



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

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## SPIRIT CONTROL.

### A Chapter of Mediumistic Experience.

The diversity of opinion as to how soon after death the spirit control a medium tempts me to give one or two instances of my experience. While I resided in Eureka, Kansas, Mr. Moran, an old soldier friend, passed out as I sat by his bedside, noting the spirit manifestations in the room, also the look of surprised joy that lit up his face as he extended his hands, no doubt to clasp hands with his two daughters in spirit life. Three days after, as I sat sewing and talking with two young ladies, all at once I became conscious of not feeling natural. I could feel heard on my face, my nose was being pinched, and my mouth was drawn and jaws set as if in death. My hands were seemingly covered with purple spots, and hair on my wrists and hands. The girls both exclaimed, "Oh how much you look like Mr. Moran." After a gasp or two, he said through my lips, which now seemed to be his: "Yes, I am Mr. Moran. Tell Sarah I live, I am not dead." Sarah is his wife. She was a scoffer at Spiritualism, but Mr. Moran had often said, "Sarah, let's not scoff at anything that we know so little about."

A young man named Joseph Sample, a graduate in the same class with my son, died the next year with consumption. He came to me in less than an hour after he passed out. I coughed so hard and suffered such intense pain, I was unable to rise and dress for more than an hour. Twice during the day he came and prostrated me for a time, but I had no idea of who or what it meant until the third day, when going up-town in the afternoon, I learned of his death and what time it took place. I also learned his mother was very anxious to learn where my son was, as she wished him to be one of the pall-bearers. I sent her a note telling her where to find him, as he was out of the city. She afterward told my son she would always keep the note for it was the most beautiful words of condolence she received, and seemed as if they were a part of her dear Joe. I have never to my knowledge met the lady, except seeing her at the funeral, which I had to leave owing to the incessant coughing the spirit threw upon me. Also desiring the spirit to tell the minister, Mr. Wright, that he would like to do a part of the talking to his friends.

Another instance. My spirit husband at this time frequently spoke through me. One day he said to an old friend, a Mr. Willson, "Say, Mr. Willson, when are you going to be ready for heaven?" He replied, "Oh, I don't know. Why?" The spirit said, "Well, you had better be getting ready, for we are coming after you pretty soon." Willson said, "Oh, I am in no hurry. I am doing very well here." "Yes," said the spirit, "but you can do better here with us."

Mr. W. died in less than a month, although at that time he was seemingly well. In about ten minutes after he left his body he, accompanied by my spirit husband, came into my room, saying he had just got out of the old shell, and felt a great relief. Said Mr. Hooker helped him to leave the old body. Some twenty minutes later my son came in from up-town and said Mr. Willson was dead. I saw the same spirit over-shadow and transfigure a Mrs. Clogston, of Eureka. The personation was miraculous. This was about two weeks later. I am impressed here to relate another experience, although not bearing upon this line, yet I feel of equal interest. The Mrs. Clogston just mentioned, some six months previous, dropped in on me one afternoon. Her sister, Mrs. Kate Lewis, also was there, and my niece, about 18. I was engaged working button-holes in shirts. Mrs. L. assisting. When Mrs. C. said to me, "I cannot keep from drawing up closer to you. I guess our spirit friends have something to tell us."

I dropped my work, Mrs. L. likewise. We were all four sitting so far apart we could not just clasp our fingers. It was thus we formed our circle, and began moving from where we sat. As the thought was suggested by Mrs. C., I began by giving her a test as to some housework anticipated, then advised her to never allow the surgeon's knife used on the tumor from which she had long suffered, as it was in the way of the spirit (and it did). Then a spirit overshadowed me, and spoke upon the grandeur of soul unfoldment. As he finished speaking, he said, "Yes, sister, I have set my seal upon thee that thou mayest know henceforth under whose dispensation this medium is working." As he ceased, she held up both hands and said, "Oh! just look at my hands. Oh my! how they do hurt. I never had anything hurt so." They felt just like someone drove spikes through them, and in the palm of each hand were purple and red spots, even on the back of her hands, which remained near an hour afterwards. These prints were put upon her hands upon another occasion, at her home, Mrs. Lewis and I being present; but we did not join hands this time.

Now I shall not venture any solution of the stamping of seal upon her hands, but will say that my thoughts and nothing whatever to do with its being done, for I was not conscious either time that such a thing was done until she showed her hands after the spirit ceased speaking.

I only write these experiences that your readers may have the knowledge of a few of the many experiences that no doubt many other mediums have and will continue to have. The last named experience I have heretofore said but little about, but you can verify my statement by writing to either of the three ladies—Mrs. Mary Cogston, Mrs. Kate Lewis, Mrs. Cora Lewis, all of Eureka, Kan.

As to the limited time or feasibility of a spirit controlling a medium, I believe that everything depends upon conditions, attraction and desire, especially in the case of young Sample. He no doubt desired to reach his mother with words of condolence, his affection for my son made conditions favorable. Mr. Willson desired to tell me the help he

had received not only from my husband but my spiritual teachings. Mr. Moran came through good will to myself and a desire to reach his wife.

Every ray of spiritual knowledge a spirit receives with it, they leave it, three appreciated when they leave it. Every thought of justice and love a medium sends out upon the great ocean wave of life, are beacon lights that guide spirits to them for wisdom and experience of again controlling mortal bodies. Every thought of mortal mind is an educator of spirit, either in or out of the mortal body. A spirit understanding the law of mind over matter; a medium understands subjective, receptive conditions of self, can make it possible, I believe, for instant control at death. But I also believe that spirit control will in time cease to be demonstrated, as education brings into demand the practical benefits derived through communication, which is but the vibration of mind emanation, thus doing away with the suffering of spirit mind, which they too frequently bring to mediums, thus proving their minds are in a measure still clothed in the material thought of physical pain. True many times this suffering personation seems to be their only way of identifying themselves to their friends, yet I feel it is not a necessary proof, and mind communication of falling instances of life occurrences, or names given, are of equal proof. The sooner that all minds forget the bondage of matter, and all the man-made ills of the physical body, the sooner mortal and immortal spirit will become unfolded in the school of thought, and what will know no limit to space, thought, time or place. All is bequeathed as the right of man, when he learns to read the Architect's book.

MRS. HOOKER McEVOY.

Fame, Kan.

## KANSAS AND NEBRASKA

### Impressions of Franklin and Delphos Camps.

To the Editor:—I have just returned from camps and although I see an account of those I have visited, in your paper, yet I would like to say a word in regard to them. I was in attendance at Franklin, Nebraska, during the whole meeting, and I must say that I never saw greater interest manifested for any cause than was shown at Franklin for Spiritualism, both by Spiritualists and investigators.

A large percent of the audiences was uneducated, those who know but little anything of the doctrine, yet the best attention was given to the lectures, tests, etc., on all occasions.

The management and all members of that association seem to be earnest and honest people and working against great difficulties to promulgate the cause so dear to their hearts. A genial air of good feeling seems to pervade the camp and there is that informal sociability among the people which puts all in a happy frame of mind and bids "the good angels come in."

I met quite a number of the Spiritualist workers, among whom were Mr. and Mrs. W. B. Bonney, of Blair, Nebraska, Paul S. Gillette and wife, of Omaha, Father Dutton, of Lebanon, Kans., and James Campbell, Havelock, Neb., all enthusiastic laborers in the vineyard.

The attendance was regular and for a new Western camp was very good, indeed quite gratifying was the success of the camp to those who have labored so hard to sow the good seeds of Spiritualism upon the western plains.

Delphos Camp was all that could be anticipated for it.

There were large crowds and plenty of workers to entertain and educate them. The principal speaker was Will C. Hodge, of Chicago, whose lectures are always so fraught with wisdom, and given in so earnest a manner that they command the attention and respect of even the most skeptical.

On my way home Mrs. Inez Wagner and myself stopped at Lincoln Center, Kansas, and held a meeting. Every arrangement had been made for the meeting and the audience room of the new court house, just completed, was the place obtained for holding the meeting. I was fearful lest there would not be many people out, as they told me there were not many Spiritualists there, and that my lectures would probably have to be given mainly to the "wells and seats of that spacious room, but when we arrived, a few moments before 8 p. m., the auditorium was full and people still coming in. The crowd was so large that many were compelled to stand outside and the good attention during the entire lecture and song by myself and tests by Mrs. Wagner showed how much they were interested.

The second night was but a repetition of the first, except that the crowd was even greater.

"Straws show which way the wind blows," and it seems to me that such toleration by the skeptical world, and such manifestations of interest in this cause show that both in the theological and materialistic ranks Spiritualism is commanding attention and the "New Thought" is prevailing society everywhere.

I am now working for the Church of Spiritualism at this place. Am ready to make engagements to lecture and sing at any other places also.

LAURA B. PAYNE.

Topeka, Kans.

"The Pantheism of Modern Science." By F. E. Titus, Barrister, Toronto, Canada. A summary of recent investigations into Life, Force and Substance, and conclusions therefrom. Price 10 cents. For sale at this office.

"Lisbeth: A Story of Two Worlds." By Carrie E. S. Tring. Richly imbued with the philosophy of Spiritualism. Price \$1. For sale at this office.

"The Commandments Analyzed." By W. H. Bach. The Commandments are not only analyzed, but contrasted with other Bible passages, showing great inconsistencies. Price 25 cents. For sale at this office.

## STUDIES IN SPIRITUAL THOUGHT.

### Outreach of Pure Thought—Spiritual Relationship With Both Worlds.

It is good to step aside at times from the cares and turmoil of earthly life, the thoughts about things that absorb all too much of our minds' attention during our waking hours of existence. We can withdraw ourselves mentally and in spirit from the things of earth that engross our ordinary daily thought, and we can enter into another world, in essence, where the mind is occupied with other things than the affairs of mere earthly life. We possess and may exercise the power to translate ourselves, our mental spiritual being, into another and more elevated realm of life, where we shall hold close communion in thought with the higher spirits of good that have entered fully into the world unseen.

We may exchange thoughts with the angels, by attuning our hearts to the beautiful rhythm of the higher spiritual life, or state of being.

By spiritual culture we may so elevate and refine our thoughts that they shall enter into harmonious accord with the thought-notes of the purer spiritual spheres.

Pure, sweet, beautiful thoughts seek and find their own spiritual relationship, throughout all spiritual realms. They gravitate unto their own and enter into harmonious coalescence, forming a divine one-ness with all of like nature.

There are no bounds to the diffusive expansion of pure spiritual thought; the boundless universe is its field. It cannot be circumscribed or limited by special conditions or physical barriers.

Minds that harmonize on spiritual lines may enter into spiritual companionship and communion, though oceans or continents intervene, or though separated by the conditions that seemingly divide this earthly life from the unseen spirit world.

The silent loving thought, given forth by the human on earth, or by the dweller in higher spheres, speaks with a voice heard beyond the veil of death, and vibrates throughout the Eternal Now of Spiritual Being.

Loving thoughts from different places, planes and spheres, attract each other, meet on their way, and each one's pathway left behind is a guiding way to the other to its destination.

So it is well and in accordance with the spiritual fitness of things that there be formed Silent Thought brotherhoods, Soul Communion societies, for the cultivation and practice of the New Thought and its development in the spiritualizing and upliftment of humanity. Congenially agreeing upon the one idea which is their definite object, though, may be, differing widely on other matters of thought and opinion, there can be realized much of mutual help in spiritual thought, life and growth; and the influence that must be consciously or unconsciously radiated as a result of the experience of these centres of spiritual light and force, will tell powerfully upon the outside world as well as upon the individual spiritual advancement of those most intimately interested.

But there is a felt realization of mutual spiritual helpfulness when a number of friends meet at a stated time and place for soul communion. Coming together, drawn by a brotherhood of spiritual longings and aspirations, with minds united in one object and purpose, each gives and receives, and together they call the same quality of influence, more refined, from helpful, harmonious, unseen sources, and they realize the truth hidden in the words of Jesus: "When two or three meet in my name, there am I in the midst of them."

Meeting in the desire of the Christ spirit, the spiritual anointing is conferred upon them by unseen anointed ones, and they realize the spiritual fulfillment of the promise. The Christ of love bestowed by angel hands, fills their minds with pure and loving thought, thrilling their inmost being, and radiating out to all humanity, in all spheres.

It may be good for some to know that though one may not thus meet in outward union with others, he may place his mind in conjunctive spiritual harmony with such gatherings, in the silence of his own room, or by entering into the inner state of silence, wherever one may chance to be. One may abstract his thoughts from the business, the cares and worries of earth existence, and enter for a time into conjunctive relationship with minds on spiritual planes, and receive much spiritual good thereby.

Whether in company where one beholds the physical presence of friends and feels the influence of their congenial aura, or resting in the solitude of one's own room, or even passing amid the busy throng on the city's streets, one can realize that he has the companionship and communion of angels and kind spirits unseen.

The habit of entering into silent soul communion need not interfere injuriously with one's duties or proper business as a citizen of this world. In fact the cultivation of one's spiritual nature tends to increase and intensify one's sense of moral obligation in the relations of business and citizenship. The other-worldliness implied in spiritual culture must healthfully tend to eliminate the spirit of grasping greed, and caring worry and care; and to induce a larger humanitarianism, a greater degree of unselfish interest in the welfare of others, an altruistic sympathy and love toward all human kind.

Real spirituality is incompatible with all that savors of injustice, unkindness, malice, revenge, or hatred toward others. While it sharpens and intensifies one's sense of justice and wrong, it tends to enlarge and intensify a feeling of kindness that excuses rather than harshly condemns.

Recognizing the fact that this world is interblended with the world unseen, it is our province to claim citizenship with both worlds, the seen and the unseen. We should, in fact, more firmly and completely assert and cognize our citizenship in the unseen or spiritual world than with this coarser physical world, because the spiritual world is our continuous abiding-place, and our real and enduring self is our spiritual self. Spiritual things are the things that abide, while physical things are evanescent, subject to decay and disintegration.

Realizing this relation of citizenship in both worlds, it seems easier and quite natural to enter into the enjoyment of soul communion with friends in both spheres, embodied and disembodied, for we are in close contact with each world and the dwellers therein, the spiritual not less than the objectively physical.

And in the cognition of this spiritual relationship with both worlds, we may more freely give forth our silent thought, in the assurance that it will be received and spiritually sensed on both planes, or in both realms of ex-

istence. There will be no bars to limit or circumscribe the free reach of our thought on this or the other side of the one great world of life and being which infolds time and eternities in the One Eternal Now. One comes in touch with souls on the mortal and the immortal spheres of life and enjoys soul communion with spiritual kindred here and beyond the veil. This gives spiritual enlargement, soul growth; and that other world Unseen is not as a distant foreign country, but is felt and sensed as our true, abiding home, and we feel that in verity it is in that spiritual world, rather than in this of physical environments and limitations, we live and move and have our being. We know that our spiritual nature is our real self, and is therefore more closely related to the spiritual than the physical world.

There are times when the goings-out of our thoughts carry with them a magnetic glow that lights and warms and thrills till the thinking soul seems lifted up and borne away as on angel pinions to scenes of supernal life and beauty—a thought-world of pure ideal sweetness, light and love.

Coming back, as one yet in mortal needs must, from such journeyings to celestial realms, one feels more keenly the harsh abrasions incident to everyday life; and experience induces a more strenuous appreciation of and longing for that higher and purer ideal life of which we have been favored with such bright glimpses. Such spiritual experience induces a spiritual home-sickness, a longing and uplifting desire that impels and draws the soul's thoughts upward and onward in loving outreach toward the blessed ideal, the beautiful vision that has been opened to the spiritual eye.

### THE MOUNT OF VISION.

Upon the Mount of Vision fair I stand,  
In sweet soul-silent attitude I wait,  
And visions of a beautiful bright land  
Break on my sight and make my heart elate.  
Tongue may not voice the beauty that appears,  
Nor pen portray that heavenly excellence—  
'Tis the pure gift that blesses souls of seers,  
'That they may bless mankind thro' that clear sense.

