



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

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NO. 579

VACCINATION A CURSE

And a Menace to Personal Liberty.

This last book of Dr. Peckham's, just from the press, not only bristles with facts and figures, but with the horrors, deformities and startling deaths from vaccination from calf-lymph virus, but it abounds in that spicy plithiness and bold front to medical poisoning for which the Doctor is so noted. He came near losing his own life from vaccination in San Francisco, Cal., in 1880, since which time he has been gathering statistics showing the dangers and the deaths from vaccinating virus in this country, England, Australia and the far East.

Small-pox and how to treat it! childhood vaccination, blood-poisoning, eczema, and various zymotic diseases are all momentous questions, and few if any are more competent to deal with them than Dr. Peckham.

This exhaustive work of his against vaccination, of 328 pages, just printed on cream-colored paper, illustrated with childhood "deformities from vaccination," elegantly bound, treats in its various chapters of Jenner's inoculation system; of poisonous vaccine stock; of clearly-proven deaths from doctors' lancets dipped in calf-lymph virus; of the "optional clause" in England; of the battle and victory in San Diego, California, of anti-vaccinationists over the health and school-boards; the decisions of courts against compulsory vaccination; the unconstitutionality of the compulsory law; the names of distinguished physicians in this and other countries who oppose vaccination; the 10,000 deaths in England alone caused by vaccination; the proofs that it does not prevent small-pox, but does cause skin diseases, ulcers, holls, tumors, carbuncles, consumption, leprosy, etc., etc.

The following are brief selections from the book: "I must plead guilty to the charge," said J. W. Hodge, M. D., of Niagara Falls, N. Y. "Before discovering my mistake I had vaccinated more than 3,000 victims, knowing very well that I was propagating a disease that I was propagating to be a preventative of small-pox. Having taken for granted what my medical teachers had asserted, I was a staunch believer in the alleged efficacy of vaccination as a prophylactic against small-pox. I remained in this blind and blissful state of ignorance for several years, and not until I acquired experience in the school of observation and reflection did I discover that my face was planned to a shameful fraud." (Page 291.)

"Dr. J. A. Hensel, late surgeon of the German army, says: 'In June, 1888, I was on duty at Strasburg, and over 2,000 small-pox cases were in the post-house; every one successfully vaccinated but three months before, for the third time. I myself, was laid up five weeks, although I had been vaccinated for the seventh time successfully. I am convinced that vaccination is no protection against small-pox.'" (P. 320.)

"This vaccination law is so odious, so dangerous to health that it has never been enforced to any considerable extent in California. It never will be, as it is an unmitigated curse. The people are too progressive. Petitions are now being circulated for a legislative repeal. The English Parliament, be it said to the glory of old England, recently made vaccination 'optional' with the parents." (P. 164.)

"In the English 'Digest of Parliamentary Returns,' No. 483, session of 1878, entitled 'Vaccination Mortality,' we find the startling statement that '25,000 children were annually slaughtered by disease, inoculated into the system by vaccination, and a far greater number are injured and maimed for life by the same unwholesome rite.'" (Page 139.)

William Tebb, that distinguished Englishman, was prosecuted thirteen times in the London police court for refusing to allow his children vaccinated. These prosecutions so aroused his parental manliness that he fought the vaccination law, with others, till it was reduced to mere matter of "option" with the parents. "A census had been taken in about eighty towns, villages, and districts in England with a return of 2,138 cases of injury and 540 deaths from vaccination recorded up to the year 1880. Among the papers brought before both houses of Parliament was one from that eminent medical authority, Dr. Schaefferdecker, who in speaking of the dangers of vaccination, says: 'I directly endangers life. II. It nurses and develops latent diseases. III. Children frequently do not thrive so well after as before vaccination. IV. It introduces new and serious disease into the system of vaccinated patients.'" (Page 139.)

"Dr. Chas. Pigeon, of Forchambault, says: 'Of forty children there vaccinated, nine died within forty-eight hours. On March 13, 1885, Dr. Andreux, of Asperles, vaccinated forty-two children. All were attacked with fever, and on the following day six were dead. Their bodies were covered with black patches.'" (Page 139.)

The first man purchasing this new book was Mr. Steudor, Fort Wayne, Indiana, and this is what he writes under date of Dec. 4: "I consider this volume the best, the most important book for humanity ever published. It should be in the hands of every board of health and every legislator in the country." (Signed) J. M. STEUDOR.

For sale at the office of The Progressive Thinker, Chicago, 40 Loomis street. Price \$1.25.

"Longley's Beautiful Songs." Fourteen beautiful, soul-inspiring songs, with music, by C. Payson Longley. Price by mail, 15 cents. For sale at this office.

"Longley's Beautiful Songs." Vol. 2. Sweet songs and music for home and social meetings. For sale at this office. Price 15 cents.

"The Spiritualism of Nature." By Prof. W. M. Lockwood. Price 15 cents. For sale at this office.

THE OCCULT FIELD.

A Comprehensive History of Hypnotism.

Hypnotism, or a power corresponding to it, has been known from the earliest ages. In early times persons were hypnotized by gazing at precious stones used by sooth-sayers. Divination by looking into crystals and clear water was practiced by the Egyptians.

Among the Persian magi long ago we knew hypnosis was used, and the Indian yonis and fakirs at the present time employ it in all their performances. The famous Ebers Papyrus—which treats of Egyptian medical science before 1552 B. C.—tells us that many cures were effected by the laying on of hands. What is this but hypnotism?

King Pyrrhus and Emperor Vespasian employed this power in early times; and later, Francis I. and Charles X. were supposed to possess it. Even Henry VIII. claimed such an influence.

Among savage nations, powers similar to hypnotism have always manifested themselves. The Laps, at the sound of a drum, and other nations, from the influence of rhythmic songs, go into states of hypnosis. Hellwall relates that the Assassins of Constantinople, in Algeria, hypnotize themselves by dancing and singing. When under the influence, they plunge knives deeply into their bodies, and in apparently vital parts, drive sharp-pointed instruments into their skulls, cut their eyes and do many other things which would seem sure to bring on death. None of these wounds, however, proves fatal.

The Mahometan whirling dervishes and the Buddhists of Tibet use hypnotism, as has been shown by Dr. Spalding. For an early example of hypnotism we might even point to the habit of sucking children to sleep. This quieting the muscles, while the "hush" of the mother carries out the suggestion.

In modern times we find that about 1000 A. D., Van Helmont taught that man possessed powers of magnetism, and a few years later, Maxwell, the Scotchman, announced his belief in the same doctrine. Samuel Hahnemann, of the eighteenth century, stated his belief in personal magnetism, called it "animal magnetism," and while there are many hypnoses in the churches, if not more. Spirit friends tell me to study geology, and other books on nature, etc., and be sure to read The Progressive Thinker, as it is fine. I had never seen the paper then.

Feeling, seeing, have been intensified or denuded at the will of the hypnotist. Hypnotism as a moral agency has been used in a marked degree. Its employment in alcoholism, tobaccoism, drugism, and the like has proved of value. In mental disease it is a marvelous agent.

The indiscriminate use of hypnotism by charlatans, for exhibition and other purposes, has done much to weaken the cause. Many persons have begun to look upon hypnotic practice with suspicion, and its use in medical practice has been curtailed.

This is the effect of ignorance, brought about mainly by the vast amount of quackery shown by persons who pose as operators. Hypnotism should be limited to qualified practitioners.

A knowledge of medicine should be possessed by all hypnotic operators. The heart, pulse and respiration are affected by hypnotism. These organs should not be disturbed by those who are ignorant of their functions. Too frequent hypnotization of a subject without reason has a tendency to affect his mental and physical welfare.

Indeed, some persons (notably a patient who has come under my own charge) have been so susceptible to hypnotic influence that they go into a state bordering on cataplexy on the least provocation. The particular young woman to whom I refer became hypnotized in public street cars if she chanced to look fixedly at any one. This susceptibility operated as a great inconvenience. I have reported this case in medical journals.

Many wonderful phases of psychic manifestation have been attributed to hypnotism. We have the remarkable fact of what is called post-hypnotic suggestion, for instance. Persons may be hypnotized and then told that, at a certain time, specified days or hours afterward, they will do certain things. When the hour arrives the subject, no matter how forgetful he may be, will exhibit great nervousness and uneasiness until the thing is done, or the word spoken, which he has been hypnotized to do.

An account of all the remarkable phenomena connected with hypnotism would fill many books. Psychic manifestations in telepathy, hallucination and kindred subjects open wide vistas into the human soul. But these things are far removed from hypnotism in itself. The English and American Societies for Psychical Research have founded for the purpose of studying such phenomena outside of the ordinary hypnotic channels. There is no doubt, however, that the study of hypnotism is a great aid to a knowledge of psychology.—Denver (Col.) Times.

BE CAREFUL WHAT YOU SAY.

"Careful with fire," is good advice we know.

"Careful with words," is ten times as doubly so.

Boys flying kites haul in their white-winged birds.

You can't do that way when you're flying words.

Thoughts unexpressed may sometimes fall back dead.

But God Himself can't kill them when they're said.

Only experience can show how salt the savor is of other's bread, and how sad a path it is to climb and descend another's stairs.—Dante.

A Methodist Lady's Experience.

To the Editor:—I was a member of the M. E. church many years and never had sense enough to think for myself, but after my husband passed away, I met a medium who demonstrated to me that spirits did return, which set me to thinking. I soon found a boy, an automatic writer, and we had wonderful tests and drawings, too. Many friends came and their writing was very natural. A Chinaman came and wrote in his language. They told me how to become developed so I could hear and see them. I soon began to hear strange sounds deep in my head, and when I asked questions, the answers came quickly in a voice which I at once recognized.

I had some valuables stolen. My husband told me who took them and where I would find them. I found them just as he said. I had some household goods stored 15 miles away (I was living in Chicago). I heard the house was burned, and felt troubled, when I heard the voice of mother so plainly say: "Don't worry, dear; your things are not injured at all."

"Well," I replied, "if that is true, mother, I never will doubt you again," when she answered, "Why, don't you believe in me yet?"

I hastened over there, and found her words true.

I had often seen forms floating through the room, and dear, precious mother, as plainly as I ever saw a living person. She was a most devoted Christian and expected to see Jesus when she passed away, but she says she has never seen him, neither has she ever met anyone who had; even John Wesley told her he never had. If such a person ever lived, he had gone away beyond their knowledge. She said she had a beautiful home, and while a great worker, she never speaks as though she had "earned heaven." All my spirit friends speak of her as an angel. They tell me there is no night there. They never sleep, but rest when weary. They all declare no spirit ever lived in the body but once, and I don't think one in a thousand can remember anything earlier than two years of age.

I told some of my friends of my experience, but they said I must be crazy, and one prominent member of the church said he could show from the Bible that it was the work of the devil. But he can't. I positively know Spiritism is true, and while there are many hypocrites in the churches, if not more. Spirit friends tell me to study geology, and other books on nature, etc., and be sure to read The Progressive Thinker, as it is fine. I had never seen the paper then.

MARIETTA JOHNSON.

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FIELD WORK.

Purposeful Thoughts of a Missionary.

The interest in the missionary work is steadily advancing. Every day brings us mail from parties wanting our services. These letters are many of them letters of inquiry, asking how to organize. Some want to know what will be the cost to them for organizing a society; others tell of the need of a harmonizing influence in their society, while once in a while we are asked, "of what use are the N. S. A. to us?" But all are anxious to have something done to advance the cause of Spiritualism. I am glad to say to all, I am sure that organization and missionary work are the only things that will settle all questions as to the permanency of Modern Spiritualism as a distinctive philosophy.

Unless Spiritualists do organize and become a powerful working body, holding fast to the new truths that our revered spirit friends have brought to us, "Christian Science," "Theosophy," "Liberal Religion," etc., will continue to appropriate as they are now doing—the grand teachings and demonstrated truths placed in our keeping for the benefit of some of the leaders in the orthodox church now want to claim our Spiritualism, and want the world to think that their church has believed and taught it all the while. Rev. R. Heber Newton, the great Episcopal divine of New York City, is reported as having said in one of his sermons that, "Orthodoxy has never denied Spiritualism. It has constantly asserted it. . . . Spiritualism is the truth which is embodied in the records of the very beginning of the Christian religion."

Brothers and sisters in Spiritualism, you who have been fighting the unequal battle against old orthodoxy for many years, you who have been condemned from the orthodox pulpit as vile unprincipled liars, impostors, impostors, impostors, etc., who have been in the position of healing the sick, as Jesus healed, or who have seen your co-workers placed behind the prison bars, you who have heard your wives called vile names, and your whole households reviled by orthodox ministers, a la T. De Witt Talmage, D. D.—are you ready to give up, and let these nineteenth-century fads, and the old church declare we brought this great truth of Spiritualism to the world? As it now says: "We freed the African slave." I will answer for you. Not a thousand times No! We will never yield so long as the spirit world are behind us, and suffering humanity before us.

We will fight on until justice reigns the world over and mankind are free. Now, brother and sister Spiritualists, will you utilize this opportunity—the very best ever offered to do good and advance your own cause—and lend a helping hand to the missionary work of the National Spiritualists Association, and of the State Associations, as well as to help the local organizations if you have them in your community?

Reader, if you have no Spiritualist society in your community, and would like to have one, write us at once.

Our address for December will be as follows: New Grant Hotel, corner 8th and Spring Garden streets, Philadelphia, Pa. Home address: 618 Newland avenue, Jamestown, N. Y.

E. W. SPRAGUE.

A CORRECTION.

An Open Letter to the President of the London Spiritualistic Alliance.

Sir:—In my open letter addressed to the President of the L. S. A., printed in your issue October 13, it was stated: "Quite recently a proposition was brought forward in Light to inaugurate a Spiritualistic church in London. No discussion was allowed on this topic."

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WHY PLANETS ROTATE.

A Scientific Discussion of the Question.

In the realm of nature no discovery is more important or desirable than the cause of planetary rotation. It is the key that unlocks the mystery of Geological periods; of Ice periods; of the submergence and emergence of continents; of the varieties and distribution of race; and many other phenomenal perplexities.

The apparent magnitude of the problem has deterred scientists from giving it serious consideration. Notwithstanding all the facts requisite for its solution have long since been known to all intelligent people. It is only required to show their co-relations and mode of operation.

