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## VITAL QUESTIONS DISCUSSED

Spiritual Propaganda—Can Spirits Leave Their Mortal Bodies Temporarily?—The Bible—Vaccination and Its Effects—Malthus and Small Families—Marriage and Divorce.

Dr. J. M. Peebles Forcibly Presents His Views, for the Consideration of the Readers of The Progressive Thinker.

While Spiritualism in its broadest and deepest sense is a fact, and a philosophy-encouraging religion, still it is questionable if it contains all the lore, and all the virtue and all the concentrated wisdom of the ages. Spiritualists write themselves down as numbering all the way from nine to 20,000,000. But are they really Spiritualists? Are they any better than their orthodox neighbors? Where are their homes, for the aged, their schools for orphans, their resorts for sick, worn-out mediums, their halls of learning, their liberally endowed seminaries, their free libraries for the poor, and their fiery-souled missionaries tolling in both this and foreign lands?

"O wad some power the giftie gie us To see ourselves as others see us! It wad frae monie a blunder free us, And foolish notion."

The Rev. A. B. Simpson, standing a few months ago in the American Theatre, New York, before an immense audience, so aroused their enthusiasm for Christianity in the line of foreign missions that \$78,000 was subscribed before the service closed. One man gave nearly all his farm, women gave their jewelry, several gave parts of their libraries, one man subscribed \$10,000, fully two-thirds of what he was financially worth. And all this was to go to foreign lands to convert the heathen to Christianity. Whatever we may think of the wisdom of such conversions; such gifts bespeak the deepest sincerity—also a liberality and self-sacrifice that ought to put to shame the selfishness of many calling themselves Spiritualists.

Recently, also, a Seventh-Day Adventist, deceased, left this religious denomination \$400,000 to be used in propaganda work. If some of our rich Spiritualists would do something of this character while yetured in mortality, say in the line of education, the supporting of the Belvidere Seminary, the organization of Lyceums, and for sending lecturers over this country, through India and Ceylon, with their hearts afire with truth, and their hands full of Spiritualist literature, it would add much to their happiness when looking down from the highlands of immortality—looking and seeing the golden harvest gathered from the good they had done. The spirit says—"Thus sow, and thou shalt reap an hundred fold." Brother, are you sowing the seed of truth? Brother, are you sowing the seed of life? Brother, do you really intend to do anything of consequence for the cause you profess, before your body dies? Answer from the depth of your conscience. Remember that while you may be good at dodging, you cannot dodge death—and remember, further, that just as this life leaves you the future life, leaden or golden, will find you.

IS IT—OR IS IT NOT TRUE?

That spirits while dwelling in mortal bodies have the power to, and do temporarily leave them (except by a silvery electrical cord), and meanwhile travel through the interstellar spaces, guided by their spirit friends?

This question has often been discussed, and it seems to be with some a question still. Permit us to give two or three illustrations in the line of substantiating the affirmative:

John Brown, Sr., the late "Medium of the Rockies," as he was called, recently passed to the higher realms of immortality. I never met him in the flesh, but a few months previous to his death, I said to my wife, "Will you send him a copy of my pamphlet entitled 'Who Are These Spiritualists?'—we will exchange pamphlets. During the night succeeding the day that I made the resolution, himself and wife, at midnight, were quietly asleep, when heavy spirit raps awoke Mrs. Brown. These sounds continuing she awoke her husband, and he hearing the raps, came to the parlor, and said, 'Why, here comes Dr. Peebles! I never met him in the mortal, but it is surely him. My spirit friends knew him and he has something for me, but I cannot clearly see just what it is, but I certainly see him, and he has a printed message for me.'

