



Progress, the Universal Law of Nature: Thought, the Solvent of Her Problems.

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MRS. MABEL ABER.

She Takes up the Pen in Defense of Spiritualism.

And Presents Many Beautiful Facts in Its Behalf.

MIRACLES OF THE BIBLE—DIVERSITY OF GIFTS—ST. PAUL—BRUNO—HYPTIA—GOETHE—DR. JOHNSON, AND OTHERS.

I wish to thank Dr. J. S. Cooper and wife, also the host of kind friends who so royally entertained me at Chilli-cothe, Mo., during my short sojourn in their beautiful city; also to say a few words in behalf of our beautiful philosophy (in answer to an article which appeared in the *Chilli-cothe Constitution*) which we know this community does not comprehend, and yet it is as old as the world.

Glance back over the history of India, she who stands first in occultism to-day, and you will find long before the days of Jesus recorded accounts of mediumship, and all the so-called miracles of our bible are simply nothing more or less than the spiritual phenomena of to-day which is constantly taking place, not only through the power of public mediums, but around the fireside in every sacred home circle. We need no better proof of spirit return than recorded accounts given in the bible, and why should we not use these beautiful gifts? Jesus said: "Now concerning spiritual gifts, brethren, I would not have you ignorant. Now there are diversities of operations, but the manifestation of spirit is given to every man to profit withal. For to one is given the word of wisdom; to another faith; to another gift of healing; to another prophecy; to another the discerning of spirits; to another divers kinds of tongues; to another interpretation of tongues."—Chap. xii, I Cor.

Again, Jesus said: "Cultivate these spiritual gifts, and yet show I unto you a better way."

These are commandments of the New Testament, the ones we are living by to-day, and yet let me ask how many are obeying these commandments? Let me ask you these truths as never touched upon in our Sabbath-school lessons? I do not remember them in my experience as a Sabbath-school student and church member. Only since communing with the Spirit-world for the past six years have I thoroughly understood the bible. I only ask my church friends who read this, to at once get their bibles and read fully read Corinthians. I have all love and charity for the people who persecute mediums. Why? Because only a few years ago I was in ignorance, and felt it was the devil's work; but after trying the spirits as St. Paul commanded us to do, "and see whether they be good or evil spirits," I have found it to be a blessed truth, one which brings comfort to thousands of sorrowing hearts; therefore I stand to-day as a mediator between the two worlds, ready to sacrifice my life, if need be, as did Hyptia, Bruno, and a galaxy of noble souls, who in the past prepared the way for me to give out these truths to-day, without danger of the stake or gibbet.

Persecution and death have been the fate of those who have given to the world new thought and knowledge. Read the life of Giordano Bruno. Hark! he announces the plurality of worlds. The hell-hounds of the Inquisition hunt him down, and for nothing more or less than giving us the beautiful Science of the Stars, Astronomy, he is put to death by the priesthood. Having been educated for the priesthood, and becoming inspired with truths in advance of the church of Rome, he was obliged to leave his native home and loved ones, and flee to Italy that he might give the Science of the Stars to the world; but in so doing he sacrificed his life. But today, thanks to our advance age, a monument has been erected to his memory.

And Hyptia, how can we speak of her death in such a delicate manner that it will not shock the laity? This cultured daughter of Theon, the mathematician, of Alexandria, Egypt, who was born 350 A. D., while on her way to her academy of learning, was taken from her chariot, dragged through the streets into the church, there stripped of her clothing, torn limb from limb, and under the stony statue of the still Christ looking down was finally struck by Peter, the reader, which proved the fatal blow. We can only say: "Oh, Father, forgive them, for they know not what they do."

I have no space to tell you the history and daily life of this sweet, noble soul, who gave up all life for truth's sake; whose aim and motive was to enlighten mankind, and prove to them, if possible, there is no divine question of all ages, "If a man live shall he live again?" To those who are not familiar with the historical facts connected with the life of Hyptia, we will ask you to read the account given in a beautiful romance, by Charles Kingsley.

Now, let me refer you to celebrated apparitions of history. Goethe states that one day he saw the exact counterpart of himself coming towards him. Pope saw an arm apparently coming through the wall and made inquiries after its owner. Byron often received visits from a specter. Dr. Johnson heard his mother call his name in a clear voice, though she was at the time in another city. Count Emanuel Swedenborg believed he had the privilege of

interviewing persons in the Spirit-world. Loyola, lying wounded during the siege of Pamplona, saw the Virgin, who encouraged him to prosecute his mission. Descartes was followed by an invisible person whose voice he heard urging him to continue his researches. Oliver Cromwell, lying sleepless on his couch, saw the curtains open and a gigantic woman appear who told him he would become the greatest man in England. Benvenuto Cellini, imprisoned at Rome, resolved to free himself by self-destruction, but was deterred by the apparition of a young woman of wondrous beauty whose reproaches turned him from his purpose. Napoleon once called attention to a bright star he believed he saw shining in his room, and said: "It never deserts me. I see it on every great occurrence urging me onward. It is my unfailing omen of success."

Thousands of testimonials just as striking could be given. The most intelligent people of the world are the first to embrace this grand truth. Queen Victoria never sits down to a meal without a plate set for her beloved spirit husband, Prince Albert. Alfred Russell Wallace, Tyndall, Crookes, Varley and a host of scientists on both sides of the water are Spiritualists.

Can it be possible that the sixteen millions who have accepted this philosophy can be deceived? Not it cannot be. There must be something lacking in our own education. Let us not condemn anything which presents itself to us for study, until we have thoroughly investigated and gone into the depths.

We do not cast aside the beautiful teachings of Jesus. We do not believe in a fixed heaven or hell. We do not believe we can sin all our lives and on our deathbed be forgiven. No! While we believe the teachings and examples of Jesus to be beautiful, and the ones to live by, yet we do not believe the fact of his having been put to death in any way save us, only as we follow his example. Jesus was nothing more or less than a medium. Did he not turn water into wine? Did he not appear to his disciples? and when they doubted, did he not say: "Put your finger in the wounds, and see it is I?" Did he not walk upon the water? Was he not transfigured upon the mount? Did he not say: "Cultivate these spiritual gifts, and greater things shall ye do than I have done."

When we come into the full understanding and acceptance of spirit return, life is worth living. It takes away the fear of so-called death. It brings to us our loved ones who are not dead, thus proving the continuity of life. It gives more clarity for the failings of our fellow-men. It will make us each a savior of man, if we will be. Our creed is this:

"Whoever was begotten by pure love, And came desired and welcomed into life, Is of immaculate conception. He Whose heart is full of tenderness and love, Whom loves mankind more than he loves himself, And cannot find room in his heart for hate, May be another Christ. We all may be The saviors of the world, if we believe In the Divinity which dwells in us, And worship it, and nail our grosser selves."

Our tempers, greeds, and our unworthy aims Upon the cross. Who giveth love to all, Pays kindness for unkindness, smiles for frowns, And lends new courage to each fainting heart, And strengthens hope and scatters joy abroad, He, too, is a Redeemer, Son of God."

Let us continue to climb in spite of all the taunts and sneers of the world. Each step brings us nearer the higher plane, far removed from the turbulent conditions belonging to the cruder planes of life. The higher we climb the less we notice the taunts and sneers that are flung after us, and we drink in strength from the clearer atmosphere we are nearing!

There is rest beyond the tumult; There is rest beyond the strife; There is love all love surpassing, And a broader view of life.

We are climbing higher, higher, And together soon will stand, Where to all the ones below us, We can lend a helping hand.

Ever will this be our mission, To help all who seek to rise, And remove the scales of error From our comrades' blinded eyes.

Boundless is our field of action; Will we, then, sit idly down, And because no great work offers Wear upon our brow a frown?

Not will we rise and do what loath we'll find our easy reach, And we'll find each act of kindness Will some lesson to us teach.

MABEL ABER.

Among the Saxons a wife was divorced by sale. A husband, with the consent of the wife, put a halter around her neck, led her to the nearest market town, and disposed of her at auction to the highest bidder, making a speech in which he set forth her good and evil qualities.

A New York man, in petitioning for divorce, pleaded that "the plaintiff would not sew on this plaintiff's buttons, neither would she allow him to go to fires at night," a species of oppression decided by the court to be cruel and inhuman, and therefore entitling the plaintiff to a decree.

THE ATOMS.

The Important Part They Play.

How They Build the Perfect Man.

Contemplating things in the totality, we often forget the law of the unit and individual. But whatever limits the smallest, binds also the largest. Whenever limitations appear in the gross, they must also be present in the minutest.

Throughout the universe, all totals of segregation and individualization depend for their form, and all that in them is, upon the atomic constitution.

If there were no atoms, there could be no forms. If there were no attributes of the atoms, there would be no attributes of the forms. Whatever the mass possesses, the atom must possess in proportion to its size.

