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SPIRITUALISM DEFENDED

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BALTIMORE STIRRED UP.

The Pastor of Grace M. E. Church Attacks Spiritualism.

And J. C. Walker, of Johns Hopkins University, Replies.

REV. DR. HARCOURT ON COMMUNICATIONS FROM THE OTHER WORLD.

In Grace Methodist Episcopal Church, Lafayette Square, the pastor, Rev. Dr. Richard Harcourt, preached a sermon last evening on "Spiritualism," taking as his text the story of King Saul and the Witch of Endor, found in the First Samuel, twenty-eighth chapter and seventh and eighth verses.

The doctor said in part: "Ignorance and superstition are married together. Priestcraft and witchcraft have long lived in the same neighborhood. Witchcraft is a fungus growth on the religious element in man's nature; and it often becomes more prominent than the thing from which it receives its real life. A desire to know the future is not in itself a sin. But to profess to know the unknown is one of the oldest sins of the race, and, as no sin stands alone, so of this one—the believer in it is partaker of it. The tree of knowledge of good and evil may offer fruit that is pleasant to the sight, and seemingly to be desired to make one wise, but it is fatal food—not to be touched by any but the venturesome and the profane.

"Of late we have come to believe in a hypnotic force. But what that power is scientific research has not fully determined. Yet its limitations are ascribed as the force of steam. There is with some a nervous force which seems to penetrate the personality of other weaker souls, and to reproduce the impression of the brain, and sometimes even to control the will. But when we have granted this, we have nothing but trickery and deception beyond it. The reading of folded papers, the bringing of music out of cabinets, the presenting spirits in a material form, have been proved over and over again to be feats of jugglery, mountebanks played before companies of credulous men and women. Modern Spiritualism is one-tenth hypnotic and nine-tenths trickery. The argument as to the latter is very simple. Here, as in England, there are men who will place in an envelope, sealed by themselves, a large sum of money, and who will give it to any medium who will read the number of the notes or bills. Here and in England there are men anxious to attend a seance with but one privilege—that of carrying a loaded revolver to see how the spirits like cold lead. To such plain requests Spiritualists answer: 'No skeptics need apply.' They tell us that no knowledge of a future state is communicated to mortals further than they are prepared to receive it. That is to say, you must be ready to swallow or you will get no medium to act. The dark is always necessary in order to see, and a cabinet must be set up, from which the spirits must come and go. Your nerves must be unstrung, and your heart throbbing with a mysterious expectancy. Then Benjamin Franklin and George Washington and lovely infants and spiritual lovers will come by the car load and speak in gushing tones; but only then. It is pitiful in the extreme to see men and women calling themselves Christians stooping to be the dupes of such an imposture. Yet, in many cases, we understand how easily they are led into this folly. Some great bereavement unbings the mind, and the great desire to know something of the state and condition of the loved leads them to grasp at any straw, hence the story of some medium's power receives ready credence."

Dr. Harcourt told of instances that came up under his own observation, where this feeling of bereavement has been taken hold of. "One of my members," said he, "who only a short time ago lost a lovely daughter by death, had a call from a lady that she never suspected of being a Spiritualist. She told her that she had good news for her; that she had attended a seance at the home of a friend only a few blocks away from her home, and that her daughter was there, and wanted to see her mother, as she had something to communicate. 'And what did you say to her?' I inquired. 'Well, I told her I did not believe a word of it, and I said if my daughter could come back to this world, I know there is no one she would communicate with before her mother, and if she could be heard from in the house of a friend, she could be heard from here, and I did not go.'

"I think that we ministers of the gospel are very much to blame for much of the prevalent belief in the return of the soul after death. Funeral discourses are full of it, the dear departed hovering near, and the cloud of witnesses are spoken of as realities. The Bible gives no authority for such a belief; there are no grounds on which to build such a belief; but ignorance, superstition and heathenism. Between the living and the dead there is no intercourse. Think for a moment, will you, of the state of

this world. I mean of our condition in it, if the spirits of the dead could return. Could we have any peace? Any comfort? Any joy? For it must not be forgotten that we carry with us into the next world the feelings that sway and govern us here. Oh, ye who run after table-tappings, there is no comfort for you in this narrative about Saul and the Witch, for it is not in the power of witch or wizard to raise the dead."—Baltimore (Md.) American.

AN OPEN LETTER TO THE REV. DR. HARCOURT, PASTOR OF GRACE M. E. CHURCH, BALTIMORE, BY J. C. WALKER, PH. D., OF JOHNS HOPKINS UNIVERSITY.

BALTIMORE, April 25, 1895.

To the Rev. Dr. Harcourt—Dear Sir: You are reported by the city press as having said in your lecture of last Sunday evening on Spiritualism: "In answer to the question, 'Did Samuel actually appear?' No one doubts God's power to raise Samuel from the dead, but that He did it we do not believe. Would the God of truth who denounced witchcraft, after having refused to hear Saul through the properly appointed means, grant him his desire through illegitimate means? Think of it, a lawbreaker, who had to work under fear of arrest, a woman with a familiar spirit, able to call back to life one of the Lord's most faithful prophets! Oh! ye who run after table-tappings, there is no comfort for you in this narrative, for it is not in the power of witch or wizard to raise the dead."

But in 1 Samuel, xxviii, 14, et seq., we find the definite statement that the woman did call up Samuel, and that Saul recognized him and conversed with him—for the reading is as follows: "14. And he [Saul] said unto her, 'What is he?' And she said, 'An old man cometh up; and he is covered with a mantle.' And Saul perceived that it was Samuel, and he stooped with his face to the ground and bowed himself." Then follows the conversation in verses 15 to 19.

Now, in view of the fact that the Bible says that the woman had a "familiar spirit," that she did call back the spirit of Samuel, and that Saul did converse with him, may we not be permitted to think, if we care to, that it is all true, and that after all your contradiction of explicit statements of the Bible is not so worthy of our credence as the Bible itself?

But, sir, how dare you preach that the Bible is the word of God, when you doubt those of its teachings that you find to your distaste? Do you feel yourself capable of improving upon the word of God by thus amending it? And, pray, sir, if everybody has right to reason on those statements in the Bible that seem unreasonable and hence incredible, what becomes of the cherished

INFALLIBILITY OF THE BOOK?

Have you any more right to reject the recorded doings of the Woman of Endor than your Unitarian friend has to reject the Holy Trinity? Or your Hebrew friend to reject the whole of the New Testament? In short, the moment that you admit that you may reject even a word at will, do you not surrender your belief in the infallibility of the Bible, and so reject it as the word of God? For, as such, it must be infallible.

CONSISTENCY WOULD SEEM TO DICTATE

you cease preaching that the Bible is a divinely inspired book, or that you accept its statements without questioning their truthfulness. The moment that you exercise your judgment in regard to any of them, that moment you are guilty of infidelity to your holy office, which is to repeat and not to judge.

Did it never occur to you what the

FATE OF THE BIBLE

would be if men should be encouraged by such examples as yours to treat it as though, instead of its being the word of God, it were a mere history composed by man, open, as all other books are, to criticism? You must know that if the people should reject all that seems unreasonable, as you have taken the liberty to do, the Bible would retain none of those recorded miracles, visits of angels to mortals, visions, conversations with the shades of the departed, upon which all its claims to our confidence as being of divine origin rest.

I was sorry that you committed the indiscretion at the beginning of your lecture to say: "Ignorance and superstition are married together," for, although you were thinking only of the despised Spiritualists, such a remark might set a layman to wondering whether the gross ignorance of the Middle Ages was not responsible for the universal superstitious devotion of the masses of the church; or whether there is any significance in the fact that in those countries where superstition has to-day the firmest hold upon the people, where Christianity is most deeply implanted, there is ignorance is the densest; or whether this fact that superstition and ignorance are one and inseparable may not explain why the Rev. D. L. Moody and the Salvation Army find ignorance to be the only soil from which they can hope to reap a bountiful harvest of converts. As I remarked, it is unwise to make such insinuations even when the Spiritualists are meant, for we are so apt to call un-

desired attention to the weak spots in our own armor.

"DUPED BY THESE FRAUDS."

We can understand how that might have been easily done thousands of years ago in Bible times, when the masses were grossly ignorant, but to-day, in the nineteenth century, it does seem incredible. And what is most surprising is the class of people that are thus duped. Among them we find such men as the late Prof. Zollner, one of the most distinguished but unemancipated of Germany, who by his very training ought an unquestioned demonstration for everything; the late Robert Hare, professor at the University of Pennsylvania; Thomas A. Edison, the electrician and scientist; Judge A. B. Richmond; Abby A. Judson, daughter of the distinguished missionary; and the author of numerous works on Spiritualism; the Rev. Moses Hull; the Rev. Mr. Watson, distinguished author, and for thirty-six years a preacher of your denomination; the Rev. W. W. Hicks, of New York, and thousands of others equally as distinguished.

Now, if these parties were to inform us that they had discovered an ancient manuscript with accounts of the return and communion of spirits with their friends, then I think we might be excused, not knowing the author, for refusing to consider the matter worthy of serious attention, for in that case the records might be false even though the manuscript said they came from God, for ostensibly that would be no proof. Any clever, unscrupulous writer in a superstitious age would be apt to so declare in order to give his writings greater weight with the masses. But, in the case under consideration, we have not an anonymous manuscript, not an unknown author, but thousands of distinguished men, as careful and as skeptical on general principles as ourselves, who have investigated the phenomena of spirit return and communion, and in spite of all the impostors and jugglers that they have discovered who were trying to pass themselves off for mediums, they assert upon their honor that after all limitations are eliminated the genuine does exist.

I am not sure, Dr. Harcourt, that we have not been making a mistake in supposing that our Christian civilization has produced no tricksters who are every ready to counterfeit, if possible, any article that may yield them a profit. It is more reasonable to suppose that if there are genuine spiritual phenomena there are also certain persons incapable of producing them honestly, who are trying, with more or less success, to imitate the genuine. This is true of bank notes, of coin, of commercial paper, and even of articles of food—why not of mediumship, so called? So, then, the discovery of a fraud neither proves nor disproves the genuine, though, as a piece of, of circumstantial evidence, it would have to be counted in favor of the existence of the genuine, after which it is fashioned. And is it not possible, too, that the proportion of the counterfeit to the genuine, if there be any, is much exaggerated by the fact that unless we are investigators, we seldom hear of the manifestations in the presence of genuine mediums. But let a fraud be exposed, and the fact will be heralded from Florida to Oregon, through the columns of the daily press, for that is the news that the people desire.

ARE THE PHENOMENA PROVED?

Judge Richmond, in his review of the report of the Seybert Commission, page 216, says: "It is evident, then, that the issue is narrowed down to the single question: 'Are the phenomena proven?' Have competent observers, who so testify, actually seen them? If they have not, then should our courts of justice be abolished; for in them the most momentous interests of human life are decided upon just such testimony as is presented to the world in the claims of modern Spiritualism. If the evidence of our senses is not to be believed, if reputable men and women are not to be credited when they narrate what they saw and heard, then may God forgive us all for the injustice we have done; either as judges, advocates or jurors, when we have been called upon to decide upon the guilt or innocence of our fellowmen. I have been instrumental in my professional life in sending two men to the gallows, and hundreds to the penitentiary, on just such evidence as this. If human testimony is not to be relied upon, then are our courts of law a miserable farce, and our judgments and reason but as a broken staff, which, if we lean upon will pierce our hands."

STATEMENTS ON FAITH.

Another fact which is worthy of notice is that we are not obliged to accept any statements on faith, for the invitation is extended to all to investigate, to question, to study, to think, to contest, if they will, and that we, as people, are a set of blockheads. Yes, Dr. Harcourt, if you prefer the false to the true, you will have no difficulty in finding out who seek; but please don't insult our intelligence again by declaring that the true does not exist, simply because you have neither sought nor found it.

and follow directions. Here every element of possible fraud will be eliminated, for no honest person will try to deceive his friends; and if one can trust his friends, then he can confidently accept any manifestation that may occur under such conditions. No investigator should ever think of attending a public seance where there is a person who for hire pretends to give him messages from the departed. I should not have a very exalted opinion of the mental capacity of an individual who should allow himself to be persuaded by the words of a stranger of the truthfulness of the so-called communion with exanimate intelligences.

With such evidence before us, is it not about time for the church to arouse from its lethargy and by investigating candidly, honestly, patiently, find the light that so many have found on the question of immortality, and so prevent this exodus to the ranks of materialism, of those gifted minds that have not been able to accept the dogma of immortality on mere faith? Are we quite consistent in asking them to accept on faith, what we refuse to believe on the oath of our most trustworthy friends? What effort, fronted by a reflection on Christian intelligence!

