



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

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THE HOME GIRL

And the Beautiful Results That Flowed Therefrom.

About three years ago, the philosophy of Spiritualism was first really introduced into our household through the mediumship of Mrs. Mary Brent. Through this dear friend our spirit loved ones made their presence known to us through the raps; and we also made the acquaintance of many spirits whom we never knew in the mortal. Many were the beautiful and comforting messages of love given us by our dear angel bands, and I can assure you, dear friends, we were in need of this beautiful knowledge to soothe our souls and fill that long felt yearning to know something of this future existence, and, for one word from the loved ones who had passed beyond.

One by one our dear ones came to us and informed us that they were not dead, but living, and were with us in the spirit just as real as they ever were in the body. Each message we were more and more enlightened in regard to our future existence and were told that our lives begin in the spirit just where we leave off here, and that we would find no stoning blood to wash our sins away. But instead, all mortals or spirits must work out their own salvation. We were very glad to be told to begin now while in the body to live such a pure spiritual life that when we entered into this new existence, we will be able to enter in a much higher, better and more happy condition than those do who never understand this beautiful philosophy and who expect to have their sins washed away by the atoning blood of Jesus.

Our spirit loved ones told us that their life was one of constant progression, and as they progressed or developed a higher perception of spirit life and things, their homes and surroundings became more beautiful and glorious, as also did their duties. Is this not a beautiful gem of knowledge to realize that if we try to live better, more pure and God-like, our heavenly father rewards the efforts we put forth by enhancing our spirit homes and surroundings, and also endows us with new strength and power to continue our good works. Later we were informed that as a spirit progresses, he enters a school of knowledge into a higher line of thought and soul development, the occasion is celebrated by the spirits very much in the same way that we celebrate these occasions when permitted to do so in our home. Before these transitions of the spirit take place, some high spirit comes and gives us the programme to be carried out from both sides of life, which we do in a very beautiful manner. The first transition we were permitted to celebrate from our home was about two years ago (March, 1898), this being the transition of my father's niece. This bright young life passed out when we least expected it, and at a time when her life in the mortal seemed most necessary to earthly conditions at that time; as the daughter of a minister of the gospel, her life was one of devotion to the church and its teachings. Little did I ever think my sweet Christian cousin's soul would ever suffer in darkness, as it did for several months after she passed out of the body. She did not find life as she expected, and hence for a time her soul was far beyond him in spiritual progress, and his holy angels, she was soon led to the light, and from that hour when she first found light her flight upward has been very rapid. This dear cousin has had three earth transitions from our home, and one from the beautiful island home of dear Mr. and Mrs. Bennett. For these four transitions, on delicate occasions our home is draped in joyous colors and decorated with flowers, and we try to give our loving angels the very best of harmonious conditions, and we burn within our earth tabernacle our sweet incense of love, purity of thought, peace and good will to our brother man and sister woman.

Under these conditions I can assure those who read these few lines that we have some of the most sublime occasions, and come in very close touch with the spirit world, and as mortals we are most wonderfully benefited. The next most beautiful occasion we enjoyed was the transition of my dear Indian guide. This transition developed something we knew very little about—that of soul unions. I was informed by my guide that he had been working hard for nearly one hundred years to reach the bright and guiding star of his life, as his soul companion was far beyond him in spiritual progression, and it was a grand occasion for my dear guide the night he was united to his soul companion for all eternity. The service was beautiful for this occasion and for those who could see, it was something beyond earthly expression.

Soon after this my father's Indian guide made a transition. For this dear spirit we made a very nice wigwam surrounded by foliage and flowers. The rooms were draped in plaid and white, and we had many Indian relics lying around the rooms. The next very beautiful occasion we were permitted to enjoy and celebrate was the soul union of my dear parents three children. These three children were born thirty years ago; two lived a few months on earth but one never breathed in the mortal. These children have grown up into spirit manhood and womanhood, most tenderly cared for by loving spirits, and reared as they have been in a world where the atmosphere is so pure and holy they are as angel children, the divine angels of the most high God. Through my mediumship they informed us that they were to be united to their soul companions at such a date, and were desirous of celebrating this occasion in their earth home. I can assure you, dear reader, we were delighted to enjoy such a glorious privilege, and our parlor was most beautifully adorned with palms and flowers. At exactly

half past seven the spirit wedding party arrived, and took their places before a long table, while I rendered Mendelssohn's wedding march. My mother who is clairvoyant could behold her beautiful angel children in all their glory. The rest of our little circle of friends who were not so fortunate as to see spirits listened very attentively to her description. After the ceremony was over our loved ones received our congratulations, and then ascended to the wedding festival awaiting them in the spirit world. Nearly every week we are blessed with the privilege of enjoying these beautiful occasions, either in our home or at the home of one of our friends.

I have only written that which we have experienced in our home, but I could relate many more such occasions which have taken place in the homes of Mr. James A. Randall, Mr. and Mrs. Truba, Mr. and Mrs. Joseph Brent.

Our circle of friends are few, but all are earnest spiritual workers and rapidly developing their spiritual gifts. We are all striving to live right and to do good with the knowledge that God has sent into our lives, and we are striving to more fully develop our inner selves. Our circle is growing larger very gradually. We number now just eleven, but hope to add as many more by next fall. We are told by our angel bands that these earth transitions are doing much good in the uplifting of spirits as well as mortals; it seems to be a great help for both sides of life to push onward and upward into higher realms of knowledge. At nearly all of these services we listen to some very beautiful spiritual talks from Mr. Joseph Brent, who for many years has been a most earnest worker and student in the philosophy of Spiritualism, and from Mr. Randall some very fine dissertations and remarks.

When we first commenced to hold these services only three of us could arise and make a few remarks, but now every one feels it a pleasure to say a few words as the spirit gives utterance. Our programmes are very interesting, as we have some of the most beautiful spiritual music. We have had added to our circle of late, Prof. Hans Mettke, who plays the violinello in a most sublime way, and with my own inspirational music of voices and piano we render some very fine music. All through these transitions can be heard the sweetest kind of music in the soft, flay rap through the mediumship of our dear friend and sister Mrs. Joseph Brent, who has been a most beautiful medium on earth, and no word can adequately express it.

At Christmas time we thought it very nice to celebrate the occasion with our loved ones in spirit. The suggestion was very quickly taken up by my spirit sister who teaches a class of fifteen little boys under ten years. She thought it would afford the little cherubs much pleasure to attend an earth Christmas tree, so we got a tree and with her help made fifteen little bags of tatarian, and filled them with popcorn and candy. We also had a large dish of fruit on the table of which all could partake if they wished to. After the little angels had looked the tree all over and had carefully examined every thing in the room, they came one by one through me and gave their names, and thanked us for the pleasure we had afforded them. They they were taken back to the land of sunshine a little more wise in earthly things than when we came.

At our next one such party brought more, and the next evening my mother's two spirit sisters brought their class of twenty young girls, about fifteen years of age. All this was very interesting to us and also instructive for both sides of life.

I will now relate one more incident which happened in our home in a very touching manner. A few weeks ago a very high and exalted spirit entered our home and through me informed my parents that he was their son. My mother at first could hardly believe it was possible that she could have another child in spirit, but this spirit in a very clear way explained to us that she had created him to live and develop in the spirit, and grow up just as children do who arrive at a full stage of development before they are born. Again we learned another wonderful lesson, and not only learned it, but realized its magnitude and significance. The family reunion was a most joyous occasion, on both sides of life, my dear brother and sisters in spirit were not aware of this brother's existence.

I do not know whether I have related anything new or not, but I have never heard or read of Spiritualists celebrating on earth the transitional occasion of a spirit loved one in spirit. There may be many who do, and from the bottom of my soul I hope so, for from our own personal experiences we have found nothing yet in a spiritual manner which has so much benefited us, as these transitions. May God continue to shower us with these delightful privileges, and many more of our earth brothers and sisters.

MRS. MARIE LOUISE CAPELL.
Detroit, Mich.

"Human Culture and Ours. Part First. The Philosophy of Ours. (Including Methods and Instruments)." By E. D. Babbitt, M. D., LL. D. A very instructive and valuable work. It should have a wide circulation, as it will fulfill the promise of its title. For sale at this office. Price 75 cents.

"The Infidelity of Ecclesiasticalism. A Menace to American Civilization." By Prof. W. M. Lockwood, lecturer upon physical, physiological and psychic science. Demonstrator of the molecular or spiritual hypothesis of nature. Scholarly, masterly, trenchant. Price 25 cents. For sale at this office.

WHAT NEXT?

A Letter to Mrs. Longley, from Rev. Mr. Crumblin, Her Rejoinder.

To the Editor:—In the earlier years of my message work in the Banner of Light circle room, Luther Colby, the veteran editor of that paper, asked me a motto for his paper, and the following was given: "The work of Spiritualism is as broad as the universe; it extends from the highest spheres of angelic life to the lowest spheres of human ignorance; it is as broad as Wisdom, as comprehensive as Love, and its mission is to bless mankind." For years this motto was placed on the editorial page of each issue of the paper. I can agree with this opinion of my beloved "guide" as to the work and mission of Spiritualism per se, without prefix or suffix. Just Spiritualism, or Mental Science, or any other cult and ism, and the credit of them be claimed by these new comers while Spiritualism and its mediumship are either ignored or denounced as something too unworthy to be thought of in connection with the very "spiritual" attitude and exaltation of those who assume to know and teach it all. In later years, Mr. Colby asked Spirit Pierpont for another motto, and the following, which took the place of the first, remained on the fourth page of the Banner for years:

"Before the oncoming light of truth, Creeds tremble, ignorance dies, error decays, and humanity rises to its proper sphere of knowledge." These are the teachings of Spiritualism, and they are backed up by any number of demonstrations, and of spiritual teachings by and through pure and good speakers and mediums, who are not ashamed to avow their work in the cause of unadulterated Spiritualism. If the new lights and teachers have anything better to offer, may they be blessed. It is to be presumed that all the readers of the Progressive Thinker perused my late article in its columns on "Is He a Spiritualist?" I am in receipt of the following letter from Mr. Crumblin, which he gives me permission to print in the following words: "You can publish this, but you do, I wish every word of it to appear."

I have no desire to suppress any part of this remarkable letter and here it is verbatim:

"Dear Mrs. Longley—I have just read your article and it is most amusing, your allegations are very ill advised and will do you and the N. S. A. more harm than good. You did not adhere to the text of my criticism, which was no condemnation of mediums, but a statement of fact of spiritism. The medium and the phenomena are two vastly different things. I never took such radical grounds concerning mediums which your president, Mr. Barrett has taken ground. You did not touch on that subject. As to the 'controls,' I have none and never had any. All spirits who are associated with me in this spiritual—not spiritistic or spiritistic movement—are teachers, not controls. I am free and independent as they are to let the Divine Glory in and through."

"As for support from Spiritualist societies, I have never been so supported. My income does not depend upon such support, and it amounts to a very meagre and small sum and would not pay the rent of my house."

"And as for engagements, are you or the N. S. A. going to decide what teachers or speakers a society must employ? Think God that few of them are liberal and broad enough to wish the whole truth, and in this are entering upon a new era, and are opening the doors to a larger following and a more magnificent support in behalf of Spirit. I am a prophet in this, that unless the platform is broad enough for truth and truth alone, the old will die and the new will take its place."