How sings my soul in rhythmic gladness strong,  
Exultant o'er the fair prospective view,  
And raises clear its joyful psalm song,  
Whose echoes float the heavenly spaces through.  
All bright with light the mountain tops appear,  
And angels beckoning lend their voice of love,  
Mid Earth's soul-struggles giving strength and cheer,  
To lift my longing soul to heights above.

The beatific vision with me stays,  
Alluring with its beauty all divine,  
And yearningly and lovingly I gaze,  
And wish its blessedness were wholly mine.  
Nor earth's sweet charms nor brightness of the stars  
Can win my eyes nor thoughts from it away:  
Wait patient, till sweet Death removes the bars,  
And yields glad entrance to Supernal Day.

My raptured soul goes out in loving thought,  
That meets the loving thought of souls above,  
And tho' by earthly name I know them not,  
We meet as kindred in the tie of love.  
Inbreathing thoughts from loving souls to me,  
My soul expands to reach the vision given,  
And yearning for the blessedness I see,  
I mount the gilded stepping-stones toward Heaven.

Hammond, Ind. JAS. C. UNDERHILL.

### WHEN OLD JACK DIED.

When old Jack died we stayed from school (they said)  
At home we needn't go that day, and none  
Of us ate any breakfast—only one,  
And that was papa, and his eyes were red  
When he came round where we were, by the shed,  
Where Jack was lying, half way in the sun  
And half in the shade. When we begun  
To cry out loud he turned and dropped his head  
And went away; and mamma, she went back  
Into the kitchen. Then for a long while  
All to ourselves like, we stood there and cried—  
We thought so many good things of old Jack,  
And funny things—although we didn't smile—  
We couldn't only cry when old Jack died!

When old Jack died it seemed a human friend  
Had suddenly gone from us; that some face  
That we had loved to fondle and embrace  
From babyhood no more would condescend  
To smile on us forever. We might bend  
With tearful eyes above him, interlace  
Our chubby fingers o'er him, romp and race,  
Plead with him, call and coax—aye, we might send  
The old halloo up for him, whistle, hiss  
(If sobs had let us) or, as wildly vain,  
Snapped thumbs, called "Speak!" and he had not replied;  
We might have gone down on our knees and kissed  
The tousled ears, yet they must remain  
Deaf, motionless, we knew—when old Jack died!

When old Jack died, it seemed to us, some way,  
That all the other dogs in town were pained  
With our bereavement, and some that were chained  
Even unslipped their collars on that day  
To visit Jack in state, as though to pay  
A last sad tribute there, while neighbors craned  
Their heads above the high board fence, and deigned  
To sigh "Poor dog!" remembering how they  
Had cuffed him when alive, perchance because  
For love of them he leaped to lick their hands—  
Now that he could not, were they satisfied?  
We children thought that, as we crossed his paws,  
And o'er his grave, way down the bottomlands,  
Wrote "Our First Love Lies Here," when old Jack died!  
—James Whitcomb Riley, in Our Dumb Animals.

### Pithy Sayings.

In all meanness there is a defect of intellect as well as of heart. And even the cleverness of avarice is but the cunning of imbecility.—Bunwver

Just laws are no restraint upon the freedom of the good, for a good man desires nothing which a just law will interfere with.—Froude

Perfection is attained by slow degrees; she requires the hand of time.—Voltaire

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

## SPIRITUALISM.

### Lecture at Lily Dale, by Prof. W. M. Lockwood.

Prof. W. M. Lockwood, who as a scientist and psychologist stands among the highest and most profound on the continent, delivered an able lecture Friday. He makes statements that are to the point and proves what he says in an unquestionable manner. His subject was "The Conflict Between Science and Religion in the Realm of Spiritualism." In part he said:

"The scholarship of modern thought discovers in the arrangement of the Bible many conflicting statements which have ever been a source of annoyance and contention to the investigating mind. The first chapter of Genesis presents a class of thought belonging to an Elohistic age. The term 'Elohim' is of very ancient origin and means, when correctly interpreted, principles of nature. It is a plural noun and in no scientific sense can represent an individual or personality called God. Between these ages of Elohistic character and Jehovistic attributes we find a great lapse of time, representing a period of nature worship in the Elohistic ideal. The first chapter of Genesis is a beautiful prophetic poem of natural evolution, and if when you read it you will insert the words 'principles of nature' instead of the term God, as found in the translation, remembering that it is a poem, in which the principles of nature are deified, you will get a clearer conception of the dignity of the poem. Between these ideals and those of the Jehovistic period, there has ever been waged a mental conflict as wide in its formula of disagreement as the demonstrations of modern science are from the early formulas of faith qualifying ecclesiasticism. We can only briefly present these issues in their bearing upon the real question under discussion. Heretofore, speculators and thinkers have conceived of the visible world as the real expression of a materialistic universe, but modern science discovers that nowhere do we see the real operating energies of time and space that promote visibility of form. Recent discoveries demonstrate that all forms of visible matter are actuated by an invisible shaping or formative principle, and that what we see of nature is only the phenomena of these invisible energies in the expression. We have been taught that the matter we saw was real, but a later and more scientific view discovers that what we see is never the real, but only the changing form in nature's process of evolution. We are told that man's physical senses, but close physiological investigation discovers that man has no physical sense. All sensations are in consciousness, the result of impressions made upon it by invisible or psychic modes of motion. The eye and the ear and all the mechanism of the so-called senses of man are only channels for connecting objective nature to human consciousness. Man has no vision until his consciousness, an attribute of the soul, has been impressed by the vibrations of physical or objective nature. Consciousness sees, consciousness hears, consciousness alone has sensation and the avenues are only connecting lines through which vibrations of various characters are involved in their action upon the citadel of consciousness.

"The word 'psychic' is of Greek origin, and means to breathe upon. You will see an analogy of what this breathing upon in nature, means, when I show you the relationship between this bar of steel which, like a needle, is driven away from the magnet, and the bar of steel magnet. This action is psychic or invisible and we will find by a close investigation of cosmic process that nature is psychic in all her operations. The action of heat upon this metallic thermometer, is known only to science as an invisible mode of motion of heat, operating upon the coils of the expanding metallic wires. We cannot see the reaction that takes place in the molecular structure of the mechanism in this phenomenon. It is beyond our vision. We find also in this barometer an instrument so finely made that the rising or falling of the pressure of the atmosphere which changes as we move our instrument into higher altitudes. This process is also psychic. The transference of thought motion through a telephone transmitter is also invisible and psychic in its co-acting or co-reacting. We mean that an impulse projected upon the anode end of the line is transmitted throughout the wire as an invisible mode of mental motion evoking thought and sensation of speech in the consciousness that receives the message at the other end of the line.

"Hence, Spiritualism, understood in this higher sense, is a scientific philosophy of invisible modes of motion, and a complete analysis of these modes of motion will disclose the truth that man's mental sphere is eternally co-related to reciprocal mental spheres through this same continuous order of nature's co-reactions, and the discoveries in modern psychic research demonstrate that consciousness is united to consciousness through great distances of space when these mental spheres are in reciprocal polarity, and the application of the grand truth of thought transference as invisible modes of motion comprises a truth which finds its analogy in every department of cosmic process.

"Stars and systems and centers of astronomical nebulae, are found to be infinitely co-related, and the phenomena of these co-relations give to us the varying procession of the seasons. If mind be thus related to mind through states of reciprocal polarity, in which phenomena we discover the plane of mental energy and its relations, we shall find this truth unites human consciousness to a realm of life beyond the grave. We affirm that these principles of consciousness affinity through the action of invisible modes of motion find their analogy and are expressed in every demonstration of philosophical research, and proves beyond the possibility of doubt, that consciousness is related to consciousness beyond the grave. And we affirm that these immutable principles of time and space existed before

the Bibles of any civilization were known; before primitive man knew he was a progressive, undying soul. Therefore, a belief in any of these so-called sacred writings has nothing whatever to do with the interpretations of those principles which extend to cosmic process before this planet swung in space. Hence it is not difficult to see that the divergence of thought between ecclesiasticism with all of its creeds and schisms established upon the Bible are divergent from the truths of demonstrative science in the arena of the evolution of the human soul as a cosmic fact, and this conflict between science and religion will continue until the science of the Spiritual philosophy establishing its own data upon known facts, proves the evolution and immortality of the human soul to be a truth in nature and has nothing whatever to do with the religious ideas of a primitive and pagan age."—Correspondence in the Jamestown Evening Journal.

## A PREDICTION.

### Invention of Beautiful Building Material.

Reading in The Progressive Thinker (July 14, 1900) "Life and Experiences in Spirit Land," by Spirit Franz Petersles, I am reminded of a certain prophetic vision that has often come before my mind within the past twelve years. I have told it to no one, nor written it down, but now I feel it is time to tell it, perhaps it might be interesting reading, so I will write it for The Progressive Thinker. The prophecy is this: There will come a time when man will discover a process for making building material from soil or earth matter, which will take the place of lumber for building purposes. The earth will first be reduced to a semi-liquid state by a chemical process and then become hardened and ready for use, all of which can be quickly and cheaply done. It will be strong and very durable, molded into any desired size, shape or dimensions, to a great extent. The whole side of a house can be molded in one piece or section. An ordinary house, if not too large, can be almost completely completed with eight sections—one for floor—four for the sides, with places left open for doors and windows—two for roof—one light place for ceiling. A house can be built in one day. Larger buildings will require more time for construction; a greater number of sections, with strength of material in proportion to size. It will be a great saving of time, money and labor. Dwellings will be plenty and rents very low. Outside of cities it will require but little capital for a person to his own or her own house. The houses will be fire-proof and far more durable than those constructed of wood.

It does not appear to me that the invention will be suddenly revealed in its completeness, but it must come by progressive steps. I am an inventor, yet my guides have not shown me that I shall take a part in it directly, nor that I shall be living on the earth plane when the fulfillment shall appear.

Someone may say: "Why don't the spirits show it to us now?" They can't. It requires labor, time, patience and the co-operation of mortals. It may in some instances take years, yet, hundreds of years for the accomplishment of a design. If Spiritualists and progressive thinkers will give some thought to this problem, it will come to pass much sooner than it otherwise would; for this will help the spirit inventors to bring it about, which they are trying to do as soon as possible.

I wish to corroborate the prediction by a quotation from Petersles's narrative, bearing directly on the point: "The day is not far distant when great palaces will be erected, built from vast blocks of crystal, in all the beautiful shades of color, and in various states. Many of these buildings will be patterned after the brilliantly stained glass now only used in windows, but as soon as the great white heat is discovered, sand will be more precious than gold, and will be used for thousands of purposes never thought of before—it will be melted into glass, most elegantly colored, and pressed into great thick slabs and tiles, pillars, domes. Great glass factories will line the seashore and inland waters, and may be found. Houses will be built entirely of glass, requiring no inside work except doors, and these will also be made of pressed glass. The glass for buildings will be opaque, yet light will glitter through all the lovely coloring. Sidewalks and flagging will be laid in ground glass.

"All this already exists as a great scientific truth, here in the spheres, as soon as possible to be given to earth. We withhold nothing from earth that the people are capable of receiving. Even your cars and vehicles will be made of glass. There will shortly come a time which might be properly called the 'Glass Age.' Nothing now seems so utterly barren and worthless as a great sand desert, but when the glass age comes, nothing will be more precious and useful; in fact, together with electricity and white heat, it will make a new and most brilliant age, and, really, little else will be needed except food and clothing; but there will be new inventions to supply these wants. Exceedingly soft, warm, pliable material will be pressed into suitable clothing that will not cost as much as the washing of a garment does now. People can have beautiful homes wherein very little labor will be needed. All manner of dishes and household utensils will be made of glass, easily kept clean. The glass and electrical age takes the place of wood, stone and iron. We know whereof we speak. Just this that we have written has already been taught us in the Temple of Wisdom."

A. H. NICHOLAS.

"Our Bible: Who Wrote It? When? Where? How? Is It Infallible? A Voice From The Higher Criticism. A few thoughts on other Bibles." By Moses Hull. Of especial value and interest to Spiritualists. For sale at this office. Price \$1.



# WHAT DOES SPIRITUALISM INCLUDE, AND WHAT ARE THE DUTIES IT IMPOSES?

By Prof. J. S. LOVELAND, Summerland, California.

## NUMBER THREE.

In the preceding article, I have briefly shown that mediumship is the embodiment and manifestation of the fundamental energies or principles of physical and mental life. And that this manifestation is in harmony with laws hitherto unknown and unsuspected. So far as man's physical organization is concerned, the scientist has had no scruples in entering the domain of anatomy and physiology to develop and explore its mysteries. He has also subjected the mind to analysis, and created the science of psychology. But when the great mass of phenomena, which are developed by mediumship, have been approached, he has made a halt and turned them over to the supernatural or miraculous, which has been regarded as above and beyond the scope of scientific research. There has been no limit to the speculations and theories about them, but to secure knowledge by the scientific method is the achievement of the last half of the present century. Man had so far progressed that upon the outbreak of the Spiritualist phenomena, in the middle of this century, he at once began the investigation of the facts and laws of the same, resulting in the deductions heretofore submitted. And they have led us, as shown, to the very arcana of life itself. Instead of being discredited from human life and law and performed by some supernal power, good or bad, we have found them to be the very embodiment of the most occult and potent energies of human life, acting in accord with immutable, natural laws.

The limits of these articles do not allow of a minute and exhaustive analysis of the cognate branches of the science of life. Hence, I have confined myself to the essential points necessary as a basis for the philosophical portion of my essay. But, if I had repeated all the vast array of facts embodied in Chemistry, Physiology, Psychology, etc., I should have reached only what I now have, with my brief analysis of mediumship, viz. Life. Botany and Zoology conduct us to Life as the great creative energy of organized forms. The end of all our generalizations is life, only life. And as mediumship, that is Spiritualism, is the outworking of Life, in its most potent and occult manner, combining in most perfect union the life energies of man as a physical, mental and immortal entity, it is logically legitimate to term it the Science and Philosophy of Life. It includes Life in its essence—in its activities and in its duration. It is not life in one phase, as found in the vegetable and the animal, but it is the embodiment and culmination of all phases and energies of life in eternal conjunction. Spiritualism is the apex of the life evolution of past eternities.

In cosmic evolution, there has been a steady advancement; the later forms including the energies of the preceding, thus showing continual ascension in functional capacity. That ascension has reached its highest point in mediumistic life functions. Having pursued the scientific method till we found life to be the principle reached by all our analyses, we are now prepared to reverse the process and consider the bearing of our deductions upon the law of human action, or apply the ethical principles emergent therefrom to the relations and activities of human life.

In discussing this great question, I submit that Right is one of the attributes of Life. And, however individualized or personalized it may be, right still inheres in its very essence. The special character and extent of right is determined by two considerations. 1. The innate capacity of the thing or person to do, or to appropriate. The capacity must be determined by the actual power possessed. 2. By the relations existing between the various forms of life. Certain forms can perform only a definite series of uses. That area of use is their entire sphere of right. The sphere belonging to the mere animal cannot cover that of man though it may embrace a portion of it. Another way of expressing the great fact of right is to say, needs are the true measure of rights, because needs are the exponents of capacities. There can be no needs where there is no capacity. Seemingly there is a conflict between man and the animal kingdom. I have no space to treat the question at length, and will submit this self-evident proposition: Man's right over the lives of animals cannot extend one inch beyond supplying his actual needs for food and protection. To kill for sport is wanton cruelty and murder. As right can be affirmed of nothing but a sensitive or living entity, and as the extent of right must be measured and limited by the inherent powers of life possessed, it will follow that the rights of the same class of life forms will always be the same in essence, and varying in quantity according to the growth or development of the object. One man will possess the right to a larger amount of food than another because his organism requires more for its support. The man who weighs two or three hundred pounds will have the right to more cloth for his garments than the one who only weighs one hundred and twenty. But the right to coats, pants, etc., will be the same in all cases, because life in them all needs the same essential things though varying slightly in quantity.