Our planet, whirling through space, and the system of planets, of which it is one, in all their relations and inter-relations, depend upon the conditions of the atoms of which they are composed.

It is because the atoms are positive and negative that formation is possible. There might have been some other way, if the One had so willed it. Perhaps in the next Manvantara period, some other idea of holding form in place may come from it. But whatever manifestation now appears, it is due to the segregation of atoms; and these atoms are built on one over against another, by the innate attraction. The total is conscious after its manner, because the atom itself is conscious.

Man, in the organic, prides himself that he is alive; that he can perceive in the physical incidents of his environment. He knows by his senses. There would not be one single ray of this consciousness, unless the atoms were conscious. The consciousness of man on the physical plane is due to the sum total of the consciousness of his atoms.

At a certain period of sequence, the body ceases to manifest consciousness. Why? Because under the law of sequence, polarity, the other attribute of the atom necessary for manifestation, has ceased to exist. This polarity is the result of the vitality which emanates from the spirit.

Taken in contrast with consciousness, the condition inhering in the atom, from its own constitution, vitality is positive and the consciousness is negative, but it is active negation. Perhaps it is difficult to conceive of such a state. But it is the property which the atom has received to constitute both itself and its consciousness. It is the result of the physical condition of indivisibility.

Wise men tell us that the ultimate atom is simply consciousness of existence; and, further, that it is negative, enduring, suffering, if one might so speak of the material condition; and this consciousness is that of segregation, not of separation.

We cannot annihilate the atom; and the very knowledge of the consciousness of such segregation and non-annihilation, constitutes the negative resistance, which of itself is the consciousness of existence.

But the consciousness simply of existence, in the atomic state, gives nothing but darkness, nothing but the state called death or inertia. But when the inert is inspired by the spiritual conditions named vitality, then we have the positive energizing force which brings about adherence in groups; collections of groups into organs; and the further union of organs into a body, complete for its appointed purpose.

When the One Indivisible is said to sleep, there is no consciousness of existence, understood as manifestation. But when the One awakes to perceive itself, impelled by desire, generated by Divine Karma of the previous outbreathing, then, every atom in the manifestation receives from the truer, the center of consciousness, a perception of manifestation.

If the atoms need the vitalization of the spirit-force in order that the consciousness of the physical be perfect in form-building, it must follow that the vitality and the consciousness act over against each other.

In the formal condition, x plus y equals z , the perfect form of the atom. If there is more of x , then there would be less of y ; and if there is more y , there would be less of x . And out of this condition of changing of quantities grows everything that, seeing, we call illusion. It is the mainprinciple of the Maya of the Eastern philosophers.

The atom is highly vitalized, and retains its normal consciousness, vigor is manifest, in whatever it enters into as a part; but all the parts of the body composed of atoms must have these conditions in this varying way. If the conditions change, then there must be some times when the spiritualizing potency of vitality may be very faint, or removed altogether; then there would remain only of atomic existence in the atom. This does remain forever and forever is proved by this fact: that the waste passing out, or away from the higher forms of organic bodies, becomes the source of nourishment for the lower forms. If there were no consciousness left; if that which was dead to the higher forms was also dead to the lower forms, then the atom of itself might pass into dissolution. But because it does not die—because the atomic constitution is capable of sustaining force on the lower planes, or planes, it follows that the consciousness of existence, even deprived

of its vitality, is of use on the planes which do not need so high a tension of the vitalizing force. Thus it depends to the lower forms, the waste of the higher becoming the nourishing particles of the lower.

These atoms thus changing, thus grading, become of themselves coarser, or grosser. All that is not absorbed by each descending grade of life passes on, but contains less and less of nourishment, because even the activity of its segregation is impaired. In the lower form of the inorganic, the particles which have never been vitalized advance in reverse order, as in their primitive condition they are of no service anywhere along the line of life. The rocks, hard and impenetrable, worn down by the storms of hundreds of years, yield their fineness to the lower forms of organic existence, and then this cannot be taken without the help of the vitalized air and water. The organic life, taking from it that which is needed for its own maintenance, passes it on as food to the next highest forms of spiritualized being. Whatever cannot be used travels back around the cycle, until it shall have reached the lowest form of that which we have named, dirt or refuse, and the cycle is complete.

But the atom that has gone the round is more amenable to be again vitalized, to be re-absorbed, to be carried forward to the highest point, than when it first starts out at the rock, with only the bare sense of consciousness within itself.

In passing, let us note: This is the very round and condition which man has won for himself his present standing-place as an aggregation of the atoms, which are segregated from the first form-building of man began, with the first forces of the Divine Monad within him, that it could only draw into his body the atoms which had made the first round from the rock. The body, of necessity, must have been coarse, gross, and filled full of the savage instincts, nearly allied to the earth from which the body was built.

Truly, he was made out of the dust of the ground. And as the brother of the dust, he was shrouded with all the things which, in his coarsest, grossest, and most material, belong to the forces of nature on the physical planes, have no mercy whatever within them.

But these atoms going through the rounds of man's body, influenced by his spiritual conditions, age after age, and returning upon the earth to again enter upon the round and the race, become refined and amenable to spirit force. The atoms which have constituted man's body a thousand times are more nearly allied to the spirit force, more easily acted upon by spirit agency than the atom which first starts from the inorganic to make its first round.

The spirit, in coming upon the earth the first time, and descending into the maze of matter, found for itself a hard task. The consequence was that, amid all the storm and confusion, and in all the darkness, in all the torrid, and in all the physical discordance, it could make but little impression. It might seem well high useless for the Divine Monad to attempt, out of this mass of matter, to produce anything that should in any wise be of value, in proportion to the labor which the spirit must undergo.

And to talk of the Divine Monad existing forever, with such a body as it would be able to create under such circumstances, was a mere impossibility. Could light and cold dwell together? Could positive and negative become one? Could the lion lie down with the lamb? Nay! But centuries amount to nothing in the divine chronology; millions and millions of years are of no consequence in the perception of the One. And it is well for the purposes of the Supreme Intelligence, and for the task of man, that it was so ordained.

Man comes and goes upon the planet. Each time he creates for himself a body; he leaves, as we might say, the state of his spiritualizing, more or less atoms impermanent with the spiritual conditions. The atoms that are so spiritualized are freed from and raised above the rock-bound planetary conditions. They are in the air. They are in the ether. From which they are attracted to the bodies of men, according to the spiritual power of the individual.

It is said that civilization is increasing, moving onward and upward, and that men are finer in every respect than they were centuries ago. This peculiar condition is due to the working over in the body of different atoms. The more highly potent the spirit is at any particular point, the more it will be able to attract to itself the spiritual atoms surrounding it. The greater the proportion of the spiritual atoms in a man's body, the more civilized he is and the more amenable to spirit power.

The difference between a psychic and one who is not, consists in the psychic being able, from the first of any being's life, to draw to itself spiritualized atoms in greater quantities than those who are not psychics. In all training, where there is desire and purpose to make one's self sensitive, that is the point to be aimed at.

Therefore you can see, if the thought runs along on the gross planes, you are attracting to yourself gross planes. If it runs along on the spiritual planes, you are attracting to yourself spiritualized atoms. The more you dwell in the spiritual atmosphere, the more spiritualized your body will grow; and this is acknowledged, even by casual observers. It is often remarked: "How changed such a person's countenance is." How the light from beyond the hills, the light

which has never been on land nor sea, shines through? Well, why does it shine through? Simply because the spiritualized atoms of the body can receive and transmit the spiritual light.

It has always been man's highest dream that some day a body which should be as glowing as his spirit. If he does that, then his body must be composed of spiritualized atoms. Man's real business, then, from the very inception of the first incarnation, has been to spiritualize the atoms upon this globe. He is seeking, as the instrument of the Divine, to bring into position as spiritualized atoms the whole body of the globe.

The statement that the spiritualized atoms are elevated above the globe itself, is recognized in the record of the Adepts, when one of the seers said: "That the earth would melt with fervent heat, and they who would be saved would be caught up into the air." That is to say, under the action of the spiritual forces, the globe will be transmuted from the physical condition into the spiritual.

They who will live as perfected men, a perfect spirit in a perfect body, will then dwell as wholly spiritualized beings; and then man's desire so eagerly sought, which has been promised over and over again—the resurrection of the body, will be accomplished.

Thus the interior force of the spirit, from the very beginning of its incarnation, will be able to draw to itself the spiritualized atoms, and there will be a whole body.