Comments on this letter are unnecessary, except to say that in my former article I quoted Mr. Crumblin's own words from his own Magazine, and I cannot see wherein I failed to "adhere to the text of his criticism," as he avers. I refer to him and all to the platform from which I quoted in the Deceitful "Is He a Spiritualist?" "I am willing the public should judge for itself."

It will be remembered that in my former article I distinctly stated that I did not write it for any association or in my official capacity, therefore the references of the reverend gentleman to the N. S. A. and its methods, also to its president, in the above letter are wholly unwarranted. It is well known that the N. S. A. dictates to no one in regard to speakers or other workers of societies. Some others are prophets too, and dare to predict that the arising of truth will not harm the N. S. A. or any one.

Now as to the article in The Progressive Thinker to which Mr. Crumblin objects, I am already in receipt of a mass of letters commending the same, from Lyman C. Howe, and the list, he has spoken for himself in The Progressive Thinker and I will not quote from him; Dr. Peebles writes "Bravo, Bravo," and gives a ringing scolding to the Grumble philosophy and methods; E. W. Bond, president of the Ohio State Association, writes "Your article in The Progressive Thinker is well timed," and goes on with words of no uncertain sound. A prominent worker of Rochester, Ind., writes as plainly, A sweet souled worker now giving spiritual teachings in Boston, an author of wide renown, writes me as follows: "I want to commend heartily your much needed article on Grumble in The Progressive Thinker, and to tell you our hearts were grieved 'many times and often' here in

SPIRITUAL JOYS.

A Chapter of Home Experience.

To the Editor:—At the request of a number of friends, I enclose a short poem that I got over a year ago, under, to me, very curious conditions.

I had retired early and being somewhat tired, fell asleep, almost immediately, and did not awake for five or six hours; then an awakening sense of the most delicious music seemed to steal over me, until it seemed as if my whole being was filled with the harmony of music and song. Now let me say right here that while I am passionately fond of music, I am not musical, nor a singer.

I got up seemingly impelled by another will than my own, and without a light—I felt no need of one—I got pencil and paper and wrote the enclosed poem and the following:

"A kind act, a loving word or a look of heartfelt sympathy may do more to help our fellow-creatures than we may ever know."

"How much more worthy we are of having been created in 'God's own image,' when making others happy and encouraging the faith-hearted ones, and lighting their pathways with our soul's sunshine."

I was perfectly conscious, but entirely controlled by another will than my own. When I awoke, I found the influence was gone and for the first time I noticed, with surprise that I had not done so before, that I was in the dark. My husband was in the room, but did not speak to me until I first spoke to him. He was interested and wished to see what would occur, so did nothing to disturb me.

Since you published the poem "Possibilities," in The Progressive Thinker, of February 24, I have received a great many letters from people who had read it, and feel very grateful for the many kind thoughts that were sent me in this way. I would like to answer them all, had I time, but I feel sure that each one will forgive me, not having done so, when they learn that since then a loved one has been called from us to spirit life, and I have been ill myself since. The parting was sad, but was not death, just a laying aside of pain. She told me that all was well, and the only regret was the leaving her loved ones—they would be grieved at parting."

She believed in our beautiful philosophy, though she did not call herself a Spiritualist, and while her life was one of the most beautiful and unselfish, full of charity and loving thought for others, she had never adopted any creed, except the Golden Rule in all her 63 years.

SPIRITUAL JOYS.

The sweetest words they have no words.

They're sung within the heart;
The sweetest music hath no sound,
That mortal can impart;
This sweetest joy they have no name,
They shine within the soul,
Making a glorious harmony.
A complete perfect whole.

Oh! let us all our hearts hearts,
With these immortal songs,
And feast upon this music,
For which each spirit longs,
And let the nameless joys so sweet
Illumine the way,
To make each day a stepping-stone,
Toward the eternal day.

Our earthly life is but a dream,
That soon must pass away,
But if we strive with earnestness
We'll win eternal day;
Each worthy deed we do on earth,
Puts in our hearts a song,
And there is music in our souls,
When Night has conquered Wrong!

Then, dear ones, comes the nameless joy,
That tongue cannot express;
Something that earth can never give,
"This true soul happiness;
But we must share our happiness
Where'er we have a chance,
By doing all the good we can,
By deed, and word, and glance."

HELEN M. SWAN.
Roseburgh, Mich.

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ONWARD AND UPWARD.

Evolutionary Development of the Ideal.

THE PART THAT IDEALS PLAY IN THE GREAT DRAMA OF LIFE.

In the efforts of human life to attain unto a condition superior to the one that it at present occupies, the plan of the structure, whether it is in the realm of the mental and spiritual development, or in the erection of a new building or any other material structure, if the process of development and improvement is carried forward intelligently and to a successful issue, there must be a mental unfolding of the plan which is termed the ideal; that is held up before the vision, presented as a model to copy after; and the more perfect the external representation, greater is the proof that the mental representation of the ideal is the directing force or spirit which is guiding the development of the internal into its material form.

In the recognition of the truth of the reality of the ideal we are brought to the acquaintance of the fact that activities that are above the externalities of life, dwell the spiritual forces, indwelling in their variations and methods, by which their influence is brought to bear in moulding human thought which, resulting in acts, has brought life up from the lower planes of its existence to its present phase of development.

Some materialistic thinkers try to present facts proving that human life does not need the spiritual forces, and that the spiritual force or energy only what is inherent in the individual life. To illustrate the false premises on which such a statement is based, we would ask, could the infant child, left to its own resources, unaided by the superior power and ministrations of its parents, develop ever the physical powers of its being? They are certainly inherent in that infantile organization, but there also is need of a ministrations from forces superior to any that it can manifest, for if not it would perish.

The evolutionary forces that are slowly lifting all forms of life to higher planes of existence are inherent in those forms, though latent; but to be unfolded into growth, they must be ministered unto by a power that they in their undeveloped state do not possess. This is the ideal, that ever ceaseless and tireless energy that is moving the world; and as life unfolds, grows as a result of what it can assimilate, and by that method it is able to and does constantly receive that which it is capable of accepting, and thus grows on the plane of physical or spiritual growth that law is in operation that it must be ministered to by superior forces or perishes.

Standing as each individual does at a different angle while viewing the results produced by the causes that are the operation of the great idealistic law, it may be recognized and accepted according to the degree of development possessed by the individual observer. To one whose object in life is the accumulation of wealth regardless of the methods used, the ideal attainment is in the enjoyment of that life which it is supposed the possession of that wealth will give, but how many times do we see that when the supposed goal is attained the anticipated pleasure is not forthcoming. Why is it that so many who make the object of their life to amass riches are disappointed in the result? Because many times unconscious to the lower or animal selfhood, the higher spiritual part of their being has advanced to its ideal, placed it beyond the limitations prescribed by the lower selfhood.

In the progress of the soul toward its ideal, it obeys the universal law of moving on the lines of the least resistance; many times, then, it finds its advance antagonized by individualities representing ideals which have not evolved to that point where they can comprehend the more advanced position. Take our own country for an illustration. Would it have been possible to organize the forces that at present are moving with such irresistible force in the direction of greater individual freedom and the more perfect development of the ideal republic while the law of the slave was carrying on, and was the all-absorbing question that quickened the energies and inspired the work of those reformers whose mission was to educate the public conscience to a realization of that wrong? That ideal must be reached and the first entrenched position held by the barbarism of the past captured and destroyed; the ideal must be brought face to face with another phase of those same conditions; the first step was taken and another must be. The ideal has been advanced and still that irresistible force is demanding an incessant forward march.

To suppose that life will ultimately arrive at that position where it will cease to evolve any further advance would only result in having its vision clouded so that it could not view the border lands of the illimitable fields of progression. Such a consummation is impossible, because it contradicts the divine law of eternal progress.

While only a limited portion of the infinite can be presented to the finite, and every step and experience needed in the upward journey must be taken, no one can be neglected; but as each one is taken there is seen going before a shining light, the ideal which is clearing the way and opening up to the soul's vision the grand highway over which it is marching to still greater possessions, and so onward forever.

The practice of hero worshiping, whatever may have been the abuses and inconsistencies manifested in the exercise of that faculty, can while dealing with the memory of its past representatives be made to benefit the present and coming generations, if the ideal is an advanced one; one that is considered an honor to strive to emulate. What is more calculated to hold the art safely, that contains those precious jewels of human freedom, religious, political and economic liberty than the

honest adoration and copying of the example of those grand characters that laid the foundation during the stormy times of our revolutionary era, or in the contemplation of the true nobility of soul manifest in the character of our beloved President Lincoln? They are ideals that as time passes on will constantly be growing brighter, and if appreciated by the present and future generations will be a help in guiding the world through the coming period whose mission will be the shaking of the old heavens and earth to their overthrow, and will point the way to a higher vantage ground. The more of such ideal characters as can be presented to those who are now in training as the future directors of the world's destinies, the better, and whether it is in remembering their natal day or honoring some special act with which they have immortalized their names, the influence will be beneficial; but the more of the opposite class that is presented for the adoration of the coming generations the greater weight will they have to carry in their efforts to cast off the outgrown and worn-out garments of their former idealism.

It is impossible for the soul of man to remain stationary, fixed rigidly to any special line of thought, without the ability to bring into the field of his activities that magic word change, by which it may accomplish its benign mission, is evident to the intelligent student of human life; and the efforts that have been made to enforce the fossilization of their mental and spiritual life has been the primary cause of those convulsions, political and religious, that shook the former systems and destroyed them. The development and progress of the ideal on those lines that are broadening the horizon of its vision must become a fact in human life; if not by evolution, they must be brought into operation to accomplish the result. The statute of limitations cannot be applied to the immortal spirit. Nations and races, governmental systems have their limitations; they grow, mature and then pass away, but that is no evidence of retrogression; they are only revolutionary forces must be brought into operation to accomplish the result. The statute of limitations cannot be applied to the immortal spirit. Nations and races, governmental systems have their limitations; they grow, mature and then pass away, but that is no evidence of retrogression; they are only revolutionary forces must be brought into operation to accomplish the result. The statute of limitations cannot be applied to the immortal spirit. Nations and races, governmental systems have their limitations; they grow, mature and then pass away, but that is no evidence of retrogression; they are only revolutionary forces must be brought into operation to accomplish the result. The statute of limitations cannot be applied to the immortal spirit. 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LIFE AND EXPERIENCE IN SPIRIT LAND

Series of Letters from Spirit Franz Petersilea to His Son, Carlyle Petersilea.

LETTER NUMBER NINETEEN.

I have in a former letter stated that very much more might be known of our life here in the celestial world than is known at present on earth; and very much will be known as the years go by. When telephony, or thought transference, becomes an established scientific fact in the lower world among the people there—and by this I mean all the people of the world, for it will at length be tested by nearly everyone—then will come the grandest revelation the world has ever known, and this interesting epoch is opening up rapidly. Very soon it will seem as natural, and to be expected, to hear direct from loved ones in the celestial world as it is at present to hear from friends who have gone to another town, or to another city, or across the ocean. Of course we are well aware that very many at the present time do thus hear from the loved and supposedly lost ones, but this is now confined almost exclusively to the people called Spiritualists, and those Spiritualists call those who are, crazy cranks, fools, lunatics, and so forth; but, the tables will soon be turned; they are turning now as fast as the important subject will admit, and then the whole world will understand it as well as telephony is understood at the present time.