PROOF IN THE PSYCHIC FIELD.

Since the only proof of immortality lies in the psychic field, it is our duty to investigate it, and if we can thereby make the world happier, by conclusive evidence that the soul lives on and retains its personality after death, called the shell, our work be of the highest service to all mankind.

Says Victor Hugo: "The mission of science is to study and sound everything."

To abandon psychic phenomena to credulity is to commit treason against the human understanding." Says T. E. Allen in his article on telepathy in the Arena for March, 1895:

"The best proof for immortality, and I am inclined to think the only one possible—must be sought in that domain pre-empted by the so-called supernaturalism of the great religions of the world and by modern Spiritualism, and some of the occultists of our day, a domain now being invaded slowly but surely by the workers of the Psychological Research movement, whose aim is to fly the standard of science over this great borderland, and to annex it to our present possessions of cultivated and fruitful territory." In another place, speaking of the light which the demonstration of the fact of thought-transference throws upon the condition of exanimate souls, he says: "If man is immortal, then he contains a spirit, or rather, he is a spirit incarnate, or spirit plus a physical body. Men as exanimate spirits must be able to communicate with another; communion must depend upon some organ of the physical body, but upon some faculty or power possessed by spirits. Finally, as we also are spirits, we must possess the faculties that belong to spirits; therefore, spirits can communicate with mortals." It is evident, sir, that you can escape this conclusion only by assuming that man is not a living, immortal soul.

FRAUD AND HYPNOTISM.

Just a few remarks now, in answer to certain of your statements. Your declaration that the phenomena of Spiritualism are nine-tenths fraud and one-tenth hypnotism, does not do credit to the intelligence that an instructor of the public is supposed to possess. It is evident that you have never investigated the subject with any thoroughness, if at all. You have probably attended a few so-called exposures of Spiritualism, allowed the trickster to make his own conditions, saw how wonderfully clever his limitations were, and then went home, thinking that you had really investigated Spiritualism! Do you think the fact that the magicians of Pharaoh successfully imitated the miracles of Moses and Aaron, which were to be a sign from God to the Egyptians (Ex. vii, 22), proves that these two distinguished gentlemen were clever tricksters, playing on the credulity of the people? What would you think of a man whose business it is to investigate these signs of God, who, instead of seeking for the genuine, should count the false, and after witnessing the performances of the magicians should go away and declare that the so-called "signs of God" were the production of trickery, and that Moses and Aaron, who possessed the God-given power of producing them honestly, were the biggest impostors on earth? Would you call that investigating honestly, candidly, and patiently, in order to ascertain the true—not the false?

THE SPURIOUS AND GENUINE.

Did it never occur to you that, no matter how many successful counterfeits are at work imitating Uncle Sam's coin and greenbacks, that does not change the fact that his money is genuine? We know it is genuine because we have seen him making it, and the sight of a thousand car-loads of counterfeit money would not shake our perfect knowledge of that fact. But if a foreign government should desire to injure Uncle Sam's credit abroad, and should come here and seek out all the counterfeit money possible, and even pay more for it than the genuine would cost, I am confident that enough would be forthcoming, not only to injure our nation's reputation, but even to make some of our enemies believe that our currency is all counterfeit, and that we, as people, are a set of blockheads. Yes, Dr. Harcourt, if you prefer the false to the true, you will have no difficulty in finding out who seek; but please don't insult our intelligence again by declaring that the true does not exist, simply because you have neither sought nor found it.

NEGATIVE TESTIMONY NO EVIDENCE.

Negative testimony is no evidence at all. If nine hundred and ninety-nine men out of a thousand should swear in court that they had not seen John Smith murder Richard Doe, and the thousandth man should swear that he had seen him do it, any jury in the country would convict Mr. Smith of murder. So the statement of one intelligent man that he has enjoyed the sweet privilege of seeing, recognizing and conversing with his departed loved ones, outweighs any amount of testimony from those who have not enjoyed that privilege. But what will you say when you reflect that the number of persons who claim to have had such communion are counted by the thousands, almost by millions?

READING NUMBERS ON BANK NOTES.

In regard to another statement of yours, I beg leave to tell you that if you know of any men who are willing, as you say, to give bank notes to anyone who read their numbers, what the notes have been placed in envelopes and sealed by the owner of the bills, kindly consult Maggie Gaule, of your city, on the subject, or Pierre L. O. Keeler, next Tuesday, at Saratoga hall. Either of these parties will be found at your service. It was not necessary, however, for you to deny clairvoyance, for the English Society for Psychical Research has shown (Proceedings, Vol. VII, pp. 30-39), that clairvoyance is a fact by itself, independent of Spiritualism.

INVESTIGATING WITH PISTOLS.

In regard to the men who desire to attend seances and amuse themselves by discharging "cold lead" into the "spirits," I have only to say that you do yourself no great honor by countenancing such methods of investigation. Scientists and other gentlemen do not investigate with loaded revolvers, for they feel that if the supposed "spirits" are really the mediums disguised, they have no moral right to shoot him, much as he deserves such treatment; and if the form they see is a spiritual one, then a different kind of welcome from the one you prescribe should be accorded to this visitor from the great beyond.

Imagine a man sitting in his doorway with a shotgun, waiting to shoot anyone who should come claiming to be his child who long ago was kidnapped and has never returned! Do you think that his attitude would encourage that child to return and greet him if he knew it? Just ponder a moment on what that child would think of his father. The first requisite for an investigator is impartiality. He must be governed by only the one desire: To ascertain the truth. Those who seek in that spirit will find.

DARKNESS AND SPIRIT MANIFESTATION.

You attempt to make a great point of the fact that for certain manifestations a subdued light, or partial darkness, and a cabinet, are required. That such conditions tend to encourage fraud in the production of particular manifestations, no one will deny; but that it is prima facie evidence of fraud is not true, for may it not be possible that these phenomena are governed by certain laws that you do not understand? But certain conditions are necessary in order to produce certain results—a fact no one will dispute. Now, no one would think of accusing a photographer of fraud (unless he was a "spirit" photographer) for requiring a dark room, or a cabinet, in order to bring out the delicate image on the sensitive plate, for we all know that the light would destroy it at once.

But since there is so great an opportunity for fraud at dark seances, the Spiritualists, as I have already said, advise investigators to avoid seances where there is any possibility of deception. If one has not the patience to organize a family circle and sit regularly until some manifestations occur, as they are likely to do within ten sittings, then the best way is to consult a medium privately, and weigh well all that you are told; but one should not fall into the error of thinking that because what you see is mysterious, and the spirits that give the medium the intelligence, for after all, it may be nothing more than mind-reading—another fact demonstrated by the society to which I have alluded. But this much will be accomplished: You will discover the importance of this investigation of this mystery, for you will be convinced that the medium did not obtain the information in the ordinary way.

THE BEGINNER.

For a beginner in the field of investigation, I should advise him to do as I did: buy a pair of slates, mark them, tie them together, take them to one of the slate-writing mediums, never letting them go out of his hands or out of his sight, and then get the insides written full, perhaps of the messages in the hand-writing over the signatures of certain loved ones whom he knows would come back and greet him if it is possible for them to do so. But one should never use a medium's slates, nor let his own go out of his hands, for if he does he may easily be made the victim of deception. But even where writing is obtained within sealed slates under these conditions, I think we make a mistake to jump immediately to the conclusion that it is the work of exanimate spirits, for it has been shown that the mind, or incarnate spirit, has extraordinary powers. By such a communication would perform the good work of removing some of our prejudice, of lessening our supply of bigotry, of arousing a thirst to know the whole truth, and of encouraging us in our investigations.

But, you ask, is it reasonable to suppose that there really is communion with exanimate spirits? Let us see. Granting that man is a spirit who re-

tains his identity after quitting the body, then he will have all the likes and dislikes he ever had. Such being the case, his love for friends and kindred will remain. He will not care to forsake them if he loved them in life, and so will be attracted to them; for what other place would attract him more than that where his loved ones stay and mourn him as dead? We can't conceive of his leaving unless forced away against his will, and who is going to do it? And where, oh where, would they take him? Beyond the stars? Where is that? To Jupiter? Why, please, to a distant planet any more than to the south pole? No, logic can discover nowhere for him to go, no place to which he would care to go; so the only conclusion is that he stays where he wants to—on earth among his friends and familiar scenes that his heart has never ceased to love.

AN IMPORTANT QUESTION.

But can he communicate with the living? Psychical research has demonstrated enough to prove the possibility; for since it has been shown that the minds of certain sensitive persons can be absolutely controlled by the mind, or incarnate spirit, of anyone who is able to come into perfect rapport with them, as a hypnotist, so we can reasonably suppose that an exanimate spirit can control the mind of a sensitive (called a medium) with whom it can come into perfect rapport; in which case we should expect the sensitive or medium to act as the mouthpiece of the exanimate intelligence. This explains, too, why we cannot all commune with these exanimate spirits, if there are any—we are not all sensitives.

But can we suppose that a sensitive can see the forms of our beloved ones, as they claim they can? To one unfamiliar with psychic phenomena would come the answer, no. But it has been shown by experiment that a person by the force of his will alone has caused a friend at a distance to perceive him as though present. From this we may reason by analogy that the exanimate mind, or will, since we suppose it to remain unchanged, can produce the same effect on any incarnate mind with which it can come into rapport. So, to sum up, if man is immortal, we shall be surprised if he does not remain near his friends on leaving the physical body; if he cannot communicate with them through the medium of a sensitive; and if he cannot so impress certain persons that his form is pictured in their minds and can be described by them.

IS IT DESIRABLE?

But granting that it is possible to ascertain the nature of the hereafter, is it desirable? The question is too preposterous for discussion. Why is it, when we are going abroad, we buy maps of the cities and countries we are to visit? Why is it we ascertain all we can about the people, their mode of living, their dress, their occupations—everything, in fact, that can throw any light on the surroundings that we soon to be our own? Simply because it is natural to do so; we want to go prepared. How much more, then, is it to our advantage to ascertain all we can on the subject of the hereafter toward which we are all hastening, and to which this life is but the vestibule? The more knowledge we can obtain the better we can prepare ourselves for that eternal life.

DEATH A NATURAL CHANGE.

How consoling and encouraging is the thought that death is only a natural change, a transition to a life where every ambition shall be given full sway unhampered by a physical body and the necessity of wasting one's energies in order to support it! How sweet must be the knowledge that our loved ones, whom we unjustly say God has taken from us, are still with us, happy and free, and will talk to us as often as we like, if we will only provide the necessary conditions in our home! And how close the two worlds will seem together if we, as thousands claim they have done, can so develop the spiritual sense that we too can recognize our children, parents, brothers, sisters, our wife or our husband, in our midst, not as ghosts or devils—for we don't believe in them—but as the darlings of our heart, who have simply exchanged the physical body for the spiritual one! Then can we truly say: "There is no death!"

I should respectfully suggest, Dr. Harcourt, that before you attempt again to enlighten the public on this momentous question, you investigate the subject. It is not one to be scoffed down or treated lightly. Very respectfully yours, J. C. WALKER.

Coleridge was so absent-minded that he often passed his most intimate friends in the street without recognizing them.

Schumann was gloomy and moody. He often responded to a question without turning his head to look at the questioner.

Gen. Greene had the reputation of being the most polite man in the Revolutionary army, during the war of independence.

The good are heaven's peculiar care.—Ovid.

Human science is an uncertain guess.—Prior.

Each one sees what he carries in his heart.—Goethe.

Deliver me, O Lord, from that evil man, myself.—T. Brooks.

A wise man should have money in his head, not in his heart.—Swift.

He deserves small trust who is not privy counselor to himself.—Ford.

If hours did not hang heavy what would become of scandal?—Bacon.

In persons grafted in a serious trust negligence is a crime.—Shakespeare.

SO BE IT!

The Doctrine of the Resurrection.

The Rev. Dr. Heber Newton, of the Episcopal church, reappears at this Easter season, as a heretic, after long retirement. In a sermon preached last Sunday at All Souls' in Madison avenue, and reported in the Tribune, he announced himself as substantially a Spiritualist, rejecting the doctrine of the resurrection of Jesus, as taught in the creeds of religious orthodoxy, both Roman Catholic and Protestant, and substituting for it another.

