful and neglectful of their duty" in providing "proper and necessary remedies, care and attention."

In the same indictment Lathrop's connection with the case is set forth to be that at the time of committing the felony and manslaughter, he was "then and there willfully and knowingly and feloniously concerned in the commission of the same," and did "aid and abet in the commission of said crime and manslaughter."

The penalty provided is imprisonment for a term not exceeding five years or by a fine of \$1,000 or both.

Thus, for the first time in the history of the church of which Mrs. Eddy is the prominent name, the rights of Christian Scientists to disregard ordinary safeguards against diseases attacking those under their guardianship, and the right of so-called "healers" to practice as freely as a certified doctor of medicine, be tested by a full trial under a criminal charge.

That this case will have a powerful influence on the future of their faith Christian Scientists are aware, and it is expected that Mary Baker G. Eddy herself will appear as a witness for her too-faithful disciples to prove that under the constitution they have a right to any religious belief.

That she may be able to do this is not in doubt, but whether she can prove that the rights of Christian Scientists extend to putting her teachings into actual operation when the life of a minor child in their care is in imminent danger for want of medical treatment, is for her to demonstrate.

"Healer" Lathrop is one of the most prominent men in the Christian Science Church. His method of "treatment" in the case of the Quimby child, as in all others, was to sit for hours at her side and through silent prayer and concentration of attention seek to effect a cure.

At the time of the child's death the father asked for a death certificate from a doctor, but would assign no cause for death save an "error" of the child. The certificate was refused and the coroner was thus brought into the case.

At the inquest Mr. Quimby admitted that when "Healer" Lathrop was first called he said that the child was suffering with "tonsillitis," although it was against the tenets of his faith to admit the existence of disease of any sort.

The father testified that both himself and wife were healers and had practiced their art or science on others "by putting good thoughts upon them."

Dr. George C. Weiss, another witness at the inquest, stated that Esther Quimby died of malignant diphtheria, and that attention had not been administered to her.

"Do you know whether the administration of antitoxin is a sure cure of diphtheria?" asked the coroner.

"In my whole experience," replied the doctor, "I never knew of a case of diphtheria, taken in the second day, that did not respond to antitoxin and become cured."

"Healer" Lathrop was also called on to testify at the coroner's inquest. When he was asked if he looked at the child's throat he replied:

"Was there anything the matter with her throat?"

"Only the claim of error. Tonsillitis is merely a mortal belief. A broken leg is a belief and the treatment for a broken leg is the same as for tonsillitis. Cancer is the same and the treatment is the same."

According to our method, "Healer" Lathrop went on to explain, "which is a realizing prayer, an enlightened faith, or, in other words, a spiritual understanding of God."

Notwithstanding his criticism of the health boards in the past, Lathrop yesterday gave a recommendation that the health boards in the future maintain strict guard against where there are contagious diseases under surveillance.

The recommendation was because "Healer" Lathrop was allowed to daily enter and leave the Quimby cottage while four inmates were ill with diphtheria.—Chicago American.

## THE CHURCH MILITANT.

Christians Should Buy Swords and Cultivate the War Spirit.

Recently Rev. Oliver C. Miller, chaplain of the Presidio, San Francisco, took for his subject in a sermon, "Divine Authority for Righteous Wars," says the San Francisco Chronicle. His text was:

"Think not that I am come to send peace on earth; I come not to send peace, but a sword."—Matthew 23:19.

This declaration, said Rev. Miller, from the lips of Jesus descriptive of the character of his mission, is apt to be overlooked as we think of him as the prince of peace. In another place he cautions his followers not to overlook the fact that his kingdom is to be founded upon the ruins of the kingdoms of this world, saying:

"Suppose you that I tell you may, but rather division. He that hath no sword let him sell his garment and buy one."

Jesus is called the captain of our salvation, and although he wore no sword he planted the germ truths that have convulsed the centuries. Messiah's kingdom will be built upon the ruins of Satan's empire. The Prince of the Power of the Air often opposes war because he knows that the highest development of the race has often been along the line of bloodshed and struggle. War is not the final object, but the means for the establishment of Christ's visible reign upon the earth.

Our text is in full accord with the angel's anthem of good will and peace. Jesus then said unto them:

"But now he that hath a purse, let him take it, and likewise his scrip; and he that hath no sword, let him sell his garment and buy one."