In the solution of any problem the scientist first makes sure of his premises; given some premises and logical deductions therefrom, conclusions are equal to demonstration.

The first requisite to the solution of the problem under consideration is to designate the cosmic forces that originate and perpetuate motion.

By analytic and synthetic processes, we find that gravity and heat forces originate and perpetuate all motion, resulting from their eternal antagonism.

Abrogate heat and all motion perceived through matter would cease, all matter would become one solid motionless mass.

Our first premise of fact is that the earth is enveloped by an aerial ocean that is constantly in motion in the same general direction of the earth's rotation.

Consequent upon the attraction of gravity this air envelope exerts a pressure of 15 lbs on every square inch of the earth's surface at ocean levels. To remove this pressure in any direction requires a force equal to its weight, and if moved laterally the friction arising therefrom is equal to the pressure.

Our second premise is, that solar heat is the cause of air motion.

Owing to the undulations of the earth's surface and the unequal radiating power of her diversified surface, high and low areas of air pressure are created whereby the equilibrium of the air is destroyed, resulting in motion to restore the equilibrium, that never succeeds; consequently air motion is constant.

American Weather Bureau data show that in the North Temperate zone, including the United States and Canada (constituting a space that covers more than half the earth's surface from the equator to the North pole), the average speed of the wind in crossing the continent from the Pacific to the Atlantic Ocean is 25 miles an hour, greater than the earth's velocity of rotation in the same latitudes.

Hence it is safe to assume that in the South Temperate zone the speed of the wind is about the same, notwithstanding the difference in land area.

Thus we find that on more than half the earth's surface the wind's velocity is 25 miles an hour greater than the earth's velocity of rotation.

This air envelope is virtually a great elastic belt, encircling the whole earth. At the equator there exists a calm belt, so-called; in reality a belt several hundred miles wide, wherein the air and earth has the same velocity in the same direction, thus constituting a calm.

On each side of this calm belt we find the trade winds, so-called, whose velocity eastward is 25 1/2 miles an hour less than the earth's velocity of rotation in these latitudes. The trade winds occupy the spaces that intervene between the calm belt and the Temperate zones.

This calm belt and trade winds are only surface currents.

Halley in 1680 discovered that an upper counter-current, as he supposed, always accompanied the trade winds, but we now know that the upper and tardy under current move in the same direction; that the deceptive appearance arises from the difference in speed and imperceptible rotation of the earth.

This is a fact, clearly demonstrable. Hence it follows that the upper current impinging on the under current exerts a pull on the under current, thereby neutralizes its retarding frictional power on the earth's rotation.

Baron Humboldt and others testify that on Mt. Teneriffe, also on Mt. Mauna Loa, 14,000 feet above the ocean, the wind always blows eastward, while at their base the wind appears to blow westward.

Prof. John Wise, who made several hundred balloon ascensions, told the writer that at high altitudes, he always found an eastward current.

Furthermore it is well known that the monsoons always follow the sun in their declination. When the sun is vertical to the equator, the monsoons blow parallel with the equator. When he declines north and south of the equator they blow northward and southward of the equator.

It is impossible for winds to blow westward.

They often sweep northward and southward, but always maintain a greater eastward velocity than in any other direction, as evidenced by the earth's velocity of rotation.

Winds in the polar regions are subject to the same forces as elsewhere with like results. It is impossible to learn why the initiation of air motion was eastward, or to learn why all the planets rotate and revolve eastward.

The student of meteorological phenomena must bear in mind that the impetus is the same, whether the wind strikes objects, or objects, strike the wind. Where and when the wind's velocity is greater than the earth's velocity of rotation the wind strikes the objects; when the wind's velocity is less, the objects strike the wind; the results are the same in both cases.

Fortunately, an east wind never existed.

Let us inquire why?

At 30 degrees North and South latitudes the earth's velocity of rotation is 500 miles an hour. Hence if the wind stopped its eastward motion one second,

LAKE HELEN, FLA.

Excursions for the Camp-Meeting.

The fifth excursion by water for Lake Helen camp-meeting, and for other places in Florida, will leave New York City, January 11, and the last excursion will leave the same place, January 25. The last excursion will be personally conducted by H. A. Budington, 91 Sherman street, Springfield, Mass. Write him for low price, circulars, etc., enclosing four cents in stamps.

Ex-Priest P. A. Seguin.

To the Editor:—I think you and your readers will be interested to know that ex-priest P. A. Seguin and wife have never lost interest in their chosen labors, that of educating the sleepy, self-sufficient Protestants, Liberals and Spiritualists to the diabolism practiced by the Roman Catholic church. Mr. Seguin has been a priest fourteen years, and he dare not make the accusations he does, were he not telling the truth; and even then he does not tell all the truth about the iniquitous, vice-breeding confessional box; but all is true that he does tell, for no one "bunkers" for uncomfortable tortures in every-day martyrdom. Mr. Seguin spoke to good audiences, as these lectures were the first of the kind in the city, composed largely of adherents to the church of Rome. He gave his experience as a priest, while Mrs. Seguin recounted the horrors and tortures of convent life and her narrow escape therefrom at the age of seventeen, being imprisoned there for eleven years. One of the sisters came to take her back to the convent after her escape, and asked her father, "Is this girl not to be taken back to the convent?" The death angel sealed his lips in time to prevent his answer, and so the girl was not compelled to a life imprisonment with multitudinous tortures. As Spiritualists do we realize how indifferent we have become to the torments that the church of Rome is ever slyly making in all ways in politics, commerce, state and municipal affairs? A Jesuit priest is on the United States Supreme Court bench, and possibly more than one. "All the oaths of all Catholics are to serve the Pope first, and the United States afterwards," so said Mr. Seguin. Write Mr. Seguin at Amboy, Minn., for his books. You need them and he needs your money to carry on the home he is building to care for ex-priests, nuns and monks, who are as brave as he was and left the Roman Catholic church forever. He deserves our help.

The practices of the confessional box breeds mongrel monsters of no name and all kinds of crimes that outsiders know nothing of," and Mr. Seguin hesitates not to tell us to look well to the maintaining of all the liberties we now possess. FLORA W. FOX.

Rochester, Minn.

the earth continuing rotation, a wind force would instantly develop of 1,250 pounds to the square foot. This force would gradually increase until the equator was reached, at which the force would be 5,000 pounds to the square foot. Such an enormous force would instantly devastate the whole earth. Not a mountain or ocean would remain firm.

(In East St. Louis, Ill., in 1871, a wind force of 84 pounds to the square foot lifted and overturned a huge locomotive.)

We have thus shown the absurdity of belief in an east wind, also in an upper current circulating from the equator to the poles. No kite, no cloud or balloon seven miles high or less, ever indicated the existence of either.

Our third premise is, that the earth is poised within her air envelope; clearly evidenced by the equal air pressure on all her surface at the same altitudes, and as a sequence the earth is wholly devoid of inertia.

We are now prepared to demonstrate that air pressure and air motion is the sole cause of the earth's diurnal rotation.

The weight of the earth as given in the American Encyclopedia is 5,843,000,000,000,000 tons; this weight, however, is largely conjectured as evidenced by various weights given by others.

The total weight of the atmosphere is approximately 5,929,601,268,080 tons. This immense weight, however, is only its gravity weight.

If we reckon 4,000 miles as half the earth's diameter, we find that this air in motion exerts its energy as a rotary motor at the end of a lever, whose mean length from the axis of rotation is 3,141.6 miles whereby its rotary power is increased to 18,624,879,253,818,880,000 tons.

In round numbers, more than 3,734 times greater, than the weight of the whole earth.

Furthermore this enormous power is exerted on a body, wholly devoid of inertia.

Finally to make this solution of this grand problem plain to the comprehension of plain people, let us suppose a globe one foot in diameter, inclosed, within an envelope that exerts one pound pressure on every square inch of globe surface.

It makes no difference whether the globe is cork or lead.

The nice point to be considered is that the envelope shall press equally on all its surface, so as to secure, its equilibrium within the envelope.

The globe being thus poised and isolated from force external to the envelope, if the envelope is made to rotate in any direction the globe must rotate in the same direction.

The result is the same whether the globe is 8,000 or 90,000 miles diameter. If not, why not?

GEO. M. RAMSEY.

"The Pantheism of Modern Science." By F. B. 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.

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THE NEMESIS OF CHAUTAUQUA LAKE: OR CIRCUMSTANTIAL EVIDENCE.

BY HON. A. B. RICHMOND.

Author of "Leaves from the Diary of an Old Lawyer," "Court and Prison," "A Cain View from a Lawyer's Standpoint," "A Hawk in an Eagle's Nest," "Intemperance and Crime," and "A Review of the Seybert Commissioners."

CHAPTER IV.—Continued.

"Judge Hall," said Munson, "there is indeed eminent danger of an Indian outbreak next season. The savages will not make a combined attack of the frontiers this winter. The cold and snow will prevent that, but as soon as the spring opens all the western tribes will be on the war-path. The sky will be lurid with the flames of the burning homes of the settlers. The streams will run red with their blood. The air will be filled with the shrieks of the victims of the tomahawk and scalping-knife. Hundreds of husbands and fathers are fated to see what I saw on that terrible night, and suffer what I have suffered; but the army of the Most High will prevail as the army of David did against the Philistines. All these things have been whispered in mine ears, and the Lord of Hosts has commanded me to be there in the front of the battle, and I will obey His commands. I will raise a band of riflemen from the settlements on the shore of the great lake. I have arms and equipments here which I have wrested from mine enemies, and in His all-powerful name we will assemble and we will smite the savages from the rising to the setting of the sun. We will slay and spare not; we will execute the vengeance of the Lord on the enemies of His people, as did Moses on the Midianites when God commanded him to slay both young and old with the edge of the sword."

"Munson," said Birch, "how can the stranger travel safely? I'm afraid the 'General' will be after him with a lot of settlers at the head of the lake if he travels on horseback."

"Who is this man you call 'General'? Where is he from and what is his business here?" inquired Judge Hall.

"Why, he's a lawyer from Albany," said Birch. "He was a General in the war with the French and Indians up North somewhere. He bought a large tract of land hereabouts and is feared the Six Nations will join the western Indians and make war on us here. He says the Governor at Albany gave him 'authority to inquire about the dead Indians found in the woods around here, and to test any one suspected of killing them.' I'm afraid he will try to catch the stranger here, and if he does he won't let him get away again so easy; he'll take him to Buffalo as soon as you five."

"I'm afraid so," said Munson in a thoughtful tone. "We must not let Judge Hall be captured; but it is not safe for him to try to reach Pittsburgh on horseback. Judge, I think you had better sell your horse to me or leave him with Jonas until we can send him to you. I will take you in a canoe down the lake to the Go-no-wungo, and from there down the creek to the O-hee-yo, and down the river to the settlement at the mouth of the Te-car-nahs. [Go-no-wungo: Seneca for Conowango, meaning 'In the Rapids.' O-hee-yo: Seneca for Allegheny, meaning 'The Beautiful.' Te-car-nahs: Seneca for Oil Creek, meaning 'Dropping Oil,' where you can procure a guide who will take you either by land or river to where you wish to go. You will be safe under my care, and we can defy the blood-hounds of the law, be they either dogs or men. We will start this evening as soon as it is dark. My canoe is safe, and if the wind is favorable I can set a small sail I frequently use on the lake, and by morning we will be beyond the reach of pursuers. We will have a moon before midnight, and I am familiar with every point on the shore of the lake, and know almost every tree that grows on its banks."

A moment's reflection satisfied Judge Hall that the course proposed by Munson was the safest he could pursue. Making a few preliminary arrangements with Jonas in regard to his horse and value, and bidding that worthy good-bye, he threw himself on a couch prepared for him by Munson and soon forgot the perplexities and fatigues of the day in a sleep that lasted a number of hours.

"Good-bye, Munson," said Birch. "It is nearly daylight. Dolly will be fretting about me and I must be home before sunrise; for soon as the 'General' finds that his prisoner has escaped, he may come to my clearing to see if the boss is there, and if I know anything about the stranger. If he does, I'll send him on a wild-goose chase toward Pres-Kile."

"Bill," continued Jonas in a whisper, as he opened the door of the cabin and stepped out into the darkness, "you must be careful of the stranger. He's a true grit, I tell you, or he'd a told General Baird all about your shooting the red-skin on the cliff. But he never said a word that would suspicion you. Sam and I guessed how it was; we only heard one shot and we thought we knew the sound of the gun, and when we saw the two pools of blood on the grass we thought one was made by a bullet in the breast, and the other by a knife where the head lay when he fell. Yes, we guessed the critter had been scalped. But the Judge never said a word about it. If he'd a told the 'General' how it was, he wouldn't arrested him, but he'd had a constable a huntin' you. He said they'd heard about you at Albany, and he was determined to arrest you and take you to Buffalo. He said the killing Indians in time of peace was murder, and you should be punished for it. So take good care of the stranger. I'll go up to the Inlet to-day and see what is said about it; and this evening 'erter dark I'll come down and bring his traps and tell you how the land lays; don't start till I come, for fear they may be a huntin' you."

"Look here, Bill! Don't you think you had better hold up a bit? Injuns about here? You've got a party big private burying ground of your own on this shore now, and ain't it a little risky for you to add any more graves to it for a while? The settlers are talking about it pretty rough, and I'm afraid you'll get into trouble."

"I am in the keeping of the Lord, Jonas, and am not afraid of what man can do. I am but fulfilling the stern decrees of justice, and man's puny laws shall not stay my hand. I will care for the stranger with my life; no one shall harm him while I have the power to strike a blow in his defense. Let them send the emissaries of the law after us and they will find that the battle is not always to the strong nor the race to the swift, for when God had decreed it the arm of the shepherd boy prevailed against the might of the giant warrior with his coat of mail and his ponderous spear."

"I thank you, Jonas, for your timely warning; but there is one above us who holds all our lives in the hollow of His hand; who dotes to each of us the task we are to perform in life. Mine has been given me to do, and it shall be done although the powers of earth and hell combine against me. Come to us this evening and tell us all you shall learn at the Inlet. Don't forget to bring the Judge's rifle or whatever with his clothes and papers; you had better put it in a grain bag and sling it over your shoulder; then if anyone sees you they will think it is seed or seed grain. Look that that no one follows you here. Give the call of a whip-poor-will from the bank above us, for it is unsafe to trust the sound of an unknown footstep. We will meet you at the lake, or there we will await your coming."

