



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

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THE MORNING OF SPIRITUAL GLORY

A Discourse through Mrs. Cora L. V. Richmond, Washington, D. C., October 23, 1898.

It is said in one of those glorious poems that form the sacred Scriptures of the Orient: "No new morning came down upon the world that does not bring a new baptism of truth; and when all the new mornings are gathered together from the great kingdom of Ormuzd, behold! there is a perfect morning everywhere."

"The earth is the night and the kingdom of the spirit is the day." It is shadowed; it cannot be from God or it would be all light.

INSPIRATION. When inspiration comes people say: "Oh! that is not inspiration, see how it is shadowed; it cannot be from God or it would be all light."

So when there is a cloudy day, when the storm is here, people say: "Oh! the sunshine cannot be all pure, see how shadowed it is to-day." But science tells you that in the midst of space there is no light at all; that whatever constitutes light is a pulsation from the sun, but it does not become light until it reaches the earth's atmosphere or the atmosphere of the planet that receives it, and then it is bright or shadowed according to the state of that planet.

Science also teaches you that the clouds that obscure the sunshine are not from the sun itself, nor even from the intervening space, but are results of the mists and fogs or vapors that arise from the earth; that, although there is shadow on the cloudy day, whatever daylight there is comes from the sun. Science also tells you that those wonderful rays of light which in past ages shone and pulsed have been gathered and imprisoned in the gems or in the coal tar; that out of the darkest substance known, that which you would not like to touch, come those wonderful aniline dyes that have made the earth and the garment of man.

If this be true, then does it not show that spiritual inspiration is the light; that whatever there is from the eternal realm, from the infinite realm is bright and whiteness? That its applicability to human needs must depend upon the condition, the average condition of mankind at the period in which it comes, and the special condition of the individual when the light is revealed to him or her? And that if there seems to be shadow, if there is an intervening barrier, the shadow is not in the light itself, but is the result of that which rises from the shadows around the individual to whom the truth is revealed?

All this is a self-evident fact. Yet when people are told of the revelations of the past they seem to think that they have no other mission than to treat of the manifest imperfections of those revelations, forgetting that whatever were the imperfections, they were the result of human states; but the revelations were the only light the world had at that time; they seem to think that, if it is claimed those revelations are absolute authority, all that have to do is to take the shadow of language (interpretation) in the records of those past revelations and that then there will be no revelation at all. But all the light-bearers in mind—all the light those past ages have known in spiritual ways has come from the same source, and through similar methods that it does to-day, and must have been the result of inspiration.

All the shadow of that light has come from earthly conditions, from human imperfections, from the state in which people are who receive the light. Yet it would be useless and foolish to cast aside the whole revelation because of the shadow. You include in the number of days of the year the rainy days as well as the sunny days. You include the storm as well as the calm in the processes of nature. So you must include in your estimate of all past revelations that that which comes through the shadows is light instead of shadow. Now because on rainy days you cannot see as well as you can on sunny days, you do not put out all the light there is. You simply say, you would like to see as when the clouds and mists have rolled away the sun will see. All the time, when the clouds and mists have rolled away that arise from the earth and earthly conditions.

Now in every new morning of spiritual inspiration and awakening there is an outpouring of the spirit and there is such force and splendor in its radiance that for the time being it sets aside the clouds. There was, not only the clouds of Sinai and the great splendor that rolled in when the tables of the Lord were written (which of course were a figurative illustration), but there was the light that shone on the Mount of Transfiguration, on the Mount Olivet, that revealed itself to prophets and seers, and apostles, both in the Mosaic and Christian eras, and there were lights in the Orient, that when account of Buddha, Gautama, and that which shone when Confucius came. Every revelation brings, for the time being, a great flood-tide of light.

But just as in the material realm; in the moist days of springtime, when the sun bursts forth with great splendor and power, pretty soon there are clouds that arise and after awhile it is intense, hot and there are great whirlwinds, storms and the thunder and lightning are revealed; so when the spiritual light in great splendor shines upon the earth, it awakens not only the blossoms of inspiration and truth, but it awakens the storms, and the tempests, and the individual imperfections. Shining upon selfish people it awakens their selfishness, shining upon those who are turbulent, it awakens their turbulence, and upon those who have individual faults and imperfections, it awakens their faults and imperfections; shining upon those who are wise, and just, and true, and noble, it awakens the attributes that are most active and dominant.

You have known, yet you have not

cast nature aside because of this, that the same sunshine awakens to existence the spawn of the serpent, which brings forth the buds and blossoms of the forest. You have known that the same springtime brings into existence the thistles, thorns and briars, that wins into existence the beautiful lilies and blossoms that are full of loveliness and hope; yet you know that, in the great classification of nature, these all have their place, for no other purpose than that you shall remove the thorns and thistles, and especially, shall not take pains to cultivate them. So in human life; when a great inspiration stretches out its wings and sheds its light upon the people, see how they complain because then creative people who have their eccentricities, rush to extremes in various directions.

In the early beginning of this movement there was the same complaint; it is now only half a century old and has not become exceedingly orderly, exceedingly well behaved even now. In the early beginning of Christianity see how people thought that, because of the manifestations of the spirit, they were licensed to go to extremes in various directions; for you will remember in the Apostle Paul's writings to the different churches, that he had great occasion to reprimand the early Christians for their extremes in many directions. If you will carefully read the history of every new movement, you will find that it is a fact that the similar eccentricities and individual and extreme are not because of the inspiration itself.

A great many people have read superficially the history of the Mormon movement; they have seen that preposterous exorcism of polygamy grow up in the midst of a Christian people in the 19th century, but they have not known what was beneath this. Before this revelation came to the world there was no human life that needed expression, and there was a new movement toward a better and higher height. But when it came in contact with those elements in human nature that were selfish, all unselfish intent was destroyed. You have known of the movements of the Quakers and the Shakers. In order to counteract the extreme form of license and indulgence they went to the extreme of asceticism, and this was the natural reaction from previous corruption. The Quakers in order to make no mistakes avoided any external demonstration of their religion excepting when one was moved by the spirit. Of course, after a little while it came to be expected that certain persons would be moved by the spirit. How much that expectation may have influenced the fact that certain ones were inspired more than others, we leave you to decide.

But the main proposition is, that there are out-pourings of the spirit when we have to correct former conditions. The Shakers, in direct contradiction to Mormonism, repudiated all human inclinations, living in the strictest asceticism, in the absolute separation of the sexes, and made it possible for the presentation of spiritual truth from that standpoint.

Of course everyone believes that each of these cases is extreme. Everyone believes that there is a well-regulated state of life and of conduct shaped upon the highest truths that are presented in all ages of people and religions.

The Buddhist faith which took the place of the life of Buddha, more repressed the life and his thought than the faith that has taken the place of the early outpouring of the spirit in Christendom. Neither can one say, that any warfare or crime perpetrated under the name of religion is traceable to religion itself. People make such a mistake in confounding the warlike condition of the minds of peoples with the theology and theological conviction. The formation of a church and organization of ecclesiastical power have largely to do with that which has transpired. But if there had been no church at all, you very well know that there would have been something else that would have been made the convenient instrument for people to carry forward their wars and their ambitions. So freedom and liberty have been made the words through which revolutions have occurred and governments that were unjust and tyrannous, and mendacious have been established.

Slavery had its strongest foundations in those passages in the Old Testament that were supposed to sustain slavery; yet there is great warrant both in the Old and New Testament for overthrowing slavery. Everything we choose to do to construct we can find authority in church and state, in theology and law. Even science, with its changing and drifting standards, like the well established to-day when to-morrow it is set aside; there is but one permanent science, but one science that does not change, and that is mathematics; still its application to astronomy has changed with almost every age. Even the calendars, and the signs of the Zodiac, and the great and wonderful starry constellations as related to this system, must continually change, in their mathematical presentation to us, until the absolute truth is known. But so far as the science of astronomy can be established by mathematics, which by experience is verified, it is a correct science. Mathematics itself, though, remains unchangeable.

Now when chemistry, geology and all the other sciences are as correct there, of course, will be a perfect scientific basis.

ABSOLUTE TRUTH. In the soul realm as revealed unto the spirit we claim that there is an absolute law of perfect life; we claim that there is absolute truth; and we claim that it is just as possible to know this truth when people are willing to set aside their prejudices and selfishness as

it is to know a mathematical truth; you will know it from within, from what has been; you will know it from that realm of perception of your nature which is capable of perceiving that truth.

Now while it is perfectly true that certain problems in mathematics are demonstrable, it is not true that one person in ten thousand, perhaps one person in ten thousand is capable of knowing the truths or facts of higher mathematics. The simple fact that two and two make four, or the simple rules of arithmetic they may know; but how many people are there in the world compared to the whole who have ever demonstrated the problems of Euclid? How many people know what you mean when you talk about the "Pythagorean Proposition"? Not one in one hundred thousand. Yet upon these and similar mathematical problems, the great spiritual truths (not that it will be changed in the great primal source from whence it comes, not that it will be diluted or adulterated, but from the perception and capability of stating the great primal truths of the universe), will rest the failure or success of any and every future religious and spiritual movement.

To transfer those movements from the spiritual realm to the realm where they do not belong is fatal; to awaken, stimulate and unfold the possessions of the human spirit to the perception of spiritual truth must ultimately be successful. Prophets and seers, and those endowed with great spiritual perception have stated those truths; and the great Teacher of Olivet, as well as Buddha, Zerdusht and all the ancient representatives of truth have stated the primal truths just the same.

The primal morning of inspiration is the unwritten, unspoken "Aum," that eternal principle of light by whatever name, under whatever appellation humanity chooses to address it; but whatever eclipses, clouds or limits that statement, whatever is less than truth, is error. The same is true in the illustrations of the statement concerning the spirit or soul of man. Whatever declares perfectly the soul and its relations to the universe and to other souls must be the primal statement, and everything else to be correct must impinge upon this.

If the proposition is not right the whole structure falls to the ground; if the proposition is right, like mathematics, the whole structure will be true. Now the more important the factor in human life, the more important it is that you shall know its correct statement.

