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THE RESURRECTION.

IT IS NOT PROVED BY DISCREPAN-

That is the Assertion of A. E. Rawson in Commenting on P. F. Duffy's Arguments About Christ Rising From the

Thought of Jan. 25 P. F. Duffy attempts | streets. to answer the argument against the resurrection of Christ in an article by M. M. Mangasarian, which was published in the Record-Herald of Jan. 18, beside a statement containing the orthodox view of the subject by Rev. R. A., Tor-

rey.

I hold no brief from Mr. Mangasarian, would like to give some answer to assertions made by Mr. Duffy in attacking Mr. Mangasarian's views. Mr. Duffy's claims as to the evidence of the resurrection of Jesus are entirely devoid of logic, and consist, like those of Mr. Torrey, in vain attempts to "make the worse appear the better reason," by means of the old trick of arguing that the discrepancies in the various accounts of the resurrection prove the

truth of that event. The beautiful simplicity of this sor of argument appears to rest upon the assumption-unknown outside of theological circles—that it is only necessary to get enough witnesses to an event, who will contradict other witnesses on important points, as well as details, to prove your contention. As each witness has a vitally different account, this shows lack of collusion; ergo, the case

Paul as a Witness.

Thus the story of the resurrection of Jesus is based on the widely divergent accounts in the four gospels, as well as in acts and the writings of Paul. This Paul, by the way, in his letter to the Romans, confesses brazenly that he lied when he could do so "for the glory of God." A most trustworthy witness to testify to an important event tending to "glorify God." How long would such a witness last in a modern court?

Mr. Duffy's argument as to life coming out of death—referring to the time when there was no life on the earth, and the later time when life evolved out of dead matter, and which Mr. Duffy calls a miracle, although there are no miracles in nature—is entirely worthless, as it has no bearing upon the subject under discussion, the alleged resurrection of Jesus. Mr. Duffy seems here to be getting close to evolution, by the way.

In this connection, at the end of Mr. Duffy's article he quotes Paul, where he is depicted as squeiching a skeptic with the contemptuous "Fool! that which thou sowest is not quickened except it die." Was not Paul ignorant of the commonest facts in nature, not to know that that which is sown in the ground is not quickened except it die not? Living grains produce the next crop, not dead ones. Another example of what theological fatuity is capable of as argu-

What Does It Mean?

Mr. Duffy states that "Christ as the first fruits was the earnest, the assurance, that all who slept in Him would inherit power." This would be interesting if Mr. Duffy had stated who had "slept in Him" and who had "inherited power," and what it meant, anyway.

"Christ's resurrection was different from all others. He arose from the dead by the exercise of His own inherent power; all others by means external to themselves. It differed finally that He arose from the dead to die no more; others were raised from the dead to die again, and in these exceptions was the something 'extraordinary in the resurrection of Jesus."

Let us ask, how does Mr. Duffy know all these wonderful things? Where did he get the information that Christ rose | different ways by unknown writers. by His own "inherent power," and that the others did not? If Jesus was really dead when buried, then He never rose by His own "inherent power" or any other power. Dead people have no power to raise themselves, and therefore this feat was never performed at any time or place in the history of the world. Nature's laws in this respect were as much beyond the control of men in ancient times as to-day. To claim that Jesus was actually dead, and that He could still rise and walk about whenever He pleased, and that other persons equally dead could not do so, is carrying blind credulity to the extrem-

The Dead Arose.

In the time of Jesus it was a common belief in the pagan world that on certain occasions, such as the death of a great man; the dead arose from their graves, but the accounts, like the one under discussion, do not inform us what became of those dead people, what they got up and wandered around for, who caused them to do it, how they knew their own graves when they went back, and why they should want to go back at all unless their ghastly abodes were pleasanter than the garish light of day. How and by whom were these particular ghosts selected, and what were their sensations upon coming back to earth?

Does Mr. Duffy believe in these sto-

ries of dead men arising and going into Jerusalem and "appearing unto many?" If so, perhaps he is ingenious enough to give a reason for it. Matthew says that at the time of the crucifixion "the graves were opened" and that "many bodies of the saints which slept arose and came out of their graves after His resurrection, and went into the Holy City and appeared unto many." Matthew forgot to say why the graves were opened at the time of the crucifixion and the dead-and-alive saints left to sit around for three days and nights until Christ had arisen, and had then to go into Jerusalem, returning later to slip back without ceremony into their quiet tombs, leaving the world no wiser as to where they had been since their first death, nor how they liked it. The story

Shakspeare Cites It.

The pagan belief in this supposed rising of the dead is shown in a number of the Shakspearean plays, for instance, where Calpurnia, the wife of Caesar, in urging him not to go to - the senatehouse on the ides of March, says:

"There is one within, besides the things that we have heard and seen, recounts most horrid sights seen by the watch. * * * And graves have yawned and yielded up their dead. * * * And

Again, in "Hamlet," Horatio, speakappearance of the ghost, says:

In the most high and palmy state of

A little ere the mightiest Julius fell, The graves stood tenantless, and the

Does anybody believe that these things really occurred? mony, says: "He (Mr. Mangasarian) anyone else, for there is no such story in the New Testament What is said is down and became as dead men, and that gree of goodness or intelligence. Some afterward some of them went into Jerusalem, and here they told the story and is the case with the spirits of people were offered "large money" to lie about | who, while they dwell in the body, never it and say that Christ's body was stolen away while they slept!

Quite plausible that a Roman soldier would have admitted that he had slept or pleasures of a low and sensual kind. on duty, and thereby forfeited his life, Upon entering the spirit world they still according to the discipline of armies in | continue to live in the same low atallages! The disciples, however, of mosphere and long for the same pleasfered to make it right with the Roman | ures. An old woman who had been in governor if it came to his ears, thus showing they were capable, among their other accomplishments, of suborn- for was her pigs and cows, around ing perjury. What nonsense!

Dodging Will Not Do.

Mr. Duffy seeks escape from the statement in the New Testament that Dives, the rich man, was in hell, and calling upon Abraham, etc., by triumphantly pointing out the fact that Dives was not in hell but in hades—a comparatively comfortable abode, according to the Greek Testament and the revised version. Then the Bible has been wrong all these hundreds of years, and the countless millions of people who believed that every word of the book was inspired and true have been deceived.

This dodging the question will not do. How do we know how many more important words will be changed when the | hungry minds with the vapors that exnext revision is made? There is some- hale from the victims of carnal desires, thing in Revelations about what will thus not only satisfying their own inorhappen to whosoever alters a jot or tit- dinate desires but also increasing the tle of the word of God.

Finally, is it not strange that we have A drunkard lying half unconscious in no record of the story of the resurrec- the gutter is a pitiable sight, but how tion from any one of the hundreds who | much more horrible would it not be if knew the circumstances, except what is our eyes were open so we could see the contained in the four gospels-written | flocks of unclean spirits who gather at the very latest eighty years after the around his cadaverous carcass anxious events, by men whose names we do not to inhale the poisonous vapors that fill even know, of whose character for ver- the atmosphere in his neighborhood. acity we are ignorant, whose state- Thus by a low and sensual life we atments contradict each other, some tract low and impure spirits, and this claiming the ascension followed the is one of the reasons, why the slum disresurrection almost immediately, others | tricts of our large cities are so dangerthat Christ remained on earth forty ous and full of temptations and inducedays and went from place to place; ments to vice and evil, and also why we that none of the 500 "brethren" to should be on our guard so we place ourwhom he appeared at one time ever | selves in communication with pure and

of any of these 500 brethren, or of any others than the anonymous writers of the gospels that these stupendous events ever happened? The explanation seems to be that the followers of Christ believed that the world was coming to an end very soon, according to the words of Jesus that certain things should come to pass before that generation passed away, etc. This might account for the whole story being left for the guesses and traditions of later times, when the account was written in

As much has been said as space will allow, and I will end this letter by quoting those truthful words of Thomas Moore:

Alchemists may doubt The shining gold their crucibles give

But faith, fanatic faith, once wedded fast To some dear falsehood, hugs it to the

-A. E. Rawson in Chicago Record-

Good for Boys but Bad for Girls.

Herald.

President Draper, of the Illinois State University, speaking against equal suffrage in a recent address, said: "Voting, serving in the legislature, is a burden, not a right." Men have fought, bled and died to

get a vote and if any attempt were made to relieve President Draper of that "burden," he would resist it as he would an attempt to relieve him of his watch and purse. So would any rightminded man. It is only when the proposal is made to grant the same privilege to women that some men suddenly discover it to be no privilege at all, but merely a burden. As for the legislature, few women have any wish to go there, and very few have thus far served as legislators in the enfranchised states. But when we see the great efforts that hundreds of men are making every year to get themselves. elected to the legislature, it is hard to believe that they think it is no privilege

to go there. It recalls the story of a small girl who had found an apple and was preparing to eat it. Her brother ran up to stances of spirit communications? And only light that can leafl us right through her with a face of consternation and told her that the apple was green, that the cholera was coming, and that if she ate it she would be ill and die. The child in alarm, threw down the apple, and honestly say that we never felt or which her brother at once picked up conceived of anything but what we and proceeded to eat. She watched him with round eyes. and finally asked: "Won't the cholera catch you, too?" "No," answered the urchin calmly, other friends. They always communiwith his mouth full, "It's only after lit-

How to Get Communication With the Spiritual World.

Before we consider the means by which we can place ourselves in rapport with the world of spirits, it is not amiss to ask ourselves what kind of In the Battle Ground of Modern | ghosts did shriek and squeal about the | inhabitants are and where it is located. us better to understand the messages ing to Marcellus, while waiting for the of our spirit friends and how to receive and interpret them. It often happens in seances and sittings that people who have no acquaintance with the philosophy of Spiritualism exclaim: Such and such a spirit cannot be my departed father or mother, or child, for they did not even know their own names or the names of their nearest and dearest ones on this earth, neither did they know the letters of the alphabet and were unable to write their own names. And so they Mr. Duffy, speaking of Papul's testi- draw the conclusion that Spiritualism is all a fake, while it is only their own does not say a word, for instance, about | knowledge of it which is defective and the frightened soldiers who rushed to incomplete, and thus they often turn Jerusalem, terrified at the resurrection away from Spiritualism in disgust inof Christ." Quite true; neither does stead of studying its phenomena and

philosophy. The spirits live in spheres or circles of them still remain on this earth. This had a thought or an interest for anything except material things, such as business affairs, food, clothes, property spirit life for three years once came to a seance, and the only things she cared which her thoughts and interests had centered when on earth. Such are earthbound and might continue to be for years and ages. And if they were not only poorly developed intellectually in this life, but also morally low and perhaps depraved and degenerate, we can easily understand how they will exert themselves to the utmost of their ability in order to be able to satisfy the passions and desires which ruled them in the body. Thus the drunkard will still long for his intoxicating drinks, the glutton will still covet the delicious dishes, which were his highest delight, and they will be attracted to people and places where intoxicants and foods are devoured, and feed their thirsty and appetites of their unfortunate victims. thought it worthy of a word of record? high intelligence. This is so much the Where are the statements or names | more important as the lower, gross and more carnal spirits have a stronger power to manifest on the material plane, and therefore are more readily attracted to our seances than spirits of a higher type, who have left the earth behind and gone to higher spheres. It is with such spirits we should try to place ourselves in communication. They might know less about this world, or if they know it they might not be able or willing to tell us much about it. but they know so much the more about the spiritual world and they are willing

> to assist us in everything that is good and that can educate us intellectually or morally. And they are always ready to do so; for their home, the spiritual world, is not far away from us. Space and time are ideas connected with this world of matter and depending on earthly circumstances, as for instance the earth's revolution round its axis and its orbit around the sun. In the spirit world there can be no time and space in the same sense as we take it, as there are no days, nights and distances as here. A spirit therefore never gets old, tired or weak. He cannot get sick. drowsy or sleepy. Neither can be die, though when he passes from a lower sphere to a higher one something analogous to death occurs, as he leaves his body or shell behind and is clothed in a new one in the new sphere he is borne: into. This is one of the reasons why it so often happens that spirits, who meet their friends here on earth again, do not know how old they are or how long they have been in the spirit world, or have forgotten their own names. Everything related to time and space has a secondary importance to the spirit, as it is a characteristic of this world and therefore cannot mean the same to a spirit as it means to us. After this short excursion in the spirit to what happened to Jesus on the realms we might ask, Should we try to | Mount of Transfiguration. By preparcommunicate with the spirits, is it right ing ourselves in the right way we can to do so, and what is the use of it? To have the same experiences.

this question Spiritualism answers: Whether we communicate with the spirit world or not is not of much concern, be with us and guide us, and open our for the spirit world will communicate eyes to the realities of the spiritual with us all the same and has always done so. Did not the Greeks have their | we walk in the presence of innumerable oracle of Delphi, the Romans their witnesses, invisible but strong and powpriests and augurs, and is not the erful and may we learn to listen to Bible from beginning to end full of in- their voices, but never lose sight of the if we turn to our own experience, is the darkness: the polar star of unselfish there a single one of us who has not love, for there is nothing greater than some time seen or heard things he could love, and the one who loves can never not explain, and could we consciously be in the wrong or go wrong or astray. could get at by means of our senses? The Spiritual world is near to us. Our spirit friends are closer to us than any cate with us. Why then should not we s almost too absurd for sober discus. the girls. Boys don't have cholern!" meet them half way and on our side do everything we can to facilitate their en-

deavors to approach us? It is profit- "EFFECTS AND CAUSES." can assist us in many ways both in temporal and spiritual affairs, as they also can tell us a great many things about the spiritual world, which we never could know from ourselves, and which

are useful and valuable for us. The best way to get in communion with the world of spirits is to place ourselves in a kind and harmonious dispoworld this invisible domain is, who its sition towards them and towards each other, to try to be good and to lead an For some knowledge thereof will enable | unselfish life. By doing so we attract spirits of a high and pure' character. The next step is to try and develop the mediumistic ability that might be slumbering within us. If we cannot do so ourselves, we should seek the assistance of some honest and unselfish Spiritualist who is willing to lend us a helping hand. But we should not get disap- single critic of my position will be pointed if our progress is not so rapid as we would have expected. Neither ence. should we make up our minds beforehand as to the kind of mediumship we want to develop. For there are more than one kind of manifestations, and if | there is an increase of functions and you are not a materializing medium you | functional activities. Elder Myrick might be a clairvoyant or perhaps pos- has not dared to dispute this, and has sess some other gift. There are very thus tacitly admitted my proposition. few people who are not mediumistic in | And, in his last article he admits it some way or other. It is nothing super- fully. He says "We admit that the vegnatural about it all, nothing miraculous | etable is higher than the mineral, the and nothing exceptional. It is only the animal higher than the vegetable, the great mediumistic gifts that are rare. human higher than the animal. There are for instance very few mediums as Moses was. There are not many who possess the astounding medium. istic gifts of the prophets of the Old Testament or of the author of the Apocalypse or of Jesus of Nazareth. Not many are endowed with the vision of Swedenborg or Andrew Jackson Davis.

But there are many who are clairvoy. ants without knowing it. Many are inspirational mediums or slate-writers and some possess the precious gift of healing the sick. Among any ten people picked out at random there are always one or two mediums. But the mediumistic gift must be developed just as any other talent. You cannot be a-musician, a painter, a sculptor or a telegraph operator unless you have learnt it. And so with every other art or

too, with mediumishp. But if you should not possess any mediumistic gift at all, you can still communicate with the spiritual world lifts the lower up to itself." through the mediumship of others. This is a more convenient way, as many have neither time nor patience to develop their own mediumistic gifts. But when we seek communion with the spirits through other mediums we should always do so for high and noble purposes. we are about gaining some knowledge of the spiritual world or to improve our selves intellectually and morally. Such things might be well to know, but they should not be our only or highest aim. We also ought to consider that the spirits are far from infallible. That many of them know less than we ourselves, that some are deceitful and evil-minded, and that we thus as often might be harmed as benefited by taking their advice. We therefore cannot be too careful in our dealings with the powers and intelligences of the spiritual world. They might be our friends, but they might also just as easily turn out to become our enemies. We therefore must put them to a test and not believe every | all along this process of evolution? spirit whisper to be the voice of truth. We should rather use our own judgment and place our own reason above that of any spirit, whoever he claims to

And last but not least we must not forget that the highest and most effective means of placing ourselves in communication with the spiritual world is not dependent upon mediumship though it often leads to it and developes our lamore lasting and effective influence on | duct of the animal. our own spiritual growth and unfoldment than any of the other ways men- | process, it would be simply affirming rather devotion. It has been pract he said, "God was the most progressive and Mrs. Rymer came to London to ticed in the far East among the Hindoos | being in the universe." That is, he was for thousands of years, and it is still to a growing being. Effects were transome extent at least practiced among the peoples of the West, though perhaps neglected and not given the prominent part in our spiritual life that it ought to and is entitled to have. By and through devotion we can place ourselves in communication with the highest order of spirits, we can feel their presence, we can visit them, we can listen to the as the Great First Cause of all that is. voices, profit by their advice and receive help from them in our daily toils and struggles, whether they be of a spiritual or material nature. This communication is not effected by the aid of our senses, neither is it gained by efforts of our intellect. It is purely spiritual. It takes place on the highest, the purest, the sublimest and the brightest plane of existence, to which our spirits are capable of rising, and it therefore is | should use those terms I employ them | more useful and profitable to us than any other form of spirit communication. We-can only give a vague idea df"what this highest form of spiritual intercourse means by alluding to the ecstatic stages of the prophets of the Old Testament, or the Sages of the far Elast, or And now may the love; of God and the assistance of all good and kind spirits

world. May we always remember that REV. AXEL LUNDEBERG.

Learning teaches how to corry things in suspense without prejudice till you resolve.-Bacon.

Covetousness swells the principal no purpose, and lessons the use to all less perfect present. purposes .- Jeremy Taylor.

MRS. E. B. BROWNING.

Prof. J. S. Loveland Makes Final An- Some Interesting Particulars in Regard swer to Elder Myrick.

Elder Myrick responds to my recent article on Causation, and as his response really admits the fact that effects transcend causes, in the sense in which I have stated the position, I would keep silence but for the fact that | ert Browning expressing his belief in Prof. Drummond is brought in to sustain the old religious theory of causation; and I wish to show the absurdity and scientific faisity, of his position. Let the reader bear in mind that all this desperate effort is made by theologians to save their old superstition of a | erally known, the acceptance by his creation, and a creative God. Not a found among the devotees of pure sci-

Please also bear in mind my definition of the term transcend; that it | fied." means in the process of evolution, that tainly that is true." Well, then, what are you growling about, for that truth is all the demonstration that is needed? But though admitting precisely what I have affirmed there is an insinuation that there is something more than the precedent substance of the universe which is the real causative force in production.

And here, the Elder, instead of constructing his own argument, introduces Prof. Drummond, and makes his statements his own. I quote Drummond in | and nearly broke her heart, was not a | full. "The mineral cannot make itself into a vegetable, but the vegetable can reach down from above and assimilate the mineral and make vegetable out of it. So a vegetable cannot make or cause itself to be an animal, but the animal can reach down and assimilate trade. First learn, then practice. So | the vegetable and thus the vegetable may become animal. In this way only can the lower kingdoms enter the higher. The higher reaches down and "Here," says the Elder, "are not only words but wisdom." Indeed! Instead,

they are not only foolish but false so far as original causation is concerned. Every person possessed of even a small share of scientific knowledge is aware that the human was not before Unfortunately most of us are more anx-; the animal, vegetable and mineral ious to learn from the spirits how to in- kingdoms. So far as the evolution of crease our earthly possessions or gain | those kingdoms is concerned the facts | some advantage over our enemies, than | are the precise opposite. The Professor and the Elder have put the cart before the horse. Man stands at the head, but he is also the last, the product, the effect of what preceded him. He did not "reach down" before he existed. Nor istence. The vegetable manufactures protoplasm or life stuff without which animal life would be impossible. The first form of life, the Moner, is little more than an infinitesimal speck of protoplasm, and even the germ of the human is little more—merely a tiny

Do you say that there is life at work Very true. But it is working up, not something up, but is all the while pushing upward and acquiring greater functions at every step of the process. At the present stage of growth, in a certain sense we may say that the higher "reaches down" to extract pabulum for its growth to what is below it. | Browning. Browning saw the wreath But this is impossible in the primary moving and quickly came to his wife's evolution of one kingdom from another. | side, evidently expecting it would be tent mediumistic powers. It is a | Man did not reach down to the animal, means accessible to every one of us | for the animal was first and pushed itwithout exception, and one that has a | self up to the human, which is the pro-

And, even if a god be thrust into the

scending causes. In other words, are causes advanced. much amused over the desperate efforts made by himself and others to preserve the old Theological Yahweh or Elohim I am sorry he should feel hurt over my Master" declared that we must become as little children (babies) to enter into the kingdom of heaven. And my recollection of singing in the church formerly was, "Fools and madmen let us be." in the strictly scriptural signification. I am in perfect agreement with Paul that people become fools for Christ's sake They abjure or pervert science in order to uphold the basic dogma of religion, which assumes a Great First Cause, the fetish they worship as a creative God. I call it the "baby philosophy" because it originated in the childhood of primitive humanity, and we really can only-pity those who, grown to the apparent stature of adultism. still wear the mental swaddling clothes of childhood.

But the Elder can have all the field to himself in the future, as I think I have stated my position so clearly that no one can fail to understand it: and also the perversions of those who misrepresent it. And furthermore that they can see that my explanations and arguments are not met, nor even mentioned. I might also add that the position is not mine personally, but it is the position and teaching of every scientific evolutionist in the world. It is evolution itself. Such a thing as progress is impossible if it is denied. Betterment in human conditions means that effects will transcend causes, for the higher conditions, and greater happiness of the | an Evening at Casa Guido: "Mrs. future will be simply the effects of the

8. LOVELAND.

to This Remarkable Woman.

Boston Ideas has the following, illustrating the great work the Editor-at-Large is doing:

The London Times recently contained two remarkable letters, one from Robthe medium Home, and one from Mrs. Browning describing her faith in spiritual manifestations.

Now comes her son, who confirms the accepted story of the devotion and zeal of his mother, and what is not genfather of the genuineness of the manifestations, adding by way of rescuing her name from the obloquy which to him the charge appears to throw upon it, that "her views were much modi-

Hume, who subsequently changed his name to Home, was detected in 'a vulgar fraud,' for I have heard my father repeatedly describe how he caught hold of his foot under the table. I also know that when Mr. Hume called at our house he was turned | taken the liberty and audacity to mail

"What, however, I am more desirous of stating is that towards the end of her life my mother's views on 'spiritual manifestations' were much modified." an editor, rehashing his letter:

uation with Spiritualism is the single and perhaps the necessary jarring note | movements of the table, the tiny spirit in the idyll of her wedded life."

son, which made his name notorious

jarring note-well, probably that son is the only person in the world who can say so. Should the great poetess, every fibre of whose soul responded to spiritual influences, return and find her son defaming her fondest belief, it certainly would be another "jarring note." That the Brownings lived happily, as the world goes, is usually agreed to; but it must be remembered that she married against her parents' wishes. and for her husband lost the good will of her father, who probably knew the character of the man she would wed. Mrs. Browning, intensely sensitive to word or thought, affectionate, charitable and blameless of fault, was united to a man who at a word flew into insane passion; egotistical to a degree often unbearable and ludicrous, selfish and exacting. That there was no "jarring"

was simply because she bore in silent patience his overbearing boorishness. It is true, when Mr. Home went to England he changed his name, because transcending in function all the rest, he found that the original ancestral name was Home and not Hume. This son may have heard his father

say that he detected Home in deception. did the animal "reach down" to the veg- | and that he turned him from his door, etable before the vegetable was in ex- but the evidence is all against the story. What are the facts?

at Mr. Home? The explanation is an

interesting bit of biography. Mr. Browning met Home only twice. The first time while Home was staying with Mr. and Mrs. Rymer, noted Spiritualists at Ealing, they invited Mr. and Mrs. Browning to a seance. During the seance at which varied manifestations of spirit presence occurred, Mr. down. It is not "reaching down" to lift | Browning expressed himself repeatedly, as pleased and satisfied.