Rights being innate attributes of life no one can abdicate them. Man can no more divest himself of his rights (except by crime) than he can of life itself; and he, who seeks, or consents so to do is a traitor to humanity and a suicide of his own highest nature.

Rights may be classified as primary and secondary, or higher and lower. The supreme right is, as shown, life itself. The secondary ones are the conditions or means necessary to the continuance and development of the same. But the primary includes the secondary, hence, life carries with it the right to all the conditions and means for its continuance and expansion, and the unrestricted use of all its powers and possibilities.

Evolution has developed a phase of life which we term social or national. It began with the family, expanded to the tribe, and ultimately became the nation. This aggregation of individuals into a nation was no result of thinking, planning or study. Nations grew as naturally and as necessarily as the person grows. It was a natural outgrowth of the universal life. There was no surrendering of some rights to secure the protection of others. The instinctive affiliation of men into tribe and nation is only a manifestation of the absolute oneness of the Universal Life principle. In a true nationality, no one surrenders any right, or part of one. The protection of right is the object of a just government, and this can be more perfectly done by a segregation of duties than by each individual performing the whole for himself. Hence, the assignment of some to military, and others to civic duties, is a wiser and a more economical method than for all men to be soldiers, policemen, etc. It is a form of co-operation.

But the development of the social life and state involves certain relations between the individual and the state, which need to be well understood. And as it is the relation of the self-conscious, personal life to the universal life, as it is aggregated in the social wholeness, we must correctly comprehend those relations or we can never understand the reciprocal rights and duties of the single person and the social unity. The personal selfhood is an integral potency of the social oneness. It is a factor of the sum total of national life and power. Each one possesses all the rights possessed by any other one. The nation does not possess any rights not inherent in the individual. The function of the nation is to preserve inviolate every right of every member thereof. It can never justly invade or usurp a personal right. Seemingly this is done, when personal possessions are taken for public use. But, as the welfare of the person is involved in that

of the state, it is really for his own good, and where ample restitution is made there can be no valid plea of wrong. But, if private possessions are seized and full recompense not made, or if it is for private or corporate use that the seizure is made, then right is violated and wrong perpetrated.

So far as natural wealth is concerned, the only right of the individual is to its use. The ownership in perpetuity of any natural wealth by the individual is impossible as a right. And wherever it is claimed and attempted to be exercised it is a flagrant usurpation of the inalienable right of the social unity. The individual is transitory, the state is continuous. The state is bound to furnish each unit of the composite wholeness the use of all the natural wealth necessary for its subsistence and development. But, if the individual man can rightfully secure the ownership of natural wealth, in a few decades, the entire natural wealth of the world may pass into a few hands and the many will have no right to stand upon the earth except by the sufferance of the few owners of the soil. It is said that the Astor family own \$600,000,000 of the real estate of New York City. How long before they can own the whole? It is impossible, in the nature of things, that any individual can acquire absolute ownership of what he has no need, and especially if necessity exists for its use by some one else. Life is universal. Life is the same in essence in every person. The right of ownership is in the universal, and only the right of use in the individual; and that right limited by needs as to amount, and by earthly life as to duration, because earth life includes all the necessity for use to the individual.

The perfection of the social life is the perfection of the individual units composing that life; hence, it would seem that even egoism would demand that the social wholeness should direct its energies to the evolution and perfecting of every individual life or unit factor of its organization. Partiality or special favors to one over another would be impossible if right was done. Justice would hold an even balance, and all would stand upon the plane of perfect equality. Perfect justice would be the program of the state, and altruism that of the individual members. The absolute identity of human interests is so self-evident to all thinking minds, who have grasped the great fact of the oneness of the universal life principle, that it is passing strange that any law should remain on the statute books of any enlightened nation allowing ownership in perpetuity of land, or any other form of natural wealth, as it is nothing but special favors to the few. The productive energies of no one person can very much, if any, exceed the supply of their necessities, consequently a great excess of accumulation must be the result of some robbery of others as the result of special favoritism.

It is surprising that people, able to comprehend the sameness of the attributes in humanity, should not recognize, not only the absolute oneness of life, but also the relations existing between the unit forms of that life. It seems impossible not to perceive that the welfare of each of the parts is indispensable to the welfare of the whole, and vice versa. And, when the idea of future existence is admitted, it is still more unaccountable how any, entertaining that idea, can be found occupying any other position than that of the universal brotherhood of humanity. And when we add to that the revelations claimed to be furnished by the mediumship of Modern Spiritualism, and finding as we have that mediumship is one of the evolutions of life on its highest and most occult plane of manifestation, we are still more astonished at the apathy of professed Spiritualists in reference to the position which their principles place them in, toward the great humanity around them. Having discovered the laws and functions of life, as belonging to man, heretofore attributed to Gods or Devils, and thus put in possession of the means to interpret and explain all the supernaturalism, all the mysteries of all the world religions, most certainly the position of Spiritualism is that of leader and interpreter of the world's thought, in all that pertains to the attributes and manifestations of its religious life. If Modern Spiritualism has not spoken the last word to be uttered in reference to life, it has spoken the last, and the most revelatory one that has yet been uttered. And no more will or can be uttered until present utterances are comprehended, and the principles applied to the unfolding and beautifying of life as has never yet been done in the history of this planet.

No one interested even in a small degree, in human advancement, should lose sight of the fact that all reforms are only so many expressions of life. Don't forget that there is, that there can be nothing pertaining to man, outside of life. Moreover, no advancement, no sort of improvement is possible only so far as the relations of living entities to each other are understood and adjusted in conformity with the absolute right. And, as I have suggested, the absolute right is nothing but life forms (individuals) acting out all the capacities they possess. This would be freedom in its truest, highest sense. This would be the "pursuit of happiness" with untrammelled, unburdened hands and feet. It would be the manifestation of man and womanhood in a perfection this earth has never yet seen. It would be such a fulfillment of the old Greek precept *Gnothi Lanton*, (know thyself) as the Greeks never conceived, for it would be life, in its understanding attitude, comprehending itself as the wisdom and love of the Cosmos. As the eye, ear, heart and brain of the human wholeness. More than that it would be life, not only recognizing itself in self-conscious thought as the light of all science, the summary of all philosophy and the sum total of all religions, but also as the sun which shall fill eternity with its outbeaming splendor and undimmed brightness.

Brother, sister Spiritualists, I beg you for once to pause and for just a little while contemplate what life was before the science and philosophy of Spiritualism secured lodgment in the human consciousness. And also what it is now where its revelations are unknown or rejected. Think of the status of man in the light, or rather the darkness of the old religious creeds! "Conceived in sin and shapen in iniquity" and born into a probation sure to send the vast majority to an endless hell! Or if a more hopeful view was taken, his welfare was purchased by the agonies of a dying God, and he was "saved by grace through faith, and that not of himself it was the gift of God."

Knowledge of self was not sought, but knowledge of an unknowable something was the grand pursuit. Instead of seeking to outwork a noble, altruistic character, you were tied down to the degrading notion that every good and perfect thing was from above and came down from the unknowable something living everywhere. Human life, human nature was a weak, polluted thing, and all the beauty it could ever show was the tinsel finery of grace, washed in blood, and worn forever as the badge of eternal dependence and servitude.

How vast the change wrought by the word uttered by Spiritualism. Man is the evolving, self-conscious, personal life. The glory that shall shine "more and more unto the perfect day" is no "blood-bought" gift—no "Holy Ghost" regeneration. It is the essential, life entity, which, innately perfect in its essence, will unfold in more and more grand and beautiful manifestations of love and wisdom forever. And through all the ages retain the satisfying consciousness of self-merit and deserving worthiness for it all. Could contrast be greater? Could a longer step be desired for one epoch of progress? Can any position befitting Spiritualism be imagined except that of Leader and Interpreter of the world's philosophy? We must lead or follow. What shall we follow? Where

is the science and philosophy of Life if it is not embodied in Spiritualism? If Spiritualism is only a part, what and where is the wholeness? Who will answer?

(To be continued.)

## LIFE AND EXPERIENCE IN SPIRIT LAND

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

### LETTER NUMBER THIRTY-FOUR.

As we come in rapport with the forty or fifty thousand readers of *The Progressive Thinker*, we find within the minds of these persons a question—a really imperative question—which they greatly desire that we, as spirits, should answer.

"Is it possible for spiritual beings to visit such remote, far away zones as the so-called Milky Way, or stars so far distant that it takes such a long period of time for their light to reach us here? Can a spiritual being travel more rapidly than light?" and we answer:

A spiritual body cannot travel to these far distant spheres. A spiritual body cannot travel faster than light—we here refer to the sublimated material spiritual body—but within this body is another body, which for want of a better name we shall call the thought body.

Some may think that we here mean the soul, but we do not, for within this thought body dwells the soul. A person on earth, who has not yet laid aside the material body, has a material body, a spiritual body, a thought body, and a soul. The soul is the immortal living principle that has neither beginning nor end, and it clothes itself with these various bodies or substances—the material body, the spiritual body, the thought body—and it expresses itself through these various forms.

The material body cannot leave the material earth, and yet the thought body can transfer itself instantaneously to any part of the globe, as well as to the far away regions in space. The spiritual body, after leaving the material body, cannot leave the spiritual spheres, but the thought body can go, in a comparatively short time, to any sphere or zone that it is possible to cognize; but when the spirit is freed from the earthly body its powers are increased an hundred fold, and its perceptions and sight become clear and lucid.

If, while in the material body one can weigh and measure the stars and compute their distance, understand them somewhat, and see their light, what may not the soul and thought body be capable of? But we have the power here of freeing ourselves of the spiritual body for quite lengthy periods of time. One might say the spiritual body goes to sleep, or becomes unconscious, while the soul and thought body fly away to other zones.

And this is what we meant when, in a former letter we stated that men of earth traveled from one city to another, from one country to another, and occasionally around the globe; while we, here, traveled from one sphere to another, from one planet to another, and occasionally took a turn through the Milky Way, as we really do; still, we can visit all the planets in our sublimated spiritual body, that is, all belonging to the system of which your earth is one.

After we have taken these delightful journeys we return home, so to speak, enlarged and refreshed, having added to our store of knowledge. We return and impart what we have gained to those who are not yet able to disentangle themselves from their material, spiritual bodies, and to those of earth, if they desire to know, and ask in all seriousness, with minds receptive to truth; but a caressing, captious, fault-finding spirit is obnoxious to the higher intelligences; and when a spirit is doing its utmost to give truth to the world, it does not like to be met with the cry—"Evil spirit! Fraud! Lying spirit! Deceiver!" Suppose, for instance, that a teacher or lecturer of earth was engaged in giving the best of the knowledge he had attained to an audience, and as he was striving to elucidate some point one should rise up and shout—"Liar! Deceiver! Fraud! Blatant Ananias!" and so forth. What would you think of such an one? Probably the lecturer would sit down in confusion and in authority, or in other words a policeman, would immediately remove the offender of good manners and decency; and we here in the spirit are even more sensitive to such rudeness than those of earth. But when one asks questions which one really and earnestly desires to have answered one wishes to know, then it is a pleasure to us to answer such questions to the best of our knowledge and ability.

There are spirits here who might not be able to visit any zone, or even a planet, in a thousand years; such ones being bound down to gross materiality; and, allow us to say, that some of the very learned and erudite ones of earth, on coming here, are more obtuse than some of those who were on earth considered extremely ignorant. Take, for instance, one who is all technique—who can tell you the names of almost everything, but has little or no perception of spirituality or spiritual things—one who deals in words, words, words, and when he gets through one can scarcely find an idea among them—one who, perhaps, can talk or write for hours, and when he is done you look for an original thought, or, in fact, any thought at all, and feel as though you were looking for a needle in a hay-mow. Such spirits may be, and often are, here a great many years and know but little if any more than they did when on earth. Oh, they are dry souls—husky and dry beyond measure!

Nearly all the technical terms used on earth are useless to us here—so useless, indeed, that we often quite forget them. Spirits use very little language; their thoughts being transferred one to another without much speaking.

Error can be clothed in words without number—yes, a whole dictionary of words; but truth is so simple that it needs little more than a glance or gesture. A mother has only to look into her baby's eyes to tell it that she loves it, and the baby understands it entirely, trusts her wholly, without a word being spoken on either side; in fact the baby does not yet understand a word of spoken language, but it understands perfectly just what the mother wishes it to know. The most silent people are often the wisest, and the greatest amount of wisdom is gained by retiring into the silence where the soul holds silent communion with the higher angels, the thoughts or truths of the angels flowing into the receptive mind without a word being uttered on either side. There is scarcely a question that the human mind can ask that may not be answered, truthfully, in this way. The more erroneous an idea, the more words it takes to bolster it up, but truth can stand alone without such wordy proofs. Beautiful jewels are often hidden by heaps of rubbish.

### LETTER NUMBER THIRTY-FIVE.

We wish now to tell you a little more about the future of the earthly world. Do not say that the future cannot be prophesied, for that which exists here with us we know and are sure of. We also know that many of the truths that are in operation here will soon be given to the world below, and oh, among many others, is that of thought photography.

You have already got wireless telegraphy; the next thing will be thought telegraphy together with thought photography.

Now thought can travel as fast as electricity and even faster. The brain is really a storage battery, it not only sends forth its currents of thought but it is a receiver at the same time. Earthly language is to become less instead of more, for when once thought photography becomes firmly established and in fine working order, people will learn to condense their thoughts into as few words as possible, and the simpler the better. Much that is now called imagination is really photography. The sensitive brain of one who is highly mediumistic receives impressions from the etheral atmosphere, just as a sensitized plate receives and holds fast the objects designed to be photographed.

We know a lady who is so mediumistic, and whose brain is so sensitive, that she knows about all that is taking place on the earth, at all times, without taking the slightest trouble to inform herself of these things by reading the daily papers. In fact, daily papers are not admitted into her house, and she has, long ago, ceased to read them, they render her so miserable—the murders, the suicides, the scandal, the police records, the catering to fashion and fads, the sickening details of fashionable society, the cruelty, the injustice, and all the details that go to make up a daily newspaper; but, without reading or hearing a word she can tell nearly all that is transpiring in the world; and those who are, as they suppose, thinking, planning, and perhaps writing great things secretly, their thoughts are not secret at all, for the electrical ether, or the electrical currents within the ether, are carrying them almost instantly, and they are being reproduced or photographed on the brain of this sensitive and all other sensitive like her, also the image of the person or persons who are thus thinking, planning and writing.

That which is called clairvoyance will, bye and bye, be much better understood than at present. Hundreds on the earth to-day are secretly, or otherwise, engaged in testing telegraphy, and the results, to them, have been most wonderful; although the words are never quite exact the thought is; and this shows the truth of what we before stated, that words will become of less account while the thoughts will be all important.

Now there are those at the present time who are trying to discover the method whereby thoughts can be photographed so that they may be seen with the material eye; and, believe us, friends, it will soon be brought about; the time is also near at hand when your spirit friends will be able to give you their pictures together with much of the scenery in spirit life, and then will be proved, beyond cavil or doubt, the existence of animal life here in the spheres; for in the spirit scenery the animals will appear.

It is knowledge like this which will save the world and bring it up out of selfish sensuality; not the crystallizing of new creeds and the forming of new societies, patterned after the old, where a few may have honors and emoluments conferred upon them and thereby reap a goodly harvest of shekels. Sitting in the silence to receive instruction from higher intelligences, the home circle where there is no incentive for fraud, and the reading and writing of good spiritual literature is better, far better, than all the societies, creeds and promissuous seances in the world. When mediumship is not bartered for money it will be better for all.