People say: "I don't care where we come from. I only want to know if we are going to live after death." But you cannot know the latter correctly until you know the correct basis of life. If the soul is immortal that is one thing. If the spirit just lives after the death of the body and there is no precedent life of the spirit, that is quite another. You may know the latter without having any perception of the former, but you may not know the whole relation of the former to the latter without knowing the correct basis. Just as the pupil cannot know the higher mathematics until he has learned arithmetic. Just as it is proper that there shall be primary schools in all systems of instruction, so there must be primal instruction in all that relates to spirit.

ILLUMINATION WITHIN. But what we wish to especially emphasize is, that you cannot have a correct perception of what these facts and truths mean until there is correct illumination from within. The relation of prophets, seers and those endowed with spiritual perception to the rest of mankind is not the relation of authority, nor the relation of those who dictate to you must follow; but they declare the primal truths for you to grow to, or to learn. And that declaration is just as important as the declaration of Copernicus in another realm, and Galileo in another realm which the world has been compelled to grow to.

Galileo had to suffer for his perception. Scientific prophets have had to lose their lives, just as religious prophets have. There is no exemption because a new science is in the realm of science. The world now is simply more tolerant of science because of its spiritual advancement. There would be just as great persecution of Edison for his inventions if there had not been the spiritual enlightenment which has led the people to know that inventions must take place as the new perception of principles in nature.

Instead of ascribing the religious and spiritual toleration of this age to the growth of scientific enlightenment, we make the opposite statement: That the growth in scientific enlightenment is due to the greater spiritual elevation and unfoldment.

The basis being correct, then all the propositions that relate to it will be correct and they will be perceived just as soon as the grown-up child is ready, just as the propositions in higher mathematics are waiting for the child that is learning arithmetic. These great spiritual truths are not newly created. There is nothing new declared in that which is revealed to-day; it is simply that the cycle has come around for the morning of the new revelation of spiritual truth, and it is doing in the world precisely that which it has done in past time. There is apparently a repetition with an added step in the spiral pathway of ascension; it shines with such radiance and splendor upon lives, in the states in which it finds them, that it awakens in them that which is dominant and predominates so that the shadow, or light of their natures is revealed according to their states of shadow or light. The selfishness or unselfishness is brought forth according as the one or the other predominates.

THE NEW MESSIAHS.

Now we have known a great many people to apparently stand upon exalted heights of inspiration, at the same time, having much egotism; they would soon construe that inspiration to themselves, and think they were the chosen apostles of the New Messiah of the New Dispensation. Recently there has seemed to be an epidemic of messiahs. There are in this country no less than twenty who each considers himself the direct Messiah of the New Dispensation or of this spiritual movement. They have taken a little of its sunshine and gone off into a corner, and said "there is all the light, come and worship here." But like all such experiments, the moment you attempt to bottle up the sunshine, it ceases to be the sunshine, it is simply your own shadow.

But while all this is true it does not mean that there is no Messianic state; it does not mean that there is no such illustration; it means that often the precursor of true perception of life comes in the false expression of it. Those who have a little light and much egotism and shadow must, of necessity, present a cloud or a background for the real light. Taking the whole of the movement it is light. Taking the individual or local illustration of it, it might be a shadow.

But, when the spring time is here, when the earth has received the great awakening and impetus of the primal morning, when the full flood-tides of spring are let loose, neither tempest, nor shadow, nor late frost, nor any storm can take away from the earth the great pulsation of the renewal of her life. These springtides will sweep in from the great ocean, they will reach up the sands and the basins, they will percolate into the marshes, and the sweet new breath of spring will be borne in into all the shallow and stagnant places along the shore. Nay! there will come from the far-off tropic islands the incense of orange groves and oleander trees and the breath of spices and the wonderful light of what is in the atmosphere over there, and along the uplands through the oaks and the fields the budding buds and drifts of apple blossoms will appear, and the young buds of many things upon the trees will at last shake out their leaves and play in the wonderful play of this mother life; the springtime of earth cannot be held back, the glory cannot be cast aside. Neither when the morning is here can the great splendor of the sun be set aside. There may be clouds that will eclipse the early rays; it may be those clouds will continue on to noon, but for the most part when the morning's splendor bursts forth the clouds disappear, and the storms are over and past, and the great glory of the magnificent day with its new message and its new light will come.

You cannot by any means process, nor by any means condition, delay or withhold this light of truth, whose material advent or manifestation you have been celebrating in its fiftieth year, has gone on and on although shadowed ere it is in the zenith; storms, tempests and struggles there were all through the movement. There have been the in-sweeping of tempests and the manifestations of these human elements of the spirit, that you may stay the incoming of the spirit-tide or the approach of the morning, than you can stay that which dominates the great worlds in their orbits and the cycles in their recurrent periods, can you stay this divine light that is in the world.

Lo! it comes in such silent ways; it comes even like the tides we have perceived, along the sands and dreary wastes of sorrow and desolation, where the heart beats of death has left you mourning for your loved ones. It comes upon the bayous and islands to the very thresholds of your dwellings where the stagnant marshes and pools of sorrow and doubt have given forth that which was offensive to your spirits; it comes with its great renewal; it invites you to its boundless possessions; it declares its strength, and beauty, and glory; "There is no sea or continent thought so wide, no river of passion so turbulent that its mighty purpose does not reach, include and enfold them all."

Oh! ye who are afraid and are moored or anchored in some little inlet or bayou of belief when the great tide of inspiration has begun, be not afraid of these swirling waters, be not afraid of that which bears you up, but let you be moved. The mariner will tell you that it is in the waters along the coast lines, and the shallow places, and the rocks on the shore where the danger is, but out in the midst of the ocean all free and unimpeded in spirit there is no danger, there the storm or the calm may have full sway, there the spirit is at home with the infinite, there the morning rises without the mist-bound shores, there is the power of God's love, and the eternal presence of His inspiration must be the safety of the human spirit.

Be not afraid; the brighter the light, the higher and deeper the truth, the more secure are you in its possession. As said before, it is the sheer waters, it is the stagnant pool, the dry marsh that constitute the danger. If in the rock and sandbar of fear that has formed the spiritual danger in the past; cut loose from superficial moorings, let your light be free and unimpeded from above; let these clouds that rise over you cease, because there is no longer that which within you that is them rise, and inherit the beauty and splendor of this morning. You shall see its full and perfect noonday such time as all these superficial barriers are removed and you stand face to face with that possession of life and truth of which you are not afraid, which you know will only destroy that which is unworthy, that which is limited, that which is false in your own nature.

The church robe the laboring men and women, and then, when they get old or infirm, let the state support them.—Investigator.

Right principles are stronger than armies and navies, and the latter cannot support a nation when the former are abandoned.—American Sentinel.

A CRITICAL REVIEW OF THE SITUATION

A Consideration of the Harmonies and Inharmonies Existing Among Spiritualists.

To the Editor:—I have become so depressed over the antagonisms and inharmonies among Spiritualists that I am disposed to say anything for the Progressive Thinker had become almost extinct. But I see you have resumed the printing of articles of a former type and corresponding the normal impulse rises again.

What is, or what has been the cause of this season of inharmonies? Is it not a misconception of what Spiritualism is? Of all things in this world Spiritualism is least fitted for a religion, a sect, a cult, or an industry for a teaching caste. In fact, the fact of continued life, of the ability of "the dead" to communicate with "the living," is the foundation of all religions of all time—disputed to suit the purposes of those sought and seek to make an industry of its teaching. For, try to cover it up as we may, the priesthoo, the ecclesiastical orders, the theological cults are at bottom only industries—as the profession of the law, of medicine, of mechanics or any other bread winning pursuit of life. To try in the closing years of this wonderful nineteenth century to

MAKE AN INDUSTRY out of modern Spiritualism is only to follow effect example and to invite failure.

We forget in free America that religion in all ages has been used as a political force. Even in England, the free of all old world people, the "servants of God," the "custodians of souls," have been and are appointed to "livings"—office—as the reward of political service, the same as are the postmasters, custom house and other officials in our own country. If this is not an industry as much as any other form of office holding, will some metaphysical hair-splitter show us the difference?

This religious industry in our own country differs only in degree. Our wise forefathers kept out of the constitution the power of taxation for priestly support, and this want is supplied by begging and by a sort of terrorism of abuse because contributions fall short of the demand. In fact, almost as a rule, meetings are becoming tiresome from this everlasting begging for money. If people don't contribute they are scolded. If they do pay out their money and it don't come to the proper till, they are denounced as wanting in the higher inspiration.

Then, again, we are referred to the "organization" of Theosophy, Christian Science, etc., and their spread, and told that they have gone off from Spiritualism because they could not find a congenial home in our own ranks. All this is no doubt correct, as I do believe there is not a score in either of these organizations who did not find their way there from beginnings with

through mediums. And if all the rest were to follow it would not lessen the work or need of medium instrumentalities. There would be just as many "converts" as now—as a matter of legitimate speculation, possibly more. I have never yet seen a white blackbird, nor a Spiritualist "converted" from the world save by phenomena.

Have our sore-headed people ever taken the pains to examine into what they so persistently point to as the result of this semi-ecclesiastical organization in these off-shoots of Spiritualism? Talk about the credulous inanities of circle enthusiasts and their confidence in all sorts of phenomena! Compared with the marvels of Mother Eddy on the one hand and the Mahatma miracles, hidden mysteries and oracles of a Blavatsky, or the infallible bulls of a Tingley on the other and our enthusiastic phenomena circles are veritable conspirators. It only needs a little retrospection and introspection to cure all these

IMAGINARY GRIEVANCES over the fact that Spiritualism has not a hierarchy and the machinery of theological industries to afford a set of bosses authority to rule over and direct us as to the hereafter.

Now, as to mediums. There have been prophets, oracles, sybils, witches and wizards. There are mediums. This statement covers a fact in human history. One thus endowed is born so not manufactured—and if we would only recognize that fact we would be saved a world of useless fret and worry. We seem utterly unable to discount a fact. Our library shelves are loaded

WITH GREAT NAMES, from Hermes and Zoroaster to St. Augustine; John Calvin and Joseph Smith; but when modern Spiritualism was born it was a peddler that was its herald at Hydesville. Yet the majority of Spiritualists seem never to have "caught on" to the lesson.