This different and conflicting doctrine is that "the story of the resurrection of Jesus Christ" was meant to be the historic attestation that the dead are not dead; that they can reappear and commune with us. "The whole significance of the record is thrown away," says Dr. Newton, and the resurrection becomes "a wholly exceptional marvel," of no typical value under the theory of the disciples and of the church that the body that came forth from the tomb of Joseph of Arimathea was "the very body of flesh and bones which was laid away there after the crucifixion." Accordingly, he holds that it was essentially a spiritual body; and, apparently, his theory is that during the whole life of Jesus on earth, his body, which had seemed to men material, was thus spiritual and mystical. "The general tenor of the descriptions of the appearance of Jesus," he says, "are of a body wholly differing in its powers from the body which we now know. Our bodies cannot appear and disappear at will. They cannot pass through closed doors. There is evidently here a manifestation of the existence on an entirely different plane from that on which we are now living; but 'these descriptions correspond exactly to what we learn from all mystic experiences of the new life in which the spiritual body is the only body.'"

The resurrection, therefore, is interpreted by him as the revelation and demonstration that "the dead are not always far from us, that they may commune with us, and we with them." He explains "the apparent physical nature of the organization of the risen Jesus" by saying that "all occult experience confirms the belief that the spirits of the dead can, at times manifest themselves in what are to us material forms, visible, audible and tangible;" and thus he declares his acceptance of the creed of Spiritualism.

The Rev. Dr. Newton does not attempt to reconcile this theory of the resurrection with the language of the gospel records, or the doctrine of the church, but acknowledges frankly that it conflicts with them both. "I cannot accept the testimony of the disciples," he says flatly. Because "what the church understands is plain," he is not deterred from having a different understanding of his own. The incident of doubting Thomas's having refused to believe in the resurrection without physical proof, he regards as having no value as conclusive evidence; for, "we must remember the possibility of Thomas misunderstanding whatever words were spoken in such a moment, and of his misreporting them." He brushes him aside as a merely human and fallible witness, and says that "the moment the idea of an absolutely infallible record is abandoned, we can no longer pin our faith to any mere statement that stands by itself, and that is contradicted by the general tenor of the record." This general tenor seems to him to compel the inference that the disciples were wholly ignorant of the true significance of the mission and resurrection of Jesus.

That we are not wrong in assuming that Dr. Newton's theory is that the body of Jesus was always a spiritual body in essence, and not physical merely, as it appeared to men to be, seems to be indicated by the supreme importance he attaches to it, as solving fundamental religious doubts, which, he confesses, had long disturbed his mind. "I have had my doubts," he said, in beginning his sermon, "as you have had; but they have given place to a strong conviction, into which would help you. Such a theory, of course, disposes of the difficulties raised by the Episcopal heretic, McQueary, for instance, touching the story of the incarnation, for it makes the birth of Jesus the birth of a spiritual being only, and separates it wholly from a mere physical phenomenon. In another sermon he will explain his idea more fully; but unquestionably, it is radically opposed to the doctrine of the church and to the gospel narratives of the resurrection. It is more consistent with the view of Spiritualism, to which the Rev. Dr. Newton will be welcomed as a hopeful convert, at the time when it is much in need of such a recruit.

The above is from the New York Sun.

Yes, Dr. Newton will be welcomed to the ranks of Spiritualism. In fact, he has really been there for several years, in mind and spirit. B. NEW LENCE.

He is a fool who cannot be angry; but he is a wise man who will not.—Old Proverb.

If we try to obtain perpetual change, change itself will become monotonous.—Ruskin.

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

It is a great sin to swear unto a sin, but greater sin to keep a sinful oath.—Shakespeare.

JESUS A MYTH.

So Asserted by a Prominent Philadelphian.

Reply to W. E. Coleman by B. B. Hill.

I notice in THE PROGRESSIVE THINKER of March 10, that Mr. Coleman undertakes to criticize my views upon "Jesus a Myth," as published in the above-mentioned journal Jan. 5th. On reading his article I realized that he has lost none of his peculiar style that formerly characterized his efforts to enlighten the public through the press. With all of Mr. Coleman's boasted knowledge concerning this question, it is only necessary to glance over the files of Mind and Matter to see how he was pierced through and through by the keen blade of searching criticism wielded by its late editor, J. M. Roberts, Esq., when Mr. Coleman attempted to criticize his able MS. treating upon religious subjects, ancient and modern. Mr. Coleman was silenced by Mr. Roberts' reply and has evidently not felt inclined to resume the attack, until now, when Mr. Roberts has passed to Spirit-land. Mr. Coleman has reason to remember Mr. Roberts, and I do not wonder at his manifest dislike for his old opponent, as it is only natural.

In the article upon which Mr. Coleman offers criticism, I referred to the so-called evidence put forward by Christian writers drawn from the New Testament, to prove the existence of the historical Jesus. I claimed that such evidence was not admissible in view of the admitted forgeries and interpolations in the manuscripts from which the New Testament was compiled. I also referred to several passages in history to which Christian writers point as a proof that Jesus, the so-called founder, lived, all of which have been proven to be forgeries and misrepresentations, hence have no value with independent scholars. I further stated that all history in the age in which Jesus is said to have lived ignores him, and this fact alone goes far to prove that Jesus was a mythical character, and lies as a ponderous weight against other claims for his existence. I also stated that it appears more than probable from the evidence that is coming to the surface, that the life and teachings of Apollonius of Tyana, whose historical existence is unquestionable, were appropriated by the promoters of Christianity, in the formulation of that system. It appears that they suppressed the name of Apollonius, instead of which the name of Jesus Christ was adopted as the central figure.

I will now respond to Mr. Coleman's criticism. In reference to my quotation from the Rev. D. O. Allen's work, Mr. Coleman says he does not find it in that work. The title of the work he refers to is India, Ancient and Modern. I am familiar with the same, and though my statement that the Rev. Mr. Allen tells us that the doctrines and teachings of Christianity are found in the Hindu Vedas, is not found in Mr. Allen's work word for word, the substance of my statement is therein contained. The purpose in my former article was to only briefly allude to this reference, without going into detail. The Rev. Allen sets forth that the Vedas hold to the doctrine of one Supreme God, and demi-gods, both male and female. Here we have the fundamental elements of Christianity in a general sense. First: A Supreme God. Second: Jesus Christ, and Mary, the mother of God. The latter are both worshiped by the original and representative church as Gods or demi-gods. Sacrifice was also an important factor in the religious teachings of the Hindus. As a parallel, we have in the Christian system the sacrifice of Jesus Christ for the sins of mankind. Are not these some of the fundamental elements of Christianity? Upon what would Christianity rest without them? Hence, it appears that the essential and fundamental elements in Christianity were foreshadowed in the Hindu Vedas. If we read the Rev. Allen on the Vedas, without prejudice and without standing on technicalities, we may readily see that Christianity borrowed much material from remote antiquity, with which to formulate its system. Upon this point Virchand R. Gandhi, the eminent Hindu scholar, who represented his countrymen at the late Parliament of Religions, and with whom I have many interviews last summer at Cassadaga, said, in answer to a question, that to take from the Christian Bible the moral truths and teachings of Buddhism, there would be nothing left of value, meaning that no new truths were contained therein that were not known in the ancient religious history of his country. We need not depend upon the statements of D. O. Allen or any other individual to prove this correct, however, as it is commonly known and generally admitted by independent scholars.

While visiting the Parliament of Religions, I obtained interviews with a number of other learned individuals, and representative Hindus, and was informed by them that the essential moral truths claimed by Christianity were found in the sacred writings of the Hindus many centuries B. C. On this same line Buckle, the historian, says: "To assert that Christianity communicated to our moral truths previously unknown, indicates gross ignorance or willful fraud."

Now, whether all the doctrines of Christianity were contained in the Vedas or not, is not of so much importance as the fact that whatever material was appropriated in the formation of the Christian system, including its central figure, Jesus Christ, was gathered from the more ancient religions, known as tree worship, phallic worship, serpent worship, fire worship, sun worship, ancestor worship, etc. Mr. Coleman may dispute this, but history not manipulated by Christian writers fully sustains this view.

Now as to Rabbi Wise, whom Mr. Coleman seems to know more about than Rabbi Wise himself, I have this to say: I read the account of his journey to Jerusalem, some years ago, in a Cincinnati journal, and it was but natural to suppose that such a statement would not have been published in the city where Dr. Wise resided unless it was true. Mr. Coleman says Rabbi Wise may have made a journey to Jerusalem, though he never heard of it. I think Dr. Wise should have at least advised our presumptuous friend of his journey to that historic city, which would have enabled him to be more definite in his statement as to the matter.

Rabbi Schindler's statement is next in order. The following is an extract from a letter written by this eminent Biblical scholar bearing upon this subject: "All who have even superficially read history, know that the Christian religion has developed from Pagan and Jewish sources and the supposed author of it was a myth. It is well known that there is no contemporary evidence in regard to him; that if he has lived, he was not known at all, and has not a great ideal of a man, which Unitarians wish to make him." Here is Rabbi Schindler's statement verbatim. Mr. Coleman volunteers the following statement as to Rabbi Schindler's views. He says Rabbi Schindler, like many others, has declared the Christ a myth, but Jesus a man. I very much prefer to accept Rabbi Schindler's straightforward, unequivocal statement, instead of Mr. Coleman's contradiction of it. I think his attempt to explain Mr. Schindler's position very unbecomingly and not in order. What does Rabbi Schindler have published in his book with nothing to do with the matter under consideration. His statement stands on its merits, and being of recent date doubtless expresses the Rabbi's present views concerning this matter. When the Rabbi says the supposed author of Christianity was a myth, there can be but one reasonable conclusion as to his meaning, viz: that he referred to the historical Jesus. When he says it is well known that there is no contemporary evidence in regard to him, he evidently refers to a real personage and not an ideal Jesus as Mr. Coleman would have it.

It is decidedly amusing to read what individuals of the type of Mr. Coleman write upon the Jesus question. They undertake to tell the world the difference between the historical Jesus and the mythical Jesus, as well as the difference between the Jesus of Nazareth and Jesus the carpenter's son. Mr. Coleman says he calls the ideal Jesus a myth (I suppose he means his ideal, of course), but he accepts the historical Jesus. If any sane person should undertake to follow out these fallacies they would doubtless become insane by the effort, as these baseless theories would have a tendency to lead the mind into more mystification, if possible, than mythical Christianity itself.

No matter what those of Mr. Coleman's persuasion may claim, as to Jesus as an individual, religious history has decided that Jesus and Christianity are inseparable. They stand or fall together. Calling him a man does not change his relation to Christianity. Such theorists have been forced by the light of the nineteenth century to relinquish so much of the Christian story as bears upon Jesus being the only begotten son of God, who gave him to the world as a sacrifice for the sins of mankind. I understand that Mr. Coleman now believes in Jesus as a man only. If he continues to progress, he will doubtless reach the point where he will regard Jesus as a myth also.

Now, if the only begotten son of God part of the story is untrue, what unprejudiced mind would accept the theory that Jesus, the central figure of this legend, existed at all without having absolute proof of the fact? In a word, if the superstructure is rejected, why retain the central figure? The historical as well as the ideal Jesus and Christianity are inseparable, except in the minds of certain theorists who have a hobby of holding on to Jesus in some form, as a relic of their early education.

Further, Mr. Coleman says: "There is no more reason to doubt that Jesus lived and died in Judea, in the first century, than there is to doubt the existence of Alexander the Great, Socrates or Mohammed."

This statement is a very common one as well as shallow. The existence of none of these celebrated characters have been denied. Not so with Jesus. His existence has been and is denied by independent historians of the past as well as the present, before whom even William Emmette Coleman must bow. Strange, in his "Mythical Life of Jesus," he states the above statement of Mr. Coleman in the following manner: I quote from the conclusion of that work: "Few great men have existed of whose history we have so unsatisfactory a knowledge as we have of that of Jesus. How much more clear and distinct, beyond all comparison, is the figure of Socrates, which is 400 years older. It is true, indeed, that of the history of his (Socrates') youth and education we likewise know but little, but we know accurately what he was in his mature years, what he attempted and what he effected. The figures of his disciples and friends stand out before us with historic clearness; and in regard to the causes and manner of his condemnation and the facts of his death we are perfectly informed."

This eminent scholar differs radically with my critic in his pointed allusion and comparison of the historical evidence existing concerning Socrates and Jesus, it being unquestionable as to Socrates and unsatisfactory as to Jesus.

Prof. Edwin Johnson also evidently differs radically from Mr. Coleman, judging from what he writes in one of his famous chapters, published in the same number of THE PROGRESSIVE THINKER as was Mr. Coleman's criticism, and from which I make the following quotation: "The monks have created an imaginary race of Jews, and have made them do and suffer things which it is impossible they could have done or suffered, culminating in an imaginary judicial murder of an imaginary founder of the church, in an imaginary city, at an imaginary epoch. These are grave words to have written: it has cost me much to arrive at the certainty that they are true words; but it is a solace to reflect that the scene of Calvary which filled my child's soul with 'unutterable dismay,' has been proved beyond a question to be merely a sombre effort of ecclesiastical dramatists, and cruel dreamers of the cloister." I presume that Mr. Coleman will say that Mr. Johnson meant something that he did not mean, or that he did not say what he said. I very much prefer the candid acknowledgment of Mr. Johnson rather than that of Mr. Coleman upon this question.