John Brown, in writing me of this phenomena, said: "I will give you the words that my spirit Bro. Peebles to me. He said: 'John, tell Bro. Peebles that he is on the threshold-floor, and for the good of humanity, we want him to continue writing for us the burning words that from time to time will be impressed upon his mind, words such as will burn up the chaff and leave the pure truth of Spiritualism. The barnacles must be knocked off from the ship. The tares must be separated from the wheat. They have all too long grown together. Tell him to continue standing firmly upon the rock of truth. Fear must be removed. Stony creeds that crush must be rejected, and a trembling, half-doubting belief in a spirit world must give place to knowledge. This knowledge will dry the mourner's tears, and comfort the sick on earth. Tell him, furthermore, that his chapters are like bumble bees, sounding along the line of battle that is now savagely raging between truth and error. These chapters, with those of others, will be long be compiled into a new Bible—the 20th Century Bible of

reason, of science and immortality; and he will shine like a star among the million stars in the higher heavens on the day—the not far distant day when we shall meet in the worlds of spirits.' Thus, my Brother," wrote John Brown, "I have related as best I could what the spirits said, and it was all as vividly real as my own life." Now the question is, did I leave my body and go to John Brown's home? If I was not on the next morning conscious of it in memory.

A few months since I received a charming letter from Mrs. Georgie Gladys Cooley, of Chicago, a most excellent woman as well as fine medium and lecturer. In this letter she says: "Last Sunday while I was speaking upon the platform you walked into the hall during the afternoon service, and stood upon the platform to my right, while Mayflower was giving messages. She also saw you and spoke of the fact. It was just after four o'clock in the afternoon. It was positively real. I certainly saw you on the platform, as did my spirit friends. Were you conscious of the visit and have you any memory of it at the present time?" The question again is, had I really left my body and traveled to Chicago or not?

If so, I was not externally conscious of it then or afterwards.

Another fact, Dr. E. C. Dunn was for years a splendid unconscious trance medium. He had his eccentricities, as most mediums or all have in some way. Often he left his body—so he said, and so his spirit teachers affirmed—and traveled afar off into different spirit spheres, aided by his guides. At these times he was more like a corpse than a living human being. His body would become partially cold and as rigid almost as a bar of iron. The pulse, so far as I could discover, would entirely for a time disappear. His breathing would become very, very slow, hardly discernible. I have known these phenomena to last nearly an hour at a time. They generally occurred just after we retired. At first they alarmed me, but the spirit guides would say, "Have no fear, we understand the science of these phenomena. We perform them as a matter of education to the medium and to thousands of attending spirits as witnesses." Returning to his body often exhausted, he would give the most beautiful descriptions of what he had seen in the spirit spheres, such as fields, forests, fountains, landscapes, temples, people strangely clothed, some happy even to ecstasy, and others in lower spheres restless, dreamy, sorrowing and wandering in search of light. Upon the matter of these phenomena I do not dogmatize, but mention—specify them as belonging to the category of other and many similar phenomena that I could enumerate, hoping thereby to arouse thoughtful spiritualists to deeper psychic research, and thus so far as possible settle the interesting question. In a multitude of counselors there is wisdom.

THE BIBLE

Recent controversies in the Spiritualist journal upon the Bible, I notice, are instructive, not ornamental, largely revealing the tastes and characters of those engaged in the contest. Human beings naturally find what they hunt for, and quite generally they find reflected what is the most prominent in themselves. Like attracts like. To those peering through green lenses, everything is emerald. To seek and diligently search for imperfect apples only in an orchard laden with golden fruit, is not very commendable. I never knew a person attain perfection by pointing out and magnifying the imperfections of others, or belittling their inspired utterances.

The Bible is a collection of ancient tracts, pamphlets, and epistles, written some thousands of years ago, and bound together. The writers represented different nationalities, the Semitic predominating over the Aryan. The most of the authors were mediums, occupying different planes of unfoldment, and as in Spiritualism, we should naturally have different theories and some downright contradictions. The true and the good therein is to be conserved. Let us, though critics, be reasonable. Apples are excellent for food, but it is not necessary to eat the stems, skins, seeds and cores. Some are so constituted that they see nothing but cores and worm-eaten fruit like the best of orchards, and little save briars and bugs in the most inviting berry fields and gardens. People must not be harshly blamed for having bare lips, or flat, irrelevant topknots.

Conscientiously I believe the Bible—believe it all, believe its history to be history, its visions to be visions, its psalms to be psalms, its prophecies to be prophecies, its abundant errors to be errors, its falsehoods to be falsehoods, its inspired truths to be truths—and I can sincerely understand what all this "fuss," this snarling and growling and semi-eliminations concerning the old book has been about. The controversy perhaps was all well enough, but how much wiser is the world? Such Biblical growlings do not feed the hungry, clothe the naked, build educational institutions, nor disseminate the glorious principles of Spiritualism.