The trouble now is, that there are not enough to ground, consequently there is a dilution by the grosser, unspiritualized atoms of those that are spiritualized and permeated with an ever-living vitality. Those who pulsate to higher vibrations are those to whom have come through to another less favored. If a comparatively few can produce recognizable results; if a small proportion of the higher atoms produces a shining mark of excellence, how much more will be the power, the beauty, the sublimity of the overpowering magnificence of the man whose ego shall be able to create in all its fullness, a perfect body of spiritualized atoms, from the crown of the head to the sole of the feet. Then, indeed, will the Divine Monad, through the perfect body of man, manifest forever and forever a body of perfect atoms, each holding within itself the consciousness of existence and vitality of the One Itself, and thereby eternal; and this perfect man will become again, as at the first, before manifestation commenced, atoms of the One, filled full of the power which in the ages long ago the future shall actually force a new manifestation, when the great manvantara night shall have come to an end.

Therefore it is necessary, not only that the atoms of themselves shall be perfect, in that which belongs to the atom, but that they must be spiritualized, and so spiritualized as to hold the condition, being thus everlastingly positive and negative in equilibrium; the body must also become endless in its existence. And this the change we call illusion, dissolution, or death, will cease.

It is wisest, then, that we, understanding this, should train ourselves along the lines that can bring to us that which we most desire and are seeking for. Let all come to the one thought, the one aspiration, to incorporate into our bodies as many spiritual atoms as it lies within the power of our ego to reach.

W. P. PRELON, M. D.

Dead at His Post.

A brave engineer died at his post of duty. His name was S. F. Reichard, and he was running a train on the Baltimore & Ohio railroad. He saw just ahead a large piece of rock that had rolled down the side of the mountain, on the track. Quick as thought, he sprang from his seat, without relaxing his hold on the throttle, slammed it shut, and put on the air-brakes.

The next instant the engine went crashing and grinding over the rock, and was hurled from the track and turned over on its side. The engine and boiler, and the other end, the handle of the air-brake valve, with a clutch that could not be loosed.

His lips were pressed closely together, and his face wore a determined but anxious look, that, alas! was never to change, for, penetrating his side, was the cold, cruel, polished handle of the "reverse bar."

The engine, in turning over, had pressed him against the bar, and he had died instantly and peacefully—died at his post of duty—died that men might live.

Legal Tender.

Not more than ten three-cent pieces can be insisted upon in one transaction. You can oblige no one to take more than ten one-cent pieces in one transaction.

Gold can be used to any amount in the purchase of goods or in the payment of debts. Any amount less than five dollars can be paid in nickels or any silver coin.

Journal of Education.

PHENOMENAL.

In Relation to Spirit Pictures.

Experience in a Photograph Gallery.

FRANCIS RICE, ESQ.

DEAR SIR AND BRO.:—The pictures of your spirit sister Mary, and her spirit husband, Dr. J. S. Cooper, beautifully executed in oil on porcelain by the artist, Charles Peterson, of Auburn, N. Y., and nicely framed, were duly delivered to Mrs. Van Auker and myself as arranged by you, as a present to us, and now ornament the wall of the south side of our parlor. We sincerely thank you, and assure you that your generosity, kindness and friendship are duly appreciated by us; and we are proud that Mary and Dr. Cooper, after more than fifteen years' residence together in their bright spirit home, remember us with such consideration and so often visit us, and manifest their presence and appreciation of our humble efforts in her behalf during the last month of her sojourn in earth life, which was now more than fifteen years ago, as that month was spent under our immediate care and treatment, during which time we first learned that he was her soul mate.

She has requested recently that I write out for publication an account of the manner in which you obtained the card photograph from which these beautiful porcelain pictures were painted, by the exquisite artist above named, and wants me to mention that these pictures are free for the inspection of any person who may choose to call on us, and it will be a pleasure to us to welcome all such as may be interested to see them and thus learn of the truth of spirit photography, and the evidence this transaction affords of the reality of spirit return and manifestation in other phases of mediumship.

Some years after Mary's transition to spirit-life I wrote an account of the circumstances and incidents of your husband's death, and of the incidents of her one month's stay with us. Many of those incidents would have been considered miracles a few centuries ago. I will also send you a copy of that history, which you can use as you see fit. We would be glad to see as much of these writings in *The Progressive Thinker* as Editor. I do not see how proper to insert. Still, I do not see how he can make room for a great deal of it. His paper is so crowded with very valuable articles. I seldom see an article there that I think could well be left out to make room for anything else.

I will now proceed to relate, as well as I can from memory, what Mary Rice, Lucas recently requested me to write about the procuring of the photograph from which the porcelain pictures were painted.

Five years after Mary passed to spirit-life her brother, Francis Rice, called on us at our residence on Sophia street, and found Mrs. Van Auker and myself holding what we called a sitting for spirit writing, which was our daily practice.

This was done by our sitting side by side with her left hand and my right hand clasped together, with a pencil in my hand placed upon a paper. In this position our joined hands would be controlled by some intelligent power, invisible to me, though sometimes visible to her clairvoyant sight. That power always claimed to be a spirit of some departed human being, and generally gave the name. We accepted it as such and can say that after more than fifteen years' experience in that way we have never found out a case of false identity of one spirit pretending to be somebody else.

Soon after Mr. Rice came to our control changed and his sister, Mary, took control. She requested Francis to go to some photograph gallery on State street, and sit for his picture, and promised that she would impress her picture on the plate as she then looked and not as she looked before she passed over to spirit life. He immediately went to the gallery, and was seated in a room where there was an operator; but she had gone west, as we understood.

Mr. Rice called at one of the galleries, without knowing which one to choose, and behold! he there found Miss Headley, who had returned. She gave him a sitting, a negative was obtained with seven exposures upon it besides his own. He came back to us and arranged to have me go and get the pictures after they were printed, as he lived thirty miles away. I did so and we found a number of spirit faces upon it. One of them we easily recognized as that of Mary; another was her father, whom I had known, and another we were confident, it was Dr. Cooper. We had never known him as he had passed to spirit-life about ten years before Mary died, having resided in New York City. Mary's picture is more ethereal and dim than the others, and she says she is sorry that she could not impress her image on the plate more plainly, so she is not quite satisfied with it. She says that Dr. Lucas' picture is a very accurate representation of him, and that whoever looks at the pictures as brought out by the artist, Mr. Peterson, will believe that they are about as good looking a couple as ever had a likeness taken.

They have promised to meet Mrs. Van

Auker and me when we pass to spirit-life. If they do, we shall assuredly feel that we have got into good and pleasant company. A. E. TILDEN, M. D. Rochester, N. Y.

IS SHE INSANE?

Giving Up an Estate to Become a Spirit Bride.

TO THE EDITOR:—The following, from the *San Francisco Chronicle*, illustrates the fact that something is wrong somewhere:

"A contest which is surrounded by many interesting points is the one made to the will of the late Marie Louise Lemon, now pending in the Superior Court in Oakland. Spiritualism in all its various phases will be investigated, and an attempt made to have tests in court. The alleged powers of a medium known as Mrs. Mary C. Smith, now a resident of Alameda, will be discussed, and a jury will pass upon the qualifications of the lady as a Spiritualist."

All this will be brought about by Dr. William E. Jeffries, a well-known physician residing at Indianapolis, Ind. He is making a contest to the will of his aunt, Mrs. Lemon, who left a valuable estate in Oakland, but who bequeathed it all to Mrs. Smith, who styles herself the trumpet medium. Testimony is now being taken in various parts of the United States, in order to prove that Mrs. Smith is a fraud. In the meantime, the medium asserts her power, and coffee is served. Her trumpet, which has gained fame, not only in the Eastern States, but in Alameda county as well, has been sought for by her accusers, but it has not yet been found. It is said to be in Boston. An attempt will be made to have it brought into court at the proper time, so that Mrs. Smith may be called upon to make her tests.

The power of the medium over the rich Mrs. Lemon is declared to have been so great that she broke up the latter's home; estranged her with her family, divorced her from her husband, caused her to sacrifice a large estate, and landed her in Alameda, where she lived by herself, and died a sad and lonely death. Her fidelity to her medium, even at the brink of the grave, was amazing, for she believed, it is said, that the way had been paved for her to reach heaven, where, upon her arrival, she expected to become the spirit bride of Dr. Valentine Mott, who died some years ago. It was her belief that a castle in heaven had been prepared for her, and that there with her spiritual husband she would enjoy eternal rest.

"That her mind ran to marriage as well as to Spiritualism there can be no question, for in her lifetime she had six husbands, four of whom are still living. The contestants are now hunting up some of these husbands, and are having their testimony taken, to be used at the trial of the case. Dr. Jeffries is at the head of the contest. He is a nephew of the deceased, and is being assisted by his sister, Rachel Neal, a resident of Alameda, who is also anxious to share in the estate."

There has been a fraud perpetrated, no doubt, on the poor woman. Let the truth shine. C. San Francisco, Cal.

Mournful Musings.

What a pity it is that the quiet man has so few imitators! The more money you loan people the more they want to borrow.

Refuse to allow some men to impose on you; and they hate you forever.

Death, to keep up with the times, has turned his sickle into a surgeon's knife. Every day a man submits to some injustice that he vowed yesterday he would never stand.