In conclusion I will simply add that those who have had a special interest in sustaining this Pagan Christianity, have spared no effort to discover unquestionable evidence of the existence of the historical Jesus, upon whom the life of Christianity depends. The nineteenth century is about to be indicated upon the dial face of time, and this long-sought-for evidence is not forthcoming. In the meantime proof is steadily accumulating, not only to prove Jesus a myth, but that the materials to formulate Christianity were gathered from the religions and legends of remote antiquity.

I wish to return thanks to Mr. Coleman for his criticism.

B. B. HILL.

man for his criticism calling this question up, as it has given me an opportunity to explain my position more fully, as well as bring out other points upon the subject.

We have noticed from time to time various articles in the spiritual papers objecting to the discussion of this subject, but in consideration of the fact that so many millions are in a state of mental slavery by reason of the false teachings and misrepresentations concerning the origin of Christianity and the existence of its founder, it seems to me that it is a subject of great importance. Those who say that it makes no difference whether Jesus was an ideal or a real character, are but taking a superficial view of the matter, and one not calculated to advance the cause of truth.

We are told by those from the other life, who ought to know, that millions on the spirit side are suffering in spiritual darkness and uncertainty on account of the impressions that were indelibly fixed on their minds while in this life concerning Jesus and Christianity. In view of this, should we still encourage this fallacy? Should we still help to rivet the links that hold mankind in this state of spiritual darkness? Or should we, as Spiritualists, fully accept the living light of to-day, instead of looking backwards and downward through the uncertain mists of the dark ages, for truth?

A serious danger now confronts Spiritualism, more serious than persecution. It is the tendency to Christianize it. If it succeeds, the mighty efforts put forth by the great and good from the spirit spheres to usher in modern Spiritualism will be neutralized for the present, and humanity will still plod along, enslaved and bowed down by suffering. To those who have received the light comes also duty and obligation. Are we discharging our obligation in this respect? Is the question of the hour.

THE RAPS.

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"ObSESSION." How evil spirits influence mortals. By M. Faraday. P. 33. Price 10 cents.

DETROIT AWAKENED.

Wonderful Seances by the Pettibones.

TO THE EDITOR:—I have anxiously scanned the columns of your paper, with the hope that I might therein find some tribute to the wonderful Spiritualistic manifestations so freely displayed at the public and private seances of Mr. and Mrs. Hatfield Pettibone, the famous mediums.

To many readers of THE PROGRESSIVE THINKER, the merits and abilities of the Pettibones are probably household words, but to the people of Detroit they were and are revelations. Detroit is to-day, perhaps, more busily engaged investigating spiritual phenomena than any other city of like population in the Union. We are all agog—a general awakening has taken place. Public seances are liberally attended, and it would be an extended labor to number the private circles. Spiritualism is in the air, and is catching.

This state of affairs has, for the most part, been induced by the marvellously good work done by the Pettibones. Their missionary work for the cause has been of incalculable benefit to our people. They have obtained fairly, and will always enjoy, the fullest confidence of all with whom they have come in contact. They have been tested rigidly, and have come forth victorious from every test. Their honesty is indisputable, while their occult powers and manifestations have secured them the pleasantest social recognition from many of our best people. Coming, as they do, in the wake of many insincere mediums, their honorable and straightforward methods are refreshing. Not one seance has been a failure. Demonstrations of the most convincing kind have occurred at every meeting, and that, too, under any and all conditions imposed by the audience. Messages written in full view of the assembly, by materialized hands, have invariably been recognized as correct, and have brought great comfort and encouragement to the recipients.

It is not my intention to enter into a detailed account of the marvels seen at a Pettibone seance. Their phase of mediumship is too well known, but to pay a just tribute to those who have established themselves on so high a plane and who have done so much to further a cause that should be dear to every human heart. Their private sittings and developing classes have been most successful, and deservedly so.

P. R. HUNT.

They Convert a Member of Parliament.

In 1852, in the house of Isaac Post, in Rochester, N. Y., I first heard the "spirit rappings." I knew well all the six or eight truthful and intelligent persons present. I had no belief in Spiritualism, and no wish to believe, but went to the house of my friend at his urgent request.

Only a few raps came, apparently on the floor, in the corner of the room, and away from any person present. I asked a few questions, and intelligent answers came; the questions were not important, but that manifest intelligence was the surprising wonder: I walked home dazed and confused, asking myself: Is this some strange glamour, delusive and vain, or is it a signal for unseen intelligences? My feeling was that I must find out, if possible. Fortunately, I was among trustworthy friends and kindred. Leah, eldest of the Fox sisters, of Hydesville (since Mrs. Underhill, of New York), was the medium on that first evening, and for some time I saw no other, and have never seen her superior.

At the home of Benjamin and Sarah Fish, the Quaker parents of my wife, with only the family present, comforting messages came from my

A REMARKABLE CASE.

Spirits Perform a Series of Surgical Operations.

AN IMPOSSIBILITY TO THE SCIENCE OF ANATOMY ACCOMPLISHED WITHOUT A KNIFE, ONLY AIDED BY A MAGNETIST—A REMARKABLE UNFOLDING OF MEDIUMSHIP.

TO THE EDITOR:—Knowing that Drs. Esdaile, Elliotson and many others were vilified and slandered for recording surgical cases performed by them through the application of magnetism, it adding the knife of the operator to traverse and divide the living fibre uncut, and knowing that the least of the operations herein recorded, all done without a knife, is an impossibility to anatomy, in spite of being able to amply corroborate these statements by numerous disinterested people, this would forever remain unwritten but for a duty owed the Spirit-world.

A few months ago, Mr. E. H. Wilson and family, of No. 45 Abbot street, Boston, were devout and active members of the Baptist Church. Spiritualism and Spiritualists were to them things to be avoided. Their availing, the rough tearing away of many things held sacred, the awful week of uncertainty, the struggle for life with an unseen and unknown force, the dawning of the truth of immortality, the beautiful thoughts and gifts of mediumship it brought, the restoring of their loved one to health and strength, together with the spirit guidance now seen throughout it all, would remain untold after volumes of writing. But Spiritualists can and will—by reading between the lines, and feeling—obtain much of the wonderful story that the following is but a few condensed notes of.

In two generations, on the maternal side of this family, nine people have, through spine trouble, been invalids, from a few months at times to twenty-five years. Mrs. Wilson for a period of two years was unable to stand. Miss Mildred, aged twenty-two, was naturally of a weak constitution and a fine, nervous temperament. Having suffered almost every known disease, been paralyzed by a lightning stroke, from which she never fully recovered, been poisoned by mercury, and the cure of her spine growing worse, she was a stranger to health and almost a physical wreck.

On January 5th, as Miss Wilson was preparing to retire, she heard a rapping noise in the corner of the room, and felt her clothes pulled. This startling occurrence was repeated on the two nights following. Thoroughly aroused and not a little frightened, after exhausting the idea of rats, imagination, etc., the whole family sat with their hands on a table, which soon began to tip faintly in answer to questions. At the next sitting, afterwards, the tips were stronger, and in this slow manner, and valuable information was received from a high order of spirit intelligence. The spirits gave directions to the family to secure the writer's services, who was wholly unknown to them. The street and number where he could be found, his leisure time, charges, and many minor details were given, all of which proved true. Through the table many spirits were recognized, some times played, and others drummed out.

On January 20th Mrs. and Miss Wilson attended a developing circle. The latter was entranced, and influenced by a spirit aunt, who spoke and sang. Next day Miss Wilson was impressed to go to the piano, where the spirit aunt sang while another influence played the accompaniment. At a developing lesson, January 23d, the writer treated her partially-paralyzed side, making it stronger than the other, and cured her sore throat. She was deeply entranced and sang in three voices; this number was increased to five at a lesson a week later. At the next Mrs. Wilson heard clearly and audibly. The spirits exacted a solemn promise from the writer to continue in the service of the family and teach the spirits magnetism, especially how to induce anesthesia. Miss Wilson's tonsils were so large that no instrument at the City Hospital would fit them. Giving considerable trouble in singing, she had often expressed a wish to have them removed. On rising, February 14th, they had entirely disappeared during the night.

Two days after an artistic phase began to develop, and numerous sketches and pictures in pencil, oil and water colors were executed by the entranced medium. Each night about March 1st she would feel the influence working on her. Questioning them, they said they were trying to levitate. On March 1st, Miss Wilson arose with a lame back, feeling bad generally, and to the profound astonishment of family and friends found herself one and one-half inches taller than on the previous evening, her spine being straightened; returning to bed, the spirits continued to operate. Upon his arrival the writer found her in a weak condition; heart action very irregular, highly feverish, pulse 124, much inflammation in the body, the organic parts apparently much deranged, the spine straightened but still slightly crooked, and the right ribs raised.

After a long and tedious treatment a spirit controlled the medium-patient and said that a corps of spirit doctors had straightened the spine, but in so doing had disturbed about everything else and that her feverish condition made it impossible for them to hold her so as to continue.

By inducing anesthesia, rigging a sort of cabinet over a portion of the body, aided by the physical as well as magnetic strength of the writer, the spirits were enabled to continue their operations, during which an oval light could be seen over the parts being worked upon. The patient was much relieved and improved. Under similar conditions these operations were continued on the three days following, the patient, however, growing gradually weaker, finally becoming very critical.

A change occurred on the third day; a doctor controlled the patient and gave some decisive directions. This doctor has remained in charge of the case ever since, controlling the medium-patient and giving directions whenever necessary. Under his guidance, at different times, the pelvis bone, hips, ovaries, intestines, rectum, and the mercury throughout the system have been successfully operated upon. Owing to the weak and diseased state of her constitution, the daily gain recorded has until recently been slow, the patient sitting up for the first time April 6th, and she is now gaining rapidly. The marked

changes that have taken place in the body are most strikingly seen when the former clothes are put on, the bosom and waist being much lower, the former better formed and the latter being fuller, the hips broader, and the whole stature about two inches taller. The fortitude of the patient and family, the heroic work of the spirits entrancing the medium, resting her and relieving pain, their spiritual work, giving communications from departed friends, and writing in their fluidity to the many visitors of the convalescent, would furnish material for books, and would furnish for the present remain untold.

Yours for justice to the Spirit-world,

PROF. FARNELL MAGNETIST.

No. 312 Shawmut ave., Boston.

AMERICANS ON GUARD.

One Senator and Forty Congressmen.

"Put none but Americans on guard tonight."—Washington.

The denunciations, strictures, comments and advice given by certain writers in *The Progressive Thinker* and other papers regarding the American Protective Association are certainly very amusing, for it seems that these would-be censors, who know but a little, and sometimes absolutely nothing, about certain organizations, have the most to say about them.

As they claim to know all, there is nothing left for the balance of humanity to know, hence we are supposed to be very ignorant about such matters.

The American Protective Association is composed of people who are more intelligent, braver, and more loyal to the United States Government, than protect them, than those who (in order to show their astute wisdom and importance) have gone to the useless trouble of denouncing the American Protective Association.

The assertion made that the association is largely composed of members of churches, may be a fact, but I doubt it. As far as I have investigated, I have found a majority to be Freethinkers, infidels, Spiritualists, etc. But supposing the majority are church members, they are loyal citizens, sworn to defend personal liberties and human rights, and would never stand shoulder to shoulder with such, that to give countenance or join fortunes with those cowards who are denouncing the association. I wonder if "the dog that eat the other dog" or tried to was ever refused membership. It looks that way; hence the bluster.

The American Protective Association is a secret order like every other one; it is the only safeguard to keep out dead heads, traitors, curiosity-mongers, and those who are very desirous of sharing its benefits without paying therefor. All societies must take these precautions to protect themselves.

A papist is not an American citizen; they cannot be. Citizenship demands an undivided loyalty to the United States Government, an unwavering loyalty to support and defend it (at any and all times) against its enemies, whether foreign or domestic, even to the laying down of one's life. A papist's first duty is to the Pope (a foreign prince, and an enemy to political, religious and mental liberty), and to the papal church—the god-mother of ignorance, superstition, cruelty and crime—and it behooves Spiritualists, as well as every Protestant in the world, and especially in the United States, to band together to check the hellish designs of the papal church in America. Spiritualists have no excuse for posing as traitors to their country.