Let us for a moment bring to view a few of the gems that make radiant those old Biblical pages that some so

delight to despatch with their uncorked vials of indignation:

"The heaven of heavens cannot contain thee." "The Lord is my shepherd, I shall not want." "Comfort ye, comfort ye, my people." "Hate the evil and love the good." "Now abideth faith, hope, charity, these three, but the greatest of these is charity." "And God shall wipe away all tears from their eyes." "In my father's house are many mansions." "Come unto me all ye that labor and are heavily laden, and I will give you rest." "Blessed are the pure in heart." "If this house were dissolved we have a building of God, a house not made with hands, eternal in the heavens." "Father, forgive them, for they know not what they do."

"What doth the Lord thy God require of thee, but that thou shalt deal justly, love mercy, and walk humbly with thy God." "We are all the offspring of God." "We are all brethren." "Let love be without dissimulation." "Cease to do evil and learn to do well." "For all the law is fulfilled in one word, even in this, thou shalt love thy neighbor as thyself." "Thou shalt not hate thy brother in thy heart." "But thou shalt love thy neighbor as thyself."

"Cleanse yourselves from all unclean-ness." "Sanctify yourselves, therefore, and be ye holy." "Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of the strangers that are in thy land within thy gates." "Therefore, I command thee, saying, Thou shalt open thy hand wide unto thy brother, to thy poor, and to thy needy in the land." "But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself." "Thou shalt not go up and down as a tale-bearer among the people." "Thou shalt not avenge, nor bear any grudge against thy neighbor, or the stranger that dwell among you." "Thou shalt rise up before the hoary head, and honor the face of the old man." "Thou shalt honor thy father and thy mother." "Even though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me." "God is no respecter of persons." 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## GENERAL SURVEY.

## THE SPIRITUALIST FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

**CONTRIBUTORS.**—Each contributor is alone responsible for any statements 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 that is no reason why he should be censured. It is the editor's duty to understand that our space is inadequate to publish everything that comes 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, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

**ITEMS.**—Bear in mind that items for the General Survey will all cases be adjusted to the space, we have to occupy, 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.

Ferdinand Fox Jencken writes from New York: "Will you kindly grant me space to thank the friends of the Advanced Spiritual Conference of Brooklyn, especially Mrs. M. Robinson and her little band of 'Willing Workers,' for their kind assistance to my family during my recent illness in Seneca Hospital. To each and all we are truly grateful."

Virgil Barrett writes: "I am at Lake Brady for a few weeks of rest. I have open dates for winter and camps on reasonable terms. Please address all letters to Lake Brady, Ohio, by way of Kent, care of hotel."

J. Martin writes: "I have just completed reading that wonderful work, 'The Arcana of Spiritualism,' and it has been a short course of a revelation to me, and a source of information little dreamed of. It is truly a marvelous rendition, and bespeaks its angelic authority in every line."

Cornelius Van Buren writes: "I wish to correspond with some good, honest psychometric reader or test medium, who has at heart the work of an evangelistic nature, and who can give readings or tests in public after lectures. I wish to have such a person accompany me in a new evangelistic work in the Western states. Steady employment. Address at Waterloo, Iowa."

Harry Moore writes from 2970 Washington avenue, Chicago, Ill.: "As my wife will take charge of the Avenue Spiritualist Society the ensuing fall and winter, I will be open for engagements with societies after the month of August, and anyone addressing me at the above address will find out my terms and the nature of my work."

The New York Press says: "A man and his wife, Christian Scientists, have been arrested in West Virginia on a charge of murder. The Humane Society ordered them to provide medical attention for their sick child. They refused to do so. The child died. This capital charge is the logical outcome of these conditions, and the trial will be interesting as defining the point to which the law will redress wrongs committed under the stress of religious mania. The parents did not intend to kill their child. There is, however, such a thing as an accidental crime, and after the fact, where the criminality is not direct, but is limited to mere concealment. In this case there was an actual command which was disobeyed. The strangeness and unreasonableness of such cases lie in the fact that the use of medicines under pressure is not incompatible with a belief in the non-existence of disease. Faith might be supposed to exist and be supreme and a physician's treatment taken also. But never do you find a Christian Scientist who is willing to accept a competent medicine with his overmastering faith. And the pity of it is that he is not content with enforcing his theories when he is sick himself, but his helpless children must suffer for his error."