Every man has an idol and if you watch him a short time you will see him worship it.

Precepts From the Koran.

God hates disorder and uncleanness. He who first gives a salutation is free from pride.

When a person falls into a rage, let him be silent.

God hates a man who has a proud look in the presence of his companions.

When you seek a favor, apply yourself to the person who has the most complaint to look.

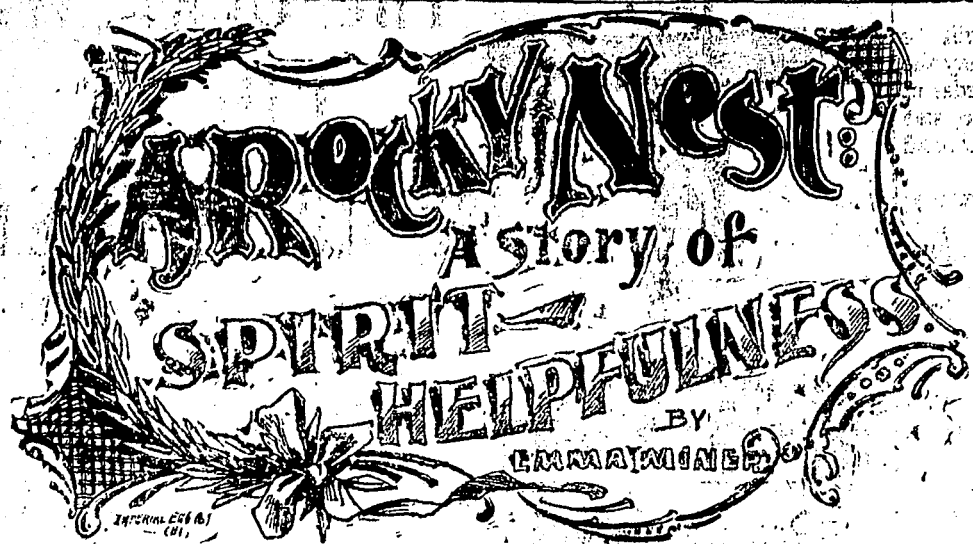
When a person standing up becomes angry, let him sit down, and if he is still angry let him laugh.

When a man is ill for three days, he is relieved of all his sins and becomes again as pure as when his mother gave him birth.

When a fly falls into your cup, you must submerge it altogether and then take it out, because in one of its wings there is a disease and in the other the cure for it.

When a man sneezes, his companions must congratulate him, but if he sneezes thrice there is no need to do so, since he is then supposed to have a cold in the head.

A Kansas wife was released from her husband because, as she stated in her petition, "the defendant pinched the nose of this plaintiff, causing it to become very red, thereby causing the plaintiff great pain and anguish of mind."



CHAPTER I.

Trying the Spirits.

It was a cheerless day in November. The path pattered and froze as fast as it fell, and shadows made the two little rooms in Ashley street look still more cheerless and forlorn, and made the corners look still more dismal.

Mrs. Andrus and her daughter Alma were the only people in the room, and lived alone in these two little rooms.

Both had been silent for an hour. The old clock ticked slowly; the rain beat against the rough windows; the wind howled and shrieked among the smoky chimney tops; and the women listened with a patience which seemed born of despair. At last the younger woman looked up appealingly to her mother.

"Ma, dear!" The mother turned her head with a scarcely perceptible movement toward the daughter.

"Oh, ma! It does seem as if everything is just as bad as it can be; yet, I suppose, there must be a way out of it. If not—"

She paused. She knew what a dreadful possibility might be lying beyond them. It meant cold, hunger; and then, perhaps, charity, if they could obtain even that.

"Yes, there must be a way," replied the mother. "If not, then I shall lose all my trust in the Unseen Guides, who have promised to direct me and lead me into the light."

"Ma, wouldn't it be dreadful if that strange writing given you by that medium—what's her name?—Mrs. Sales?—should prove at last to be false?"

A shudder passed through the delicate frame of the mother as she glanced toward her daughter doubtfully.

"Alma, I cannot believe I have been so cruelly deceived. She is a good woman. They must be true, else there is no truth, no love, no mercy, no justice in the spirit-world!"

Mrs. Andrus rose from her chair as she spoke. In the excitement of the moment her pale cheeks flushed, and her thin hands worked nervously. She looked toward Alma with an expression in her face which frightened her.

Advancing toward her mother, she said soothingly:

"It may come all right, ma; we will trust so." Mrs. Andrus sank wearily into her chair again.

"Alma, bring me those papers. I want to look them over again. I may possibly have misconstrued them."

Alma brought from a little box some papers sadly worn by constant reading. They were written several years before by a medium whose mortal hand was now still. Again she perused them, and began reading aloud to Alma:

"This last one says: 'Dear Wife:—Rely upon what we have written. The darkness will come. We cannot avoid it; but in your darkest hour help will come. Rest quietly in this hope, and heed impressions.'"

"If Mrs. Sales were living now, I would go to her to ask advice," said Mrs. Andrus, sighing, as she folded the paper carefully.

"Cannot we find some other person?" Alma asked, more to occupy her mother's attention than from any supposition that her mother would really consult somebody else.

"There are many others, undoubtedly; but see, Alma, this is the last dollar we possess. We cannot spare it." She held up the worn little purse as she spoke.

"But, mother, surely there must be one who would not grudge us a few words of advice in our trouble. Can't you think of some one?"

"Yes; there is Mrs. Millis, over in Laureldale. I wish we could see her. I feel as if she could help us, and would kindly do so."

"Then, ma, why not take a bit of this last bank note and go? Tell her we are poor and in trouble," said Alma.

"No need to do that, she will know it soon enough; but truly, I do not feel able to take even so short a trip, I feel so weak and tired. Will you go, Alma?"

"I suppose I can; but you know, ma, I don't know as much about these things as you do. Perhaps I might not understand all she might say and mean." Alma hesitated with a little fear.

"I think you would be able to do so. See if she will give you a chance. We are really beggars now, Alma."

Mrs. Andrus smiled pitifully as Alma turned her anxious face toward her.

"I would not send you on such an errand without money if I were not in utter despair," continued Mrs. Andrus, "but she may be able to give us some advice."

"Ma, why cannot we get some communication? It does not seem right that the gift should be given to a few, and kept by them, when so many are in need."

"Perhaps there isn't any 'keeping' about it. We may have some gifts ourselves—I cannot tell. It does not seem right that the gift should be given to a few, and kept by them, when so many are in need."

and started out. She dared not turn to her mother for her usual good-by kiss. Her tears were flowing too fast for that, and she did not like to have her mother keep the remembrance of them. She entered a car, and was carried onward through the noisy streets until she stopped near the street in Laureldale where Mrs. Millis lived. Her heart began to beat hard and fast. Her timid ting at the door was answered by the lady herself.

A strange thrill seemed to pass over the form of Mrs. Millis. Her face grew suddenly pale, and her brown eyes deepened into a far-away look. It frightened Alma. She felt as if she had seen a "ghost."

"Come right in, child," said Mrs. Millis. She led the way into a quiet little sitting-room, and motioned her to a seat. She was already controlled by a strange influence.

"Your father sent you here, didn't he?" said Mrs. Millis.

"No, ma'am," replied Alma, innocently, "my father is dead."

"Yes, of course—else I would not see him as I do now. I mean he is here in spirit, and tells me he impressed your mother to let you come here. Poor child! You needn't be afraid of me; I want to talk to you for him; I should think it might be the old story—poverty and suffering—suffering and poverty, my dear!"

"Yes, ma," replied Alma, feebly.

"He says you did quite right to refuse that proposition, child. It left you in a hard place, but the light will come!"

Alma's pale cheeks flushed. She remembered the secret proposition made to her, by the cruel agent of an employer who was so far away she could obtain no redress. He had said she must accept it or give up her situation as if losing it in disgrace. This meant barring out from other stores, and starvation a little farther on. She chose to starve, and she knew her good mother would so choose, too.

Could it be that her dear dead father knew about that? And if so, could he possibly know other things which troubled them, and how to help them?

"Oh, if you could only tell me what to do!" moaned Alma.

"Of course we can help you, child! Your father says you are to go to Druid street; do you know where that is?"

"No, but I can find it."

"He says there is one very dark brown house on that street—darker than either of the others. You are to ask for the lady of the house. If you go to-morrow morning, at ten, she will be at home. I can see her now. She is a stout, dark-complexioned woman. You are to tell her your name, and where you have been working, and how you lost your place. Tell her all!"

"Oh! I can't tell her that! It would be too dreadful!" cried Alma, wringing her hands in dismay.

"Never you mind," said Mrs. Millis, "you do as he says, else you may miss it."

"Well, what else?" asked Alma.

"You tell her. She is his sister, and knows his bad ways. She will believe you. She will help you and your mother. Now, don't fail to go, will you?"