Think, my friends, of the many wonderful experiences that spiritual beings are continually passing through, and how much they desire to tell their friends left on earth all about them.

O my dear son, what wonderful things I could relate, what interesting thrilling, dramatic stories I could tell you. You will understand that this is true, but the world at large would not accept them as real facts but would say that you were drawing upon your imagination. Well, let them thus say, for their say will be short at the best.

The editor of The Progressive Thinker will know that much or all I may tell is true. I have lately visited him—put myself in rapport with him—and consequently know that he is my friend; and I wish right here to talk to him personally for a short time.

Do you know, kind sir, that your paper is the open doorway between the two worlds? Yes, you do know it. Can a greater mission be given to a being yet on earth than the one of door-keeper between heaven and earth? Think of the vast resources of heavenly wisdom that are passing through your hands wherewithal to feed the multitude. Over forty thousand readers, you say; but, as I have looked around, I find it is nearer fifty thousand people who are fed and refreshed from the celestial world weekly. Each week about fifty thousand persons' thoughts are raised from earth to heaven, and when their thoughts are agitated on spiritual subjects that is the very time when we take the opportunity of transmitting truth to their minds.

Just at this present time thousands of human beings are being sent to this world through the awful horrors of war; their bodies lie broken, maimed and bloody on the field of carnage, and many spirits and angels are busy receiving and caring for their spirits or souls. These poor men are mostly young, unripe, inexperienced—not fit to come here at all at present—men just entering at the threshold of earthly life; they have been robbed of the material life and experience that should have been theirs; they come here filled with sorrow, grief, disappointment, bitterness, hate, revenge, ignorance; their first and greatest thought is to return and wreak their vengeance on their enemies. Man is a freewill agent, and these unripe ones are very headstrong and slow to learn wisdom, consequently they cannot be held in check as a body. There are a few who listen to words of wisdom, but they are few; they return in spirit to the battle ground, or to their foes in private, and oftentimes their vengeance is of a most horrible nature—so horrible in fact that it may not be related here. Not only do they wreak their vengeance on the foe but on the foe's innocent wife, child, sister, mother and relatives, even upon infants and old men; then, again, the foe's men meet here in spirit and the warfare is kept up indefinitely. The body can no longer be slain and so they devise horrible tortures for the spirit.

Brothers, sisters, these things are so; they are not imaginary. Teach and practice war on earth and it is continued within the heavens, often long and extensively before those engaged in it can be brought to see the error of their ways, for nature evolves but slowly and a spirit does not become wise and good at one stride.

Now when an ambitious general comes to this life, whose sole desire has been to conquer by force of arms—that is slay his foe—he is generally met by a large army of the slain men, greatly to his surprise. How strange he feels when he finds that none of them are really slain, simply transferred from one plane to another. Now there stands before him an army that cannot be slain, a bitter, revengeful army of living souls. He glares at them and they glare at him. It is now their turn, they think. It is now an army against one man. Everything is reversed. But a short time before, at his command, a whole regiment could be destroyed at one fell swoop; now he stands alone, and a regiment swoops down on him. He may gather a few of his own men about him, but it is useless. He can no longer slay his foes and they cannot slay him, yet their feelings are not changed in the least. He desires to annihilate them, and they would like to make him suffer for the wrongs they have received at his hands. Filled with wrathful hate they swoop down toward him and every man there wants his own separate revenge and is bound to have it if he can get it. It doesn't take long for that wretched general to discover this. He cannot kill them and there is nothing now left him but to fly.

Carlyle, my dear son, I have met a captain, colonel, or general, flying at great speed, horror and fear depicted on his countenance, with an army of revengeful, wrathful spirits in hot pursuit—an abject coward. Sometimes they overtake him and are able to hold him for a time and then they plot how they may best torture him, and often his sufferings are fearful to behold. This state of things cannot well be avoided, or made at once right; but, as rapidly as it can be done, all wrongs are righted. How much better to make things right on earth, to work for the right there, how much better that man should not slay his brother man. On the other hand a soul comes here who has, during his earthly life, worked only for the good of mankind in general. Perhaps he has been a great musician, a great writer, a great inventor, a great philosopher, a great reformer; a man who has striven to give truth to the world and not error either in religion or politics; a man who has loved his brother and tried to help him in every way he could; he comes to this life; all the spirits and angels have taken cognizance of his doings. How is he met? Let me tell you. After his immediate relatives and friends have met and received him, a throng of grateful and loving spirits and angels are waiting to do him honor, and they vie with one another to see which shall give him the greatest amount of happiness; for every kind act he has done for humanity, a thousand souls—aye, a million—stand ready to do him every kindness in their power; they meet him with reverential gestures and acclaim; they crown him with laurels as their king; they weave garlands and bowers of beauty for him; they form triumphal arches with his name inscribed thereon; they often seat him in a golden chariot, crown him with flowers and march to the strains of angelic music through the arches, while the chariot is drawn by prancing steeds.

These are no idle tales, my dear son, but as true as that I write them to you; and how we want to tell men of earth all these things. Listen, listen! O men of earth; for you will soon hear more about this life than you know at present. Commit no wrong, for it will meet you as sure as you commit it. Oh, there is so much I want to tell you.

A man or woman who has lived all his or her life on earth trying to do something to benefit humanity, on coming here and having received very little on earth as recompense, finds as the general before mentioned, that the order of things is reversed. All those whom he or she has ever been the means of benefiting now array themselves to benefit him or her, and untold riches are heaped upon them; but money has no power; the wealth of the soul becomes all powerful. Still, as I have said before, we have spiritual correspondences. We have that which appears like gold, silver, and precious stones, but one soul has as much power over such things as another, providing the soul itself corresponds or has wisdom enough to manufacture them from sublimated matter; but, no one can possess these things except those who have wisdom, love and truth; and these cannot be bartered for gold. There each soul stands for what it is really worth.

(To be continued.)

IN PRAISE OF TEXAS.

Illustrating Some Interesting Facts and Experiences.

To the Editor:—Your correspondent is of the opinion that your readers would enjoy a brief description of the climate to be enjoyed within the boundaries of the great state of Texas, which is almost an empire by itself. Spring is already here in all its sweetness, and has thrown its beautiful carpet over the face of the earth, ornamented with tree and shrub, valley and hill-top with all possible loveliness. The bluebird and the jay have come to stay, and the voice of the mocking-bird is chanting the melodies of the angelic choirs in this fair southland of ours. Nature, the only absolutely dependable revelation of the Creator, is spread out before us decorated in surpassing beauty.

After a mild winter's repose comes the resurrection of vine and rose-bush leading up to fruitage and flowers. Divinity never spread before humanity, even in fair Italy, a more gorgeous panorama of his handiwork, than can be seen in Texas at the present time, and if it is possible to create so much for man's pleasure at the beginning, what may be the ending? If this is the morning of our existence, what shall the day be? Coupled with the beautiful is to be seen the man with the hoe, smiling with great emphasis, because of the most opportune seed-time ever offered to the husbandman, bespeaking a bountiful harvest. Perseverance and manly effort can reap as grand a harvest in Texas in the agricultural line, as in any other known locality.

The ancient herds in far Palestine would pale before the unnumbered bovines that range over millions of acres of Texas grazing lands. Before the cattle, the buffalo and the Indian had undisputed ownership to this vast arena, but the latter has retired because of his laziness and his preference for governmental support to the territory assigned him, while the buffalo has become almost extinct. Fabulous stories are told of the habits of the buffalo by the early pioneers, one of which is claimed to be a fact, that all over Texas upon a given day in the spring, they would start upon their journey northward, and everything in their pathway had to give way; even railway trains were forced to give the road. When we think of the grasshopper becoming such a burden as to stall a locomotive, we can easily imagine how the buffalo might possibly be his equal. One would suppose that the buffalo had a system of wireless telegraphy far in advance of man, otherwise how could they know the day to take up their line of march? Man with all his boasted intelligence could not exploit in so marvelous a way with the same means at his command. The same can be said of wild horses; there is with each herd a general in absolute command, who is always to be found in the rear inciting the lazy ones to greater effort, at the same time signaling to the leader which course to pursue in their rapid flight. If so much wisdom has been given the dumb brute, is it not possible that humanity has undeveloped gifts far more important than those already known? Many of man's endowments have been folded in a napkin; they are yet in obscurity, undeveloped, but by and by the glory of the Creator will shine out in unexpected places, and man will gladly exchange beliefs for knowledge, the mythical for the real, fables for facts. He will have a wisdom born of divinity. Let us suffer ourselves to be led by invisible hands to higher plains of exploration. ANNEX.

FROM DARKNESS TO LIGHT.

"Lo! he comes, the great Jehovah,
Israel's God and mighty Lord!
Lo! he comes, with Christ descending,
As is promised in his word!
Flames shall wrap the earth in splendor
And a glory never known,
And the blue sky roll asunder,
Sun and stars to darkness thrown!
Oh, the joy of saints arising
From a reeling, flaming world!
Oh, the terror of the wicked
Into fire and darkness hurled!"

Trembling, faint with fear and horror
To my mother's side I clung,
Listening to wild exhortations
And to lurid hymns then sung.
Will he burn me? Mother, tell me—
I have heard and understood.
"Not, my child, of you they him,
And are very, very good."
Just how good? Oh, mother, tell me.
"You must ask the Lord to save you,
Love him; read his blessed word,
For his every page is true."
Love him! Oh, I cannot, mother,
Love this cruel, awful God—
"Hush, my child, for he will hear you,
And may smite you with his rod."

Years rolled on; before me ever
Loomed the terror of the day
When the earth should reel and tremble
And the heavens flee away.
And it darkened all my childhood,
On my childhood cast a blight;
Filled the sky with "signs and wonders,"
Added horror to each night.
But at last a voice in pity
Spoke from far beyond the tomb;
Told me of a life immortal,
Banished all the haunting gloom.
Then it was my life grew brighter;
Hopes sprang up unknown before;
And the sky was filled with sunlight
To be darkened nevermore.
Truth at last! O blessed freedom
From grim superstition's sway!
Truth that leads the spirit upward
From the darkness to the day.

Bethel, Vt.

ASTRA.

Noble deeds, good thoughts and kind words are the spiritual stock-in-trade. Money is a handy commodity here, but will not purchase a ticket to the beautiful hereafter.

The older a man gets the more desirable things he can think of that is too late to do.—Puck.

No evil propensity of the human heart is so powerful that it cannot be subdued by discipline.—Seneca.

We seldom realize it, but very frequently the reason we have no use for people is because they will not allow themselves to be used.—Puck.

A VOICE FROM MEXICO

George B. Warne Sends a Greeting to All.

Fellow Spiritualists of Illinois!—Send a hail of fellowship and the greetings of Godspeed to your comrade and your work.

The fact that a hindering stream is not yet fully crossed accounts for the official duty that I am asked to discharge. Without malice toward any, but with an adherence to the right as it is shown to me, I ask your thoughtful hearing of the following words from the Brooklyn (N. Y.) Eagle in friendly criticism of Spiritualists:

"This faith is too beautiful, and if it were demonstrated, would be too vital to have it smothered with the long line of imposture which masquerades in its name. Until the church and the world are out of it will be very difficult for Spiritualists, who attempt to make their proofs square with the rules by which evidence on other matters is judged to get a fair and unprejudiced hearing. The frauds are so many and exposures so frequent that they make the whole world skeptical."