I do not wish to misjudge any one's opinions or objects, but to me it looks like rank cowardice, in fact treachery, to denounce an organization which is banded together to defend our liberties and lives, just because it contains members who belong to the Protestant churches.

In the American Protective Association ranks are many veterans who, like myself, have shared the hardships and dangers of the battlefield, and are not afraid to die in defense of liberty and human rights.

With one Senator and forty Congressmen in the Fifty-fourth Congress, all claiming to belong to the American Protective Association, there may be laws passed that will greatly curtail the power and influence of the papal church, in Washington at least.

We must hope for the best, prepare for the worst, and fight popery wherever we meet it.

E. M. JONES.

Spiritual Music.

TO THE EDITOR:—Under the above heading in a recent issue is an article from Bro. C. Hudson, of Bay City, Mich., to which I wish to draw special attention. I have long been contemplating writing a similar article, but never got at it. Having just read it, I sit down immediately to commend it, and ask that you, as the head of the new Spiritual Publishing House, make another "new departure," and publish such a book of music immediately; or as soon as it can be well done, as Bro. Hudson has outlined. I will add that it should contain from fifty to one hundred selections of exclusively true Spiritualistic sentiment in word and music, varied to meet all occasions; with this words printed beneath each line of music, so that the eye can easily see the words and music. Four or five stanzas can thus be placed and not have the words away off by themselves so far that those unfamiliar with them can not keep track of them readily. There should be a cheap, stiff cover and the size admit of carrying the book in a pocket. The price should not exceed twenty cents. There may be such a book in existence; if so, I do not know of it and it should be known. Such a book should sell by the many thousands. Please give it your thoughtful and immediate attention so as to have them ready before the coming season commences, if thought advisable.

While writing, I wish to say a word in regard to another article in the same paper, written by another Hudson, A. S. M. D., of Stockton, Cal., under the title, Love. It is a strong and thoughtful article, showing courage and advanced thought. It merits a second reading.

Hammonton, N. J. A. J. KING.

"Angel Whisperings for the Searcher After Truth." By Hattie J. Ray. A volume of genuine poems, of such fine moral and spiritual tone that all will be pleased and benefited by it. For sale at this office. Price \$1.

OBSESSION.

An Obsessed Man in Prison.

TO THE EDITOR:—I have been very much interested in the articles that have appeared in your columns from time to time upon the subject of obsession, and I believe it would be well for Spiritualists to look into this phase of manifestation from the standpoint, not only of disease but of crime.

I write you at this time because of the case of a man now in Oregon prison, sentenced for forgery. There is much in connection with this man's history, and that of others, which I wish to probe further before making it public, but Mrs. Lucy A. Mallory, of Portland, who saw and talked with him while lying in Portland jail, tells me that she considers him obsessed, and consequently irresponsible.

Mrs. Mallory is editor and publisher of *The World's Advance Thought*, is a fine medium and a lady of intelligence and refinement.

After reading the article in *The Progressive Thinker* upon obsession as connected with disease, by A. A. Kimball, of Mass., I wrote to that gentleman sending him a letter that the imprisoned man had written to his wife, and she had sent to me, asking him to see what he could get in connection with the case. The following is Mr. Kimball's reply:

"DEAR MADAM: Your favor of the 6th inst. is at hand. When a favorable opportunity is offered, I intend to hand the man's letter received from you to my wife, she not knowing anything about the letter whatever. Her sensations were nervousness, top of head feeling badly; blood rushes to the top of head; stifled, suffocating feeling; blood feels very hot as it returns from the head. A female spirit then took possession of the medium who complained of feeling badly. Got up and wanted to walk continually; don't want to be held; twists and wrings the body; wants her liberty. I gave her a few passes. The spirit said it seemed as if a cloud had been lifted; said they called her crazy but she wasn't; she couldn't write a book. Throat feels badly; pain in right leg and hip, also in lower part of abdomen, says she gets nervous and excited when with her nurse. (By this she means in her own mind.) Spirit feels as if she got into the wrong man. (That is when she controls the man) complains of indigestion and pain in the heart. 'The man that takes care of me says sometimes that he don't know what in the devil ails him.' This spirit then left the medium, and a Catholic spirit of a man came and said he wanted that a woman brought back, as he wanted to use her around that man; said he had been obsessing people with her."

The above phenomenon shows me very clearly that the man's case is a clear out one of obsession, and there are a great many obsessing influences about him. He is no more responsible for what he did than he is for being born. He is a partly developed obsessed medium, and it is a shame and disgrace to an intelligent people to confine a man in a penitentiary for what he is not responsible for. Spiritualists ought to be founding homes for such people. They could never be taken to an insane asylum on account of the terrible conditions existing on the spirit side about an old asylum. This man needs the evil spirit conditions about him broken; then his physical conditions built up and he would soon be all right.

For what crime was he committed? Hoping that a good power may intervene and save him, I remain sincerely yours.

A. A. KIMBALL.

The symptoms as described are correct as far as I know, but I think those connected with the limb and pain in lower part of abdomen are mine, as I carelessly folded the letters and put in the same envelope, which I should not have done. Still, he may have developed that condition as mine is in the left hip and leg, and the medium speaks of right hip and leg, but I have any time that sometimes the words are given reversed like a face in a looking-glass.

I hope you will publish this soon, as I want the attention of the Spiritualists of Oregon called to this case. I know him to have superior medium powers, but he has never set for development, has ignored the gifts as far as possible. Conditions are now such that if he can be freed and put into suitable surroundings he could now take time to develop, and I think he would be willing to do so. Yours for more light.

INVESTIGATOR.

A Convict's Prophetic Vision.

Ira Cooper, received at the penitentiary December 9, 1893, from Ashland County, to serve a three-year sentence for burglary and larceny, had his left arm wrenched from the socket and torn completely off by being caught in the shafting.

A remarkable incident in conjunction with the affair is related. At three separate times, as stated by Cooper to a friend who stood by the side of his cot after he had become somewhat calm after the accident, but before the operation, he had dreamed of being one armed. Some three months ago he had the dream and saw himself with one arm gone; which one he did not remember. Shortly after he had the same sort of a dream and remembered in his waking hours that it was the left arm that was missing. On Wednesday night, so he stated to his friends, he had the most vivid dream of the series, in which the scene of the actual occurrence of yesterday was lived over in almost the exact details. He stated his dream to his cellmate Thursday morning, and also stated to him that he had a similar dream twice before. He gloomily predicted that something would happen that day, and seemed to be thoughtful and depressed all day—unusually so. When night came Thursday he was a little more cheerful and seemed glad the day passed off without the occurrence he had feared. Yesterday morning he rose somewhat gloomy, yet hopeful, but the vividness of the dream could not be shaken off, and it was the first thing he thought of and spoke of after he had recovered somewhat from the first shock of the affair.—Ohio State Journal.

People with hair that is continually falling out, or those that are bald can stop the falling, and get a good growth of hair by using Hall's Hair Renewer.

VIBRATIONS.

And Living in the Region of the Same.

When one comes to live in entire harmony he is conscious of being in the region of vibrations. The term has been vaguely used, with little definite significance or relevancy; but its meaning implies all the magnetic currents which exist in the universal ether, and which convey sensation and thought from mind to mind. Persons who are strongly attached to each other are so because of harmonious vibrations—vibrations to which they are mutually responsive. Such conditions will keep a friendship vital and ardent, even though between them no communication passes. As long as the vibrations are harmonious will the persons be in love. When they cease to be so, discord will arise, no matter how apparently uncaused for.

One thinks of a friend and immediately meets him around the corner. It is a matter of vibration. It differs from telepathy in that it is more universal, like the palpitations of light and heat and electricity, and not limited to those flashes of intelligence that pass from mind to mind. Certain colors are said to be "good for vibration." Warm, rich glowing red gives out a high and intense degree of vibration, and so is good to have in one's room. Vibration, it is extended sense, is one of the laws of the universe, like gravitation and attraction.

Those who receive impressions directly from the spiritual realm dwell in the sphere of vibration. In this sphere life becomes a matter of supreme joy, of daily experience of deep meaning. Even paradise does not create itself, and heaven—that spiritual state which makes heaven—can be and should be created while on earth by every human being. It is perfectly possible to live on the nectar and ambrosia of life. It meets us at every turn. The days may be a century, an ecstasy filled with all the fullness of joy.

Enthusiasm is only the intense form of spiritual energy. It is the most potent of forces. By means of it one is borne upward to the highest plane which he has the capacity to attain, and on which he can live his truest life. It is the plane on which work is immediate achievement, and achievement is victory. Work is good and leisure is good, but idleness is incompatible with the higher life.—Lillian Whiting in *Planets and People*.

The Popular Science Monthly for May, 1905.

The chief feature of the May Popular Science Monthly is an article by Herbert Spencer, which is announced as the first of a series of ten or twelve on Professional Institutions. In this first paper, dealing with Professions in General, Mr. Spencer points out the distinguishing characteristics of the professions, and shows that they are derived from the functions of the early priest or medicine man. Prof. James Sully in his *Studies of Childhood* now passes from the ideas to the feelings of children, taking up Fear, which he shows is not always produced by the same causes in different children. Prof. Frederick Starr traces the progress of Archaeology in Denmark—the country that has given this science many of its leading terms and divisions. Many cuts of prehistoric objects and portraits of eminent Danish archaeologists illustrate the account. Prof. Charles S. Minot, of the Harvard Medical School, contributes a spirited and suggestive essay on "The Work of the Naturalist in the World," containing both warnings and congratulations. W. D. Le Sueur discusses "Kidd on 'Social Evolution,'" criticizing what that author says of the attitude of science toward religion. The good work in zoology, done by Conrad Gessner in the sixteenth century is described by Prof. W. K. Brooks under the title, "An Old Naturalist," with reproductions of some of Gessner's illustrations. M. Paul Leroy Beaulieu writes on "The Office of Luxury," which he regards as a stimulus to exertion. Logan G. McPherson discusses "Business, Friendship, and Charity," in their sociological relations. Other articles are "Race Mixture and National Character," by L. R. Harley; "Woman as an Inventor and Manufacturer" (illustrated); and "Microbes as Factors in Society," by M. L. Captain. Dr. William F. Fisk contributes a sketch of "The Illustrious Boerhaave"—a famous Dutch physician who died early in the last century—with a portrait. The "Editor's Table" and other departments are as vigorous and readable as usual. New York: D. Appleton & Company. Fifty cents a number, \$5 a year.

Camp-Meeting Convention.

The Executive Board of the Texas Spiritual Camp-Meeting Association will convene in Spiritual Hall, 322 Elm street, in the city of Dallas, Thursday at 3 p. m., the 18th of May, holding three days, to decide upon a suitable location for camp-ground. J. C. WATKINS, Pres. Texas S. C. Ass'n.

THE ARCANES OF NATURE: HISTORY AND LAWS OF CREATION.

"I have just read this book, and it more than fulfills my expectations. It is a most interesting and valuable work of which the author may well be proud. I appreciate the value of the mediumship which can give such a book to the world."

A few copies of the revised English edition for sale at this office. Price \$1 postpaid.

"There Is No Death," by Florence Marryat. An intensely interesting volume, giving an account of her wonderful experiences in her investigation of Spiritualism. She describes the scenes she witnessed with her own eyes, and repeats the words heard with her own ears; making an account more entertaining than any novel; and far more instructive to one who seeks light in Spiritualism. Paper 50 cents. For sale at this office.

"The Influence of the Zodiac Upon Human Life," by Eleanor Kirk, assisted by J. C. Street, A. B. N. This book elucidates the principles of the Zodiac in a manner that adapts it to common comprehension. It indicates the location, characteristics, and influence of each sign of the Zodiac, and gives the days which each sign governs, etc., and besides its astrological information, imparts much useful instruction. For sale at this office. Price \$1.50.

"The Fountain of Life, or The Threefold Power of Sex," by Lois Walbrooker. One of the author's most useful books. It should be read by every man and woman. Price 50c.

"The Fountain of Life, or The Threefold Power of Sex," by Lois Walbrooker. One of the author's most useful books. It should be read by every man and woman. Price 50c.

A CHURCH SENSATION.

Spiritualism Is the Work of Spirits Employed by Satan.

TO THE EDITOR:—Hardly a week passes over our heads but that brings the history of one or more converts to Spiritualism. To-day (May 7) I pick up the Cincinnati Daily Tribune, and the first article the eye lights upon reads as follows:

"CHURCH SENSATION.