A wreath of flowers had been brought by the children and lay on a side table. Near the close of the seance, this wreath was taken up by supernatural power and was slowly moved toward Mrs. placed on his own head. It was, however, gently let fall on hers. When he went away he expressed no doubt of the | getting after them, there ought to be occurrence, but he could not conceal his one provided to meet such cases. disappointment and chagrin.

The second meeting was a few days make a few farewell calls. They visited the Brownings.

When shown into the drawing room, Mr. Browning advanced with a tragic In conclusion, I beg leave to assure air, shook hands with Mr. and Mrs. Ry-Brother Myrick that I am in no sort of mer, but when Home held out his hand, a bad humor, but on the contrary am Browning threw his over his left shoulder and passed by.

When Home approached Mrs. Browning, who was standing, pale and agitated in the center of the room, she put out both her hands, and said in a voice reference to the "baby philosophy." He tremulous with emotion, "Oh, Mr. should remember that his "Lord and Home, do not blame me. I am so sorry, but I am not to blame."

No "jarring note," in such a life! Browning, whose grievance was envy that the spirits crowned his wife and not himself, an inflated egotism and And the great apostle declares "We are | selfish vanity, repulsed, at once set to fools for Christ's sake. So, if I writing one of the most scurrilous attempts at verse.

The title was "Sludge the Medium." He poured out his hatred and venom in doggerel, attempting to be as licentious | Brothers and sisters, yes, are we. as Don Juan and vulgar as Fielding. He set the story affoat that he intended his character of Sludge for Home; as unlike as an angel and Browning.

time in "Light," a high-class and widely circulated journal, and were never denied. There were many witnesses of Join hands in one harmonious whole-Home's character and the facts record. ed, such as Prof. A. R. Wallace, Prof. Varley, Prof. Crookes, Robt. Chambers, Mr. and Mrs. S. C. Hall, and others equally eminent. Had there been the least misstatement it would surely have been corrected.

The Editor of Light remarks: "There are many coarse jesters and hard men of science to whom it is allowed to deny all spiritual action in the affairs of men. but for the husband of Mrs. Barrett Browning it was not permitted to desecrate her memory and her sweet muse by this ribald nonsense."

In her "Notes on England and Italy." Mrs. Hawthorne says in an account of Browning introduced the subject of

Mrs. Browning cannot help believing." Mrs. Browning was an inspired poet, and her faith in Spiritualism was a part of her; and even her recreant son, determined as he is to stand by his father's defamation of his mother's belief dare not make more than a qualified statement that his mother's views on Spiritual manifestations were much modified. HUDSON TUTTLE, Editor-at-Large National Spiritualist Association.

AN OPEN LETTER.

IN WHICH EXCELLENT THOUGHTS ARE PRESENTED.

Sending Out Circulars to Educate Fake Mediums-The Reprehensible Practice-Manifestations at Home.

In November and February issues of 'Suggestion" appear articles written by me upon "Spiritualistic experiences at home" and "Spirit materialization," relating the results of my observances in the field of spiritual research, and by those articles were attracted the attention of a firm in Chicago who deal in devices, appliances, tricks and methods for bogus mediums, and they have me their catalogue in the face of my expressions of truthfulness in giving accounts of genuine manifestations occurring in my own house. In those articles I related how I with three other mem-It is further remarked by this son, or bers of my family began sitting for manifestations, and from no results in "Elizabeth Barrett Browning's infat- the beginning our forces were developed step by step until we received the rap, lifting of material objects, whis-If the conjugal conduct of her idolized perings in the trumpet, the loud and audible direct independent voice, and the materializations of hands, this all occurring in my family circle and still

continues until the present. I told of my experiences with the materializing medium, James Riley, and the seances given by him in my own house where all chance of fraud was guarded against and how there came a number of materialized forms on each occasion that a seance was given. This Chicago firm which is the Ralph E. Sylvestre Co., sends me their advertising matter showing that they are engaged in the condemnable business of encouraging fraud by offering to supply the unscrupulous fakir means and devices by which he can perpetrate trickery and deception upon the unwary public.

I suppose they anticipated securing a prospective customer when they mailed me their trash, but they might better have saved their postage, for instead they have found one who stands for right, truth and the genuine. Hurling such literature under my notice I consider an insult and a slap in the face of truth and decency Will the readers of this paper con-

sider a business devoted to the encouragement of bogus manifestations and supplying the fakir with schemes for practicing trickery and deception as being on any higher level than a firm that Why was Browning rabidly enraged | would devote their business to supplying the counterfeiter, burglar and crook with apparatus, devices and methods to commit their criminal acts? I think not. The counterfeiter commits acts of deception by pawning off his spurious coin as the genuine, and the bogus medium pawns off his trickery as genuine phenomena and robs his victims of their good money. Is it any wonder that Spiritualism suffers from the presence of contemptible tricksters and supply houses furnishing them with methods of carrying on their abominable prac-

> Let one of these tricking fakirs be detected and caught and the legal punishment is usually such that he does not care to repeat it; and why not deal with the instigators of his crime in the same rough-handed way? Let them also suffer, and if there is no legal method of CHAS. W. AUSTIN.

Detroit, Mich.

tices of deception?

BROTHERHOOD.

One day out in the shady wood Near to a flowing stream, I stood, And wondered, as I heard its song Of soft contentment flow along, Why we poor mortals fret and sigh At every shade as it flits by. What would the sunshine be without The shadows as they creep about? We would not know the night from day If the great sun would shine alway.

Comes into each and every life? It teaches us but to endure: All things are fleeting—naught is sure. Speak kindly to the ones you love: Learn meekness from the snowy dove: Have pity in your heart for all—

What matter if a little strife

The weak and poor, the great and small-For all are children of one God, Whate'er the path in life we plod.

In one march to eternity. Reach out your hand, assistance give To him who falters—all must live: Live and endure whatever fate Shall bring to us; and love, not hate.

These are the facts, published at the | Should rule our hearts. Oh, brothers. Death's mighty roar sounds in our ear.

> A brotherhood of heart and soul. The stream flowed on beneath my feet; The wild birds in the trees sang sweet. If such a brotherhood could be,

I thought, all sorrow then would flee Back to the realms from when it came, And life would know not sin nor shame. Oh, brothers, would this dream might be Materialized for you, for me. And heaven would be again on earth-Its rightful throne, its place of birth.

Lying is a most disgraceful vice; it first despises God, and then fears man. Detached bits of human skin live two

-Bertie DuBois Peters.

to ten days. Spiritualism and there was an animated ! A wise man should have money in his talk. Mr. Browning cannot believe, and head, not in his heart.—Swift.

LIFE AND EXPERIENCES IN SPIRIT LAND

A Series of Letters From Henry Ward Beecher Through the Mediumship of Carlyle Petersilea.

LETTER NUMBER ELEVEN.

Mr. Editor, Ladies and Gentlemen:

If a soul while yet encased within a material body can manipulate solid matter and cause it to disappear in invisible gases, it ought to be positive evidence that there are spiritual spheres surrounding your earth. All gases that are lighter than your atmosphere, rise above it, as is well known; and every material substance upon the earth could be manipulated until it became an invisible gas. The whole earth itself could be made to disappear in invisible gases; but this is not likely to occur for many ages to come, yet it really is gradually and slowly disappearing, that is, the substances of which it is composed are gradually rising as in-

Now all the finer and most ethereal gases rise above the earth's atmosphere, and they never return to earth again. I challenge all scientific men to refute my statement. Then, if these gases never return to earth again, where do they go? I want science to answer me this question. But if the scientists cannot answer it, then I will tell them, for I am in a condition to answer it. They go toward forming spiritual, or ethereal spheres around the earth and beyond its atmosphere. Gases, however fine, are composed of material substance, separate and distinct from luminiferous ether, and if they are not heavy enough to be attracted by the earth proper, they are heavy enough to be attracted to its atmosphere, where they rest, something as oil does upon water. All know that oil cannot be made to sink when thrown upon water, but the water holds attractive power enough for it to rest upon its surface. This is precisely the case with the ethereal spheres. They are not heavy enough to sink within the atmosphere, but, as before stated, they rest upon its surface something as ships rest upon the face

Now the earth is sending out ethereal substance every instant of time, both night and day. All day long the sun is acting upon the vegetation of the earth and turning it into ethereal substance. Every leaf and flower upon it is slowly exhaling its sweet essence and perfume, and these, as you all do know, are invisible substances or gases. Every particle of wood or coal that is burned upon the earth is turned into invisibility, otherwise invisible gases. Everything that appears to decay sends forth its sweet life principle into invisibility, and these rise at once and take their places outside the atmosphere, for they are all lighter than the atmosphere, there being held by the atmosphere-by the attractive force it possesses-resting as oil does upon water.

This has been going on ever since the earth had an atmos phere that was capable of upholding this ethereal substance; but the atmosphere itself was at first formed in this way, principally from the boiling waters of the earth throwing off their vapor and steam, this cooling, the finer, more ethereal part not returning to the boiling seas but resting over and above them and gradually surrounding the whole earth; but by condensation a great part of the vapor returned to the seas and the body of the earth, in the form of deluging rains; but not all, the more ethereal part did not return but surrounded the earth until at last there was an atmosphere, heavy and thick at first but not many miles in extent above or around the earth. At first it was not more than a half mile in thickness; thus it gradually extended until now the dense atmosphere is five or six miles thick, then it becomes rare, and more rare, until it is about fifty miles through, and the ethereal or gaseous elements rest upon this. You see that the first spiritual sphere is not far away from the earth, only about fifty miles. What a very short distance compared with the awful distances between the earth and many of the stars or other worlds in ethereal space.

and when these gases or etherealized matter, rise to the surface of the atmosphere, immediately the law of chemical affinity commences its operations. Now this has been going on for cons of ages, and is still going on every instant of cause the brain which it uses becomes weary, or rests in her tests were of unusual merit. time, and will continue to go on until the whole earth is sleep, is no reason that the soul sleeps. Now I, an enfrangradually turned into the ethereal, or spiritual. Through the great law of chemical affinity an ethereal world is formed which is so beautiful that it is impossible to describe it through an earthly medium. But think of the most beauful ethereal things that you can imagine and you may get a faint idea of it. Think of all the beautiful calcium lights. They are but escaping ethereal gases. Think of the rainbow. This only shows you the ethereal coloring. Natural law holds these in hand and through chemical affinity each takes its rightful place. All your beautiful dye-stuffs of earth are given to you by chemical affinity. The earth itself exists by chemical affinity. Now when the quintessence of all substance whatever arises, and by chemical affinity coalesces and forms about the earth in spheres of enrapturing loveliness, what are they for? For what purpose do they ex ist? The earth exists that man shall exist, together with all that lives below him, and the ethereal spheres exist that his ethereal body shall have a suitable dwelling place, and that his soul shall grow and develop forevermore.

The old idea that everything in nature resolves back into its former elements is not true. This is where the world has made a fatal mistake Get out of this error and one will be gin to see things aright. Nature does not work things over and over again. That is an old rut, but not the right road to truth. It is a rut made by the wheel of old error, or a mistaken idea, a misunderstanding of nature's laws. know that many say that the carcass of an animal goes back to earth and reappears in the grass and flowers. This is not true, or at least not entirely so. The carcass of the animal gradually disappears. Around where it has lain the grass looks finer and greener; a small portion of the chemical substances that helped to make up the body of the animal have been attracted or resolved themselves into the grasses, but by far the larger part, the best, finest, most subtle parts, have arisen in the form of ethereal gases, or chemical sub stances; the action of the sun has drawn them all up into the

Why one has but to use one's reason and one's eyes to know this. Why has the carcass become dry? It has evaporated away. It does not go back into the earth. The heat and cold gradually burn it all up and take it away-that is, heat takes it away, but cold helps to disintegrate it that the sun may do its work more rapidly; and thus it is with every thing that lives upon the face of the earth or grows upon it. A flower does not return back to earth. A small portion of the chemical matter composing it may be held, through chemical affinity, but the larger part is carried up, by the action of the sun, into the ethereal world; it is resolved into ethereal gases, like everything else. Heat and fire are the two great agents that rob the earth and fill the ethereal

Now you ask, "Mr. Beecher, what do you have there? How does it look there?" Now that is what I am going to tell you. First, we have an earth, an etherealized earth, composed of the coarser chemical attributes that are not coarse enough to be attracted back to the material earth. On this earth grows the most beautiful vegetation-grass flowers, trees, everything similar to that of earth in a fine, most gorgeous and beautiful ethereal state. The identical souls of everything there arise, and by natural chemical affinity attract and clothe themselves with that which belongs to them; that is, the soul of a rose attracts and holds the beautiful color and sweet perfume that belong to a rose, in an exquisitely ethereal and franscendently beautiful condition; the violet the same; and all trees and shrubs the same; all animals, birds, fishes, insects, and so forth. We have vast hodies of water here as you have on earth; not heavy water, but ethereal water, corresponding to our earth, these are filled by the ethereal fishes. We have also rivers, lakes and

I wish scientific men would turn their attention toward these things. They would soon prove all that I have said to Chorus:—She is waiting, etc.

A STATE OF THE STA

be true. What greater good could they do the earthly world than to prove to its entire satisfaction, that there is another and higher world to which all are rapidly tending-to which all material things are as rapidly tending?

Now what I have been describing we call the natural spiritual or ethereal world, but as it is peopled by ethereal men, women and children, youths and maidens, then we have a world of art, that is, man evolves as he does on earth, homes, houses, schools, public buildings, boats, in fact, almost everything that you have on earth we have here in a higher, far more beautiful and perfect form, and thought hero evolves greater and grander things than you can have there; much of this, as fast as the earth can receive it, we give down to it for its development and elevation One can see, by this, that there must be architectural designers, and nearly all progressed souls design their own dwellings, then they are clothed with the most beautiful and elegant chemical substances. Many of our buildings present the appearance of being constructed of diamonds, pearls, agates, rubies, opals, amethysts, shells, dainty and delicate as those of the sea, crystals and so on. The grounds about them are most beautifully laid out, and loveliest trees, shrubs and flowers grow therein. Yes, we have many pearly gates and golden streets. Then we have dainty and delicate fruits, and some vegetables, but of course, these are all in their ethereal forms. Now if we have houses we must furnish them, and this we do to suit each himself or herself, for each one constructs the furnishing to suit the mind and taste of the constructor. We have elegant silk and flowing lace hangings. We have doors of crystal, amber and pearl. We have vaulted roofs and golden copings. We have chairs, sofas, tables, planos, harps, and all other musical instruments. We have beautiful paintings-great works of art. These we do not always create for ourselves. We have experts, as you do on earth. We have great painters here as you do there, for great artists are here and we get them to paint many of our pictures. All the great musicians of earth, that have died to earth, are here to perform their grand, sweet music; and musical instruments constructors to construct musical instruments. These things are all carried up higher and become heavenly, or ethereal. Of course your great inventors are here. Never a soul has been lost; your great reformers and philanthropists are also here to help us -even the soul of Henry Ward Beecher.

I do not care to describe lower spheres or bad spirits, for I do not dwell in nor among them. I sometimes visit them for the purpose of enlightening their souls and helping to develop them, but my home is not there. The less the mind dwells on the bad the better. Raise the mind up to the highest altitude possible. Do not think about liars and frauds except to try to make them truthful and honest. Do not publish sin broadcast over the world. It is like sowing seed to spring up anew in other places; but publish only the good. thus the good thoughts will overcome the bad or choke them out. Let the vibratory action of the good thoughts be so powerful that the bad won't have any room to vibrate in. You know when the wind blows heavily in one direction it overcomes and takes with it the other currents of air: so the good thought vibrations will overcome and take with them the bad.

Now I could go on writing as long as the medium had any strength left, for this world is filled up with all kinds of details, and their volume is far greater than that of earth and grander every way, but it is impossible to give to earth more than the faintest outline of them, and my medium is exceedingly weary. The spirit is indeed willing, but the flesh is weak. Take a few headlines and think for yourselves. There will always be attracted to you angels or spirits to help you. But whatever you do, do not sink down into materialism; let your minds rise up into the ethereal and spiritual and you will soon forget all about the eternal sleep of death, for you will discover that there is no such sleep. Instead of looking down into the earth, look up into the skies. If we had many "littles" this Instead of thinking of matter quiescent, think of it in its ac- place could be made almost a paradise, tivity, for it is the activity of matter, or the law of activity by which it is governed, that creates a heavenly world; and, You all know that nature never stands still for an instant, above all, think of the active soul that never slumbers nor

The brain must sleep, but the soul never. Here is another proof that the soul cannot die; it cannot ever sleep. Bechised soul, could write here all night without the slightest weariness, rather it would be a joy and satisfaction to me, but the medium's material brain, body and hand, are weary, very weary. Thus you see I cannot use them much longer; they must rest and sleep; but I shall wing my way joyfully back to my own quiescent, sublimated, spiritual body, and allow the medium to go to rest and sleep. Good bye, dear friends, for a while at least, and may you all sleep the sleep of innocence and truth and awake again in the morning refreshed, that the active soul may have a good, healthy body through which to manifest itself, a good clear brain to use for the expression of the thoughts that are impressed upon it by the souls of those who have left the material plane of existence. Yours for Immortality, Progression and Truth.

P. S.-My sister, Harriet Beecher Stowe, is here with me, and would say that she also desires to write. H. W. B. (To be continued.)

HENRY WARD BEECHER.

SHE IS WAITING.

Oh, I know a good old mother whose earth-labors now ar

And she says she just sits waiting for her passage to tha shore.

"I had always hoped, when useless," said she, "that I might

But it seems that Nature's forces are detaining me below."

She is waiting for the signal from the beacon light on high And she knows the voice will call her in the coming by-

They will call her some fine morning.

She will know the loving warning,

And be ready when they call her in the coming by-and-by. She has plenty for her comfort and her children are all kind But her spirit seems so hungry for the journey, that her

And her soul is looking forward to the fast approaching day When her spirit in its freedom will so gladly pass away. Chorus:-She is waiting, etc.

Naught is lost of love or labor, not a trial is in vain; Nay, sometime in life eternal we shall see them all again, Though the flesh grows weak and weary when we stay or earth so long,

All our trials and our sorrows only make the spirit strong. Chorus: -She is waiting, etc.

She is waiting for transition to a land she knows is fair, And she knows the loved are waiting for their mother over Ah, the days are gliding swiftly, though to her they seem so

slow. For her anxious soul is waiting, oft impatiently, to go.

Chorus:-She is waiting, etc. Oh, how good to know the future will give freedom full and

sweet. From this earthly kind of prison, and her loved ones she will

meet: And that those who passed before her, long ago from more tal view.

Will be waiting for their mother, past caresses to renew Chorus:—She is waiting, etc.

Oh, so many wait her coming in the home prepared above; Many slient souls are waiting with their wast unfolded love, And to those each passing moment is a pleasure all sublime, For they know that she is coming in due course and proper

DR. T. WILKINS.

L'AKE HELEN, FLORIDA.

Notes and News From the Southern 9 Cassadaga Camp.

The different points of interest in this section affract parties of sight-seers yely filliquently. There's DeLeon Springs, the fountain of eternal youth, beat thiffeen miles from here, that has he asked me to hold a guitar, and who its story of the old days of adventure in he showed me the negative of picture the time of Spanish rule; and the Blue Springs, about half as far, that in their lear depths mirror the sky above hem; and many other places where tourists delight to visit.

Clamp work goes steadily on. Some of our former attendants are in Cuba, others enjoying the pleasures of the coast cities, and some just returned, declaring that for balmy air and healthgiving breezes this section excels; altirough my instrumentality The hough I! must be honest and tell you that your blizzard in the north has turned penitent here and has been veeping in an unprecedented manner, birds are trying to console us to-day.

The speakers of last week were Mrs. Prior, Mrs. Stiles and Prof. Peck.

Mrs. Prior has given some very fine addresses, and her tests although not abounding in "names and nothing more," have brought out the almost forgotten circumstances of the past and

Sunday, Feb. 22, your scribe spoke in the morning upon "Belshazzar's Feast, or weighed in the balance and found and could not speak in the afternoon, igoss, Mrs. Curran, of Toledo, Ohio; Mrs. Dr. Stryker, of New York, and the writer. Mrs. Prior closed with spirit messages.

Sunday evenings are spent by many n attending seances J. Clegg Wright entertained a number at Mrs. Fixen's cottage. Mrs. Kate Stiles, at Brigham Hall parlor, gave very valuable proofs mew, a trumpet seance, and the parlor of the hotel was crowded with a song

The principal features of the week were a ladies tea party, on Monday evening, to which every one was invited to come and bring their own tea cups, saucers and spoons. It had rained hard all day and in the evening also but nearly a hundred people gathered at the dancing pavilion, where tea, wafers saltines and cake were served, and after that readings, by the controls of some of the mediums, Mrs. Stiles, Mrs mew. Mrs. Fixen. Mrs. Curran and Mrs Prior all Brought a goodly sum to the secretary, and even the reading of cups served as a magnet to attract the powers"of the spirit, so that what was deemed "fortune-telling" were real mes-

A'halt was called and the president, Mrs. Twing, made a plea for the aid of camp work and the result of a very rainy evening was nearly \$47. The spifit of helpfulness was made manifest there, and wish to thank your readers who floticed the request I made in a forletter, for responding to the re-it. They will have individual letand we could broaden out and give room and welcome to the chilly northerners with will flui Nature smiles and sends out roses comewhere all of the time.

Mrs. Prior spoke Tuesday afternoon ipon Spiritualism as a factor in the advancement of humanity. Her address was listened to with deep interest, and

The day was fine and the attendance large, and in the evening the usual Wednesday evening entertainment Prof. Peck and Mrs. Loie Prior were the actors in a home drama where the wife retaliated after continued unkindness and the" perplexed husband accus-tomed to be called "dearfe" and "dar-ling," fell in love with a wife that could assert herself. The other participants were Mr. Woodruff, Mrs. Beardsley Mrs. Stryker, Mr. Altemus and J. Mad ison Allen, all added to the interest of the evening. The attendance was sur-prisingly large considering the difficulty of going about in the pine woods on a dark night.

Conference on Friday afternoon and a large dance in the evening. The old and the young dance. Our grey-haired men and women of the North make a pleasant picture mingling with the young, and when dancing together in the crooked S (a dance much in vogue here), it looks as though the Decembers and Mays of life were interested in the same pleasures, and the same duties, and will clasp hands "over there"—all

young Saturday, Prof. Peck spoke upon "The Power of Thought," and much as the subject has been used, he brought out new ideas that were not only original, but extremely useful.

Our camp will close Sunday, March
15, and it hardly seems possible so

much of interest has been transpiring. in so short a time. I regret to write that Dr. Pratt, for-

merly of Boston, but now of Attleboro. is quite ill. We all hope for his speedy recovery. He had been quite ill at home and the journey was too much for him. He stands second to none in New England in his wonderful clairvoyant and healing powers.

The cottages are full and the Hotel,

also Brigham Hall. Hotel Webster is receiving several new guests a day now: Two hew cottages are in process of construction. Lots are being leased, and plans for cottages drawn. Some of the lets chosen already have trees and shrubbery set out, and jasmine vines near where the porches will be. The meetings have been very harmonious, mediams have been well patronized, and the officers have been united in action. CARRIE E. S. TWING.

TO DREAM THEE OF A DAY. Dream thecor a day, beloved,

Solband fair. When the sunny winds shall meet thee And the spininging flowers shall greet Ainithe songs are full of May-

Drawm thee of that day. Dream thee of a day, beloved, Sweet and, rare, When the roses red shall bless thee,

And the waves a secret say— Dream thee of that day.

Dream thee of a day, beloved. Full and clear, When the purple light shall hall then And no sorrows assail thee, And thy love is mine alway-

Dream thee of that day.

—Clara Elizabeth Choate. By J. K. Wilson of the Pennsylvania Bar. An absorbingly interesting volinteresting volume. A narrative of wonderful Bychle events in the au-wonderful Bychle events in the au-thor's experience. Cloth, 560 pages, il-lustrated, \$1.55,

SPIRIT PHOTOGRAPHY.