Alma promised to go, if her mother offered no objection.

"Tell her she must not object. What would you say if I were to tell you that in one month from to-day you and your mother would be living in good, comfortable rooms, with plenty of food, light, and warmth?"

"Oh, it doesn't seem possible! It cannot be!" exclaimed Alma.

"Well, it will be!" replied Mrs. Millis in tones of assurance. "But remember this; you are yet to pass through far more serious trouble; but you will be placed where certain plans will be worked out for you and your mother. We will always help you." Alma grew pale and troubled.

"Keep your money, child. Your father says so; but come again to me when you need me."

Alma thanked Mrs. Millis with a choking voice. She left the house with a new hope and the prophecy of a new trouble conflicting in her mind.

CHAPTER II.

The Brown House.

It was a quick, anxiously-searching glance which met Alma's hopeful face as she entered the dingy little room.

"Oh, ma! She is just as good as she can be! And she said such strange things to me! Do you know where Druid street is? Because Mrs. Millis told me to go there to find a lady—a stranger to her, she said—lives in a brown house, and tell her all about ourselves!" Alma was talking incoherently in her excitement.

"Why, Alma! You can't do that!" Mrs. Andrus looked troubled.

"Oh, mamma, I must! She said father said I must! Alma gave necessary explanations."

"Why, child! She'll think you are crazy!" "Can't help it, ma! Do let me go! Per-

haps something will come of it. It certainly cannot do any harm."

"But to go to Mr. Vane's own sister!" said Mrs. Andrus reflectively.

"That's just the reason she wants me to go there. She said she was his sister and knows his bad ways. I must go, ma!"

"Well, you can but try. It may result in something good."

"Where would he be the use in consulting these people—these mediums, I mean, if we don't mean to follow advice, just because it doesn't suit us?" asked Alma.

"True; but we must use a little common sense and reason," replied Mrs. Andrus.

"Anyhow, as long as we are situated just as we are, and appear to have got to the end of our resources, seems to me we might try other people's resources."

"Very well, child. Go to-morrow at ten, as she said. Only, if you are going to do anything about it, follow her instructions carefully. Tell her the whole if you tell her anything. Give her a brief history of our last few years, and she will know better what to think of us."

"Suppose I should meet her dreadful brother there?" said Alma, beginning to tremble with fear.

"Then stand your ground, and be indifferent to him. If his sister is a good, true woman, he cannot harm you in any way. But it will be in business hours, so very likely he will not be there."

Alma had hard work to control her impatience until next morning. Then she started to make that strange call.

She found the darkest brown house, and rang the bell nervously. It was answered by a cheerful-looking girl who admitted her to the hall, and finally the lady of the house came down. She was Mrs. Ames.

"I am Alma Andrus. Mrs. Millis sent me here," said Alma timidly.

"Mrs. Millis? I don't seem to recollect the lady. Where does she live?"

"In Laureldale."

"I don't recall her," said Mrs. Ames, vainly trying to place the name.

"Oh! Come to think of it, she said she did not know you," said Alma, wondering how in consideration of this she could best make her errand known.

Mrs. Ames found herself looking at a fair young girl, apparently about seventeen. She saw a frank, bright face; lips, usually firm, were now trembling with nervousness, and there was a suspicious moisture about the curly lashes of large brown eyes. Altogether, the form, face and bearing of the young girl were attractive, and Mrs. Ames felt drawn toward her at once.

"Tell me how she came to send you here," she said gently.

"Mamma first decided to send me to Mrs. Millis for advice, we were in such straits and didn't know what to do. Mamma is a Spiritualist, and used to sometimes consult mediums. There was one who is dead now. Ma has been sick quite a long time, and I lost my situation with Marcella, and ma felt as if we might get advice, so she sent me to a medium, a Mrs. Millis. She said my father's spirit came to her, and told me to come to the lady who lived in the darkest brown house on that street; said the lady was a sister of the man who has been troubling me. Are you Mr. Vane's sister?"

"Yes."

"She said I must tell you all that happened about losing my place." Alma hesitated and blushed.

"Go on. Tell me the truth, child." Mrs. Ames looked sympathizingly into Alma's face as she spoke.

"I was a cashier at Marcella's. Of course you know Mr. Marcella is out of the country at present?" Mrs. Ames nodded affirmatively.

"One day Mr. Vane called me into his office. You know, of course, that he is the manager of all the business during Mr. Marcella's absence. Well—he said some dreadful things to me, and said unless I complied with his wishes I would have to leave. So, of course, I had to go. I told ma about it, and she said I had done just right."

Mrs. Ames' face was frowning, but somehow Alma felt the frown was not for her, so she gathered courage.

"After that, when I tried to get a situation, no one would take me. They seemed suspicious of me. Oh, it makes me feel so badly, for indeed I am honest!" Alma's tears were falling readily now.

"Mrs. Millis seemed to think you could help me in some way; if I could only get work—if it is ever so little it would help."

"Now, child, you just sit here and let me think I don't doubt your story at all. If I can help you I will."

She afterward listened to some detailed account of their coming to the city; of their struggles and Mrs. Andrus' protracted illness, and their efforts to "keep the wolf from the door."

Mrs. Ames left the room, soon returning with a large, compact bundle.

"Here! Here is some sewing, plain; I will pay you for it beforehand, so you can be safe for a few days. Bring it to me next Saturday, if you can, and I will then see what can be done. Keep up your courage."

How thankful Alma felt! Surely it was a blessed inspiration which had led her to that house. She held her little worn purse closely in her hand, and hastened homeward.

"Ma! That Mrs. Ames is like an angel! It was just the right place to send me. I shall never doubt again!"

She related all that had been said, and commented pleasantly upon Mrs. Ames' kind manner.

"First of all, ma, you shall have a cup of tea, and then I will go to work."

"You mean we will go to work. I really feel better. I think it has given me a new lease of life."

The tea was soon disposed of, and the white fabrics spread ready for work.

"Alma, do you remember you said you

would never doubt again?"

"Yes, ma."

"Now, I don't want to hurt your faith, child, but I want to caution you. It would be possible to be misled sometimes by statements which might be made to you."

"But I don't see why such things as mistakes should be allowed," said Alma.

"Perhaps there isn't any 'allow' about it. I have had many strange experiences; some of them were good, and some not so good. They have led me to be very careful in regard to believing all I hear."

"What do you suppose makes the difference, ma?"

"It must be many things. Sometimes the medium is not adapted to give communications to the individual who seeks them. I know of one in particular who gave satisfaction to many people; yet to others she failed to give any part of truth, either of past or present."

"Then, when a person told her she was wrong, what made her keep on trying to tell that person things?"

"That's what I don't understand. As I said, she could tell the truth to some folks, but not to me. I never blamed her, except for persisting in telling me things every time she met me."

"Can all mediums prophesy?" asked Alma.

"According to my experience, I should say no. Some of them do, and truly. That is where we need to be careful. If we once have experiences which make us think that a medium can reach us truthfully, we may then rely on them in a great measure. I don't like to believe that any of them would testify falsely; but I must confess I am obliged to admit that now and then we find one willing to say anything that comes into their heads for a dollar, whether it seems to come from the spirit-world or not."

"But that is dreadful, ma!"

"Of course, it is wrong. I question if the mediums realize the extent of the mischief they are doing."

"It seems to me if complaints are made they must know it."

"You understand, Alma, I am only saying this to put you on your guard. Weigh carefully all that may be said to you in any case, and abide by that which your reason tells you is true."

"Well, now, take this morning's experience," said Alma. "Didn't it seem a foolish thing to do for me to call upon an entire stranger in the way I was sent? Yet it proved to be all right."

"I admit that, and the fact that it did prove to be all right, proves that we can trust Mrs. Millis to give us advice. That is just the point I wanted to make. For some reason or other your father could control her so perfectly, she was able to give us explicit directions as to what we were to do, so I should trust her next time."

"I wonder if Mrs. Ames believes in Spiritualism?" said Alma.

"Did she seem incredulous when you spoke of Mrs. Millis?"

"Not at all; but she looked a little surprised. What makes so many people distrustful of it?"

"Because they have been taught to believe it is all wrong and foolish; and as they don't investigate, they never know the difference. But we need not worry ourselves over that. The world is wide, and we all walk our own way in it. We have only to see to it that we try to get the truth."

"I do feel I want the truth, no matter what it gives or takes away," said Alma.

"Take care, Alma! That is a strong statement!"

"Yes, I know; but if I try to be thoughtful and want to do right, perhaps I can live up to it."

"Yes; thoughtfulness is what we need," said Alma, "and with these words Mrs. Andrus folded away her work for the night."

Alma helped her mother prepare for bed, and then seated herself to work a little longer.

"I feel as if I must hurry, ma; no knowing what may happen. I would not like to disappoint her. I shall feel anxious to know what she can possibly do to help us. I won't work very late. Yet, nevertheless, it was nearly midnight when Alma folded the garment away."