Why should the divine gift of mediumship be sold for filthy lucre? Why not earn money in other ways, through regular business channels, and keep the divine gift pure and unspotted from the world? It may be said that the laborer is worthy of his hire; but why make it a calling for hire? Just so long as it is, just so long the world must expect fraud, for the persons who work for hire will always try to please those who pay them that they may gain more and larger hire. So, wonder not that your ranks are filled with fraud, for the one who can give the most wonderful things gets the most money. Now if mediumship never received a cent of pay from any quarter, fraud would die a natural death and be buried out of sight forever—and, friends, allow us to tell you that all will have to come to this at last. Your wonderful materializing seances and public tests will all have to die the death, for so many frauds will arise—so many disgraceful arrests will be made, that these things will become a stench in the nostrils.

Spirits never materialize that a so-called medium may receive a dollar for each visitor—never, never, dear friends! Do not believe it. Spiritual beings very rarely materialize and when they do it is usually in private. They sometimes make themselves visible to some dearly beloved, grief-stricken friend, to whom they were tenderly attached, to assure them that they are not dead, but simply invisible to the eyes of the mourner; they strive hard to let the grief-stricken one know this great truth by making themselves as tangible as possible for a few moments. Sometimes an earthbound spirit will haunt a house, or other locality, occasionally making itself visible. Then there are spirits who are revengeful; they desire to be revenged on someone who injured them in life; perhaps they were murdered, or robbed, or ruined, and they thirst for revenge; but these are earth-bound and there is very little good accomplished by such appearances.

If every seance-room could be visited by men of science—exact science—and every medium claiming the gift of being able to make spirits materialize could be subjected to such conditions that fraud would be impossible, very little materializing would be found in the world, and what there was would be genuine and worthy to be placed, as a great truth, with the exact sciences. When such a medium was found and tested beyond all question of doubt, then such an one should be surrounded by the most favorable conditions and all reasonable wants and necessities supplied or a reasonable salary paid them as well as a guarantee of support in sickness or old age; but, even then, each seance should be strictly tested so that no fraud could possibly creep in.

There are other errors that we should like to write about, and one is, that some who leave earth are not given a chance to manifest themselves if they would. This does not apply to the phase of materialization, but to that of spirit control of thought photography. If a very noted person of earth comes here and wishes to give information to the world he has left, he is met by the cry, "Oh, this cannot emanate from the spirit of such an one. It is not worthy of him," and Mr. Ingersoll wants to say a few words on this subject which we will reserve for our next letter.

(To be continued.)

## Trances Have Saved This Girl's Life.

The Record, of Troy, N. Y., says: "Miss Mamie Burch, daughter of B. S. Burch, of Petersburg, Va., has just emerged from her fourth trance. Her case is considered by physicians a most remarkable one. Before she went into these trances Miss Burch was suffering from a violent form of dyspepsia. About six months ago she had her first trance and for three weeks she could not be aroused. In the second trance she sang beautifully but could not be communicated with. In one of her trances she imagined that she saw her dead brother.

"These trances, Dr. J. F. Booth says, have saved her life, as medical skill had been exhausted when nature came to her rescue.

"Miss Burch awakes restored to fair health, except for emaciation from lack of food. Her mental faculties after each trance have been clear and she says that she enjoys the sleep and feels benefited."

## Her Birthday Bible.

A dear little girl who lives on the North Side was 9 years old a few days ago, and among the presents that she received was a beautiful Bible from her aunt.

After the exciting events of the day were over the lady who presented the good book called to find out how it had been received.

"Yes," said Katherine very thoughtfully, "it's a beautiful book."

"I am so glad you are pleased with it," her aunt replied. "It must have cost a great deal, too."

"It was rather expensive."

"And I have three other Bibles. They are all alike inside, aren't they? And this is just the same as the rest, except the binding, isn't it?"

"Yes, dear."

"Well, it seems to me you might have done better with all the money you had to pay for it if you had bought me a pup."

—Chicago Times-Herald.

Those edges soonest turn that are most keen; a sober moderation stands sure, no violent extremes endure.—Alyen.

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# Ideas on the Value and Uses of Mistakes.

A SUGGESTIVE LECTURE BY WALTER WILLIAMS, IN WHICH HE POINTS OUT THE INTRINSIC VALUE OF MISTAKES IN CHURCH AND STATE.

Mistakes mean movement, life, action. Mistakes mean no mistakes, says the St. Louis Globe-Democrat. A dead man commits no errors. Absolute inerrancy is supernatural. Infallibility follows the funeral—does not precede it. Mortality is another name for mistake-making. Progress is a matter of making mistakes and recovering from them. Walking is a continual falling and getting up again. Success is gained by stumbling. Sitting still is stagnation. More failures in business are caused by timidity than rashness. The business man who fears to make a mistake never succeeds. Nothing risked, nothing won, is an old, old proverb, with a substratum of truth. Dread of error has kept many a merchant on a side street, while his neighbor has grown into a commercial king. Fear of financial mistakes keeps many men in poverty. Many clutch a penny too close to win a dollar which lies just outside their timorous grasp. Boldness is a fundamental requisite to business success. Luck is really a matter of taking chances. Fortune ever invites the daring. In commerce, as in war and love, faint heart never won fair lady. The prizes in life are for the brave, not the poltroons.

Mistakes are signboards along the road to success. They are the danger signals indicating where the ice is thin. The biography of the successful man records only his successes. These have been too important in making him as have been his failures. His path has been changed and its direction altered by the mistakes he has made. His real biography, as he will admit to his most intimate friends, has been a record of mistakes and getting over them. These have kept him alert and active. They have driven him back upon his own resources and prevented him from falling into ways of indolence, which meant ruin. Sluggards seldom make mistakes. They are too lazy.

Mistakes are valuable as obstacles. This would be a dreary world if there were no mountains to climb. The dull landscape is the unbroken plain, with unclouded sky and soil unbecked by tree or hill. The most wearisome life is filled with monotony. The smooth path does not develop strength as does the steep ascent or the hurdle. Obstacles make character and character is the chief end of life. Where there is nothing to climb over, the highest faculties dwindle for want of employment. There is no Napoleon without the Alps. Achievement is not a matter of drifting on a placid lake, but of rowing against the swift current of a river. "My son Don had many advantages," said Simon Cameron, "but I had one which outweighed them all—I had the obstacle of poverty."

One value of mistakes consists in their stimulating power. They are inspiration. A reasonable dose of mistakes is necessary to stir to large achievement. To him who has good stuff in himself there is an inspiring influence in a mistake, which acts as a fresh, cool breeze upon a city's fevered forehead. It makes him eager to go to work again. It is a good pricking to progress. There is something in human nature which suggests sitting down, a belief in letting well enough alone. A grievous blunder will often awaken from this lethargy when no manner of good fortune would stir. Mistakes are ever foes to mediocrity. They are stepping stones or crushing boulders, according as they are regarded. They stimulate or depress, and, with most men, depression comes only with an accumulation of mistakes. "The condition of the American workingman," describes a recent careful writer, "is one of hopeful discontent." It is regarding past mistakes as present stimulants. Despair is yielding to the mistakes

of others and our own. Ambition is making them yield to us. The world's history is a story of mistakes. The record of religious errors would fill a library. Persecution has followed persecution and heresy has succeeded heresy. The heretic of yesterday is canonized to-morrow. The persecution of the last century is repented in sack-cloth in the next. Burning tears succeed the blazing fagots. The blood of the martyrs has ever been the seed of the church. The mistakes of the ultra-orthodox have brought religious freedom. The path to salvation has led through the thickets of religious blunders. Political mistakes have rebounded. Diplomats have erred and war has come. Republics are an outgrowth of monarchs' mistakes. Revolutions have been required to correct political errors. Church and state alike have blundered their way along. The world has stumbled through the centuries. Like the child, learning to walk by falling, it has grown stronger and braver and better for its very stumbling. History is not philosophy teaching by example. History is philosophy giving warning by mistakes. "Peccavi" is the cry of all the centuries.

There are men in the world, in this world, who never make mistakes. It must be true that they never err because they admit the fact themselves. They never blunder in business. They buy at the right time and sell at the right time. They employ just the right people and do the proper thing under all circumstances. There is never a wrong thing said or done by these individuals. In consequence they have no sympathy with people who make mistakes. They are lonely, of course, for the great majority of mankind is always making mistakes, errors of judgment, blunders of behavior. The unfortunates fellows are the Pharisees of the market place. They continually prate of their business infallibility and thank their god, the dollar almighty, that they are not as other men are, blunders, mistaken, errorful. They are, if their own conversation is to be taken as criterion, the salt of the financial earth. But when the truth is known the salt has lost its savor many times. The mistakes they have made would outnumber the days of the years of their business existence. Business associates are not fooled by the blunderer's bluster. They know that he is mistaken.

The popular mistakes are numerous. Fancies spring up perennially. One country in one century will go wild over a black tulip and another will become crazed over speculation in red herring. Mistakes, commercial, financial, political, religious, catch fast hold upon a community and there is difficulty in unloosening. The crowd, madened over an illusion, will not believe the truth. They prefer the mistake to an exposure of it. There is nothing which has a finer educative effect upon a people than to be intensely mistaken upon some proposition, and then to get over it. The process of recovery is slow, but effective. Mistakes are great popular educators. Their correction comes in the course of time, and with it an intellectual uplift. National mistakes in this republic are corrected or made at the great quadrennial inventory of political stock. Here we American sovereigns take the steps which help or harm the country's future. Political blunders are made or avoided, and the election often decided by a small mistake. The mistakes of the opposite party are always the stock in trade of the other. It has not been simply one, but many times that defeat was brought to one party and political success to another by a chance mistake in the campaign. A recent presidential election was lost by a single sentence of a New York preacher.

Ultra-conservatism never wins victories. It creates no cities and carves no continents from the darkness. It is the impossible that comes to pass when courage draws its sword. There are Napoleons of finance who are foolish, but the Napoleonic spirit in greater or less degree pos-

sesses all who dare and do instead of dream. The men who bring things to pass are not afraid to make mistakes. If they were, the things would never come to pass. Conservatism narrows and confines. It makes of mistakes a boggy man to frightened from advancement. On the other hand, enterprise calculates so many mistakes as to be expected in the range of probabilities, and having estimated these, goes on unfettered and unafraid. There are just two ways of dealing with mistakes—being crushed by them or crushing them to maceadamize one's road upward. They are boulders in the way or stepping stones along the way. The ultra-conservative sits down in front of them and laments their existence. The progressive climbs upon them and pushes on his road.

There is just one right way to do anything. There are a thousand wrong ways. Mistakes help to find the right way. Experience has been called a dear teacher, but dear teachers are always the most profitable. Cheapness does not pay any more here than in the shops. We learn to live by living. We learn the truth by finding out our errors. There are many people who could with profit be guided by the mistakes of others. Most persons, however, desire to see the folly of it themselves. To-day does not stand upon the shoulders of yesterday. It creeps along, faltering and falling. It makes the same blunders that it did when Rome was young or when the Pyramids were unearthed. Each generation must work out the problem of life itself.

This would be an altogether unbearable world if nobody ever did anything unwise or unreasonable. Errors are the spice of life—other people's errors. Without them there would be nothing worth living for. There would be no fun in the world. Fakes would be banished. Everybody would do the correct thing at all times. Not only the waiters and the gentlemen would wear full dress suits, but even the tramp would so appear after six o'clock. Or would there be any tramp? The war drum would throb no longer. There would be no use for diplomacy or legislation. Each man would marry the right woman, and all would live happily together ever afterward. There would be no divorce courts and no grand juries and no funny pages in the newspapers. What a lot of Othellos with their occupation gone there would be if there were no mistakes. The dentist lives on the mistakes of our mouths, the oculist and optician on the mistakes of our eyes, the aurist on the mistakes of our ears, the physician would find his practice unprofitable, and the lawyer would be a briefless barrister indeed. The physician's largest fees are from those who make physical mistakes. The lawyer's clients are always the victims of their own or somebody else's mistakes. As for the preacher, the correction of mistaken conduct is the burden of his sermons, the chief object of his church. If man were faultless he need not preach at all. It is only because of the practice of others that he preaches. Indeed, the professions would be blotted out by the barring of mistakes. Medicine would go out of existence with mistakes. Law and errors would disappear together. The gospel would be unneeded in a sinless world. And sin is the greatest mistake. The whole plan of human redemption hangs upon a blunder in horticulture which the first man made in a garden, tried to throw upon his wife, and has been suffering from ever since. The actual existence of millions is dependent upon the mistakes of their neighbors. They live because of the half-lives of other people.

Man himself is not a mistake. He sometimes thinks he is, and answers affirmatively the question of the pessimist, "Is life worth living?"—that is, in the moments when he is drunken with despair. The average man, cool-headed and sane, may regard the other fellow as a mistake, but never himself. Sanity is not a common possession, however. Sanity would mean absolute freedom from error of

judgment or mistake of the heart. But nobody is entirely sane. The convolutions in every brain are twisted away somewhere and at some time. Each individual cerebrum and cerebellum is abnormally developed at some point. Some bump is too small or too large. For this reason there are many misfits in the world. Many men have mistaken their proper calling—round pegs trying to fit square holes. The insane that are lodged in the asylums and retreats and sanitariums are but little removed in brain capacity from the people who put them there. The doctor and his patient differ only in degree. A most learned physician has said that there is not one perfectly normal brain in the world. When mistakes occur, therefore, it is not surprising. The surprise is that they should be so few in number.

Mistakes have their chiefest value in the charity they teach. No one can set down and coolly study his own life and count up its errors without being more kindly disposed towards his neighbor. It is the self-righteous who can not stop to comfort and reclaim the erring. The admitted sinner eagerly embraces every opportunity for such service. The mercy we crave teaches us to render the deeds of mercy. And mistakes are valuable because they teach the lesson of patience. It is only people who have made mistakes that can be patient with others.

Because the world must learn all its lessons over again and each generation go to school again everybody has a fair chance in life. If one family could struggle upward through errors overcome to faultlessness and then bequeath this faultlessness to the children, the world would become a most unequal one. It is a wise arrangement of the only being who makes no mistakes that this should be so, and that there is no legacy of inerrancy. Struggle as parents will to protect their children from blunder and burden, the child must always learn to live as he learns to walk; he must always stumble his way upward; he must make the same mistakes the world has made before.

Mistakes add beauty to the landscape. No copper-plate garden, laid out with mathematical precision and accuracy, is ever so attractive as the wild landscape with trees and rocks and grass piled upon it, undistinguishable inexactness. Mistakes add zest to life. There would be no glory or gainful pursuit if there were no mistakes in the commercial world. The exchanges would be deserted, and the city street a business morgue. Mistakes add strength to character. Man, with all his boastfulness, would be a sorry, spineless weakling did he not make mistakes and overcome them. Gianthood comes from putting mistakes under foot. Moral dwarfness results from the non-existence of mistakes or the neglect to use them aright. We never know what we can do until we try, has been an inspiring maxim for centuries. Trying tests character and making mistakes comes as a result of trying.

The highest, holiest of all occupations is that which the reformer claims. But there could be no reformation had there not been first deformation. The reformer seeks to correct mistakes in politics, in church, in state, in business, in law. He feeds upon mistakes. He collects them for the study of sociology. He discusses them in his works on hygiene. He reasons about them in his works on philosophy. He weighs them in his balances and examines them with his microscopes. He analyzes, inspects, investigates. He contemplates, considers, calculates. And after he has dined, supped, breakfasted upon the mistakes of others, the reformer too often falls a victim to his own zeal and rashness.

The world is strewn with mistakes. If over each had been placed a gravestone there would be a girdle of granite pavement the globe around. They are valuable texts, not for epitaphs, but for bugle calls, not for obituary notices of buried hopes, but for inspiration to larger victory. WALTER WILLIAMS.

## THE RELIGIOUS EXPERIENCE OF TWO BOYS.

BY T. A. BLAND, ONE OF THE BOYS.