The Results of Several Experiments.

At the request of several correspond ents, I briefly as possible give my experience in obtaining spirit photographs. In 1870 I called upon the first spirit pho-tographer, Mr. Wm. Mumler, of Boston, and asked for a sitting; to my surprise taken, a spirit hand and arm was plain ly seen over the strings of the guitar and over and about my head were bells harmonicas and other small instru ments, also a speaking trumpet. I am a musical medium, and was holding musical circles at that time and was greatly pleased to have evidence of the presence of the spirits who manifested their power

Keeler, he also was a stranger to me the Realization of the Highest Riches. For sale at that time. At first sitting there this office, perce, postpaid, \$1.22. were fifteen faces on the plate with gotten circumstances of the past and made the recipients feel there was a truth underlying these messages. On Saturday, Feb. 21, she spoke from the control over these things, and would control over these things, and would be control over these things. subject, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

like to show this negative to a gentleman waiting, who has sat eight times with no better success then you had with no better success than you had, and I would like him to see that others were at times, disappointed, as well as But to the surprise and delight of wanting." Prof. Peck was indisposed the gentleman, he recognized every and could not speak in the afternoon, face upon that plate. They were his therefore the time was filled by Dr. Hil- friends, from grand-parents to grandchildren. He joyfully paid for that sit-ting, and I sat again with good results, quite a number of spirit faces on the plate with mine, and every one I knew My husband was taken twice.

One year after I sat again with Dr Keeler at Onset Bay, and the results were equally good.

These three experiences are proof positive to me that spirit photography In closing, permit me to call the atis a fact. tention of the good friends who feel an interest in veteran, workers of our

cause, to my card on page 8 of your valuable paper. Yours for truth,
ANNIE LORD CHAMBERLAIN.
Milford, Mass.

IN A QUANDARY

Because Spirits Contradict Each Othe

To the Editor: - I would like to have Spiritualists explain what seems to be contradiction in communications from the spirit realm. Some spirit guides say there is no God and others that there is one. In the funeral service of Dr. DeWolf, conducted by the spirit guides of Mrs. Cora L. V. Richmond, a Supreme Being is recognized in that sermon from beginning to end. So it seems her guides are sure there is a God..... but other spirit guides of high authority say there is no God. The communica tions that Petersilea receives from such

"guides" as Ingersoll and Beecher, emphatically deny the existence of any God besides Nature. Now which must we believe? Is not such contradiction enough to destroy one's faith in all spiritual communica tion? - How are we to know which tells the truth, or whether any of them is worthy of belief? It looks like the

blind leading the blind. In fact the communications purporting to come from the spirit world are not such as to make that world appear attractive or desirable. Annihilation is preferable to existence in a sphere where knowledge appears to deterio-

rate instead of to advance. Is it not more reasonable to believe that mind is a product of matter, and that it will vanish when the body per ishes, than that it is something that can exist separate from the body to which it owes its existence? In a philosophi-cal view mind or thought may be considered as a kind of ethereal vibration emanating from the brain where it is generated, just as light emanates from the sun, or as electricity is produced by a dynamo. It is imperishable in the same sense that force or motion is imperishable, and is immaterial in the same sense that light, heat, electricity, and gravitation are immaterial, all o these, including mind, being different

forms of ethereal vibration For farther elucidation of these views would recommend to those seeking light and knowledge, the reading of Buchner's "Force and Matter," a book replete with philosophical reasoning. Nelson, Ill. J. McKINSTRY.

The writer of the above is in A QUANDARY over certain glaring con-QUANDARY over certain glaring contradictions. He should bear in mind that the spirit world is merely a CONTINUATION OF THIS; that there are different spheres there, and that in those near the earth plane, the spirits are but little advanced over the ordinary mortal, hence the same DIVERSITY OF VIEWS will exist there as here. Even in the higher spheres no one, as yet reported, has EVER SEEN GOD, yet many reason from CAUSE TO EF-FECT that there is one. Because spirits differ in opinion-contradict each other-that has no more to do with the actual existence of the spirit realms, than the ENDLESS CONTRADICTIONS in theology, politics, etc., here among us has to do with actual existence of the earth plane—the material and spiritual planes exist regardless of tiresome contradictions.

IMMORTALITY.

What is life that I should wish to stay When my day lingers in the golden West,

And shadows across my pathway stray Leading me unreluctant to the Blest? What is life when my loved ones disap-

pear?
The sunshine does not seem the same. The months slip by and from year to vear

Dimmer grows life's fitful flame. The future life is veiled from mine eyes

Only in dreams my vision sees A glad land with soft summer skies, Where death the spirit frees. So let my way wind up God's green

hill, Life's journey nears the evening's

close, My heart can feel loye's immortal thrill And seeks for heaven's repose, I know immortal life is in my soul:

I feel the warmth of its living fires; BISHOP A. BEALS. Summerland, Cal.

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



HYPNOTISM

sibilities for those who master the secrets of hypnotic influence; for those who dovelop their manufactures and learn at home, cure diseases and had labits will be dead to the first manufactures and law of others. Increase your income, gratify your ambitions, drive worty and trouble from your mind, increased and develop a wonderfully unagastic will power that will enable you to overcome domestic difficulties, and the day of t

American College of Sciences, Dept PL14, 420 Walnut Street, Philadelphia, Penn.

In Tune with the Infinite DR. J. M. PEEBLES' By Ralph Waldo Trine.

spirits who manifested their power through my instrumentality The trumpet represents Belle Wideawake, a bright cheerful influence who often used a trumpet to concentrate her voice in talking to sitters at my musical circles. I never saw Mr. Mumler but this once. He did not know my name until after the picture wa .aken

The next spirit p.->tographer I visited some fifteen years later, Dr. Wm. Keeler, he also was a stranger to me

By Ralph Waldo Trine.

Within yourself lies the cause of whatever enters into your life. To come into the full realization of the your own awakened interior powers, is to be able to pour own awakened interior powers, is to be able to pour own awakened interior powers, is to be able to pour own awakened into the powers, is to be able to pour own awakened into the powers, is to be able to pour own awakened into the powers, is to be able to pour own awakened into the powers, is to be able to pour own into into the powers, is to be able to be able to pour own into into t

HARMONIGS OF EVOLUTION. The Philosophy of Individual Life, Based Upon Natural Science

Upon Natural Science
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OGGULT MYSTERIES.

them? asks the Columbus (Ohio) Dis- that hour. GRESSIVE THINKER and see therein our time. the marvelous manifestations of SPIRIT | "Mrs. Milburn has quoted a passage a vast and varied array of facts and POWER. The day is NOT FAR DIS- from Sappho, or, at least, from some | phenomena. After collecting and com-LIME BELIEF in Spiritualism.

with the spirits of ancient writers through a mediumistic agency? Is it beings who one day lived upon the earth in material form? Do ties of interest exist between souls still in the body and those which have passed aside their material forms?

When Mrs. Lucy McDowell Milburn's ters from Lesbos," which is supposed to contain unpublished letters and verses of Sappho, the Greek poetess, was published, there was awakened the question of the possibility of the translation from the spirit world to the earthly plane of the writings of any author wno lived so long ago in the remote .past,

Mrs. Milburn, who is the wife of Dr. pastor of Plymouth church, Chicago, is recognized as one of the most gifted of Greek scholars to-day. Her translations ognition as a woman of extraordinary literary ability of this nature. The appearance of her latest efforts in this direction has but added to her literary

In Mrs. Milburn's new book, "Lost Letters from Lesbos," is a new portrait of Sappho. She introduces the work by the somewhat conventional device that it is the translation of some ancient Egyptian papyri, written in gion of the Nile.

greatest of all women in literature. which they were intended to carry. It | self of these advantages is held that it is no faint praise to say ing for its title, "One Girl," falls short. of the occult. Alt runs as follows:

upon the topmost bough pluckers forgot, somehow-Forgot it not, nay! but got it not, for none could get it till now.

Like the wild hyacinth flower which on the hills is found.

Which the passing feet of the shepherds forever tear and wound. Until the purple blossom is trodden into the ground.

In these lyrics Mrs. Milburn shown a wonderful breadth of feeling She is the most joyous in Letter V

which is as follows: "Though Mother Earth is a very large | cially. part of us. I hold that as she had a heritage. I would not belittle Mother ligence of her patrons. Earth: I love her and all her robes, whence the light proceeds. * * * *

when a child that our slaves sing every morning:

> Hail wondrous light Goddess ever bright! 'Tis she! 'Tis she! Breaks the bonds of night. See on the lawn Rosy-fingered dawn, Oh, glee! Oh, glee! Darkness has all gone.

Let praises ring, Beauty ever sing, For me, for me, Daylight doth bring.

Mrs. Milburn's most effective lyrical effort is found in the twenty-ninth of

the letters. It is as follows: "Last night as I lay on my couch great, deep loneliness came over me. gazed into the silent night. A nightingale in the garden was singing such a literature was at its perfection. weird, pensive song I could not stand that single note of pain, so I hurriedly took my lyre, and sought to drown the consisting of charming bits of verse blirds note. When suddenly at the sound of my sad strain his became gladsome, as if he rejoiced to find a companion in grief. This is what I slates.

. A gentle bird has lost his mate,

It lieth at the garden gate. "Tis fate, sad fate. That everything is born to die, Had it done aught to suffer so? It calleth in a voice so low. Why on the ground does my love lie?

O Aphrodite, goddess bright, Bring me help this very night. So sad my plight That with the bird my heart doth cry

Ah, woe, ah, woe.

Dr. F. W. Gunsalus says of Mrs. Mil-

burn's book: "Mrs. Lucy McDowell Milburn evidently possesses so much of the Greek temper of mind, and is possessed by so much of the Hebrew feeling for righteousness that she has been able to create an exquisite piece of literature wonderful results she obtained, and she while giving us a portrait of Sappho, paid Mrs. Herbine numerous visits. fresh with that immortal beauty which Each sitting has been attended by the Psychical Research Society), the vibra-

posit of four atmospheres. scholarship, especially as she appears of Greek philosophy. Greek enough to appreciate Sappho in- This was made possible, as explained tellectually and emotionally and He- by the laws of Spiritualism, because in brew enough to save Sappho from the Mrs. Milburn the ancient Greek writers

THE HANDS that penned the An- | ual monster. In the third letter, Sapcient Classics, are THEY LIFELESS pho writes in such a manner as only a and the BRAIN DEAD that guides Greek of her instincts would write at

patch. The following communication | "For the blending of imaginative freefrom that paper indicates that THE dom with unwavering historicity, while HANDS and THE BRAIN, spiritually the whole is suffused with warm light considered, are still very much alive. of love drifting through trees of olean-It is certainly REFRESHING To Spirit- der and pomegranate, this little book ualists to read each week THE Pro- will hold its own with any product of

TANT when the whole world will be voice of the age, which makes it appear broug't under the influence of the SUB- more than probable that Sappho must have written the very letter one has criticised. But when all is said about Can communication be established the literary distinction of this little book, it remains to be granted by every lover of humanity at its best, that no to a certain place, his thoughts go bepossible from the depths of that un. more beautiful service could be renknown inner life for mortals to hold dered to all of us who are to be lifted up communion with those invisible spirit by the eternal womanly and to the far away spirit of Sappho who must be ever | the thoughts of each are received by the influential in helping to make adequate other. This may take place when they the portrait of womanhood, than the creation of this lovely picture which carries so much verity in every feature. If we might believe that Sappho wrote these letters, then indeed would hers have been the purity, not of snow, but of fire."

burn's book of Sappho's unpublished | lege: verses a remarkable and strange story -a coincidence perhaps-came to light, and one which has a bearing upon the football playing, and the like, and by no possibility of communicating with the and about whom so little is known, as spirits of ancient authors. It concerned as well the rumors which had been in and was trembling with no apparent circulation to the effect that Dr. Mil- cause. I struggled against it and re-Joseph Anthony Milburn, formerly a burn was about to resign as pastor of solved to go on with my mathematics, the Michigan Avenue Plymouth church | but it was in vain. I became convinced pastor of the Second presbyterian at Chicago, which charge he accepted that I was dying. I went down to a church, of Indianapolis, but who is now after leaving Indianapolis, to take the room of a friend. He became alarmed lecture platform. Dr. Milburn, how- at my appearance. We sat near the ever, has earnestly and persistently de- fire and he brought some one else to of the old Greek plays brought her rec- nied the rumor that he is about to re- look at me. Toward 11 o'clock, some sign, declaring it ridiculous and that it three hours later, I was better, and must be the ghost of a tale circulated went to bed. After a time I fell asleep, without foundation on two previous oc- and next morning was quite well. In casions He says the story is made out | the afternoon I received a letter stating because it is thin. His pastoral rela- ing before in Lincolnshire." tions, Dr. Milburn declares, are the most fashionable in Chicago, has great-As the writer is a thorough Greek to many church organizations, and scholar she is well fitted to dis. these factors have served to draw Dr.

close to her readers the lyrics of the and Mrs. Milburn and the church into a Many poets have utterly failed in trying lover of high-class musical entertain- other, or as it is often expressed, the their hand on these translations, finally | ments, finds time to accept invitations falling into despair at the failure to pro- from women of the church and is much duce upon this age the impression gratified at the opportunity to avail her-It is known, however, and in fact, no that Mrs. Milburn does not fail in leav. attempt at concealment of such knowling a clear and not unhappy impression | edge has ever been made, that Mrs. Milof her great character. Some critics burn is very much interested in Spirit-

have gained a wrong impression by writ- ualism. Her love for literary work in of the psychical society and individual ing under the impression that the lyrics | the field of the famous Greek writers | investigations, they have received so are nothing more than translations, but | who flourished centuries before Christ, | much attention that they demand exas a matter of fact they are the creal and the fact that she has become so planation. That it is possible for a perlons of the writer. Some Greek schol- thoroughly imbued with the Greek spir-Wars have contended that the lyric hav- it, lead her to delve into the mysteries in the waves to impart the thought of Recently, but some time after the

Like the sweet apple which reddens Lesbos" had been prepared, and before an impression on the mind of a daughthe book came from the press, Mrs. Mil- ter in New York, and countless other A-top on the topmost twig-which the burn made a visit to Indianapolis, her parallel instances are too well authenformer home. At the solicitation of a friend, who is

prominent in Indianapolis society, and plain these facts? a firm believer in and a convert to Spiritualism. Mrs. Milburn visited a me- are propelled across the distance as has

um chosen. Mrs. Herbine has lived in Indianapolis all her life, and is regarded Let it be taken for granted that, as as one of the most successful slate- there is an ether, attenuated beyond has writing mediums known. She is very our conception, pervading the universe, exclusive, and numbers among her "sit- in which light, heat, electricity, and ters" the most prominent people of In- magnetism are waves or vibrations of dianapolis, both professionally and so- different length and velocity, so there

spouse, he, too, must be our parent, and | wonderful gift of attracting spirits from | thought goes forth in vibrations. if we wish to know more of this heaven- the spirit world of letters, which ac-

From the first sitting it is said that but I long to know more of that place Mrs. Milburn's visits to Mrs. Herbine were attended with marvelous results. "Here is a little song that I wrote Through Mrs. Herbine's mediumistic our comprehension. So an electrically powers Mrs. Milburn was enabled to excited body is one which throws off hold communion with the ancient Greek | waves of electricity which pass through authors whom she loved so well.

So wonderful is Mrs. Herbine's feat who as mortals dwelled on earth almost at the beginning of the world's history. whose works are scarcely extant, and whose identities are obscured by the mysteries of intervening centuries, that such a claim is on the impulse likely to be put down as an arrogant presump-

Should the genuineness of these spirit messages be the occasion for dispute. it is because they are beyond mortal ken and material science, is the claim of believers in the occult.

However, the best authority has it that Mrs. Milburn, during her sittings with Mrs. Herbine, received in the origarose and went to the window and inal Greek, messages from all the great Greek writers of the age when Grecian

And most numerous among these, it is said, were messages from Sappho, written in the melodious language of

the ancient Greeks. But all the verses did not appear on

At times when conditions were strong Sappho recited in the ancient euphonious Greek her musical verses in a silvertoned voice to the wonderment and delight of the writer, who alone possessed the ability to preserve the spirit of her

poetry. Again under adverse conditions, her spirit was too weak to reach the earth plane, and her messages were delivered through the medium's guide in the spiritual world.

One of the messages from Sappho received in this manner, and in the handwriting of Mrs. Herbine's spirit guide. is a bit of verse which runs as follows:

It seems but a day Since on earth I stayed; Yet the children of earth Have not been at play.

Mrs. Milburn was fascinated by the has been too often hidden by the de- same marvelous achievement, and each into thoughts. time Mrs. Milburn has received through "There are delicious bits of evidence the exercise of Mrs. Herbine's wonderof Mrs. Milburn's fine taste and ample ful gift a bit of musical verse or a scrap

wure, and Goethe as a sort of latellect cord" axiating between the mortal and

clent Greek writers on the spiritual side.—The Sunday Dispatch, Columbus,

ETHERIC VIBRATIONS.

THOUGHT TRANSFERENCE AND WIRELESS TELEGRAPHY.

By Hudson Tuttle, Editor-at-Large of the N. S. A.

The English Society of Psychical Research has given more attention to the subject of thought transference than to any other subject which has been brought to the notice of its members. They claim that these are the foundation of a working theory, co-ordinating paring a voluminous mass of instances the committee came to the conclusion that this mental telegraphy is possible.

daily, for when an individual is going fore him, and may impress themselves. When those connected by intimate relations, think intensely of each other, are near, as in the same room, or when they are thousands of miles apart; distance seemingly having inappreciable

. The old adage, "The devil is near

when you talk about him," is illustrated

. As an illustration and example of the countless instances which might be compiled, take the narrative of Rev. J. With the publication of Mrs. Mil. M. Wilson, headmaster of Clifton Col-

influence on the result.

"I was at Cambridge at the end of my second term, in full health, boating, means subject to hallucinations or morbid fancies. One evening I felt very ill. of whole cheese cloth, and cheese cloth | that my twin brother had died the even-

Here at the very hour and moment most pleasant. Since he has been in that one brother died, the other felt his charge, the congregation of the Michi- distress, many miles away. If we adgan avenue church, which is one of the | mit this as a fact, and those who have given the subject most attention affirm Aeolian Greek, sold to her by the ly increased. The members are more that it is undeniable, then there must Arabs during her recent visit to the re- given to social life and a spirit of genu- be some means of communication ine Christian fellowship than pertains | There must be a sufficient cause and

law by which the effect is gained. This field may be mysterious, but it does not appertain to miracles. If closer bond. Mrs. Milburn, who is a thought passes from one mind to anwill influences a person present, or at a distance, it is evident that something passes from one to another.

This class of facts was given little attention by scientists until recently. They were considered idle tales and were listened to with pitying condescension, but with the careful research son in the midst of the Atlantic, sinking his death to a near friend in America; for a father dying in a blizzard in the manuscript of her "Lost Letters from | far West, to make that event known by ticated to be denied.

> What theory shall be adopted to ex-It is impossible that tangible atoms

been asserted, and this is about the Mrs. Lottie G. Herbine was the medi- only attempted solution of the problem. Now to discuss these explanations. is yet more attenuated ether which may As a medium, Mrs. Herbine has the be called the psychic ether, in which

A luminous body is one which sends ly one we must live worthy of such an counts for the high standing and intel- off the vibrations of light. A common lamp may be seen for a mile or so, or intensified on a tower, for fifty miles at sea. The light of the stars are vibrations across abysses of space beyond the ether. If a pathway is laid down, as a wire, it gives it a particular direcof receiving slate messages from spirits | tion; if there is no pathway, the waves flow out in all directions into the ether, right one. The chief design and desire from these later on. and such vibrations, as of heat, light, of managers seem to be to ignore our and electricity, unless they meet with obstruction, flow to the remotest verge of the universe.

In a room filled with musical instruments, two or more may be attuned in harmony. When one of them is played all that are in harmony will respond, while those that are not will be silent. If a single string is attuned it will respond, while all the others are not affected.

In the same manner a brain to take up vibrations in the psychic ether must be attuned in harmony with the brain that produces these vibrations. Being thus in harmony, as the waves proceed in every direction from the propagating brain, an infinite number of other brains might receive the vibrations if rightly attuned.

There may be in all the world not one, there may be many. A would-be reformer may find not one in unison, and it is said he lived before the world was ready for his thoughts. The leader of a mob, by exciting speech, may bring a multitude into unison and obedience. The nation has its attention called to

some great interest. In every individual, intellectual activity is awakened. Then some one, more tense and hence susceptible than the others, and thus becoming a "consensus of the competent." gives expression to the new idea. and it is accepted by waiting thousands, with a feeling that it is just what they would say, and ought to have said. "Again, as by lens or concave mirror.

the waves of light may be prevented from going diffusely in every direction and concentrated in a beam sent on a certain path; as electric vibrations may be thrown in like manner in broad tracks instead of being equally diffused from a central body, so thought vibrations may be projected by the will directly to a particular person, and if that person is recipient (to use a term of the

Here we see a similarity to the telephone. These vibrations of the psychic ether are not thoughts, but simply waves set in motion by thought. When you speak into a telephone your thoughts do not pass along the wire, it modern Philistines who always like to recognized a true exponent, and there is electric vibrations, set in motion by suggest that we all celebrate on March detak of Poe as drunk, and Byron as im- was in consequence a strong "love voice-action; or sound waves, which | 31st; simply that day and no other. I

the spiritual, Mrs. Herbine being used in the receiver reproduce the sound ever have done before, and rest with an merely as a means for the translation waves, which express the thought, easy conscience. I am sure our spirit of their messages to the mortal in the | Thought is not a concrete thing that can | friends will be there and do all they can material world whose nature was in ac | be sent over the wire, but it sends the | to make it a pleasant occasion for each

cord with that of the spirits of the an- electric vibration, which reproduces it. i of us. These are astonishing yet simple transformations. Thought is first expressed by the voice, that is, sounds are made, by vibrations in the pair. These in the telephone transmitter give rise to electric vibrations, which in the receiver reproduce the sound waves which set them in motion, These sound waves awaken the thought which

> expressed them at first. Thus the vibrations in the psychic ether are not thoughts, but when they are received by a recipient/drain-they awaken the thoughts which sent them, . If the value and truthfulness of a

thing can be demonstrated by the number of facts which it will explain, and diversity of phenomena it will unitize, this theory has as fundamental a relation to the new psychic science, as gravitation to physics.-Cleveland Sunday Leader,

The Anniversary of Modern Spiritualism.

The time is near when Spiritualists begin to meditate on our annual jubilee in commemoration of the dawning light of Modern Spiritualism. Before that great and notable day arrives let us sit down and do some honest thinking among ourselves in regard to that matter. We can take retrospective and prospective views, and determine what

we will do on our coming natal day. It has been alleged that, of all people, Spiritualists are the most careless and thoughtless in regard to their natal day. And the facts in the case seem to sustain this averment right well. All over the land they hold their counterfeit anniversary about that time of year, near to the 31st of March; but not on this day. They dodge around this day and date, evade it as though they were afraid of it, and let it go by without celebration, demonstration or sign of its importance; substitute another day and hold a make-believe bogus anniversary. Why is it so?

Sometimes the anniversary poem by Dean Clarke, is read or recited to the assembly. The first two stanzas:

"Of gala days men write as great, On Time's memorial arch. We hold in highest estimate The thirty-first of March.