Their hands were clasped in feelings of mutual regard for a moment, and they separated to meet again in the darkness of twilight on the shore of the lake. The door of the cabin was closed and securely barred, and Munson, throwing himself on the unoccupied couch, slumbered the

troubled sleep of a diseased mind and an over-burdened heart.

CHAPTER V

The sun was set; the night came on apace,
And falling dew wet around the place;
The bat takes airy rounds on leather wings,
And the horse owl his woeful dirges sings.

—Gay, "Shepherd's Week."

"A murmuring sound
Of waters issued from a cave and spread
Into a liquid plain; then stood unmoved,
Pure as the expanse of heaven." —Milton.

It was nearly noon when Judge Hall awoke from the deep sleep incident to youth, health and fatigue. For some moments after awakening his senses were confused and memory refused to untangle the complicated skein of the events of the last few hours, and at first he could not remember where he was. The dim light of the cabin, whose only windows were the opened port-holes, at first rendered his surroundings obscure; but soon he remembered all. Partially rising from his couch he saw Munson sitting by the open door with his well-worn Bible open before him. A table in the center of the room was covered with a clean white cloth on which was placed a number of rude dishes of wood and metal. The savory odor of a delicious broiled lake trout filled the room, while a number of brown corn cakes on a board before the fire added their aroma to the contents of the gridiron on the hearth.

"Good morning, Judge Hall," said Munson in courteous tones; "you have slept well, and if you can only enjoy the plain fare of the wilderness as you appear to have enjoyed your couch of fern and hemlock, I shall be glad."

"Of that I have not the least doubt," replied the Judge, as he hastily adjusted his disordered clothes and the tangled curls of his hair and beard. "I have had a most refreshing sleep, and the incense from your hearth-stone is most savory indeed. Your woodland fare hath a delicious odor, and I feel assured that I shall enjoy it."

Munson gave him a wooden bowl of cool, clear water and a towel, which if not as "white as snow," was clean and scented with the aroma of forest herbs. His abstinences completed he turned towards the table and was agreeably surprised at the viands it displayed as Munson placed them on the board. A plate of sliced dried venison was flanked by the broiled trout on one side and a dish of neatly potatoes roasted in the ashes, on the other. A plate of wild honey-comb and a tray of warm "corn dodgers" stood like partners in a country dance. And what surprised the Judge more than all was a roll of sweet fresh butter in a saucer of decorated earthen-ware. Munson saw his look of surprise and said: "That is a tribute to your gentlemanly appearance, or as old Joe Smiley would say, to your 'store clothes.' It was sent you by good Mrs. Dolly Birch this morning, by one of her children. She is a model housewife herself, and I suppose she thought my plain corn cakes would need its assistance to be palatable to a gentleman who wore broadcloth and fine linen. My ascetic habits have rendered me indifferent to such luxuries, and I do not desire them. But come, our meal awaits us. Let us engage in prayer a few moments to give thanks to the Most High for the gifts His goodness has bestowed upon us."

Judge Hall was not what is called a "professor of religion," yet he had been educated by pious parents and was a firm believer, though he did not "profess," and while he listened with interest as Munson read Psalm CIX, in a solemn and impressive voice, he thought he had never heard the precepts of the Bible more forcibly rendered or more impressively enunciated. The Psalm ended, the two men knelt by the table side and Munson entered a prayer eloquent in action, yet tinged with a wild strain of monomania, observable only because of what the Judge had already seen and heard of the recluse. It was the outpouring of a heart full of thankfulness, yet weighed down with a terrible sorrow. There was the same dependence on a Supreme Being manifested that already had been so apparent in the conversation of this singular man, while there was the incongruity of a feeling of thankfulness to the giver of all good gifts that he had delivered his enemies into his hands and had permitted him in safety to wreak his undying vengeance on the race of those who had burned his home, murdered his family, and rendered his life desolate. The evidence of a mind more than ordinarily intellectual was there, yet warped and wrong by most intense mental suffering. The plea was so humble when it related to his own dependence on Divine assistance and approval, and so fierce and vindictive when it referred to his enemies, Judge Hall thought that all which was sane of his disordered intellect was thoroughly Christian-like, while the diseased portion of his mind was overwhelmed by an unappeasable desire for revenge on the hated race.

It was a singular mental phenomenon to contemplate. It was like a partially clouded sky, the blue of pure Christian thoughts and impulses was clouded with the dark vapor of insane desires and murderous incentives. The same man was a prayerful Christian; the insane a vindictive murderer, such as the lawyer frequently sees in the criminal docks of our courts. And how feeble are human powers when endeavoring to determine the measure of human responsibility. How frequently is the question of a learned writer on this subject suggested to the mind of the reflective jurist: "Does the cloud that settles over one portion of the mental horizon throw no shadow over the rest of it? And how far is the unfortunate whose intellect is so bedclouded able to control his acts? And to what extent is he responsible for them? While the sea is smooth and the winds light, reason easily guides the helm which is wreathed from its grasp by the first breeze that ruffles the surface."

How vain sometimes are our attempts to measure human responsibility! How impossible is it to plumb the depths of the human mind or even measure correctly the extent of its surface! Who can tell the effects of hidden diseases on the mental organism, or who can calculate the power of their unseen influences? Who can estimate the force of temptations or measure the power of resistances? Who can decide with errorless precision the moral turpitude of acts prompted by a mind diseased in even the least of its members? None but He who breathed life into the nostrils of the human race and the breath of life, when man became a living soul!

Who made the heart, 'tis He alone
Decideth can it be.
He knows each chord, its various tone,
Each spring, its various bias;
Then at the balance let's be true,
We never can adjust it;
What's done we partly may compute,
But know not what's resisted.

The prayer ended, Judge Hall arose from his knees feeling as every one must feel who has ever listened to an earnest prayer from a contrite heart—a wish that the man who prayed so earnestly should be himself to be. But he knew much better than he knew himself to be. But he knew when arraigned before the tribunal of their own con-

science can plead "not guilty," and sustain that plea with evidence that will leave no well-founded reasonable doubt in the mind of the court that tries them.

The most ended, the two men spent an hour or more in conversing on the various topics of interest of that day; and Judge Hall was surprised at the extent of the information possessed by his singular companion. On all subjects, save his right to vindicate his own wrongs, Munson appeared to be not only perfectly rational, but more than ordinarily intelligent. He seemed well acquainted with the political questions and issues that agitated the public mind at the time. The disastrous defeat of St. Clair was spoken of, and it was evident he fully understood the errors of a campaign which had encouraged the savages and exposed the western frontiers to their depredations. He spoke in terms of unmeasured censure of the opposition to the collection of the revenue taxes in Western Pennsylvania, and denounced the outrages perpetrated on the officers of the government; and in all this there was no trace of mental aberration. Coolly and calmly he discussed the relative rights of citizen and the state, and asserted in most positive terms the duty of the one to obey the law, and the right of the other to enforce obedience. But when Judge Hall apparently casually remarked, "That while the people owe allegiance to the Government, yet the obligation was only mutual; and the government was bound to protect all who lived within its borders, were they white or red or black," Munson's features instantly became flushed; his eyes gleamed with a lurid light, and his utterance changed to wild and excited tones. "No, sir," he exclaimed in frenzied accents, "it's not true! The laws of God are above all the laws and governments of men; as a man may by his sin and crime forfeit his right to live, so may a nation or a race. For the sins of a race, God destroyed all but Noah and his sons. For the sins of a race, the savage Indians shall all be exterminated. The other races of the earth shall in the distant future undergo their doom; but not so with the accused red-skins; they shall all die to appease the wrath of the Most High."

"True," said Judge Hall, thinking it best to agree with the insane ideas of his host, "yet don't you think that God will himself execute this vengeance on them as He did on Pharaoh and his host, in his own appointed time? Should men become the destroyers of their fellow-men? Remember what God says in His holy word, Romans, chapter XII, verse 19: 'Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, vengeance is mine; I will repay saith the Lord.'"

"You are mistaken, young man," said Munson. "The Almighty ruler of the heavens and the earth did not say to the Romans, and Paul was a lawyer. 'God did say, 'Vengeance is mine, I will repay,' but He often executes His will through human agency, as He did when Samson smote the Philistines and crushed them beneath the ruins of the temple of Dagon. On the roof of the temple were three thousand men and women who came to see Samson scoff at and made sport of."

"And Samson called unto the Lord and said: O Lord God, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God; that I may be at once avenged of the Philistines for my two eyes. And Samson said: Let me die with the Philistines."

"And the Lord heard his prayer, for when Samson took hold of the two pillars that bore up the temple, and bowed himself with all his might, the house fell; so the dead which he slew at his death were more than they which he slew in his life."

"And when God wished to destroy the Amalekites when they invaded Ziklag and burned it with fire and took away with them the women and children, He commanded David to pursue them, and he did, and when he overtook them he smote them from twilight until the evening of the next day. At another time David at God's command slew two and twenty thousand men of the Syrians; and all this was but the just vengeance of the Lord executed by the hands of His faithful servants. And as Samson prayed 'God for vengeance' on those who put out his two eyes, and that the Lord should assist him to execute that vengeance, so have I prayed to the Lord and He has answered my prayer as He did Samson's in the temple of Dagon. As David from his youth up was but an instrument in the hands of the Creator to execute the justice decreed in Heaven, so am I an instrument in His hands to execute His will, and it shall be done with all my feeble power until the end comes."

"But, stranger, you will pass a sleepless night on the lake, and you had better sleep while you can that your eyelids be not heavy when our safety will require our constant vigilance. Select from these arms which I have captured from my foes a rifle that pleases you, for we may meet the savages in the wilderness through which we must pass ere we reach the end of your journey."

Judge Hall complied, and selecting a rifle from the rack he examined it with the eye of a connoisseur, opened and closed the gun, snapped the lock, examined the flint and poised it as if in the act of firing quick and certain aim.

"You are a judge of fire-arms, I see," remarked Munson, as he looked with pleased surprise at the manner in which Judge Hall handled the rifle. "I had forgotten that you beat my friend, old Joe Smiley, shooting at a mark with his own gun. I hope your hand will be as steady and your eye as quick as mine of late; but sleep now, young man, while I cast some bullets and pack a few rations, for this part of the lake is a long and weary one. Should we be driven from the creek and river and compelled to take to the wilderness, even your young limbs may tire ere we reach the settlement at the mouth of the O-hee-yo or Allegheny river. O-hee-yo: Meaning the beautiful river; Seneca."

Judge Hall threw himself upon the couch and slept until he was awakened by Munson, who had prepared their evening meal, and who informed him that the sun had set and that the hour appointed for their meeting was near. Birch at the lake was near at hand.

The deepening twilight had shrouded the forest in the darkness of night when Munson and Judge Hall left the cabin, and stepping into the boat followed its course until they reached the lake at the point where they had landed the preceding night. The canoe was drawn from its hiding-place by Munson, who stepped a light mast in one of its thwart. "The wind," he said, "is in the North, and is not likely to shift before sunrise, by which time we will have nearly or quite reached the Go-no-wungo without lifting an oar. I do not know whether the settlers at the head of the lake make an active pursuit after us or not. From what I have heard I suspect that General Baird has a warrant from Albany for my arrest. It was whispered in my ear by a power greater than that of human courts. I care not for myself. I do not fear anything that man can do, but I have involved you, so to extent in the consequences of my acts, and you would not reform on me to save yourself, although I was a stranger to you. You pitied me for my sorrow, and suffered for what I had done, and by simply telling the truth you would have secured your own liberty and sent the bloodhounds of the law howling in my tracks. Stranger, God will reward you for that act, and I will lay down my life before harm shall come to you."

Before Judge Hall could answer the plaintive cry of a whip-poor-will came from the near-by forest. It was immediately answered by Munson, who said:

"It is too late in the season for that lonely bird to remain at this lake; that is the signal agreed upon between Jonas Birch and myself. It was parsimoniously done, and showed that the eye came from the throat. Here he repeated the answering cry, and a mournful cadence floated over the water as the bird was on wing over the lake. A moment more and they heard the cautious tread of a man, when the bushes parted and Birch stood by their side. He greeted them warmly, yet in subdued tones.

"In a little while there'll be a watchin' fer ye on the lake," said Jonas in a whisper, "the 'General' and three

men came to my clearing this mornin' just at sun-up. They asked me if I had seen ye and if yer horse was there yet. I told 'em ye hadn't bin to the clearing since ye went away yesterday. We all went to the stable and found yer horse all right; then the 'General' left the three men hid in the hay in the barn to watch fer yer comin' for the horse, and he went back to the Inlet to start some men down the lake; some in canoes and some along the shore to hunt fer ye. They'll likely go as far as long pint and watch fer ye there to-night."

"I went up to the Inlet this afternoon to learn what was said. I stayed there till nearly chere time. The folks up there are much exercised about the stranger's escape from the lock-up. They say he was helped from the outside. I misdoubt that some suspect you, Billy; they say they saw a moose-trail in some soft ground near the winter and ye know yer foot's a little larger than the common run; but some said ye went to Buffalo six weeks ago, and hadn't got back yet. The 'General' axed me all about ye, Munson, and I told him all I didn't know, and Dolly says that's a good sight more'n I do know about ye, so ye see he ain't got a good deal of valuable information from me. Iko, Beebe told me he guessed General Baird had a paper to take ye to Albany or Buffalo, so look out, men, that ye don't get ketch'd. There'll be no danger afore ye git to the pint, Bill. They know if ye go by the lake ye must pass there, and it's so nerr'y yer if they keep watch from both shores they can see ye, I'm afear'd. Try and git past there afore moon-rise, and then ye can git through all right; I'll take good care of yer horse, stranger, till ye send fer him. There is yer valise all right. Good-bye, Bill. Good-bye, stranger. God bless ye! Take care of yer scalp! There's goin' to be lots of hair liftin' by the Injuns in the West afore a year, I'm thinkin'. Good-bye! I'll see to yer cabin and things till ye come back, Munson."

The two men silently pushed the canoe out into the lake until the wind caught the small sail Munson had set, when it flew over the water as noiselessly as a bird on the wing.