I have in my mind's eye several of our evangelists who as a rule introduce themselves, whether on platform or in print, by stating that they began public work as preachers of this or that sect. You, Mr. Editor, are, as I understand, a printer. If so, you know there is a saying among the craft, that "if you once get printer's ink on your shirt a generation cannot bleach it out." I fear a like rule applies to preachers. I never yet knew one that had once occupied a pulpit that was not spoiled for life—for anything that required clear, independent thinking. They do well enough in all their premises, but never seem to be able to get the theological dog concept out of their minds. And this, as a rule, applies to the cloth in both worlds, so far as we can see. At least this is the way it looks to my observation.

It is this class of people who are at the bottom of the incessant ding-dong about organization, about the religion of Spiritualism, Christian Spiritualism

and the need of articles of belief and faith. It is this that has been at the bottom of these off-shoot fads that so trouble some of our people. These good meaning folks do more to recruit the ranks of Christian Science, Theosophy and the like, than many of their own advocates.

If there is any truth at all in our claim of continuous life, we are immortal because we were mortal—the one being only the necessary sequence of the other. All other grounds for immortality are fables, illogical, as lawyers would say, illegal. If, then, Jesus did live he was a mortal man, and immortal because of that fact. He was and is simply a human being. As the mother of Henry Clay said: "She could not understand how all this fuss was made over Henry—he is only a poor creature like the rest of us." To make a fetish of Jesus

IS FETTERISM, and to pose as champions of his identity in this life is only to give crutches to enfeebled intellects that need help for hereditary weakness or traditional superstitions. And it is noticeable that it is the "reformed preachers" in our ranks that keep alive this inherited fad—a special sanctity about the so-called Nazarene.

Here it seems to be to found the beguiling of all our woe. These people, good intentioned now, as they were when they wore the ecclesiastical robes, are simply handicapped by their original concepts and will go to the next world with the same old disabilities to get rid of. Don't misunderstand me: I have the most profound respect and admiration for the man who has the courage to discard the wrong when he sees it, and it is often the exercise of the highest moral heroism for a man so tutored as minister of the church to renounce his position for a despised truth. But then, again, we know habit is second nature, and that as the twig is bent the tree often grows unchangeably.

Then, again, there is a class of people who are always harping about illiterate mediums and wanting training schools and text books to instruct spirits how to control mediums according to the standards of polite society. It is enough to tickle the ribs of a skeleton to have an ex-Methodeist, for example, inveigh against the illiteracy of mediums, the incongruities of circles, and then read the biographies of their Peter Cartwrights and the tales of saddlebag circuit riders, in the days when the woods resounded with the shouts of the camp-meeting converts, and recall the stories of illiterates at love-feasts. It is an awful thing in these days of

MISS-NANCYISM to have a memory. Mediums—I had almost said like Methodists—are natural products, and as men and women differ in mental capabilities we find the scale run from George Search to Andrew Jackson Davis, and from the old-time vaticinations of "Margaret," at Lake Pleasant to the sublime and matchless utterances of Mrs. Richmond. And why? Because mediumship is an endowment and not conferable by diploma.

Our common schools are doing more to furnish intelligent mediums than any other agency we can employ. When there are no more children allowed to grow up ignorant of literary culture, we will have no more illiterate mediums. One of the most intelligent spirit controls it has ever been my fortune to know, said on this very subject: "We prefer, all else being equal, a cultivated mind, for it saves us time and work. But we can educate a medium in time, and we prefer capacity, though crude in the beginning—we can fill a brain, but we cannot use it beyond its capacity. As you would say, 'we cannot put a quart of water in a pint cup.'"

This seems to fill the measure of discussion as to mediumship and settle rationally not only the question of difference in mediumship, but the question also of educating mediums. Educate everybody and you will have educated mediums. Prodigious, like Andrew Jackson Davis, Newbrough, Mrs. Richmond, Mrs. Hagan-Jackson and some others, are born, and our little half-bushels are not equal to measuring the conditions that through them astonish the world. I have perhaps drifted away from a homiletic discussion of things, but I am talking, not preaching, and cannot be expected to follow what I am criticizing. These suggestions are simply thrown out to help if they may, in getting at some of the

EVIDENT INHARMONY in the ranks at this time.

I will try and cut the matter short with one fundamental suggestion: From time without time, spirit communication has been warped and used to give men dominion over their fellows—as coming from God and they being his chosen servants. To my mind the nineteenth century spiritual manifestation to the most practical people ever evolved on earth was to disabuse the world of these false ideas. To demonstrate, as has been done, that these so-called gods, angels and other powers, as supposed, were and are only human beings, once in this life—and of consequent necessity in that. That in what is our spirit world there can be no "spiritists" except those that emigrated from planet life. The correlation of this is, that in what we

CALL MORAL ACTIONS we are individually responsible for what we do, exactly as we feel the consequences of physical actions in this life.

If this is the mission of modern Spiritualism—and so it has been this and no more—the failure to establish a religion out of it or upon it is ready un-

derstood. And wise people ought not to butt their heads against the wall. But you say: "It is my religion, and I have a right to make it so." Exactly so. And I refuse to make a religion out of it, and it is my right so to refuse. Precisely. And then what? You have the facts as you want them or see them, and so have I, and we ought both to be satisfied. But the facts are there after all—unchanged and unchangeable—so our disagreeing as to their interpretation does not alter them. Let us be content with their lesson to us and allow our neighbors

THE SAME PRIVILEGE. Then we can subscribe to our papers, our lecturers, and confer with our friends through the medium that suits us best, and through which our mental demands are best met. And let those who do not see or feel as we do, go their way in peace. Then—"the cause" will have peace and grow and flourish as a tree "near planted by a river." SARGIS.

APPARENTLY DEAD, Yet All at Once Commenced Talking.

PHENOMENA ILLUSTRATING THE FACT THAT THE SPIRIT LIVES AFTER THE DEATH OF THE BODY.

In 1838 a poor young man from Illinois, says Freedom, dying with consumption, came to Texas, hoping the change might benefit him, but the disease had progressed too far and he soon found himself penniless and helpless among strangers. My grandfather, who had recently come to this State from Illinois, heard of this young man's condition and had him conveyed to his house, where every attention was given him, which he gratefully appreciated. Finally he died, was prepared for burial, had laid cold and stiff in death several hours, when my father concluded to raise him up for the purpose of adjusting his burial clothes. As my father raised him to a sitting posture he opened his eyes and began talking in a strong natural tone and said: "I have been permitted to return here to thank you all for your great kindness to me, and I wish I could tell you what glories I have seen, but this I am not now permitted to do. Good-by, and God bless you." There were several in the room who witnessed this strange scene, and my father was so convinced that the young man's soul had been separated in death from the mortal body, and at his strong desire permitted to return and reunite with his old earthly body for the purpose of convincing his friends of the truth of Christianity that he shortly afterwards joined the Christian, or so-called Campbellite Church and remained an earnest member of it until his death in 1883.

In 1875 I told the above story to Mrs. Helen Perry, a lady then recently from Mississippi, who was a lady of rare intelligence and well known to our great family. She then related the following incident to me, viz:

At the beginning of our civil war my husband and I resided at a small town in Mississippi he had made and laid out from a part of our plantation, which was called Perryville. Our neighbors were generally wealthy slave owners, whose plantations were not far distant from ours. Our next neighbor had an only son, whose name was Henry, and though not related to me, yet he called me Aunt Helen, and I loved him as if he were my own son. He was one of the first to volunteer in the Confederate army. When he bled me good-by, I broke down and began crying, and I tried to comfort me. He said: "Aunt Helen, if I am ever killed in battle, I shall come to you and tell you all about it." Ten days afterwards while trying to take my usual afternoon rest in my room, I heard Henry's voice near me clearly and distinctly saying: "Aunt Helen, I was killed in battle to-day and died a soldier's death with my face to the foe. I have kept my promise to you. Good-by."

I was frightened, but believed for a moment that Henry had returned home and was playing a jest with me, and was in the act of calling him when my mother, who was in an adjoining room, came rushing into my room and said: "Where is Henry? I heard him talking to you, or was I dreaming?" I told her she was mistaken, and we both began looking through my room, and not finding him, I hurried over to my parents' house and watched carefully to see if he was at home, but did not tell his family what I have just related, because I did not want to frighten them. Next day I heard his mother and sisters shrieking with sorrow and hurried to them, and was shown a telegram just received stating that Henry was killed the day before at the first battle of Manassas.

Now here was a case in which two clear-headed, wide-awake witnesses, distinctly heard and recognized the voice of a person whom the evidence afterwards showed had been killed in battle the same day several hundred miles away from where his voice was heard. Here, too, we have evidence also showing that the spiritual body not only survives its earthly body, but retains the voice of its earthly body. I have heard of many similar incidents, but many of the witnesses do not like to make them public for fear they will be classed as cranks, Spiritualists and other unpopular names.

—S. A. HENCKERT, in Freedom, Galveston, Texas.

"Blue Laws of Connecticut. With an Account of the Persecution of Quakers and Quakers in New England." Etc. The wickedness and folly which may be embodied in religious laws are forcibly illustrated in this readable and instructive pamphlet. Price, 25 cents. For sale at this office.

"Who Are These Spiritualists and What Is Spiritualism?" A pamphlet of 40 pages by Dr. J. M. Peebles, the well-known author. Price 15 cents. For sale at this office.

A STEP IN ADVANCE.

By an Eloquent Young Minister, of Denver, Col.

HE STEPS OUT OF THE HELL OF THE BURNING FIRE TO PUNISH SINNERS FOREVER, AND ACTS OTHERWISE SENSIBLY.

The Rev. Henry W. Pinkham, of the Bethany Baptist Church, has formally offered to his congregation his resignation, providing the members do not agree with his views on the hereafter and future punishment or do not want him to preach the doctrine which he terms the "broader theology."

Mr. Pinkham made this announcement formally from his pulpit yesterday morning in the middle of an eloquent sermon wherein he made a plea for advancement of thought and belief in the matter of punishment after death. He had advertised as the subject of his sermon, "Hell." The little church at West Twenty-fifth avenue and Clay street was well filled when he began his morning address to those who worship there. He announced, however, that he would take for his text the simple sentence, "God is love." He said:

St. John summarizes the Christian revelation in the words of one text and gives us a touchstone of all religious doctrine. Any teaching which seems to us irreconcilable with this text we need not feel obliged to accept, no matter what authority it may come to us. Such passages of scripture and such hard facts of human existence as seem to limit the love of God should be interpreted, if possible, in the light which shines from the face of Jesus Christ. If we cannot find any explanation of them which is in harmony with the central truth of Christianity that God is love, then we had better hold our opinions in abeyance and wait for clearer vision. Whatever else you believe or disbelieve, hold fast to this, that "God is love."