Is Spiritualism to become the personal property of impostors, or shall it be used by the church and the world wherever truth struggles, hearts sorrow or souls aspire? Forty years and more have passed since Abraham Lincoln, facing an audience of Illinoisans, uttered these memorable words: "I believe this government cannot endure half slave and half free. It will become all one thing or the other."

Before the church and the world had measured the flight of the succeeding decade, recording pens of men and angels tipped with human blood, had traced the complete fulfillment of the prophetic warning of that honest soul. Spiritualism can not permanently survive one part trickery and the other truth. Either the opponents of fraud within our ranks must arrest its further spread, or its cunning and oftentimes brazen champions will push it forward until our distinctive tenets shall become but a noxious stench to all honest nostrils. The irrepressible conflict is not between mental manifestations and physical phenomena, but one for honesty of mortal instrument and truthfulness of spirit teacher in every phase of expression, at all times, as against willing suspension of the senses.

It is well known that many mediums, regardless of locality, are exchanging tests and using information from human sources as heaven prompted—that some workers of physical phenomena are using dummies, confederates and inflated bladders to do the works of righteousness—that some speakers are simulating inspiration and delivering discourses beyond their own power, and some of the higher order of other brains stolen from manuscripts or type—that mortal imitations prepare many a false message whose key, if in hieroglyphics, may sometimes be found in the angles of the four parallel lines of childhood's "cat-tat-toe," while the matter has been known to duplicate exactly several pages of Mark Twain's "Two Worlds," of course demonstrating that exalted intelligences can use two different brains widely separated by miles and months, so perfectly, that the resulting imitations can be replaced by a worthless gullibility. It is ours to carry into the presence of mediums a purity of purpose, a hungering for the genuine, a spirit of patience that will say better nothing at all than a falsehood, and a justness of discrimination that will try, but not repel, the unseen teachers. Let us not abandon common sense at every breath a medium draws, or every word a control is supposed to utter. Infidelity is not a mortal sin, and would not seem to be a Jonah's gourd in growth among the re-born.

Death is but the transient dressing-room where our vanished ones have paused to exchange mortal garb for spirit guise and then gone onward in their living, loving and learning. Truly welcome are their signals of presence, flashes of identification, tidings of cheer, crumbs of counsel and fragments of revelations. Layman and medium can and should learn from their cherished refrain:

"Thou must be true thyself if thou the truth wouldst teach,
Thine own soul must overflow if thou another soul wouldst reach.
Think truly and thy thought shall be the world's famine feed—
Speak truly and thy word may be a fruitful seed—
Live truly and thy life shall be a great and noble creed."

GEORGE B. WARNE,
Sonoma, Mexico.

FRIENDSHIP'S JEWELS.

A friend may be poor or wealthy,
Polished or void of grace,
But he must have the sweet endowment
To stand in another's place;
To put his soul in the shadow
Where your soul stands alone;
To make you know that he understands,
By language, and look and tone.

The world is so full of people
Who live for themselves alone;
Whose tongues are of blood and muscle,
But whose hearts seem more like stone;

Who will listen, but comprehend not,
Who can speak, but can never feel,
The swelling throb of a tender heart,
Nor a friend's unvoiced appeal.

The one who can change from his place
To the place whereon you stand;
Can sense all your lights and shadows,
And the plunkety-plunk hand
Who sees how the arrows pierce you;
The blessings which make you glad;
How you longed to be what you could not,
But mastered the chance you had.

The one who, with eyes far-seeing,
And that sympathy which reads
From a person's tout ensemble
The record of untold deeds,
Who seems white lips a-tremble,
Or eyes uneasy with pain,
Knows quickly, without the telling,
Of a crushing overstrain.

Dispensers of consolation
Which our souls meet, face to face,
Are the ones, who, self-forgetful,
Can stand in another's place,
Demanding not why and wherefore
For all we have done, and unphrased
They enter this dearest comfort:
"Yes, friend, I can understand."

EMMA RHOOD TUTTLE.

"The Religion of the Future." By S. Well. This is a work of far more than ordinary power and value, by a bold, untrammelled thinker. Spiritualists who love deep, clear thought, reverent for truth alone, will be pleased with it, and well repaid by its perusal. For sale at this office. Price, cloth, \$1; paper, 60 cents.

"Human Culture and Cure. Marriage, Sexual Development, and Social Upbuilding." By E. D. Babbitt, M. D., LL.D. A most excellent and very valuable work, by the Dean of the College of Fine Forces, and author of other important volumes on Health, Social Science, Religion, etc. Price, cloth, 75 cents. For sale at this office.

tained not under strictly test conditions, and the more strictly we characterize the results so obtained as unworthy, the more quickly will we establish confidence in the glorious and attractive field of the genuine.

"Let us live in harmony." Sometimes this cry comes from those who wish to distract the attention of the keenly critical from their doings; at others from those who are too indolent or too bewildered, to do anything else but halloo—and then again, it wells up from the heart to the lips of sincere men and women. Earnest differences are fore-runners of the possibility of such a state. But its semblance can only be simulated until we first learn to dwell together in honesty. Its rays dawn will not break until we can agree that trickery is not truth and mortal trumpery is not spirit manifestation.

Because our qualifications for ordination have almost seemed to be the single one of a self-denying ambition to travel of half-way railroad routes, mediums for revenue only have thronged our entrance gates, absorbed by the quest for an easy means of livelihood. The lessons of their lives and the want of an unselfish ring to their work soon betray them. Can we not hinder their coming, speed their going and bar return? Spiritualism acknowledges but a single obligation that of giving to the world unadulterated truth. Spiritualists owe patronage only to upright mediums.

While good men slept the authors of many of our ills organized themselves into secret leagues. Bound by stringent oaths, equipped with signs and words for mutual recognition, they unite in outraging the confidences of the soul and constitute themselves sole arbiters of what is right and true.

Such organizations have limited the moral sensibilities of their own members—corrupted mediums having genuine powers by representations of the greater ease, popularity and profit in "doing as the others do,"—sought to Kentuckyize the reputations of mediums who will not join in their villainy, and as well as those of laymen who will not defend it. They have established centers of corruption, similar to Chicago's three fake outfitting depots, where a ready-made mediumship is bartered. These modern incubators have greatly multiplied the quantity of so-called psychic papulums, but fall far short in quality of that bestowed by natural endowment and gradual unfoldment. Genuine mediumship needs no other protection than the fully informed and educated books and votes of the alert masses of Spiritualists. However specious the plea for social fraternity, any association which bars the laity from an equality with the medium in its privileges and responsibilities is a plague spot of infection—a menace to purity of methods. Its members ought not to be bidden to the platforms of our societies and should be shunned upon their own ground. The fully informed and educated books and votes of the alert masses of Spiritualists. However specious the plea for social fraternity, any association which bars the laity from an equality with the medium in its privileges and responsibilities is a plague spot of infection—a menace to purity of methods. Its members ought not to be bidden to the platforms of our societies and should be shunned upon their own ground. The fully informed and educated books and votes of the alert masses of Spiritualists. 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VERY MELODIOUS.

Musical Notes from Mt. Pleasant Park, Ia., Vibrating Around.

Prospects of Camp-Meeting Musically Considered.

The committee on Music of the Mississippi Valley Spiritualists' Association, is pleased to report the re-engagement of the superb company of singers, the Zumbach Quartette, of St. Paul, Minn., for the camp-meeting season of 1908, July 29 to August 26 inclusive. This quartette, under the able direction of Prof. Paul Zumbach, has delighted the music loving visitors at Mt. Pleasant Park during the past two seasons, by the exquisite rendering of a fine repertoire of music, such as is rarely heard outside the great musical centers. Everybody who has once heard them will be glad to know they are to be with us again, and newcomers may be assured of a rare treat.

The Welse Orchestra and Brass Band of Clinton, Iowa, will furnish instrumental music during the entire season. Prof. Welse and his company come to us highly recommended, and amply prepared to furnish a high grade of music in their line.

Altogether the prospects for our camp-meeting, musically considered, are unusually excellent, and this feature alone will attract many visitors.

As a rule committee work is a tiresome and thankless task, but occasionally a gleam of sunshine relieves the dullness of business deliberations, as is evidenced in the following letters which are a part of a humorous correspondence in regard to an imaginary quartette which should include as members some well-known figures in camp-meeting life. Frequenters of Mt. Pleasant Park during camp seasons will recognize them and smile with us. The first letter here given was referred by its recipient to the committee on music, and replied to by the chairman, as in duty bound.

Janeville, Wis., Dec. 8, 1899.

Mrs. Grace A. E. Fraser.

Dear Mrs. Fraser:—I am in receipt of your formal inquiry looking to my engagement to warble for the delectation, or detestation of the annual gathering of spiritual-minded people at Mt. Pleasant Park, camp-meeting of 1900.

I need not say that it would give me great pleasure to form a fraction of a quartette selected by your competent self, and of which organization I am understood you are to form a conspicuous part. I hardly need say that I would not consider a proposition to sing with people, except those of distinguished talent, hence what I have to say hereafter, is with the distinct understanding that Mr. Dow and yourself are to form a part of the grand aggregation. In regard to compensation, I consider the privilege of singing to so intelligent a people as annually gather in the sacred precincts of Mt. Pleasant Park, and especially being associated with classical musicians, naturally would supply a sufficient remuneration, and I should ask for no more, but for the fact of a stomach trouble I am subject to, and which usually comes on about 7:30, 12 and 6 o'clock each day. So far I have been unable to get relief except by administering certain quantities of beef, bread, tea, coffee, etc., so if the association will furnish me with medicine, I will undertake to sing either, or any of the parts without further compensation. I will further undertake to sing each piece in a different tune every time. As to a sleeping place, I should prefer to sleep on the ground, so that I need not be far at any time from the scene of my triumph.

In regard to the solo parts, I will undertake that function for the gate money, with the stipulation that Sol Seely and Mr. Cooley shall be gatekeepers, and the charge shall be made for going out. Musically yours,

WM. SMITH.

Mt. Pleasant Park, Clinton, Iowa, Dec. 10, 1899.

Judge William Smith.

Janeville, Wis.

Dear Mr. Smith:—I am in receipt of your letter, and am glad to hear that you are open for engagement, and will do all parts of singing, tenor, treble, alto, bass.

That you are open for engagement, and will do all parts of singing, tenor, treble, alto, bass.

And that the only payment you will take.

Will be a little "something for your stomach's sake."

And possibly a cot to sleep on near the scene.

Of daily triumph, and enjoyment keen, provided the aforesaid and Mr. Dow.

Will do the selfsame thing and show "the natives" how.

To cut the classic caper in true style elite.

While pouring out your souls in music sweet.

I need not say I'll be extremely proud To introduce such talent to the crowd Of wonder-seekers drawn from far and near.

To camp Mt. Pleasant Park the coming year.

But there's a triangle you are aware, A fraction more is needed to complete the square.

If you could but suggest the name Of one who hankers for undying fame.