Munson sat at the stern and guided its course with a paddle. The canoe was made of bark and had been brought from the Ohio river three years before by a predatory band of Indians, six in number, who paddled up the stream. Munson now proposed to descend until they reached the Allegheny river. This party was surprised by Munson as they were sleeping, around their camp-fire on the point near his cabin; and their scalps now hung from its ceiling, while their bodies were buried on the hillside near the lake. (Now the Chautauqua Assembly grounds.)

"If the wind continues," said Munson, when they had nearly reached the center of the lake, "we will pass the point before the moon rises. That passed, we are safe from pursuit. This boat has no keel and we cannot tack, but with sail up we must go before the wind, and we may have to paddle around the point where the noise of our paddles may be heard from the shore, if any one is there waiting for us. We must keep the center of the lake as nearly as we can, but at the point it bends towards the West. The point projects out into the lake nearly forty rods and reaches within a long rifle shot of the western shore. After we pass the point, the lake bends towards the East and for some distance we cannot use the sail; but this canoe is staunch and light, and moves swiftly when propelled by the paddles in the hands of two strong men."

"Where did you get it, Munson?" inquired Judge Hall. "It seems to be of Indian workmanship."

Munson paused a moment before he answered: "The Lord of Hosts gave it into my hands, and the red devils who brought it into this lake sleep under the trees near where I have erected my altar. The Lord gave them to me as a sacrifice, and in His holy name I offered them up. But let us not speak of these things to-night. Sometimes I would forget, even when I cannot forgive."

"How far is it to the point you spoke of, Munson?" inquired Judge Hall, "and how will you know when we pass it?"

"It is starlight and we can see it some rods before we reach it. I think we had better keep as near the center of the channel as we can, about midway between the shores. If there is a party on the lake waiting for us they will probably be divided; a part on the point and a part on the western shore. They may have a canoe or two lying in the channel between the shores that will make it difficult for us to pass. If they do, we will have to land this side of the point and make a detour through the woods and strike the lake two miles below. I have a canoe hidden there. It is not so large as this, yet it will carry three persons with safety. But I am in hopes we will pass the point unobserved."

"Could you find your hidden canoe in the darkness?" inquired Judge Hall.

"Yes," replied Munson. "I have a number of them concealed on the shore of this lake, and can find one of them without much difficulty. I captured these canoes from my enemies. When I cross the lake I am never certain when I will return or what route I may take, so I sink the canoes in shallow water by placing a few stones in them. I generally do this among the flags or rushes that grow along the shore. The water preserves the bark from rotting or cracking in the sun or summer air, and when I wish to embark on the lake from either side I can easily find one in a few miles' travel from my point on the shore. I have one concealed near the point, and one several miles below, and one on the bank of the river. I never approach this part of the lake but I am reminded of an incident in which I nearly lost my life. A red-skin shot at me with a fair-sight in open day and at a distance of not over one hundred yards, and missed me."

"It was five years ago, just at the close of the last Indian outbreak in Western New York; it was in the fall. I had just returned from a campaign against the Canadian Indians, and supposed when I reached this lake I was far away from the scenes of strife and bloodshed. I was hunting on the western shore and nearly opposite long point. I shot a fat buck and was skinning the animal. I was on my knees stooping over the carcass, my gun leaning against a tree a few feet from me. While I was removing the skin a voice whispered in my ear as distinctly as I now hear my own voice, 'Drop your head! Drop to the ground instantly!' I did as I was commanded and a bullet whistled over me, followed by a report that I knew came from a Canadian musket, such as the French supplied to their Indian allies. A yell followed, and raising my head, I saw two savages not a hundred yards distant running towards me. I had dropped to the ground almost simultaneously with the shot; and they thought I had been hit. I seized my gun and sprang behind a large oak tree that stood nearby. The savages also took to the trees, and in an instant were hidden from my sight. I knew one of their guns was empty by the shot that had so nearly proven fatal to me, but which tree concealed the Indian with the empty gun I did not know. I also knew that the red devil would immediately load his gun while I hid behind the tree. I listened intently and heard a faint noise a little to my left; peering cautiously around my tree I saw the breach and lock of his gun as he set it on the ground to force the bullet down. I fired instantly and the gun flew from his hand, the lock and stock shivered into fragments. At this the other savage, supposing my gun empty, sprang from his hiding-place with a yell and rushed towards me. I do not suppose that he had ever seen or heard of a double-barreled rifle, and when he came in sight and I fired my second barrel, as the bullet entered his breast the look of astonishment on his painted face very nearly overwhelmed the expression of dying agony, as he sank to the earth with a ball through his heart. Judge, I am not much given to mirth. I have adduced this since I saw my family murdered, yet sometimes when I have been alone in the woods or in my cabin, and have recollected the look of mingled surprise and agony on the face of the red devil who thought he was shot with an empty gun, I have laughed as if I had never known sorrow."

(To be continued.)

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SPIRITUALISM:

A New and a True Philosophy of the Great Necessity.

I doubt if there is one discourse in one hundred, delivered on the Spiritualist platform, in which the phrase "Philosophy of Spiritualism," or "Spiritual Philosophy," is not used. Has Spiritualism a philosophy? If so, what is it? Of course, it must be a philosophy, and not one in ten who use the words know what they mean. And a still smaller have ever studied any system of philosophy, or could tell the difference between the Sensational, the Ideal and the other schools. But the word philosophy exists, and it has a meaning. All the notions which men have of God, and all the arguments used to prove his existence are from these schools of philosophy. It is impossible to understand or appreciate those arguments, and judge of their correctness or fallacy, without some knowledge of philosophy. The arguments of one philosophy completely antagonize those of another; and yet there are persons so ignorant as to use those which are mutually destructive. They overthrow themselves, being from different philosophies.

But, I ask again, has Spiritualism a philosophy? Is it that of Reid, Locke, Kant, Cousin, or is it a new one? It can have no new objects, for the world, man and God have always been the objects of philosophy. It can be new only in its methods and solutions. And only new in that sense it must have discovered some new facts or principles in nature or man, which must change or modify the conclusions of past philosophical reasonings. This would make a new philosophy and a new religion, for religion has always been defined by philosophy.

It is affirmed by many that Spiritualism is a religion, and the question arises at once, is it a religion in the old sense of that term? If it is, it can be anything new, except in some incidental formulas, as Methodism is new when compared with Catholicism, and Mormonism is new compared with Methodism. But, if it be a religion in a different sense from the existing religions, what are the new principles at its basis? There must be a new philosophy, or there cannot be a new religion.

The necessity of philosophy is obvious. The necessity also is argued from one end in the creed of the N. S. A. It says "the phenomena of nature, physical and spiritual, are the expressions of Infinite Intelligence." What does this phrase mean? Or is it a meaningless or false assertion because resting upon no philosophy? What is Intelligence? Is it physical or spiritual? If it is spirit, how can physical phenomena express it? Can physical phenomena express anything but physical force? If so, how? Did the framers of that article know what they meant when they framed it? And did those who voted to adopt it know what it meant? If they did, will they please tell us the meaning, for we have failed, so far, to find an interpreter.

And if "physical phenomena" can be "the expression of Infinite Intelligence," will the makers of that creed please tell us what is the difference between physical and spiritual phenomena, as they are both expressions of the same thing—Infinite Intelligence?

Again, are physical and spiritual the same in essential nature, or are they exact opposites? If the same, what need of two terms to express them? If opposites, how can they both be the product or expression of the same cause? In other words, how can matter be an expression of spirit? And, as all phenomena are finite, how can they be expressions of an infinite something? As action and reaction are equal, if the infinite can make a finite expression, why not the finite make an infinite one? Why not? Can you tell?

I think I am warranted in affirming the need of a philosophy which will support our creeds, if we must have one to be religious, or to be the basis of such principles as we may declare in the future.

But Spiritualism has a philosophy, and it is new, because it embodies its categories an entirely new principle of nature. One unknown to all preceding philosophies. It has also discovered the source of the defects in the old systems, and can show them the true method of reconciliation. It has also discovered a profound fact in the nature of man, without a knowledge of which a true philosophy is impossible.

There can be no true philosophy without a correct science. Very largely the old masters based their reasonings, and built their systems, upon unproved assumptions instead of scientifically demonstrated principles. Spiritualism repudiates the assumptive method, and its destructive reasonings, and plants itself upon the demonstrable principles and laws of nature, and of which a true philosophy is impossible.

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Man had an imperfect science, and consequently a defective philosophy. His religion was necessarily superstitious and false. Indeed, a cursory glance over human history will show that all the wild speculations of philosophy and the monstrous notions and horrible practices of religion have all sprung from an imperfect science. The imperfection of science has been the glory of religion, and the joy of the priesthood. As science advances, the religious decay; and as science wanes, the religions flourish. They are eternal opposites.

Recently there has been some discussion about a history of Spiritualism, and the N. S. A. has appointed a man to write it. Evidently what is meant by history is a collection of stories about phenomenal happenings from the Fox girls to Mrs. Piper. It would include the times, places and persons concerned in these phenomena; and the conventions held, the resolutions passed, the books, pamphlets and papers printed. All this would be very interesting as a story, but it would not be a history of Spiritualism any more than the biography of Washington, Adams and others would be a history of America. To write a history of anything, you must first know who it is. Who has defined Spiritualism? Has the N. S. A. its own definition? If so, then their historian has to set before the world the evolution of that marvelous

TELEPATHY.

An Interesting Occurrence.

Engineer Coughanour of Cleveland, who manipulated the throttle of the engine pulling the flyer on the C. & E. road which was wrecked early Wednesday morning, Nov. 28, at Beaver, Pa., and who was taken back to Cleveland hospital where he was met by his wife to whom he related his thrilling experience. From the World we take the following extract:

He was caught between the engine and tender when the train went over and his right foot was severed completely between the heel and toes.

"Then he found himself floundering in the ragging water. All around was confusion; the crash of the cars banging into each other as they settled into the water; cries of bewildered, fear-stricken men and women; the hiss of escaping steam from the engine.

With his wounded foot pulsing him dreadfully, he could scarce keep afloat. His struggle, out of what he took to be the shore, but found he had been swimming towards a shadow on the water. The loss of blood weakened him, the water was bitter cold; he felt as if he would have to succumb. A last desperate effort, and he found that this time he clutched something solid. He pulled himself onto the shore and lay there completely exhausted.

The physician who his semi-conscious state he called on his wife to help him. At this point in the story the weeping wife excitedly exclaimed:

"I heard you call for me, Al; I heard you. I knew something was wrong."

Coughanour smiled sympathetically and continued his story. Finally he said, his senses came back, and with them a little revival of strength. "I felt I must bleed to death," he continued, "unless I could in some way bandage my wounded foot. I succeeded in getting my handkerchief out of my pocket and, wringing out the water, knotted it tight around the bloody stump of my foot.

Coughanour was too weak to continue. The physician advised his wife not to have him talk any more.

Mrs. Coughanour was asked by a World man what she had meant when she had told her husband she had heard him call for her while he was lying on the far-away river bank at the scene of the accident.

"It is true," she said, "I can not account for it. I am sure that these mysterious premonitions, but never thought much about such things.

"Between 1 and 2 o'clock this morning I woke up at hearing my name called in my husband's voice. I thought it came from down stairs, outside. My idea was that I had bolted the door and that my husband had come home on an early train and couldn't get in. I unbolted the door, but no one was there. "Thinking I had been dreaming, I went back to bed and again fell to sleep. Again I was awakened by hearing my husband's voice calling my name.

"There was no more sleep for me that night. I waited in absolute agony for daylight. I knew something had happened to him, and I was not surprised when the message came telling me of the wreck and that my husband was being among the injured."—Advocate, Crestline, Ohio.

creed, and that will be the history of Spiritualism.

But Spiritualism is something more than raps, slate-writings, materializations, trances and all the other phases of phenomena. It is more than the lectures, writers and mediums. And, if all phenomena could be detailed in chronological order, from the Fox girls down, with the mediums producing them, it would not be a history of Spiritualism. Added to this all the lectures, papers, pamphlets, and books which make up our literature, and the history would still be unwritten. We would have only a story of the outward incidents of its evolution. All this would be valuable for the historian when he shall arrive.

As shown, Spiritualism is a science and a philosophy; and the one who is able to write the history will need to be master of the scientific method, and also familiar with the philosophic thought of the ages. Able to see the struggling rays of light in the mass of error and to discriminate between ignorant assumptions and logical demonstrations. He must be able to detect the great net which is being woven by both Philosophy and Religion, that being only the expressions of humanity in accordance with the degree of growth attained in different ages and nations. He must be able to see that phenomena do not constitute philosophy, and that Spiritualism is vastly more and greater than a mere fact or an assemblage of facts. He must be able to see that usually the most ignorant persons encountered. It may be said of them what Buckle wrote of the clergy, "the more they learn, the more ignorant they become."

Another reason why the philosophy of Spiritualism should now be written and understood is that it is the prevailing heterogeneity of thought prevailing among Spiritualists. This is manifest in continued contention and division. The doctrines of the different philosophic cults percolate down into the common mind and notions of the people. Indeed, all men, in a greater or less degree, are philosophers, and hence develop more or less philosophy. The first Spiritualist teachers were influenced by the different schools. Some were Idealistic, some Sensational, others Eclectic, and a few tinged with Mysticism. This necessarily involved confusion of teaching, and time has only intensified the confusion, so that now we have the most incongruous notions enunciated from our platform, and the earnestest Spiritualist philosopher earnestly with the imposing problem which confronts us. A little longer delay and over our perished hope will be written *Sic transit gloria mundi*.

"The Gospel of Buddha, According to Old Records." Told by Paul Carus. This book is heartily commended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. By a Spiritualist or Christian can scarcely read it without spiritual profit. Price \$1. For sale at this office.

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THE POWER OF THOUGHT

Its Influence for Good or Ill Elucidated.

Thought is a real force. It possesses a power, the limit of which is unknown. Thought is not a thing, but an entity. Once born it lives forever. It soon passes beyond the reach of that one who gave it birth; indeed, that one may even forget that he has sent it forth, but because he has forgotten the fact, it by no means follows that it is dead; it cannot die.

It is impossible to so fathom the mystery that we may be able to tell the exact processes by which thought is evolved. Be it enough for us to know that thought dominates the world of being. Nature in its varied forms, is but the result of Supreme Intelligent thought. God does not act without thinking. It is as natural for man to think as it is for water to flow.