"Middletown, O., May 6.—Dr. George M. McCampbell's sermon at the Presbyterian Church Sunday night has created a sensation among the members of that conservative denomination. The learned doctor proclaimed from the pulpit that he believed in Spiritualism in that it was the work of wicked spirits in the employ of Satan. Table moving, trumpet blowing and slate-writing were manifestations of supernatural power. His affirmation of this belief almost caused a public outbreak during the service among some of the older members of the church. Perceiving the rising wave of excitement, Dr. McCampbell quelled it somewhat by saying: 'The Bible is my authority. What is yours? I take the Apostle Paul's word for it. Whose do you take?'

"On the streets to-day the sermon has been almost the sole topic of conversation. Prominent Presbyterians, such as Dr. Samuel McClelland and Mr. J. K. Thomas, denounce it in unmeasured terms and are quite caustic in their comments concerning the pastor. A riot, figuratively speaking, is imminent in the church, and it is likely that the session will be convened at an early date to take cognizance of the matter."

"Dr. McCampbell is serene through it all, and says that he is here to preach the gospel to all men and will do it even though the shafts get adamant hearts out of old ruts."

While I am glad the good doctor has got over enough out of credulism to acknowledge the truth that spirits return and communicate, I am sorry that as yet he has only opened hell and let naughty spirits out. Are we to understand by that that the Devil is more lenient with those he has in his charge than God is with those caged up in heaven? Or has God control of them all? and does he allow wicked spirits to come to this earth for wicked purposes and refuse the righteous, whom he keeps caged up in heaven, the privilege of looking over his battlements, or asking earth's poor sorrowing creatures how they fare in this world of sin and misery. It is to be hoped that Rev. Mr. McCampbell's God will learn from his Devil, and let an occasional good spirit out to counteract the work of "wicked spirits in the employ of Satan." In the language of Rev. John Jasper, "the world do move."

MOSES HULL.

The Free Thought Magazine.

The following will appear in this excellent magazine for June: "ABOUT THE HOLY BIBLE"—A CONTROVERSY.

"Prove all things; hold fast to that which is good," or, in more modern dialect, prove all things and accept all that is true, has been the motto of the Free Thought Magazine from the first. With that object in view we commence in this June number of this magazine a free and friendly controversy about the Holy Bible. We are glad to be able to say that the principal disputants in this discussion are able and most worthy advocates of the respective schools of thought they here represent. Their portraits appear as the frontispiece of this magazine. Rev. Jas. R. Kaye, Ph. D., a well-known Congregational clergyman, represents the Orthodox side, and Prof. Felix L. Oswald, A. M., M. D., will champion the Liberal side. The Rev. Dr. Kaye presents his first paper in this number, and Prof. Oswald will review it in the July number. This discussion is expected to run through the next ten or twelve numbers of this magazine, and for the purpose of making the discussion more valuable and more interesting, we cordially invite intelligent individuals on either side of the controversy to send us short reviews—not to exceed 250 words—of the various points and arguments presented by the respective disputants.

Free Thinkers everywhere will find this magazine most excellent. Send for it. Address H. L. Green, 213 East Indiana street, Chicago, Ill.

A Born Poet.

TO THE EDITOR:—About five months ago I saw in your excellent paper a notice of the death of W. T. Vance, of South Haven, Mich. In the years gone by, there were very friendly relations existing between us. A little circumstance occurs to my mind just now, that illustrates so well the character of the man, and at the same time carries with it a wholesome lesson, that I think it worthy of a place in *THE PROGRESSIVE THINKER*.

Mr. Vance was a born poet, and could talk in rhyme as easily as in prose. At the time we were at work on a large building together, with many others. The church bells were tolling the dirge of an old pioneer who had not lived strictly a Christian life, but had succeeded in amassing quite a fortune, and the workmen made some uncomplimentary remarks concerning him, that we did not endorse.

I asked Mr. Vance to give us some poetry on the death of Uncle Dell. (I change the real name.) As it was never written, I can quote only from memory but one verse, and that imperfectly:

"Our aged brother, Uncle Dell, Performed his mission, and did it well. His life was not on the moral plane, But helped the world that heigh't to gain, By carrying the water and hewing the wood And preparing the world for the coming good."

I wish I could formulate the rest of the poem, but memory fails, and this one verse conveys the divine lesson. Brother Vance was a pioneer in the cause of Spiritualism, and stood firm amid the shot and shell of churchnity when the cause was not as popular as it is to-day, and he knew whereof he spoke in "preparing the world for the coming good."

R. SPALDING.

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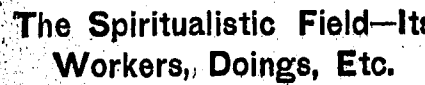
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his remains were found lying on the sidewalk to the right of way. She was told the death had been the result of a fight, a serious nature at a house on North Tenth street, almost opposite the place where the glass works. She was further told that he was shot in that place, and the body was hauled from there to where it was found on the track. Other minor details were given. She kept the matter to herself, but five months later the officers who were put to work on the case immediately after it happened and could find

at Yellowstone Park to see the sights. We expect to visit the different camps; we hope to be in Onset in July. We expect to spend the winter in New York and in Washington. I am leaving home for a rest—not for work. If the guides will let me only think as I do, I will take things easy.”

C. P. Perry, M. D., writes: “Dr. H. H. Grabendyke has been in Denver the last few months, giving seances for materialization, which are very good, and which are given under strict conditions.”

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N. Read and her son, Dr. E. A. Read, sister and husband, Mr. and Mrs. M. F. Merritt, left for New York City for a residence of indefinite period. Mrs. Read was given a reception at the home of Mr. and Mrs. T. J. Merrill. The guests assembled consisted mostly of members of the Magi. Mrs. Read being student in that order. Mr. A. Chamion, leader of the order in Michigan, made the address of the evening, followed by the writer with a few words, interspersed with exquisite violin solos.

symptoms will necessitate a further application of the liniment; but, if the above instructions are faithfully carried out, a complete and lasting cure is guaranteed in each and every case.

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QUESTIONS AND ANSWERS.

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

Hudson Tuttle.

Address him at Berlin Heights, Ohio.

L. L. Bair: Q. We hear people speak of God, First Cause, Infinite Energy, The Absolute, Ruler of the Universe, Designer, etc. (1) Is it not possible that the spirit of man is the greatest energy that exists?

(2) If the philosophy of evolution is true, could there ever have been a God absolute?

(3) If this Law of Evolution exists, does it not exist in all things?

(4) If there is an energy, a force, a Spirit Absolute, has it not attained its perfection through the laws of evolution and progression?

(5) Can we conceive of an energy with no antecedent perfect from eternity?

A. (1) As the individualized spirit of man is only a fragment, it cannot be even comparable in degrees—only in likeness—with the energy of the whole; for a part cannot be equal to the whole.

(2) Evolution is only a method of creation, and does not even touch final causes, or cause. The theologian might logically say—were he not already tangled in the meshes of Biblical explanation—God creates in this manner. Evolution touches the question of God only as it overthrows existing Moslem ideas of the creation.

(3) Evolution is the method by which all things are evolved; but (4) of that energy, which to our minds is utterly incomprehensible, by which things are evolved to higher and higher states, we can know only of its existence as expressed in matter, or the things evolved. Evolution is not a scheme by which the energy or force back of creation is perfected. We must take, as a foundation, that this is absolute and without change, as the laws which express it to our comprehension. Ascension and change are on the material, the things effected.

(5) Eternity and infinity are words expressive of our mental limitation, rather than reality. Ten million years is as incomprehensible as a hundred million to the mind, and hence are eternity. When we say a star is 1,000 billions of miles away, to the mind it is an infinity because a distance of which it can form no conception nor draw comparison. In like manner the attempt to conceive of an uncaused energy without an antecedent falls from our finite limitations, and we should rather acknowledge our imperfections, with the asseveration that more advanced beings may see clearly when it is dark to us, rather than draw a conclusion from our own finiteness of comprehension.

I. C. D. and others, Washington: Q. In Prof. J. P. Thordyke's republished account of the mysterious noises, etc., at the house of Jno. D. Fox, in Hydeville, New York, the account locates a spot in the center of the cellar which we would infer located the buried remains of the missing peddler supposed to have been murdered. Nothing is concluded in said pamphlet as to whether they ever dug to discover said remains.

Can you inform five regular subscribers to THE PROGRESSIVE THINKER, whether the missing peddler's remains were ever found?

A. It is recorded by Emma Hardinge Britten in Modern American Spiritualism, page 37, that the remains were found according to the statement of the rappings. The narrative she has given has never been disputed and has passed into the history of the case. It is as follows:

"On the Monday following, Mr. Fox and others commenced digging in the cellar, but as the house was built on low ground, and in the vicinity of a stream, then much swollen by rains, it was not surprising that they were baffled by the influx of water at the distance of three feet down. In the summer of 1848, when the ground was dry and the water lowered, the digging again commenced, when they found a plank, a vacant place or hole, some bits of crockery which seemed to have been parts of a wash bowl, charcoal, quick lime, some human hair, bones (declared, on examination by a surgeon, to be human), and a portion of a human skull.

"The presence of human remains in the cellar proves that some one was buried there, and the accompanying quick lime and charcoal testify to the fact that all traces of that mysterious inhumation were purposely destroyed."

The murderer was named by the spirit purporting to be that of the peddler, but he had removed to another town, Lyon, and came forward with a certificate of good character signed by forty-four persons. The accusation of the spirit, of course, was not admitted as evidence, and thus the matter dropped.

L. B. Lyman: Q. In what way may we best seek advancement in psychic development, or perception of spiritual things and methods?

A. There are various means adapted to different organizations and according to the object proposed.

"Perception of spiritual things, or sensitiveness may be quickened by magnetism of an operator, or, what is the same, the magnetism of a circle, or by sitting alone by means of the harmonizing passivity of silence. But to gain impressions in a certain given direction, the best means is to think in that direction. By that means spirits whose thoughts are in the same direction are attracted, and the mind is better prepared for impressions in that subject."

Miss Milla Björke: Q. What is mental science as taught by Helen Williams?

A. It is very difficult to state the opinions and beliefs of an individual, and Helen Williams would be the best authority to which to appeal. As we have understood her writings, she enforces the ultimate logic of mental healing, which few others care to do.

J. E. M., Montreal: Q. I would like to ask a question, on which to my mind is involved in a paradox. One of the enigmas in ethical philosophy, cause and effect is noticable in: "As a man sows so shall he reap," and "Reasons is satisfied;

but in the case of the exercise of a virtue, such as faith, a woman trusts a man, she is duped and ruined; again a ticket, the train runs off the track and is smashed. Where is the connection between sowing and reaping then? Why do the innocent suffer for the guilty? Is the question of reincarnation involved? The sins of a former existence accounting for the punishment in the succeeding and consequent suffering apparently without justice?

A. This correspondent is perplexed over subjects which have confounded the wisest thinkers of all ages. Reincarnation was invented as a solution, and a future world of punishment was another solution. There can be no interpretation as long as false ideas of creation are held.

Nature knows nothing about punishment as vengeance. Perfection under the moral law will not prevent the result of breaking a physical law. The man crushed in a railroad wreck may be a villain or a saint, he suffers because he has willingly or unwillingly placed himself in a position where he receives harm.

"As a man sows so shall he reap" only applies strictly to such deeds as go to the building up of character in a narrow personal sense.

It is not true as relates to causes and events over which he has no control, as the wreck of a train on which he is traveling, the storm that destroys the harvest, he planted, etc.

If we assume a judge with infinite intelligence, sitting on and deciding such case, we become involved in bewildering difficulties. Then pass away where we view creation as a whole controlled by unchanging laws which do not, cannot bend to the caprice or assistance of individuals. Happiness, joy, full and complete development depend on the harmony which the individual sustains to all laws of his being. If he transcends these, he simply becomes subject to other laws whose fruitage is suffering, grief, mental, thus if he is in harmony with laws which govern health, he becomes subject to the laws of disease; if not controlled by the moral forces, then the brutal passions have sway. A saint may, by hereditary taint of lustful ancestors be corroded with cancer, and suffer untold tortures, because those ancestors gave themselves and their offspring to the law of disease. There is no pardoning power in law—no forgiveness in the horizon of creative forces; nor is there vengeance, or punishment for his own sake.

The spirit is traveling to the light of perfect knowledge, which means perfect comprehension of law—the order of the world. It stumbles into other paths, where the thorns lacerate, and the flint cut its feet. It goes on, assured that after failure and seeming defeat its object will be gained.

G. C. Nannals, B. C. Q. When sitting in a circle I am influenced to magnetize the members. Some of them experience the sensation of cold, some of warmth. It is the same with myself. Why is this difference in magnetism?

A. The sensation depends on the state of the subject. If negative to the operator he would receive the sensation of cold, and the recipient of warmth; if positive, then this sensation would be reversed. The cool breeze often felt by those at all receptive is not a motion in the air but waves of negative magnetism.