And who, with talent not a whit the less, Would join with you and condescend to bless.

The ears of spiritual-minded folk Who into supernatural mysteries poke.

I say, if such an one you could but find, The thing were done, and to my mind We'd have such exhibition of the warbler's art.

'Twould cause the masters from their graves to start, And call from heavenly planes a few White-winged Devas, and Arch-Devas, too.

Please look around, dear Mr. Smith, and find

Another fraction suited to your mind, Or help, at least, our Grace to fill the gap.

With some one who has classic song "on tap."

Oh! me! I've overlooked for sure The "solo parts,"—a most important score.

No doubt old Sol will beam in usual way.

And to your hand the gate-fee Cooley pay.

Perhaps I'd better say a word, or more, About the stomach trouble you deplore.

Truly, it is a matter of regret That stomachs will into such habits get.

But let me warn you that you may endure

INCONSISTENCY

Of an Orthodox Church Member. THE BRAIN AND VIBRATIONS.

A writer in the New York Tribune says that "one will often meet men, who, while supremely indifferent to the pressing problems of the age, are very much concerned about many problems of the remote future. Here, for instance, is a dear old clergyman writing to him in much alarm over the question what the churches will do when all the world is converted to Christ. It gives him great pleasure to reassure him on this point. When the churches have converted the world, they will discover that they will have to begin all over again and convert Christianity, a task that will require their very best efforts; for experience shows that it is much harder to convert Christians than heathens. It is because we are so busy holding our own in Christendom that we are doing so comparatively little to-day in heathen lands. It is, alas, only too easy to turn up the seamy side of our own current Christianity. 'Do you know,' said a commercial traveler, 'that a large number of men on the road are not only tempted but forced to go to the Devil by Christian men of high standing? You are surprised, but it is a fact. My own experience is a case in point. Some years ago I was employed as a drummer for a big house, the head of which was not only a church member but a church officer. And yet he instructed me in almost so many words not to hesitate to get my customers drunk, if I could in that way sell them a big bill of goods. I got many a heavy order by helping my customers to paint the town red, and my Christian employer knew it, and cheerfully footed the bills, large as they often were. Instead of rebuking me he praised me for my business ability, until under his tutelage I at last became little better than a common drunkard. I began to lose my customers, and then for the first time this good Christian realized what a wicked man I was, and precipitately discharged me, with a highly moral lecture on the importance of temperance. I took me ten years to reform and rehabilitate myself. Do you, therefore, wonder that I speak bitterly of the professing Christian who forced me to make a drunkard of myself in order to fill his coffers?'"

The New York Tribune is somewhat skeptical in regard to things generally that relate to Christianity. The experience of the drummer is only one of thousands, and it speaks in no unimpeachable language. It illustrates an important point which is not often taken into consideration, and which, when taken into consideration, would lead to a reformation of the Christian Church. The experience of the drummer is only one of thousands, and it speaks in no unimpeachable language. It illustrates an important point which is not often taken into consideration, and which, when taken into consideration, would lead to a reformation of the Christian Church.

The human brain is the organ of the mind; the seat of vibrations which lead to sleep, and with the normal world, and man himself has nothing to do with their original texture or the character of their first make-up; nor does he determine in all respects the general tenor of their vibrations. If his brain is highly responsive to music he will become a musician; if to figures, he becomes a mathematician; if to the intimate relation of one thing to all others, a mechanic; if to selfish designs and purposes he becomes a thief or robber; if to the benevolent or charitable deeds, a philanthropist, and so on in all the acts of life.

Worse lies from taking the Association's cure? Allow me to suggest a substitute. For action alimentary, twill cut. The galling chain of habit right in two. Adopt the Christian Scientist's high view.

That you are one with God, the Father, Spirit, Good.

Then, when your stomach trouble, (mortal mind) "claims food, Affirm the One-ness, and deny the

My Father suffers not, nor will I feed Upon the nothingness of matter (found at camp).

The Spirit is the only guiding lamp. It fills all empty places full of light.

The only real substance, and dispels the night.

Of mortal mind's deceit. This habit bad.

This constant craving is a foolish sad. 'Tis a mistake to think of stomach ill at all.

Especially when one to sing has had a fall.

'Twill take a little practice to abstain from food.

No matter—matter's nothing—nothing is but good.

I offer this relief for stomach trouble sore.

As a suggestion only, nothing more; No doubt the Association will be glad To furnish you with "medicine," (too bad 'tis bad).

And feel most highly honored in the act.

I'll leave this matter now to the fine act.

Of Grace A. E., quite confident that she

Will bring it to a happy focus speedily. And when you sing at camp, or anywhere.

I only hope I may be to hear. Yours for the delectation of spiritual-minded humanity through exhibitions of high art in song.

BMMA J. KNOWLES, Ch'mn Com. on Music, M. V. S. A.

Good.

The French authorities have decided all exhibits at the World's Paris Exposition, whether coming from the United States or elsewhere, shall be open to the public on Sundays.

What will be the result of the clerical agitators who mistakenly suppose the adoration of a deity which the Creator has not distinguished from any other day, is indispensable to the soul's salvation?

"Never-Ending Life Assured by Science." By Daniel Kent Tenney. A strong and conclusive argument from the basis of science. For sale at this office. Price 6 cents.

THE DEAD

Actually Brought to Life Again. THE MARVELS OF SCIENCE.

Amazing but True. Experiments fully Attested by the Most Famous Scientists of the French Academy. Dog-Dead for Hours, Restored to Life. An Entirely New Method. Twisting the Tongue by Electricity. Possibilities Which Stagger the Imagination. Wonderful Results in the Treatment of a Drowning Boy. Revived by Twisting His Tongue Steadily for Three Hours.

The above is the heading of an important article in the New York World.

For three hours a human being may be dead—or apparently dead—and yet be brought back to life.

How long is it, then, before the apparent death, which may deceive the most astute physician, gives way to actual death, from which there is no appeal?

At just what point does the life-principle—the spirit, the soul, whatever you please—become eternally separate from the structure of bone, flesh, blood and muscle into which it was born?

These sensational inquiries are now deeply agitating medical and scientific Paris, and an endeavor which will profoundly interest the whole world is being made to answer them.

The secret of the restoration of life consists in twitching the tongue of the subject. This must be performed rhythmically and uninterruptedly, the object being, of course, to reduce the processes of respiration, which are almost synonymous with life.

Simple as this process is for a five-minute experiment, it is most impracticable for a treatment of several hours' duration. To remove the mechanical difficulty Dr. J. V. Laborde, of the French Academy of Medicine, has perfected several instruments which perform the work automatically.

The end of a rod connected with automatically rotating machinery is attached to the patient's tongue. The machine, which may run by electricity or by clockwork, is then set in motion, and the treatment may be applied for one hour or longer, in fact until the patient is restored to life.

Three hours, it has just been proved, a man may lie dead and yet be resuscitated. But according to Dr. Laborde three hours is probably far from being the limit. Indeed, it is not improbable that latent life may endure twice that time in a body seemingly dead.

Until recently it has always been believed that the case of a drowned or asphyxiated man was hopeless after about twenty minutes had elapsed.

After the lapse of half an hour efforts at resuscitation have been unavailing. The possibilities of renewed life which have therefore been nailed up in coffins and buried in the earth ever since the world began offer, since this new widening of medical knowledge, an appalling subject for contemplation.

What if, as certain French doctors now believe, death is never hopeless or immediate except when the body has been actually wasted away by disease or when some other cause has brought about an essential organ? What if drowning and asphyxiation are not death, but suspended consciousness? The horrors of being buried alive, become then something more than an old woman's story; they become an imminent peril to everybody. Life is a hard-earned thing to quench than the wisest have dreamed and death a less formidable foe.

Two years ago it was fully realized for the first time through an incident which has since been the subject of discussion of all the functions of the body need not necessarily mean death. For it is plain that the cessation of one essential function, such as that of respiration, throws the entire human mechanism out of order.

That does not mean, however, that the mechanism is destroyed, for if this function can be restored the mechanism, as it has now been amply proved, resumes its work.

A most interesting series of experiments illustrating this great discovery have lately been conducted by Dr. Laborde and his assistant, M. "Lazarus."

This dog, which was perfectly strong and healthy, was first made to inhale chloroform until breathing ceased and the dog seemed dead. But after twitching his tongue for fifteen minutes he revived completely.

The experiment was repeated in varied forms, and finally the chloroform was applied until every known test showed that the animal was completely asphyxiated. A human being in the same condition would ordinarily be buried without question.

Lazarus was left in this condition for five minutes. Then the twitching instrument was applied to his tongue and the motion kept up for an hour. No result. Another hour; still no result. This time Lazarus seemed dead.

But a laboratory assistant who had a tender feeling for Lazarus could not bear to give him up even then. So he renewed the action of the instrument and was gratified by seeing the dog's tongue reddened. And after two hours and a half Lazarus began to breathe, and a quarter of an hour later the dog was walking about the laboratory, casting envious glances at the people who had brought him to life.

It is plain that without the aid of an automatic instrument it would be difficult to twitch the tongue rhythmically for three hours without a break. Yet this was done by a police sergeant named Agnel in 1898 in the now famous case of his rescue of a cabin boy named Gardens, who had been ten minutes under water in the Mediterranean.

The boy, who had been as rash as a plume into the sea directly after eating, lost consciousness, sank, and was rescued with difficulty. For three hours, the sergeant, who chanced to know of Dr. Laborde's theory, worked at the tongue of the apparently dead boy, and the result justified his remarkable persistence. The boy fully revived and was afterward as well as ever.

A score of similar instances, all recurring within the past two years, may be found in the reports of the Academy of Medicine. Yet previous to 1898 no physiologist in the world believed that life could subsist in an entirely apparently dead body for as long as an hour even.

Dr. Laborde's discovery, therefore, is properly considered one of the greatest advances of the century.

Dr. R. H. Cunningham, formerly of Columbia College, now demonstrator at the Vanderbilt Clinic, says of the Laborde experiments:

"It would be necessary to see the experiment by Dr. Laborde in order to speak intelligently about it. The use of electricity in cases of suspended animation is by no means new. Usually when a dog is under water for a minute and a half animation is suspended, although he will revive in four to five minutes that length of time when the air

SOWING—REAPING.

He Shall Reap As He Has Sown. A VERY THOUGHTFUL SERMON.

The one lesson of all religions, ethic or Christian, says the St. Louis Globe-Democrat, which man appears to accept without demur is that he shall reap as he has sown. Throughout all phases of society, good or bad, grave or gay, this tremendous truth of life and the moral order of the universe is acknowledged with as little concern as if it involved only a forecast of the weather or a chance in the grain markets. Men who have scarcely known one noble impulse or compassed one selfish act in a life time, politicians who have bribed Legislatures, money lenders and business men who have traded daily upon the hard necessities of others, and all the army of ruthless self-seekers and banqueters who have treated the world at best as "mine oyster," appear quite content to turn themselves over to the great reaper with the song which Du Maurier aptly enough fits to gay recruits from the Latin Quarter:

A little trust that when we die We reap our sowing, and, so, good-bye.