STUMBLING BLOCK FOR CHRISTIANS

The familiar teaching that human destiny is fixed irrevocably at the moment of death and that of who die in their sins must suffer everlasting misery has been and is a stumbling block to multitudes of Christians. They have found it impossible to see how so dreadful a doctrine can be consistent with the Christ-taught conception of God as a loving Father. This is one reason why it is worth while for the minister of an orthodox church to say frankly to his congregation, "The doctrine of everlasting punishment is not essential to Christian faith nor is its acceptance necessary to Christian character. Over the years of the wisest and saintliest of Christians have rejected it. And if it seems to you unjust, cruel, dishonoring to God, it is your privilege, yes, your duty, to reject it."

Such words bring immense relief to many an humble Christian who has not learned to trust his own mind and heart. They also lift a heavy burden from many a bereaved whose dear ones went out from the earthly life still in the bondage of sin. It is a terrible blow to a praying mother when death overtakes her wayward boy, when, spite of his sins, she loves with a love that would make her glad to die for him. When he is taken away, having given no sign of penitence, if her religious beliefs compel her to think of him as doomed to everlasting torment, it is but mockery to bid her look to God for comfort. There is no comfort for her save in the hope that her boy did at the last repent and receive forgiveness, and her determination to find something, be it ever so slight, on which to base such a hope is pathetic in the extreme.

"Oh," she will say, "the last time I read the Bible to him he was too weak to speak, but I thought a different look came into his face. Don't you think it meant that he accepted Christ as his Savior, so that it is with him now, and I shall see him again?"

QUESTIONS OF HERESY.

There is a reason why I should speak with especial frankness on this doctrine. The question of the liberty of prophesying in a Baptist pulpit is involved. At the late meeting of the Rocky Mountain Baptist Association, to which the Bethany Church belongs, resolutions were presented which were a broad hint to this church that it ought to dismiss its pastor on the ground that he is preaching "heresy." Of the four specifications of heresy, three of which I have made the subject of recent sermons, the last, relating to the possibility of salvation after death, is the only one to which I enter an unqualified plea of "guilty."

With reference to the others there was considerable misunderstanding, but not with reference to the last. For it is quite true that I believe, and preach my belief, that those who die in their sins may, after death, repent and be forgiven, and that I cherish the hope-it grows ever stronger as I live-that the love of God will triumph over even the most obstinate heart and every knee shall bow and every tongue confess that Jesus Christ is Lord, to the glory of God the Father. I do not want you, my people, to be in any doubt on this matter. If you have been in the past you can be so no longer.

OFFER OF RESIGNATION.

Now, if you choose to ask for my resignation you shall have it, and we will part, in sorrow perhaps, but surely not in anger. If, however, you think that, whether orthodox or not, I can help you to reach a clearer vision of Christ and lead you efficiently in the work of establishing the kingdom, then we may as well keep together. And if the association shall decide to dis fellowship us, so much the worse for the association. Such utterance of representative men who are real religious leaders could easily be multiplied. They cause the attitude of certain Colorado Baptists to appear somewhat ridiculous and suggest that it is time for them to awake from the Rip Van Winkle sleep which seems to be holding them in ignorance of the progress in theology which the church is making under the guidance of the promised Spirit.

That a change is taking place in the general thought of the Christian world regarding the final destiny of mankind no one can deny. The old-fashioned hell-fire preaching which some of you can remember as terrifying your childish minds is no longer heard. Even ministers who are regarded as old-school in their thinking and who publicly sneer at "this new theology nonsense" are vigorous in denouncing a "fendish, horrible, devilish" that old-time type of teaching and preaching of which Jonathan Edwards and Elder Knapp have left some rightful examples. Some of these brethren are more modern in private conversation than they are in public sermon. Their motive in withholding from their congregations a part of their real belief is above reproach. They think that the interests of religion and morality will be imperilled by the admission that possibly one who dies in his sins may repent and be saved in the next world.

A religious teacher should indeed always keep in mind the probable effect of his words on the particular persons he addresses. He may not instruct a child as he does a matured man. Milk for babes, strong meat for men. The Master himself said: "I have many things to say to you, but ye cannot hear them now." To some extent a policy of reserve is justifiable. But the minister must be careful to preserve his own moral integrity at all hazards, and it is dangerous for him personally to believe one thing in his heart and yet allow his people to think that he believes the contrary, while if his people suspect such a thing his influence over them is broken. On the whole, it is best for a minister, if he errs in this matter, to err on the side of frankness.

FOR SALVATION, BECOME GOOD.

Insist upon it that the only salvation here or hereafter is to become genuinely good, that whatever a man soweth that shall he also reap, that it never pays to do wrong, that the way of the transgressor is hard, that as long as a man continues to sin so long must he bear the fearful consequences that the longer he goes on the more difficult it is to turn back, that therefore it is folly to wait for the future life expecting to repent then, even if it is possible; that entrance into the life to which Christ now invites and urges by the love that endured the cross is a glorious privilege and not a painful duty to be postponed as long as possible, that every man has already enough to regret in his past, that duty knows no future and wisdom no time to repent so good as to-day—insist upon such teaching, and the need to appeal to the fear of sudden death, no peril in removing all limitations of time and place from Christ's redemptive work.

When a preacher has abandoned the idea that death cuts off all possibility of moral renewal and has come to cherish the hope that God, in his love following and besieging every soul through this world and all worlds, will at last bring every one to be penitent, he has lost the power to minister to himself, and that he can preach the gospel with new enthusiasm and power. He has no reservation in his mind when he declares to the sinner, "God loves you, in spite of your sin, even as the father loved his prodigal son when in the far country and longed for his return." He need not weaken his appeal by adding, "If you should happen to die at this moment then it would be forever impossible for you to return from the far country of your sin to the Father's house."

TRUE LOVE OF GOD.

He may go on and preach the terrors of sin's penalties, and all in the terms of God's love, saying, "Will you compel your heavenly Father to send to you hunger and shame, that you may learn as did the prodigal that his house is better than the far country? Be sure that he will never let you be comforted while in your sin. He makes the way of the transgressor hard in order that the transgressor may abandon his way. In love he has ordained that you shall suffer while you are in sin, and if need be you shall suffer terribly. God's love is the consuming fire that kindles the flames of hell. Because he loves you he will keep you in hell ten thousand million years if necessary to bring you to the point where you are ready to say, 'I will go to my Father and will say to him, 'Father, have mercy on me. Sometime you will have to repent, for God's love will conquer at last, and why do you wait one moment, why reject for an instant the love that is even now pleading with you?'"

It is when retribution is understood thus as an expression of God's love and a means he uses to bring his children out of their sins that his preaching does the most good. The truth of retribution ought to be preached and it would be preached much more if the doctrine of everlasting punishment were distinctly abandoned. "Oh," you will say, "my Father is no weakling; that he loves me enough to punish me for my sins, for I want to be delivered from my sin at whatever cost. But I will not dishonor him by thinking that he has created even one human soul who is destined to sin and to suffer forever."

Lake Brady Camp, Ohio.

Lake Brady, the beautiful, is at last free from all the clouds of our past. A long time hung over this favorite camping ground of Spiritualists, and the season of 1899 gives promise of grand work. The financial part of the company was never in a better condition than now, as it is under the management of Mr. A. Kellogg, of Cleveland, and those who may be desirous of taking stock in the new company will find by corresponding with Mr. Kellogg that everything is in a substantial condition.

It is now an assured fact that Lake Brady will always be a Spiritualist camp. The noble band of earnest workers will stop at nothing to make this the banner camp of Ohio. A little help is needed in a financial way, and that will come. Nothing but first-class talent will appear on the rostrum, both as to lectures and test mediums. The hotel will be thoroughly renovated. The company's cottages will be put in good order. The dancing pavilion will be in thorough condition, and the bath-house will be carefully looked after, while the boats on the lake will have all the care necessary.

Last season a society for beautifying the grounds at Lake Brady was organized, with Mrs. C. O. Bacon, of North Ambler, Ohio, as chairman, and it was determined to have the grounds interested to come forward and help put out shade trees, ornamental trees, and evergreens, etc., and those living at a distance who feel inclined to help in the good work, can send the price of a tree, or as many as they like, to Mrs. C. O. Bacon, stating the kind of tree or trees they prefer. Their wishes will be carried out. It is especially desired that those desiring memorial trees for their loved ones who have gone into the beyond, specify the fact when sending the donation. It is intended to have an arbor day for the planting of these trees, and many from Cleveland, Alliance, Kent, Ravenna, Akron, Canton, Willoughby, Painesville and other places have expressed an intention of being present and helping. It will be a grand day, and we give more details in regard to arbor day and its program. Let it be further understood that no matter how small the donation sent, it will be thankfully received and the best possible use made of the money. Now is an opportunity for all to plant memorial trees or shrubs for their loved ones. Any additional information can be had by addressing either Mrs. C. O. Bacon, North Ambler, Ohio, or C. H. Fugate, 90 Bolivar street, Cleveland, Ohio, F. R.

"Nature Cure," by Dr. M. D. and Dr. C. O. Bacon, Cleveland, Ohio, for sale at 25 cents.

STRANGE PHENOMENA

At the Yucca Soap Factory, San Francisco.

The account of the destruction caused by unseen forces in the Yucca Soap Factory, San Francisco, as published in your paper some weeks ago, has aroused a great deal of interest, judging by the large number of letters that I receive daily, asking for further particulars.

As it is almost impossible to answer each one personally, I have taken the liberty of asking the treasurer for some account of the different phases of the phenomena, and of his compliance with the request. I forward the same for publication, hoping that it will prove satisfactory to all enquirers.

It is needless to add, that it is impossible to narrate the half of the numerous experiences to which this firm were unwillingly subjected.