The New York Times says: "Christian Science was arraigned in strong terms yesterday by William A. Furrington in a lecture delivered before the class for the discussion of present day problems at the Broadway Tabernacle. Speaking on 'The Sophistries and Dangers of Christian Science,' he characterized the so-called faith as a product of ignorance, irreverence, vanity, vulgarity, and greed, and charged that its textbook, 'Science and Health,' was a key to the Scriptures, was written in a jagged, once intelligent and educated persons not under the spell of the delusion."

E. W. Church writes from Harveyville, Kans.: "Having a small inheritance in land, and feeling the need as a worker for the public, of some retreat for quiet rest, I decided to found such an all who should prove congenial to myself and to each other. My desire is to hold public meetings where addresses upon advanced lines of thought will be presented free of charge. I have been with Spiritualist meetings. One such meeting was arranged last fall, and the Town Hall engaged, but the directors learning the purpose of its use, utterly refused to allow the exercises to take place there, as they declared them unfit for a place which was sometimes used as a church. Application was then made for the M. E. Church without success. There have been thus far two meetings held this summer with fair attendance. Our next meeting will be Saturday, July 23, and the subject 'Good Roads.' These have been given by the directors, and have been held on Sunday. The desire is to establish Sunday grove meetings during the warm months. The effort might well be copied elsewhere, since the 'groves were God's first temples.'"

S. H. West writes: "On the 21st ult. I was in Chicago, and went to see the Bangs Sisters, and had a reading. I wrote questions to four friends in spirit life, folded them with four sheets of blank paper, in a plain envelope, sealed it up and placed it between two sheets, holding them in my hands while the medium saw and read the death of the medium. I then took the envelope and found the four sheets of blank paper were covered with seven pages of closely written answers, in ink, to my questions."

whose recollection had been so strongly brought to his imagination. After stopping a moment to note the extraordinary resemblance, he advanced toward it and the figure gradually disappeared."

M. E. Kelley writes from Williamsport, Pa.: "The First Church of Spiritualism has for its pastor, Mrs. Helen Taylor, of Philadelphia. Mrs. Taylor has served the society for nearly two months, and has been successful in proving her worth. Her lectures are interesting and instructive, and her test work is very fine."

Mrs. L. M. Claman writes from Shelby, Mich.: "I have completed a very successful series of lectures, given with the Englewood Spiritual Union, 63rd street, Chicago. My stay among the dear old friends was a pleasure. Our audiences were large and appreciative. The lectures and messages were very kindly received, and it is my desire to express her good speed in all their work in the Union. I was at the camp meeting at Grand Rapids yesterday, July 16, and in the morning I listened to one of the most scientific lectures I ever heard delivered, by A. E. (Miss) Frank T. Ripley ordained our sister and co-worker, Mrs. Emma Blake. Following this Mr. and Mrs. Carpenter took the meeting in charge, and that great audience of hundreds of people sang, and dear Mrs. Carpenter's guides did the rest. Oh! it was a glorious day, full of love and spirituality. Much harmony was exercised on the city now moving the loss of gold watches, diamonds, rings, and other valuables which they handed over to Spiritualist sharps to have their troubles removed. Detectives are looking for the two 'mediums' or 'professors,' who went by the names of Milton Ellis and Harry Leroy. They are charged with obtaining money under false pretenses. We advise Spiritualists everywhere to look out for Spiritualist 'sharps.' They can be found in all our large cities, and they are well patronized, showing how easy it is to deceive a certain class."

A late dispatch from Baltimore, Md., says: "A score or more women of this city are now moving the loss of gold watches, diamonds, rings, and other valuables which they handed over to Spiritualist sharps to have their troubles removed. Detectives are looking for the two 'mediums' or 'professors,' who went by the names of Milton Ellis and Harry Leroy. They are charged with obtaining money under false pretenses. We advise Spiritualists everywhere to look out for Spiritualist 'sharps.' They can be found in all our large cities, and they are well patronized, showing how easy it is to deceive a certain class."