Now, in all the history of human madness there is nothing more astonishing than this, and the only thing that can account for it is that the majority of the people who proclaim this doctrine either do not honestly believe it, or have no passing conception of what it must mean. Moreover, life has not borne it out in their earthly career, for if it had, in many instances it would have ground them to powder, instead of leaving them to dwell in king's houses and ring out this note of bitterness to their less fortunate brethren. In any cases, too, where it does seem to be on their track and at all likely to catch up with them, they are swift to call in some scapegoat of fate, circumstance or a bad world to help them out and save them from the legitimate conclusion which so stern a law would give to their crop of failures.

There is scarcely a theoretical advocate of this principle in any field or calling who will accept its practical bearing on his life if that life goes wrong. Does any fallen statesman, outside a play, admit that it was time-serving and selfish ambition that cost him his place and honors? Does any business man, however unscrupulous, trace his collapse to his own dishonesty, hard dealing and mean-spiritedness? Does any individual, down to the veriest drunkard or criminal at the docks, do any creature who make shipwreck of life's better forces fairly admit that their harvest of misfortunes is but a legitimate return from the seed they have been sowing? Evidently this is not a point in that law of reaping as man sows that is generally considered, any more than that other far deeper one that only to a perfect being could such a law bring unmixed delight.

But the law of reaping as man sows, can be logically reduced to a rule of reckoning. The saintliest Christian who ever lived knew well that he would be undone by it, and hastened to put a spotless life between him and its awful lines.

Therein lies the point of logic which lifts the Christian's attitude far beyond the pagan in this respect—whether he can achieve it or not, he recognizes the necessity of perfect goodness to meet its high demands, and realizes how heavily it must bear upon a fallen world.

Creasures of weakness and sin, blind passions, or, perhaps as pure as angels, can logically be reduced to a rule of reckoning. The saintliest Christian who ever lived knew well that he would be undone by it, and hastened to put a spotless life between him and its awful lines.

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.. GENERAL SURVEY.

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet it is no reason why he should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that is adequate to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that the *Progressive Thinker* is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

TERMS.—Bear in mind that items for the *General Survey* will all cases be adjusted to suit the space available, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require. Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every item that appears. This rule will be strictly adhered to.

The Chicago Tribune says: "Spiritualistic seances and manifestations have become a fad in Germany. In Berlin such seances are held every night, new mediums appear almost daily, and the papers publish statements pro and con. In Catholic Germany this is also the case, especially in Bavaria. The Episcopal of Augsburg has issued an encyclical to the clergy, warning them against the fad, threatening to interdict it, and reminding them that Catholicism has always declared against Spiritualism as a 'gross superstition.'"

H. M. E. writes: "Dr. W. S. Eldridge spoke again at Anschutz Hall, Saginaw, W. S., and although Easter Sunday, we had the largest audience since opening the meetings. There is a steadily increasing attendance, and we have not accommodated nearly all who come, so we are compelled to look for a more commodious one. We feel sure that we have the right medium to build up and carry on the good work here. It is needed, and the people seem ready for it. He followed his lecture with readings and tests of spirit presence that were said to be convincing and satisfactory."

M. L. E. writes from Watertown, N. Y.: "We had with us for the month of March our pastor or our home medium, and from her we have concluded that Watertown has just as competent a worker in Mrs. R. E. Jackson as can be found in the Spiritualistic field. She began her investigation of Spiritualism in our midst some ten years ago, and by continually striving to obey her best impressions has reached her present state of unfoldment, which is one she may be proud of. Subjects chosen by her inspirers at different times, such as 'I and the Father are One,' 'Nature's God,' 'Keep Thy Spirit Pure,' 'The Two Paths,' and 'Day by day we wear the garments that shall clothe our spirits there,' together with the many clear messages given at each meeting, show how sensitive she is to that power beyond the physical. Her audiences gave her the best of attention all the way through. In fact, so much interest was manifested that for the first time since Spiritualism has been advocated in Watertown has the secular press of this city approved of a medium's work."

L. D. Putnam writes: "I thank you so much for the beautiful picture that I call it the 'Occult Life of Jesus.' I have Antiquity Unveiled, and after reading the two books, feel that Apollonius of Tyana was not Jose, and that he was not a myth, but a good man and medium."

Carrie F. Weatherford lectures for the First Spiritualist Church of Battle Creek, Mich., during the remainder of April. Her Easter lecture upon Primitive Christianity was especially well received. Michigan societies wishing lectures for future tests, and for the provision of sound or for funeral sermons, can always reach her by Citizen's Phone, Alaska, Mich. Battle Creek address, 205 Champion street.

J. M. White writes from Topeka, Kansas: "Having left Kansas City, Mo., I wish to state that I am now stopping here on my way to Alvo, Neb. In this city three meetings are held every Sunday, and Spiritualism is in a thriving condition. It is my intention to stop at Beatrice and Lincoln, Neb., en route to Alvo."

We have received from San Bernardino, Cal., and Protem, Mo., letters with money enclosed and no name signed. Please give name and amount sent.

J. L. Frank writes from Louisville, Ky.: "On Easter our church was most beautifully decorated with the choicest palms, ferns, lilies, and other greenhouse plants. The day was beautiful. A large crowd gathered at the Lyceum. After the regular exercises, some good remarks were made by several prominent visitors. At the close, every child was presented with two fancy colored eggs, and some of the older ones claimed they were as good as the children, and they were presented one; but the laugh was long and hearty when Bro. Val Speed, the president, was handed a large goose egg, decorated with some of the emblems of the several secret orders he belongs to. At night the choir sang some very appropriate hymns. Rev. George Helmsdon delivered a very fine lecture on the 'Resurrection of Jesus,' after which the crown jewels, Mrs. Mary Mann, gave tests."

C. H. Figners, platform test medium, has a few open dates in July, for camp work. Address him for terms at 639 1/2 Pearl street, Cleveland, Ohio.

Mr. James Godwin, of Wellington, N. Z., accompanied by a friend, were in this city last week. A large number of Progressive Thinkers are taken in that far-off country.

C. E. Quinlan writes: "Saturday evening, the 4th of April, we had a fine meeting here in Evanston; about thirty-five present. Mrs. Edwards lectured and gave tests."

C. H. Mullins writes: "The Eastern services of the Spiritualist Freedom Society at the People's Institute, were greatly appreciated. Mrs. S. J. Ashton gave a beautiful address, followed by Ohas. M. Wellington, whose remarks

rapidly of the improvement of our speaker, Mr. Chapman, is a surprise to those who only hear him occasionally. If societies that are too poor to employ a regular lecturer from abroad would do as we have done, rent a hall by the year, develop a speaker and medium, much good could be done, and many enjoyable times could be had."

Charles L. Ainsworth is lecturing and giving tests from the rostrum of the First Spiritualist Church of Indianapolis, Ind., for the month of April, and meeting with fine success. Address him for engagements at No. 35 Talbot Block.

G. K. Kates and wife are very active in the missionary work in Minnesota. They have large audiences everywhere. Meetings during April, since leaving Minneapolis, were held at La Crescent, April 10; Mabel, 11; Hesper and Burr Oak, Iowa, 12 and 13; Canton, Minn., 15 (three meetings); Wykoff, 17 and 18; LeRoy, 19 and 20; Rochester, 22. The active work of these persistent missionaries is rapidly developing the interest in Spiritualism in Minnesota. Address them 509 Northwestern Building, Minneapolis, Minn.

Mrs. L. A. Barr writes: "A few days ago I was very agreeably surprised on receiving by mail the three volumes of 'Encyclopedia of Death.' While I was absent from home, my dear daughter Amelia took advantage of the situation and ordered the books together with one year's subscription for the paper, and mailed them to me. I received them in August the surprise was a complete one. Surely the books are all that is claimed for them. I have started to read the first volume, but I feel sure my curiosity will carry me into the second and third before finishing the first. May the great Intelligence of the Universe speed the day when all shall come to the knowledge of the beautiful truth found in the philosophy of Spiritualism."

Mrs. A. A. H. writes: "In Kenwood Hall, 4308 Cottage Grove avenue, on the 10th inst., Dr. Hallowed held the service by giving an inspirational talk on individualization. The doctor has consented to deliver a series of lectures on Occult Science, the first of which will be given on Sunday, the 22d in the evening. The afternoon services were under the direct supervision of Harry L. Costello, who gave many tests. Saturday evening, April 14th, Dr. Hallowed gave one more of their delightful socials which numbered among its attractions both vocal and instrumental music of a pleasing order; followed by cards; and wound up with the delicious coffee, cake, etc., for which this society is noted. The object of this little band of workers is, first, to foster that social element so often conspicuous by its absence in all church societies, and secondly, to raise money of its own with which to support the work of the Society. The loved ones gone before, as well. That these objects are being successfully carried out, not a doubt exists in the minds of those who are familiar with the ladies and with the methods they pursue toward completing the work in hand."

Henry H. Warner, inspirational trance speaker and test medium, is located temporarily in Chicago. He would like engagements for Sundays or week days, with societies and camps for the season of 1900 and 1901. He is the son of Mrs. Sophronia E. Warner, Bishop, the veteran speaker, and he was the medium for the message department of the Better Way, and while in charge of that department gave some remarkable messages. Mr. Warner has been in the east for the past ten years and at one time was connected with the Banner of Light as foreman of its composing room. Societies desiring his services can address him at 738 Kedzie avenue, Chicago, for the present. He lectured before the First Spiritualist Church (South Side), St. George, G. C. Cooley, pastor, on Sunday evening, April 22, the subject being the 'Science of Mediumship, and its Relations to Spiritualism,' and has just closed a successful three weeks' engagement with the Independent Association of Toledo, Ohio.

Moses Hull, a general favorite in Chicago, called at this office on his way home from Stevens Point, Wis. He reports that notwithstanding the heavy rains they had a very fine convention; that good work was done by Mrs. Clara L. Stewart, Harry L. Barrett, G. C. Perkins, and Dr. Houghton. A state association was formed, of which Mrs. Stewart is president. He has great hopes for the success of the work in Wisconsin.

H. H. Scoville writes: "Last Sunday evening, Miss Thomas' subject was 'God's Design in the Philippine Islands,' delivered to a full house and very attentive audience. She said in part that history shows that all advancement in the line of the world's progression has come through war and bloodshed; the cause sometimes just, often unjust, but always through God's will, ending in the advancement of humanity. The control, she said, who was a new one to her, referred to the exodus, and so on up to the persecution and crucifixion of the Saviour, which brought with it a condition of affairs that would never have taken place had he not been crucified, and one of the best proofs of this statement is the incontrovertible fact that the nations were brought into being by far the most enlightened of the world. After alluding to a number of the wars of Europe and the results, the control reverted to our Civil War, which was forced upon the country by the dominant Southerners, and resulting in freeing millions of the dark race, from this to the war with Spain to free Cuba, and the war still on that the United States inaugurated against the Philippines. The control then referred to our administration for using the army and navy to kill the natives for doing just what our forefathers did in Colonial days against the mother country, Great Britain, the war has resulted in killing 6,000 of our boys who enlisted to free a people. We have many times 6,000 more with health destroyed and persons on the American people; but it is undoubtedly part of God's design, and for the best. The control concluded by saying 'Three weeks from tonight I will tell you who I am. I am a Chicago boy who lost his life in the Philippines while in the service of the United States.'"