C. WALTER LYNN.

By request of O. Walter Lynn, the psychiatrist and automatic writer, of No. 223 West San Fernando street, San Jose, Cal., who has been the means of freeing our factory from the unseen influences that have created destruction and almost inconceivable damage, I gladly give further information regarding the different phases of the "phenomena." There were many occurrences left out of my first communication, for the simple reason that I considered them incredible to persons other than eye-witnesses—which are many—and would not be to our orders at the makers of such goods were constantly being taken from the press and carried away, no one knew where, until at last we found ourselves wholly destitute of every set of dies that were used in our factory, thereby rendering us incapable of pressing our goods, and filling our orders. It would have taken many weeks and perhaps many months before those dies could have been replaced, at a great expense, and at the juncture all hands at the factory were set to work in the endeavor to find the missing articles.

One half day was consumed in the search without success, when we heard one of the girls exclaim that she had seen a large monkey-wrench and a screw-driver thrown through the stove-pipe hole in the chimney—which hole was about ten feet from the floor.

The lower part of the chimney had been filled with bricks, but it did not take very long to remove them, and lo! we beheld the said monkey-wrench and screw-driver were first dug out from a large accumulation of soot, then the pressman's cap, then one after another, all the dies were discovered. But the unseen power seemed to have a particular grudge against those dies, as they were constantly being taken from the press and hurled in all directions with tremendous force and violence, and when they were ranging from two to eight pounds.

A cylinder cast-iron stove in the press-room was taken bodily up and thrown on its side several feet from its resting place. Hods full of coal were thrown at considerable distance and the contents strewn over the press-room. The pressman's watch, which he was in the habit of hanging on the wall opposite the press, was taken and thrown on the floor with much force, and when it was found it was found to be moving about as fast as a windmill. The second hand was whirling about with such a velocity that we could not see anything but a small shadow. It looked as if it had been taken off. This went on for quite a long time, after which the watch was taken and thrown a distance of about forty feet, and this time it was broken. Goods were knocked out of our help's hands; sometimes the goods would be thrown on the floor at one time, and the girls and the pressman were thrown down and one of the girls and the pressman were able to get up, but the other girl was held to the floor and for quite a while baffled the pressman—who was a strong fellow—to get her up. Hats were constantly being taken and torn into strips, and of course the company had to replace them.

Five new hats had been brought in, one of them for our manager, and put upon the counter, when all at once they all disappeared. Search was instituted and they were found on the top of the office, but this time they were left whole. Fires were constantly being started in parts of the building where no fire was ever made and where we were taking the precaution of keeping constantly wet with the fire hose.

Nearly every pane of window glass was broken, and when we moved to our present quarters we were made to pay for fifty panes—some of them large ones—and while moving our goods were taken between two fires—as it were—and the deprecations were going on with renewed vengeance in both places. I could go on in this accurate and most truthful statement almost ad infinitum, but I think this ought to suffice.

I will only add that I, for one, and I think that the whole company feel as I do—feel most grateful to Mr. C. O. Bacon for the more than helpful services which he has rendered to us in this deplorable affair, and I do not hesitate to recommend him to all who may need his services.

H. H. LAMBERT, Treasurer Yucca Soap and Perfumery Co., 1177 and 1178, Mission street, San Francisco, Cal.

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

"Talleyrand's Letter to the Pope" will be found especially interesting to all who would desire to make a study of Romanism and the Bible. The historic facts he states, and his keen, scathing review of Romish ideas and practices should be read by all. Sold at this office. Price 25 cents.

VIEWS OF IMMORTALITY

Prof. Straight Obtains His Inspiration.

It is not generally known that Prof. H. A. Straight, whose painting of the "Mount of the Holy Cross" was sold to W. H. Danahy of Chicago for \$15,000, and of which the artist has been written in the leading art journals and great dailies of the world, is a Spiritualist. Mr. Geo. H. Spence, a friend of mine, who is foreman of the Daily Sun office in San Diego, once told me that when he lived in Denver, Colo., Prof. Straight was in that city, and that he attended a meeting at which the Professor was blindsided by a committee, and in this condition he painted a beautiful picture in oil, delicately shaded in several colors, in an incredibly short time—just the way I have forgotten. I think Prof. Straight has passed this phase of his mediumship now, but he has another interesting phase which I shall later describe.

While in San Diego, in January, 1896, Prof. Straight requested the writer to procure a piece of prepared canvas, and to sit with hands upon it for 15 minutes each evening for three successive evenings, when the artist would paint the picture. At that time I was seeking to develop clairvoyance, and while sitting in a negative condition, as directed by the artist, with my hands on the canvas, a panorama of celestial scenery constantly passed in perspective before my eyes. I often wished that these scenes could be painted, as words cannot describe them. But without mentioning my wish to the artist, I took the canvas to him upon calling for the picture a week or ten days later, to my surprise I found the essential parts of these visions painted on the canvas in all their delicate colors. When Prof. Straight had finished the picture he received the following key to its interpretation:

"Through the rising mists of superstition and bigotry the poetic and spiritual eye discerns the Vale of Harpocrates, the Temple of the Muses on the Mount of Inspiration, and still nearer the three mountains symbolizes Poetry, Painting and Music. At the base of these mountains is the pure water of life. On the eminence to the left is seen the home in spirit life of the one for whom the symbol was painted. This structure, still incomplete, is crowned with three statues of colossal size, representing poetry, painting and music."

In the surrounding clouds will appear in the future, well defined forms, if the conditions are favorable—harmonious—among them a number of ancient spirits who often come to the young poet who will feel their presence and be inspired to write of them and their work for humanity."

Last fall I sent another and larger canvas to Prof. Straight, and the day before Christmas I received a picture still more beautiful than the one painted three years ago, symbolizing the "perfect concentration of spiritual forces." It contained all that was in the first picture, but a more perfect condition of development, and many additional scenes and symbols added. Such pictures are simply priceless to the owners—especially if they appreciate art and nature.

Prof. Straight is now living on his ranch at Mountain View, California, where he has been shut off from the world for the past few years, and owing to ill health had the droop of last year he has been "financially" unfortunate, and now thinks of disposing of his ranch and moving to Oakland, where he will be in an art center and can exercise his genius.

ERNEST S. GREEN.

From Mrs. F. A. Logan.

To the Editor:—Your paper is all that the title indicates, and I could not keep abreast with the times in spiritual things without it. It gives all a fair hearing who have the good of humanity at heart.

I was pleased to note in the Circle of Harmony yesterday, which meets every Sunday between 1 and 4, in Occidental Hall, 305 Larkin street, San Francisco, some very progressive minds among the educated young people—one a lawyer, who started out with the explanation that fire is the life of the world; that heat was the generator of all things. This led to many brilliant thoughts and expressions by younger thinkers on vibratory motion throughout all spirit and matter, which opened up a discussion of healing without drugs—a subject which is tabooed by the medical faculty and the churches, so that after a few days of it gripped under the pet science, the physical and trained nurse, their loved ones and beneath the sod, and their salaried minister says: "The Lord gave and the Lord taketh away, and blessed be the name of the Lord," and go about the streets as if nothing had happened, until some healer is found following the example of their Jesus, and then an outcry is made against him and the law is enforced in order to keep their death-dealing process in vogue.

How long O Love of God! Ignorance hold sway. Arouse the lethargic Spiritualists, and learn the laws of your being, and then know that light, air and water (hot, internally and externally) used with a will to be well, with perfect trust in divine influences, will accomplish great results. The vibratory elements of which your body is composed will soon bring about an equilibrium, and a harmonic action throughout the entire system will result; then can you go forth in the name of all that is good declaring that you are well.

MRS. F. A. LOGAN.

"The Bridge Between Two Worlds." By Abby A. Juddson. This book is dedicated to all earnest souls who desire, by harmonizing their physical and their spiritual bodies with universal nature and their souls with the higher intelligence, to come into the connection with the pure realms of the spirit-world. It is written in the sweet spiritual tone that characterizes all of Miss Juddson's literary works. Price, cloth, \$1; paper, 75 cents. For sale at this office.

"The World Beautiful." By Ida A. Whiting. Most excellent in their light and elevating spirituality of thought. Series 1, 2, and 3, each complete in itself. Price, cloth, \$1.50; paper, 75 cents. For sale at this office.

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

"Ancient India: Its Language and Religions." By Prof. H. Oldenberg. The subject is of unusual interest in the present time, and it is here treated in a way to interest and instruct all readers. For sale at this office. Paper, 25 cents.

"The Prophets of Israel." By Prof. C. H. Cornill. A scholarly and appreciative historical review of the prophets of Israel and their works. For sale at this office. Paper covers, 25c.

THE DEATH PENALTY.

A Petition Against Capital Punishment.

Charleston, Ill., Jan. 15.—What is called the "Carter Martin reform petition" is being circulated in Charleston, to be presented to the legislature at the present session. The object of the petition is to do away with capital punishment. Several states have already done away with capital punishment; it is argued, with good effect. Since hanging was abolished in Connecticut, say advocates of the movement, murders have decreased in that state over 50 per cent.

The idea of this reform in Charleston originated with Miss Alice Harlow, a young woman whose life has been devoted to philanthropic work. It is a result of her convictions on the subject since the hanging of Carter Martin in this city.

The petition is being extensively signed and as soon as the field is worked here Miss Harlow will go to other cities throughout the state for signatures.—Times-Herald.

Here is a splendid opportunity for Spiritualists to show their hand. If there is any law of our land the teachings of Spiritualism should seek to have repealed, it is this horrible relic of the old mosaic laws, this pet of Christianity, this child of the Bible and ghost of barbarism.

True Spiritualism tells us to endeavor to reform the soul of man, to teach them the beauties of right living, of right doing and right thinking, not alone to prepare their spirits for a higher future state after its separation from the form, but to assist in making this world better and themselves better fitted to remain here.

There is no greater stigma upon the Christianity of this free America, in the estimation of all profound, reasoning Spiritualists, than that, while boasting that this is a Christian nation, our laws should permit a man to be executed for a crime which he committed in a state of insanity.

DR. T. WILKINS.

DELUSION.

Well, may be it is delusion
That the soul lives after death;
But, if so, it is far the dearest
Which the tongue of mortal saith.
And, since so much of life's pleasure
Is wrought of unreal things,
I shall always hold to the riches
Which the dear delusion brings.

Delusions of earth are mocking
Wherever we mortals go,
And finding so much unreal
Has cost me a deal of woe.
But the dream of life immortal
Will never bring me pain;
For when it is proven error
I shall count not loss or gain.