Mrs. LeSueur writes: "The Band of Harmony holds its sessions every first and third Thursday of the month the whole year around. We are not having much success as many suppose, because Mrs. Richmond is away for the summer. We are having very pleasant meetings and the good work is going on. Our place of meeting is No. 40 Randolph street, room 080, Handel Hall Building. We begin at 3:30 o'clock for afternoon session. The ladies bring refreshments, and we serve tea and coffee at six o'clock. Evening session begins at eight o'clock."

The following is going the rounds of the press: "A movement against Spiritualism has been started in Germany by the court preacher, Stocker, the great Christian social reformer. It is said there are no less than six hundred mediums in Berlin, the most of whom are badly defective. They carry on frauds and humbugs in the name of ghosts. They are reported to have 60,000 followers in that city, who show great variety of character. Some are serious; some seek spirits for sport; some let weak nerves lead them to seances and visions; while most regard Spiritualism as a new way of calling up the dead to teach the living."

Mrs. Hamilton Gill, the well-known test medium, who is lecturing at the Michigan camp-meetings, Island Lake, Briggs Park and Vicksburg. She will also attend Clinton and Marshalltown camps, Iowa. The friends will please note that the usual Thursday evening circles have been discontinued, as Mrs. Gill will not be in Chicago until after September 15.

The Muncie (Ind.) Herald says: "The Mediums' Protective Association of Indiana has been organized with a membership of over 100. The purpose is for mutual protection against so-called 'unjust discrimination by the directory of the Indiana Association of Spiritualists, who have issued an order that no medium will be permitted to lecture in the Chesterfield camp unless invited by the board. Heretofore the mediums were wholly unrestrained.' We can not see wherein honest mediumship is injured in any way by the Chesterfield camp board. The speakers are invited, and why not extend the same privilege to mediums? True mediumship never suffers in such a case as this."

Wm. Schott writes from Kansas: "Brother Mathis' suggestion in the last *Progressive Thinker* is a very good one, and I hope that every subscriber to the *Progressive Thinker* will take notice and carry out his plan. I have been practicing Brother Mathis' suggestion since I was a subscriber to the *Progressive Thinker*. I never allow one to go to waste with me, but I send them all out to do missionary work wherever I think they will do the most good with people who are as hungry for truth and knowledge as I am, but less able to pay for the same. By practicing this method we are enabled to bring light and knowledge at very little cost to a large number of people who would otherwise remain in darkness. Let us put aside selfishness, and be liberal with our papers when we are through with them."

Joseph E. Benjamin writes from Bennington, Vt.: "The books and papers received, with many thanks and much gratification. They constitute an immense amount of good reading matter for the sum invested. Of course it is surprising until one stops and thinks and sees that you are doing it on the Divine Plan with the help of kindred spirits, all for the betterment of humanity. May the strength of all good and true spiritual power abide with you forever. I am something of a Pantheist. I fail to find any God but man. The more I read and think and reason, the more I find out that I don't know, and I know that I don't know. Self-creation and self-destruction is what I find uppermost."

Prof. J. Madison Allen is at Mineral Wells, Texas, a famous watering place and health resort. He was the principal speaker at the grove meeting at Caddo, Tex., held on the 4th and 5th of July, in celebration of American independence and in behalf of universal mental liberty and true civilization. Last night he was at Port Worth and Dallas, Dennison, and Indian Territory. The Westminster Review says: "There is no doubt that a person may apparently see objects and hear words which another person close by cannot see and hear. Such impressions are to be referred not to actually existing objects, but to the action of the subject's mind. Dr. Abernethy tells us of one patient who, by directing his attention to an idea, call up to sight the appropriate image or scene, though the thing called up were an object he had never seen, but had merely imagined. When meeting a friend in the street he could not be sure whether the appearance was his friend or a spectral illusion (ill) he had tried to touch it and heard the voice. Goethe saw an exact counterpart of himself advancing toward him, an experience repeated by Wilkie Collins. Sir Walter Scott related that soon after the death of Byron he read an account of the deceased poet. On stepping into the hall immediately after he saw right before him in a standing posture the exact representation of his departed friend."

## A QUESTION.

## Is Man Mortal, or Immortal?

Hope of immortality is not a conception of race infancy. The idea is an after thought of his more adult age. Aeon of ages, rolled away during which abundance of man-tricks from bust to bust, dispersing and utilizing his causal appendages, giving no thought of immortality.