An old subscriber writes from San Francisco, Cal.: "I read with much interest in the *Progressive Thinker* of Mrs. Maggie Vestal's daylight trumpet seances, and I am convinced and ought to be pushed to the front everywhere. While the cause is languishing here, yet I'm sure if Mrs. Vestal could come to San Francisco it would benefit her personally as well as our philosophy."

Mrs. Lilly Le Scur writes: "The Band of Harmony celebrated the birthday anniversary of Mrs. Cora L. V. Richmond, April 19, afternoon and evening. Our program consisted of readings, songs and congratulatory addresses. A basket of flowers and a purse of one hundred dollars, contributed by Mrs. Richmond's friends, was presented by our vice-president, Mrs. Hattie Peet. Ouna responded for the medium in her usual

graceful manner, and related a short history of her medium's public work, stating that the guides began to speak through her at the tender age of ten years, and that she was placed upon boxes or tables so that she could be seen by the audience and that this year was also the fiftieth anniversary of her work. The annual election of officers will take place the first Thursday in May."

Carrie F. Weatherford writes: "I made my Southern friends a reluctant farewell and started north April 9, but was unable to remain in Chicago during the mass meeting, much to my regret owing to ill health at home. The society at Battle Creek 'phoned to me to fill Mrs. Carpenter's place, who unfortunately was taken unexpectedly ill, for last Sunday; and my own engagement here will keep me here until May 1. This society is in a flourishing condition and deserves a great deal of credit. They have a nicely furnished hall and banquet room of their own and are very harmonious. Those wishing my services for funeral discourses or for lectures, tests and improvised songs should write me at once, 205 Champion street, Battle Creek; after May 1, Alaska, Mich."

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Ministers and Those Who Have Used It Declare It to be the Most Remarkable Invigorant Ever Produced, Better Than Any Treatment at Hot Springs, Sanitariums or Health Resorts.

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QUESTIONS AND ANSWERS.

This department is under the management of

Hudson Tuttle.

Address him at Berlin, Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to brevity. In the future, however, the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

E. G. Woodward: Q. I have circulars of "Institutes" that give six lessons in occultism, personal magnetism, etc., for \$30. Is their legitimate business, and is it right to influence persons by magnetism so their actions are different from normal?

The enlightenment given by such widely advertised institutes is a lightening of the pocket-books of those caught by the lofty promises. Why should you give \$30 for what you can learn in any book on the subject, not costing more than a single dollar?

The claim that every one can be taught a method by which he can hypnotically control any one he pleases, is utterly false, and that made as to its great value in business is purposely false. That its students after the \$30 is absorbed will be able to hypnotize, exercise occult influence to their own advantage, in business, friendship and love, if not false would be what every rascal and villain would seek, and only a rascal would teach.

There cannot be anything wrong in using mesmeric power for the good of others, but no words are sufficiently strong to express the villainy of thus forcing them to do anything against their will.

The science of spirit is yet scarcely outlined; its facts are not established, nor its laws clearly defined. The demand is for observers, far more than for teachers. Yet there is a great number of professed teachers in the field, who have such profound knowledge of this subject that they ask \$5 an hour, or as much for a brief written lesson! The science of spirit has yet to be formulated, how can it be taught? Only at best in fragments.

Yet there has recently been started a great number of "schools," "institutes," and "classes," not so much for teaching the science of spirit, though that is all there is of value, as occultism, psychology, and a score of other things with high-sounding names. The names are all there is, and these will be forgotten, when that of Spiritualism will remain in increasing lustre.

"My Valentine," Montreal: Q. Will you give the origin of Valentine's Day? A. Valentine's Day is of most ancient origin. The claim that it is observed in commemoration of St. Valentine, decapitated 270 A. D., during the Claudian persecution at Rome is modern in comparison. The existence of the good saint, and the persecution are quite apocryphal. The pagan rites of the Lupercalia present the unquestionable source of this lovers' day. The Lupercalia was a yearly festival held at Rome on the 15th day of February, in honor of the god Pan. On that day his priests, Luperci, clothed only with a goatskin around their loins, went out into the street with goatskin thongs in their hands and struck everyone they met, especially being severe on women. On that day as a religious rite everyone chose one of the opposite sex as a lover, or went to the temple and gave their vows to the god. In degenerate times the orgies which followed are not to be described.

The Catholic church, wishing to appropriate this observance, as it had everything else from paganism, spiritualized its grossness, and the worshiper of Pan when converted to Christ, was required to choose on that day a patron saint instead of a lover. St. Valentine was substituted for the god Pan, a good saint who, while he favored lovers, forbade the wild revelry and abandon of the old worship, and demanded chivalrous chastity.

At present the exchange of humorous, grotesque and more or less objectionable representations, preserves a lingering shadow of the vulgarity of the Lupercalia, while the more esthetic is presented in the artistic valentines with doves, hearts, arrows, and other symbols of the god of love; harmless in itself, the meaning of which is not understood by those who thoughtlessly give and receive, and which would appall them if they were.

Querist: Q. The idea that if the ground-hog comes out on Candelmas day, and sees his shadow he retires for six weeks is so whimsical, I do not know as it is worth attention, but if it has a meaning I should like to know what it is.

A. In the first place what is the significance of Candelmas day, which the Roman Catholic celebrates as the purification of the Virgin Mary? In the old religion of Greece and Rome the month of February was the month of purification, as its name (from februari) implies. The Feast of Februa in Rome, for purification and atonement lasted twelve days. The Christian church stole the day, and its significance from the pagan religion. It was debased from its general application to all the people, and narrowed to that of the Virgin, and presentation of her child at the temple. As Ceres, mother goddess, in her search for her lost daughter Proserpine, at night carried candles to guide her steps, the Christians when they stole the day carried their candles with it. Even to this day in England, Candelmas day is called the "wives' feast."

The myth of connecting animals with the day, is of Norseman origin. It is simply a fabulous rendering of the saying that signs go by contraries. If Candelmas day is bright and sunny, there will be six weeks cloudy and wintry weather, just as a late autumn makes an early spring, a warm winter a cold

IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

HARBINGER OF LIGHT, MELBOURNE, AUSTRALIA.

A SLIP OF THE TONGUE.

A Roman correspondent of 11 Vessillo Spiritalista (Verelli), writes as follows: "The Jesuits are combating Spiritualism a outrance, and last week one of them preached a sermon against it; but the beauty of it was that, in one of his flights of oratory, he told his congregation that the spirits who manifested were demons who adopted Jesuitical methods of deceiving mankind!" This was not exactly what the speaker meant to say, no doubt, but it must have greatly amused some of those who listened to it.

AN UNGUARDED ADMISION.

A French ecclesiastic, one Monsignor Merle, as we learn from La Progress Spirite, is endeavoring to battle with Spiritualism in the Revue du Monde Invisible; but, in speaking of a clairvoyant, he gives himself away in this amusing fashion. He describes her as thirty years of age, a nun, calm in character, and of a gentle nature. The exactness of the rule of her monastery (he says), edifies her companions by the sweetness of her virtues, and, by the dignity of her life, excludes all suspicion of trickery and fraud. Therefore she seems predestined to those favors which God gratuitously, according to the laws of supernatural Providence, grants to some privileged souls.

Mr. Rathbun became too fleshy to suit himself. He sits at such a hospitable table he cannot well help it if he is endowed with hearty appetite. He came to weigh 200 pounds and he did not wish to exceed 175, so he determined to regulate his diet. One would suppose he would have reduced his breakfast to a cup of coffee, dispensed with lunch, and dined on a bread crust, but not so, he broke away entirely from his usual habits. He has had three trials of endurance, and the last time reached 28 days with only water for sustenance. This time he was bound to reach 40 days or a little more and show the Christian world that Christ's forty days' fast was not a miracle, and a smart business man in the year of 1900 could equal if not exceed it by the stress of grief and determination. The fact is patent that Mr. Rathbun was not fleshy enough to begin with to hold out forty days. Christ must have been a great deal more adipose, or else he could not have fasted so long.

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Another African traveler, Dr. J. Shepley, as we learn from our Paris contemporary, is an inveterate hunter of a similar belief. He relates that on his departure for Africa he was a thorough specimen of an Englishman, without superstition, and entirely skeptical as regards clairvoyance, apparitions, and all "supernatural" religion. He listened to the most stupid talk about these things, and he attributed everything of the kind to the imagination, to excessive cerebral excitation, to suggestion, and so forth. But to-day he has changed his ideas. "I hope to prove, up to a certain point," he writes, "that inexplicable phenomena are sometimes produced by ordinary scientific methods; and that certain men may set in motion certain forces which are beyond the scope of the ordinary individual. It is certain, that the first thing I found myself in contact with these things, I was incredulous, and in consequence I laid them aside for a very long time as unworthy of investigation; and now I regret it very much."

According to Dr. Part, among the more highly developed of the indigenous tribes of Western Africa, there are several persons who are capable of projecting their consciousness for a great distance; and those who exercise this power are specially trained for it in a secret society, which has many degrees of initiation, admission to which is only procurable by those who are prepared to undergo a strict discipline. Perhaps the nearest analogy to it is the secret brotherhood of Pythagoras, and the School of the Prophets (or mediums) among the Jews.

THE HUMAN AURA.

According to the testimony of many gifted clairvoyants, the state of a person's health is indicated by the nature of the lines which radiate from the human body in all directions and constitute his aura. But in whatever part of the frame they are deficient in these characteristics, their disease is localized. According to L. Echo de l'Audela of 101 bis (Paris), Dr. Johnson, of Brooklyn, U. S., possessing the faculty of clairvoyance, perceives the aura of the patients who resort to him, and being thus enabled to fix the precise organ or region which is disordered, is qualified to treat very effectively. By the poorer population of that city he is habitually spoken of as the Christ, because he has devoted so large a portion of his time to the gratuitous healing of needy patients, in imitation of his great exemplar.

AN INTUITIVE WRITING MEDIUM. M. A. Caron, of Chateaufort, in France, communicates to L'Humanite Integrale, an interesting narrative which we translate, partly because its accuracy is confirmed by the personal experience of the present writer, and partly because there may be many persons, similarly gifted, without understanding the rationale of the phenomenon, and to these M. Caron's account of his mediumship may prove instructive and helpful.

"I have been for twenty-five years an intuitive writing medium. The following were some of the peculiarities of the psychological mechanism of my mediumship.

1. I began by waiting passively, pen or pencil in hand, concentrating my attention on what was about to be said to me.

"It sometimes happened that no spirit wished to communicate. I was then like one who has turned on a tap and has ascertained that the reservoir is empty, and that nothing will come out. In the course of time, however, a generally short time, the communication commenced. It began by a succession of fragmentary phrases, and then by formulated ideas. Once launched, it continued as rapidly as I could possibly write—at least if it did not happen to be an inferior or suffering spirit. It was engaged with. Then, in certain cases, the dictation dragged more or less painfully.

"It sometimes happened that an expression to which a spirit attached importance was a better rendering of his thought, was produced with difficulty, which would lead to a delay of variable duration, but generally brief. I was conscious of the situation and proposed synonyms; but the spirit would not accept them, and persevered until he had given me the very word he wanted. "It is in the brain that the phenomenon takes place, by a kind of inner hearing. The ear goes for nothing. Once the dictation is finished, there is a sense of void in the brain which then resumes its normal activity.