I shall never live to know it
If my darlings are only dust;
And all that the weakest or wisest
Can do is to hope and trust.
I may reason and doubt, but ever
They seem to speak from the sky;
Then, it seems but a cold delusion
To dream that a soul can die.

You may shower me with dust and
ash,
You may give me a wreath of rue,
You may dream you have truth and
wisdom
And I am less brave than you;
But still, I shall never yield it
For a thing you say or do;
You cannot make it error;
And I cannot make it true.

We all must wait and wonder
What the change of death will bring;
Your sketches are skulls and cross-
bones,
Which I to the winds would fling,
And picture immortal faces,
Brow-girt with asphodels,
And hands which are reaching earth-
ward
Bunches of Immortelles.

But neither your wise conclusions,
Nor mine, with their rainbow wings,
Can alter one jot or tittle
The eternal law of things!
Yet ah, in the world that this is,
It were all for naught to say;
If we could not have our fancies
Of "the ever-so-far-away."

Well, may be it is delusion
That the soul lives after death;
But, if so, it is far the dearest
Which the tongue of mortal saith.
Which the dear delusion brings.

ANGEL VOICES.

Hear ye not those strains of music
Filling all the balmy air,
Myriads of white-robed angels
Singing sweetly over there,
And they play on harps and viols,
Such a gladness, happy throng,
And I see their love-lit faces,
As they sing to earth this song:
"We are ever near you, loved ones,
In our home, where all is light,
Though the clouds between us gather,
Hiding us from mortal sight,
And your eyes are heavy, dear ones,
With their weight of unshed tears,
For you've longed to see our faces,
Lo, these many weary years,
And your hearts are bowed with anguish,
And you cannot hear our voices
As you could in years ago;
Though we come and linger near you,
Press your hands and stroke your
hair,
Kiss your lips and touch your faces,
Lightly as the summer air,
Yet you feel us not, nor know us,
And your grieving makes us sad,
We would have you always cheerful,
Always hopeful, gay and glad;
For earth's storms and struggles try us,
And like gold, we are refined,
So be patient 'mid your trials,
Bearing all with cheerful mind,
And when you have crossed the valley,
And with us, in clear light stand,
You will know 'twas done in kindness
By a loving Father's hand,
And you'll bless the loving giver
Of what seemed to you so ill,
For the soul-growth of his children
Is the Heavenly Father's will."
LIZZIE DUCKER LYNES.

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SATURDAY, JANUARY 28, 1899.

REVIVAL IN ENGLEWOOD.

Englewood is to have a big revival in about two weeks in which all of the orthodox churches of the district south of Garfield boulevard and north of 100th street, from the lake to the city limits, are to take an active part. The meetings will be held at Arcade hall, 65th and Wentworth avenue—Chicago Record.

As we read the above we recalled an ordination scene of long ago. The candidate for clerical honors dropped upon his knees, bowed his head, closed his eyes, while a dozen or more priestly hands one above another, were piled on his head. The chief manipulator went through a form of words in the name of the Father, Son and Holy Ghost, concluding, "Receive ye the Holy Ghost."

A very similar scene is found among the mural inscriptions in one of the tomb chambers in Egypt, save only one pair of hands are used. Scientists have decided that it represented a hypnotic scene, the operator standing over his subject, imparting the magnetic forces, and rendering him subject to the operator's will. And Hippocrates tells of Chiron 2500 years before our era, fascinating Esculapius, for the purpose of discovering a remedy to cure the wound of Hercules, which had been founted by a poisoned arrow.

Of late the people have begun to suspect that the converts, such as were witnessed on the pentecostal occasion, described in Acts 2, among the attendants mentioned, were filled with the Holy Ghost, were somewhat under the influence of this mystic agent.

Take this proposed Englewood revival movement: Every preacher and layman will go to that meeting charged with a religious fervor, all as hypnotism. All the multiple machinery of the church, with accessories, will be called into service. The young, the timid, the sensitive, the unsuspecting are brought under influence, just as are the subjects of the hypnotist. The "victims" one by one as they surrender their selfhood, give strength to the powerful operator and make his task easier as he advances. Shouts and clamor spread the contagion. The subject brought under influence, whether in a hypnotic scene, or a revival meeting, is but a puppet for the time being in the hands of a skilled artist.

The hypnotic subject left alone will in time recover his normal condition; so he of the new birth falls from grace, "backslides," churchmen say, "and the condition of such a man is worse than at first." They who escape this enthrallment are the material of which skeptics are made.

A successful mesmerist at our elbow would suggest to youth, ladies, and feeble manhood, unless they wish to play the pranks common on the stage, both in hypnotic demonstrations, and revival meetings, the better way is to keep out of the reach of those who would rob them of their will, and make them slaves to obey the demands of a tyrannical master.

STRONG IN NUMBERS.

An interested party has made a poll of the Spiritualists in Rockford, Ill., and announces that they number over 400.—Daily Republic.

A correspondent at Rockford, sending us the above item, writes that the number of Spiritualists given above are not overstated. Under favorable auspices, if old funds can be forgotten, one of the strongest societies in the state can be organized at that point. Back near forty years ago there was a large society, and a spiritual name was published there, which gained a large circulation. It is a mystery we cannot decipher why persons will not lay aside their private dislikes, and work together harmoniously for the upbuilding of a great cause in which all agree.

QUICK SALE.

Since the notice of Dr. Brown's "Teachings of Jesus," in these columns three weeks ago, a large order, then just filled, has been wholly exhausted. We doubled the order. These have been received, and are going off like hot cakes. The doctor's position is a new one for even the advocates of free thought, that the teachings of Jesus are not adapted to modern civilization, but his facts and logic seem irresistible to those who read his very interesting brochure. Hurry up the orders, for we can still meet the demand; 15 cents for a 44-page pamphlet post paid to any address, or ten cents for \$1.

AN ENORMOUS LITERATURE.

It is stated as a fact that in the "Critical History of the Doctrine of a Future Life," more than five thousand books bearing on the subject have been cited.

HANDS OFF, PLEASE.

Telegrams from all parts of the country show that the clergy are determined in their purpose to prevent the seating of Mr. Roberts, the representative elect from Utah, in the next Congress, giving as a reason that he is a polygamist.

The clergy are the last persons in the world who should raise such an issue. If they believe their Bible was inspired of God, and the prophets and patriarchs obeyed his will, as they claim, then polygamy was a holy institution. Gen. 6:2 tells us the sons of God took their wives of all their own choice. David, the man after God's own heart, had numerous wives; 2 Sam 5:13, "David took more wives and concubines." Gleason, upon whom the spirit of the Lord came, the successor of Joshua, had many wives.

But the wickedness of this polygamous race, the chosen people of God, culminated in Solomon, "the wisest man," who had seven hundred wives, and was not yet satisfied, so he gobbled up three hundred concubines. See I Kings 11:3.

And, in giving the decalogue to Moses, neglected to make any command on the occasion; and Jesus, as was his custom on other subjects, slavery being an illustration, forgot to make any mention of the terrible wrong to woman, for such it is, and a very cruel one. We have one very marked incident in the Bible bearing indirectly on this question. There were 32,000 virgins captured by the Jews—See Numbers 21:35. In verse 40 we are told "The Lord's tribute of these maidens was 32." These maidens gave over to Bleanz, who received them as the Lord's representative.

We only offer these Bible facts as a reason why the priesthood should be silent on this delicate subject.

The Indian chief rejected by the missionaries because he had two wives, placed himself on the roll of salvation by killing and eating one; and the good old patriarch Abraham, virtually drove his wife Hagar into the wilderness to perish of starvation.

It is an unfortunate dilemma that surrounds the Utah representative; but the American Congress is quite equal to the occasion. The clergy who wish to make a point in their own favor for virtue, by their action in this case, would show more practical good sense if they would hide their book, the basis of Mormon polygamy, out of sight, and not direct attention to the subject.

The Satyr expelled from his home, the fable tells us, the man who warmed his hands and cooled his broth with the same heat. Should not the priest and his book be similarly radiated for breathing hot and cold at the same time?

PRACTICAL WORK.

No genuine Spiritualist can feel otherwise than interested in the practical advancement of our cause. No one who has had his pathway made brighter and his life made sweeter and worth the living, by the light shed within him by a practical knowledge of the phenomena and philosophy of Spiritualism, can but feel a desire that others should become partakers of that knowledge and its benefits. There are thousands upon thousands, in the churches and outside of them, to whom, as a result of orthodox teachings, life in this world is made dark by the shadow of the dogma of hell—a shadow cast back from the future world, as believed, darkening and blighting the happiness of the present life.

When such persons become satisfied, through spirit manifestations, that their friends, their children, who passed into the other world "unconverted," "unsaved," are not, as they feared, fixed in a condition of perpetual, irremediable unhappiness and suffering, what a load of unspeakable fear and unhappy expectation is lifted from their minds. Why should they not rejoice in new souls lighted and saved by Spiritualism? Thousands have experienced this happy relief, having been delivered from bondage to an awful fear engendered by false teachings.

This light is spreading far and wide, shining even into the darkened recesses of the churches. Souls whose windows have long been darkened by opaque curtains of creedal errors, are opening to the glorious, life-giving sunlight of truth, dispensed by heavenly messengers from the spirit-world.

And yet there are uncultivated wastes, unwatered deserts, and barren moors where practical work may be done that will add to the area of mental liberty, and enlarge the realized possessions of light and human happiness.

And there is no other way in which this work can be done so sensitively and so effectively as by the quiet work of the family circle.

If there is a neighbor whose mind is open to truth, only waiting for it to be demonstrated, let him or her be invited to the family circle, or kindly or quietly advised and encouraged to form a circle at their own home, where they may in due time expect such light as will convince of the truth and bring lasting satisfaction to the mind.

Proper literature will assist in the work, there seek to extend the circulation of such papers as The Progressive Thinker, and of books in which the philosophy of Spiritualism is elucidated.

Such is practical work for Spiritualism.

THE WAYS OF THE WICKED.