[TO BE CONTINUED.]

Biblical Origin of Slang.

How many of the readers of this paper know that the original "kicker" in the metaphorical sense is mentioned in the Old Testament, and that an expression used by Jesus himself is responsible for our slang phrase, "What's it to you?" In the first book of Samuel, second chapter, and twenty-ninth verse, "a man of God" says to Eli: "Wherefore kick ye at my sacrifice and at mine offering?"

The prototype of the second phrase alluded to above is found in the answer which Jesus gave Peter as recorded in the last chapter of St. John, twenty-second verse: "If I will that he tarry till I come, what is that to thee?"—St. Louis Republic.

ROCKY NEST.

All should read this story, by Emma Miner, of Clinton, Mass. She is a favorite writer in the East, and will, no doubt, win golden opinions in the West. Now is the time to send in your subscriptions, and introduce the paper to your neighbors.

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The Old Mill.

There's a dusty old mill on the banks of the stream
Where the road winds its venturesome way,
And the waters that urge the old wheel ever
seem,
As they leap down the rocks with the jolliest gleam

On a midsummer's day, as they're running away,
To be chasing the sunbeams in play.

But the dusty old mill on the bank of the stream
Sings a song of content thro' the day,
And the miller in white, like the soul of a dream,

Flitting busily on in pursuit of his theme,
Measures time to the lay that the stones ever play,
As the waters go laughing away.

When the shadows glide out from the trees on the hill,
At the close of a midsummer's day,
To caress and unfold the old moss-covered mill,

Till the wheel, soothed to rest, becomes passive, then still,
There are fortunes to weigh that the waters, in play,

Have tossed up to the genius in gray.
Oh, the mossy old mill nestles under the hill,
Telling toll the soft night breezes pay,
Resting there in the fairylike moonlight until
The quick flashes of dawn its gray spirit shall thrill

And the glad waters play, ever laughing and gay,
Thro' the wheel all the long, golden day.

GEORGE E. BOWEN.

Paradise Located.

When Tompkins' wife requested him to say where he would go
To spend the summer, she opined he'd say he didn't know;

But Tompkins he was wary, and he made the madame blue
By giving her an answer which showed plainly that he knew.

"I have a place in mind," said he, "that suits me to a T.
It's just about the finest place that ever I did see.

There are no bills on Monday morn; there are no bands that play;
There isn't any landlord vile to fill you with dismay.

"The cooking's plain, but it is good, and bath tubs there are free;
The meals are served at times when it is pleasing unto me;

The servants all are civil, and the company is choice,
And in the running of the place we're sure to have a voice.

"The rooms are bright and airy, and there's plenty of 'em, too;
There's playground for the children and a sitting-room for you;

There is no bar attached to it; the guests don't have to dress
Some sixteen times a day to keep them free from mental stress."

"And where is this?" said madam. "Where's this Paradise on earth?"
This little summer Eden—where's this pearl beyond all worth?"

And Tompkins straightway answered her: "We haven't far to roam;
It's situated here, my love, in our dear little home."

—Harper's Bazaar.

Sunapee Lake Camp-Meeting.

AT BLODGETT'S LANDING, NEW HAMPSHIRE,
COMMENCING JULY TWENTY-NINTH.

LIST OF SPEAKERS.
July 29, 31 and August 1, Mrs. K. R. Styles; Aug 3 and 4, Mrs. R. S. Lillie; 5, Mrs. E. B. Craddock and Mrs. R. S. Lillie; 7, Mrs. R. S. Lillie; 8, 10, 11 and 12, J. Frank Baxter; 17, Mrs. Abbie W. Crosscut; 18, Association meeting at 2 p. m. in hall; 19, Mrs. Carrie E. Twing, Mrs. Abbie W. Crosscut; 21, Mrs. Carrie E. Twing; 22, Mrs. E. B. Craddock; 24, Mrs. Maria A. Strong; 25, Mrs. Sarah Wiley; 26, Mrs. Sarah Wiley, Mrs. Ida P. A. Whitlock, tests by Mrs. E. K. Morgan; 28 and 29, Mrs. Ida P. A. Whitlock; 31, and September 2, F. A. Wiggins.

SOUL TEACHINGS.

The entire series of Soul Teachings, by the guides of Mrs. Clara L. V. Richmond, will be published as soon as the number of names will warrant. Those having already subscribed (or promised) will hasten the work of publication by getting one or more additional names.

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QUESTIONS?

QUESTIONS AND ANSWERS.

This Department is under the management of the distinguished author, speaker and medium,

Hudson Tuttle,

who will respond to all questions, as far as possible, that may be submitted. It is desirable that the questions in the main be in relation to Spiritualism, its phenomena and philosophy, and cognate subjects. The questions should be sent direct to him on a postal or by letter, and which will, in turn, receive attention. Mr. Tuttle has consented to act in this capacity until Jan. 1st, 1895. Address him at Berlin Heights, Ohio.

B. B. C., Abelen: Is the statement, "Whatever is, is right," true?
This statement grows of the confounding of the distinctions between right and wrong, which approach each other by insensible gradations. It is said these manifestations are comparative, as the great and small stand in infinite gradation. It is lost sight of that the great and small remain unchanged, and gradation proves not the mountain and molehill the same.

More truthful to say: Whatever is, is wrong, to be made right in the future.

Either statement confuses accuracy of thought, and if accepted leads to a placidity which receives the most distorted error with approving smile. Tolerance and commending charity become a weak excuse for supine indifference to error. There is, it is claimed, no absolute right and wrong. What is right for one may be wrong in another. What is wrong in one age, may be right in another. Even our ideas of right and wrong, it is held, are gained from selfish considerations. Whatever affects us unpleasantly or disadvantageously we consider wrong; the reverse right. As every individual's impressions are different, so these qualities vary, and have no absolute value.

To this it may be said in reply: The eyes of different observers take in all degrees of light, and from blindness to clear vision all degrees of sensitiveness exist; yet the light remains unchanged. Right and wrong are absolute moral distinctions, and not subjective conditions of the mind. Their perception is of growth of the moral faculties. Moral progress points to an absolute toward which the noblest aspirations of the mind are attracted. Hedged in by expediency and endeavoring to tread the dangerous path of compromise, it feels that beyond its best efforts is an absolute which admits of no comparison. Every hour of life it asks itself the momentous question—what is right? and its interpretation seals the soul's destiny. Not how this will affect ourselves alone, but how will it affect others, must be one inquiry. Will it give others pain, deprive them of their just measure, or in any way be detrimental to them? If we are gainers and they losers, it is evidence of injustice. We cannot isolate ourselves from humanity, and receive benefits at the expense of others, without being overtaken at some time by the consequences. Integral parts of the human world—the least member of that world cannot be injured without all being affected. Right injures no one. It is beneficent to all.

This is the higher Spiritualism that puts in practice the oft-repeated brotherhood of mankind, which hitherto has been an empty generalization.

Spirits all, with the infinite possibilities of immortal beings, we should seek the highest and best and order thereby the conduct of our lives.

Held by no dogma, subjected to no fear of a vengeful god, or the tortures of hell, we admit the presence of unchanging law, in whose eternal presence we stand, and our salvation from the errors of our ignorance and that of our ancestors depends on our ordering our lives in consonance therewith.

J. G. Jackson: The dogmas so long considered essential by Christians—are they essential or even conducive to a true understanding of the real philosophy of human life, or of all life?

The Christian dogmas, which include the fall of man, and redemption through the death of Jesus Christ; local heaven and hell; personal God and devil; final judgment, etc., so far from being essential to true understanding, lead directly away from the truth. They have distorted the minds of men with their false views of life, here and hereafter; brought despair and wretchedness; filled the world with hate, and stained earth's fairest fields with human blood. The history of the past thousand years is that of constant, continuous struggle of the human race against the monstrous doctrines fostered by the ignorance of the past. Slowly it has escaped from the bondage to this terrible devil-fish, which has held it in deadly embrace.

The new and truthful views of life, here and in the next sphere, are dawning, and the cheerful light of the glorious knowledge that makes certain and assures us of the supremacy of law, flows athwart the path of advancement.

Mrs. F. T. Albion: Why do Spiritualists deny our Brother Jesus, and why is it not possible for him to commune with Earth?

Spiritualists do not deny Jesus; they only deny that he was in any sense more divine than other men. Admitting that he existed, he must have been simply an enthusiast, who, like all enthusiasts, expected far more from his "mission" than possible to realize. That he may communicate is possible, and should he do so, it would not be expected that his communications would be greatly superior to those of spirits more recently departed from this life, for the capabilities of the medium, in a measure, must determine the character of the messages, and the mind exalted thought be clothed in the language of earth. Of course, in automatic mediumship this element of

error is reduced, but even then is discernible. The instrument ever affects the performance of the musician, and it is impossible even for a Mozart to elicit the same tones from a Jew-harp as from the pipe-organ.