It may not be another pleasant to realize that thought never dies, and yet it is a fact. Thought is not only vested with eternity of being, but it is also vested with great power. No one has yet been able to determine the exact power of human thought. Within its grasp are both life and death. It counts within itself the power to build up and the power to tear down. It is the thought which determines the character of man, and gives shape and color to society. Governments, whether good or bad, whether they be the homes of the free, or prison-houses where oppression enslaves its captives, are the result of thought.

Not only is it true that individual character is the result of thought, but mental and physical conditions are also the result of the same great power. Wrong thinking ever tends towards weakness and disease. Had there been no wrong thinking in the world, man would occupy to-day a very different place from that which he does occupy. "Sin is transgression of the law." Behind every act of disobedience is individual thought. It is true that we may be impelled by the impulse of the moment, but our action is the result of previous thought. We say we act automatically or unconsciously sometimes, but the fact is, we are acting in harmony with our previous thinking.

The power of thought upon ourselves and upon others is very great. We can induce certain physical or mental conditions, if we so desire, by them. And we may open the door to an unwelcome guest by indulging in wrong thoughts. We may have no desire to be sick, but by permitting our thoughts to run in certain directions, we invite disease. Certain grave mental conditions are also brought about by indulging in improper thoughts. Very much that is unfavorable might be avoided by a right course of thinking. Prof. Elmer Gates, of Washington, D. C., writing to the New York Medical Times, says:

"Mind governs organic tissue and physiological functions, because it creates these things and constitutes their life. To learn properly to regulate each of the mental functions means to become king of your own conscious domain."

Dr. W. R. C. Linton, editor of Health Culture, says:

"He who realizes that within himself is the origin of disease and also the possibility of recovery, is in a position to command recovery from most of the ills to which flesh is heir through the various measures included in the rational system of healing."

Our thinking influences others. All that our thought can do for ourselves, it can do for others. That is to say we can do by our thinking influence another along the line of health or disease, if we choose. Indeed, it is a fact that we are so influencing them constantly. We may not be conscious of so doing, but we are constantly helping to form the atmosphere which surrounds our loved ones by our speaking or by our silence. We may encourage the disease which has taken hold of another. I am acquainted with a young lady, who, at this writing, is very ill. There is little chance of her recovery. It is because she is suffering from a disease which is necessarily dangerous? Oh, no; but because she is living in an atmosphere charged with thought like these: "She can't get well. Poor child! she is very sick, and is rapidly growing worse. She must die!" And she grows weaker day by day in consequence of this wrong mental attitude.

That versatile writer, Ella Wheeler Wilcox, in writing upon thought as a creator of disease, calls the condition produced "The World's Mental Malady," which is not an inappropriate name. Just as it is, that by your thoughts and words you can create another, so by your thoughts and words you can undermine the health of another. By the power of your thoughts you can break up his home and ruin his character. But all this leaves its impress upon the great Xmas tree. The first thought and words you utter, the first blessing its creator and then goes out into the world on its God-given message of love, peace and happiness.

"Do you know that your thoughts rule your life?"

Be they pure or impure in the strife? As you think so you are; As you make or you mar Your success in the world By your thoughts.

"Are your thoughts just and true every hour?"

Then your life will attest with great power. If it's love fills your heart, Then all hate must depart; Then you will find all success In good thoughts.

"Are you kind in your thoughts towards all?"

Then but kindness to you must befall. As you sow so you reap, In a measure, either by word or deed, Either pleasure or pain By your thoughts."

REV. J. F. PACKARD.

N. S. A. Contributing Membership.

Contributing membership in the N. S. A. is obtained by paying one dollar a year—or more if anyone desires. A certificate of membership will be sent to the contributor, by the secretary; also one of the following works, according to the choice of the contributor: "Violations," a dainty booklet of poems; "Whither the Wind Blows," a psychological novel by Arthur Venner; "Christianity as It Was Before the Apostasy," a valuable production by D. W. Hull. Those wishing to purchase these works can do so by sending to the N. S. A. office twenty-five cents each, or the three for sixty cents.

MARY T. LONGLEY, Secretary N. S. A., 600 Penna Ave. S. E., Washington, D. C.

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WANTED.

A Spiritualist Telegraph.

A distinguished general in the army told me long ago that in his youthful dissipation he often heard his mother so distinctly calling him from an midnight festivity in his voice heard by him alone that he laid down his cards and glasses and hurried home, making some hurried excuse to his comrades for his sudden departure.

I have been the reservoir of the sorrows of so many wives and mothers of intemperate men that my soul cries out for some new power to rescue these degenerate from slow but sure destruction.

In all the disappointments of life none can equal that of a mother as she watches a son day by day on the downward path to ruin. Her sorrow is more hopeless than that of the artist who sees his picture or statue destroyed by some reckless hand, for he can produce another. We pity the presidential candidate in pieces, a dead, stronger than mother's love or manhood's ambition, has turned her hopes to despair, her joys to miseries.

In my early married life I had a dear friend who watched in succession three sons in turn dying with delirium tremens. I was with her on the last and occasional witness of the agony of the poor sufferer, tormented with horrible visions, crying in agonized tones, "Oh, save me, mother! Oh, save me, mother!" the cry growing louder and fainter, until the gloom of night was lost in the dawn of day, when the sad voice was heard no more. In the long twilight of that mother's life there was naught to alleviate her sorrows, naught to comfort her loss.

Nikola Tesla says the time is not far distant when, with two instruments perfectly attuned placed on the shores of China and the United States, we shall be able to telegraph without a wire, mind to mind, thought to thought. Why may not the time come when waiting, watching, weeping wives and mothers at the bedside can, with perfectly attuned spiritual instruments, call home their husbands and sons from their midnight carousals, touching a responsive chord, heard only by the loved ones of their tender care?

Why may not scientists, in due time, discover that there are moral and spiritual laws corresponding with those in the material world? Where shall we find the key to these instruments by which we may draw our loved ones at midnight to their homes? Should not the mothers of the race have a voice in the outward conditions of our streets and cities, in all the influences that lead our sons to the haunts of vice? Should not their opinions, in the canon and civil laws, give us a higher moral code in government, religion and social life?

To this end we must train women to a higher self-respect, and their sons to greater respect for their mothers' character and opinions. Women must be emancipated from the bondage of the past before they can exercise their highest influence in guiding their children aright, in the education of the rising generation and in regulating the conditions of the outside world.

As Dante says, "The woman alone belongs to the power to draw man from the hell to heaven."—Elizabeth Cady Stanton in Chicago Times-Herald.

THE SOUL DREAMER.

The soul dreamer dreams and there lingers, Linked to the past, night and day, Soul-pictures of beauty and sweetness As fair as the flowers of May.

Naught of this-world that is worldly Greater reveals to his mother's When the heart was filled with sunshine And the day broke sunny and glad.

The soul dreamer dreams and it holds Life's mirror frowd to view, Where love-scenes rise vivid and fair, Flower-wreathed and mantled with dew.

Possessions there are not, nor castles, Nor treasures of art and stone, But the heart is warmer for the meeting Of those it loved as its own.

The soul dreamer dreams and the impress Is glinted with silver and gold And they beam on the earth from the sky

When evening her shadows indows, Amr married by no selfish contentment The silence leaves the heart alone With the loved one that came in the dawn

For the soul attracts each its own. The soul dreams and the dreaming Is peace to the heart and content, And through the dark vista of sorrow, Heaven and its beauty is seen

Across the long years that have vanished With far-seeing eye can discern The bright days of youth all so fleeting That oft and again will return.

The soul dreams and like sunshine, Through the long pathway and dust, Comes the dear faces and forms That time cannot banish or rust. And the soul dreamer seeks the ideal That points to the sky as the goal, Where living and loving is the real In the warm depths of the soul.

BISHOP A. BEALS, Summerland, Cal.

SPIRIT INFLUENCES.

Methods I hear strange sweet music Wafted from some distant shore, Music of familiar voices That I loved in days of yore.

Methods I see strange sweet faces Smiling softly into mine, And my being thrills with pleasure, As I whisper, Thoud art mine.

There are faces and strange sweet music That come to me o'er and o'er, Wafted as a gentle zephyr From the ever-shining shore.

I know in that beautiful Summer-land, Close by the crystal sea, I shall be met by those beautiful faces That have tenderly watched over me. ANNETTE B. KREACKER, Dayton, Ohio.

"Mind and Body: Suggestions and Hypnotism Applied in Medicine and Education." By A. C. Halphide, President Chicago Society of Anthropology. For sale at this office. Price \$1.

FRANCIS E. WILLARD.

She Sends a Christmas Greeting.

"Peace on earth and good will unto all mankind," is the special message we bring at this time of the year. What are you doing for your brothers and sisters in the way of a Christmas gift, you who recognize the fraternal relations of all humanity? Are you doing all you can to promote peace and harmony? That is the message we have been bringing you as Spiritualists for more than fifty years. Fifty-two years ago last March we began to cry harmony, harmony, harmony, in your ears, and we are at it yet. As your phenomena and philosophy has spread, has your peace and harmony kept step with it?

We leave the answering of these questions with you, merely suggesting that the spirit world above that you can be stowed upon your brother or sister, than your peace and harmony. Are you at odds with any one, hasten to become even by doing all in your power to right the wrong between you irrespective of who was the aggressor. If any one has done you an injury, forgive them, following the example of him who said: "Father, forgive them, they know not what they do."

John Alexander Dowie has said: "I do not see how it is possible for me to forgive any one who is not sorry for sin. We are not required to do it, because if we are not sorry they do not repent, and do not ask forgiveness." Now, while I believe Mr. Dowie to be doing a great work for God, I think those words are not in harmony with Christ's teachings, for he forgave those who crucified him before they repented, and we never have had any evidence that they as a race have ever repented, but they are forgiven and when they come to a realization of the need of forgiveness, it is there for them.

It is a sad thing that we can have the power to forgive our enemies before they repent, because it cleanses our natures from all sin. As soon as we are conscious of an offense or a wrong done unto us, the quicker we forgive it the better it is for ourselves, for as soon as we forgive them we will think no more of it, and leave the forgiveness with the wrongdoer, behind us, to be met sometime by the wrongdoer who will be blessed with forgiveness as soon as he repents.

Thus you see Spiritualism takes us a little farther on the road of Christianity than Mr. Dowie. We claim that higher Spiritualism takes us right into the divine spirit of Christianity, and that is what we need, my friends, to brighten our lives, to bring about every discord and enable us to enjoy the peace that passeth all understanding.

We honor Brother Dowie for the good work he is doing, and lament his shortsightedness when he says: "Spiritualists are in league with the Devil." Some one has said in writing of Mr. Dowie: "He has a great loving heart for all humanity, but he can no more help sitting as a purifier of the ministry, sitting in judgment upon the church, or being a swift witness against evil-doers, than the sun can help shining."

We do not know where he gets his authority to judge, when as a Christian he is directly charged to "Judge not, lest ye be judged." He may be a swift witness, but he surely is a false one against Spiritualism. We would like to see him strictly attend to his own work and leave us to attend to ours, and stop his false accusation that we are in league with the Devil, for that hurts us and our cause, and it hurts him and his cause, and is directly against the teachings of Christianity. He has injured us by leaving for us to meet some day) and pass on in the line of progress on our road to ultimate perfection.

We allude to Brother Dowie because we wish to say something about divine healing, and used our illustration to introduce the subject. Spiritualists, are you ready for divine healing? You have had psychic healing and have used it with much success in healing the physical body when diseased and in pain, but your spirit is in good healthy condition? Are you well? If not come and be healed, for Jesus of Nazareth passes this way. He is seeking admission into Spiritualism, not as a savior nor as an atonement, but as the leader of the world. As a King he comes to his own. Will his own receive him or will they reject him? He has come in divine healing, in the Woman's Christian Temperance work, and now seeks admission into man's Spiritualism. Many of you have recognized him as a brother. You fondly speak of him as an elder brother, which is all he claims to be, but what are your objections to him as a leader? He has said: "And I, if I be lifted up, will draw all mankind unto me, so that whosoever believes in me, and obeys my words, shall have eternal life, and I will raise him up at the last day."—John 12:32.

Friends, this is no idle talk; it is something for your serious consideration. Jesus of Nazareth passes by and his message to us this glad Christmas time is "Peace on earth and good will to all men."

FRANCIS E. WILLARD, ELISE HORNBEC, Medium, Chicago, Ill.

Another Valuable Book.

The lessons which I have been giving to classes under the title, "Receiving Healing from the Unseen Helpers, Development of Spiritual Gifts, Soul, Adeptship, and Healing Others," they can be ready for teaching upon Soul, including Spirit Chas. Darwin's observations, the latest scientific instructions for unfoldment, the completely explained method for receiving healing from the wisdom spheres, and the elaborated teachings upon the mechanism of mediumship. Many dozens of remarkable cures have been made by this method, and many are received unfoldment. The book is designed for the use of those who are willing to accept new thoughts if the proof is given, and logical proof of the verity of these teachings is presented in its pages. Those ordering do not need to advance the price, merely to send name and address. The price has been placed at \$2.00, which is well below the usual terms for a volume of this kind. My home address is Alaska, Mich. This month write me at 71 N. Michigan avenue, Battle Creek, Mich.

CARRIE F. WEATHERFORD.

"Words That Burn." A Psychic Novel, by Lida Brown. This work, progressive, humanitarian, realistic. Descriptions of scenery and home life in both England and the United States. It is a large 12mo, 366 pages, neatly bound in cloth; has portrait of writer as frontispiece. Price, \$1.50. To introduce it will sell from this office until further notice for \$1.25. Postage free.

THE FIELD OF HYPNOTISM.

Hypnotism, by Albert Moll. The author says: "Various recent researches in the field of hypnotism have rendered it necessary to remodel in part the earlier edition of the work. I have brought the history of hypnotism down to the present, and have throughout, I trust, presented the subject in its present state. In accordance with a wish which has been expressed by many, I have especially developed a chapter on the medical aspects of Hypnotism. It is a work of over 400 pages, and is certainly very valuable. Price \$1.50.

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Hypnotism, How It Is Done; Its Uses and Dangers. By James R. Cooke, M. D. Dr. Cooke has hypnotized altogether about one thousand, three hundred and fifty people. The greater part of these were Americans, some negroes, quite a number of French, a few Russians, and a few of the Northern races, such as Danes, Germans, etc. It has been his purpose to illustrate the differences in the hypnotic state as they occur in the various nationalities, and in that respect the work is very valuable. Price \$1.50.