An Omaha (Neb.) paper says: "Mrs. Mary Forsythe and Mrs. Elsie Robinson, the alleged female 'spirits' caught in the rascal on the premises at Sedalia, Mo., and Douglas last night, when seen this morning at the city jail, told the World-Herald reporter that they both knew the whole thing was a fraud, but justified themselves by claiming that they were merely working for wages, and if the dear people wanted to be duped, they were there to do the duping. Mrs. Forsythe said she came here from Kansas City, and after being present at a seance, was given by 'Dr. Milton' resolved to become a spirit for \$1 a sitting.

"Both she and Mrs. Robinson said hundreds of people called to commune with the spirits of their departed relatives on family and business affairs, and that when the spirits were asked perplexing questions, they either 'vamosed' or responded in intelligible language, which was intended to be construed as spirit language."

What a showing! "If the dear people wanted to be duped, they were there to do the duping!" What an admission! While honest mediums in Omaha were almost starving for want of patronage, "Dr. Milton" with his "superior" spiritual manifestation was raking in hundreds of dollars. When he leaves Omaha, he will change his name and go to fresh pastures to again rake in the dollars of the gullible. In the name of honest mediumship, when will this state of affairs cease?

LIBERTY A PRICELESS BOON.

"In Cato's judgment, A day, an hour of virtuous liberty, Is worth a whole eternity in bondage."

When Henry Clay was addressing an immense mass-meeting of his Whig friends, at Richmond, Indiana, in 1842, a Quaker inquired of the venerable orator if he was a slave owner. The great commoner responded:

"Go home, Mr. Mendenhall, and mind your own business. My slaves are fat, sleek, contented, and, if you and your friends would let them alone, they would be happy."

The Abolition press made the point: "If the institution of slavery has so crushed out the manhood of the slave as to make him contented with his condition, it is time for the friends of humanity to rise in their strength and destroy the system which produces such destructive consequences to the race."

They felt with Cato, that an hour of virtuous liberty was worth an eternity in bondage. As mental freedom is infinitely superior to physical, so the chains that bind the mind are many times more galling and oppressive to a soul than the fetters of the body.

If, as has been earnestly maintained in these columns, church creeds are only devices of priestcraft to enslave the intellect, and in its action it only makes willing tools for superstition to toy with, then they who are free, like the old Abolitionists, should rally in full force to emancipate the oppressed from degrading tyranny.

Spiritualists and agnostics, very generally, have burst the bonds that bound them. They have discovered the trend of creeds, and see in them only means of binding the race back to old time methods of thought and belief, hence their zeal in teaching the truths of science.

That the doctrine of an immortal life was known to the ancients no one will post in history will deny; but priestcraft caught hold of this important knowledge, and by shameful fraud constructed their narrow creed thereon, hedging around that future life with conditions, every one of which was to play into the hands of those tricksters, and add to their impotence.

Whilst it is the province of The Progressive Thinker to teach the truths pertaining to an immortal life, it is no less its duty to break the gyves that hold our fellows in perpetual thrall. The siren song of peace should not be listened to while on every hand stand the oppressors with manacles and chains, only waiting an opportunity to rivet them upon our persons beyond the power of removal.

A NEW RELIGIOUS CULT.

According to the Boston Globe a new religious cult that may be called a fad has sprung up in English society of the most exclusive set. Some members of the nobility and wealthy people of culture are quietly sending out missionaries (it is said) to revive what they style Rational Christianity, which does not admit the Miraculous Conception among its doctrines, but proceeds solely upon the theory that the highest type of man ever manifested in the flesh, through whom the Divine speaks. They can scarcely be called a sect, because they have no organization, but they give freely of their means to disseminate their views of what Tennyson calls "the church that is to be." They have employed a man of fine presence, extensive travel, great culture and eloquence—himself related to many of the English nobility—who is to lead the modern crusade in the United States and Canada. His name is Herbert Harper, and he is expected to achieve great things among the more cultured people of this country. The chief merit of the movement is that it is to be unostentatious. This cult has not struck Chicago up to date. When it does we will inform our readers.

TRANSLATIONS DIFFER.

A new translation of the New Testament has just made its appearance in London, called the "Twentieth Century New Testament." Here is its rendering of Matt. 9:16, 17:

"No one ever tears a piece from a new garment and puts it upon an old one, for, if he does, he will not only tear the new garment, but the patch from the new one will not match the old. And no one puts new wine into old wine-skins; for, if he does, the new wine will burst the skins, and the wine itself will run out, and the skins be lost. But new wine must be put in new wine-skins."

The Revised Translation agrees very well with this new rendering. Dr. Adam Clarke rendered this 16th verse: "No man putteth a patch of unseamed cloth upon an old garment," etc. And for bottles, in the next verse, he substitutes goat-skins.

FATHER CHINIQUEY.

Father Chiniquey, "the Apostle of Temperance," passed to spirit-life, peacefully, at Montreal, Canada, on the morning of January 16. He died in the Protestant faith.

He was born in 1809, ordained to the priesthood in 1833, moved to Illinois in 1851, and founded the village of St. Anne. In a controversy over the latter he was defended by Abraham Lincoln. In 1860 Father Chiniquey and 2,000 of his villagers became Presbyterians.

Father Chiniquey then became a lecturer and traversed the world.

EXTENSION OF SPIRITUALISM.

It speaks well for the extension of Spiritualism in Roman Catholic countries, that Verdade e Lux, a Spiritual paper in the Portuguese language, published at San Pablo, a capital town in Brazil, has a circulation of 23,000 copies.

Throughout all the South American states there are being held circles, and private and public gatherings, and this paper is more devoted to the philosophy than the phenomena.

A ROYAL MEDIUM.

Not many healers can boast of 10,000 patients cured by passing under their hands, and yet that is the claim of Duke Theodore of Bavaria, son of King Maximilian, and brother of the late Empress of Austria. In Egypt where there are many cases of opthalmia, he was beset by crowds of poor people who went away from his magnetic touch, healed. His princely fortune enables him to do this great service without price.

THE HON. A. B. BRADFORD.

The Hon. A. B. Bradford, of Enon Valley, Pa., has lately passed to spirit life.

If men can meet together for no higher purpose than to paint the divine image to the vulgar heart and the vulgar mind, they had better devote their churches to imbecility and play their religious farce in character.—Agnostic Journal.

AMONG ALL RELIGIONS

The Supernatural in Nature, with an Account of a Nineteenth Century Miracle.

The Dawn, Calcutta, India: An interesting article by the Archbishop of Halifax, on the "Supernatural in Nature," condensed in the Light of Modern Physical Science," has appeared in the proceedings and transactions of the Royal Society of Canada for the year 1894. We do not hold identical views with the writer of the article but we feel that he has made out a good case. The reverend gentleman is of opinion that neglect of the study of metaphysics in the higher science of the world and the prejudicial notion of seeking an explanation for everything from the physical sciences, stand as the two great hindrances to the acquisition of knowledge. He thinks, however, from the example of the Society for Psychical Research, numbering in its ranks many eminent scholars and scientists, that scholars themselves are waking up to a sense of the necessity of widening the range of their truth-vision seeing that their representatives on the Research Society do not find it profitless study to enquire into the alleged manifestations of the spirit world. Now if this be so, how much more becoming, the writer of the article asks, is the attempt to find a solid foundation in fact for one of the oldest and most widespread beliefs of mankind, viz., that of miracles or the intervention at times of the Supreme Being in the ordinary course of events. A miracle may be defined as "the outcome of an extraordinary intervention of the divine power, in the order of created things." The definition of miracles, generally given and accepted, either expressed or implied, is that of a violation of the laws of nature; the objection that is raised by scientists against the possibility of their occurrence. The whole of Nature is guided by, and all its changes are the ordered results of laws that are silently but with unbending constancy working through all time. A miracle which means an arbitrary adjustment of natural laws is, therefore, absurd.

Success in the violation of natural laws, is no doubt an absurdity, as the scientists say. But in the case of the word miracle given above, "the intervention can take place without violence being done to any force and without destroying, suspending or changing any law. There may be such a thing as intensifying or sublimating natural forces; thus intensified or sublimated they produce effects proportionate to their state, in perfect keeping with the laws of nature. The refraction of light before their sublimation. This intensification or sublimation is really the miracle, the rest is the natural effect." Such is our learned writer's contention. And he goes on to declare that it could not be seriously questioned that forces can be intensified and sublimated without interfering with nature's laws. It is well known that the attractive force of a magnet is intensified by the rays of light in their passage through the denser atmosphere of the earth, every evening that the western sky is cloudless the sun is seen for a time after it has really sunk below the horizon. Here the supposition is only needed that the refractive properties of the atmosphere over and around the place in question had been intensified or sublimated to a certain degree. The rays of light, in their passage through the denser atmosphere of the earth, every evening that the western sky is cloudless the sun is seen for a time after it has really sunk below the horizon. Here the supposition is only needed that the refractive properties of the atmosphere over and around the place in question had been intensified or sublimated to a certain degree.

The learned writer ends by giving an authenticated account of a miracle of modern times. In the year 1883, Pierre Delany, who was then 43 years old, was attacked with locomotor ataxia, as Prof. Charcot, to whom he first went, diagnosed. For seven years did the sufferer wander from one hospital to another till fourteen doctors in eight different hospitals had treated him in vain as is shown in the following table, given year, name of doctor, name of hospital, and name of disease on certificate:

A MIRACLE OF MODERN TIMES.

1883—Prof. Charcot. Salpêtrière. Locomotor ataxia.
1884—Dr. Gallard. Hotel-Dieu. Locomotor ataxia.
1885—Dr. Rigal. Necker. Locomotor ataxia.
1886—Prof. Ball. Laennec. Locomotor ataxia.
1887—Dr. Rigal. Necker. Locomotor ataxia.
1888—Dr. Emplis. Hotel-Dieu. Ataxia.
1887—Prof. Laboulinne. Charité. Locomotor ataxia.
1888—Dr. Rigal. Necker. Locomotor ataxia.
1888—Prof. Ball. Laennec. Tabes ataxia.
1888—Dr. X. Beaujon. Tabes dorsalis.
1888—Dr. Ferrol. Charité. Ataxia.
1888—Dr. Gerin-Roze. Lariboisière. Locomotor ataxia.
1888—Dr. Bucquoy. Hotel-Dieu. Ataxia.
1888—Dr. Lee. St. Vincent. Paresis.
1889—Dr. Gardin-Beaumont. Cochin. Locomotor ataxia.
1889—Dr. Mesnet. Cochin. Sclerose des cordons postérieurs de la moelle. (Same as ataxia).