Among my college chums, there was one boy who was quite unusual to my ideal of youthful manliness and nobility of character. I admired him greatly and loved him dearly. And he reciprocated my admiration and affection most fully. That was nearly half a century ago. We corresponded for many years, and then we lost each other. A few days ago I heard of him through a mutual friend and wrote him a letter. He responded promptly and heartily. He opened his letter by saying: "Four letters came as I read your letter. I exclaimed, 'This my friend who was lost is found, and I feel like throwing my arms about your neck and making a feast of rejoicing. I see you in memory as when we were fellow students of what we then innocently thought to be the science of medicine, the art of healing, and when our visions of the future were bright with hope of success in our chosen profession. We have learned a few things since then, and chiefly how little we, or our teachers, then knew, and how little we still know.'"

From this I learn that my friend has evolved out of the medical superstition by which we were both then environed, and held in thrall. But from an autobiographical sketch of him I have just read, I learn that he still holds fast to the religious belief of his youth, and that he has spent most of his manhood years in the Baptist ministry, and as well in the practice of medicine, preaching on Sundays and often on other days, without pecuniary reward, a positive proof of his sincerity and devotion.

I account for the fact that my dear friend has not grown out of his childhood faith, on the ground that he was so organized as to be easily psychologized, and could and did have the psychology experience known as getting religion, and that he has been, by both his earthly and his spirit guides, held under that hypnotic influence. I was not a hypnotic subject, hence I escaped bondage.

The time ago I began to write a book which is in a measure autobiographical. The title is "Timothy Trueheart, a Reformer." The second chapter of this unpublished work is substantial record of my youthful religious experiences, and may be interesting to some persons.

harm to go to the mourner's bench and get religion. When the next camp-meeting is held in Smith's woods, I will go up on the first invitation and not leave the seat of mercy till I get the promised blessing."

This vow was made by our hero in harvest time the summer after he was eighteen. He did not tell even his mother, that he had made such a vow, but he kept it to the letter, so far as it was in his power to keep it. He went through the regular programme as presented by the preacher. Yet he utterly refused to pass through that peculiar psychological experience popularly known as getting religion. It was nearing the witching hour of midnight; Timothy had been at the mourner's bench for over two hours, praying earnestly for the promised blessing. But as yet he felt no change in his mental or moral state. Elder Shaw was making his last round among the mourners, before closing the meeting for the night. Through his assistance two penitent sinners were transformed into rejoicing saints. He finally came to Timothy, and, kneeling by his side, he said:

"Well, my dear young friend, how is it with you? Have you found the Savior?"

"No, sir, I have not, though I have sought him earnestly."

"Have you made a full surrender? Have you confessed to the Lord that you are a sinner, and that you deserve richly eternal damnation?"

"No, sir, I have not done that, and I can't do it. For though I am a sinner, I am not the worst sinner in the world."

The Elder was horror-stricken to hear such blasphemous words from a mourner. Recovering himself, he said: "My dear boy, it is Satan who puts that thought into your heart. Pray to be delivered from his power, or you are lost forever."

The boy did pray, and the burden of his prayer was that he might know the truth, and be guided by it. To his dismay his faith in the theology he had been taught grew less, and his hope of getting through on the line he was pursuing gradually declined. He left the mourner's bench an agnostic, though he had never heard that word, and if he had been charged with being an agnostic he would not have known whether to consider it a compliment, or the opposite of complimentary.

Lord what he knows and I know is false then I shall never get it."

To say that this burst of blasphemy shocked and grieved the pious parents of this young skeptic scarcely does their feelings justice. He had been their hope and pride.

"I fear that much learning hath made thee mad, my son," It was the father who spoke, and his voice was tremulous with emotion. The mother went in silence, but she was thinking also. She saw the force of the boy's logic, she had always understood him. There existed between the mother and son an intellectual and moral sympathy that made them companions and confidants. So the mother resolved to keep his words locked in her heart till she could talk with her son in private.

When a few days later she found her son alone with her, Mrs. Trueheart said: "My dear Timothy, I want to talk with you about religion. I want you to open your heart to your mother freely, and tell me all your troubles, fears and doubts."

The boy put his arm about his mother, and kissing her beautiful forehead, he said: "Dear Mother, I inherit from you those mental qualities that impel me to follow in the line of intellectual and moral culture. I thank God that he gave me such a mother. A mother who can think along logical lines, and reach rational conclusions. Mother, God gave us our reasoning faculties, and our moral sentiments and bade us develop them and use them, and be guided by them. This being true, we are bound to believe what seems to us true and reject what to us seems false. We cannot do otherwise. An error needs only to be exposed to the sunlight of reason to be rejected by all honest people, and truth, when so exposed is so beautiful that all who see it desire to possess it."

"Mother, the religious system we have been brought up in is false in its essential dogmas; since my recent camp-meeting experience, I have put these dogmas to the test of reason and moral sense, and found them to be false. It is unreasonable to suppose that an infinitely wise and just God would damn me for a sin committed by a man who lived thousands of years ago, and a man, too, who had not progressed far enough in knowledge and civilized habits to wear clothes, live in a house or build a fire. It is unreasonable to suppose that a wise, just and loving being would curse the whole human race and even the innocent earth with an indelible and eternal brand because a man who was as ignorant as a baby ate an apple to gratify her appetite and her curiosity, also because she was told that it would make her wise. This story is as unreasonable as the story of Pandora, and the wonderful book, which I read in the history of Greek mythology. Both stories are efforts to solve the problem of evil and explain the mystery of sin and suffering. They were both written in an ignorant age, and are believed only by ignorant people."

"But, my boy, the Bible says it's true, and we surely must believe the Bible, for we are told that God inspired the men who wrote the Bible."

"Mother, I am inspired to answer you with a quotation from the Bible, which father often uses: 'Let God be true, though all men be liars.' The story of the fall of man did not come from God. The author of it may have thought himself inspired by God, but if so he was mistaken. God is wise and that story is silly. God is just, and that story is a story of injustice. God is love, that's a story of anger. God is merciful, that is a story of revenge. God cannot be the

author of that story, nor of the system of religion founded upon it."

"But, my beloved son, if the story of the fall is false, then the story of Christ is false, also, for if man did not fall he did not need a Redeemer."

"I admit the force of your logic, mother, but I have been reading the history of Jesus Christ, as given in the four Gospels since my experience at camp-meeting, and I would rather believe in the story of God, than in the story of man. I read it just as I read the Bible, and never read it before, and had not formed any opinion upon the character or mission of Jesus. I think I now understand his character and his mission. He was a divine man, but a man and not a god, and his mission was to preach the gospel of righteousness, and redeem man from sin and its consequences by his precepts and his example. He claimed to be the son of man, and also the son of God. But he did not claim to be the son of God, and he did not claim to be the son of man in this respect he differed from other men, on the contrary he taught that all men are sons of God, as well as sons of men. He taught men to pray, 'Our Father who art in Heaven,' thus teaching that God is the Father of all men, and that all men are brethren. He seemed anxious to get people to live right, to do to others as they would have others do to them, to love their neighbors, and themselves. To be just to all and generous to the needy. He wanted people to develop their intellects, and be guided by their moral faculties. He urged them to reform, by ceasing to do wrong and learning to do right. But, in all the four histories of him there is not a word about the fall of man, total depravity, or salvation through the merits of a crucified Redeemer. Jesus not only did not refer to the fall of Adam, but he gave no intimation that he had ever heard of it. If he had been sent to this world expressly to redeem the race of man from the consequences of that fall, he surely would have said so. And the fact that he did not say so, proves clearly that that was not his mission."

"But, my son, why was Christ crucified, if not to redeem the world?"

"He was crucified, dear mother, for the same reason that the prophets were stoned, for the same reason that Socrates was compelled to drink the deadly hemlock, for the same reason that martyrs to Truth in all past ages were put to death, because he preached a different doctrine from that taught by the priests of his time and country. He was put to death as a heretic. He was crucified because that was the way criminals were executed in the Roman province at that time."

"You have given me much to think about, my son, and I will read the four Gospels again, and then we will have another talk about religion."

A few days after the above conversation Timothy borrowed from a friend a book of sermons by that distinguished Quaker, Elias Hicks, and he was delighted to find in these sermons full confirmation of the views he had given expression to in his talk with his mother. He read them aloud to his father and mother, and both were profoundly impressed by them. The mother accepted gladly the new gospel, but the father feared to give up the old faith, after all, it might be found that the new doctrine was a cunning device of the devil, to lead to deceive people and lead them to hell.

Timothy explained his father's attitude on philosophical grounds. "Your organs of comparison and causality are larger, mother, and more active than the same organs in father's head, hence you have larger mental grasp and clearer insight than he has, and besides you have more courage than father possesses, because the organ of cautiousness is not so large in your head as in his."

"Why, what a wonderful thing philosophy is, if it can explain the difference in people's religious belief!"

"Yes, mother, philosophy is the greatest science ever discovered, for it is the science of nature, it enables us to know ourselves and our fellows. It is the key with which the human mind can be unlocked and its motives and mysteries explained."

Everybody knew that Timothy had tried to get religion, and had failed, and the gossips said that he had become an infidel. Elder Shaw called upon him to learn the truth or falsity of this charge. Timothy being in the field at work when the preacher called, the mother received him, and on learning his errand, invited him to remain to dinner, and see the boy and have a talk with him during the noon hour.

"Thank you, Sister Trueheart; I will stay and see your son, and in the meantime, I would like to talk with you about his state of mind. Is it true that he has denied the Lord that bought him with his precious blood, and become a rank infidel?"

"My son can answer your question better than I can. So I will let him answer it, but if he is an infidel, I, too, am an infidel, for I believe as he does, about religion."

"Well, Sister Trueheart, I am sure you are not an infidel, for I never saw an infidel woman in all my travels, though I have heard that some of the Quaker women have been led astray by the prince of lies, Elias Hicks."

Mrs. Trueheart made no reply to this outburst, but excusing herself went to the kitchen to look after the dinner. She now knew that when Timothy should define his position Elder Shaw would pronounce him an infidel, but she felt sure that the boy would defend himself so ably as to confound the preacher, and come out of the contest triumphant.

Mrs. Trueheart engaged the Elder in conversation on minor topics while at dinner, but as they left the table the Elder placed his right hand on the boy's head and said:

"Timothy, I hear strange and startling stories about you and I came expressly to learn from your own lips how much truth, if any there is in these stories. It is currently reported that you have become an infidel. Is that true?"

"Does not the word 'infidel' mean want of fidelity, and is not an 'infidel' one who is wanting in fidelity?"

"Yes, I suppose that is the original definition of the word."

"Then I deny the charge of being an infidel, for I earnestly seek to know the truth, and follow where it leads with unwavering fidelity."

"But, my dear young man, Christ is the Truth, the way and the life. You must believe in Christ, and be faithful to him."

"I do believe in Christ, and I am following with all the fidelity of my soul, and all the wisdom I have attained from the ethical principles and moral precepts found in the 'Sermon on the Mount.'"

"Ah! I think I see where you are drifting. You accept Christ as a moral teacher, but not as a Savior in the Gospel sense."

"Yes, I do accept Jesus Christ as a Savior in the Gospel sense. I learn from the Gospel records of his life, that the mission of Christ was to redeem man from the dominion of selfishness,

which is the dominion of the devil, and to open his spiritual vision so that he can grasp the sublime truth that he is immortal. His mission was to save men from sin by showing them the hideousness of vice, and the beauty of virtue, and that vice is not only hideous, but that it inevitably brings misery, while virtue is not only lovely but that her rewards are always happy. All this I firmly believe."

"No, his chief mission on earth was to suffer and die on the cross in man's stead, the just for the unjust, that he might bring us to God."

"I am but a boy, and have yet much to learn, but I have read with care the four short histories of Jesus Christ in the New Testament. There is, so far as I have heard, no record of his acts or his words. I get my views of his mission therefore wholly from those histories. If the better understanding of the sin of Adam, the fall of man, the total depravity of the human race, or vicarious atonement, I wish you would show it to me."

The Elder's face was an interesting study. Astonishment predominated, but there was an expression indicating defeat. He looked like a man who had been utterly vanquished, and he was silent for a moment, when he said:

"I must not keep you from your work longer now, Timothy, but I will talk with you further some other time."

From that day the studious, the thoughtful, the sincere, the honest young truth-seeker, Timothy Trueheart, Jr., was regarded as an infidel. Young people were advised by their parents and their religious teachers to shun his society lest he should lead them into error by his infidel arguments.

Timothy's faithful friends, Calvin Bartley and Jennie Lester, refused to believe the charge, or heed the warning. They defended him bravely whenever he was attacked in their presence. It required no sacrifice and not much courage for Calvin to stand up for Timothy, but with Jennie the case was different, yet she proved herself a true hero.

A party of boys and girls had been discussing the gossip about Timothy, and Ann Haney had settled the matter by quoting Elder Shaw as authority for the statement that Timothy had told him to his face that he did not believe in the leading doctrines of the church or in the plan of salvation founded upon those doctrines. It was then that Jennie Lester took up the defense of the absent boy.

"You may all say what you please about him, but everyone who knows Timothy Trueheart at all knows that he is a good boy, and whatever he believes or doesn't believe, he is honest in it, and you all know that he knows more than all of us put together, or even Elder Shaw himself."

"Oh, I know why you take Tim Trueheart's part. He's your sweetheart."

A general laugh greeted this retort from Ann Haney. Jennie Lester's face was suffused with blushes for a moment, then an angry flush succeeded. The girl was justly indignant at the vulgar manner in which Ann had attempted to reply to her statement of facts.

"You have no right to say any such thing, Ann Haney, and it is coarse and vulgar as well as false. You and everyone else knows that Timothy Trueheart has a sweetheart, his mother. He has something more important to think about than most boys have, and then he is too young to think about such things as sweethearts, and so am I; and so are you, Ann Haney, if you only knew it, but you don't think

of much else, and you judge me by yourself."

"Good for you, Jennie; defend yourself and Timothy, too, and I will stand by you," spoke up Calvin Bartley, and all eyes were turned on him. "I endorse every word that Jennie has said," he continued. "I stand by Tim Trueheart. He's the smartest boy in the county and the best one, too. He told me about his new ideas on religion and there's lots of good sense in them. But I don't care who says he is, I say he ain't an infidel. He believes in God and Jesus Christ, and that's what I believe in. I'd like to know who's got any better belief than that. And he lives up to what he believes, and that's more than some do, that call him an infidel."

No one replied to this speech, and the party broke up.

Calvin called that same day on his much discussed and greatly misunderstood friend and gave him an account of Jennie Lester's heroic and intelligent defense of him, and of his own part in the discussion.

Timothy was delighted and so expressed himself to Calvin. He laid special emphasis upon the latter's argument in his behalf, passing lightly over the part that the young girl played in the matter.

"Now, Tim, that won't do; I know you appreciate my defense, but you appreciate what Jennie said a thousand times more, and I don't blame you a bit for it, either, for she is the prettiest, the best and the smartest girl in this part of the world, and she thinks you are worth more than all the other boys put together, even including your humble servant. And I wouldn't blame you a bit if you were to fall in love with her, when you get old enough," the last part of the sentence being uttered with significant emphasis, and accompanied by a humorous twinkle of the eye.

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Dr. W. O. Coffey, the noted eye specialist of Des Moines, Iowa, has perfected a new treatment by which anyone suffering from failing eyesight, cataracts, blindness, or any other disease of the eyes can cure themselves at home, 10,000 successful cases have been cured in the country were cured last year by his wonderful cure.

George Edmunds, a leading attorney of Carthage, Ill., 70 years old, had cataracts in both eyes. Mrs. Lucinda Hammond, Aurora, Neb., 72 years old, had cataracts on both eyes and Dr. Coffey's remedy restored her to perfect eyesight. If you are afflicted with any eye trouble write to Dr. Coffey and he will send you a free copy of his 80 page book, "The New Method of Treating Diseases of the Eye." It is full of interesting and valuable information. All cures are permanent. Write today for your free copy. The book is cheap.