ITS HISTORY AND PRESENT DEVELOPMENT.

Hypnotism—Its History and Present Development. By Fredrik Bjornstrom, M. D. Head Physician of the Stockholm Hospital. This being a Swedish production, it will fit into your library very nicely, though you have all the other works on Hypnotism. Price 75 cents.

THE THEORY AND PRACTICE.

The Theory and Practice of Human Magnetism. Translated from the French of H. Durville. The preface by the author is in English. In these days when Magnetic Healing is all the rage and negative ability are inducing their courses of instructions upon the public at prices ranging from \$5 to \$100, courses of instructions which are neither more nor less than "rot" from cover to cover, there is a real need for a popular work bearing upon the subject of Magnetic Healing in all its branches, from the hand of one who is at least an scholar and a master of his profession." Price \$1.00.

ITS FACTS AND THEORIES.

Hypnotism, Its Facts, Theories and Related Phenomena. Illustrated with numerous original engravings. By Carl Sextus. This work is replete with valuable suggestions, and will be found of great utility by every student of the hypnotic phenomena. A single chapter will be found worth the price of the book, which is \$2.00.

MIND AND BODY, HYPNOTISM AND SUGGESTION.

Mind and Body, Hypnotism and Suggestion Applied in Therapeutics and Education. By Alvan C. Halphide, M. D., Professor of the Theory and Practice of Medicine in Hahnemann Medical College. Illustrated. This work treats of the Antecedents of Hypnotism; the Development of Hypnotism; the Methods of Hypnotizing; the Phenomena of Mesmerism; the Theory of Suggestion; Suggestion in the Working State; Treatment in Natural Sleep; Clinical Hypnotism; Suggestion and Education; Danger in the use of Suggestion; Criminal Suggestion. Really, the work is very valuable. Price \$1.00.

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SUGGESTION—A GOLD MINE.

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MENTAL SUGGESTION FROM THE FRENCH.

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Hypnotism—Its History and Present Development. By Fredrik Bjornstrom, M. D. Head Physician of the Stockholm Hospital. This being a Swedish production, it will fit into your library very nicely

Who Can Roll Away the Stone?

therefor. Another desires to know the location of the stone, whether in the valley, on the top of a high mountain, or in some deep gulch. Before entering into a contract to roll the stone away, he wants to know its weight, and the distance it is to be rolled. A western gentleman wants to know the object in rolling the stone away—if so very ponderous he thinks it would be exceedingly foolish to disturb it, unless it is full of gold-bearing nuggets, in which event the proper place for it would be at the mint in Washington. Another adventuresome character would like the job of rolling it away, but would prefer smashing it with dynamite, and then carry it off piece by piece. Another says he will roll it away for \$100,000, and carry it to China and place it in the great wall of that distracted country. Another wants to know whether it is a real stone or a figment of the imagination, that is required to be rolled away. In either case he would like the job. A council of wise sages have the matter under advisement, and next week we may be able to give some definite information on the subject. In the meantime subscribe for The Progressive Thinker, and see who rolls away the stone.

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The Blood Atonement.

They who have not made a special study of church lore, and its origin, hardly comprehend what is meant by the blood atonement. Leviticus, chapter 17, gives the command of "the Lord" on the subject, and verse 2 says: "It is the blood that maketh an atonement for the soul." Paul, in Hebrews 9:22, assures us, "Without shedding of blood there is no remission." Paul, in the chapter from which we quote, says Christ obtained eternal redemption for us by the sacrifice of his own blood.

The reader would infer that this bloody sacrifice originated with the Jews, and was ended with the death of Jesus. Neither is true, for Lev. 17:7, forbidding further sacrifices to the Lord, shows that Yahwah, incorrectly rendered Jehovah, and here translated Lord, determined to monopolize the blood-offerings from that forth. It was a custom common to all the barbarous nations, and Bible-makers stole the idea from Egyptian practice. It is still in usage, perhaps with slight modifications, among the people known to us as Jews, just as it was by the ancient Phoenicians, and in all their colonies.

The chaplain of Christ's Church, at Bangalore, British India, gave an account of this bloody orgy, which we find in a late London paper, now before us, and from which we quote:

"This doctrine of Atonement by blood, as formulated in the Latin Church, was a return to the latest and most corrupt form of old Paganism. It was the bloody, sacrificial rites of the East which belong to the latest phase of Paganism. It was the ghastly performance of the Taurabolium (bull sacrifice) which shaped the Christian belief. The worshiper stood in a pit below a perforated platform, and was drenched from head to foot in the shower-bath of the blood that gushed from the slaughtered bull above. This horrible ritual was held to be a ransom from all guilt and a pledge of bloodlessness both in this world and the world to come. As the worshiper, teeming and dripping with this sanguine torrent, passed out through the crowd, others pressed about him, to win some share by a touch or stain in the magic potency of that atoning rite."

Prudentius, a Latin poet, who is reputed to have flourished about A. D. 402, wrote principally on theological subjects, referring to those who had passed through this rite of blood, said: "Those persons thus born again, were obliged ever after to walk in newness of life; to maintain a conduct of the most public virtue; to show forth God's praise, not only with his lips, but in his life, by giving up himself to God's service, and by walking before him in holiness and righteousness all his days."

Now, sirs, good reader, with Watts, who made a heavy draft on this old heathen custom and horrible rite when he wrote:

"There is a fountain filled with blood,
Drawn from Immanuel's veins,
And sinners plunged beneath that flood
Lose all their guilty stains."

For Free Discussion.

We commend to the consideration of all persons, who have opinions of their own, and who are fearless in expressing them, the following words from that distinguished English scholar, James Napier Bailey. He says:

"Though there are few hardly enough to deny the abstract right of man to inquire after truth, there have not been wanting persons who, at different times and in various countries, have endeavored to prevent certain classes of mankind from exercising this privilege. The tyrant has imprisoned in a dungeon the political philosopher who has dared to expose the corruption of courts, and to impart information to the people respecting the administration of public affairs. The priest has denounced, anathematized, and incarcerated the man of science who has had the presumption to think for himself respecting matters of fact, and the boldness to make the results of his inquiries known to the world. And, copying the example of the tyrant and the priest, many persons in what are called the lower walks of life have endeavored to throw obstacles in the way of those who have determined to seek truth at all hazards."

Prisons and bars are not the only methods employed to prevent the spread of truth. Bitter invective, by word or pen, is frequently as great an obstacle in the way of progress as are physical forces exhibited in the dungeon, or the martyr's stake. He who would be free to express his own honest convictions should be very careful not to say one word prejudicial to free speech, or the right of any one to question any creed, so long as he is gentlemanly and courteous in presenting his side of the issue. It is by freedom in investigation we hope to distinguish between right and wrong, between truth and falsehood.

Close of the Century.

With this issue of The Progressive Thinker is closed the 10th century. With the next it enters the 20th century. The closing one has been the most remarkable in the world's history. It is probable the next will be still more marked; that the advances in literature, in the arts and the sciences will go on with redoubled speed; that religious toleration will more greatly abound, and governments be better administered in the interest of all the people. It is hoped the wrong will give place to the right, the false to the true; that error will be superseded by verity, and vice by virtue; that mental, religious and political liberty shall everywhere abound, and that each home shall become a paradise in which shall dwell peace, contentment, unalloyed happiness and loving hearts.

Finally, a Happy New Year and a Glorious New Century to each and all the readers of The Progressive Thinker.

As They Should Do.

We see it stated that some of the trunk lines of railroads plying between New York and Chicago, will abolish half-fare rates to all clergymen and religious workers, commencing with the New Year. Full fare rates for all classes of travelers is the fair thing,

The First Commandment.

The preachers insist the Bible is inspired of God. That precious book represents our first parents were placed in the Garden of Eden, and the first command was a prohibition "not to eat of the tree of knowledge." Gen. 2:17. Every other tree, and, by implication, the fruit thereof, they were permitted to eat without stint; but the fruit of the tree of knowledge was guarded with the penalty of death.

And why was this tree so carefully guarded? Because if our first parents were to eat of its fruit "they would become as Gods, knowing good and evil."

Is not this prohibition the act of a priest, instead of the command of a God? The ambition of the priesthood in all ages has been to monopolize education, all the time keeping the people in gross ignorance, for the same reason it was a criminal offence in the days of slavery to teach the slave to read and write. Slavery and intelligence are incompatible. The nearer the slave approaches the brute in knowledge, the easier he is controlled. And so in the church. Confine education to the catechism and ritual, with such texts and priestly interpretation which may be doled out to the communicant on "Lord's Day," and he has no thought or ambition other than in harmony with the church creed. If educated he has an opinion of his own. Creeds cease to bind him. Priestly maledictions and curses lose all their force. He goes out from the church, at least neglects to attend its service, or contribute to its support.

If there was no other evidence of the priestly origin of the Bible than this prohibition of knowledge, this would be conclusive of itself.

The more one knows, the greater his acquaintance with the great processes of Nature, and of the luminosity of the Universe, the grander his conception of the Law which holds the mighty whole in equilibrium and order, and sustains in their majestic march, and preserves all through the eons of eternity from collision, decay or waste.

But this reverent devotion to the powers of Nature is not the priestly method. It is a godless school in its estimation that teaches the sciences, and makes the student familiar with the doings of infinite Wisdom. Acquaintance therewith attributes contributions to the church fund; it deprives the priest of a palatial home, a fat living, costly ornaments, a gorgeous temple in which to minister, and his thundering anathemas, which another age hurled from the throne, lose all their force, and the vicegerent of God is then only a man among men.

Error Common to Mortality.

Very well informed people are sometimes guilty of errors. The learned cannot know everything. The most ignorant old-hopper may be in possession of facts which have escaped the attention of the most profound.

An esteemed correspondent awhile ago, animadverting against those who declared Jesus a myth, said: "Even Thomas Paine pronounced him a very good man." Mr. Paine did so state in his Age of Reason. That was the earliest of his anti-Christian productions, written from the present Unitarian standpoint. Mr. P. was a Quaker by birth and early education, and in his Age of Reason occupied the position afterwards assumed by the Hicksite faction of that faith. Indeed there is not a line in that book which repulses an educated Unitarian, or antagonizes a Universalist. Indeed, in one paragraph, Part I, of his Age of Reason, Mr. Paine gave expression to ideas showing he was conscious of assistance from without in his writings, placing himself clearly on the Spiritualist platform of to-day.

Immediately following the Age of Reason in the Truth Seeker edition of that book, is Paine's Examination of the Prophecies. After showing the pretended predictions of Jesus in the Old Testament do not apply to him, some of which were interpolations, he then says, p. 101:

"These repeated forgeries and falsifications create a well-founded suspicion, that all the cases spoken of concerning the person called Jesus Christ are MADE CASES, on purpose to lug in, and that very clumsily, some broken sentences from the Old Testament, and apply them as prophecies of those cases; and that so far from his being the Son of God, he did not exist even as a man—that he is merely an imaginary or allegorical character, as Apollo, as Hercules, Jupiter, and all the deities of antiquity were. There is no history written at the time Jesus Christ is said to have lived that speaks of the existence of such a person, even as a man."

With such clear and unqualified assertions by Thomas Paine, it is manifestly very unjust to cite him as authority to prove Jesus a historical character.

Will Explain the Creed.

The revision committee of Presbyterians, late in session in Washington, are said to have determined to make no change in the phraseology of their creed, but to add a supplementary statement explanatory of the dogmas, inculcated in that moth-eaten and God-dishonoring document.

It is easier for a leopard to change its spots, or a fool to become wise, than for a church of long duration to amend its creed. The older the church the more difficult the task.

The committee will hold another session in Washington on February 12, and the General Assembly, to finally act upon the subject, will meet in Philadelphia in May.

There is room at the top of the ladder of fame for another slippery rung.

The crown of a true friend is better than the smile of a cunning enemy.

The man who thinks but does not act runs away short on accomplishment.

It is human nature to deride what we cannot possess, to deny what we cannot understand, and to insult those we envy. Therefore, make due allowances.

It is always a safe rule, when a dog's bark is worse than his bite, to fight shy of his bark.

An Incomprehensible Universe.

To the unaided eye not more than 4,000 stars are ordinarily visible. A powerful telescope will reveal 5,000,000 stars at once.—EX.

Every star, less a few of the large planets in our solar system, is a sun, lighting up its subordinates, as does our sun and his planets; and those suns many times larger than our own, each probably leaving along in its train a correspondingly larger number of planets than does our sun; what an infinite number of worlds in the boundless realm of the universe!

If five million stars are revealed with one sweep of the telescope, how many would come in range if the entire heavens were scanned? Every enlarged telescope brings an additional multitude of stars within the field of its vision.

The nearest star, otherwise sun, the only one whose parallax has been established even approximately, is Cygni, distant 20 billions of miles from us, requiring three and one-half years for a ray of light at its enormous speed of 186,000 miles a second to reach our earth.

The preachers delight to tell us all about the councils of God, and dupes swallow it all down with open mouth. With countless millions of suns, each with a multitude of planets in its train, invisible because of their great distance through our most sensitive telescopes, how wonderful that the God who made the mighty whole had such special care of a tribe of nomads in the fastness of the Lebanon mountains of Palestine, our boy grand must have been engaged in light when a dove was sacrificed to his glory by them! If not related by his son we should question if all the hairs of our head are numbered in view of his multitudinous duties.

To Be Tested in the Courts.

S. L. Hall, an Adventist, of Hartford, Ct., author of numerous pamphlets against the popular Christian idea of torturing the wicked eternally, recently died, leaving a will in which he bequeathed \$14,000 to the Advent Christian Publication Society of Boston, "to be used in publishing books and tracts against immortality." In his will he directed the Society to use the bequest "in contradicting so far as possible that the greatest of all pagan superstitions, upon which are founded the great systems of error, the 'unreasonable, unscriptural and pernicious doctrine of the immortality of all the race.'"

The natural heirs of the decadent contest the will, claiming private funds cannot be left to propagate doctrines "inimical to the public welfare and happiness." They doubtless entertain the opinion that an eternity in hell is conducive to the general welfare and happiness of the victims doomed to interminable suffering.