Now, locomotor ataxia is pronounced incurable by the whole of the medical world. It is no nervous disorder over which will, or imagination, can have any effect. A change in the essential elements of the system takes place in the part affected; and hitherto science has not discovered any remedy. We have then, in Pierre Delany a man evidently afflicted with an incurable malady which is rapidly nearing its final stage. Mark the sequel. In August, 1889, Delany asked to be taken to the pilgrimage with the national pilgrimage. He arrived at the place at nine o'clock on the morning of the 19th of August and had to be helped from the car to the grotto. Here he assisted at mass and received holy communion and prayed, as he says that he "might always remain a good Christian." Later on he was present at benediction of the most holy sacrament, and whilst the priest was carrying it processionaly after the benediction approached him, Delany says: "I bent to the earth and kissed it and cried aloud, 'Our Lady of Lourdes, cure me. If you please and if you judge it well!'"

He and he adds, "I felt the sensation of an extraordinary interior force which compelled me to desire myself to rise, to walk and to throw away my stick. My companion to whom he handed his stick, saying, 'Take it, I have no further need of it,' replied, 'you are beside yourself, you will fall,' and attempted to restrain him. Delany, however, took no heed, but followed in the procession, walking easily and firmly and was perfectly cured. His astounded companion followed, saw him mount the flight of steps in front of the church and kneel for a length of time in prayer. Later in the day in the presence of several medical doctors and others, he was examined minutely; no trace of the disease could be discovered! He had been instantaneously and perfectly healed. Some time after his return to Paris the chaplain of one of the hospitals, who had known him when sick, telegraphed to Lourdes: 'The doctors who have examined Delany are astounded; I have seen him four times this week; he walks like a rustic postman (facteur rural).' Later on he himself wrote: 'I am perfect in health, my legs are strong and under control. I am at work; and have only one thing in view, to serve the good God, and to thank the Most Holy Mother who has given me such good health.' The particulars of this case, with a critical analysis of both its medical and historical aspects, may be read in 'Annals de Notre-dame de Lourdes' for No.

thought to look upon our uniform laws as no better than impermanent phenomena—fleeting shows, the notion of these phenomena, therefore, is but a phantasm of our brains.

The learned writer next goes on to show that the primal cause is no blind force, but is endowed with supreme intelligence. This is made abundantly manifest, says he, by the plan and order of creation.

Here again there might arise another difficulty. Scientists do without design, by referring all manifestation of design to the operation of unvarying laws. But we have disposed of the theory of laws; and have sought to establish in their place a true cause. So that the scientist's objection to the theory of design would not appear to be very insuperable. But the real difficulty arises in connection with our conceiving of an infinite Creator that also is a limited being, the principle of design. The thought of design seems only applicable to limited intelligences; but the learned writer's contentions refer only to the question of intelligence; therefore he is entitled to say that the True Primal Cause is not blind, but intelligence, the full notion of divine intelligence being altogether another matter.

The writer's next argument may be thus put: Since this self-existing and intelligent cause gave existence to all force, he can also, therefore, intervene to intensify or subliminate them. Man can to a certain extent do this, by using mechanical contrivances or other physical forces. "The Creator on the contrary can do it in the same way as he produced them, by an act of will. If, as we have seen, the intensification and sublimation of physical forces by extraordinary intervention of the divine will, they are clearly possible.

The cure of leprosy and the raising of the dead by Christ and the prolongation of daylight at night by the prayer of Jesus, the leader after Moses, of the Jewish people, can thus be explained by the above theory. In the first two cases, the supposition, that the vital energy—according to the law of the destructibility of force—which was lost or annihilated but got simply scattered and disarranged, was restored to order, intensified and sublimated as drugs could effect, by the will of Christ, is sufficient to explain the restoration to health and life of the leper and the dead. As to the second case, it is well known that owing to the refraction of the rays of light in their passage through the denser atmosphere of the earth, every evening that the western sky is cloudless the sun is seen for a time after it has really sunk below the horizon. Here the supposition is only needed that the refractive properties of the atmosphere over and around the place in question had been intensified or sublimated to a certain degree. The rays of light, in their passage through the denser atmosphere of the earth, every evening that the western sky is cloudless the sun is seen for a time after it has really sunk below the horizon. Here the supposition is only needed that the refractive properties of the atmosphere over and around the place in question had been intensified or sublimated to a certain degree.

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1883—Prof. Charcot. Salpêtrière. Locomotor ataxia.
1884—Dr. Gallard. Hotel-Dieu. Locomotor ataxia.
1885—Dr. Rigal. Necker. Locomotor ataxia.
1886—Prof. Ball. Laennec. Locomotor ataxia.
1887—Dr. Rigal. Necker. Locomotor ataxia.
1888—Dr. Emplis. Hotel-Dieu. Ataxia.
1887—Prof. Laboulinne. Charité. Locomotor ataxia.
1888—Dr. Rigal. Necker. Locomotor ataxia.
1888—Prof. Ball. Laennec. Tabes ataxia.
1888—Dr. X. Beaujon. Tabes dorsalis.
1888—Dr. Ferrol. Charité. Ataxia.
1888—Dr. Gerin-Roze. Lariboisière. Locomotor ataxia.
1888—Dr. Bucquoy. Hotel-Dieu. Ataxia.
1888—Dr. Lee. St. Vincent. Paresis.
1889—Dr. Gardin-Beaumont. Cochin. Locomotor ataxia.
1889—Dr. Mesnet. Cochin. Sclerose des cordons postérieurs de la moelle. (Same as ataxia).

Now, locomotor ataxia is pronounced incurable by the whole of the medical world. It is no nervous disorder over which will, or imagination, can have any effect. A change in the essential elements of the system takes place in the part affected; and hitherto science has not discovered any remedy. We have then, in Pierre Delany a man evidently afflicted with an incurable malady which is rapidly nearing its final stage. Mark the sequel. In August, 1889, Delany asked to be taken to the pilgrimage with the national pilgrimage. He arrived at the place at nine o'clock on the morning of the 19th of August and had to be helped from the car to the grotto. Here he assisted at mass and received holy communion and prayed, as he says that he "might always remain a good Christian." Later on he was present at benediction of the most holy sacrament, and whilst the priest was carrying it processionaly after the benediction approached him, Delany says: "I bent to the earth and kissed it and cried aloud, 'Our Lady of Lourdes, cure me. If you please and if you judge it well!'"

He and he adds, "I felt the sensation of an extraordinary interior force which compelled me to desire myself to rise, to walk and to throw away my stick. My companion to whom he handed his stick, saying, 'Take it, I have no further need of it,' replied, 'you are beside yourself, you will fall,' and attempted to restrain him. Delany, however, took no heed, but followed in the procession, walking easily and firmly and was perfectly cured. His astounded companion followed, saw him mount the flight of steps in front of the church and kneel for a length of time in prayer. Later in the day in the presence of several medical doctors and others, he was examined minutely; no trace of the disease could be discovered! He had been instantaneously and perfectly healed. Some time after his return to Paris the chaplain of one of the hospitals, who had known him when sick, telegraphed to Lourdes: 'The doctors who have examined Delany are astounded; I have seen him four times this week; he walks like a rustic postman (facteur rural).' Later on he himself wrote: 'I am perfect in health, my legs are strong and under control. I am at work; and have only one thing in view, to serve the good God, and to thank the Most Holy Mother who has given me such good health.' The particulars of this case, with a critical analysis of both its medical and historical aspects, may be read in 'Annals de Notre-dame de Lourdes' for No.

thought to look upon our uniform laws as no better than impermanent phenomena—fleeting shows, the notion of these phenomena, therefore, is but a phantasm of our brains.

The learned writer next goes on to show that the primal cause is no blind force, but is endowed with supreme intelligence. This is made abundantly manifest, says he, by the plan and order of creation.

Here again there might arise another difficulty. Scientists do without design, by referring all manifestation of design to the operation of unvarying laws. But we have disposed of the theory of laws; and have sought to establish in their place a true cause. So that the scientist's objection to the theory of design would not appear to be very insuperable. But the real difficulty arises in connection with our conceiving of an infinite Creator that also is a limited being, the principle of design. The thought of design seems only applicable to limited intelligences; but the learned writer's contentions refer only to the question of intelligence; therefore he is entitled to say that the True Primal Cause is not blind, but intelligence, the full notion of divine intelligence being altogether another matter.

The writer's next argument may be thus put: Since this self-existing and intelligent cause gave existence to all force, he can also, therefore, intervene to intensify or subliminate them. Man can to a certain extent do this, by using mechanical contrivances or other physical forces. "The Creator on the contrary can do it in the same way as he produced them, by an act of will. If, as we have seen, the intensification and sublimation of physical forces by extraordinary intervention of the divine will, they are clearly possible.

THERE IS NO DEATH.

We see but dimly through the mists and vapors;
Amid the earthly damps,
What seems to us but sad, funeral tapers
May be heaven's distant lamps.

There is no death! What seems so is transition;
This life of mortal breath
Is but a suburb of the life elysian
Whose portal we call death.—Longfellow.

Views of the Harbinger of Light.

THERE COMES FROM FAR OFF MELBOURNE, AUSTRALIA, A RESPONSE TO SOME THOUGHTS WHICH APPEARED IN THE PROGRESSIVE THINKER SOME TIME AGO, AND IS AS FOLLOWS:

A discussion, which has been actively carried on in the American Spiritualistic press for some time past, as to the advisability of Spiritualists formulating a "Declaration of Principles," seems to have culminated in The Progressive Thinker for October. This paper containing no less than seventeen articles and letters on the subject, the majority of them opposed to the adoption of a declaration or anything approximating to a creed. Quite a number of those who favor the idea have presented a formula, and some of these would perhaps seem unexceptionable to the English speaking Spiritualists, but the remaining ten per cent would take more or less exception to them, and deny that they represent the beliefs of the spiritual body. An ingenious scheme is suggested by one of the writers to solve the difficulty, and this is that all the Spiritualist societies in America, and any individual who chose, should be invited to send in a "declaration of principles" (accompanied by a small fee as a guarantee of good faith, and to cover expenses of working out the scheme) to the National Association of Spiritualists; that these should be filed, and in due time a committee appointed

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