A. L. Q. Are the planets inhabited by human beings?

A. The speculations in regard to the inhabitability of the planets and character of such inhabitants, from the time of Dr. Dick to the present, are only idle dreams. The light of the planets to the lens of the spectroscope shows them to be composed of similar elements to the earth, with perhaps new ones, but the proportion is different and there is absence of some that are important. It cannot be said that science proves that the composition of the planets is like that of earth; on the contrary, it proves that they are quite different, and in the specific gravity of their material there is widest divergence. Hence, if there are living beings on the planets, they must be entirely different from those on the earth, and it is difficult to conceive of evolution attaining a parallel development by means of which man is attained.

The supposition, which of late has been the foundation of the press, of artificial works being seen on Mars, or of signaling the people of that planet, does not rise to the plane of speculation, for none but those utterly ignorant of the subject would give it utterance. The largest artificial object on the earth, seen from Mars by a telescope, the most powerful we possess, would appear as an indeterminate point. There can be no expectation of making an artificial light that can be seen on Mars.

The inhabitants of each planet, if they are inhabited, must conform to the material out of which they are created, and it cannot be supposed that the plan of life is composed of similar elements to the earth, with perhaps new ones, but the proportion is different and there is absence of some that are important. It cannot be said that science proves that the composition of the planets is like that of earth; on the contrary, it proves that they are quite different, and in the specific gravity of their material there is widest divergence. Hence, if there are living beings on the planets, they must be entirely different from those on the earth, and it is difficult to conceive of evolution attaining a parallel development by means of which man is attained.

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A VETERAN.

He Has Ascended Higher.

Passed to the higher life, from his home in Villa Ridge, Ill., Mr. John Lambert, on Thursday, April 18th, 1895, after a brief illness of three days, at the age of 78. His sudden translation was a severe shock to his many friends and relatives. It is all the more sad because he was bright and active, retaining perfectly all his faculties and taking a keen interest in all the affairs of life. He was one of the veteran workers in the cause. He was a close companion of Warren Chase in the early days of Spiritualism. He was honored and beloved by all. His genial and manly qualities endeared him to friends and associates. His life was freely given to the dissemination of the profound truth of Spiritualism. His great desire was that all should come to realize and live to the knowledge of the common brotherhood of man and spiritual existence, and ascendancy over the mortal form. Endowed as he was with a remarkably cheerful disposition, meeting him was like coming into the bright sunlight. We love the man who shows advancement with age in soul and mind. Such we find in the noble life of our departed brother. Greatly will this grand and noble character be missed by his family, his many friends, the society, and the community. The grief-stricken family would find their sorrow overwhelming were it not for the blessed assurance of his spiritual presence. Ever will his memory be cherished with endearment by all who knew him in earthly life. The funeral services were held at his home, Friday at 5 P. M. The services were conducted according to his wishes, consisting of music by the Spiritualist choir (the Laidlaw family), which rendered two of Mr. Lambert's favorite songs, and remarks by Bro. W. H. Laidlaw and Mrs. Amarala Martin. Offerings of flowers in beautiful bouquets and designs were many and varied in character. His remains were taken early Saturday morning to Cobden, Ill., for interment, where grand and beautiful services were conducted by the Masons.

REMARKS MADE BY MR. W. H. LEIDIGH. Friends and neighbors, we have met to pay a last tribute of respect to the physical remains of one of nature's most perfect productions, a truly noble-hearted, many man: one whose highest aim was to do right for the love of right and because it was right to do right. The world was his country and to do good his religion. He had the courage of his convictions. He was a Spiritualist in the fullest sense of the term. His belief was not simply a faith, but a knowledge demonstrated by actual facts, that appealed not only to his spiritual, but to his physical senses as well. He was fully convinced that the designs of immortal life can and do communicate with mortals on the earth-plane. He was fearless as to what others might do or say of him, so that he knew that he was right; in fact, I have often thought that he knew not what the world fear meant. While such was the case, he was one of the most kind and charitable of men. His heart and hand were ever open and ready to respond to the cry of distress or want. In fact, if he even suspected there were any in need of his sympathy, or more material aid, he would not wait to be called upon, but sought for the suffering and needy one, and tendered a helping hand. To know Father Lambert was to love him. An aura of loving kindness seemed to emanate from him that filled the surrounding atmosphere, so that you could not help but sense it. To meet him made you feel as if you were benefited by his kind and cheering influence. Nothing feared him. Even the domestic animals, when he came among them, would gather about him fearlessly, knowing that they would be received with a kindly greeting. Had I the inspirational powers of Mrs. Cora L. V. Richmond, or Bishop Beals, or G. H. Brooks, I might possibly do justice to the occasion, but I cannot fail to feel my utter inability and unworthiness, and all I can say is, that we consider no better tribute to his memory than to live as he lived and acted; live up to the highest promptings of our inner or most spiritual consciousness. It is useless for me to enumerate his many virtues and acts of kindness. Father Lambert was, as all who knew him can testify, simply a grand, noble and manly man. What more can I say? To the bereft family and near friends I can only say, a most kind and loving husband, father and brother, has gone to the higher life in the Spirit-world, and our loss is his spiritual gain. Those of us who were most intimately acquainted with Father Lambert know that to him there was no fear of the change called death. He knew that when the Usatman landed him upon the other shore he would there be met by his many numerous friends, who would gladly welcome him home. But I can more clearly express his wishes and ideas as to death by reading a short extract from one of T. B. Taylor's lectures:

"There's no such thing as death. To those who live aright; 'Tis but the racer casting off What most impedes his flight; 'Tis but one little act. Life's drama must contain—One struggle, keener than the rest, And then an end of pain. There's no such thing as death. That which is thus misnamed, Is life, escaping from the chains That have so long enthralled; 'Tis but the bud displaced, As comes the peacock flower; 'Tis faith, exchanged to sight, And weariness to power."

Oh, brother, plant not at my grave the drooping, weeping willow; nor the dark cypress; but myrtle, laurel, rosebuds, and immortelles are more fitting funeral emblems. Mourning apparel belong to the superstitions of the past. Pleasant words, happy faces, sweet smiles, cheerful songs, I want at my funeral.

"No gloomy vault, no charnel cell, No gloomy of decay, No solemn sound of passing bell."

REMARKS MADE BY MRS. AMARALA MARTIN.

This dear friend whom we mourn was of a remarkably firm, honest, strong character, and tender-hearted as a child. When sorrow crossed our threshold, he was always active in its alleviation. His brief but cheery word, his silent pressure of the hand, were the involuntary offerings of a heart filled with human sympathy. He was a self-made man, independent, straightforward and reliable; a scholar in the sense that intelligent experience and daily study go to make one; a constant reader, storing in his mind from the standard literature of the world. He possessed that unusual faculty of retaining in his memory facts and dates of all the most important matters he ever knew. He had large general information, and his mind was an encyclopedia of historical events, many of which were from personal recollection. During all his busy life he never neglected his intellectual needs. No day so short but he read the current news of the times, and kept in touch with the great interests of the world. He was as well acquainted with the intellectual, political and financial situation of foreign countries as with our own. Mr. Lambert was a staunch believer in the harmonious philosophy, being a convert to modern Spiritualism ever since its advent. He investigated its phenomena while he was yet a young man, and became firmly convinced of its truth. All after experiences but strengthened his opinions. He was sincere and fearless in advocating his religion, and wherever his name was known, so also were his convictions. He had no dread of death, but thought it only a change from one world to another, a journey to which he looked forward with the calm satisfaction of a sincere believer in future life. Spiritualism had taught him that the change we call death was but the doorway to a higher life; that it develops us from this chrysalis condition into the grand possibilities of a progressive spiritual existence. Years ago, when this noble friend bent over the coffin face of a loved and lovely daughter, he chided himself for his grief. With trembling voice and tearful eyes he exclaimed: "Well, well so must we all go sometime; but while we bury our Nettle, we know that she is but another link in the chain which draws us nearer heaven."

This good man was ripe for the heaven of rest into which he has entered. All the knowledge he gained on earth will be a good foundation for the life of progression awaiting him. Neither will he be empty-handed, for his good deeds have been heralded before him. He will be welcomed by the best inhabitants of the Summer-land and by the throngs of personal friends. Grieve not, then, oh! sorrowing ones, as those who have no such comfort. He is not dead, but only escaped life ills, and is now enjoying all his newly-awakened faculties. His work is done. So let him peacefully go, while we treasure his memory and profit by the example of his many virtues. The pangs of separation are always severe, but bear them bravely, knowing such would be your dear one's wish; and that it is the only rational thing to do. And often remember that when you shall seek that starry country from which we sometimes fear, this loved one will be eagerly awaiting you. Affection cannot die, and it must live in him as in yourselves. Only a short time more and you shall be united with him you mourn to-day, and enjoy together the pleasures of immortal life.

"And ever near us, though unseen, The dear immortal spirits tread; For all the boundless universe Is life—there are no dead."

A SYMPOSIUM.

The Result of Spiritual Investigation.

The question should be carefully and deliberately considered. I think myself justified in spiritual investigation on account of the following clearances:

Dean Elliot, Counselor of the Smithsonian Institution, says: "I am not a Christian and I do not believe that Jesus rose from the dead and ascended into heaven."

Dean Stanley said of Theodore Parker, who preached for many years in Music Hall in Boston, for the largest congregation in America, that he had done more for Biblical scholarship than any other man in America.

Dr. Samuel Davidson says: "Inspiration properly belongs to persons, not to books, and infallibility belongs to God alone."

Dr. Talmage: "The Bible is either all true or all false."

Mr. Spurgeon declares the same. Mr. Moody goes so far as to affirm that "unless every word and every syllable from Genesis to Revelations is truth, we have no Bible."

President Adams was content to settle down upon the Sermon on the Mount as a perfect code. In this faith he lived with uninterrupted serenity, and in it he died with perfect resignation.

The revised version does not claim the Bible is infallible.

Thus we see that the question before us is not a light or far-off matter. It is intensely living; it is everywhere pressing upon public attention. It is a subject thinking men and women are making earnest inquiry about, for those who have been taught from their childhood that to admit the possibility of mistake in the Bible is to invalidate and destroy the book. We may, then, give it a careful and candid examination.

NOW AS TO SPIRITUALISM.

Whether the Bible be inspired or not; whether the Bible be infallible or not, I claim that spiritual intercommunication itself is positive proof of an existence after dissolution of soul and body. I also claim the Bible and science endorse spirit communication.

First, We will give you Bible authority: I John 4:1—"Beloved, believe not every spirit, but prove the spirits, whether they are of God; because many false prophets are gone out into the world. Hereby know ye the spirit of God: Every spirit which confesseth that Jesus Christ is come in the flesh is of God, and every spirit which confesseth not Jesus, is not of God."

Spiritualists generally believe, as I understand, that Christ's teachings were good, and it matters not whether you be churchman or otherwise, so you accept the teachings of Jesus as the great healing and medium.

REFERENCES AS TO SPIRITUAL GIFTS. DEVELOPING MEDIUMS. Acts 2:17—"I will pour forth of my spirit upon all flesh and your sons and daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams."

SLATE-WRITING. Exodus 34:1—"And the Lord said unto Moses, hew thee two tables of stone like unto the first; and I will write upon the tables, etc."

dependent, straightforward and reliable; a scholar in the sense that intelligent experience and daily study go to make one; a constant reader, storing in his mind from the standard literature of the world. He possessed that unusual faculty of retaining in his memory facts and dates of all the most important matters he ever knew. He had large general information, and his mind was an encyclopedia of historical events, many of which were from personal recollection. During all his busy life he never neglected his intellectual needs. No day so short but he read the current news of the times, and kept in touch with the great interests of the world. He was as well acquainted with the intellectual, political and financial situation of foreign countries as with our own. Mr. Lambert was a staunch believer in the harmonious philosophy, being a convert to modern Spiritualism ever since its advent. He investigated its phenomena while he was yet a young man, and became firmly convinced of its truth. All after experiences but strengthened his opinions. He was sincere and fearless in advocating his religion, and wherever his name was known, so also were his convictions. He had no dread of death, but thought it only a change from one world to another, a journey to which he looked forward with the calm satisfaction of a sincere believer in future life. Spiritualism had taught him that the change we call death was but the doorway to a higher life; that it develops us from this chrysalis condition into the grand possibilities of a progressive spiritual existence. Years ago, when this noble friend bent over the coffin face of a loved and lovely daughter, he chided himself for his grief. With trembling voice and tearful eyes he exclaimed: "Well, well so must we all go sometime; but while we bury our Nettle, we know that she is but another link in the chain which draws us nearer heaven."