Had Mr. Hall left his wealth to some orthodox church no one would think of trying to defeat the will. The decadent, and the Society to which he made his donation, had views peculiarly their own. He held that the wicked were utterly destroyed, not tortured world without end, and that the righteous would inherit eternal life. As on almost every other controverted religious question there are an abundance of texts to support this destruction theory, Jesus is reported to have said: "I am not here to destroy the law, but to fulfill it. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called a transgressor thereof; but whosoever shall do them, and shall teach men so, he shall be called a righteous man in the Father."

It is an absolute pleasure to find the ablest scholars of Greece, they whose philosophy has been reflected on the present age, who contributed so very largely towards making this age what it is, occupying precisely the same plane of thought with the great thinkers of to-day. A God with force enough to govern the vast machinery of the universe, saying nothing of creating it, as alleged by churchmen, needs no praises to popularize him, as does an earthly monarch; and all the processes of nature being fixed and changeless, they, nor the Ruler who governs them, if there is such a functionary, as most persons maintain, have apt the power to alter their course nor lessen their speed for the briefest moment. And is it not so with every thought, action, and emotion of such a mighty Potentate, possessing such a vast domain?

Epicurus could not have had the magnificent conceptions we possess of a limitless universe, nor of a God of corresponding capacity, but he was a man, as quoted above, to thoughts which all the preachers, lecturers and philosophers of earth cannot grasp, however flippant in language or profound in learning.

More Worlds to Conquer.

A Washington dispatch says, Rev. James F. Hill, of Minneapolis, Minn., has asked the President to send a war ship to the New Hebrides, a group of islands in the Pacific, to protect the Christian natives against an uprising of the heathen natives. Rev. Hill is a member of the Presbyterian Board of Foreign Missions, and seems to be laboring under the delusion that war vessels and armies can be dispatched to any part of the globe to protect Christian missionaries and their converts from the aggressions of the native population. The strange statement is made that the President requested Rev. Hill to draw up a statement of the case, and he would submit it to the next cabinet meeting.

This is Authoritative.

Woman, stand up and listen: "Every woman that prayeth or prophesieth with her head uncovered, dishonoreth her head; for that is all one as if she were shaven. For if the woman be not covered, let her also be shorn; but if it be a shame for a woman to be shorn or shaven, let her be covered."—Paul, I Cor. 11:5, 6.

A Frenchman's Spirit Friends.

Some very remarkable Spiritualistic experiences have occurred to M. Desmoullins, as set forth in the Pall Mall Gazette, the well-known engraver, and the staunch friend of M. Zola, whom he helped to escape to England. M. Desmoullins was a disbeliever in Spiritualism until a few months ago, when two young ladies of his acquaintance engaged in his presence in a séance of table-turning. The table rose in the air, and when one of the company tried to replace it on the floor the resistance was so great that the table broke.

His curiosity aroused by this incident, M. Desmoullins essayed a Spiritualistic experiment on his own account. He took a pen and a sheet of blank paper and waited to see whether a spirit would move him, as he had heard had happened to others, to write or to draw involuntarily. Before long his hand was moving over the paper, and he found he had designed a vase, but in so clumsy a fashion as to show that he himself, a talented artist, could not be responsible for the production. The drawings obtained in this way continued for some time to be highly remarkable; but M. Desmoullins having taken up a pencil one day instead of a pen, the spirit informed him that it would now leave him and another spirit would take its place.

The new comer proved to be a spirit of remarkable artistic gifts. It started by executing two drawings of the nude marked by extraordinary vigor of line and truth to nature. It has since been indefatigable, and has produced, scores of extremely curious sketches. When under the influence of the spirit, M. Desmoullins' hand executes with almost frantic rapidity a sort of gyratory movement. The outer portions of the paper are covered with a multitude of strokes that form a kind of halo, while the drawing gradually takes shape in a space left vacant in the center. Most of the drawings are executed crossways, some of them backwards, and only a very few in the ordinary manner. Not infrequently the spirit orders a portion of the drawing to be rubbed out and done over again. The spirit is strikingly partial to portraits and has often made M. Desmoullins draw striking likenesses of persons he has never seen, but who are recognized by his friends to be people with whom they are intimately acquainted. On one occasion M. Desmoullins was engaged on the portrait of the daughter of a famous novelist, but in spite of prolonged efforts could not obtain a satisfactory likeness. "Take a sheet of paper, you idiot," commanded the spirit, who is accustomed to be impolite. M. Desmoullins obeyed the instructions and in a few minutes an excellent likeness of the child appeared on the paper in a quite different form from that which the artist had adopted and without his having had time even to glance at his model. The spirit signs its productions "L'Instituteur" or "The Teacher." M. Desmoullins has often asked it its name, but has only received jocular replies, such as, "I am Botticelli," or "Call me Spinoza, if you like." The artist confesses that he is somewhat perturbed by these experiences and would prefer helping to disclose the identity of the famous "veiled lady" of whom it is indeed an irony of fate that M. Desmoullins should himself be perplexed by a far more mysterious visitant.—Troy Press.

Position Defined.

Listen to the word of the Lord, as given in Amos 3:7: "Shall there be evil in a city and the Lord hath not done it?"

For answer to this conundrum of the Lord turn to Jeremiah 45:7, and read: "I form the light, and create darkness; I make peace, and create evil: I the Lord do all these things."

Evil and gross evil prevails in all our great cities, and Chicago is suffering largely at the hands of evil doers. If we accept Bible authority as above quoted, "the Lord" is responsible for all this wickedness.

That same "Lord" directed Moses in his raid against the Midianites to "Kill every male among the little ones, and every woman that hath known a man by lying with him; but all the women-children that have not known a man by lying with him, keep alive for your selves."

Turning to verse 40 of this same book of Numbers, chapter 31, wherein this awful command is given, and it will be seen, "The Lord's tribute was thirty and two persons." In verse 41 we learn these maidens, the Lord's heaven-offering, were given to "Eliabaz the priest, as the Lord commanded Moses."

"The Lord" responsible for the evil in cities; who directs the most damnable wickedness of armies in their raids for spoils; who receives "tribute" in virgins, and passes them over to his priests for impure purposes, was the Jewish tribal God Jehovah, generally rendered Lord by the English translators, the male divinity of the Phoenicians, the principal seat of whose worship was at Tyre, and was there known as Baal. The famous Solomon's temple, according to Bible authority, was a counterpart of the temple at Tyre dedicated to Baal. It was built by Tyrian workmen, under the direction of the Tyrian King Hiram, with all the appendages of the Tyrian temple. Baal was the sun, the Bel of the Babylonians. He seems identical with Moloch, to whom the Israelites sacrificed their first-born by fire. This God, under any of his various names, is not a favorite with The Progressive Thinker. It has no heaven-offerings for his altar, no first-born to make him a roast, and it cannot bend his knees to him in worship. But it does not follow that we shall quarrel with those who do these things.

Woman, stand up and listen:

"Every woman that prayeth or prophesieth with her head uncovered, dishonoreth her head; for that is all one as if she were shaven. For if the woman be not covered, let her also be shorn; but if it be a shame for a woman to be shorn or shaven, let her be covered."—Paul, I Cor. 11:5, 6.

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"How Shall I Become a Medium," Fully Answered.

The above question is comprehensively answered by Hudson Tuttle, in his new work, entitled "Mediumship and its Laws, its Conditions and Cultivation." It is now ready for delivery. Silver coin can be sent with safety if carefully wrapped, and is preferable to stamps. Price, postpaid, 35 cents. This work should be in every family. Address

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A Letter from a Prominent Bostonian.

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**THE SPIRITUALISTIO FIELD—ITS WORKERS,
DOINGS, ETC., THE WORLD OVER.**

Carrie Swensen writes from Minneapolis, Minn.: "Kindly mention in The Progressive Thinker that I have been compelled to give up the publishing of Nya Tiden, as there seemingly is no field for a Scandinavian Spiritualist paper in America—which it took me nearly seven years to find out."

children, five sons and three daughters, and grown to full stature, are musicians and singers, and real spiritual music, vocal and by organ, violin, guitar, harmonica, down to the jewsharp, is beautifully rendered by this family. The mother is the trance medium of the

trenchant and instructive writer, and lecturer, and these three addresses on the occasion of and pertinent to the Jubilee of Modern Spiritualism, are well worthy of being preserved in this tasteful form, in print. Price, 35 cents.

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QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, 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 write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

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

HUDSON TUTTLE.

Wm. Folly: Q. Why does the Christian world celebrate Christmas on the 25th of December as the birthday of Christ? If it is not his birthday, it seems an injustice for the government to set it aside as a holiday.

A. As far as the date which Christ was born being certainly known, even the year is subject to doubt. Of all historians Josephus is considered by theologians as first in honesty and accuracy. He says in his *Ecl. Hist.* Vol. I, p. 53: "The year in which it happened (Christ's birth) has not hitherto been fixed with certainty, notwithstanding the deep and laborious researches of the learned." If Josephus is right, and he is often quoted as infallible authority, Christ lived to be about fifty years old, and hence must have been born twenty years before the usually received date. The Rev. Dr. Gellie, in his *Life of Christ*, says: "The whole subject is very uncertain. Ewald appears to fix the date five years earlier than our era. P. Tatius and Usher fix it on the 25th of December, four years before our era. Beza on the 6th of January, three years before our era; Augur and Welner in the spring; Scaliger three years before our era; in October; St. James, three years before, on December 25; Eusebius, two years before our era, on January 6; and later seven years before our era, in December."

According to the gospel of St. Luke, Christ was born when Cyprianus was governor of Syria, which was long after the death of Herod, and the intervening time is determined by the fact that the taxing spoken of by Luke, took place ten years after Matthew says Christ was born.

Not until the fifth century was the birthday generally agreed upon. The 25th of December was chosen because it had been held by all the heathen nations from immemorial time as sacred to the birth of the sun-god. The day of the winter-solstice, the day of Adonis, became the Christian day of the birth of their god. More strongly is the Christmas of the Anglo-Saxon and German peoples tinged with the mythology of their Norse ancestors, who celebrated the Yule feast in honor of Frey, son of Odin and Friga, born on that day. From them came the Yule-log, the Christmas tree, the evergreens, the gifts, all that goes to make the day an event in family and social life. It has not as close connection with the birth of Christ as it has with Myrras, the Persian Savior, or Horus, born of the Egyptian Virgin Isis. As now observed it maintains all the rites and customs of Frey, the savior god of our more direct ancestors. These observances date centuries before Christianity came to the northern "barbarians."

The vitality of this great holiday is not because any special god, or god man was born thereon, but because it is one expression of Nature worship, and grows out of the constitution of things. The story of the gods, of virgin mothers, and infant saviors, is the translation of the processes of nature into mythology. As such it will never grow old, and its observance will be kept by such successive generations, by such a long up with religious dogmatism, or appropriated, the day itself is not a religious day, and its celebration need not be associated with religious beliefs or ceremonies.

Sol Katzenberg: Q. (1) Is the year 2000 A. D. a leap year?

(2) What is the sub-conscious mind?

A. (1) When Pope Gregory reformed the Julian calendar, which by making the year almost a year too long had thrown the computation of time into confusion, he ordered that to every year divisible by four without a remainder, a day should be added. This was necessary for a year of 365 days would be nearly a fourth of a day short (5 hours, 49 minutes and 12 seconds). In four years this would amount to a day or nearly so, and hence a day had to be added at the end of that time. But this day adds to the year, and hence to make three fourths of a day in a century. Hence in three out of every four century years, the day is omitted. This is equivalent to the rule that every century year divisible by four after omitting the two cipher is leap year, if not so divisible it is a common year. Thus 1600 is leap year; 1700, 1800, 1900 common years; 2000 leap year.

(2) The "sub-conscious mind" is the activity of the spinal ganglia, as distinct from the activity of the brain, and as such has a field of its own. But this is entirely distinct from the sub-conscious mind which has recently been exploited before the public. "The mind" is a unit, and the term "sub-conscious" is a misnomer, and meaningless. For a more extended consideration of this subject replies given in previous numbers of *The Progressive Thinker* are referred to.

Student: Q. What is the greatest depth of the ocean?

A. The deepest soundings of the North Atlantic are from 25,000 to 30,000 feet. The average depth of the Pacific has been estimated from 12,000 to 14,000 feet. Soundings claiming 40,000 feet, have been made in the Pacific and Indian oceans.

In the South Atlantic, off St. Helena, 27,000 feet have been indicated, and off the Island Tristan da Cunha, 50,000 feet did not touch bottom. But these soundings are unreliable, for currents may draw out the line with such force that the plummet cannot touch bottom,

and hence the apparent depth is always equal to the length of the line used. It is really seen that in measuring the great depth of from six to eight miles, the line, however strong, could not sustain the force of a current. If its lower end was fast, it would be drawn out indefinitely, and would break when the attempt was made to haul it in. That these long lines are recovered proves that they have not descended to the bottom.

Perhaps 25,000 feet may be taken as the limit and the deep end of the Atlantic, as a whole, as being the most depressed portion of the earth's surface. All portions of the earth's surface or of the water's surface, the Atlantic is the most improbable and impossible for the former existence of the mythic Atlantis. It represents a downward flexure of the earth's crust of the same age as that of the continental border and mountain ranges of its coast.

Musical: Q. You will find "Lullaby," by Victor Vogel, very pleasing, both by its tender words and sweet music. When one hears it, he almost wishes he was a "child again," in his dear mother's arms, to be sung to sleep and rest.

Delevar Bates: Q. What are the different methods by which spirits hold intercourse with mortals?

A. These many methods may be referred to two great classes, the physical and the psychic. In the first, matter is acted upon, sounds produced, physical objects moved and the rays of light intercepted so as to produce appearances visible to the mortal eye. The second includes the vast array of manifestations dependent on the mind being sensitive to thoughts from another mind. It is because of these two essentially distinct methods that all the theories that have been put forward to explain the phenomena have failed, for if they succeed in disposing of one, they break down when confronted with the other. Their reference, to a common spirit source is the only explanation which by utilizing all manifestations, is satisfactory.

The Prodigal Daughter.

I have been asked by a despairing mother and loving friends to make an effort to find Lols Grace Paige, who disappeared from her home in a Vermont village a year ago.

A. I am informed that Miss Paige was interested in my work, and the friends who address me think she would read anything to which my name was attached, if living and the article should fall under her notice.

A man writes me, "My last despairing hope lies in you."