Primitive man believed that the visible body constituted the man; and seeing the body become lifeless, decay and ultimately vanish, he logically concluded that extinction was the finality of all animals.

But there came a time when apparitions were seen and recognized as old acquaintances who had formerly lived in flesh bodies, whereupon man jumped to the conclusion that he was immortal. This original idea was not a case wherein the wish was parent to the thought. The idea was wholly suggested by apparitions; by the reappearance of those supposed to be extinct.

In discussing any controverted question, the essential factors leading to reliable conclusions, are sound premises, otherwise false conclusions are inevitable. In this practical age of analytic and sympathetic methods of procedure the true scientist first makes sure of his premises, after which he is enabled to follow the logic of his premises and doesn't use ambiguous terms and ambiguous forms of speech, his deductions and conclusions may equal demonstration. Hence, in discussing the mooted question of man's immortality, the paramount factor is to ascertain exactly what constitutes man? What, if any, are the peculiar traits of character that distinguish him from other animals?

Now, in viewing animals collectively we fail to find in man one trait not possessed by others. Man excels in some traits and is excelled in others. Man, however, possesses a greater number in a higher degree than any other animal being, but his excellence is wholly a result of fortuitous environments whereby greater evolution is obtained; not from any original design or impulse.

Most thinkers claim that man alone is endowed with reason, and yet it is well known that many species of animals forecast, and store food for future use, thus clearly evidencing a high standard of reason, implying memory, sensation, consciousness and deliberation.

Instinct is not applicable in such cases, inasmuch as animals accustomed to store food for future use, store nature fails, as in frigid and temperate zones, if man, to the tropics came to store food after a short experience.

Again, it is claimed that man alone has hope of immortality. This, too, is wholly conjectural. We have seen that immortality is wholly a suggestion of apparitions. It is well known that the dog, horse and donkey recognize apparitions. Each of these animals have long memories. Hence it is highly probable that in apparitions they recognize old friends, suggesting continued existence. The fact that they manifest on such occasions is evidence that they discern apparitions to be different from ordinary animals.

Thus we learn that the difference in the higher species of animals is so little that it is safe to assume that if any are immortal, all are.

It is an axiom conceded by all, that any phenomenon that had a beginning must have an ending; that all animals have been and are being evolved from primal elements of earth matter, by the forces of heat and gravity, and to live as cosmic forces; that the primal condition of matter is gaseous, consisting of hydrogen, oxygen, nitrogen and carbon. These are the potential elements of matter. Subordinate gases—argon, for example—may not be considered in this connection.

The cosmic forces inherent in matter are gravity, heat, electricity, magnetism and life.

These premises are so absolutely sound, they may not be controverted. However, as electricity, magnetism and life never manifest except when heat is present, it is probable that each are only differentiated forms or properties of heat, thence it would follow that gravity and heat are the dominant factors by which all phenomena are evolved. Heat and gravity are antagonistic forces, originate and perpetuate all motion, without which all motion would cease. Motion from gravitation is always centripetal; motion from heat is ever centrifugal. Vital motion, from heat and life combined may be in any direction. Sensation is present only in vital motion; all others are insensate, without design or purpose, hence disastrous, destructive phenomena equal the beneficial productive. Destruction and production go hand in hand adown the eternal ages. Therefore as earth matter alone—including its cosmic forces—is eternal, it follows that all evolved phenomena, differentiated, manifest eternally by the action of primal elements, whereby extinction of distinct phenomena becomes absolute. No other conclusion is possible.

In a previous paper it was shown that mind, in which individuality is manifested, could only evolve from its latent, quiescent state when matter was undergoing evolution; that when matter was undergoing dissolution back to primal conditions, all special phenomena previously evolved therefrom must also be disintegrated, whereby individuality is extinguished; that the number of apparitions and communications, however obtained from those invisibles who have obtained the second birth is no evidence of immortality. The second birth is wondrously mysterious, still apparitions and communications prove that they remain in the earth's material sphere of cosmic forces and are subject thereto, consequently possess material bodies, without which no individual manifest could ever occur. Now, as mind was evolved into action by cosmic forces, it follows that a reaction of these forces would cause dissolution. Worlds evolve and dissolve with the same certainty as the flarest flower. Surely puny man may not hope to escape.