W. O. COFFEY, M.D., 612 Good Block, Des Moines, Ia.

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Gold, Silver, Nickel, Steel and all other jewelry, watches, clocks, etc., repaired, cleaned, polished, and all other work done. No experience necessary. Guaranteed. Only \$5.00 a day. Write for particulars. D. GRAY & CO., 1011 Broadway, NEW YORK, N.Y.

## VEDANTA PHILOSOPHY.

Lectures by the Swami Vivekananda, on Raja Yoga; or conquering the internal Nature, and other subjects, as taught by the Vedanta Philosophy. The lectures are given in a simple and plain manner, and are of the highest value to all who are interested in the study of the Vedanta Philosophy. The lectures are given in a simple and plain manner, and are of the highest value to all who are interested in the study of the Vedanta Philosophy.

## LISBETH.

A STORY OF TWO WORLDS.  
BY CARRIE E. S. TIVING.

A work of unusual merit, full of interest, and richly imbued with the philosophy of Spiritualism. For sale at this office. Price 10c.

## WORDS THAT BURN.

A ROMANCE.  
BY LIDA BRIGGS BROWNE.

A very interesting and spiritually elevating and instructive work. It is worthy of a wide circulation. For sale at this office. Price 10c.

## The Spiritual Body Real.

Views of Paul Wesley and others. Valuable testimonies of modern clairvoyants. Witnesses of the separation of the spirit from the body, and the physical form. By Giles B. Stebbins. For sale at this office.

## INTERVIEWS WITH SPIRITS.

A real visit with friends on the other side. By Carrie E. S. Tiving. Medium. Price 30 cents. For sale at this office.

## Appeals to Methodists.

A short discourse by spirit Bishop Haven, given spontaneously through the hand of Carrie E. S. Tiving. Price 20c. For sale at this office.

## Contrasts in Spirit Life;

And Recent Experiences of Samuel Bowles in the First Five Spheres, Etc. Written through the hand of Carrie E. S. Tiving. Paper, 20c.

## THE RELIGION OF SCIENCE.

By Dr. Paul Carius. Very thoughtful and interesting. Paper, 20c.

## The Development of the Spirit

After Transition. By M. Faraday. Transcribed at the request of a band of ancient philosophers. Price 10c. For sale at this office.

## MYTH AND MIRACLE.

One of Col. Robt. G. Ingersoll's best lectures. Price 5c. For sale at this office.

## THREE SEVENS.

A Story of Ancient Initiations. By the Phoenix. Illustrating the Hermetic Philosophy. Paper, 10c.

## God in the Constitution.

By Robert G. Ingersoll. One of the best papers Col. Ingersoll ever delivered. Price 10c. For sale at this office.

## CHURCH AND STATE

The Bible in the Public Schools. By "American Party." By "American Party." Third edition. 28 pages. Price 10c. For sale at this office.

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By Charles Dewart. A scientific rehearsal of all that is interesting. Price 10c. For sale at this office.

## 565

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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 best be advanced thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood 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 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.

Will C. W. Stewart please send his address to this office?

Rev. J. O. M. Hewitt, 408 W. Madison street, Chicago, will make engagements for camp-meetings, or societies, and will answer calls to officiate at funerals, weddings, or other services. He is a speaker of fine ability, and of superior culture.

G. W. Kates and wife will be in Princeton, Minn., September 15 to 19; Pine City, 20 to 25; Aitkin, 27 to 30.

Wm. Niess writes from Cleveland, Ohio: "The First Association of Spiritualists will resume its hall meetings the first Sunday in October, at the new location, No. 222 Superior street, which is a pleasant and airy hall, newly decorated. Our speaker will be Mrs. Lou Prior, inspirational and test medium, and psychometrist. We hope that all of our friends and members will turn out promptly and attend regularly, for we shall have a feast of good things through the mediumship of Mrs. Prior."

The Campbell Brothers have left Lily Dale, N. Y., for a rest of a few weeks at the sea shore, after which they will go to New York, arriving there to do business about the middle of October.

Mrs. Lily Campbell will give the next Band of Harmony, Thursday afternoon and evening, September 20, will give a reception and welcome home to our reception and pastor, Mrs. Cora L. V. Richmond. We have a special program for the occasion, and the young folks have entire charge of supper arrangements, to be served at six o'clock. The ladies are requested to bring refreshments as usual. All interested friends are welcome."

J. W. Gill writes: "Mrs. Hamilton Gill, trance medium, has now returned to the city, after spending a pleasant vacation at Island Lake and Briggs Park camp-meetings. Island Lake is an ideal spot for a camp-meeting, and the Detroit Spiritualists are to be congratulated for securing such a meeting-place. Mrs. Gill will be in the city on Sunday and Thursday evenings and Tuesday afternoon for ladies only, until further notice, at their residence, 82 South Oakley avenue."

The Chicago American says: "Miss Ida Williamson read the funeral oration yesterday over the body of George Frost, an aged Spiritualist, who shot and killed himself Wednesday last. Miss Williamson, who is young and very pretty, was a great friend of Frost. Two days before his suicide Frost called on the girl and asked her to read three orations written by himself and choose the one she thought best. Wondering, Miss Williamson made a choice. Then Frost asked her if she would read it over his dead body. The girl promised, little thinking when she would be called upon to fulfill her pledge. Frost was for many years an Episcopalian, but recently joined the Spiritualists. He held the opinion that a man's body was his own, only the soul belonging to God. Four years ago his wife died, and he had been in the habit of reading the oration in a clear, firm voice, and showed no signs of nervousness over her unique position."

Mrs. Dr. Edwards has returned to the city and located at 788 West Madison street, where she will be pleased to see friends and patrons. Meetings of the Spiritual and Occult Philosophy society will be resumed the first Sunday in October.

Lyman C. Howe is engaged December 30 and January 6, at Salem, Mass. He is free to answer calls before and after those dates. His permanent address is Fredonia, N. Y.

F. W. Martin writes: "The Progressive Spiritualist Society of Ellyria, Ohio, have set the ball a-rolling for the coming season, with Oscar A. Edgerly, of Lynn, Mass., and C. J. Barnes, of Anderson, Ind., as the workers. Mr. Barnes held seances under the auspices of the society during the first week of the month and much good has been accomplished thereby, as some of the trumpet seances were unusually good, scores of absolute tests being given, while the manifestations occurring at a private trumpet sitting were the most wonderful it has been the writer's privilege to enjoy. Brother Edgerly remains with us during the entire month, holding in all fourteen meetings, and while the audiences were very small at first, owing to the exceptional weather, there is a perceptible increase in members which is very gratifying, and goes to show that the scholarly discourses and beautiful teachings of Brother Edgerly's able spirit guides are fully appreciated by the thinking people of our beautiful little city and surroundings. The tests given so far by Brother Edgerly have all been recognized, being clear cut and comprehensive. May his days on earth be lengthened so that his spirit world may be enabled through his fine instrumentality to give us of their superior knowledge and bring more light to all that seek it. Brother Edgerly goes to Columbus, Ohio, for the month of November, but is still uncertain about October. Should any society not too far from Columbus desire his services, they might yet be able to secure him for that month. In conclusion, let me say that our society is only one year old, and while we have met with much discouragement we will push ever onward and the truth shall prevail."

We keep a standing notice on this page that every item sent here for publication must contain the full name and address of the writer, otherwise it will not appear. That accounts for "your" item not appearing this week.

Albert Wentworth writes from Hicksville, Ohio: "I have just given a brief report of our 81st annual meeting at the Wentworth Grove, Ohio. Many of the old workers in our society who took the lead in the interest of our cause thirty years ago have passed to the spirit side of life, and the rest of us are scattered and getting well up in years; but when the question is put whether we shall have our regular meeting the next year, it is always decided in its favor. We feel that our labors have been crowned with success, as there is now three regularly organized societies in Paulding county, and all have had very interesting grove meetings this summer. The meeting at the Wentworth Grove was held on the 25th and 26th of last August. Mr. W. O. Knowles, of Grand Rapids, Mich., was our speaker. The weather was beautiful, and we had a large and very attentive gathering of people, and I can truly say that Mr. Knowles was listened to with great interest, and gave general satisfaction, both in his speaking and the tests he gave upon the stand."

Geo. W. Kircher secretary writes: "We would be pleased to correspond with test mediums and clairvoyants at 1622 Irving street, St. Louis, Mo. The present and contributing to the gift were Mrs. A. Alquist, Mrs. Stidd, Mrs. and Mrs. Horton, Mrs. Ellis, Miss Dollie Richards, Mrs. Lamphere, Mrs. Kinney and myself. The evening was spent very pleasantly with visiting, cards and banqueting. All were happy and splendidly entertained."

A. Marble writes from Lawton, O.: "If the missionaries in China, the Spiritualists or Mormons, how many guns, war ships and soldiers would the United States government have sent there?"

W. M. Smith writes from Toledo, O.: "The meetings of the Independent Association of Spiritualists (Incorporated religious body), opened with a fine audience. President Dowd called the meeting to order, after which the following program was presented: Singing, choir, accompanied by our pianist, Mrs. Seel; poem and invocation by Mrs. Coffman, of Grand Rapids, our speaker for the month; opening address, by the Hon. Samuel M. Jones, mayor of our city, who is widely known as the golden rule mayor, and an earnest advocate of the principles of brotherhood and equality, as applied to all life. He gave an interesting address, directly upon the line of thought advocated by our best speakers. Mrs. Coffman followed, and after a fine lecture fed the hungry audience with messages and names of their friends who had passed to the other shore. On Tuesday afternoon the ladies of the society met at the residence of Mrs. Hoffman, one of our trustees, and organized a ladies auxiliary, which will have charge of our socials and entertainments for the coming season, with the following officers: President, Mrs. A. Coffman; vice-president, Mrs. E. Schauss; secretary and treasurer, Mrs. Seel. The entertainment for this month will be given Thursday, the 27th, and from the number of tickets already sold promises to be a grand success."

J. L. Franck writes from Louisville, Ky.: "It is with pleasure that I drop a few lines to notify you that the People's Spiritual Temple has engaged the highly honored and gifted medium, Mrs. Carrie Fuller, of this city. She has been with us for four weeks, and has given the best of satisfaction. Two gentlemen came 100 miles yesterday for the purpose of hearing this gifted lady lecture, and were more than pleased. Now, why should not people come who live nearer? They do, and after hearing one lecture, you don't want to miss another at any price or sacrifice. Her lectures keep coming to the minds of the people from beginning to end. The improvised poems and songs by Mrs. Weatherford and her daughter Essie, are grand. Ten of the best mediums of the city, Mrs. Weatherford included, will give an entertainment or seance on September 25, with spiritual tableaux and moving pictures, illustrating to the world what they may expect after leaving the physical body behind. Children and young people will make this very effective and a grand time is expected. Our secretary, Mr. Geo. Kircher, whose duty it is to do all correspondence, must be excused for neglecting his duty, for the present at least, as he is a very busy man (a government employee); secondly, it has come to pass he (masonically speaking) has had a raise—not in salary, but in fame. He has been elected to the rank of knight, and is noted as an expert fisherman. Of late his luck has failed in catching the funny tribe, and he could not account for it. The other day he was rewarded with a ten-pounder in the shape of a bouncing baby boy. Mother and baby are doing finely. The punny men and the punny pholks of the Punny Society will give a Punny Entertainment on October 9th, prior to the benefit of the temple, with punny songs, punny sayings, punny dances, including the punny skeleton dance and the punny Philaphino on the punny slack wire, with punny music, and to conclude with a punny phrase, and we hope to have a phull house of punny pholks to enjoy a phunny time, in a phunny place, for a phunny price. I trust I am not taking too much of your time in reading this punny letter, for I wrote it in a punny way, with a punny pen, on a punny table, with punny ink, in a punny position, in a punny room, placing to the south, placing the moon, written on a punny day, in the afternoon noon."

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Clara Langdale writes from Denver, Col.: "Spiritualism is progressing rapidly. We have in our midst fine mediums. Mrs. Ada Foye has returned and taken up her work. Mrs. J. M. Steward is once more in our midst. We heartily welcome her. Mrs. Steward is one of the finest trance mediums I have ever met."

A. M. G. Wheeler writes from Louisville, Ky.: "I have returned to this place after an absence of three months. I had a very successful trip in Canada and the East. Have been re-engaged for the second year with the Church of Spirit Communism, and we opened the church doors Sunday, September 2, to a large and appreciative audience. My sister, Miss Lillian Wheeler, is assisting me in my work here, and acts as platform test medium in our church. We are planning for a successful winter and hope to be able to give you favorable reports from time to time."

B. F. Sitter writes from Grand Rapids, Mich.: "A very pleasant birthday surprise party was held by a few of the many friends of Mr. and Mrs. Dixon of South Division street, Grand Rapids, Mich. It was Mrs. Jennie Dixon's fifty-second anniversary of her birth, and a few of her friends presented her with a beautiful gold watch chain. Your scribe made a short presentation speech, to which Mrs. D. responded with heart-felt thanks and appreciation. The Dixon were formerly of St. Louis, Mo. Those present and contributing to the gift were Mrs. A. Alquist, Mrs. Stidd, Mrs. and Mrs. Horton, Mrs. Ellis, Miss Dollie Richards, Mrs. Lamphere, Mrs. Kinney and myself. The evening was spent very pleasantly with visiting, cards and banqueting. All were happy and splendidly entertained."

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## ROBERT OWEN.

## "Book of the New Moral World."

(Continued from No. 563.) "Now it is evident that this Power, whatever it may ultimately be discovered to be, either foresees and determines all things, past, present and to come, in the wisest and best manner, from universal knowledge, or that all the changes in the universe are the results of necessary chains of events, one link succeeding another in an endless succession; and in either of these cases, for man to concern himself about this Power, hitherto totally incomprehensible to him, and to make himself and all his fellow-creatures miserable by such proceedings, is the very essence of irrationality, and exhibits in the most glaring point of view, a total absence of approach to the least indications of common sense, or sound judgment that can lead to a superior and a rational state of society."

Of what possible importance can it be to this Incomprehensible Power what man thinks or does in reference to it? He either acts in accordance with its laws, or in opposition to them. If of such an absurdity can be for one moment admitted. If in accordance with its laws, then why make ourselves responsible and miserable for that which is unavoidable and beyond our control? If we do not act in accordance with the laws of this Power—whence our power of action, and from what source is it derived? It is evident we do not make ourselves, understand ourselves, or create our own motives to action. Why, then, lay any stress on any imaginary notions respecting a power which is yet wholly unknown to us? Why, in the name of the first approach to the elements of reason, should we make ourselves and others miserable about that of which, hitherto, we have had no knowledge, no not even the slightest rational conception? We are conscious that those things around us, palpable to our senses, exist—but how they are made to exist, or why exist, or why so many living things having the faculty of feeling pleasure or pain, should exist, and experience, during their lives, so much suffering of body and mind, we are yet totally ignorant; and it is a proof of the irrational state in which our ancestors and ourselves have lived, that we and they should have spent so much valuable time, and so many means of happiness in endeavoring to find out and fathom that which, so far, has been made incomprehensible to our faculties, and upon which efforts misery only has been the result. It is now evident that this course of action must be altogether abandoned before there can be any chance of the human race becoming rational, or that it should enjoy anything approaching to the happiness which it desires, and which appears within reach as soon as this ignorance can be overcome."