"For then we meet to celebrate The day the "raps" began, In eighteen hundred forty-eight

To bring good news to man. Now, when they hold their jubilee on Sunday before or Sunday after the 31st and read that poem to the assembly. they virtually make it a flaunting lie; because they do not "hold in highest estimate the 31st of March," but in the very lowest estimate; so much so that this day is entirely ignored, set aside and another substituted. It is not true that they "meet to celebrate the day the raps began." If they celebrate any thing it is the Christians' sacred day, for which they show much greater devotion and consideration. It seems as if our natal day was allied to the "Holy Sabbath." This practice is as much out of order as would be the celebration of American Independence on Sunday

before or after the Fourth of July. In 1902 the day observed as anniversary day in the Pacific states was March 30. An editor in the Occident argued that it was all right for Spiritualists to celebrate that day, because it was Easter Sunday, celebrated with eggs, a symbol of life and resurrection. We fail to perceive any similitude between a feast of boiled eggs and life or resurrection. This festival (a Catholic institution) rests for its authority on

the mandate of an ancient pope. D. W. Hull made a bold argument for the alliance of our anniversary with Easter-a movable feast regulated by a manifest lethargy to prepare the way the changes in the moon. They are for our visits. closely related, in his mind. Well, perhaps that is no worse than the present custom of ruling out our natal day and substituting another. In 1903 Easter comes on April 12. It will not occur again in March until 1907, when it comes on the 31st. That would be a long time to wait to see a genuine celebration of our natal day.

Anniversary is a day celebrated yearly as it returns. Folks are careful to observe the exact date of a birth or wedding. When we fail to observe the right day we should not report that we celebrated the anniversary of Modern Spiritualism. We simply make a vain show on a day and date of no historical importance to us, while our great day comes and goes in silence and forget-

fulness. We remember years ago, in many instances, where jubilees were continued | ment-to be called respectively "The several days. March 31st was not included. Any day will do except the great day and show respect for the Christian's "holy day" and stay as close as possible to the orthodox religion. If this is not the real motive, will some one who knows be good enough to state what it is? No effort is made to induce people to prepare themselves and get ready to celebrate, but the purpose is to bring our anniversary day to the accommodation of folks who don their fine clothes on Sunday. Spiritualists who have pursued this policy in the past should confess the wrong of it, repent and never do it any more, or else let the anniversary drop out of sight. Some persist in aping the churches. which is apparent in their spoken and written ideas and actions. This only retards our progress. It is not wonderful that late converts show some devotion or respect for their former faith, but Spiritualists of long standing, if they intend to be true to our principles, should take a decided attitude against this conformity to old religious ... customs; especially in this case against the sanctity of Sunday—a day made sacred by force of law-a relic of tyranny and bigotry, from the Puritans. The compulsory religious observance of a sacred day through the instrument of law, under threats of fine and imprisonment, is an everlasting shame and infamy on christendom.

We cannot avoid the conclusion that Sunday, in the estimation of some Spiritualists, is a more important dayithan our own natal day. They don't propose to waste any time in a jubilee unless it is held on Sunday when they are compelled to stop work-not even one day in a whole year. It must be made a matter of convenience for them, and that is about the size of their fidelity to

Spiritualism. Is it really a matter of no consequence or importance what day of month or year we meet for our annual jubilee? If so, why? Is there any reations will be received and transmuted sonable or justifiable argument in support of the common custom in slighting | velop a circuit or district labor. the 31st of March and substituting another day for our jubilee? Is there one decent apology? If there is, let us have

it-speak out, ye scribes. Now, at our coming jubilee this year, just for a change, for experiment,

The 31st of March, 1848, is the beginning of a new era--a date dear to the hearts of millions of spirits, resident in worlds unseen by mortal eyes; therefore when that date returns they meet in association and observe the occurrences and the date in their own familiar way. They do not ignore the day, as careless mortals do. But these bands of spirits do not all observe the occasion alike; there are many who

meet together on the 31st of March in their spiritual localities, to exchange greetings, to give accounts of their doings the past year, to outline work and thought for the future, and in other ways to enter a harmonious plane of spirit for helpful associative purposes. Again, there are thousands of the residents of spirit life who return to

earth and enter into communion with those on this plane who also observe the occasion, bringing their magnetic influences to inspire and uplift their friends and fellow-workers on earth. In various localities of spirit life there are meetings of a social nature; others having largely a religious tendency, aiming at the elevation of the thought and soul-life of man, looking toward that time when right living or religious service will be held in every heart, and laying plans toward that end.

The 31st of March is a date dear to the spirit world, just as the 25th of December is held and observed with various pleasing exercises by millions of human beings.

March 31st is looked upon as the date when the heavens were opened, and there were revealed to mankind on earth glimpses and revelations of the life beyond, signs and tokens of immortality; therefore while there are hearts in the spirit world that feel fond ties drawing them to earth, there must be an interest in and love for that date which brought to earth revelations of the beyond, and also gave to the spirit world an opportunity and impetus to reach its friends on earth and to bless them with uplifting thoughts and high

inspirations. No event of ancient or modern times ever occurred of magnitude and importance equal to the advent of Modern Spiritualism, which was the opening up of full and free intercourse with the spirit world. Spiritualism is coeval with the human race, but now we have Modern Spiritualism in contradistinction to that which went before. The spirit realm is no longer a vague and cloudy fancy. Ghosts no longer flee the light. Where all was miracle and chance, now came the calm supremacy of law, of order and certainty. In place of belief came knowledge. A new department of science was established, not opposed to physical science, but its sequel, the science of spirit. It is not a matter of faith, of blind belief, but of knowledge to be carefully studied as a series of profound problems and dependent corollaries. It is a science and philosophy that rises from the foundation of the physical world to the zenith | There! little girl, don't cry! of the spiritual heavens. "This world hath felt a quick'ning

From heaven's eternal shore, And souls, triumphant over death, Return to earth once more.

"For this we hold our jubilee, For this with joy we sing Oh' Grave, where is thy victory? Oh! Death, where is thy sting?" A. H. NICHOLAS Summerland, Cal.

MR. AND MRS. KATES.

Report of Missionary Work During February.

We are not satisfied with the results of this month, but, we have been beset by rains and blizzards, and worst of all,

Many localities want us, but are not willing to provide a hall and advertise us. Other places have had accidental conditions detrimental to our visit. Hence, we have lost about ten days We are not satisfied with twenty meetings in one month; but want thirtyone for each night. Being willing to labor, we desire the

opportunity. Localities should try to accept us when we can reach them, for we must labor en-route.

We have given the evenings of each Sunday during February to meetings in Cincinnati, Ohio, and the afternoons to Newport, Ky. We had good meetings, considering the weather. Cincinnati needs resuscitating, and we think our meetings have helped a little. Two local societies are in process of develop-Cincinnati" and "The Truth" associations. We expect to hear good reports

Brother M. G. Youmans was our earnest helper here, and he has been a zealous worker for many years. May his

tribe increase. The Temple in Newport, is an excellent edifice and has a good working society presided over by Mrs. Sarah Charles. The Temple was erected by Edwin Crawley, an earnest Spiritualist. By delaying to provide the full settlement of the property before his demise, the society has thereon a debt of \$3,000 which it expects to meet and perpetuate the temple as a monument to Bro. Crawley's generosity, and for the future

use of our cause.

We held five meetings in Massillon. Ohio, from the 9th to the 13th. These meetings were well attended and our services highly appreciated. Brother tertained us at his home. A local society is to be started here and we hope for a good interest to be aroused for co-operative effort. We closed the month with meetings at Hicksville and Antwerp, Ohio, held in the opera houses, We had large audiences as a result of active efforts made by R. B. Champion. of Antwerp, and Jacob D, and Elmer T. Wentworth, of Hicksville. A local society will result at Antwerp, but it rained so hard the night of our called meeting, that we could only lay the foundation for future development, which, we were assured would follow. Thus the good work goes on, and only needs a little zeal to push forward and gain the victory. The Wentworth grove meeting held

between these two towns annually for thirty-five years, we expect to see continued by the sons and daughters of the old heroes of our cause, most of whom have gone to their reward. And new life must be given by the state association and the N. S. A., aiding all such. To the end of achieving greater good, there must be local workers in these unoccupied places who shall at least de-

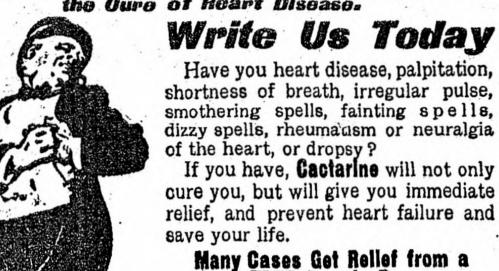
Our N. S. A. will have a great duty to perform at an early date to -provide workers and support in the districts where a separate locality will not sustain a settled worker.

Brother J. F. Duniken, of Cecil, O., assists very much in this section—but he should be employed by the state associexpress thought. These electric waves believe we will enjoy it more than we ation to give his whole time to the tellectual feast for an insignificant sum; mind. Send in a subscription now,

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cause. We must labor-and we must financially aid, in order to have suc-G. W. KATES AND WIFE,

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There! little girl, don't cry! They have broken your doll, I know And your tea set blue. And your playhouse, too, Are things of the long ago; But childish troubles will soon pass

by—

There! little girl, don't cry! They have broken your slate, I know; And the glad, wild ways Of your schoolgirl days Are things of the long ago; But life and love will soon come by—

There! little girl, don't cry! There! little girl, don't cry! They have broken your heart, I know; And the rainbow gleams

Are thing of the long ago: But heaven holds all for which you There! little girl, don't cry!

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Mr. Tuttle has been engaged to answer all attacks in the secular or religlous press on Spiritualism. Send him clippings when an attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

ANNOUNCEMENT TO THE PUBLIC. All money in donations or collections intended for the N. S. A. Mediums' Home or Relief Fund, should be sent to this office to the secretary, if not directly paid to our authorized missionaries, who can show a missionary certificate of later date than October, 1902. No other is authorized to collect money for this association. Contributions, large or small, are gratefully accepted. MARY T. LONGLEY,

N. S. A. Secretary. 600 Pennsylvania avenue S. E., Wash-

The Shroud of Christ.

When we take in our hands a pretentious book printed in the highest style of the art, published by a leading publishing company, and find it a laborious | devil to whom we can attribute all of attempt to prove that the linen sheet exhibited at the exhibition of sacred art, held in the Italian city of Turin in 1898, was undoubtedly what was claimed for it, the shroud of Christ, we are ably no explanation will be wholly satamazed and ask ourselves if we have not by some incantation been taken back to the dark ages? It is the property of King Humbert, and he kindly loaned the priceless relic. The House of Savoy has been its owner since the fifteenth century. It has been kept in a metallic casket secured by many locks. Its history can be traced, by tradition, and robes the land with verdure. These to the middle of the fourteenth century. beyond which tradition, even. fails. Singular that this date corresponds with the beginning of the centuries of

literary fraud and priestly rascality! The cloth is a piece of fine linen and the book has a photograph of it. It has brown stains from the blood of the Savior, received when wrapped around much misery. Heredity conserves the him when he was taken from the cross. According to the book: "Careful inspec- | ments of life, but heredity must needs tion shows that these stains occur upon also bear the fruits of evil as a river the cloth in such fashion as to repre- bears the ships of commence or the sent two bodies, lying head to head, the | slave ship. one seen from the back, one from the

To a careful examination of the traditions and evidence, in a professedly structed that its forces should serve critical manner, 200 quarto pages are

What is even more astonishing than the cool assumption and anachronism of the book is the fact that the editor of the "Literary World," published in Boston, applauds the book, and save

'If a scientific temper will find it impossible to accept 'the conclusions to of disease, from the injury of material which the monograph leads, incredulity forces. We are learning laws of nature will find it equally hard work to dispose of some details of the evidence; but the ture. In just the degree that we learn whole possesses a wonderful interest for all students of the Life of Christ | evils. who have a reverent tendency and a hospitable mind toward sacred possibil. dustry and commerce, for instance, are

Boston culture in the dawn of the twentieth century, holding up an old, dirty sheet and asking the world to believe it to be the actual bit of cloth wrapped around the God of this uni-

Could driveling superstition, or benighted ignorance grovel lower? Could the mighty power of the press be more debased than in printing such matter? Are we as a people in our rapid advance, at the same time carrying with us the hereditary taint of the past, to which there is constant reversion, by the workings of that force Darwin calls Are we going back to the age of rel-

ics? If so, America will become a mar-ket worth seeking. If our manufactur-ers send clay and plaster goods to the heathen, the priests of Southern Europe can ransack the monasteries and churches, and send over wood of the holy cross, by the cord, and bones of Virgin, saints and martryrs by the ton. A barrel or so of the blood of Jesus might be had from the vial of that precious fluid now held sacredly No doubt it would miraculously remain full, however much was poured out of it.

The Philosophy of Spirit Translated Into German.

We are glad to learn that Mr. George E. Weiss, of Brooklyn, N. Y., has completed a translation of Hudson Tuttle's lated, will have a tendency to drive the Philosophy of Spirit and the Spirit fakes from our ranks, and will do much World, into German.

The translation could not have fallen into better hands. Not only is Mr. Welss a linguist of great ability, he is a close student of spiritual philosophy and is thus enabled to give the true | ly explained, and that, too, by a Spiritmeaning of the text in German, which in | ualist. This pamphlet will arouse a the new field the book occupies would healthy condition of the investigating be impossible for one not conversant mind, and it will then be prepared to with its line of thought. The book is search for the truth and more fully to be published by Mutze, Leipzig, Ger-

"The Present Age and Inner Life; Arcient and Modern Mysterics Classi-fied and Explained." By Audrew Jackcon Davis. We have a few copies of this work by the celebrated seer. Cloth, \$1.10.

Ministers Getting Uneasy.

The ministers of Chicago seem deeply concerned regarding the present wickedness of the city. John H. Chapman, a layman of the Baptist church, and president of the Young People's Union, has stirred up the Reverends all over the city by saying, "We ought to go out with dynamite and blow up something in these churches. We need consecrated horse sense. The influence of the saloon is overwhelming us. * * * * There is such a feeling of jealousy among the ministers that I do not see how God can bless the churches."

Some deny these prodding thrusts. and others agree with Mr. Chapman, but attribute the jealousy to dogmatism and sectarianism.

One minister in his Sunday sermon, asks that the preachers of the city be appointed to police duty, as a remedy for the wickedness, and thinks the law regarding the Sunday closing of saloons would be strictly enforced and the city be made better.

Another minister, Dr. Hall, is in jail for stealing, and his seems like another Jekyll and Hyde case.

As to the horse sense the world will take them at their word, but in its way the church has tried to combat evil since its inception and according to their own acknowledgement the world gets wickeder all the time and it is

about to overwhelm the church. There is crime and wickedness of all kinds in the world, but as they have usually judged the world as wicked from the nonattendance at any of their many kinds of churches, the number of Freethinkers, which includes all not or-

thodox, it is no wonder they look upon vice as about to overwhelm the church. The world is certainly losing confidence in dogmatism, in the idea that God is a tyrannical monstrosity, that hell is a place and the Devil a person.

The world is getting wise since indenendent thought dare be indulged in. This is the vice that overwhelms the

People are too wise to be led blindly by an organization purporting to be sa-cred that does not come up to the standard of its own tenets.

The world is getting wise and progressive and leaving the old fossil of superstition and ignorance in the dim and

misty distance of the past. The world is moving along electric, magnetic, occult and general scientific lines now, and as science and philosophy arise, to the four winds go ignorance, deception, blindness and supersti-

In conclusion we wish to quote a small portion of a sermon recently delivered by the Rev. R. A. White, of the Stewart Avenue Universalist church, of this city, upon the subject, "What Is Evil? Who Is Evil?" He said:

"Evil is whatever harms men. God is good, why is there evil in the world? This is the sphynx problem. The explanation of a horned and hoofed the world's evils is now seen to be a childish explanation. The devil is out of date. No sane mind any longer believes in a devil. Evil is the only devil there is. How account for it? Probisfactory.

"As a general proposition, however, we may assert that evil is the result of the wrong use of what is intended for good. Water and fire are blessings. Misuse them and they become the very

fiends of destruction and suffering. "So the earthquake shapes the earth into form, gravitation swings the globe in space, the storm ventilates the earth forces are beneficent and necessary. Let man, through ignorance or careless ness, get in their way and they crush

"Our physical and ethical evils result for good. Food is necessary, but overeat and we are ill. Love is the supreme virtue, but love undirected has caused best moral and intellectual achieve-

"All evil is the result of the wrong use of what is intended for good. Nor can we conceive of a world so conman and not injure him if he misused them.

"Why is evil in the world then? First, because men are ignorant. They do not properly use the forces of the world and of life because they do not know how to use them. Education is slowly emancipating men from the cyils and of our physical and spiritual nahow to obey the law we escape many

"Another cause of evil is greed. Inin their proper and legitimate use great blessings. Controlled by greed they blessings. Controlled by greed they become instruments of robbery, of injustice and suffering. There is no force, material or spiritual, which properly used may not bless men. Inseparably connected with this is the power to injure men if they misuse these forces. The heart of things then is not evil. There is no evil personality or principle lurking in the background of.

things which accounts for evil. "There is no devil who divides the empire of the world with God and good. Man, evil of purpose, ignorant, careless, greedy, misusing beneficent forces, is the only devil known to modern knowledge. There are devils enough: Devils in homespun and in rags. Devils in silk hats and dress suits. The real dev-ils whom humanity ought to fear are the men and women who pervert the sanctities of life and of nature and fill the world with evil and suffering.

"There is no theologic hell of fire and brimstone somewhere in the future, but | or a stone celt.' The hill tribes of India there are hells enough right here in this world and a few of them in Chicago."

MYSTERIES OF THE SEANCE, and

Tricks and Traps of Bogus Mediums -A Plea for Honest Mediums and Clean Work. By a Life-long Spiritualist. Lunt Bros., Publishers, Boston, Mass... Price, 25 Cents. The above pamphlet, if widely circu-

to encourage those who never resort to to encourage those who hever resort to trickery in their work to advance the cause of Spiritualism. Every genuine medium—and there are hundreds of them—will rejoice to learn that many methods adopted by the fakes are lucidrealize it when found. It will be an aid to the honest, painstaking investigator. It will assist the skeptic in seeing wherein the truth lies. It will prevent GENERACY. those who are seeking genuine spirit communion from being deceived and swindled. This pamphlet published by Lunt Brothers, Boston, Mass., is for sale

at this office. Price 25 cents.

are exactly alike.

There are no two flowers on this earth that do not differ in many details.

The wind does not moan twice alike in any one locality in this universe. The trills of the feathered songster are never twice the same.

Any two particles of sand are widely different. No two flashes of lightning were ever

exactly the same. The same note you sound to-day on a

ly repeated. The bellowing of yonder ox was never perfectly imitated in any other animal.

VOLUMAY LIVE TO BE 100 YEARS OLD, AND YET YOUR HEART HAS NEVER BEAT PRECISELY THE SAME TWO TIMES IN SUCCESSION. No two of the innumerable stars in

olution. No two pulsations of the sun's rays ever existed but which were widely dif-

space are made in the same mold of ev-

ferent. The buzz of two bees are as widely dissimilar as the chirping of two crick-

NO TWO RAINBOWS EVER HAD THE SAME COMBINATION OF TINTS. NO TWO PRAYERS EVER

VIBRATED THE SAME. The devil cannot be conceived by two

persons exactly alike. The customs and habits of all nations differ. With the Chinaman the compass always points to the south, while with us it points to the north.

No two religions are exactly on the same plane. No two conceptions of a God are cast

in the same mold. No two dew-drops ever ascended heavenward on a ray of light under ex-

actly the same circumstances. EYES EVER HAD EXACTLY THE

SAME SHADE OF COLOR. No two cannons ever emitted the same volume of smoke or sound.

The cooing of one dove cannot be exactly imitated. There is an endless va- | ingtons. riety in all parts of nature. Infinitude extends in all directions, differing in all its details.

There is no end to the differences that exist. As the Royal Magazine says, by a decree of nature one-half the world flourishes at the expense of the other half. The sparrow chases the butterfly, but the hawk chases the sparrow. For the problem of life is twois necessary to avoid being eaten.

FOR KILLING'S SAKE. MASSACRE FORMS NO PART OF HER GREAT SOME MORE OR LESS EFFECTIVE | the patient is in a fair way to recovery." QUALITY OF DEFENSE BY MEANS DERED LESS FREQUENT OR LESS DEADLY.

Thus the antelope, by means of its superior speed, at times escapes from the score of hungry, gnawing foes, while doxy. the white hare, scarcely distinguishable from the snow on which it crouches, is bite and a few puff out clouds of poison ous vapor to stupefy or blind their pur-Again, there are insects clothed in impenetrable armor, insects covered with sharp spines and prickles and others whose means of defense contects which surround them.

THIS WONDERFUL DIFFERENTI-ATION-NO TWO THINGS EXACTLY ALIKE-IS INFINITUDE ITSELF-

LIMITLESS. Take, for example, the form of oathhow diversified, as set forth by the

daily New York Times: Chinese witnesses must be sworn in several different ways if they are to be bound to tell the truth. In some cases the witness breaks a plate and assents to the imprecation that his soul may be shattered in the same way if he strays

from the path of veracity.

With a large section of the Chinese the formula is for the person administering the oath to light a match or candle and, blowing it out, tell the witness that thus will his soul be extinguished if he does not speak the truth, to which he assents by giving a short nod. Some tribes living on the Thibetan tableland can only be sworn in court by cutting off the head of a live gamecock. The

Hindu law says: "Let a judge swear a Brahmin by his veracity, a soldier by his horses, his elephants, or his arms; an agriculturist by his cows, his grain, or his money, and

a souder by all his crimes." Quakers, in all civil cases, are allowed to give their evidence in affirmation, as also are the Moravians and Separatists.

A Galla of Abyssinia sits down over a covered with a hide, imprecating that he may fall into a pit if he breaks A Brazilian savage, to confirm his

statement, raises his hand over his head and thrusts it into his hair or touches the point of his weapons. Among the Aracans an Asiatic tribe, the witness swearing to speak the truth takes in his hand a musket, a sword, a spear, a tiger's tusk, a crocodile tooth

swear by a tiger's skin, and the Ostraks

by a bear's head. The sacred oath of Persia is "by the holy grave," that is, the tomb of Shah Besa 'de, who is buried in Cashmere. Members of the Kirk of Scotland are sworn by lifting the hand while the Book is laid open before them; Jews are sworn on the Pentateuch with their hats on; Mohammedans by placing the right hand flat on the Koran and the left on the forehead and then bringing down the forehead to the book, and finally gazing a while at the book. The highest oath of the man who dwells by

highest oath of the man who was the Ganges, in India, is taken on the water of that river.

This diversity existing through the limitless universe in the natural world extends to religion, especially to Spirit ualism where differences of opinion should always be kindly tolerated, however hot arguments may be for or against this or that. INTOLERANCE IS A SIGN OF DE

The Spiritualist who becomes irritated, because the various religious sects are criticised and their errors pointed out in a friendly manner and who stops his Spiritualist paper in conequence, is a génuine bigot.

THE PROGRESSIVE THINKER 18

YOU TO PARTAKE OF. EACH ONE OUGHT TO HAVE SENSE ENOUGH TO KNOW THAT WHAT YOU MAY No two voices exactly resemble each | DISLIKE ANOTHER ENJOYS. IT CAN NOT BE OTHERWISE. AND THE ENDLESS DIFFERENTIATIONS IN THOUGHTS, ACTIONS AND BE-LIEF WILL CONTINUE, NO TWO AGREEING EXACTLY.

Futile Opposition.

An example of the lengths in foolish assertion to which cranky anti-Spiritmusical instrument can never be exact. editorial article in the Chicago Chron-

icle of recent date. The editorial says: "Alfred Russel Wallace has not been classed among scientists since 1875, when he published his work entitled 'Miracles' and Modern Spiritualism.' Since then Mr. Wallace has frankly and sincerely avowed himself a Spiritist, a voluntary classification necessarily ex clusive of physical science as physical scientists understand the term.'

This editorial scribbler whose scienteenth-rate, second-hand order, assumes to pass ex-cathedra judgment on not have known him from boyhood. Many only the renowned Alfred Russel Wallace, but virtually on Sir Wm. Crookes, Prof. Hare, Aksakof, and a host of others eminent in the domain of science, who, as a result of careful, long-continued experimental investigation, conducted on crucial scientific lines, have been convinced of the reality and genuineness of spiritual manifestations under scientific test conditions.

Such writers only display their own ignorance, or perverse prejudice that will not acknowledge the truth-or a combination of both these qualities him, was through sickness, beginning which denotes invincible asininity.