Communications signed by great names should be received with care, for such names are often given to attract attention, which otherwise would not be given, and the character of the message does not usually support the claim.

N. N. U., Morrison: After sitting for some time last winter with a good medium, I was able to write automatically, but I have received nothing but untruth. How shall I overcome this influence for one that is truthful?

This is a typical question, and is a case among multitudes. I recall a friend in New York, a refined and educated lady of literary ability, who has been highly mediumistic for many years, and yet cannot trust the messages she receives, for they are as often false as true, and after being imposed on she is tantalized by the spirit who deceived her. In all such cases the development has allowed the approach of spirits of untruthful character, who have the power to control and prevent others from approaching. Apparently this is one of the most difficult problems furnished by Spiritualism. The experience has entered into the life of every medium at some time, and investigators have found it a stumbling-block; yet, if the laws and conditions of control are understood, it is readily comprehended. Mediums at all times accessible are subject to whatever control may chance to come. They are like a house with open doors into which anyone may enter. If sensitiveness alone is possessed and cultivated, this is the result. A strong power of will should always be dominant, and determine the character of the spiritual visitors. The door is often thrown open by sitting in promiscuous circles, at any and all times, without previous appointment, or by giving attention to spirits who come unappointed, or seances to curious investigators. It is more difficult to escape from this condition than to prevent falling therein.

If possible, a circle of harmonious persons should be established, meeting with absolute regularity. If the medium sits alone, then this element of regularity should be strenuously observed, and no attention given to the subject between appointments. Then the watchful care of spirit friends will guard from the approach of undesirable spirits, who, finding it impossible to approach, will cease making the attempt. The guardians favorably conditioned hold such perfect control that no other spirit can manifest without their consent.

Lake Brady, Ohio.

Sunday, July 1, opened the camp—a clear day, a good audience, Hon. O. P. Kellogg, of Wyoming, chairman for the season, and Geo. P. Colby, of Lake Helen, Florida, the speaker for the opening meeting. His address was a delineation of what has been accomplished by Spiritualism in the past, with hints of its coming glory as it brings evolution or revolution in human affairs. Geo. Colby wins an audience by his moral elevation. He was followed by W. R. Colby, of Columbus, Ohio, who gave clear, convincing tests.

Mr. Kellogg then called the audience to bear witness that Spiritualists are not changeable, but hold onto a good thing when they find it; for, after having had two Colbys in the morning, they would have yet another in the afternoon, when the famous Mrs. Colby-Luther would give one of her soul-stirring addresses.

* Mrs. Luther's theme was "Slavery Induced by Ignorance, and Fetters Placed on the Human Mind in This and Preceding Ages by the Roman Catholic Church."

She set forth that in the dark ages they had robbers' castles; now, we have banking-houses and boards of trade. In five years 200,000 firms have been swallowed up by insolvency. Governments have faro tables, and the people are the dupes of the game. The greed of the Republican party and the ignorance of the Democrats have done this.

She quoted from Pope Leo's encyclical letter to American Romanists. Rome never put a star or a stripe in our flag; let us see that she does not take any out of it. Rome knows that the free school takes her power away. Presbyterians know that knowledge will vote infants out of hell and then hell goes to the devil. Rome determined thirty years ago to destroy our public schools. The war interfered. Now she is at it again. Changeless creeds mean changeless purposes.

Mrs. Luther closed with a magnificent address to Liberty, and to the Infinite Energy of the Universe. She was followed by peerless Maggie Gaule, who, in ringing tones, announced to many a stricken soul present that their friends supposed to be dead were in reality with them, trying to wipe their tears, and soothe their grief with their tender caresses. It was a touching scene, and struck conviction to many a skeptical heart.

Brady is very beautiful this season. Many new cottages have been built, and the hotel has been enlarged. The list of lecturers is grand, and many of the best mediums in the country will be present. Among those already here are Mrs. Harry Archer and C. E. Winans, materialization; C. J. Barnes, trumpet; W. H. Bach, psychometry; and Mrs. Charles Riesenweber and Donovan, trance. Many more are expected. ABRAHAM J. JONSON.

A MISSIONARY TRACT.

What is Spiritualism? How to investigate. How to form circles and develop and cultivate mediumship. Names of eminent Spiritualists; their testimony. An eight-page octavo tract, to give to investigators or any one who desires to know what Spiritualism really is. Price three cents, or \$1.50 per hundred. Address the publisher Hudson Tuttle, Berlin Heights, Ohio.

Experiences with James Riley.

TO THE EDITOR:—I had the pleasure of entertaining at my home, June 18th, and 19th, Mr. James Riley, of Marcellus, Michigan. Though the medium was weary with overwork, his seances were a success in every respect. The manifestations given through his organism, showing the truth of spirit return, were grand and beautiful beyond words to express. Forms came and greeted us, and were recognized as loved friends long since passed to the beautiful Spirit-land. Hand clasped hand in friendly greeting, while we felt the kiss of love upon our cheek or brow. After greeting us the dear forms dematerialized in view of all present. Mr. Riley is indeed a wonderful medium, and doing a great work for the uplifting of humanity from out of the darkness, giving hope to many weary hearts; and he should have the co-operation and help of all who have one spark of the love of humanity left within their souls. To all who have never experienced the joy of greeting their loved ones from the other side, they should avail themselves of the first opportunity to do so that presents itself, and they will not regret it. The angel world is waiting to give to humanity the knowledge their souls crave of the continuity of life beyond the tomb. Strive to meet them half way and you will be rewarded by the loving assurance of their dear presences.

I also attended a private seance given through the mediumship of Mr. Joseph King, of Benton Harbor, under test conditions, and I saw nothing to indicate fraud in any manner, in his seance. I believe him to be a gentleman and an honest medium worthy of the patronage of the public. Let all those who are interested in the cause of truth send out waves of kindly thought towards our earnest workers and the result will be a grand success in spiritual things. I write in the interest of the cause of truth and justice.

MISS CLARA MARSH.

Rochester, Michigan.

A Specimen Brick.

TO THE EDITOR:—The article in the late issue of THE PROGRESSIVE THINKER by J. M. Peebles, M. D., "Bigotry Denounced," is enough to make one believe that what we have regarded as a fable about the farmer who put the frozen viper in his bosom to warm it, may have been true after all. To answer Dr. Peebles in detail would take too much of your space; therefore, to show the weakness of his structure, I will call attention to one specimen brick:

He refers to LaFayette as a Catholic, and, no doubt, he was born in that church; but he is on record as having said that "if the liberties of this country were ever destroyed, it would be by the Catholic priests." But, no doubt, the Doctor, in the great kindness of his "royal manhood," will say that LaFayette was "willfully ignorant," or an "imbecile." But the Doctor should know that it is not the Catholics, but the priests, to whom we object.

Let me prick one more of the Doctor's bubbles. He says: "Mexico is Catholic and a Republic." She is a Republic in spite of the priests. They welcomed Maximilian with open arms and plotted against the Republic until in self-defense it was obliged to confiscate the church property. The priests do not care what a government is called, provided they can run it. If they cannot, they "hate it with a deadly hatred," and one of their prelates said not long ago that such were the feelings of the church towards all heretics. Kindness to the priests is cruelty to their dupes and victims, and treason to our government, which they are plotting to destroy.

C. N. NUTZ.

Mount Pleasant Park Stock Company.

NOTICE.

The annual meeting of the Mount Pleasant Park Stock Company will be held at Mount Pleasant Park, Clinton, Iowa, Saturday, Aug. 11th, 1894.

Notice is hereby given that at the above annual meeting of the stockholders of the Mount Pleasant Park Stock Company, an alteration in the constitution will be proposed by amendment to articles of incorporation, changing time of continuance of the corporation to January 1st, 1895, at which time the corporation shall cease and expire. An amendment will be offered making change designated.

OLIVE A. BLODGETT,

July 6th, 1894. Secretary.

Mississippi Valley Spiritualists Association.

NOTICE.

The annual meeting of the Mississippi Valley Spiritualists Association will be held at Mount Pleasant Park, Clinton, Iowa, Friday, Aug. 17th, 1894. Notice is hereby given that at the above annual meeting of the Mississippi Valley Spiritualists Association, an amendment to article 5th of the constitution will be offered, making six members of the executive board a quorum for the transaction of business.

L. P. WHEELLOCK,

July 6th, 1894. Secretary.

ROCKY NEST.

Every Spiritualist should read this remarkable narrative by Emma Miner, of Clinton, Mass. She is a highly-gifted lady and medium. Her literary productions have always been well received in the East, and it is with pleasure that we introduce her to the Spiritualists of the West. Now is the time to send in an additional subscriber.