Such is the proclamation of war from the lips of him who sitteth upon the throne of the universe. Jehovah, Jesus, the captain of our salvation. Let every one obey his command and be loyal to the cause of truth as it is in him. His call for volunteers is, "Follow me." As we hear his voice, let us look upon him who calls and ask: "Who is this that cometh in the clouds with eyes and garments of white?—this that is glorious in his apparel, traveling in the greatness of his strength? I that speak in righteousness mightily to save. Wherefore art thou red in thine apparel and thy garments like him that treadeth in blood?"

Let us be loyal to him who answers, "I have trodden the wine press alone, and of the people there was none with me; for I will tread them in my anger and trample them in my fury; their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in my heart, and the year of redemption is come."

What a glorious picture the prophet has drawn of Christ as a man of war. How majestic and grand he appears arrayed in the paraphernalia of heaven and marching in the power of the most high as king of kings and Lord of Lords.

So, Mr. Editor, it would seem according to Chaplain Miller that we Quakers as well as some other simple-minded people have been wrong all these years in supposing that Satan favored war and Jesus stood for peace and good will toward men. Rev. Mr. Miller contends that Christ is a conquering warrior, while "thine evil opposer," Gen. Shuman said "war is hell."

Chaplain Miller does not think so. After presenting us with a Christ whose raiment, or uniform, is all bespattered with the blood of his enemies, and who is treading them down in great fury, he exultingly exclaims, "How majestic and grand will Christ appear arrayed in this paraphernalia of heaven (bloody garments) marching in the power of the most high as king of kings and Lord of Lords!"

Now, if Chaplain Miller is right, then Quakers will do well to take to the woods, and not only Quakers, but Spiritualists and all others who have heretofore thought that it was "Old Nick" who stirred up war and kept it going, instead of the gentle Nazarene.

"The world do move," Mr. Editor. Inventions and new ideas are being forced to the front rapidly; and now we are to have a new interpretation of the life and sayings of Jesus Christ. Hereafter he is to be a great war captain. His followers must buy swords and use them vigorously on "the enemies of God and religion," and they must have their clothing and buy swords. They must think of Jesus not as an elder brother, nor as a gentle teacher, nor as the author of the Golden Rule, nor as having commanded that we shall love one another, but as a justly battling warrior and down the corridors of heaven in a uniform all stained by the blood of his enemies. Seriously, what is the meaning and purpose of the effort that is being made all along the line to arouse the military spirit in this country? Mr. Root, Secretary of War, offers to send guns and swords to the children of the management of those institutions which will encourage the students in learning the art of war. The pupils in the public schools in many parts of the country are being formed into squads and companies and drilled; and pastors of churches and Sabbath-schools superintendents are drilling the Sunday-school boys and girls and firing their young minds with a desire to become good killers.

Mr. Editor, I do not clearly perceive the object of this methodical movement of the war spirit in the United States. There is not the remotest probability that we will have war with any foreign country in the next generation. Even if we should have a foreign war, our citizen soldiery, from the farm and workshop will fill all requirements along that line.

Is it a movement of Protestants against Catholics, or vice versa? I cannot think so.

It is prompted by the shrewd, far-seeing capitalistic monopolists who hope to live on to their ill-gotten gains and their special privileges under the law, by raising up a class of young men who will keenly enjoy shooting the life out of the workingmen who strike for better conditions when they are ordered to "fire" by their captain or colonel? Who knows?

I believe that in every age of the world the clergy as a class have cast their influence with the king, or the governing power as against the people. They never encourage a forward movement. They have always been reined on to favor war and rigorous treatment of the masses. They are the most conservative of the conservatives. They always stand for the powers that be, no matter how tyrannical those powers are. They believe in bloodletting.

Notwithstanding my criticism of Chaplain Miller heretofore, for saying that Jesus as a bloody warrior, I must freely admit that he is in accord with the clergy, in the main, of this and all former times in their religious theory is based on a bloody theory, and through. We may expect to see other sermons endorsing the killing doctrine so long as Christ is held up as a "man

of war," instead of an advocate of peace.

—R. A. DAGUE, Alameda, Cal.

## CALIFORNIA.

Spiritualistic Matters of Interest.

Since writing my last letter the propaganda work of Spiritualism in California has been going on with increasing vigor and success.

Two general conferences have been held under the auspices of the state association. Both were well attended by the leaders of Spiritualistic thought, and both were fruitful of good suggestions for future work.

At the first conference, held Sunday, October 19, "The Lyceum; How to Make it a Success," was the subject of discussion, and several of the ideas proposed by the speakers have already been placed in motion, and most important innovation on recent methods being the reconstitution of the leaders' weekly meeting and conference.