Spiritualism will go right on spreading in every direction, winning its way by the force of its demonstrations, convincing judicially minded scientists and open-minded thinkers of all classes and He was thought to be odd. He told his professions-including editors who are able to rise above the darkening mists | big Injun in the back part of the house, of prejudice. It will win its way not and the mother hastily there looking, EACH HUMAN SOUL DIFFERS only by convincing men of science of its FROM ALL OTHER SOULS. NO TWO reality, but also by the strong appeal whipped for this alleged falsehood. As fore them. and ethical teachings makes to the moral sense of mankind.

The tide of progression is too strong and high to be swept back by the puny efforts of editorial or other Dame Part-

An Orthodox Stomach.

From Buffalo, N. Y., comes the following report as stated in the New York Herald:

"Physicians at the Eric County Hos pital state that, as a result of an operation performed at the hospital, 453 car pet tacks, 41 small knife blades, 142 screw nails, 40 pin points, resembling the points on a shoemaker's awl; six. fold. It is not enough merely to eat; it and one-half ounces of ground glass, and a wire chain about three inches in YET NATURE DETESTS KILLING length were taken from the stomach of as a last resort, removed to New York, oped might enter the arena and do the known to "Gentlies." Many, if not Claude Trimble, twenty-four years old, and put in charge of the distinguished harm, absorbing vampire-like, the vitalwho says he is a cook

He went to the hospital complaining

The story seems fairly unbelievable. OF WHICH THE ATTACKS OF ITS And yet, if true, it is but a fair physical NATURAL ENEMIES ARE REN- representation of an ordinary mental lion. The armadillo, rolled in its won- creeds, articles of faith, confessions of drous coat of mail, lies secure among a | faith, etc., bearing the label of ortho-

spiritualize the various concrete arti- brought on by the sickness and death Some of them possess stings, others make out a "spiritual significance" that cured of this paralytic trouble. ould apply to the case and cor of the thorough-going orthodox' believ

Occasionally, perhaps quite often, too, the orthodox believer is troubled with spiritual indigestion. The cure is good sist in nothing but a likeness to the ob- and permanent, provided his stomach is emptied of the indigestible mass.

In all such cases a good dose of Spiritualism is a fine emetic.

Raising the Salary.

There have been many ways employed to raise the scant salary of preachers, such as dime socials, grabbags, selling kisses, paying for guesses of the owners (or otherwise) feet thrust from behind a screen, fairs, raffle of bed-quilts, "milking the goats," etc., but commend us to the business-like efforts of an Ohio congregation.

This body of zealous Christians resolved in meeting assembled, that something must be done and done quickly for their minister, and it was moved and unanimously passed, that all the eggs their hens laid on Sundays should go for that purpose! One seventh of all the hens could do, provided they kept busy on Sunday, was for the church!

Now the question arises, if it is wick ed, and made so by the Sunday zealots by law, for a man to work on Sunday, why not for a hen? Is there anything ery time that he visited me in my tro-current from his exalted plane upon the Red Sea, nor, indeed, any considerin the Bible exempting hens? Does the command to remember the Sabbath day and keep it holy, read for all creation except hens? Laying eggs may be a work of necessity on the part of hens, but it is not a necessity make them! If they will lay, however, it is meet unto repentance to give the eggs to God, who does not seem to care whether they lay or not and does not make them ashamed of the act, for they cackile a little louder on Sunday than week days."

g 1 . f Isaac S. Lee.

Mr. Lee, whose unfortunate condition was referred to in The Progressive Thinker soffie time ago, has passed to spirittlife. bMr. Lee was a medium and did some excellent work for Spiritualism, idnd the friends of Quincy, III. seemato speak well of him, and assert that he was a worthy object of charity He is now in the spirit realms, wher he will be at peace, and justice will be taxenob IW.

NOW IS THE TIME!

Attention; Spiritualists of Illinois!

Spiritualists of Illinois, Attention! Help arrange a missionary route in ou state for our widely-known workers, Mr. and Mrs. E. W. Sprague. They may be secured shortly to organize new societies, or visit old ones if desired. Their labors convince the wavering, rally the scattered and rouse the laggards and your town? If so, write Brother Sprague immediately at Sturgls, Mich. or advise Ella Johnson Bloom, secre tary, 971 South Homan avenue, Chicago. Act at once

Some Minor Differences Pointed Out. COSMOPOLITAN—IT PUTS ON ITS STRANGE EXPERIENCES OF A MEDIUM.

There are no two blades of grass that INTELLECTUAL TABLE EACH VARIOUS ARTICLES FOR STRANGE EXPERIENCES OF A MEDIUM. WHAT SPIRITS GAN DO FOR MORTALS

> cated fact is worth a thousand theories. Thinkers, clear-headed inductive thinkers tire of this wordy, frothy philosophy in which a hazy, half-halting imagina-

tions excels demonstrated reality. We have in our ranks two or three writers who persist in spreading their ink over columns and pages of our jour-nals, and yet I cannot make out assertion to which cranky anti-Spirit whether they are Spiritualists or not ualism will carry one is afforded by an it is not the color of milk that makes either cream or butter. It would take human lips are no more like Episcopal about as many articles, essays and prayers than buds and blossoms are books of this class of writers to intellike dry corn-stalks. Though this unlectually or phenomenally demonstrate dress was temporarily mortifying, he your experience may not be the criteto an inquirer the grand truth of Spiritualism, as it would Norwegian snow balls to heat an oven.

But to my subect: What can, and what do spirit friends do for mortals when given the conditions. Here in Battle Creek, Mich., we have a Mr. Frank Underwood, born May 25, 1846, and who has lived all his life near by tific attainments are probably of a six- us, until recently, in Kalamazoo. I personally know his sisters, and those that years of his life he was an invalid. Un til his strange protracted sickness, he was engaged in the shoe business. father was one of the pioneers of Kalamazoo, and the family still has a very important claim upon a large section of the business area of the city. Mr. Underwood has had a good common school education, and in early life was for a time a traveling salesman, which gave cia! expressions of the sensitive, by him a good opportunity to have a fair knowledge of human nature.

This Medium as a Man.

Frank, as the family familiarly call about seventeen years ago, and visionary peculiarities, the unfortunate one of the family. When a boy he saw strange sights in the clouds. He had weird visions, which the people called dreams. mother one day that he saw a "great saw nothing. Frank was severely time moved on, he had a family. His children are still living, and all these years he has had occasional visions. and at times saw spirits which he seldom spoke of, because the people ridiculed the idea. At length, he was told that he was a medium. The word shocked him. In his pride, and that of ligences of Mr. Underwood will occupy and mediumship has not been written the family also, he hated the thought of nearly all the evening in clucidating at his request. He shuns rather than Spiritualism.

Another Misfortune.

About seventeen years ago, Mr. Underwood had a stroke of apoplexy, which completely prostrated him, and nearly took him out of his body. Foll spirit, not understanding the instrulowing this, and during a period of be ment, makes a dismal failure. This, to tween nine and ten years, he had what some extent, generally exhausts Mr. physicians termed "eighteen strokes of Underwood for a few moments; paralysis," occurring about every six this sympathizing circle of spirits keep months, and each one completely prost their psychic doorway well guarded, trating him. He was at one time, and otherwise the selfish, unskilled, undevel-Dr. Mott, who finally admitted that he ity of the sensitive, or leaving him in a amy. Not so; on the contrary. could do nothing for him, telling him nervous condition. Investigators should condemned in these words: PLAN. SO WE SEE THAT EVERY of indigestion and dull pains in the creature is provided with stomach. The physicians report that prepare for death:" These paralytic often take on great swelling names, strokes affected every muscle in his prophesy of laurel-crowned fame, or bebody at different times. For awhile, the facial paralysis so affected him that load the medium with the incoming wholly blind. From the start, representation of an ordinary mental his lower limbs were wholly disabled, and spiritual stomach that can be a re- and he was unable to move them an ceptacle for the indigestible mass of inch, and his arms were in about the oner, dazzle to blind and ruin. Such seph Smith in 1843, by which plural doctrines and dogmas that compose the same condition for a long time. This creeds articles of faith confessions of paralysis so affected his articulation that he could only rudely stammer in speaking. This phase adhered to him is it Right to Be Made Unconscious? for years; and is slightly appreciable We might go on a la Swedenborg, and vet. It was said that the apoplexy was

The Indian's Entrancement,

About four years after the stroke of apoplexy, or twelve years since, he was first entranced by an Indian calling himself Up-a-wah. This Indian could talk he, the idea of being a Spiritualist, and trol, and not put his will against and fight them when they sought to influence him, they could and would entirely cure him. Mr. Underwood is a very plain-spoken, positive character. The battle was a hard fought one. However, some four years ago was the first time he willingly yielded to their infludrowning in a pond or billowy lake, I last King of Judah (610-688 B. C.) ence, and from that time he began to improve. The first spirit that controlled him was the aforesaid tall Indian, Up-a-wah, then Dr. Monteith, a Scotch physi-friend Underwood, were sick unto thereof," which river, the writer says, ctan, then Dr. S. Mills Fowler, a homeopathic physician once well known in Chicago, as connected with the Dunham your relief, entrancing and throwing Here the fabricator has given himself College, and then an ancient Mohamme-

dan spirit, etc. My Acquaintance With This Man.

It is about three years ago since I first saw this Mr. Underwood. He was still to some extent paralyzed, but eve into the presence of, or project an electemptying into the northern section of rooms in Battle Creek, being entranced by these intelligent spirits, I saw scious, without benefit, for spirits, like marked improvements. This sensitive, ourselves, affect those whom they Mr. Underwood, is what I may call hy- touch, or even think of. percritical in regard to truth. He hate falsehood. He abhors deception, and he has been so afraid that, being utterly unconscious when entranced, these contrue, that he has had times of strenu-

An Eccentric Spirit Influence. There were some reasons for his feel

ing sensitive about the controlling influence of at least one spirit intelligence an educated Mohammedan intelligence Permit me to say that all educated Spiritualists know that a spirit in coming into the physical atmosphere of the boots and stockings, and, delicately ad. hells on earth. faint-carteal. Do you need them in justing his shirt over his trousers,

One solid, substantial, well-authenticated fact is worth a thousand theories. leave this medium in that unpleasant sation and clairvoyance. predicament. Upon these occasions Mr. Underwood, upon becoming conscious, would use emphatic language while adjusting his apparel. It may be well to say here that Mr. Underwood is a member of the Episcopal church, as he knows the prayer-book as school boys know the multiplication table. And the prayers and thanksgivings of this Mohammedan spirit through these always said that "after this auclent spirit leaves me, I feel so calm, so spiritual and so beautiful in soul, that I depth of mediumship has not yet been hardly know whether I am in the body fathomed. or out." I mention this as one among many, many things that go to show the absolute individuality of spirits in the other life. And yet, marked individualities doubtless gradually fade away fade into broad brotherhoods of sympathizing souls.

The Differentiated Influences.

derwood comes to my rooms and becomes clairvoyant, clairaudient, or entranced by his different influencing guides. There are several of them, each maintaining a most rigid individuality. consciously know each one by the psychic aura of his personality, by the fatheir gestures, by their voice, and by Paul spoke (not the "astral body"—just their teachings, which very often differ as well talk of the "moony" body, for from the convictions and beliefs of Mr.

Underwood. These spirits are men disrobed of their mortal clothing. They are conscious, thinking, human-shaped, spiritualized intelligences, once vestured in ties and traversing the starry spaces mortality, now "clothed upon" with immortality. In their transition, they that ethereal "silver cord," spoken (of took with them to that next stage of ex- by seers past and present. istance, their memories, their consciousness, their interior tendencies-in brief, their conscious themselves: hence, they cognize themselves, and nent author, he gave me some interestthose that passed the crystal river beling facts in his own life. Here are

Spirit.

the aural surroundings and deliver a spiritually uplifting humanity.

message. Occasionally, this visiting

J. M. PEEBLES, M. D. acquisitiveness of their hypnotized pris-This air castles float only to fall. Many such mediumistic wrecks are well known.

individuality." Neither do I, and a magnetic enyet he had at times a clairvoyant gift, and knew that Spiritualism was true.

His spirit guides told him distinctly that if he would give up to their control of the first five hot be justified in rushing forward to proof of the fraud: The story goes: rescue him? The act would be benevo-

> or did, I gently suggested that I were a medium, whether conscious or uncon-

is There Danger of Evil Spirits? Certainly there is, and so is there danger from water. Floods drown thoutrolling spirits might say something sands yearly. There is danger from reptitiously obtained by Sidney Rigdon through his lips that was not strictly fire, but shall we dispense with it in who took it to Joseph Smith, whose cooking and cat raw food? The best scheming brain devised the monstrous true, that he has had times of stream off," to use his own phrase. He wanted to know what he said, and what he did in these unconscious states. This, of course, was quite natural. None could blame him. I told him that I had conversed with his spirit, are capable of education and redemption. Good spirits, instead of luxuriating in a "devachanic" doze of a luxuriating in a "devachanic" doze of a local time infonstrous fraud of Mormonism, dictating behind a suspended blanket a pretended translation from his golden plates. The spirits, are capable of education and redemption. Good spirits, instead of relatives, but the exposure was unavailable and the him that is a spirit teachers times enough that thousand or detail the new points. his spirit teachers times enough—that thousand or fifteen hundred years, are self have many times repeated in print I had felt their psychic presence times about and above us, impressing, inspire the exposure, but the delusion of Morenough, and he had seen enough of ing and entrancing, to help mortals up monism is increasing and wide spread, their noble, self-sacrificing efforts him- to a better, higher and more spiritual So let me say: self to strengthen and to build him up, life now. There are low, demon-like physically, to have in them perfect con- influences, causing obsessions. Seventenths of the so-called insane are in my opinion obsessed, and some are possessed.

> "How shall I know whether a good or bad spirit entrances me?

Can you not tell the difference be-tween the sting of a thistle and the different in a beautiful, elegantly fur- grading, impure influences and results earth, and especially into the aura of nished parlor, from what you do in of the Romish confessional, as proved a mortal, necessarily through his indi- some underground saloon-slum, where by the sad experience of many wrecked yiduality and memory, feels or senses, filthy men meet to smoke, and gamble lives. Price, by mail, \$1. For sale at the order of life when vestured in mortality. And so this Mocalius, that you cannot sense—cannot hammedan spirit, when entrancing Mr. line with the good from the selfishly bad?

Note: When the selfishly bad? Underwood, would promptly remove his Never play with fire. Keep away from as an Event in Life." By Lilian Whitcoat, his vest, his neck-tie, take off his promiscuous, dark seances. There are

Remember this-a good, intelligent, would kneel, lift both hands, and high-purposed spirit, whether impressbreathe most beautiful, uplifting pray- ing, inspiring or entrancing, always ers-prayers that would call tears to leaves the subject feeling better, oman avenue, Chicago.

oman avenue, Chicago.

my eyes. This phenomena was always stronger, healthier, happier. The tree May Collins. An address delivered because of the private room, only gentlemen pressis known by its fruit. Mr. Underwood fore the Ohio Liberal Society. For said President Ill. S. S. A. ent. Then after a few words, perhaps knows in a fact which of his spirit at this office. Price 10 cents.

is He in His Body When Entranced? Both yes, and no! When partially entranced, and partially tranced, and partially conscious, he— the ego, the inmost, higher self—is actually in his body. But when in a deep. unconscious trance, the himself—the Ego—is not within his circumscribed

fleshly shell "But that is not my experience," says

Quite likely! But I am not writing about your experience. And further, rion for measuring and judging of everybody else's experience. The height and "But it has been said that the spirit

Never leaves the body but once."

Yes—and so the contrary has been repeatedly said. What then? Here is intuition, reason, the judgment, testimonies and facts to consider and weigh the matter. It is true that the infilling vitality of the body does not leave it but once, and that at death. But the vi-On every Monday evening, Mr. Un- tality is not the ego-the conscious, ,divine ego. Man, remember, is a trinity -the physical body, the soul-body, and the conscious, essential spirit, the latter being a potentialized portion of God incarnate, and related to this infinite Life-principle something as is the crystal drop to the ever-flowing fountain. This soul-body, of which Plato and "astral" means "starry"), is a refined, particled body, and the intermediary between the physical body and the ego, the immortal Spirit. This latter does at times leave the body, visiting locali-

> Honored with a call when recently in London, from Dr. George Edinburgh graduate, scholar and emisome of his published words:

"Suddenly, to my great wonder, I The Special Mission of Each influencing found my ego, or inmost soul, or reasoning faculty clothed, and in the form of The next life is a continuation of this my body, standing about two yards out--a new edition of the book. There side of my body, and contemplating that

some subject; occasionally, four or five courts notoriety. I write it as a testiwill entrance this sensitive during the mony to the good of Spiritualism in reevening. Possibly, the fixed band may storing health, in demonstrating a funermit a stranger spirit to step within ture life, in educating, harmonizing and

Battle Creek, Mich.

Mormonism and Polygamy.

The Mormon Bible is probably the most inane and foolish of all pretended divine revelations. Its contents are litshall not any man among you have save it be one wife, and concubines he shall

have none. For I, the Lord God, de-lighteth in the chastity of women."

This prohibition occurs twice in the same chapter, "Book of Jacob," vil. But playing upon the approbativeness and these commands are annulled and superseded by a special revelation to Jo-

marriage is allowed. As for Mormonism, I wonder that it has any intelligent adherents. The pre-tended translator of the mythical plates blockhead. The grammar is blockhead. The grammar is when they This is a standing question. Let us see. Is it right to go into an unconscious sleep at night time and rest? had arriven;" "should have wore," But of all creatures none have received more ample protection than the insects. Some of them protection that the insects is plain; "I have specification to the insect that it is natural," Says one. The insect the insect that it is natural, it is natura just as natural on another and more with all your whole soul;" "Him who "But I do not believe in losing one's you:" "I saw wars and rumors of war; "did rebel against us, yea, against I, Ne phi and Sam." Hundreds of similar trancement by a higher order of spirits instances can be cited. And the book strengthens rather than destroys indi- repeats whole chapters from King they thought seriously of removing him to the lunatic asylum located in Kalamazoo. They did not like, neither did he the dide of being a Spiritualist and the same time improves the health. Is it not right for only the slightest variations, caused by the skillful, educated physician to mesomazoo. They did not like, neither did ness, and then by psychic will force and book of Nephi. The entire sermon on gentle passes, remove the fever? Who the Mount, with some omissions and ad-

Lehi,, having incurred the wrath of the Jews, and being in danger of his When Mr. Underwood complains, as life, is warned by God in a dream to dehe used to do in his carlier develop part from Jerusalem, with his family ment, of being unconsciously entranced consisting of a wife and four sons, the -not knowing a word of what he said youngest of whom is Nephi. This is the first year of the reign of Zedekiah, the would not be too critical as to just how family journey three days in the wilder-

you into an unconscious state. You away. Aside from the impossibility of were given up to die. You are now a family making a journey from Jerusa-well. This fact is patent—and this lem to the Red Sea in three days (the should, and does settle the question for distance to the Eastern Gulf being 160 you. It is undeniable that no good-dis- miles in a straight line, or to the Gulf posed, enlightened spirit can approach of Suez, 200 miles) there is no river able stream in the southern half.

> The book was doubtless written by an erratic preacher named Solomon Spaulding, who amused himself by composing historical and speculative romances relating to the origin of races that formerly inhabited this continent. One of Spauldings manuscripts was sur

> Truth crushed to earth doth writhe in Eternal years are seldom hers, While error, wounded, strides again

And triumphs 'mid her worshipers,

WM. HENRY BURR.

Can you not tell the difference be-tween the sting of a thistle and the fragrance of the rose? Do you not feel known Father Chiniquy, reveals the de-

ing. One of Miss Whiting's most suggestive, intensely interesting, spiritual books. It is laden with rich, thoughtfal spirituality. For sain at this office. Price 31.

"A Plea for the New Woman." By

Clairvoyance in Time.

VISIONS OF THE REMOTE PAST-THE CONSCIOUS | objects reflected. Here and there for a moment we might | His sight everything that has ever happened must be hap the details of the scene, as he naturally would do. But how RECORDS-PSYCHOMETRIC DELINEATIONS-FORE-SEEING WHAT HAS NOT HAPPENED-TWO METH-

We examined last week the question of clairyoyance in space, and considered the various ways in which it is possi-! ble for a man to see what is taking place at a distance. To realize, for much that is taken for meaningless vision, or gest to us that an infinite power must possess faculties which ever that, just as what is happening now is the result of night we have another problem—that of trying to understand dream is actually a glimpse of a record of the past. But the are utterly beyond our grasp, which would produce results causes set in motion in the past, so what will happen in the how it is possible for a man to see what happened long ago untrained clairvoyant can do but little with such a glimpse far surpassing our wildest efforts of imagination. in the past, or what will happen in the future. In this case even when he gets it; he is usually quite unable to relate it I may again repeat what I said last week, that there is no question at all that this can be done, and has been done times without number. The authenticated cases of what is called "second sight" among the Highlanders of Scotland are in themselves quite sufficient to furnish evidence to convince the most skeptical. Once more, as with mesmerism, with apparitions, with Spiritualism, I am not speaking for those who are still ignorant of the facts of the case and its turn will produce. The record there is full and accurate, therefore do not yet know that these things happen, but for those who wish to know how they are done. Those who are unfamiliar with the facts should study the literature of the ble at that level to see wrongly, but that a certain personal subject, which is a very considerable one.

VISIONS OF THE REMOTE PAST.

Let us divide our subject into two parts which naturally occur as one thinks of it, and take up separately the power of looking back and the power of looking forward. We shall find that both these powers are possessed by different people in very varying degrees, ranging from the man who has both the trees, but will carefully note the type of the soil and the faculties fully at his command, down to one who only occasionally gets involuntary and very imperfect glimpses or reflections of the scenes of other days. Take first the case of a detailed vision of the remote past; how is it possible that this can be obtained? Broadly speaking, it is possible because there is such a thing as memory of Nature-a record of every occurrence made automatically as it takes place. Nothing can happen that does not indelibly impress itself, and the record which it leaves can be read forever after by the man who learns how this is done. Where and how is the impression made, you will say? In order to understand something of that, we shall have to try to carry our thoughts | peals most to him individually. It is in the nature of things very high indeed, for we must raise them towards the conto image to ourselves how its events will be likely to present themselves to Him. His mind is far above our imperfect Physical words at all; and since all expression must therecomprehension, yet we can reason upwards towards it to a fore be partial, there is obviously some possibility of seleccertain limited extent. It is found, as I have said before that it is possible for man to develop within himself the consciousness of higher levels, and though of course the highest counts from the mental plane agree, and so by long-conof these is infinitely below the Divine consciousness, yet it is tinued experiment and verification we learn that we can deobvious that it must at least be nearer to it than the entirely pend upon the records at this level as correct. There still undeveloped consciousness. So that if we note the line remains, however, the impossibility of fully expressing them along which this exalted consciousness differs from that of in words. The difficulty is analogous to that which a painter the physical plane, we shall at least be looking upward finds in putting before us a landscape. The most perfect toward the Divine; and by carrying on the same idea to the Dicture is simply a very ingenious attempt to make upon utmost limit of our mental capacity we shall form a concep. only one of our five senses, by means of lines and colors on a tion of His consciousness which will be not inaccurate as flat surface, an impression similar to that which would have far as it goes, though naturally hopelessly inadequate. What- been made if we had actually had before us the scene deever we can imagine along that line of development, all that. picted. The picture itself really shows us but little, and it and infinitely more, He must be. All religions tell us that is the brain which from its previous experience supplies the Deity is omnipresent; in our Theosophical study we what is missing. Thus if we show a picture to a savage or reach the very same conclusion, though by quite a different to an animal, in many cases he is quite unable to under-

Those who have examined the illustrations of the higher bodies of man which I have given in my new book on the subject will recollect that, as the man developes, his vehicles not only improve in color and luminosity, but also grow in size. The aura, the luminous colored mist surrounding the of a three-dimensional world the facts of one which is built physical body of man, may be seen by clairvoyant sight at on a wider plan-which has an extension in a direction invarious levels, because it contains matter of different de. comprehensible to the physical brain. If you try to study grees of density, so that whether a man be using the sight of along the lines of the fourth dimension you will understand his astral body, his mental body, or even his causal body, what I mean, and you will see how from that point of view there will be something in it for him to see. But all the ex- the limitations which we call time and space are so much perience gained through these lower vehicles is all the while modified that they have practically ceased to exist. It is ng stored up by the man himself, who is thereby steadily developing qualities and increasing his consciousness; he is, as it were, a reservoir of force, and more and more energy is being stored up within him. To retain this, and to give it past, present and future cannot hold at all the same relation due expression, he eventually needs a larger causal body, and so it comes that the highly-evolved man, as seen by the clairvoyant, is readily recognizable by this feature as well as by increasing splendor in light and color. This is by no means a new idea to students of these matters, for it may be found in the Oriental books. It is stated in Buddhist literature that the aura of the Buddha had a very unusual extension, and that its influence might be felt at a great distance by light either emitted or reflected by it, and that that light from his physical body. We know that if we come into the travels through space at a certain recognized rate-186,000 presence of a strongly magnetic person we at once feel his influence, and this is in reality nothing but the vibration sent out from his higher vehicles. There are some people with ous, but when we come to deal with interplanetary distances whom we dislike to come into close contact, and others to whom we feel it a blessing to be near, and this again is be. ple, it takes eight minutes and a quarter for it to travel to us cause we sense their vibrations, though often without know ing it. In the case of the evolved man, we absolutely enter his aura when we approach his bodily presence, and so we are strongly influenced and brought for the time into harmony with his vibrations. We have only to extend this idea to understand how a great Adept may shower blessing upon a whole neighborhood merely by his presence, and how a still greater one may include the entire world itself within his aura; and from this we may gradually lead our minds up to see the sun not as he is, but as he was eight minutes ago. the conception that there is a Being so exalted as to comprehend within Himself the whole of our solar system. And we should remember that, enormous as this seems to us, it is but as the tiniest drop in the vast ocean of space.