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AN APPEAL FOR LIGHT In Which the Forces of Nature Are Considered.

MAN THE GRAND ULTIMATE—FATHER CUSHMAN AND MEDIUM—DARKNESS NOT ESSENTIAL—SHOOTING AT A SPIRIT—TURNING ON THE LIGHT.

TO THE EDITOR:—It is frequently demonstrated to our perceptions that persons who do their own thinking are more liable to differ in their conclusions than those who take things for granted without considering the evidence upon which their truth or falsity must depend. Therefore, with your permission, I will offer a few thoughts to the readers of your widely-circulating journal, which were suggested to my mind while considering the ideas and assertions expressed by my reviewer in No. 281, which it seems to me may be discussed with at least some degree of profit.

Conclusions based upon external appearances are often misleading; therefore, before accepting them as finalities in any given case, wisdom suggests the propriety of their being demonstrated to our satisfaction in such a manner as to leave no room for doubt.

There seems a marked tendency on the part of many well-meaning persons to theorize or, I may say, to invent imaginary systems, which they assume to be modus operandi employed in producing the effects we are privileged to witness. How far these imaginary theories are aids to mental progress, thinking persons will determine for themselves.

At the same time, they are accepted as demonstrable truths by the unthinking, who unhesitatingly assume a familiarity with laws pertaining to the next stage of existence, while in reality life here is to them a mystery.

MAN THE GRAND ULTIMATE.

It may be justly claimed that man is the grand ultimate on this material plane, possessing mental faculties that enable him to survey the ground he has traversed in his gradual unfoldment from the vortex of infinitude to the point he now occupies.

By earnest study and persistent research, he has acquired a vast amount of useful knowledge relating to the mineral, vegetable and lower orders of the animal kingdom, but when attempting to consider himself, well might he exclaim: "The greatest study for mankind is man."

It would be as reasonable to suppose the child in embryo, or even at a later period, capable of comprehending realities that were waiting to be revealed to him here to assume a knowledge of laws and conditions in the next life. Experience is the school in which we obtain knowledge here, and I apprehend it will continue to be through all time; so after we shall have passed to the next life, it is reasonable to suppose that we will have a far more comprehensive view, with clearer conceptions of this plane, than it is possible to obtain from a mundane standpoint.

Man is conscious of his individuality, though why or wherefore is to him a mystery. Hence, the moment he assumes familiarity with what pertains to the plane above that in which he lives, it is eminently proper to ask how he obtained his knowledge. It will not suffice to say the affirmation was made on the authority of a spirit, for that does not constitute evidence necessary to establish a fact.

If more light is required in order to accomplish that purpose, then, by all means, turn it on.

FATHER CUSHMAN AND THE MEDIUM.

According to the testimony of good and reliable witnesses it succeeded in Paris, when what purported to be a spirit known to many persons in this vicinity as Father Cushman came from the cabinet. His familiar form was recognized by a gentleman who had repeatedly seen him on previous occasions, and by him Father Cushman was introduced to the audience.

A moment later he was embraced, the light was turned on when he and the bold, instead of Father Cushman, the medium was held up to the gaze of the persons there assembled, to the great surprise of her friend and traveling companion, who up to that time had never doubted the genuineness of the apparition, fully believing it to be what it purported to be.

There is no evidence that the course adopted there resulted in the slightest physical injury to the medium, though I heard from the lips of her friend that his feelings were injured beyond description.

Had the apparition on that occasion been what it purported to be, and vanished, or melted out of the arms in which it was held, that of itself would have been overwhelming proof of its genuineness, and the medium would have found herself surrounded by a host of friends whose united testimony could not have been set aside by theorists, no more than it has been in the stand they have taken.

NO PHYSICAL INJURY OCCURRED.

It will not do to say that while the struggling form of Father Cushman was firmly held, the atoms composing the body of the medium were transferred with the rapidity of an electric flash to where they were found when the light was turned on. Even those who accept that theory must admit that no physical injury resulted in that case; while further damaging proof against those claims is found in the fact that the me-

diated outer garment was left hanging on a nail in the cabinet, while the glasses were found in the toe of one of her shoes which were set aside in one corner.

DARKNESS NOT ESSENTIAL.

Although the accounts contained in the four Gospels in relation to the different appearances of Jesus after the crucifixion are somewhat at variance, neither of them contain the slightest evidence that darkness was an essential condition to enable him to appear. Nor did he manifest any fear of being dispelled by the grasp of a skeptic in the person of doubting Thomas; but, instead of shrinking from his presence, Jesus is credited with saying to him: "Reach hither thy finger and behold my hands; and reach hither thy hand and thrust it into my side." If that report is true, Jesus courted critical investigation.

Numerous instances have been recorded of the apparition of human forms, termed ghosts, in broad daylight when least expected, their nature being revealed by their sudden disappearance.

Others have been seen at night in so-called haunted houses and elsewhere, if human testimony can be relied on.

Florence Marryat tells how her father, Captain Marryat, determined to put a stop to the perambulations of a spectral visitant through the halls of the house, where he was staying, and to do so effectually, deliberately fired at it at close range with a pistol, evidently expecting to find a case that would require the immediate services of a surgeon. But, instead of that, the apparition vanished, thereby demonstrating to his mind that it was not, as he had supposed, a human being disguised for the purpose of practicing deception.

Some might claim that that was a ruffianly act; be that as it may, it cannot be gainsaid that its results were highly beneficial to humanity at large, being proof positive that spirits are not subject to laws governing on this mundane plane of existence.

Senseless quotations, such as, "God dwelleth in thick darkness," appeal only to clouded imaginations.

TURNING ON THE LIGHT.

At the same time it is evident to thinking minds that mental darkness is a condition in which ignorance and superstition unfold with amazing perfection.

Darkness is the absence of light on the material as well as mental plane. Therefore, human perceptions are aided and strengthened in either case by turning on the light.

The case my reviewer has presented to illustrate his theories, may be, as he emphatically asserts, "the nearest a true comparison of any two cases that can possibly be invented."

The word nearest is so indefinite in this case, that relatively it may be a thousand miles from the point aimed at, and still be the nearest.

The orderly unfoldment of Nature's laws are made manifest to minds capable of grasping principles and in reasoning from them follow the undeviating lines of cause and effect.

NEBULOUS OR ATOMIC THEORY.

Whether we adopt the nebulous or atomic theory in order to account for the first appearance of this planet in our solar system, the evidence growing out of what has since transpired goes to show that it then contained the principles and potentialities of all future manifestations of mind and matter that were to follow.

To my mind the two theories are inseparable, for in this case nebula represents a mass of glowing atoms vibrating with inconceivable intensity of motion. Hence, we perceive that planets as well as atoms are conceived and ushered into existence under a full glare of light.

Mind, matter and motion are therefore both coexistent and coeternal, consequently could not have been created in a special sense; though each performs its office in strict accordance with principles underlying its nature.

Mind, being positive, exercises a controlling power over matter and motion which are negative to it, so unmistakably that its presence is everywhere apparent.

The term infinite when applied to it expresses universality, but not quality, as many persons seem to imagine.

Motion is evidence of life, which with mind are ever present in matter, through which appeals are made to the senses of reasoning beings.

Having established a basis as a starting point from which all visible forms and invisible elements must have emanated, it becomes to us strictly observe the order of natural growth and unfoldment from that beginning down to the present age.

PROCESS OF CREATION.

Then it will be seen that what is termed materialization had its inception in that early dawn when the atoms composing the first formations in what is designated the mineral kingdom became solidified.

Passing over the unnumbered vista of years required to so far perfect and round out the refining process everywhere apparent, records of which have been arranged and compiled by religiousists which now constitute the first chapter in the Bible of revealed truths, the second chapter opens with the first appearance of vegetation, when moss was found growing upon the face of solid rocks, brought into existence by the invigorating forces contained in light and heat.

In vegetation the life-principle is more clearly individualized than in the mineral, though both are devoid of sensation.

At the same time, its subsequent growth and development, which is still in actual process, possesses intense interest to students in search of knowledge concerning Nature's laws, especially those which admit of scientific demonstration.

Therefore light and heat are found to be prime factors in the birth of these two kingdoms, and without it disintegration would surely follow as a natural consequence.

Among those who assume that DARKNESS IS AN ESSENTIAL condition necessary in order to accomplish that which I have endeavored to show was produced in the light is Mr. Mendenhall, who asserts that "this state of negativeness reached through darkness, is a prerequisite condition for the unfoldment of every living object while in the state of nascency, whether pertaining to vegetable, animal or human life."

On the other hand it is clear to my mind that light, heat and moisture are essentials necessary to facilitate the germinal process of unfoldment and growth of seeds or grains, whether cul-

tivated or spontaneous productions in nature's laboratory.

The farmer planting corn covers it with a slight coating of soil to secure moisture, knowing that as long as the earth in which it is deposited remains perfectly dry germination is impossible, though it may be surrounded by "thick darkness."

He also knows that if a grain of corn is allowed to rest upon the surface of the earth where it can receive moisture from below, while exposed to light and heat germination readily takes place, and the root which is the first to appear, immediately proceeds to obtain a foothold that will enable it to support the blade during its upward growth until it reaches maturity.

In that way giant oaks and other fruit-bearing forest-trees come into existence.

Cover the surface of a china plate with wheat, oats or barley; add to them enough water to keep them well moistened, when, if placed in the light, accompanied by a sufficient degree of heat, germination will take place, followed by a rapid growth of leafy verdure.

This reminds me of the Chinese lily, a house-plant that grows in clear water, contained in a vessel, where it matures and blossoms in the light.

Leaves, flowers and fruits come into existence in the light; therefore the conclusion is that darkness is in no way essential, but rather a hindrance to a healthy growth and development in all departments of the vegetable kingdom.

Following the orderly unfoldment of Nature's laws on the material plane, we come next to where animal life appears, accompanied by sensation, which was not observable in the vegetable or mineral.

It is generally conceded that fishes in the sea and fowls in the air were the first to appear, after which the lower order of land animals came into existence.

In propagating their species, they conformed to the requirements of Nature's laws adapted to their present condition of being, and there is no evidence going to show that the idea of darkness received the slightest consideration.

Countless ages have intervened before man, who stands at the head of the animal kingdom, was evolved into being, though not until then do we find mind thoroughly individualized.

Man, therefore, is the keystone of the arch, the grand ultimate that has been attained through the refining processes to which matter has been subjected in its upward steps of progress from atoms to his present status.

But the end is not yet.

Upward and onward has been the universal order of Nature so far, and a logical conclusion is that it will continue to be.

One should never lose sight of the fact that man in his present stage of existence is unable to rise above the mental plane he now occupies. Therefore his conception of laws pertaining to the next stage of existence must, from necessity, be vague, if not wholly imaginary.

Man's reasoning faculties having become sufficiently unfolded to enable him to retrace his steps by going backward from effect to cause until he arrives at the point where mind, matter and motion were working together in union to accomplish all that has since transpired, proves conclusively that nothing was left to conjecture.

Viewed from this standpoint the force of Mr. Mendenhall's remark is not apparent when he says: "Think, reader, of the millions of years employed by spirits in their efforts to bring out of darkness—both material and spiritual—the manifestations that demonstrate to man the truth of his immortality," etc.

From the above quotation, the reader is led to infer that at a given time spirits decided upon and adopted a course of action by which, through persistent effort, they at last succeeded in giving valuable advice to nature, which was followed in the further unfoldment of its laws.

In accordance with principles involved in man's ability to survey the ground traversed through all the devices changes the atoms composing his body were required to pass until they were sufficiently refined to become not only the instrument, but also the tenement of an interior principle existing in, and manifesting through, the human form: Principles, being eternal, live on after the death of the body.

After having crossed the border-line that separates the material from the spiritual, man encounters new experiences, and for the first time has a realization of sense of what is meant by the word spirit.

Then, without violating the laws of nature, he can survey all that is beneath him, and can also cause his presence to be sensed by those in this life, as distinctly as we can be sensed by animals on their plane, when we appear among them.

Human aspirations naturally incline the mind to indulge in imaginary theories which, by being dwelt upon, are liable to be accepted as established facts.

Their promulgation can be nothing less than injurious in all cases, especially where a mind in search of truth is led astray by them.

Therefore, in closing, allow me to remind those who affirm that to be true which is incapable of demonstration, that they are drifting on shoreless seas of imagination, without chart or compass; their utterances having less significance than the sound of a fog-horn in mid-ocean on a dark and stormy night, for that might warn approaching mariners of impending danger.

JEFFREY SIMMONS.

118 Quincy St., Brooklyn, N. Y.

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