When speaking of man, mind is always included as one attribute of his evolution and constitution. Prior to which mind had no recognition. Mind is an expression of life through evolving matter. When evolution ceases, mental expression ceases.

If mind was not thus subordinate our intense love of abode in flesh would never submit to evolution. If matter was subordinate to mind immortality would be assured. All nature, however, shows that mind is the toy of insensate forces, otherwise everything would be lovely and lightning would kill (evict) nobody. Now then, if it is true that Prof. Loeb has produced animates from unfertilized eggs; also twins and triplets from the single egg at will, by varied proportions of various salacious solutions. It must be conceded that manifestations of life, including mind, result from chemical action of cosmic forces and virtually exist only in chemical combinations that are evanescent. However, in conclusion, we may not forget that as something never comes

from nothing, it follows that mind must inhere in matter even when not capable of expression, but when the essential forces (heat and life) are no longer co-related with matter in the requisite combinations wherein mind is involved and whereby man is evolved and finally resolved, each and all again becomes subject to evolution. But as dissolution of phenomena extinguishes every trait of individuality, subsequent evolution is in no logical sense a re-incarnation. Prayers and tears, my dears, will not change it. GEO. M. RAMSEY. Washington, Pa.

## IN EVIDENCE.

## Reasonableness of Immortal Life.

To the Editor:—With this I send you a copy of a communication I received through the agency of some occult intelligence. The original was found among my private papers where, to me, it seemed it could not be placed by human hands. There is no sign of evidence of immortal life. To others I think the reasoning and sense to be of value. Respectfully yours, Topeka, Kan. J. N. ADAMS.

One of the strongest arguments for a future life is a necessity for it, to supplement the imperfections of this one. We see the wicked flourish and the good languish in poverty; the selfish win success, riches, honor, and the leadership among men, while the generous altruist falls in business and is universally excoriated; the useless and vicious vagabond who cumber the earth, and whose only possible claim to filling a useful purpose is that he may serve as a frightful example, lives to a green old age; while the widow's son, the only support of a family, dies; or the woman who walks the earth a being too noble to be classed among her kin, is cut down in the flower of her days, her career usefulness cut short. If there were no hereafter we must needs create one, to even matters up and make of such things a harmonious comprehension.

The economy of nature teaches the same lesson, nothing is wasted; every dead leaf, every surplus seed, the decaying bodies of plants and animals are utilized, to the ultimate purpose.

Nothing rests; but from the moment when death occurs the process begins by which the dead material is worked up into new forms of life. But would it not be an anomaly if everything is preserved and utilized and the spirit wasted? The noble qualities, the possibilities for usefulness, developed in man or woman by education or thought, are these lost when the owner dies? What is there in the universe of so much value as moral worth combined with mental strength? In all ages this has been admitted by all men of all religions. The states survive from their courses; the sun stands still; yes, even the Son of God comes down from heaven and dies to teach men the way to moral rectitude. Admitting eternity, the indestructibility of matter, we must admit no less for that which alone renders matter valuable, "the spirit."

Here as elsewhere, the soul which descends its material domicile, continues its conscious individual existence; else the cosmos is chaos and blind, chance would be a phylogenetic aggregation of matters and forces. In the Garri-sollian philosophy death is but an accident, and not a very momentous one. Every action in life has its influence necessarily upon the future. There is no heaven and no hell in the sense that the "saved" are indiscriminately sent to swim in never-ending bliss, and the "damned" are plunged into eternal torment. For "there is no God dars wrong a worm. Justice demands that observation teaches, that every good or bad deed must receive its due recompense, must be followed by its inevitable consequences. This is the inexorable decree of the "Father," whom even the gods themselves could not influence.

And so by pure reasons, apart from the authority of revelation or inspiration, we are led to the conclusion that the being who inhabits the body of every man or woman, is eternal and must continue to live after separation from the material envelope, and to live as an individual; for life without consciousness is nothing but annihilation. But this compels still further admissions, for such a life would be of little value were the associations formed in this world not continuous in the next. The faith that sees in death the way to rejoin the loved ones gone before, is too beautiful, too precious a thing to be baseless. What would Paradise be worth without it? Nothing in the imagination of man is worth as much. No scheme of happiness can be conceived that would not be worthless if this feature were omitted; this thought alone soothes the grief of the mourner and robs the grave of its terrors. What are all your golden crowns and harps, your bours and happy hunting grounds, your elysian fields and your Valhalla, beside the privilege of once more clasping the hands of her who for a quarter century walked the earth by your side?