So of the Logos (who has in Him all the capacities and qualities with which we can possibly endow the highest God we can imagine) it is literally true, as was said of old, that "of Him and through Him and to Him are all things," and "in Him we live and move and have our being." I was once told in India by a Muhammadan scholar that this was the true meaning of the daily cry of the muezzin from his minaret, as takes a little more than fifty years to reach our eyes: and he calls the faithful to prayer—"La illah il allah," which is from that follows the strange but inevitable inference that we commonly translated, "There is no God but God." The state. see the pole star not as and where it is at the present moment made by this learned man was that the true translation should be rather, "There is nothing but God"; and if that be so, we have here a very beautiful expression from an unexpected quarter of the eternal truth that all His system is a manifestation of Him, and that in all its worlds there can be middle age and gather their children about them in turn be neighbor. The prophecy was given with considerable wealth nothing that is not He.

THE CONSCIOUSNESS OF THE LOGOS.

our system happens absolutely within the consciousness of mation is therefore thousands of years behind time. Its Logos, and so we at once see that the true record must be its memory. Furthermore, it is obvious that, on whatever plane that wondrous memory exists, it cannot but be far above anything that we know; consequently, whatever records that this is so-that what we are dealing with is only a reflection of a reflection, and an exceedingly imperfect one, for such records as can be reached there are fragmentary in the extreme, and often seriously distorted. The medieval al doing not what you are doing now, but what you were doing been of no possible importance to anybody; yet it was fore perience may be gained is the subject which we shall exam chemists often employed water as a symbol of astral matter. and it certainly is a remarkably apt one. From the surface of still water we may get a clear reflection of the surrounding objects, just as from a mirror; but at the best it is only a two-dimensional representation of three-dimensional things, and therefore it differs in all its qualities, except color, from that which it represents and is always reversed as well,

But suppose the surface of the water is ruffled by the wind. what do we find then? A reflection still, certainly, but so must be at all these points of view at once, and also at every brain directly. In such a dilemma he may have impressed broken up and distorted as to be quite useless or even mis intermediate point, and that He must certainly possess such the nearest sensitive person (the seer), and in throwing the in popularity in London. Women now holding medical deleading as a guide to the shape and real appearance of the a power of sight as we have postulated. Consequently, to picture into the mind of that person he may have supplied all grees in Great Britain number more than 500.

fragments of an image of it.

to what occurred before or after it, or to account for any. thing extraordinary which may appear in it. The trained man who sees a higher reflection on the mental plane is able to deal very differently with his picture; he can follow tho drama connected with it backwards or forwards to any extent that may seem desirable, and can trace out with equal ease the causes which led up to it or the results which it in and cannot be mistaken. Even there there is still a difference between different observers-not that it would be possiequation enters into the transference of the memory to this physical plane. Our observations in this world have precisely similar limitations. If a dozen people look at the same scene together, no two of them will give exactly the same description of it afterwards. Each will seize upon age of the rocks; the farmer will note the quality of the soil these points, but will have a keen eye for bits of color or for beauties of form, and will probably bring away a better grasp of the scene as a whole than any of the others.

DIFFICULTY IN EXPRESSING RECORDS.

In exactly the same way, though many observers may see simultaneously the same record on the mental plane, their accounts of it on the physical plane may sometimes be disproportionate, each attaching most importance to what apimpossible that any account given down here of a vision or tenths of what is seen and felt there cannot be expressed by tion as to the part expressed. Still, allowing for these slight and unaccountable divergences, we find in practice that acstand what it means. If he has no previous experience, if he has never seen anything resembling the subject of the picture, it suggests but little to him.

The clairvoyant labors under just such difficulties, but to a far greater degree, in his efforts to describe in the terms evident from the study of the highest consciousness in man that in the Divine consciousness this record must be something very much more than memory; for clearly to Him the as they do to our sight; they must all exist side by side, they must be simultaneously present.

Thirty years ago I met with a very curious little book which tried to explain this scientifically from the orthodox religious point of view. Its arguments were so ingenious that I should like to reproduce the outline of them for you. It began by the undeniable statement that we see everything miles per second. As far as anything in our own world is concerned, this may be considered as practically instantanewe have to take the speed of light into account. For exam from the sun, so that when we look at the solar orb we see it by means of a ray of light which left it more than eight

From this follows a very curious result. The ray of light by which we see the sun can obviously report to us only the state of affairs which existed in that luminary when it started on its journey, and would not be in the least affected by anything that happened there after it left; so that we really That is to say that if anything of importance took place in the sun, such as the formation of a new sun-spot, an astronomer who is watching the orb through his telescope at the time would be quite unaware of the incident while it was happening, since the ray of light bearing the news would not reach him until more than eight minutes later. The difference is more striking when we consider the fixed stars, be cause in their case the distance is so enormously greater. The pole star, for example, is believed to be so far off that light, traveling at the inconceivable speed above mentioned. ment, but as and where it was fifty years ago. If to-morrow some cosmic catastrophe were to shatter the pole star into

would be two seconds behind time. Remove him to the those who had been indicated in the vision. distance of the sun, and he would look down and watch you

NESS OF THE LOGOS-DIFFICULTY OF EXPRESSING happen to get a clear picture of some tiny part of the scene pening now-not as a living fact. Now all is this prevision obtained? -of a single leaf from a tree, for example; but it would need this is materialistic enough, and on the plane of purely physlong labor and considerable knowledge of natural laws to ical science, and we may therefore be assured that it is not build up anything like a true conception of the whole obect the way in which the memory of the Logos acts; yet it is ODS OF PREVISION-ANOTHER KIND OF PREVISION. by putting together even a large number of such isolated neatly worked dit and absolutely incontrovertible, and it is of them is clearly comprehensible to us on this physical not without its use, since it gives us a glimpse of some possi. Plane; the other is not so easily explicable, because of the Perhaps such reflections are more often seen than people bilities which otherwise might not occur to us. It does sug limitations of our consciousness. There is no doubt what

PSYCHOMETRIC DELINEATIONS.

But, it may be asked, how is it possible, amid the bewildering confusion of these records of the past, to find any particular picture when it is wanted? As a matter of fact, the lif we raise our consciousness to the mental plane we can see untrained clairvoyant usually cannot do so without some spe very much farther into the results of our actions. In fact, cial link fo put him in touch with the subject required. Psy- it may be said that at that level the effects of all causes at chometry is an instance in point, and it is quite probable present in action are plainly visible—that the future, as it that our ordinary memory is really only another present | would be if no entirely new causes should arise, lies open ment of the same idea. It seems as though there were a before our gaze. New causes of course do arise, because sort of magnetic attachment or affinity between any particle man's will is free; but in the case of all ordinary people the of matter and the record which contains its history-an af- use which they will make of their freedom can be calculated finity which enables it to act as a kind of conductor between beforehand with considerable accuracy. that record and the faculties of any one who can read it. For example, I once brought from Stonehenge a tiny fragment | tal plane, it seems as though his free will could be exercised of stone, not larger than a pin's head, and on putting this only at certain crises in his career. He arrives at a point in into an envelope and handing it to a psychometer who had his life where there are obviously two or three alternative what interests him the most; the botanist will describe the no idea what it was, she at once began to describe that won- courses open before him; he is absolutely free to choose trees and plants very fully, the geologist will scarcely notice | derful ruin and the desolate country surrounding it, and then | which of them he pleases. But when he has chosen, he has went on to picture what were evidently scenes from its early to go through with it and take the consequences; having enhistory, showing that that infinitesimal fragment had been tered upon a particular path he may, in many cases, be from another point of view, while the artist will ignore all sufficient to put her into communication with the records forced to go on for a very long way before he has any opporconnected with the spot from which it came. It would seem | tunity to turn aside. His position is somewhat like that of as though the very walls of our rooms were phonographs, the driver of a train; when he comes to a junction he may which can be made to reproduce to a person trained to under- conceivably have the points set either this way or that, and stand them, not only the sounds but also the pictures which have been impressed upon them. There is a separate liter, has passed on to one of them he is compelled to continuo ature of this subject of psychometry, and it is well worth our along the line which he has selected until he reaches anstudy. The best book that I know upon it is Professor Den other set of points (or switches, as I think they are called ton's "Soul of Things"; and there is also a valuable work by in this country) where again an opportunity of choice is of-

> It is quite possible that the human memory may be a phewhich we pass in the course of our life act in the same manner upon the particles of our mental body as did the history of Stonehenge upon that particle of stone-that they establish a connection by means of which our mind is put en rapport with that particular portion of the record, and so we re-

The student who develops this power of psychometry has a very interesting field of research before him. Not only can be review at his leisure all the history with which we are acquainted, correcting as he examines it the many errors and misconceptions which have crept into the accounts handed down to us; he can also range at will over the whole story of the world from the very beginning, watching the unfolding of the intellect in man through prehistoric ages, and contemplating the glory of mighty civilizations whose very traces have long ago been lost in the mists of time. Sometimes an even closer sympathy with the past is possible for the reader of the records, for he may learn to look back upon himself once more with long-dead personalities. Probably identified clairvoyant vision, many a dream of strange, incomprehensible surroundings, may be nothing but a half-recthe borderland which divides the physical senses from the astral and we catch glimpses from the other side without recognizing them for what they really are. There are many who possess something of this power of psychometry without being at all aware of it, and they are constantly receiving impressions from letters, from articles of furniture, and from surroundings generally, even though they do not realize the source from which these impressions come.

FORESEEING WHAT HAS NOT HAPPENED.

Even though the average man cannot see exactly how it is done, he may yet readily understand and be prepared to accept the possibility of this impression of past events upon surrounding obects, guided thereto by such partial analogies as the phonograph and the photographic camera. But when we come to face the problem of the second part of our subject, there is for him a much greater difficulty. That which has passed may conceivably have left an impression; but how can that which has not yet happened be foreseen? There is no question at all that this does occur: the authenticated accounts of second sight among the Highlanders of Scotland alone would suffice to demonstrate the fact, even if there were no other evidence. But there is very much other evidence; and no one who has examined the question can doubt that the soul or ego in man possesses a certain power of prevision at his own level. Sometimes he is able to impress what he knows clearly upon his physical brain; sometimes he succeeds only very partially in that effort and probably there are many occasions when he fails altogether to produce his impression, and so in our waking consciousness we know nothing about it, or at most feel only a vague uneasiness or depression.

If the events foreseen were always of great importance, one might suppose that an extraordinary stimulus had enabled him for that occasion only to make a clear impression upon his lower personality. No doubt that is the explanation of many of the cases in which death or grave disaster is foreseen, but there are large numbers of instances on record to which it does not seem to apply, since the events are frequently trivial and unimportant. Let me give you an infragments, we should still see it peacefully shining in the stance. A man who had no belief in the occult was fore and mysteriously grow larger and larger until it vanished sky all the rest of our lives; our children would grow up to warned by a Highland seer of the approaching death of a from his world as suddenly and incomprehensibly as it had fore the news of that tremendous accident reached any ter. of detail, including a full description of the funeral, with the restrial eye. In the same way there are other stars so far names of the four pall-bearers and others who would be distant that light takes thousands of years to move from present. The auditor seems to have laughed at the whole Now it this be so, it is clear that whatever happens within them to us, and with reference to their condition our infor story and promptly forgotten it, but the death of his neigh that these successive stages could be seen simultaneously. bor at the time foretold recalled the warning to his mind, Yet it is easy enough for us, looking down upon the transac-Suppose we were able to place a man at the distance of 186,000 miles from the earth, and yet endow him with the rate by being one of the pall-bearers himself. He succeeded under a delusion arising from its own limitations and that the wonderful faculty of being able from that distance to see in getting matters arranged as he wished, but just as the cone exists as a whole all the while. Our own delusion as to what was happening here as clearly as though he were still funeral was about to start he was called away from his post past, present and future is possibly not dissimilar, and the we may find ourselves able to read must be only a reflection close beside us. It is evident that a man so placed would by some small matter which detained him only a minute or view that is gained of any sequence of events from the budof that great dominant fact, mirrored in the denser media of see everything a second after the time when it really hap two. As he came hurrying back he saw with surprise that the plane corresponds to the view of the cone as a whole; the lower planes On the astral plane it is at once evident pened, and so at the present moment he would be seeing the procession had started without him, and that the prediction of that higher consciousness, what happened a second ago. Double the distance, and he tion had been exactly fulfilled, for the four pall-bearers were coming through into our lower world would constitute for

eight minutes ago. Carry him away to the pole star, and he told accurately weeks before it occurred, and though a man ine in our next lecture. would see passing before his eyes the events of fifty years makes a determined effort to after the arrangement tiddle ago; he would be watching the childish gambols of those cated, he fails to affect it in the least. We can hardly supwho at the very same moment were really middle-aged men. pose that any soul made a violent endeavor to bring through Marvelous as this is, it is literally and scientifically true, and into his lower consciousness such valueless details as these, in London for \$1,225. cannot be denied. The same idea is taken up and worked What may however, have happened is that the ego of the He who is conscious of secret and dark designs, which, is little treatise went on to argue that God, being omnipresent, its approaching death, but found himself unable to affect his ing from public observation.—W. Wirt.

A Lecture Delivered in Chicago,

By C. W. Leadbeater, London, Eng.

TWO METHODS OF PREVISION.

There are two methods by which it may be gained. One future will be the result of causes already in operation. Even down here we can calculate that if certain actions are performed certain effects will follow, but our reckoning is constantly liable to be disturbed by the interference of factors which we have not been able to take into account. But

Looking down upon man's life from this level of the menfered to him.

In looking down from the mental plane, these new points nomenon of the same nature. The old idea was that all the of departure would be clearly visible, and all the results of information possessed by a man was simply stored in the each choice would lie open before us, certain to be worked cells of his physical brain, but it is very evident that that out even to the smallest detail. The only point which is not so, because the man has been repeatedly shown to be would remain uncertain would be which of them he would capable of consciousness and memory when away from his choose. We should, in fact, have not one but several futures physical brain altogether; though undoubtedly for work on mapped out before our eyes, without necessarily being able the physical plane the brain is necessary. Still the storage to determine which of them would materialize itself into actheory seems unlikely; it may be that the scenes through complished fact. If we knew the man thoroughly well, we might feel almost certain what his choice would be, but of course that knowledge would in no sense be a compelling force. If we have a pet dog, we know fairly well what he will do under certain circumstances, but that does not in the least make him do it. It is quite possible to foresee without compelling and so it may well be that the Deity can absolutely foresee all human action, and yet that He in no way prescribes what that action shall be. He looks down upon us from a level so much higher, that all possible causes must lie open and clear before His sight. At however infinitely lower a level, the soul of man also is in its essence divine. and it shares this god-like faculty of prevision to a very considerable extent; it can see a vast number of causes which are concealed from mortal eye, and so it is sometimes capable of impressing a definite forecast upon its physical brain. This method of prophecy is at any rate quite intelligible, for it is merely an expansion of processes of induction with which we are familiar on the physical plane.

ANOTHER KIND OF PREVISION.

There is, however, another and altogether more exalted kind of prevision which is by no means so readily compre-When a man raises his consciousness to the plane above the mental-that which in Theosophical literature is called the buddhic-no such elaborate process of condown here is totally inexplicable, the past, the present and the future are there all existing simultaneously. One can only accept this fact, for its cause lies in the faculty of the plane, and the way in which this higher faculty works is naturally quite incomprehensible to the physical brain. Yet now and then we may meet with a hint that seems to bring us a trifle nearer to a dim possibility of comprehension, One such hint was given by Sir Oliver Lodge in an address to the British Association at Cardiff. He said.

"A luminous and helpful idea is that time is but a relative mode of regarding things; we progress through phenomena at a certain definite pace, and this subjective advance we in terpret in an objective manner, as if events moved necessar rily in this order and at this precise rate. But this may be only one way of regarding them. The events may in some sense be in existence always, and it may be we who are arriving at them, not they which are happening. The analogy of a traveler in a railway train is useful; if he could never leave the train nor alter its pace he would probably consider the landscapes as necessarily successive, and be unable to conceive their co-existence....we perceive therefore, a possible fourth-dimensional aspect about time, the inexor bleness of whose flow may be a natural part of our present limitations. And if we once grasp the idea that past and future may be actually existing, we can recognize that they may have a controlling influence on all present action, and the two together may constitute the 'higher plane' or totality of things after which, as it seems to me, we are compelled to seek, in connection with the directing of form or determinism, and the action of living beings consciously directed to a definite and preconceived end."

Time is not in reality the fourth dimension at all; yet to ook at it from that point of view is some slight help towards grasping the ungraspable. Suppose that we hold a wooden cone at right angles to a sheet of paper, and slowly push it through, point first. A microbe living on the surface of that sheet of paper, and having no power of conceiving anything outside of that surface, could not only never see the cone as a whole, but he could form no sort of a conception of such a body at all. All that he would see would be the sudden appearance of a tiny circle, which would gradually come into it.

Thus what were in reality a series of sections of the conc would appear to him to be successive stages in the life of a circle, and it would be impossible for him to grasp the idea us a perfect fragment of prevision. But without experience Now this was a very triffing matter, which could have ing it, it is impossible fully to understand it. How that ex-

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The hieroglyphic of material shows,
Herceforward he would paint the
globe with wings."

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if we have not space to use them.

with events referred to in them.

with large audiences and increasing in- Galilee." terest at each meeting, the hall being crowded the last evening. I am sure no one ever heard spiritualism ex- Texas: "The Spiritual Society of Dallas

T. W. Sherk writes: "The service conducted by Mr. Coates, at Kenwood Hall, were perhaps more than usually interesting last Sunday. The afternoon subject, 'What Has Spiritualism Done for Me?' brought out so much interestcontinued an hour longer than usual. Spiritualism, Ancient and Modern, was

Ralph H. Wilson writes from Joliet lil.: "Received 'Religion of Man and Ethics of Science.' I am much pleased with it. It should be read by every liberal-minded person.'

M. W. Arnett writes: "I am doing all I can to extend the circulation of the The Progressive Thinker.'

R. J. Williams writes from Denver Col.: "Sister Clara Stewart was here in the interest of the Whitewater College, Creek, Mich.: "This thriving little city, but afraid she did not succeed very Battle Creek, has a large body of earnwell. I was fortunate to hear one of est and enthusiastic workers. Their man who is educated, refined and not discourses, and it was grand. Am out hall, or church as some are pleased to afraid of doing too much for the money of town most of the time, so not able to call it, is located in the most central he receives, let him correspond with the he posted as to what is going on in our part of the city, and is known as Spirit-

ids, Mich.

G. H. Brooks is stopping for the present at the Kirby House, Milwaukee, and will respond to calls for funerals. House, Milwaukee, Wis.

regaining perfect sight, and he is now door and the society is maintained by church of this city. I have now served ing will represent a cast of \$5,000. The thirsty pilgrims of earth."

from one of our daily papers of a won- higher life and through whom they are and 1904. Having had years of experiderful colored boy working under spirit able to voice their messages to human-lence in constructive work. I believe the talk. When not under influence he is just completed a series of five lectures, be wrought by the settled speakers, in like any other child of his age. When and to say that we are more than he gets up to address the audience you pleased with him, is putting it mildly. Lively progress and unitedly labor for a can see a vast change come over his Brother Moore is certainly master of fixed organization." face and his words come like water the philosophy which he is teaching, pouring from a faucet." The Register, and with his clear reasoning and elo- Thursday evening, Mar 5, there was a creased membership and is seemingly Dennis, nine years of age, the colored cannot help being pleased. We have Hall, 528 West 63d street by Alice ing, the society liones, will be comhov evaugelist, and the youngest known re-engaged him for the month of April. Gehring of Chicago, assisted by Emily | pleted during the early summer months preacher in the world to-day, who has For the month of March we shall have Blake of Grand Rapids, Mich., and sevbeen creating so much wonder in many Oscar A. Edgerly, and we know we have eral others. They were greeted with of the large cities of the United States a treat in store." and Canada, is speaking to large audiences at the A. M. E. church for a few Ridge, Ill.: "I am indeed very glad to nights this week. The young evangel- add another new subscriber to The Proist is not yet nine years of age and has gressive Thinker, and he is not an is becoming quite a medium, gave a for the past two years and a half been avowed Spiritualist either, nor has he very interesting talk, or rather her sented." preaching. He is accompanied by his ever witnessed any of the phenomena spirit brother did, through her organmother, Mrs. C. G. Davis. Their home of Spiritualism, but I suppose from as- ism. The writer then rendered one is at Atlanta, Ga. In speaking with a sociation he has absorbed some of our of Longley's beautiful songs, after Republican-Register reporter this morn- ideas. He called in at our home yester- which Mrs. Blake and Mrs. Gehring ing, he said: 'I never went to school a day morning, and I was telling him gave many convincing tests, giving full day in my life. When I was but two some of the good things contained in and a half years of age I began to talk Hudson Tuttle's grand Book, when my are both excellent mediums. Another about thinks in the Bible, understand better half suggested to him that he had meeting will be held on Friday evening, ing and telling things that were never better add his name to the list of sub. March 13, and Mrs. Blake will be prestold or read to me. It was God who scribers to The Progressive. Thinker ent again. She is stopping at 645 West told me this. Although I heard my pa- and get the book as a premium, and to 63rd street." rents read from the Bible this was not our surprise he went down in his pocket | Edward C. Thompson writes from the way I came to understand it. and brought out the necessary \$1.25. Bridgeport, Conn., the following appre-What I know comes to me through the we are expecting Charlie Barnes to be clative letter: "A short time ago I sent direct inspiration of God. As I grew with us now within a few days to labor you my subscription for another year ried from their rooms, grabbing overolder it was God who taught me to read with us for a short time, and I sincerely for The Progressive Thinker, and you coats and trousers in their flight

taught me the alphabet."