"What advance in real knowledge is made by men giving to this Power any name, or all the names that nations have given to it?—or by multiplying and extolling its fanciful attributes? Have these multiplied terms, or these aggregates of imaginary attributes, added one iota to human knowledge or happiness? Are not the most superstitious men and women over the whole world at this moment, in the most ignorant, imbecile, or furious of all the animal creation? Are they not the most inconsistent and irrational of all living creatures? Is there anything too absurd for them to imagine, or too ridiculous for them to say or do? While under these unfortunate impressions—most horrible if they were true—that a Being exists, who is being worshipped, and how he liked, and then, having made them to please himself, and having placed them where he liked, and given them a will to think and act as they liked, and yet that they could not do anything contrary to his preordained decrees; and then for thinking and acting in accordance with eternal foreknown knowledge, they are, after a temporary existence of a few years, to be tortured to all eternity, for having for a moment of time, hoped for cessation from this torment after millions of ages of never-ceasing suffering, is a notion so degrading to all power, and so destructive of every idea of justice, mercy, wisdom, or goodness, that it is not possible for any, except beings whose faculties have been deranged to the utmost extent of derangement, to entertain such a notion. The horrible notions of any existence; but to attribute infinite wisdom and goodness to any such existence, exceeds any degree of madness that can enter into a mind not totally deranged in all its reasoning functions. And that which is still more extraordinary is, that these most insane and horrible conceptions should be gravely taught by men called learned, reasonable, and sensible, when all that they know, when all their qualities, united, consists in the simple fact, that a Power, to them unknown, and altogether incomprehensible to man, causes all the effects and changes which has been known and unknown to man and throughout the universe."

All who possess powers of reflection, and who can reason in the most ordinary manner, admit that the Power which acts throughout the universe is to them incomprehensible—they know not its form, or mode of existence, or means of action. They only know that its power must be in all places at the same time; but that the universe is, that the elements of the universe, the powers, and extent, within or composing it, no man knows: facts have not yet been discovered by man to give him more than wild conjecture upon these matters, about which those with deranged intellect speak as fluently as though they knew these matters familiarly and the cause of all things. They are really blind to the cause of everything. From the past history of the human race, from the present condition of man over the world, it is evident that the facts are yet unknown to man which define what that Incomprehensible Power is, which is the primary cause of all motion, life, mind, and their consequences, throughout the universe."

(To be continued.)

O. H. MATHEWS.  
New Philadelphia, Ohio.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of five cents per line. About seven words constitute one line.]

Passed to the higher life, August 2, from Higginson, Ark., my son, Elmore J. Stringham, aged 29 years, after one week of great suffering.

Then again on August 9, of diphtheria, my little five-year-old grand-daughter, Elsie Stringham, passed to spirit life, after a lingering illness of more than I can bear. For consolation I look to the beautiful teachings of Spiritualism, and feel that they are still with us with their loving influence.

MARY E. STRINGHAM.

Michael James Poff, of Rutland, Mich., passed beyond this life, September 4, aged 58. The funeral was held on the 6th, and the consolation which only Spiritualism can offer was given by Rev. J. M. Steward.

Henry B. Douglas, of Toledo, Ohio, passed to spirit life, August 25, aged 55 years. He embraced the grand truths of Spiritualism, and was a true believer in truth. He was always pleased to give to others. His happy, jovial disposition made him beloved by all. His request was to have spiritual services, although his wife standing alone in the faith, which was so dear to them both, followed his request. Services were held at the house, Mrs. Carrie Birch Curran officiating.

MRS. CARRIE FIRTH CURRAN.

"A Few Words About the Devil, and Other Essays." By Charles Bradlaugh. Paper, 50 cents. For sale at this office.

## AN EMPHATIC "AMEN."

## "What Does Spiritualism Include?"

I have just finished reading the first lesson of No. 2 of this important series by Prof. J. S. Loveland, and I want to shout "Amen." In this one lesson there is more truth, more valuable analysis, and more scientific verity, than I have ever seen in a whole volume of occult speculation, and mystical dreams, so freely dealt out by a class of metaphysicians who assume to have passed beyond Spiritualism, and got something higher and better.

"Spiritualism is the Science and Philosophy of Life," covers the whole ground, and Professor Loveland proceeds to work out some of the details and specifications in some of his always clear and masterly style.

He pursues the scientific method. That is the only safe method, and before it all others must ultimately give down. He recognizes the "One ever-present fact—A Medium." In these days, when speculating mystics are degrading mediumship as a minor and temporary expedient, to be outgrown and left behind while occult astronomy assumes a dictatorship, it seems wholesome and inspiring to find such clear, strong statements from such a mind as Prof. Loveland. Hear him again and hear as you hear:

"Without the medium none of these things ever do or can occur."

But we find these psychic croakers, who disparage mediumship, always putting their own narrow construction of Spiritualism and mediumship. They admit that mediumship is well in its place, and has a use, for the present, and that Spiritualism is true in a small way, but they want to go beyond it. They want to lead it out, and into their own high retreat, and canonize it under a new name, dug from the grave of Oriental myths, or culled out of the superlative revelations of occult mysticism. They mean well, most of them, no doubt, but they lack the clear, cool, scientific ability of such men as Loveland, Lockwood, Wright, and many others in our ranks who are competent to interpret Spiritualism in its own proper sphere, without first dressing it in a new masquerading outfit dug from the tombs of mythical astrology.

I believe in evolution; and it requires all the factors to evolve a world or a race. Many of them are excellent people, and I love them, in spite of themselves. They may make very faces at me for expressing my mind freely; but they will outgrow it all in time—or eternity—and I can wait.

Yours for scientific Spiritualism with mediumship a permanent and respected corner-stone for the evolution of phenomena.

LYMAN C. HOWE.

## N. S. A. CONVENTION.

## Eighth Annual Convention of National Spiritualists Association.

The eighth annual convention of the National Spiritualists Association of the United States of America and Canada, will be held at Cleveland, Ohio—Chambers of Commerce Hall. Business sessions October 16, 17, 18, 19, 1900, at 10 a. m. and 2 p. m.</



# 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 the brevity of the answers is due to the brevity of the questions. Questions are accepted, and the style becomes thereby as terse, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and wait 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, requests for private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

**HUDSON TUTTLE.**

"Countryman": Q. What is the future of the conflict between capital and labor?

A. It must be distinctly understood that in all discussion of social and political questions, we favor evolution and not revolution. It is the silently directed forces of nature that build; it is the unguided tornado which destroys. The country is in no danger of destruction, and it will be "saved," whatever political party holds in power. And yet momentous problems arise on the wise solution of which the immediate prosperity and happiness of untold millions depend. Among the most consequential of these is the relation between capital and labor. It is one which cannot be averted, tided over, or met with compromise. The people instructed by the press, are no longer unthinking tools in the hands of a so-called superior or privileged class. The laborer feels that the fruits of his toil are his own, and resents as unjust any scheme by which he is deprived of his own.

On the other hand capital strenuously presses its claims and with remorseless exactitude calls for the fulfillment of the bond, though payable in human flesh.

Hence there is antagonism between capital and labor which ought not to exist, for these respective forces should mutually support each other. Because they are forced into unnatural relations by selfish greed, there arise the gravest questions of social policy, and the future is darkened with omens of disaster. There are innumerable obstacles, like violence, poverty, ignorance and suffering, with bitter rancor, hatred and distrust, and burning revenge for deeply felt injustice on one side; on the other, look-outs, unyielding sneers of self-sufficient pride, extravagance, luxury and waste.

The introduction of machinery is greatly responsible for bringing about this state of affairs. For the first half-century of national life the land was practically free to all who would occupy it. The wild territory was so vast that it seemed inexhaustible, and afforded an outlet to surplus labor. There was no great disproportion in wealth, and the man with a small farm was independent. The opening of mines of iron, coal and precious metals; the production of oil, the railroads and numberless machines for saving labor have forced a concentration of wealth in the hands of a comparatively few. Machinery compels even the largest individual capital and competing in the world market.

These things have led to the concentration of wealth in the hands of a few at the expense of the many. The laborer has not been directly benefited by the introduction of machinery. At first he finds his favorite occupation usurped by arms of steel and fingers of brass, and he must become an attendant of the machine. He must work more than he can do, and he must perform more than he can single-handed. It is a vast gain to some, but not to him. He will receive no part or share in this increase of production. He regards himself lucky if his wages are not cut down on account of the competition created. The owner of a machine enjoys the full benefit, gathering all profits. The laborer may be indirectly benefited by cheap products; but that is insignificant and has no relation to the principle involved.

To solve this problem the factors involved and their relations must be thoroughly understood. Labor has within itself the possibilities of capital. It is a creator, and when it has accomplished its task and received its reward it is capital. Capital then is concrete labor. A machine is an embodiment of both mind and body in the capital of value for the labor it will perform. Land is capital valued for the crops it will produce; mines for their products; a water-fall for the power it will supply. The definition given above does not apply to the mine or waterfall except to the labor given to develop their usefulness. The gifts of nature to man should not be subject to monopoly. It is this that has caused the time-old antagonism between the rich and the poor.

The robber hands of the conqueror seized the best of the land or all of it, the mines, the waterfalls and waterways, and the less fortunate have paid rent, interest and toll. No just deed can hold these natural resources, for they belong to mankind.

Capital and labor in justice walk hand in hand. The former is the instrument by which the latter accomplishes its tasks; that instrument is the result of previous labor which should be rewarded. It should have its just share with labor. The partnership is thus a mutual benefit; but when capital seeks the lion's share, and leaves labor only a bare subsistence, it is extortionate and unjust. As an example, there is a waterfall where nature furnishes great power by the descent of the current. Labor builds a dam and a vast factory. The machinery will do the work of many thousand men. A man working therein is enabled to perform a hundred times the work he could do single-handed. If the owners of this natural power use it for their own exclusive benefit, they hold an unjust monopoly. If they share the benefits with the operatives, according to the rights of the case, there is mutual benefit. In the first instance a few days labor in building dam and factory, enslaves the wage-workers, and their children are held in

this way slavery because of the labor of their fathers.

The products of labor belong to the laborer, and in a just state of society this will be realized. The time will come when the organization of labor will be as strong as that of capital, which opposes it, and every man receive his exact reward.

L. F. Gohen: A. The answer to your question is: Tell my daughter May, that her mother desires that she give the opportunity for communication. This she can do by sitting alone or with friends around a table, with minds in the attitude of prayer. As all interested are or have been church members, the meaning of this will be understood.

## COLORADO CAMP.

Beautiful Camping Ground, Graphically Described.

The Colorado Camp is located in South Boulder Canyon, 27 miles northwest of Denver, and as the crow flies, about six miles from Boulder, three or four miles farther as one has to go. It is about three and a half miles from Marshall, through which the Colorado and Southern railroad passes, and a team is generally in waiting there to convey passengers to and from the grounds. If surrounded by water as it is by mountains, the canyon would be called a peninsula. It is filled with elm, maple, box elder and other trees, affording a fine shade, with a thick undergrowth of apple, cherry, hawthorn, cherries, plums and other shrubbery which are being cleared away as required for tenters. Boulder Creek comes leaping down over the rocks, having a fall of about 500 feet to the mile, affording one of the grandest sights imaginable. I would go much farther to enjoy the scenery there than I would to enjoy the scenery of Niagara Falls. Around these grounds there arise five mountain peaks, varying in height from 2,000 to 4,000 feet, each a sea of clouds, and one could throw a stone from one peak to another, but the magnitude of everything is so great that distance dwarfs and miles dwindle till they appear to be rods. Yet four of these great mountain peaks are embraced in a tract of 400 acres lately purchased by George and Mary Taylor, the proprietors of the grounds, and of course, they include these grounds. One of the peaks rises almost perpendicular from the Boulder Creek, 3,000 feet, splitting into three tiers at an angle of 45 degrees.

Pursuing the creek up the canyon one must stop to contemplate the falls, and if he has a scientific mind, he will not start till he has time to study the great book of nature spread open before him. Some of the rocks are sharp and angled as if just detached from the great mountain above, rising 3,000 feet above his head; others have been worn smooth by the attrition of other rocks and running water which for many centuries have been unceasingly rounding off the corners and giving to them what polish they could, just as we wear off the angularities of our natures in our contact with each other. But here is an immense rock which has been partially turned over by some immense ice gorge which may have piled up the waters before it a hundred feet, before it got strength sufficient to run its big stone wheels, grinding the mountains away. But I am sure the old rock has been moved. I don't know how far, and it now is inverted for there is an immense cup partially on the under side of it that would probably hold a hoghead of water. That smooth basin has been made by falling water. When? How long has it taken? I haven't the least idea. Probably a million of years. Probably with the aid of sand it took less time; but nature is never niggard with time. She has all eternity before her, and when she starts out to accomplish a purpose she does not cease to grind. The infinitesimals of that portion of the rock have probably been carried down the Platte into the Missouri, and deposited along the banks of the Mississippi, converted into sugarcane and assimilated by the consumers of the sugar.

A closer inspection shows this rock to be a composite of smaller rocks, fragments of rocks, sand and detritus. What vast periods of time have been expended in the formation of this rock, and this agglomeration of detritus into one solid stone, at least 4,000 feet in thickness, and what great pressure of water there must have been above this mass to have compacted it so closely, and yet there are people who overlook all the phenomena of nature and are thoroughly enraptured with a book, written they know not when nor by whom!

But his gravel and sand, of which the rock is composed, is so smooth by abrasion, where did it come from? It did not grow; it was not made piece by piece. I find here portions of limestone flint. At the Lakeside camp-meeting, near Carlisle, Mo., I discovered what had once been an arrow-head manufactory, and there I found the same kind of flint. There were flint hammers and utensils for chipping bits off from the arrow-head, in shaping it. This flint I discovered was raised out of the depths of the earth and during the time the Ozarks were raised. These flints in the big boulder we are studying have been smoothed by running water and if they came from the Ozarks they were carried there long before the formation of the rocks of the Rockies. What a stupendous thought! The earth becomes cemented into a grand old rock, then it tears itself to pieces, wears the pieces smooth, loads them up on ice-bears, and sends the boat out to sea, and drops them down on the floor of the ocean, to be again cemented into a solid block of granite awaiting another upheaval which, though millions of years in the future, yet is sure to keep its appointment.

O, how stupendous is infinity, no matter what direction we turn, and what a small segment of time has been here occupied in the opening out of this canyon. Man is a religious animal, and such scenery brings out all the higher emotions of the soul. The worshipful qualities of the soul appear not in much speaking, much prayer or much praise. It is most eloquent in that silence forced upon us in contemplation of the forces of nature.

I started to say something of this canyon, but had to stop at the big-dished rock, and I will not undertake to say more. The tremendous seismic force that tore these huge mountains out of the earth and during the time the Ozarks were raised, is not to be talked about. It was intended to make this beautiful and wonderful battle-ground of the giant forces of nature a Spiritualist camping-ground, but somehow Brother and Sister Taylor have met with indifferent encouragement. Certainly no prettier or better place in the world can be found.

Norton, Kans. D. W. HULL.

Reading the Vail. This volume is a compilation by J. W. Nixon, of psychic literature, most given by spirits through and by means of full form visible materializations, at seances of a certain Psychic Research Society, known as the Aber Intellectual Circle, the medium being William W. Aber. 507 pp. octavo. For sale at the office of The Progressive Thinker, Price \$2.

## IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

THE TWO WORLDS, MANCHESTER, ENG.

SPIRITUALISM IN CHINA.

However many of the human race may rightly come into the category of "mostly fools," it is doubtful if the mass of mankind have generally been so foolish as to ascribe transcendental powers to mere objects of wood and stone as in India, for example, the idol is simply a temporary objectification of the deity it is intended to represent. Until the "god" has been introduced to his devotees by the priest, the image is mere wood or mud, just as the bread and wine are but bread and wine to the devout Catholic, until changed by the priest into the (in this case actually) body and blood of Christ—an idea which is surely as debased as anything we may find in "Paganism." Psychic rapport is the fact that will explain much that we meet with

IN THE STUDY OF RELIGION,

and especially of "Church furniture" of whatever kind. Whether it be the image itself, or food which is laid before it, such article becomes sacred, or "taboo," by contact with the presiding spirit, and therefore possesses qualities for good or evil, according to the character of the god. But man ascends and becomes more spiritual as he rises to the outward forms. He begins to look within. He can "pray to his Father which is in secret," and he acquires a juster view of his own position amid the forces of nature, and of his proper attitude towards the spirits of the departed. The woman who did not see how she could pray unless there was a god in the room, was speaking of the images of tutelary deities, which in China, Korea and Japan are commonly seen placed in a row on a ledge alongside the wall. Thus he is able to see that his gods together on a shelf. Our plan in England is to shelve them altogether.