VOLUME I of the Encyclopedia of Death, and Life in the Spirit World treats of the "Mythical Origin of Death," "A Magdalen's Passage to Spirit Life," "Impressive Communications from the Spirit Side of Life," "Death Considered by the Spirit Lucratives," "Oddities in Reference to the Dead," "Death from a Vibratory Force," "The Day After Death Beautifully Illustrated," "Sensations of the Dying," "A Birth Out of Dark Conditions," "After Death Experiences of an American Man," "A Special Visit to the Spirit World," "Fragrance at a Child's Death Bed," "The Varied Experiences of a Humanitarian Spirit," "The Impressive Testimony of an Exalted Spirit," "Indications of the Process of Dying," "The Idiosyncrasies of Death," "Life and Death Thoughtfully Analyzed," "Signs in the Process of Dying," etc., etc. In fact this volume is a mine of valuable information, and every person should have access to it. It should be in every home. Read the premium terms carefully, and then send for the Three Volumes of the Encyclopedia of Death.

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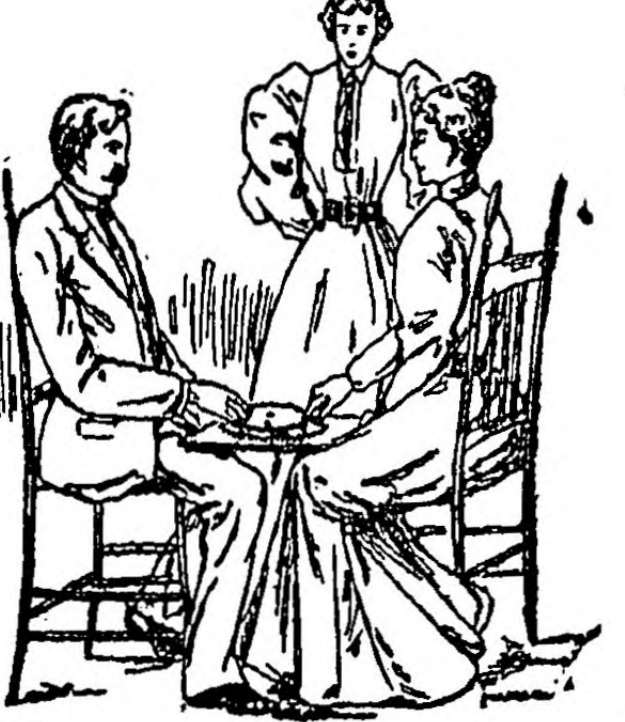
REV. PAUL WELLER.

In answer to a personal letter from an intimate friend, asking if it was true that he (Rev. Weller) had become a firm believer in Personal Magnetism and Hypnotism, Rev. Weller wrote:

"The facts are: The subject of Personal Magnetism or Hypnotism, to which I have devoted many years of study, was recently more forcibly than ever called to my attention through reading a scientific work on the subject, now being circulated by the New York Institute of Science, Rochester, N. Y. 'I am a minister of the gospel, but I do not hesitate to say that the reading of that book and the subsequent study of its contents has worked an all-powerful, important and good influence over me. My recommendation of Personal Magnetism, a subject which every man and woman may study with profit, is made after thorough investigation and with complete knowledge of its great value. I make this statement deliberately. The study of Personal Magnetism, as set forth in the admirable books I have mentioned above, should be to the study of the Holy Bible.'

Personal Magnetism embodies all the laws governing man's influence over man. It is the power that makes men move the minds of men. It turns life's failures into successes. It develops the latent powers of the will and makes one capable of the accomplishment of great deeds. I have received many letters on the subject, and to all writers I have answered: 'Write to the New York Institute of Science, Rochester, N. Y., asking for their scientific work on Personal Magnetism and Hypnotism. It will be sent to you free of charge. You will find it as much for you as it did for me. You will think me the longest day you live for having called your attention to the book.' Yours truly, (REV. "PAUL WELLER.")

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