CONTRIBUTORS.—Each contributor ing to those who have worked to preis alone responsible for any assertions pare the programme. And the rendition faithful and efficient missionaries for book." or statements he may make. The editor of the programme was equally gratify- the N. S. A. are doing a most excellent allows this freedom of expression, beling to the audience. Each child (twen- | work. lieving that the cause of truth can be ty-two) was in her and his proper place, best subserved thereby. Many of the fully attired in colonial garb, and did sentiments uttered in an article may be their part with the spirit of determina- known phenomenal psychic, who recent- one another know when we find a good, diametrically opposed to his belief, yet tion which characterized those noble ly organized the First Church of Pro- true woman or man in our cause, and that is no reason why they should be fathers of our land, whom the little tots suppressed; yet we wish it distinctly impersonated. The famous story of understood that our space is inade-quate to publish everything that comes to hand, however much we might desire to do so. That must account for the to do so. That must account for the fects: the Guarding Angel moved WRITE PLAINLY.-We would like through these pictures as surely some to impress upon the minds of our corre higher power moved for the liberty spondents that The Progressive Thinker | which we enjoy, and found a climax in is set up on a Linotype machine that the Creation of Our Banner when the must make speed equal to about four flag was taken from the hands of the compositors. That means rapid work, Daughters of Liberty and suspended and it is essential that all copy, to in above their heads. Toil Forgot for Joy's sure insertion in the paper, all other re- Tonic was laughable in the pleasant quirements being favorable, should be rendition of figures in dancing and written plainly with ink on white marching. The audience was liberal in paper, or with a typewriter, and only on. their demonstrations of appreciation of Yankee Doodle, Doodle Doo, when

Mrs. K. Childs writes from Grand generally have to be abridged more or Rapids, Mich.: Hope cannot die while improve this opportunity to hear her for in this case the law referred to in said less; otherwise many items would be Thomas Paine, Theodore Parker, and she is thoroughly honest and interests appeal was passed by the Ohio Legislacrowded out. Sometimes a thirty-line an immortal Denton can pour out the all that have the pleasure of listening ture, is now in force (as quoted), and item is cut down to ten lines, and ten fire of their undying spirit upon human- to her words of truth. Mr. and Mrs. the arrest was made here under said lines to two lines, as occasion may re- ity. We have in Grand Rapids, a newly | Murtha are stopping at the Julian Ho- law. If Mr. Coleman is competent, he unfolded medium and speaker, Mrs. D. tel in Englewood Those desiring to see | might borrow a copy of Ohio Statutes, Take due notice, that all items for A. Morrili, a sweet little woman of her- her for a message will find her at the and read it himself, or if not, consult this page must be accompanied by the self, but when under the control of her above mentioned hotel most all the some attorney who will read it to him. full name and address of the write. It masterful guide it seems as though all time, and Thursday and Sunday after. The writer can furnish him the number will not do to say that Secretary or Cor. fields of wisdom were open to her and noon and Sunday evening at Hopkins' of statute if he cannot find it." respondent writes so and so, without in open eyed astonishment we feel to Hall, 528 W. Sixty-third street. Engle-

H. E. Pomeroy writes: "The real comply with this request will be cast Christ-life is the only life worth living. Ohio: "Will you permit me to ask faith cure in that state and charging It is the life of a moral hero and the through your paper correspondence therefor unless they have been duly ex-Keep copies of your poems sent to only kind of a hero that does not die. from lecturers and mediums? There is amined and licensed by the state this office, for they will not be returned Jefferson, Jackson and Lincoln, al. an excellent opportunity here for a board of medical examiners. The though not members of any religious large class. There is only one medium | United States Supreme Court decision The messages given through Carlyle sect, were actual, living examples of of any note who frequents this adjacent in the Weltmer case gives freedom and Petersilea and now appearing in 'The' this life. They need no monument, for Progressive Thinker, were written about they do not die. They had no use for property. A few times I have been for- to take treatment according to their two years ago, hence are in harmony priest, creed or dogma, because they built on the rock of reason and human but there seems to be a select few who worship according to their dictates. brotherhood instead of myth and super. | are not desirous of spreading the glad | This is an unconstitutional law just Correspondent writes: "Mr. and stition. We intuitively know and feel tidings, and this is not the way to Mrs. Sprague have been with us, giving the true spiritual element and power spread Spiritualism. I am not blind us a general feast of good things. They of divine love that governed them and and am not easily tricked in the dark. ment. This is an insult to the New are indeed doing a grand work for their acts, to be the same that we recog-Spiritualism. They gave four lectures nize in the life and acts of the man of ing to accomplish something they were citizenship, and I think that all the new Mrs. W. H. Dean writes from Dallas,

plained in a more able manner; every- is flourishing under the ministration of will not tolerate fraud or deceit. Hon- being unconstitutional, and it should thing was made so plain, it would seem an able and efficient pastor, Rev. Nellie there could be no idea of anything su- S. Baade, of Detroit, Mich., now the perpernatural or ghostly left in the mind manent pastor of the First Spiritualist of anyone. As a result of these meet- church of Truth Seekers of Dallas, ings we have the Spiritualist Investigat. Starting with a few members we have ing Society of Bridgman, Mich., com- made rapid progress in the way of memposed of thirty charter members, and bership and the lectures are now atmany people made to think on these tended by the best people of Dallas. Last Sunday evening the spiritual baptism of a child was one of the most interesting and impressive ceremonies ever witnessed in Dallas. Mrs. Baade was at her best; the choir and soloist sang their sweetest; the lovely flowers sent forth their swetest fragrance and ing experience that the meeting was all were better for having been there. Sunflower Club are meeting with great ever witnessed in Dallas."

Mr. Kizer, of Decatur, Ill., and M. W best paper published that I know of- Arnett, of Alexandria, Ind., and several others, send us large lists of subscribers. Thanks, all.

J. E. Walker writes from Battle ualists' Hall. I wish to make special Mrs. John Lindsey writes of her work | mention of the Ladies' Aid, which is a upon. He will not find a more earnest in Aladen Township, Mich. Sae gave part of this society. In fact this part is people or better friends than he will soul readings, tests and lectures. She the mainspring of the whole works, for find in this city." is glad to go out in the vineyard, there on nearly every Saturday afternoon you is so much work to be done. She is will find these ladies at their hall not ready to make engagements with socie-only working, preparing a Saturday Progressive Thinker grows better as by the intelligences from the spheres | wholly within yourself." ties and camps. Address her at No. evening supper which is served from 5 363 South Division street, Grand Rap- until 8 o'clock, but providing the provisions for said supper, laboring harmo- The premiums are par excellence, and a niously together for one common pur- great gift to all who improve such fa- coming summer, build a temple that high road to prosperity. Noble soul, he Mental Suggestion From the pose, the purpose of raising means to voring opportunities to obtain such rich will rival in points of elegance and has long since passed on, and let us engage the very best talent in our funds of information from so many completeness, any Spiritualist build- hope that sometime (it can't be long) and will respond to calls for funerals. Suggestion. By Doctor J. Control of Information from so many completeness, any spiritualist build-nope that sometime (it can't be long) and telegrams to Kirby Creek that Justice etc. is the basis of mind and body will permit when not en-Creek that Justice, etc., is the basis of mind and body will permit when not en- is at work now on the plans which and renew their friendship in the home and Nature Philosophy in the Universi-Harmony. Is there a grander work in gaged in promulgating Spiritualism will be submitted to a committee in the over there. We are glad to know that Lyman C. which any body of men and women can from the rostrum as settled speaker near future, and the preliminary work Howe, the veteran worker, is gradually be engaged? We have no charge at the and medium for the First Spiritualist will be taken up at once. The buildready to answer calls for lectures, fu- the efforts of the "Ladies' Aid" and a this society eleven months. We but exact location of the new building has nerals, etc., and is open for engage- free will offering taken at each meeting. lately had additional number of 14 not been decided upon, but a number of ments for May, June, and the fall and we have had Brother and Sister persons added to the church member- suitable sites are under consideration. winter months; also for camp engage. Sprague with us several times this win- ship. The work so far has been sup- The society will purchase the favorite ments for the summer. He speaks in ter, and they have done by us as they ported by collections, membership dues, location and begin the new building Buffalo the Sundays of April and will do by everyone with whom they come subscriptions, and through the earnest which will be the future headquarters, answer calls for week-evening lectures in contact-lifted us up and made us efforts of the Ladies' Aid, which gives in the near future. The building will be at any place accessible from Buffalo. feel more perfectly than ever before the a regular Thursday evening supper frame, two story, and modern in every He says: "The Progressive Thinker is force and truth of our beautiful philos- each week. The doors are thrown wide respect. It will have a seating capacity food and drink for the hungry and ophy. We have also had Mrs. R. W. open to admit the inquiring public. I Newton, of Kalamazoo, Mich., who is would like to correspond with camp as- as a reception and sermon room. Mrs. Weakley writes from Galesburg, one of those earnest souls, who attracts | sociations as I have a few open dates. III.: "Enclosed you will find clippings the attentions of the angels in the I would like to fill this coming season, control. It was wonderful to hear him ity. Harry J. Moore, of your city, has of Galesburg, says: "Lonnie Lawrence quent delivery all intelligent listeners spiritual meeting given in Hopkins' in a flourishing condition. The build-

and write. My mother never even hope that our new subschiber will re- sent me for a premium, Hudson Tuttle's 'Fire!' they shouted. Their noise following: "The attendance at the 'matinee' given at the Spiritualist Temple it is possible for the mortal to comyesterday afternoon was very gratifymune with the immortal."

Solence.' I wish to say that I have she asked, and leaped out of bed. But 'Romanism Exposed." Two pamphlets the men heeded her not and fled toward the mortal to comfreed many people around and could see no signs of the line. I wish that a great many people around and could see no signs of the line. I wish that a great many people around and could see no signs of the line. I wish that a great many people around and could see no signs of the line. I wish that a great many people around and could see no signs of the line. I wish that a great many people around and could see no signs of the line. I wish that a great many people around and could see no signs of the line. I wish that a great many people around and could see no signs of the line. I wish that a great many people around and could see no signs of the line. I wish that a great many people around and could see no signs of the line. I wish that a great many people around and could see no signs of the line. I wish that a great many people around and could see no signs of the line. I wish that a great many people around and could see no signs of the line. I wish that a great many people around and could see no signs of the line. I wish that a great many people around and could see no signs of the line. I wish that a great many people around and could see no signs of the line. I wish that a great many people line. I wish that I have sheet the line of the li ceive substantial evidence enough to book, 'Roligion of Man and Ethics of awakened Mrs. McKenzie: 'Where?'

When writing for this paper use a pen or typewriter.

sale at this office. Bear this in mind.

of The Progressive Thinker are for

Mrs. Alice St. Cyr writes from Spring- writes: "I wish to say that I feel that

field, Mass.: "Mr. R. Chester, the well all of us ought to use our papers to let gressive Spiritualists of Springfield, help them along. Well, Mrs. Sarah Mass., is doing a grand, good work here. the name in full to the one he is speaking to, but gives the name in full of the some week nights open for engage-State street, Springfield, Mass."

Mrs. May Flanders writes from Jacknot see how you can dispose of so many fine books for so little money. Many thanks for it."

Geo. H. Brooks writes: "Mrs. J. A. Murtha is serving the Englewood Spir-

afraid spirit power would fail to accomplish, and have condemned them. Spirplease address me."

Mrs. Harry J. Moore writes: "I would like to make engagements with camps charge of the music, both vocal and instrumental, and assist in entertainments, etc. I desire the outing, and me during March, at 645 W. 63rd street, Chicago: during April at Battle Creek, Mich., where Mr. Moore and I serve the Spiritualist society."

Mrs. M. Miller writes from Rochester, Ind.: "The society of the First Spirit-A series of euchre parties given by the | ualist Church at this place has been entertained and instructed, with appreciathe subject of an instructive lecture by success. At the last evening party a tive audiences, by Dr. E. H. Denslow Dr. Hewitt. Messages were given by beautiful piece of Battenberg, made by during February, and would have been Mr. Coates and others. A recitation Mrs. Watkins, and being sold for the glad to retain him longer if he could arwas ably rendered by Mr. Arnold. The benefit of the society, was one of the range his affairs to remain. There is exercises were interspersed with good principal attractions, everyone being one thing commendable in Dr. Denslow only too glad to do what they could to | not found in many of our speakers and add to the pleasure and profit of the oc- mediums. He does not worship the alcasion. We are also making great mighty dollar more than the good he preparations for the anniversary of may do hungry souls, who need conso-Modern Spiritualism, which we expect lation, but rather makes money a secto make the greatest Spiritual event ond consideration in his work for the spirit. His lectures are new, inspiring and spiritual. We have enjoyed the work of Mr. and Mrs. Kates with us the past week. They spoke to overflowing audiences and did much good, and whose presence will be welcomed at anytime. The time is now ripe for a great work to be done for Spiritualism in Rochester, and if there is any young president Mr. S. B. Fanning, and if all is satisfactory terms can be agreed

> Mary C. Von Kanzler writes from Elmira, N. Y.: "It is apparent that The years are added to the grand efforts put forth in behalf of its interested readers. only successful and lasting work must which the society and speaker co-opera-

Mrs. Harry J. Moore writes: "On

names. Mrs. Blake and Mrs. Gehring

Always give youd full name and ad- fire. But she heard a splash in the dress when sending in items and com- | bathroom and learned that Kahler, mismunications for publication, otherwise taking the door to the bathroom for the they will find mein way to the waste exit, had fallen into a tub full of water. W 3,

could read it; it would set them thinking. I don't see how you can send out so good a, book, BOUND SO NICE-LY, for the small price that you do, and all I have to say is that it seems to me most LIKE A GIFT, and not a PRE-Mrs. and Mrs. E. W. Sprague passed | MIUM. I wish to say to you, go on in through the city last week on their the good work that you are doing. I way to lecture at Beloit, Wis. These | thank you very much for so nice a John Loth, president of the First

Spiritual Society of Muncie, Ind.,

Dudley, of Newport, Ky., is such. She has been with our society since Sunday, remarkable, for not only does he give Feb. 15, and will be the balance of the month, and I can truly say that she has done us much good as a speaker and spirit, and the relationship. He has her tests are all right. I think she will help us very much in aiding toward ments, and can be addressed at 4381/2 | building a temple for our church here." Albert W. Wadsworth, Lock Box 197, Cleveland, Ohio, writes: "Kindly allow son, Mich.: "The book you sent me, me to answer an item in this week's "The Religion of Man and Ethics of Sci- | Progressive Thinker, from one H. Coleence, came all right, and I have it part- man, of Cincinnati, headed "No Such ly read, and enjoy it very much. I do Law." The party shows his inability to understand English, for the appeal refetred to does not say such a law was passed December 4, but that "Mrs. Wolff was arrested Dec. 4, (which she was). Again when one attempts to itual Union for March. She is a won- criticize or contradict, it is generally derful message giver. Skeptics should better to first "know he is right." As

R. E. Dutton writes: "The Virginia senate has passed a bill forbidding H. F. Steely writes from Big Springs, | christian scientists to practice their neighborhood. He seems to be private the right as constitutional for people tunate enough to be one of his circle, own dictates, the same as in religion to passed which prohibits the Christian Scientists from taking drugless treat-I have discovered two mediums attempt- Thought element and to free American thought people ought to wage war against any legislation made anywhere itualism is all right. It is just, it is by drug doctors against the drugless noble, it is holy! But I can not and healing art and knock out such laws as est mediums therefore interested, will be done by all means at once by taking legal action against it."

Mrs. D. E. Paine writes from Canton, N. Y.: "We have proved the truth of the for the months of June and July, to take old adage, 'All things' good come to those who wait." Mrs. Tillie U. Reynolds, state missionary of New York, came to us Feb. 25 and gave us three therefore make this request. Address of the grandest lectures it has ever been our good fortune to listen to. She came not as a stranger, but a friend, having been here twice before, once to lecture and once to attend the funeral of our dear friend and sister, Mrs. Wm.

H. Lewis." correct an erroneous report which has in some unaccountable manner become current in Rochester and other places. that the society of the First Spiritualist Church of this city is broken up and running down, the same as other societies have done. Through the interest and zeal of our working brothers and and efforts are now being made to raise the entire debt this coming year. The homes and weekly suppers at the church are a success, both socially and financially: the last social was held at the home of Sister J. E. V. Allen, an oldtime and still earnest worker in our Truth, and was greatly enjoyed by all present, who voted her a royal hostess, and look forward to the time when she will again open her parlors to the society and friends for an evening's entertainment. 'Neewaukah' is not to be forgotten in her share of the entertainment, and truths voiced through her medium. Sister Von Kanzler is still sire and determination to do, and it is with us, voicing the truths as given her | well to realize that the remedy lies beyond."

The Muncle (Ind.) Herald says: "The Muncie Spiritualist Society will the Bell was again in business, and on the of 1.200. The first floor will be utilized There will be a seance room at the rear. The second floor will be for mediums and other meetings. The building will be 40x160 feet; it will be furnished throughout with not pretentious but substantial and attractive furniture. It is not the intention of the society to construct an exceedingly pretentious building but at thoroughly modern home. The society has a largely inand regular meetings held. During the summer there will be special conapplause by a good-sized audience. The ventions and other affairs relating to and considerable wealth is also repre-The Chicago Record Herald contains

the following: "In the belief that the house was on fire, and in addition, filled with ghosts, four men, clad only in their night clothes, fled from the home of Mrs. Mary McKenzie, 136 Lake street, Oak Park, last night. The men are Joseph Kahler, Charles Mancinelli, John Burns and Charles Milton. Burns and Milton occupied one apartment and the other two had separate rooms. The men had retired and Mrs. McKenzie had dropped to sleep in her room at the rear. Suddenly the four men hur-

Mrs. McKenzie lighted a lamp, but could find no signs of a disturbance. Meanwhile the four men, shivering and nervous, took refuge in a fruit store. They said that suddenly the beds shot out toward the center of the room, and fire and smoke filled the apartments. Go back there? Never, they said. And they didn't. Friends went to the room while they stayed outside. No signs of any damage by fire or evidence of smoke were found. But the scared quartet decided that something was wrong, and they passed the night with

Dr. S. N. Gould writes: "The Vermont State Spiritualist Association has arranged to hold its next quarterly convention at Hardwick, Vt., June 19, 20 and 21. In addition to the state speakers, Mrs. Effie Webster, a good test medium and speaker of Lynn, Mass., has been secured." Sacramento, Cal.—T. J. Kirk, state

superintendent of public instruction, informed Charles Schmitt and Oscar Hartig, a representative of the Turners. that he had ordered the trustees of the Jefferson school at Grand Canyon, Santa Cruz county, to compel the teacher to stop reading the Bible in the school under penalty of the withdrawal of state aid. The superintendent is acting upon advice from the attorney general that the practice is illegal.

THE RESCUE.

An Honest Tale Speeds Best Being Piainly Told.

Many years ago a citizen of place, a good mechanic, manufacturer and business man, through the curse of drink, from a position of influence and profit, capital, and friends only to be considered in the past, slid down the ways to the verge of the gutter brink.

A friend of years, knowing the sterling worth and warm, manly heart which throbbed beneath the threadbare coat, when kindness, supplication, and tears of loving wife and daughter proved as naught, resolved to try some drastic measure in spurring into life the of his true condition. Meeting on the street, the friend made some very pertinent remarks, in language complimentary to the scarlet coloring of his nose. "No. Mr. Bell. you can't rub it off: it has cost you too much for that."

With clenched fists and flashing eye he replied: "Sir, I have always consid- Its History and Present Developered you as a friend. Have I ever wronged you, or given you a just cause to insult me as you have?"

"Yes, Mr. Bell; for several years you have wronged me every day.'

my power I will gladly correct it and | very nicely, though you have all the humbly apologize. Come, sir, speak other works on Hypnotism. Price 75 out plainly, that your true meaning may | cents. he comprehended. "In the first place, Mr. Bell, by the downward and unmanly course which which you have been pursuing, you

have entirely changed your relation or Suggestion Applied in Therapeutics standing, socially, mentally, morally and Education. By Alvan C. Halphide, and financially, with the world at large; deprived your wife and daughter of Practice of Medicine in Hahnemann their sacred rights of a husband's and Medical College. Illustrated. This father's love and protection; the community of a valuable citizen, and myself of a genial and intelligent friend." "Granting all you say to be true, you

can't assume the right to load me with Louise Zimmerman, secretary, writes | intended insult, and in your conception from Elmira, N. Y.: "Through the col- of the weakness of others, you choose umns of your valuable paper we wish to | to be harsh, instead of appealing to reason and the beneficent laws of kind-

"Mr. Bell, for months past, with much solicitude I have watched your course. and have caught your time on each quarter, and when the supplications and | A. P. Sinnett. This work, too, is worthy tears of your wife and daughter fall on of great praise as it contains the results ears that will not hear, what could any of the labors of a master mind. It sisters, we have been able to raise and man in kindness say to strengthen or treats of Old and New Theories; the meet the interest on the standing debt make that appeal more effective? And Mesmeric Force: the Real Literature of of our church, since January 1, 1903, if there remains a spark of that sensi- Mesmerism; Side Lights on Mesmeric tive nature, that pride of manly charac- | Phenomena: Curative Mesmerism: Anter, of which years ago you were so esthetic Effects and Rigidity; the Nafortnightly socials at the different proud, my remarks were intended to ture of Sensitiveness; Clairvoyance reach them, in hopes that you might and Mesmeric Practice. Price \$1.25. gain a thought reflection and in a manner realize the true condition in which your own folly has placed you." Looking up, that once noble face

(now bleared free from anger, with extended hand replied: "My friend, while your remarks are galling, I comprehend their intent. O, my God, it is all too true! What will I do? What will I do?" "Mr. Bell, there yet remains a spark of selfhood, which only required some

force, and cold facts to fan into a de-In this connection I will only say that eighteen months from that time, Mr.

D. C. MONTGOMERY. Akron, Ohio.

Deaf and Dumb Spirits.

To the Editor: - A strange and most startling case has been reported in Boston where spirits, who were deaf and dumb while on earth, have been enabled under scientific test conditions to materialize their spirit hands and send messages from their side of life to a daughter in the flesh on this side. The case is one of those glorious old recordsmashing achievements which make all the dead Advents laugh in their graves until the tears from their right eyes lated from the German. This book trickle down their left cheeks. The clerical gents are now up against it and notism. It will prove valuable in every will please explain to their deluded library. Price \$1.25. congregations how it was the trick was done. \$500 for the one who duplicates it, without spirit aid, under the same conditions as this one. Scene: Public seance. Lights very good. Spirit requests for some stranger in audience. Name given, but no response. Second call for same name, and young lady in audience reluctantly admits it is her last name that was given. She is requested to step upon the platform before audience and soon two spirit hands are materialized before her face. She looks at them and soon they begin to form letters in the deaf and dumb alphabet system, which she reads and discovers that her dead father and mother in the spirit world have been enabled to communicate with her by this strange system. She admits being a stranger in the place: that her deaf and dumb parents died in Europe years ago; that she never attended but two or three seances or meetings of this charncter; that she was not a Spiritualist when she came in the place, but that she was now convinced of truth of incident and knew the spirit message was | plied to healing. Price, 50 cents. from her parents, etc. It was a great case, but I have seen similar ones. G. E. LOTHROP, JR.

Boston, Mass.

"An Infamous Dynamite Roman Catholic Conspiracy Detected and Exposed.

HYPNOTISM.

VALUABLE WORKS ON SUG-GESTION.

HYPNOTISM AND SUGGESTION, WHEN RIGHTLY APPLIED, BE-COME POTENT AGENTS FOR

Mental and Moral Culture. Hypnotism in Mental and Moral

Culture. By John Duncan Quackenbos, Fellow of the New York Academy of Medicine, Member of the New York Academy of Sciences, Fellow of the New Hampshire Medical Society, Member of the American Association for the Advancement of Science. Bear in mind, please, that this book treats of Hypnotism in Mental and Moral Culture. It should be in every family. Price. \$1.25.

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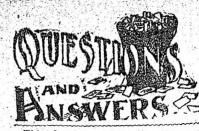
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Correspondence of this department has A citizen of the correspondence of ever information I am able, the ordipary courtesy of correspondents is expected. HUDSON TUTTLE.

W. H. Burr, Washington: Q. In communications of spirits to mortals, are any restrictions placed on their commu-

perfect freedom to go where he pleases, and when it finds an opportunity to communicate, has unqualified liberty to do so. But there are many—a vast that per cent of alcohol do they con.