But to return, and to take the part of the missionaries for once, for we must not be prejudiced ourselves, it is more than probable that China would benefit by a reinforcement of the central idea of the One Great Fact—"God," as we say, though set free, one would wish, from

TIBET ANTHROPOMORPHIC LIMITATIONS

with which the world is commonly associated. "God is spirit, and they who worship him must worship him in spirit and in truth." Though the Spiritualist may often enough have occasion to ask for help from his spirit friends, there may still be truth in the old proverb, "I want more spirit than I can use." "Better it is to pray to God than to his saints." Up to date, however, the net results of the attempt to give the Chinese a higher and more vivid conception of the One Great Source of Life has not been very successful. The Jesuits called God "Tien Chui"—Lord of Heaven. The Mohammedans had chosen the term, "Chen Chui"—True Lord. Of course, English Protestants had to get a new word to differentiate their God from that of the Catholics, so they fixed upon the word "Supreme Ruler or Emperor." Then the American Baptists adopted "Chen Shon"—the True Spirit. Later the Catholics have invented a new phrase, "Sheng Mu"—Mother-of-God-Temples. The effect upon the Chinese mind is, "Foreigners worship various spirits, why should we not worship ours?" But we must not run away with the idea that the Chinese have no word for that final necessity of synthetic thought and feeling which we cannot, and need not hope to, get away from. "Shang-tai Hou" probably represents the Chinese mind, but then it would never have done to have adopted a native phrase. Are they not all "sunk in idolatry?" Let us now briefly glance at the history of religion in China.

Kon-futze, i. e., Kong-the-Teacher (whose name, as Gibbon remarked, we have modified into the very "respectable name" of Confucius) flourished 551-478 B. C. The pre-Confucian faith seems to have been a kind of

PRIMITIVE MONOTHEISM

together with ancestor worship. Kon-futze was a moral philosopher and systematizer rather than a religious leader, and his genius lay in formulating just those points of custom which were most suited to the national character. He thus became exceedingly popular, and has had disciples for twenty-three centuries. Few men have been more venerated, and he attempted to confer Godhood on himself. He said that he was a she-evil (evil spirit), and resisted, saying, "I will have nothing to do with you." All was quiet for a time, but about a week later Kwo became uneasy and restless, and at last, seized by an irresistible impulse, he got up from his bed and went straight to a gambler's den, where he lost 1,000 cash. Things went from bad to worse—he became epileptic, foaming at the mouth, falling down, and attacking neighbors, until his father was obliged to bind him in chains and take him to his own grave. His wife was given, but his spirit, speaking through him, said, "Any amount of medicine will be of no use. Burn incense to me, and submit yourself to me, and all will be well." Kwo's parents promised to do this, and knelt down and worshipped, begging the spirit to torment their son no longer.

Kwo himself, on recovering consciousness, was unwilling to do this; but his father and mother imploring him to do this, he promised, at last, consented. The evil spirit then gave directions for

SETTING UP A SHRINE, and came at various times to develop Kwo, telling him that he would be a great healing medium; but (it is interesting to note that the cases "cured" by this spirit were, he said, according to Kwo's account, such as were obviously the inflictions of evil spirits. Kwo, however, did not prosper; and one of his children died.

About this time, while he was working in the fields, Leng, a native assistant of Dr. Nevins, spoke to him, and hearing his story, begged him to believe in Jesus, who, he assured him, would be able to deliver him from the evil spirit.

HIM FROM ALL EVIL SPIRITS. Kwo replied, "If what you say be true, then I will believe in Jesus," and he consented to tear down the picture of Wang Mu-nang. Some time after this Dr. Nevins himself visited Kwo, and was surprised to find him well, and able to read the Bible, his wife and little girl also being converted to Christianity.

Kwo then related how the evil spirit had returned on one occasion, saying to his wife, "You have abandoned me, and I am now a ghost. This is no place for me." "What do you know of Jesus Christ?" they asked. The answer was, "Jesus Christ is the great Lord over all, and now I am going away, and you will not see me again." And it appears that the Kwo's were not troubled any more from that time. Not all these Chinese controls, however, are so easily got rid of as this one.

Dr. Nevins was called in to case after case in the course of his missionary labors, and some points in his experiences are of the greatest interest. Vampirism, plining sickness, ending in death, direct injuries, physical phenomena, clothes rending, destruction of household property, and, in fact, the usual phenomena

EFFECTED BY EVIL SPIRITS,

which are really to be found all over the world, past and present, if people were only aware of it, instead of thinking of these things as supernatural, and quite new, became evident facts to Dr. Nevins, and on appealing to his missionary brethren, he found that many of them had met with similar occurrences, though they had not often thought them anything more than instances of "hysteria," "imagination," etc.

The method adopted by Dr. Nevins was to rebuke the spirit and pray to cast it out in the name of Jesus Christ, and he seems to have been very successful. Some of these spirits were remarkably frank. One replied to him, "God and Christ will not interfere. I have been here seven or eight years, and I claim this as my resting place. You cannot get rid of me." Sometimes they insist on a temple being built for them. They say, "It is not enough that you worship me privately at your own house, you must go about to declare my power, and induce your neighbors to do the same. I have too many victims that the personality is quite changed, and the subject of possession states that he is one of his relatives who was known to have died some time before. Dr. Nevins compares these to the case of Lurancy Vennum, of Watsela, investigated by Prof. E. W. Stephens, Chicago, 1887, who declared that he was animated by the spirit of Mary Hoff, a neighbor's daughter, who had died twelve years before, and who begged to be allowed to go home and live in the Hoff family once more. Cases of this kind are eagerly snapped up by our theosophic friends as proofs of reincarnation. There is not much need for the Spiritualist to trouble himself with this hypothesis. The facts lie patent.

MINNESOTA

State Association Convention.

The Minnesota Spiritualists had the best convention they ever held, on September 7, 8 and 9, in the elegant Unitarian church, Minneapolis. It was the third annual meeting of their association, but in reality the first genuine convention.

Last year only six chartered societies were held, and only a portion of these had delegates present. This year there are eighteen societies, and about 100 persons were present. They were well represented and made a good-sized legislative body. But, the officers and delegates did not seem to be fully enthused for the convention part of the exercises. Hence they were slow to assemble. At the opening session there were so few present that the business had to be postponed; but the afternoon showed a liberal increase, and the second and third days brought a further outpouring. Reports were very satisfactory, and the high condition of the association was shown. Good work had been done during the year, especially by the missionaries, G. W. Kates and wife, who had held 200 meetings and lectured to 25,000 persons in the state, thus increasing the associated work and interest. The missionaries had more than paid their salary and expense by the proceeds of meetings held.

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Dr. Nevins was called in to case after case in the course of his missionary labors, and some points in his experiences are of the greatest interest. Vampirism, plining sickness, ending in death, direct injuries, physical phenomena, clothes rending, destruction of household property, and, in fact, the usual phenomena

EFFECTED BY EVIL SPIRITS,

which are really to be found all over the world, past and present, if people were only aware of it, instead of thinking of these things as supernatural, and quite new, became evident facts to Dr. Nevins, and on appealing to his missionary brethren, he found that many of them had met with similar occurrences, though they had not often thought them anything more than instances of "hysteria," "imagination," etc.

The method adopted by Dr. Nevins was to rebuke the spirit and pray to cast it out in the name of Jesus Christ, and he seems to have been very successful. Some of these spirits were remarkably frank. One replied to him, "God and Christ will not interfere. I have been here seven or eight years, and I claim this as my resting place. You cannot get rid of me." Sometimes they insist on a temple being built for them. They say, "It is not enough that you worship me privately at your own house, you must go about to declare my power, and induce your neighbors to do the same. I have too many victims that the personality is quite changed, and the subject of possession states that he is one of his relatives who was known to have died some time before. Dr. Nevins compares these to the case of Lurancy Vennum, of Watsela, investigated by Prof. E. W. Stephens, Chicago, 1887, who declared that he was animated by the spirit of Mary Hoff, a neighbor's daughter, who had died twelve years before, and who begged to be allowed to go home and live in the Hoff family once more. Cases of this kind are eagerly snapped up by our theosophic friends as proofs of reincarnation. There is not much need for the Spiritualist to trouble himself with this hypothesis. The facts lie patent.

MINNESOTA

State Association Convention.

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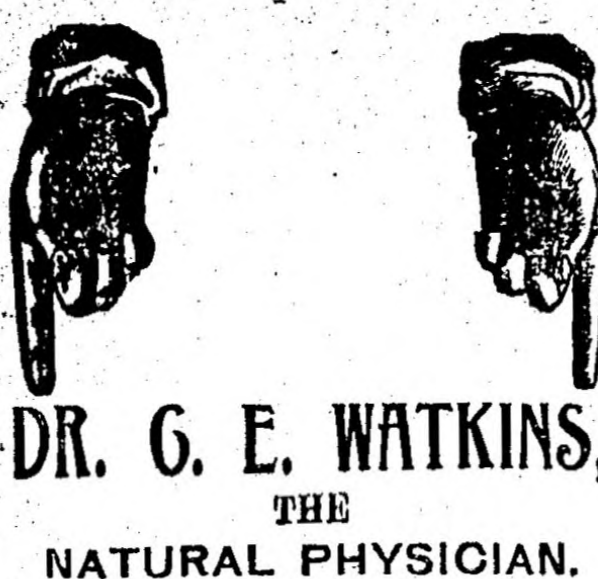
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Performs the cure, and therefore we  
lay it down as a fundamental maxim in  
medicine that all a Physician can do  
is to act as a

## Servant to Nature.

If you believe that the above state-  
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Feeding age, sex and leading symptom.  
DR. G. E. WATKINS, Ayer, Mass.



## A VISIT

To the Camp at Deep Lake,  
Illinois.

A ninety minutes' run on the Wisconsin Central Railroad brought the writer from Chicago to Lake Villa, a pretty little village of a dozen or more houses, neat and trim and surrounded in many cases by extensive gardens. A man wearing a gigantic straw hat, a flannel jacket, and overalls tucked into top boots, laid violent hands on his baggage as he stepped from the car, and just as he was about to resent this rustic familiarity he recognized beneath the depths of two months' tan upon the outside the smiling face of the Rev. G. V. Cordingly, pastor of the Progressive Spiritual Church of Chicago, and president of the camp meeting which he was bound to attend. Five minutes more found us in a boat with the reverend at the oars, rapidly progressing over the waters of Deep Lake, the man of the Church propelling the man of the D—; but then lawyers are greatly maligned.

The writer has seen the lake country of Cumberland, England, not to mention those lakes familiar to a considerable portion of the political element of this country—"Beauty's Home, Killarney," yet seldom was he more impressed with the glorious blending of colors commingled in the woods and foliage looking down to the beach, and the jasper tinted lake that we reached by sailboat belonging to the camp, that like a huge wave was gliding over the waves. As we approached the eastern shore on the bluff hidden by oak, larch, chestnut, wild cherry, elm and cedar, peeped the white canvas of tents, "Old Glory" floating in grandeur from the extended limb of a king of the forest. A few more contractions of the reverend's biceps and we were standing on the wooden pier, and then after climbing the bluff by a natural staircase, were in the tented city of Deep Lake. It was not a large city, not as large as the unredeemed promises of anticipated patrons could have made it, but it was the nearest Spiritualist camp meeting to the Phoenix City of our love and pride. Under the spreading branches of the many handsome trees tent after tent stood "The Auditorium," a tent 50x100 feet.

At 5 p. m., two hours after our arrival, the entire community took their evening dip in the lake. The shores of Deep Lake shelve out gradually, so that secure footing can be obtained by wading, and even when the water kisses the lips, splashing, paddling, rolling around, like shoals of porpoises, the camp enjoyed itself in the tepid waters, now turning golden beneath the rays of the declining sun. That night was formed an informal circle around a log fire that roared and crackled, sending up myriads of sparks into the night and casting its reflection on the placid waters of the lake wrapped in the sable garb of Nox. Through Mr. Linn, Mrs. Watson, and Mrs. Bessler, the circle was soon visited by those who once pitched their wigwags where our camp now stood, and Indian songs, palavers, and dances lasted until past midnight, when the circle reluctantly broke up. Next day, Saturday, September 1, the writer had an opportunity afforded him to find that the acoustic properties of the auditorium were perfect. A large delegation of Spiritualists from Waukegan called, and he delivered the lecture, followed by tests given by the Rev. Cordingly. An Indian pow-wow was given that night, and as the campers in their Indian garb made their way through the shadowy mazes of the wood to the auditorium, it did not take a vivid imagination to fancy that the assumed was the real, and that time had turned backward to the days when the woods of Lake County echoed the efforts of the chiefs and braves of earth life. The youth of the countryside flocked to see the, to them, weird proceedings, but they were respectful and good-natured, and when dancing followed the pow-wow many a Jantelette with her swan walked over the well waxed floor.

Spiritualism must be becoming popular in Lake County, for on Sunday the writer lectured in the forenoon and evening to large audiences, one-half of whom were farmers and their families from the surrounding country. Indeed, to see the number of unwhipped horses and rigs around the auditorium whilst their owners, between the lecture hours, were depleting capacious lunch baskets, things looked like an old-fashioned orthodox revival, and the rustic atmosphere was as earnest and attentive as our own campers from Chicago. Many of the men, as well as women, remained after the services to have private

sittings with the Rev. Cordingly and the Rev. Bessler. To the camper who is a camera send the writer would say: If you visit Deep Lake buy your dry plates by the gross before coming for you will need them all. In one day, although using some judgment, all the writer's plates were exhausted on the wealth of sylvan beauty in this enchanting region, and he had to telegraph to Chicago for fresh supplies. Boating facilities were excellent, four row-boats and one sail boat belonging to the camp, and being always well patronized either for fishing, hunting or sailing. Trout and pickerel are abundant, and the woods are full of smaller game. These pursuits always whetted the appetites of those who attended at 8 a. m., 1 p. m., and 6 p. m. round the well-laid table in the dining tent.

The days following Sunday were saddened by the departure of campers and the process of demolishing the camp, which had enjoyed a "continuous run" since July 5. The writer was so enchanted with the lovely spot and the congenial society he met there, that he could not tear himself away while a piece of canvas covered his head, and, finally, when he disappeared he passed his last night in Deep Lake as he had passed many a night twenty-one years before under the Southern Cross in South Africa, with nothing but a blanket around him, the starry heavens for a canopy, and the waters of the lake his bed, as he broke upon the beach chattering his lullaby.

Chicago, Ill. VERE V. HUNT.

## CLERGYMAN ANSWERED.

(Continued from page 4.)

sume the sins of the world. The plan of his atonement is an apostolic after-consideration. Jesus hoped to save the people from sin, rather than to assume their debt of sin. He hoped to prove the resurrection of the dead and thus create a higher moral standard by a comprehension of the law of consequence, in the fact that spiritual death ensues from physical defilement. We have no equivalent for the teaching of Jesus for the theological idea of a vicarious atonement (which is a license) we substitute absolute consequence.

Cause and effect are positive and inevitable; no one can escape the results of life. Your sins will follow you, no matter how sincere your faith—no matter how pure your motives; and that will create a moral restraint far more potent than the vicarious plan of redemption—for all nature shows us the fallacy of sudden development. You must work out your salvation through the eons of the great future which each and all will inherit.

Your closing quotation is a human idea. "The Apostle in his own sincere belief, which was the result of the superstitious age in which he lived. The statement is not that of God himself, but only the opinion of a man who was superstitious and ignorant. Thus the idea that is the root of your doctrine is man-made rather than God-revealed; and the inconsistency is more than probable upon your side. Let us have truth, no matter whose doxy-ism may happen to be proved erroneous.

It is positive truth that the Spiritualist, at least, sincerely desires.

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