"The word dictated is exact; and the phrases formulated are given me completely in themselves, without any cere-

bral effort on my part, all I had to do being to be perfectly attentive to what was said to me."

THE TWO WORLDS, MANCHESTER, ENG.

PERSONAL RESPONSIBILITY.

The central principle of modern Spiritualism, the one principle by which it stands or falls, is the exact antithesis of vicarious atonement, viz., Personal Responsibility. Orthodoxy says, there is no salvation for you except through what Christ has done; Spiritualism says there is no salvation, that is, no spiritual development for you, except by what you do for yourself, your own personal effort; it is pointedly summed up in Mr. More's axiom, Deeds not Creeds.

Our deeds still travel with us from afar; And what we have been makes us what we are.

The orthodox systems say you can only be saved by the merits of Christ; Spiritualism says that your condition, position and happiness in another world will depend upon your own merits, and your own intellectual and spiritual worth and character. Mrs. Richmond says: "The thoughts, feelings, emotions and actions of life make up the wealth or poverty of the individual soul; and when the spirit enters the spiritual world, he is king or he is pauper, he passes there for what he is spiritually. If his soul be draped in charities, adorned in goodness, robed in humility, he is crowned among the kings of the spiritual world; but if his soul be filled with selfishness and pride and folly, he is a pauper in spirit, though he may have ruled over empires on earth."

Orthodoxy says that Christ is your Savior, meaning the humble Jesus of Nazareth; Spiritualism says you must be your own savior, no one else can save you. It tells us by the mouth of every spirit that has been able to communicate with man during these fifty-two years, that man must himself work out his own salvation; that each individual has to look to himself, that he may secure his own progress in knowledge, purity and strength; so that by his own progress he may be able to aid the advancement of every other human being with whom he comes into contact—"clinging to the strong ones, drawing up the slow," and that in proportion as individuals are elevated in enlightenment, freedom and goodness, so will the whole human race be benefited and improved. Thus you will perceive that in his particular point of view, the point with which this article is specially dealt, there is perfect antagonism between Spiritualism and the most vital doctrine of the orthodox faith—the one is the perfect antipodes of the other. It is when we remember this that we are able to realize what a tremendous revolution Spiritualism is bringing about in the realm of religious thought. The world has been taught for hundreds of years, and is being taught all around us to-day, that by believing in Christ, or in the doctrines of the orthodox creed, you will be sure of future happiness. Spiritualism says that that is a perfect delusion. It says that you attain to a state of happiness by what you do for yourself, and not by what someone else has done. If you take the example of another as a guide and stimulus for your own conduct and action, that is quite another matter, there is nothing to forbid or prevent you doing so. But Spiritualism is firm and stern and uncompromising upon one point—you cannot be saved by proxy! You will be in a future state exactly what your own actions and deeds, and your moral character have made you; and I will take this opportunity of saying that moral character is the standard by which every man will be universally judged, and by which he will judge himself.

LIGHT OF THE EAST, CALCUTTA, INDIA.

YOUR OWN NATURE

Is sometimes reflected in others. When you discover such a thing, try to root out evil from your mind. If you are sincere in your determination and perseverance, Grace will help you. But the frauds and impostors who are so numerous, and hence is the delay for the removal of the passion or the desire complained of.

YOU SHOULD TAKE CARE

not to succumb to the temptations of indulging in richly prepared dishes, for such things are detrimental to your spiritual health. Whatever be your food, you should devoutly make an offering of your dishes to the Supreme Father before you commence eating.

TAKING ONLY ONE MEAL A DAY is more applicable to Sadhus (the recluses); but as regards the family man having had business, all that is necessary is to take meals by one-third less than the total quantity. If food be essentially necessary for you at night, you should not abstain from taking it, say by two-thirds only, or take a little food and a certain quantity of milk.

THE SUPREME FATHER is present in you as well as in others. When you have the way and means pointed out to you, you ought to try to approach him within yourself and look to him for grace and mercy, help and protection. Have affection for the Supreme Father, as without love you cannot be drawn towards him. The affection of love (attraction) is reciprocal. The more you will love the Supreme Father, the more will his mercy and grace attend you in all your work.

AT TIMES

YOU PROGRESS IN SECRET. On your onward march you are traveling through a higher and higher degree of knowledge, but you know little of what progress you are making. You therefore think that you are not doing very well, whereas the reverse is the case. Wait and you will soon derive some sort of contentment and internal pleasure so as to satisfy your mind that your complaint is altogether incorrect, and that this is owing to your not having fully known the ways and means adopted by him for your advancement.

IF YOU FEEL DISCOURAGED or disappointment at any time pray to him, internally ask for his grace, and still continue your devotional practice without insisting upon immediate response. These are the ways by which a devotee can protect his long journey. Too much impatience, nearly amounting to despair, is to be carefully avoided.

SECRET GRACE IS WORKING. At all times, although its palpable manifestations are not often as you would expect them to be. These will gradually increase in frequency, and the Supreme Father will grant you power to perceive better the workings of his secret grace. It should be borne in mind that grace is sometimes hidden and that there is some advantage in its non-appearance to you.

A MESSAGE OF LOVE.

Rosemary Whitley, aged 18, passed to the "land of mind and flowers," November 5, her bridal robe her shroud. O I long so to comfort you, mother, And bid your dead anguish to cease, That I send through the soul of another

A message of love and of peace. As I lay in the valley of silence, The fever that beat in my brain Set itself to the softest of music That ended forever the pain, And the last thing of earth I remember, I seemed to be floating away

From the chill and gloom of November, Right into the glory of May. As the world faded out of my vision, Dim faces of those who had died Seemed to smile through a veil that was misty. And soft as the veil of a bride, Just beyond were green fields without number, And valleys where wild roses creep; But my weary soul sank in a slumber So dreamless, life-giving and deep.

When I woke it was morning in heaven; The blossomed-wooded couch where I lay Was as soft as the white clouds of summer. My spirit as peaceful as they. Someone kissed me and cried "Little sister, O welcome! so glad you have come." And I knew the dear face as I kissed her. The last that we missed from our home.

There I found the first bud early faded, Unfolding in sunshine above. And the beautiful half-open blossoms Outblossoming the hopes of our love. Gentle lips were caressing and voicing Their love and their joy at my gain; O that wonderful hour of rejoicing Outweighed all the weeks of my pain. Like a flash I remembered your sorrow; Your voice seemed to call from afar; All in vain was the pleading of loved ones, Their gentle white hands could not bar. What to me were the beautiful mountains, Green valleys that sloped to the sea, Flowery fields bright with faces and fountains, If mamma were calling for me?

Bending low o'er a bridal-robed shadow I found you, and clasping you, cried: "Feel my lips, and my warm arms around you; I live, for I never have died." Blind and deaf you wept on in your anguish, The tears of an angel fell then, And I cried "For the gift of earth's language I'd suffer death over again."

I was glad when the poor cast-off garment was laid in the green wardrobe there, Where the fingers of Nature re-fashion Old robes for the roses to wear. Seek me not in the grave nor the starland; I dwell on the "flowery divide," Borderland of two worlds—not far land—A whisper brings me to your side.

Call me back when the sunset is fairest, The clouds like gold isles in the blue; When the sun touches earth I shall "clasp you." The same loving child that you knew, When in fancy you reach to enfold me, Let not your arms fail in despair; O believe though unseen, that you hold

Your kiss is not lost on the air. Face to face we shall meet some fair morning. Each day is one less day to wait; That which darkens your pathway with cypress Shall garland for you the last gate. I will come when earth fades from your vision; The veil when it lifts shall disclose The first face in the garden of Eden. Mid blossoms immortal, your Rose, CALLA HARCOURT. Chesnut, Ill.

SPRINGTIME.

When genial airs around us play, And crocuses begin to peep, When brightest verdure crowns each way

And April skies begin to weep. When sweetest odors fill the gales, From blossom-laden shrub and tree, When birds carol all their souls, And homeward fly across the sea, When woodland flowers sweet and fair Look up to us with modest eye, And seem to say: We emblems are Of beauty rare, but born to die, When cheering sunlight sheds his glad And glorious beams o'er hill and river,

That heart, soever dark and sad, Must bounte to see the golden quivers. This is the time when Hope and Youth Are ever searching for new pleasures, When all seems goodness, beauty, truth, And hearts beat time to Love's own measures. But oh! the springtime of the soul, How lovelier far than this must be, When wearied mortals reach the goal Of peace and rest—Eternity. VIOLA.

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Is what J. P. Brummett, of Washburn, Texas, writes us on Feb. 7th, 1900. "My wife has been troubled with rheumatism in her left shoulder for 10 years, but after using one bottle of '5 DROPS' the pain has entirely gone. I cannot express my thanks, in writing you, for your great medicine. My wife has had better health and gained in flesh while taking this one bottle of medicine. Whenever any of us are sick, we run for the bottle of '5 DROPS,' it makes no difference what the ailment is. The other day I was suffering terribly from a headache. My wife rubbed some of the '5 DROPS' on my head and in 10 minutes time I was free from the pain. If you have no agents in this country, I would like to handle your medicine. Although I am not in business here, I can place some of it with the sufferer."

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To the Editor:—Your premium books bearing anything we have in the Boston Public Library not excluding Rev. M. J. Savage's "Psychic Facts and Theories." G. E. LATHROP.

INTERESTING AND VALUABLE ARTICLES.

To the Editor:—Returning from leave of absence, I find a mass of mail matter awaiting me to-day. Many thanks for Vol. 3 of "The Encyclopedia of Death," which, on examination, I find contains a number of interesting and valuable articles by writers and lecturers of note. Much good matter is in these three volumes. WM. EMMETTE COLEMAN.

San Francisco, Cal.

FROM THE PACIFIC COAST.

To the Editor:—I have Vol. 1 and Vol. 2 of the Encyclopedia of Death, and will tell you that of all the premiums given, they are the most instructive and interesting. You are doing the grandest work ever accomplished by any journalist in the world! ROSE L. BUSHNELL. San Francisco, Cal.

A VALUABLE CONTRIBUTION.

To the Editor:—Your issue of "The Encyclopedia of Death, Vol. 3," is a valuable contribution to the literature of Spiritualism. The contents are practical and timely. The book is just what the friends of our cause need to offer enquirers and disputants, and will be a great help to every person who wants to present a friend with "a first book" to read about Spiritualism and its claims. Fraternally, Minneapolis, Minn. G. W. KATES.

WILL LIGHTEN THE HEARTS OF THE SORROWFUL.

To the Editor:—I thank you for the book you sent to me. It is a work that will lighten the hearts of the sorrowful and strengthen the faith of the doubting. You are doing a noble work for the race, and whatever the future may hold for you, be it Nirvana, or a conscious life of activity and change, the present is yours, with its manifold blessings; and may your sojourn on earth extend through many long years to come. Chicago, Ill. URIEL BUCHANAN.

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To the Editor:—I received your last volume of the Encyclopedia of Death. I am charmed with it. I thought your first volumes were very interesting, but this is doubly so. This ought to be in the house and hand of every Spiritualist in the country, for the sake of the logic of the sermons of Rev. Mr. Savage and others. I feel that I cannot say too much in favor of the book by way of recommending it to those who feel interested in the subject of Spiritualism as well as those who do not. Meadville, Pa. A. B. RICHMOND.

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