Temperance: Q. After giving a germs, with their tremendous capacity for growth?

Though I agree with you in the belief that space is infinite and boundless; for growth?

Though I agree with you in the belief that there ever was a time when some that there ever was a time when some do so. But there are many—a vast number—"held in bondage" by their be liefs while on earth, and reverence for ly an exception, contain alcohol to preauthority. The ignorant and bigoted serve them and as tonics and stimuauthority. The ignorant and bigoted do not rise at once to knowledge and freedom. Especially is this true of those who by ages of training, revertness who by ages of training, revertness and pope; have as it were, and upon that of strong wine. Some have about that of strong wine. Some have the individuality and then and there set in the systems of the strong wine. Some have the individuality and then and then and then and then and there are the systems of th their individuality submerged in the much more and are simply cordials untithat the existence of evil is by God's motion the great first cause and put the church, and their wills dominated by der other names, and are substituted will is to impute to Him lack of either authority. The Catholic organization, for other liquors. The "patent medi-which holds its votaries with iron hand, cine" habit may be easily acquired and does not release them in the next life is a delusive path to inebriacy. and its most insidious branch, the Jesuits, hold the same relation to the moth

s, hold the same r church as here. Of all the vast number of spirit-be ings belonging to and controlled by such church organizations, it may be correctly said they are under control of superiors, and only communicate when granted permission or are ordered to do

"When ordered," carries with it a vista of duplicity, wickedness and scheming deviltry beyond mortal comprehension. Wherever a benefit to the Catholic cause may be gained, or an injury inflicted upon its enemies, messengers are sent after the Jesuit plan. Spirit ualism has opened a broad and prolific field for this work, and has been assiduously cultivated. This influence is not all exerted through acknowledged mediums. In fact a small part, is thus mainfested. There are many unconsciously sensitive, and thus made unawares recipients of ideas which they chimpion as their own.

The minds of statesmen, under such

influence, are biased, or changed, and writers and speakers, made to support measures such as will advance the interests of the church. Their inconsistencies, reversions to old beliefs, the constant attempts to make the new harmonize with the old, are outcroppings of this insidious influence. It culti vates mediums for the purpose of teaching its doctrines through them. It ensnares others who will not yield, and brings them into disgrace.

John Horresy: Q. (1) Has God a visible form, or is he centrally located? (2) Is it not possible that human spirits had pre-existence?

A. (1) To answer this question in the language of theology, the infinitude of God is a part of the idea, and if inflnite, he cannot have locality, for no point in infinitude can be without God. He cannot have parts, for all parts of an infinite are infinite. He must be commensurate with the universe, must be the universe, which is in this sense, his visible and tangible form.

(2) I understand that it is a funder.

(2) I understand that it is a funda mental precept of the spiritual philoso phy, that all spiritual beings have been evolved from physical organisms. Modern Spiritualism differs from the old, in maintaining that the organism of all spirit-beings, and their growth, is by law, and that such individualized spirits are the product of evolution; that as man is the supreme fruitage of the great life-tree, his spirit is the supreme product of his physical organization and evolved therefrom. Hence this Spiritualism does not recognize the possibility of spirit beings otherwise exist ing, for if there were, it would be by some power or force outside of law: miraculous dispensation, the possibility of which it denies. This Spiritualism also teaches that only for the period of organization and growth of the physical body and spirit being, can the latter be incarnated. Further it holds that this first and only incarnation is sufficient and the spirit in the realm of spirit, has vastly more improving opportunities than it would, were it to again return to

practice of these three things. If they a glorious triumph of evolution. The 1855, have I doubted that people live be-

wise, will appear. The natural crystal was supposed to be best, but the advertised "crystals", are simply cut glass. The crystal has the effect to concentrate the mind, and any bright object is equally satisfactory.

cult power over the elements, may read a strong, logical thinker, on a deeply ily test their faith by attempting to important subject. Price, cloth, \$1.

"think out" the flame of a lamp, or the fire in the grate. It is said (Peter I, 3:19) that Christ "preached unto the spirits in prison." If in prison, then such spirits were confined; bence the dogma that spirits can

be confined, or "bound." A spirit cannot be held by physical fetters. It can be bound only by its attractions and repulsions. No question is idle or foolish to one

asking for enlightenment. The teachings of the Lutheran church, as above expressed are no more opposed to reason ar ammon sense, than many other dinent dogmas. Especially in

vaccination constitutional?

A. Many of the states have enacted

their questions and write letters of in- the Union will have enforced vaccinate him to ask why it was not just as reading for the following the people arise and resist sonable to argue that God himself must well, the thoughts of that awful conquiry. The supply of matter is always tion, unless the people arise and resist several weeks ahead of the space given, the tyranny.

Clearly the states have no right, con-Every one has to wait his time and place, and all are treated with equal sphere of personal liberty. Sec. 1, Art. XIV, of Amendment to the Constitution of the United States, makes this declaranonymous letters. I'ull name and ad-dress must be given, or the letters will any law, which shall abridge the privileges or immunities of citizens of the

A citizen of the United States enjoys the night private and or not as he pleases. The state says he swers, and while I freely give what has no such right and no appeal from become excessively large, especially let- the high privilege of being vaccinated does not possess the power of self-crea- field of almost incessant carnage prehas no such right and no appeal from the tyranny of a Board of Health when it commands his children to be vaccilated. Should the legislature of a for human comprehension?

A. All patent medicines, with scarce-

THE OLD PIANO.

I sit by the old piano, Petting its vellow keys, Hungry for soulful music,-Life's morning melodies. Skylarks, robins and thrushes, Out of the dreamy Junes, Fly, and 'light on my fingers Till the keys respond in tunes.

I see, near the old piano, Sights from the yesterdays, My laddie is at his practice, His blonde head half a-craze Although he relinquished music, Seizing life's sterner things,

Years since, he returns in fancy, On childhood's gauzy wings. Pit-pat, 'round the old piano,
A blue-eyed toddler goes,
A rying to "mate some moosic,"
Stretching up on her toes.
Dear little lily blossom!
Her feet did not journey far;
She went to the Dream Dear Cor.

She went to the Dream-Dear Country Where loving angels are. The old plano aided The ones who sang that day When baby took her journey To Paradise to stay.

When Grandfather, and Grandma, Who cleared the woods away, And built the house it stands in, Had reached their burial day,

The old piano trembled With every singer's tone, Regretting that the aged ones Must seek the vast Unknown; Pre-empt another homestead,

Begin another life, Forever leal and faithful, Still husband and still wife.

It played the wedding marches When fledglings flew away,
And quite enjoyed the "Two Steps"
And waltzes any day.
I see the children whirling,
In dreams, around the room;
They romp, and dance, and kiss me,
And waitsh in the gloom!

And vanish in the gloom! One fine composer used it In making songs galore; They hung about it, growing, Ere strong enough to soar. Then on the winds went charming The music-loving world, Who learn love's holy gospels

From truths by song unfurled Dear relic of the household, I could not from you part.
The ones who have caressed you Were idols of my heart. The tendrils of affection

Bind closely you and me,-Now, let us play a welcome To angel company! EMMA ROOD TUTTLE.

Dean Clarke's Poems.

This well-known, earnest reformer who has worked so hard and so long lec-turing, writing prose, poems and talking sense into the people, grew tired after a while; at least his hands are a deal un-nerved and it is difficult for him to write. He will doubtless regain their practice of these three things. If they are not possible, why does it prohibit them?

A. By gazing intently at a crystal, it is thought, scenes prophetic and otherwise, will appear. The natural crystal wise, will appear. The natural crystal during the prohibit to any one who sends 12 cents. It is thought, scenes prophetic and otherwise, will appear. The natural crystal during the property of the young; and the grave, and under certain conditions, do communicate with those in the physical form.

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Bayls, Audush to the send to the send to the send to the source of the wake up some fine morning and find his cles. Camp. meeting and other spirite ing to you all, God bless you! Let the conditions of the value of the wake up some fine morning and find his wake up some fine morning and find his cles. Camp. meeting and other spirite ing to you all, God bless you! Let the conditions of the value of the val

WHERE HE WAS WEAK.

Letter That Failed to Reach the Clergyman for Whom It Was Intended.

lieve it was you) tell about Franklin convincing a Frenchman of the exist ence of God. You appeared to think the illustration conclusive; therefore it

have had a creator, if the existence of dition of unbelief worried me, and for anything proved that it must have been some time I packed that ugly chunk of

constitutional than laws which enforce ate and distinct, or that the lower spearer constitutional than laws which enforce ate and distinct, or that the lower spearer constitutional than laws which enforce ate and distinct, or that the lower spearer constitutional than laws which enforce ate and distinct, or that the lower spearer constitutional than laws which enforce ate and distinct, or that the lower spearer constitutional than laws which enforce ate and distinct, or that the lower spearer constitutional than laws which enforce ate and distinct, or that the lower spearer constitutional than laws which enforce ate and distinct, or that the lower spearer constitutional than laws which enforce ate and distinct, or that the lower spearer constitution is a spearer constitution of the constitution A. In the sense that there is a general supervision, by an arbitrary authority, the question is answered in the negative. In a modified form it is affirmed. In general terms, a spirit has perfect freedom to go where he pleases, and when it finds an opportunity to species until they reach mankind, they have still to remember that in tracing life back the degree of intelligence becomes less and less and self-creative comes less and less a possibilities increasingly difficult. How, produce like effect.

> wisdom or power? Does He not know suffering of each individual is neces- space. sary to him or her and shall ultimately

prove beneficial.

Since the attempt to prove the existmay I ask which is most rational-to insist that whoever does wrong must pay the penalty, or to declare that by throwning your burden upon the Lord, thus escape the consequences

corded in the Bible, while rejecting the be true, much less wonderful ones of to-day is A buil not nearly so strange as some other

Should this letter merely be an irritant to you, instead of a help, I shall be sorry I sent it. It is written in a friendly spirit, with the thought that some phases of religious doctring they are a realizable to the sorry I sent it. It is written in a life, and bade the Gods farewell, for they are a realizable to the sorry I sent it. be presented in a different light from care for. that to which you have been accustomed. And though I cannot approve of teachings which I am convinced are telligence, wisdom, etc., the critic will Christians who, on Sundays, yell out in erroneous, I hope that much good will soon detect attributes in the fabric that result from your efforts, because I be really belong to the other fellow. lieve it is your wish to do all the good right is helpful.

the result of earnest mental analysis not command the best influence if void a sect which Christianity was invented and fortunate spiritual experience, hav- of power and wisdom. It appears to me to destroy. ing as a starting-point the desire to be- that when all the evidence that human come a thorough Christian. Early sur. beings can obtain on any hypothesis Christian influences gave particularly favorable opportunities for the development of such feeling in one who was inclined even by each of the development of such feeling in one who was inclined even by each of the development of the develop ligious teachings. It will not surprise you hear footsteps on the boundary of you, therefore, to be told that I am con. another world right in your own room; fident you will eventually learn the if you hear raps, see forms or spirit grand truth of spirit communication, manifestations of any kind, beware, for though it may be after you have left earth-life. On your part it is probable wares.

you expect I shall be eternally lost if I remain an unbeliever. While the tenet of eternal punishment is being forced further and further into the back- to suppress everything pertaining to ground, it is still an essential part of phenomena that is as yet a mystery to the Christian doctrine, is it not? How you. Grieve not the spirit by declaring else can the Christian plan of salvation that the Devil must have been at your

have cause for existence? shadows of still greater, density-may help them to conquer their weaknesses der it well. If you concede that space unless it is a wedding. and thus make them more fitted for the is infinite, on that hypothesis or mode higher spheres

I have neither the power nor the wish to compel others to accept my knowledge in place of their belief. Hence all ask is that they shall strive to do license) of dissenters.

ALEXANDER SPENCER.

ualist for over forty-five years, but my C. A. H. Landon: Q. What is crys. full use, but now he needs rest, and en- love for the cause never blinded me to uality shall have accomplished her mistal gazing?

Can fire be controlled by the mind?
Can a spiritual being be fettered or bound?
You may think these idle questions, but the Lutheran church forbids the nreation of these three things. If they

but what it contains trash, which is all right and essential-the kernel would not mature as nicely without the chaff. own peculiar way if permitted to do so But because it also contains so much regardless of the indoctrinations of that is beautiful, grand, useful and in- rudimental assumptions.

It may not be necessary, as it would grand old text. How few seem to real-Suggest that the articles through the mediumship of Carlyle Petersilea from Wm. Denton and Henry Ward Beecher, and the one through Cora L. V. Richmond, from Dr. Jas. B. DeWolf, be preserved in book form for future use, You have associated with you some of the nobleat minds of the age. When we contemplate such souls as Beecher, Denton, DeWolf, Lincoln, Garfield, A. J. Davis, Hudson Tuttle, C. W. Leadbeater and a host of others, you may well be probably be done anyway; but I want to ize this fact. The person who builds

SOME REFLECTIONS

AS THEY SCINTILLAND FROM THE MIND OF MOSES WHISLER.

Several weeks ago I heard you (I be- He Paddles Around; on the Ocean of Mysteries and Tries His Hand at Solving Varlous Problems.

the illustration conclusive; therefore it may interest you to learn why it did not seem so to one of your hearers.

The story was that Franklin had as a somebody or thing of the kind. By your uted an atom to my individual personal visitor a Frenchman who denied the ex- permission, I wish to have my say on origin, seems to me absurd. True, I deother dinent dogmas. Especially in the difference of God. Upon the visitor being istence of God. Upon the visitor being there has been a great deal of condition and to this we hear of the binding of Satan and the casting of spirits into the bottomless pit.

Lex: Q. Are the laws enforcing the firm and the casting of and Franklin pointed to the sky and said that if no one made the your reading all manner of educations, I wish to have my say on origin, seems to me absurd. True, I described the subject. About forty years ago I rive the power of manifestation to make subject. About forty years ago I rive the power of manifestation to make subject. About forty years ago I rive the power of manifestation to make subject. About forty years ago I rive the power of manifestation to make subject. About forty years ago I rive the power of manifestation to make subject. About forty years ago I rive the power of manifestation to make subject. About forty years ago I rive the power of manifestation to make subject. About forty years ago I rive the power of manifestation to make subject. About forty years ago I rive the power of manifestation to make subject. About forty years ago I rive the power of manifestation to make subject. About forty years ago I rive the power of manifestation to make subject. About forty years ago I rive the power of manifestation to make subject. About forty years ago I rive the power of manifestation to make subject. About forty years ago I rive the power of manifestation to make subject. About forty years ago I rive the power of manifestation to make subject. About forty years ago I rive the power of manifestation to make subject. About forty years ago I rive the power of manifestation to make subject. About forty years ago I rive the power of manifestation to make subject. About forty years ago I rive the power of manifestation to make subject. About forty years ago I rive the power of manifestation to make subject. About forty years ago I rive the power of manifestation to make subject. About fo and said that if no one made the won- reading all manner of educational literderful stellar system, then no one had ature and for the first time in my life made the drawing of it. It was said took to thinking for myself, and sure the Frenchman was convinced by this enough I soon reached the point that illustration. It is strange if he was, the officers and leaders of my church Would it not have been natural for had predicted, and that was a disbelief sist Clara Watson and many other ef-

created? The Frenchman could insist unbelief secretly; yes, I really labored that you might as well claim self-creat to keep God ignorant of the fact that I tion for the man who made the draw-ing, as to insist that God, whose person-ality must necessarily be a matter of careful study regarding the philosophy belief, was always in existence. Would of existence, of noting "man's inhumanit not have been more effective to point ity to man," of the loathsome, horrible, out that life is progressive, and that inherited diseases, the crop of criminals since the most advanced man of to-day and desperadoes in our penitentiaries, a state enact a law making it compulsory
to treat'rheumatism with porous plastor, it would not be more absurd and uncertainty they believe that the species are separconstitutional than laws which enforce and distinct or that the laws are constitutional than laws which enforce are and distinct or that the laws are constitutional than laws which enforce are and distinct or that the laws are constitutional than laws which enforce are and distinct or that the laws are constitutional than laws which enforce are and distinct or that the laws are constitutional than laws which enforce are separany religious or ecclesiastical send-off; but we kept right on keeping house

> or growth?
> Though I agree with you in the belief not exist, and does any one suppose that there is a Supreme Being, what that there ever was a time when some ever name He may be given, I hold it to great big God or infinite Intelligence machine to grinding.

Say, now, I don't believe that there just how weak and foolish men are and ever was such a thing as first cause, devil. If Christians could be absolute just what each will do? A belief in the nor do I believe that there was a first ly certain that there are no such things justice of God, therefore, can only be shovelful of material thrown out to reconciled by the assumption that the open the big hole that we call infinite all denominations would have to put up

Curious belief, that of mine. Yes. I believe that all phases of natural law and all matter are the peers of ils that they may not hurt them. The since the attempt to prove the existing and an analysis and the area of God was based upon reason, space in calendar gount, or in other Christians do the same. Their religion may I ask which is most rational—to words, if one is infinite, all of them are amounts to very little more than devilinfinite. The finite can neither measure nor

comprehend the infinite, and for me to world. The Scottish people, are per-"though your sins be as scarlet," you say that space did not exist until a shall be washed "white as snow," and space-maker made it, or that all natural law as exemplified in spage never exist-The acceptance of the exceedingly re. ed until after the space-maker made the markable spiritual manifestations re: necessary room, dogs not seem to me to

A builder of space, a framer or maker

some phases of religious doctrine may they are a pesky troublesome thing to

Some of our foresighted deistically inyou can. And every genuine wish to do clined Spiritualists have introduced a other and wage war in the four corners god clothed with but one single attri- of the earth. They call Christians the The conclusions I have arrived at are bute, but the greatest intelligence cancoundings of a Christian home and whatever the God and first cause theory lined even in early youth to accept re- ing and enjoying spirit communion. If

May not you be of this happy num-

Quench not the spirit by endeavoring Possibly it is your lot to walk in the not have your deceased friend tipping darkness here, that you may better tables, materializing before you or reach others and rescue them from whatever the facts in the case may be, of logic you are compelled to admit the infinitude of cause and effect, the infinitude of all spiritual—immortal entities; yea, the infinitude of all existencies. Yes, the origin of space, the ori-I ask is that they shall strive to go right; that they shall let their words and actions be simply persuasive and eloquent, and that they shall not in any eloquent and all kinds of gods, ated. All manner and all kinds of gods, potentates, bishops and priests, real or supply to meet the gemands of thought-Letter From a Worker. lessness and rudifficutality, and all To the Editor:—I have been a Spirit- kinds and phases of leads thip will perish as soon as the evolution of individ-

> sion. This world of ours is nothing more nor less than a grafid parforama of materialization and dematerialization. terialization and dematerialization.
>
> It is on this subject of existencies that the priesthood of all ages have domineered over us common people and gained a fat living. They have always kept the common mind befuddled by using Gods, origin and destriey, first great cause, etc., as finite gods, yes, as tools that the finite comprehension must use. But let any one investigate this subject and his thinker will adjust it in reason's

and his thinker will adjust it in reason's "The truth shall make you free" is a

or unpopular. If there be a mistake in the statement of a mathematical example, figures cannot bring the desired resuit until after the statement is cor-

It is a well authenticated fact in our nistory that, in order to successful leadership, an answer to the question of origin and destiny was the foundation of the enterprise; but I cannot accept any assumption except this one, that there never existed a time of the origin of

of million of ages ago-some of whom doubtless I have met many times here on the earth plane, but on account of malarial mists we failed to recognize each other; but I feel it my duty to asfective workers in that division of the vineyard to move some of those old stumbling-blocks out of the way.

The gods and devils have served their day and generation; it was a dreary, gloomy school, but possibly our mun dane earth-tinctured denizens could not have learned in any other way. law of adaptation and survival of the fittest has evolved present conditions principally on that line, and we uon't wish to make a serious complaint; but we do feel like trying to usher in the

he knows about such matters. Talk is cheap-it is what he knows that counts. Delta, Iowa. MOSES WHISLER

MUSSULMANS

Why the Former Despise the Latter.

The ancient Christian allowed himself to be devoured by lions rather than renounce his faith. The modern Caristian goes to church when it does not rain and the service does not interfere with the hours of his meals. The modern Christian does not go to

church because he believes in the existence of God. He goes because he is afraid that there may be some truth in the rumor about the existence of the ly certain that there are no such things as hell and devil the doxology works of their shutters.

The Chinese pray before the images amounts to very little more than devil lodging. It is a sort of insurance comhaps the most church-going people in the world, have a proverb which admits the truth of my assertion. They say "If the de'il was dead, God wadna be served as weel."

The Mussulmans despise Christians A builder of space, a framer or many of natural law, a flight cause to start all have nothing to say against Christian this thing going is a theory to my mind ity. On the contrary, they admire it; but they loathe Christians and call but they loathe proceed the contrary of the contrary of the contrary of the contrary. them hypocrites for pretending to be-lieve in a religion not one great precept of which they follow. They call odious Christians who send them missionaries to convert them who are sincere and "Let' us love one another," and who, on week days, despise and hate one anmost conceited Pharisees in the world

The Christian is told not to pray on the housetops nor at the corners of the streets. He is also enjoined not to make a long face when he prays, but to look cheerful and happy. And what does he do? Ask Heinrich Heine, who was once taken inside an English church by a friend, who inquired of him how edified he felt when the service was

over:
"Well," said the German wit, "I should imagine that a blaspheming Frenchman was a more pleasing object in the sight of God than a praying Englishman."

The fact is that they all look sour and miserable European beggars, who know their business, will tell you that, when they

want to make money, they post themhouse, for you know that God would selves outside the theatres about the time the performance is over. When they go outside a church at the time the congregation comes out after servmeditate on this subject seriously; pon-ice not one of them receives anything, The Mussulmans also find it extraor-

dinary that we should knock down a man who had smacked our face. "Why," they say, "aren't you told to offer the other cheek?" They cannot understand that we send people to jail for stealing. "Aren't you told," they say, "that if a man robs you of all your belongings, you are to call him back and offer him your mantle?" But what irritates them most against

us, those good Mussulmans, is that we imaginary, in mundane or celestial should profess to follow a religion that spheres, are simply a necessary evil, a says: "Do not do unto others as you would they should not do unto you."

The Mussulmans may not be theologians, as we understand the word. No doubt they do not understand the subtle delicacies of the language used in the different versions of the gospel, delicacies which enable our divines to interpret the Book exactly as they like and to suit their own beliefs and views. They do not understand that the Book is so written that it helps Roman Cath-olics, Episcopalians, Methodists, Unitari-ans and the other one hundred and ninety-five Christian sects to prove equally well that each is the only one who is

> Maybe we have not yet had a proper translation of the Book. However it hay be, Mussulmans, Buddhists and Brahmins agree that the conduct of Christians shows absolutely no sign of being influenced by Christianity.
>
> Is it the fault of Christianity or that of the Christians?—Max O'Rell in Chi-

air, wise, of B.D., 812, lat day, Mr. Clay, of Vt., 5. act day, Mr. Boerge, of Med. 10 one afternoon, Mr. Elliott, of Pa., \$10 one afternoon, Mr. Elliott, of Pa., \$17 first two days. Mrs. Howard, of Ia., \$17 first two days. Mrs. Howard, of Ia., \$17 first two days. Mrs. Howard, of Ia., the state of the same of the sam

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BOOK REVIEW.

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Hon Henry A Denison, of 77 North time. avenue, Grand Rapids, Mich., passed to the home of many mansions, Feb. 27. The venerable man was kindly cared for by his children. He believed: "That in the wreck of human lives, something immortal still survives. ARZELIA C. CLAY.

Another of our old Spiritualists has passed out and on into the home of souls-Major: W. Packard, at his home, 815 West Washington street, Bloomington, Illinois, on February 28, 1903. He was nearing his:83rd birthday at the time of his departure from earth life. He was for many years an ardent Spirit-ualist, and on all proper occasions an open advocate of its teachings by pen and voice. He was an able lawyer, an honest upright cultured man, held in

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