Old Testament Stories, comically illustrated, by Watson Heston. A series of amusing cartoons illustrating the Bible texts. Price in strong, board covers \$1. Cloth, \$1.50.

Dedication of the Mediums' Home, "Beechdale."

June 17, 1894, was set apart and will be memorable in the future, for on that day the property purchased by the Mediums' Order of Beneficence, more than two years ago, was publicly dedicated as a home, sanitarium and educational centre for mediums.

The occasion was one of perfect harmony in every respect, and the friends who have hitherto been interested in our work will be more in earnest to assist us that we may be able to push to a complete success all we have undertaken.

The house is now open for boarders, and at reasonable rates, it being situated in the midst of a fashionable summer resort, healthful and invigorating.

Here Spiritualists and mediums can rest and recuperate without being hampered by Jesuitical influences, as none but Spiritualists and Freethinkers will be harbored, even for a day. We are entitled to receive endowments, and any contribution will be thankfully received and placed strictly in charge of the trustees. Any one desiring further information will be given the same, on receipt of stamp, by addressing "Beechdale" Mediums' Home, box 85, Ashland, New Hampshire, as we must not take too much space in THE PROGRESSIVE THINKER, which comes to a number of families in this vicinity, filled with rich things from the pens of its able contributors.

JENNIE S. JOHNSON.

Box 85, Ashland, N. H.

HON. A. B. FRENCH.

HE CHARMS THE PEOPLE OF MT. VERNON, OHIO, WITH HIS ELOQUENCE.

TO THE EDITOR:—I have thought for some time to write you of an occurrence that lately came off in our good orthodox city of Mt. Vernon, Ohio. I am well acquainted with Bro. A. B. French, of Clyde, Ohio, and wanted to have him address our G. A. R. Post and citizens on Memorial Day. Last year I was appointed a committee to procure a speaker for May 30, 1894. I wrote Brother French and he promptly replied: "Yes, if nothing happens to prevent." I kept it quiet, said I would have a good speaker. Everything went smoothly, but wet weather. Still, Brother French was on hand. We remained indoors in the morning. When the hour arrived we had the Opera House full, and when he was introduced he thought to occupy thirty minutes' time, but his vast audience sat spell-bound for full sixty minutes, and said they could have listened an hour longer. I assure you that I was well repaid for my efforts in getting him here. Three of our ministers were on the stage and another in the hall, and with tears running down their cheeks they came forward and said it was the finest effort they had ever listened to. I felt that it was a victory indeed.

You ought to have seen some of the citizens when I informed them that he was a Spiritualist and spoke under inspiration. They could not believe it was true, but when assured it was true, they said: "Oh, well, it was good, anyhow." Not one in ten could have been coaxed into the hall had they known he was a Spiritualist; now some of them would go and hear him again if they could get the opportunity. So it goes. O. G. DANIELS.

The Progressive Thinker.

Published weekly at No. 40 Loomis street, Chicago, Ill. Every Spiritualist should have this paper. Every advanced thinker should subscribe for it; in fact the whole world would be greatly improved if it could be read by each family circle. Terms ONE DOLLAR per year. Sent three months for 25c.

Woman, Church and State. A noble work by Matilda Joselyn Gage. It cannot be commended too highly. 564 large pages, cloth-bound, \$2.

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Rights of Man, by Thomas Paine. Comprising an answer to Burke's attack on the French Revolution, and giving Paine's ideas on government. Paper, 25 cents; cloth, 50 cents.

Paine's Age of Reason, an investigation of true and fabulous theology, too well known to need its character here stated. Paper, 25 cents; cloth, 50 cents.

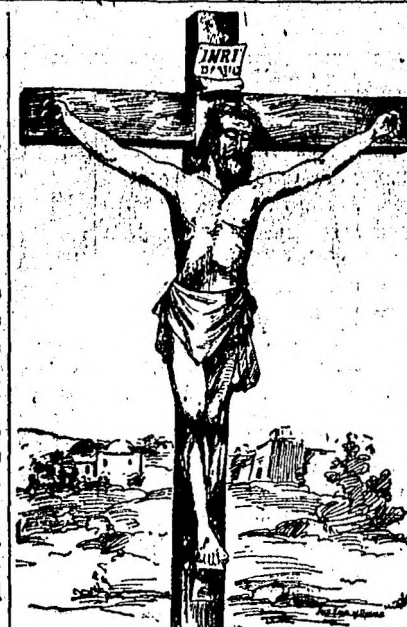
All About Devils, By Moses Hull. It traces the history of the theological idea of devils. Shows much research. Paper, 15 cents.

"God in the Constitution." By Robert G. Ingersoll. One of the best papers Colonel Ingersoll ever wrote. In paper cover, with likeness of author. Price, 10 cents; twelve copies for \$1.00. For sale at this office.

The Contrast: Evangelicalism and Spiritualism Compared. By Moses Hull. A trenchant presentation of the subject. Paper, 50 cents; cloth, \$1.

The demand for "The Priest, Woman and Confessional" in the German language has been such that the publishers feel warranted in getting out an edition in German. The book is well printed and illustrated, and sells for \$1 per copy. For sale at this office.

Jesus and the Mediums. A comparison of Modern and Bible Spiritualism, showing their similarity. By Moses Hull. Price, 10 cents.



The Unknown Life of JESUS CHRIST

BY THE DISCOVERER OF THE MANUSCRIPT, NICOLAS NOTOVITCH.

Translated from the French.

Since the writing of the New Testament no book has appeared of as great importance to Christianity as "The Unknown Life of Jesus Christ."

This history of Christ was written immediately after the Crucifixion, that event being reported by eye-witnesses. The original manuscript antedates the four Gospels, and has been jealously guarded in the Buddhist Monastery at Lassa in Thibet, unknown and unsuspected by Christians.

The mystery surrounding the doings of Christ from the age of thirteen to twenty-nine (a period of his life about which the Evangelists are silent), is swept away, and he is revealed to us for seventeen years teaching in Asia.

The discovery and publication of this manuscript has excited extraordinary interest the civilized world over, all the great newspapers and important magazines having critically discussed it.

"The North American Review" devotes eight pages of its May number to an article regarding it by Edward Everett Hale, and in the columns of the "Neue Freie Presse," of Vienna, Austria, the famous authority, Karl Blind, critically considers it at great length, and says, "Nobody has a right to question the authenticity of the discovery." The British Government considers the original manuscript of such transcendent value that it is about to attempt to obtain possession of it through diplomatic channels.

This volume, written by the discoverer of the manuscript, contains a thrilling account of the privations and perils encountered in his search for it, a literal translation of the original manuscript, and lastly a critical analysis of what it contains.

This work contains 185 neatly printed pages, and is published on the basis of combining CHEAPNESS and EXCELLENCE. Price, neatly bound, one dollar. Paper cover, price 25 cents, postage 5 cents.

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RELIGION OF MAN

AND ETHICS OF SCIENCE.

BY HUDSON TUTTLE.

"The past has been the Age of the Gods and the Religion of Faith; the present is the Age of Man and the Religion of Science. It is the duty of the present age to know the laws of the world, belief in the divinity of man and his eternal progress toward perfection is the foundation of the highest and most noble system of Ethics as treated in this work."

The following are the titles of the chapters:

PART FIRST—Religion and Science.

Introduction; Religion; Polytheism; Monotheism; Phallic Worship; Man's Moral Progress depends on his Intellectual Growth; The Great Theological Problems—The Origin of Evil; The Nature of God; The Future State; Fall of Man and the Christian Scheme of Redemption; Man's Position; Fate, Free Will, Predestination; Necessity, Responsibility; Duties and Obligations of Man to God and Himself.

PART SECOND—The Ethics of Science.

The Individual; Genesis and Evolution; Spirit; The Law of Moral Government; The Appetites; Social Propensity; Love; Wisdom; Conscience; Accountability; Change of Heart; Liberty; Duties and Obligations; Sin; Punishment—Present and Future; Is Man Free? Culture and Development of the Will; Duty; Sources of Strength; Obligations to Society; Rights of the Individual; of Government; Duties of Citizens; of Parents; of Children; of Teachers; of Masters; of Servants; of Husbands; of Wives; of Sons; of Daughters; of Brothers; of Sisters; of Friends; of Strangers; of Enemies; of the Dead; of the Living; of the Future; of the Past; of the Present; of the Whole; of the Part; of the Individual; of the Society; of the World; of the Universe; of the Infinite; of the Finite; of the Eternal; of the Temporal; of the Material; of the Spiritual; of the Physical; of the Mental; of the Moral; of the Intellectual; of the Emotional; of the Volitional; of the Instinctive; of the Rational; of the Irrational; of the Divine; of the Human; of the Animal; of the Vegetable; of the Mineral; of the Inorganic; of the Organic; of the Living; of the Dead; of the Immortal; of the Mortal; of the Eternal; of the Temporal; of the Material; of the Spiritual; of the Physical; 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