During the past week, the state president, J. Shaw Gillespie, and Mrs. Anna Gillespie visited Stockton, where, on Tuesday evening, October 21, Mrs. Gillespie addressed a large audience under the auspices of the Stockton Spiritual Alliance, which extended them a royal welcome.

Mr. and Mrs. Gillespie report that they found the Alliance, which is yet less than a month old, in a most flourishing and promising condition. Its membership, thirty-five, has grown to thirty-seven, and more are to join at the next meeting. The Alliance has two local workers in the persons of Messrs. Fred Hardy and Jas. Hunter, president and secretary respectively.

The local societies, the Sunflower League, Mediums' Protective Association, Progressive Spiritualists, Ladies' First Spiritual Aid Society, and the Children's Progressive Lyceum, are all doing well, steadily growing in membership and usefulness.

Quite a boom seems to have struck the lyceum, where the new calisthenic drill, founded on the United States Army drill, appears to have won all hearts—old as well as young. By the way, the lyceum's conference in connection with the lyceum will be resumed next Wednesday evening, October 29.

The meetings which Mrs. Gillespie recently started in Fratern Hall, Alcazar Building, are well attended, and promise to be fruitful of a new society to be affiliated with the state association. At least several who were present last Sunday evening urged her so to organize.

I learn with regret that there is a misapprehension of my position in writing these articles. Some seem to think that I am under obligation to give a notice to everybody who is assuming to do something for Spiritualism.

I do not understand it so. In my view I am simply doing some press work for the California State Spiritualists Association.

I am simply seeking to let the world know what the state board and those who are working with it in the matter of Spiritualism are doing. The title "Christ" is said to be "the anointed." He feared the gods would seek to slay him. In the New Testament it is men that seek Christ to slay him.

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Nothing could be further from the fact.

The board is elected once a year from among a convention and by the convention, itself elected from and by the membership of the various affiliated societies.

Every member of any society is entitled to election to the convention, and every member of the convention has an equal vote with every other to election to the board.

No society could be more democratic in its organization than is the California State Spiritualists' Association, for which fact all honor be to its founders, who labored for years without other reward, and without the hope of other reward than the institution of a great Spiritualistic association for the state of California, which should serve as a bar against frauds in mediumship, and should promote all kinds of altruistic work, calculated to uplift and sublimity humanity. J. MUNSELL CHASE, San Francisco, Cal.

IN THE SANCTUARY OF MY SOUL.

In the sanctuary of my soul  
A lamp is burning bright  
And shedding on things around  
A soft and glowing light.

And often do I think the wick,  
And feed the flickering flame;  
Oh, "years may come and years may go,"  
"Twill burn there just the same.

In the sanctuary of my soul  
A lamp is burning low,  
And shedding on all things around  
A sad and feeble glow.

All alone with the light I stay,  
And sorrowfully wait to see  
The light of our love and friendship die,  
You have forgotten me.

The flowers of my mourning soul  
That once had blossomed there,  
No longer hold up high their heads  
To perfume the air.

But now they are sadly drooping,  
Drooping, dying, dead,  
As though shamed that a place  
Where reigned love before  
Could come faithless forgetting instead.

Faithless; forgetting. Ah! would that I, too,  
Could forget as you have me,  
Putting between us an echoless shore  
And a boundless, depthless sea.  
Yes; a boundless, depthless, wide, wide sea.

With you on the other side,  
And the other side—me!  
In the sanctuary of my soul,  
This very, very dark.

The flickering light has at last died out,  
No longer lovingly I start  
I go about with my hands outstretched,  
My eyes no longer see,  
The light of my soul is dead—dead—DEAD.

You have forgotten me!  
—Helen Marcella Dickinson.

## BABYLONIAN LEGENDS.

Compared With New Testament Accounts.

I desire to call attention to some similarities between parts of the Babylonian legends of Adapa, and certain features of the New Testament narratives. Adapa, like Christ, was aboard a boat when a storm arose and he stilled it.

The variation is: Adapa was fishing, and his boat was upset. Adapa, a mortal, was added to the company of the gods. Christ partook of both natures, Adapa had the water of life set before him. The same is spoken of in the New Testament.

The gods offered Adapa oil with which he anointed himself. The title "Christ" is said to be "the anointed." He feared the gods would seek to slay him. In the New Testament it is men that seek Christ to slay him.

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