I know that if you wrote a poem in which her name, Lols Grace, would figure, with an appeal from her mother and enough of the facts to lead her to know for whom intended, she would come back. Life is so short, a mother's devotion so dear—shame and disgrace of so small importance when compared to the everlasting universe and time—and I know that your pen can picture this reality and cause this girl to reflect and understand that all is forgiven.

"As for me, if she was among the lowest of the low, I should still love her."

I cannot write a poem of this kind—my muse has never known how to go about a personal theme of such a nature.

But I can make this appeal to Lols Grace, hoping it may reach her eye and her heart.

Love and forgiveness await her if she will return.

The world grows more merciful to erring women as it grows older and learns there is no sex in sin. The old laws which caused parents to kill the fattest calf for the prodigal son and to shut the door in the face of the repentant prodigal daughter are modified by the growing spirit of liberal and humane thought.

There was a man it was said one time, Who went astray in his youthful prime. Can the brain keep cool and the heart keep quiet

When the blood like a river is running riot?

And boys will be boys, the old folks say.

And the man is better who's had his day.

The sinner returned and the preacher told

Of the prodigal son who came back to the fold.

And Christian people threw open the door

With a warmer welcome than ever before.

Wealth and honor were his to command

And a spotless woman gave him her hand.

And the world strewed their pathway

With blossoms and bloom.

Crying, "God bless lady and God bless groom."

There was a maiden who went astray

In the golden dawn of her life's young day.

She had more passion and heart than head,

And she followed blindly where fond Love led.

Lols Grace is ever a dangerous guide

To wander at will by a young girl's side.

The woman repented and turned from sin,

But no door opened to let her in.

The preacher prayed that she might be forgiven,

But told her to look for mercy—'till heaven.

For this is the law of the world we know,

That the woman is stoned, while the man may go.

A brave man wedded her after all,

But the world, said, frowning, "We shall not call."

Lols Grace, these verses do not apply to your case. Come home and receive the forgiveness and the love awaiting you.—Ella Wheeler Wilcox in *Chicago American*.

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

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"Spiritual Songs for the Use of Circles, Camp-meetings and Other Spiritualistic Gatherings." By Mattie E. Hull. For sale at this office. Price 10 cents.

SPIRIT COMMUNION.

Spiritual Inspiration and Aspiration.

The term Spiritualist properly applies to a person who is in contact with and cherishes aspirations of which no rational, pure-minded man or woman need be ashamed—one who believes and knows that communication with exalted spirits is possible, and actual—that man is in reality a spirit, capable of surviving the death of his physical body, and of living on a conscious entity in a world or state which, though invisible, is not far removed from our mundane existence.

Thus it will be seen that Spiritualism involves simply a question of fact, provable by sensible and rational evidence, like the facts of any ordinary science; and a Spiritualist in this sense is one who has become convinced of this fact, aside from and independent of religious belief or theological dogmatism.

It is true, however, that the subject is so closely related to both religion and morals that a conviction of this one basic fact, with the new knowledge and fresh influx of thought that are apt to come with it, is likely to result in some modification or expansion of previous religious conceptions or ethical notions, depending much upon the nature of antecedent views. And it is some of the common faults of indiscriminating minds to regard as essential parts of Spiritualism the particular theories or views they as individuals entertain. But beyond the simple fact of recognized spirit-communication, all theories of religion, all questions about existence, creation, salvation, etc., are matters regarding which Spiritualists are no more fully at one than are other people. Each independent thinker has his or her own opinions, and this is liberty true.

There are Spiritists and Spiritualists; the latter are such persons as, in addition to recognized spirit existence and communion, hold to principles of an elevating tendency and aspire to exemplify these thoughts and life, seeking to make spirit communion a reality, and not a mere theory. Such aspirations establish a tendency to look beneath the surface of things—to inquire into causes, hidden meanings and realities—to interpret systems of religion, philosophy and morals, according to the spirit rather than the letter, and to yield the universal from the standpoint of spirit, as seen and felt.

We may enjoy the privilege of conversing freely and frequently with beings claiming to be exalted human spirits who can give or do give conclusive evidence of being what they claim to be. Through this intercourse and its demonstrations thousands have been led to entertain conceptions of the universe, of the spirit world and its relations to this, of their duty and destiny, which are not only eminently rational, but uplifting, soul-satisfying, beyond anything they were able to gain from any and all other sources. It is desirable that, in so important a matter, all persons should witness and know for themselves, and then their faith will stand on no uncertain ground.

If angels and spirits once visited the earth, why again should they not now? When in 1848 the announcement went abroad that at Rochester, N. Y., an invisible intelligence, claiming to be a human spirit, had found means of communicating by signals from the spirit world, the statement caused a thrill of hope that it might prove true. Men found strong reasons for belief in the spirit origin of those novel phenomena—found themselves face to face with a problem which demanded intelligent and courageous solution. There was evident intelligence behind the raps, raps, that could not be explained away. The spirit messages conveyed their own credentials and proofs of the common claim.

Our spirit friends seem to have an intimate knowledge of all our concerns, and of even our thoughts; they manifest a kindly and vigilant interest in our welfare; warn against impending dangers, and sometimes give advice regarding material interests. They have not indeed, saved us from all the ills and trials of life, and probably it is best that they should not do so, since the discipline of suffering is an important part of life's purpose. But their ministrations have illuminated even the darkest experiences with the light of hope and trust in the eternal goodness which upholds all things.

The chief sphere of their service to us has been the moral, religious and spiritual, in the best sense of these words. They have seemed most earnest to promote personal improvement, roundness of character, the overcoming of all faults and the stimulation of all that is noblest and best, and to urge the application in human society of these principles. They have not, however, brotherhood—which will redeem our world from its abounding evils and bring "the kingdom of heaven" on earth. Especially have they illustrated the nature and value of "inspiration" as well as other "spiritual gifts" of primitive times. Our celestial teachers have not led us to repudiate all religion, but rather have aided us to attain a far higher and more rational religion, in its essence, to see what is rational and permanent in all religions, to recognize far deeper meaning in the words and lives of great reformers than the churches have exemplified—meanings which the searing world is sure to miss.

The world is suffering from a dearth of love, kindness and sympathy, which are foundation principles of prosperity. If one-half as much effort were put forth to cultivate these virtues, and to accumulate money, nearly everybody would be good, and there would be no poverty.

In all the manifestations and ministrations from the supernatural world there is nothing supernatural. If man is really a spiritual being, he is born so, and in process of time he is born out of the cumbersome flesh into a more rational state of existence. Then, if love forms any part of his spiritual constitution, he will naturally and necessarily feel an interest in and care for those who are left on the earth plane, and will seek to serve them if he can. We should remember that it is the good in humanity that prompts them to this kindly service, and this affords a rational and intelligible conception of divine providence.

A. H. NICHOLAS.

"The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized as one of the leading authorities on the spiritual realm. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature, and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who have a true and rational view of the universe. Price, 75 cents. For sale at this office.

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IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES.

THE SPIRITUAL REVIEW, LONDON, ENGL.

REMARKABLE MATERIALIZATIONS.

On August 14, 1880, I was permitted by the courtesy of Mr. Esplanade to attend a seance at Newcastle-on-Tyne (at which was medium) in company with my friends, Messrs. from Manchester, and Calder, a solicitor from Dundee. We were additional to the usual circle, which consisted of about fourteen or fifteen persons. The cabinet was of the usual type, and was arranged in a room of moderate size, the walls being lighted with a lamp placed behind a red colored paper screen, sufficiently clear for us to see all the objects in the room. It was about nine feet in width, six feet high, and three feet from front to back. A division was made by a muslin screen about three feet from one end, and the whole was covered by a black cloth in front. Mrs. Esplanade sat on a cane-bottomed chair in the small chamber of the cabinet. The sitting room was arranged in a homely fashion, facing the cabinet. After singing, and a devotional exercise by one of the members, the curtain was opened and out stepped a female figure, rather smaller than Mrs. Esplanade and clothed in white, who squatted down in the center of the room about six feet from the cabinet. She soon got up, and taking a jug containing some water, walked round and gave rose out of it to each of the company—twenty-one in all—and again squatted down as before. A strange thing occurred with the rose presented to me by "Yolande," the name by which this spirit was known to the circle, and who was the operator in producing the phenomena. The flower was like a damask rose, but instead of a stem and a short stem half-an-inch long, I placed it inside my vest, intending to take it home after the meeting. I felt something going on, but did not disturb it; at the conclusion of the meeting I withdrew it, and to the utter astonishment of myself and friends there were three full-grown roses and a bud on the stem, which had grown to seven inches in length. I brought them home, and they gradually faded away in a few days and then disappeared.

After the rose incident "Yolande" called my friend Reimers to come to her, and told him to get a glass chamber bottle, and to nearly fill it with sand and water; which was done, and he retired to his seat. "Yolande" made a few passes over the top of the bottle, and then, without touching it, a white cloth which she had thus manifested before our eyes. She then withdrew about a yard from the bottle and squatted down as before. She most certainly put nothing into the bottle, but after a few minutes we saw what appeared like a stick gradually rising under the covering, and then it seemed to spread out, and "Yolande" got up, took off the white cover, and lo! there was a fully developed plant with something like a dozen leaves upon it. These leaves—three of which I have under glass—measure seven inches long by two-and-a-half inches wide. She then took up the plant and, coming across the room to where I sat facing the cabinet, presented it to me, saying, "This is for you." I had a good look at it, and indeed it may be said that I had a fully developed plant with something like a dozen leaves upon it. These leaves—three of which I have under glass—measure seven inches long by two-and-a-half inches wide. She then took up the plant and, coming across the room to where I sat facing the cabinet, presented it to me, saying, "This is for you." I had a good look at it, and indeed it may be said that I had a fully developed plant with something like a dozen leaves upon it.

These leaves—three of which I have under glass—measure seven inches long by two-and-a-half inches wide. She then took up the plant and, coming across the room to where I sat facing the cabinet, presented it to me, saying, "This is for you." I had a good look at it, and indeed it may be said that I had a fully developed plant with something like a dozen leaves upon it. These leaves—three of which I have under glass—measure seven inches long by two-and-a-half inches wide. She then took up the plant and, coming across the room to where I sat facing the cabinet, presented it to me, saying, "This is for you." I had a good look at it, and indeed it may be said that I had a fully developed plant with something like a dozen leaves upon it.

At the conclusion of the seance, Mrs. Esplanade wrote under control: "Take your plant home; it will live three months." I took it to my hotel and had it photographed next morning in Newcastle. On arriving home I took the plant to the head gardener of a neighbor, and he cut off the top part of the flower and potted the main portion of the plant, saying he would look after it. When I told him how and by whom it was produced, he ridiculed the idea, but said: "There is one thing about it I can't understand. I never knew any specimens of this plant that were not covered with parasites, and yet this one is quite clean and free from them." I saw the plant being nursed, but in three months it had disappeared, and I have never heard from the gardener since.

We have heard that some Indian fakirs can produce mangoes from fruit thereon in an incredibly short time, but these (I think) disappear as soon as they have grown. In the present case the plant, etc., produced by a spirit—as I prefer to say, by a psychic form—in full view of twenty-one people, maintained its material form, the top leaves and bloom being still in my possession, and affording me evidence of this wonderful display of spirit power.

At this same seance I saw several materialized figures, apparently of different ages and sex. Among these a tall figure of a young man dressed in a sailor officer's uniform—blue jacket with brass buttons, cap with gold lace, and white under-vest—came out and with three strides crossed the room, placed his arms about a lady's neck and kissed her on the cheek, and then disappeared. I learned that it was the lady's son who was drowned off the south coast of Africa some ten years before this occurrence.

Notwithstanding the genuineness of Mrs. Esplanade's experiences, and the phenomena produced through her mediumship, she was outraged by the seizure of one of the materialized forms by the late Emma Hardinge Britten, twelve months of suffering, and she would wonder that materialized mediums should now be so scarce.

SPIRIT WHIST LAYERS.

It happened at a hospital; one of the resident physicians, a young man, was sitting in his own room with a friend, says Walter Besant in the *London Queen*. They were playing a game of double dummy. They had been playing for some little time, when a very unusual happening took place. They were seated at a square table.

there were visible the hands and arms that held the cards, but nothing more. One of the players, was a woman with bare arms showing from a sleeve of white lace; her fingers had rings upon them. The other was a man's, with an ordinary coat sleeve and white cuff. They played the game in solemn silence.

It became apparent that the lady played a masterly game. She held good cards; so did her partner. They scored in the first rub-double, treble and the rub; and in the second-treble, single and the rub. "Never," my narrator told me, "did I play with a finer player. She seemed to know by instinct where every card in the pack was."

At the end of the double rubber the arms disappeared. They went away as they came. I have never seen them since, though I have sometimes invited them to come by dealing the cards on the table.

HARBINGER OF LIGHT, MELBOURNE, AUSTRALIA.

Man in the human stage is a trine being, consisting of

• BODY, SOUL AND SPIRIT;

his physical body, which connects him with his material environment, is a microcosm of the planet from which it is evolved, and its constituents can be approximately determined by scientific analysis. Beyond this physical science can go. It requires the interior vision of the eye of the spirit, to cognize the interior man. Theologically, soul and spirit are confounded, the terms being used synonymously to designate the immortal principle. But this is erroneous; the spirit alone is immortal and above its own comprehension; the soul is the body of the spirit evolved from the physical body, and forming a counterpart within the physical frame, likened by clairvoyants to a silver lining. It is a refined substance, magnetic in its nature, which, under the direction of the spirit, controls the actions of the body. Will, the dominating power of the spirit, sets the soul forces into action, and these control the mechanism according to its behests. Soul forces vary in different individuals; the defective inharmonious organism evolves a corresponding soul.

LACKING IN POLARITY

and consequently in directive force; the spirit cannot with such a body exercise efficient control over the animal functions or propensities, though the conscious mind may be improved by its environment, and the influence of more vital and sympathetic natures, just as a weak magnet may be strengthened and its polarity augmented by a strong one. This soul, or spirit body, is the sensitive part of man that feels and expresses emotion; when in the cataleptic or hypnotic state, it is withdrawn for exterior use, the physical body is insensible to touch, and when the sleeping state is induced by the magnetic action of a second party, the spirit and its envelope can leave the physical tenement and, connected with it by an attenuated magnetic line, travel with lightning speed to distant places, cognizing what is there transpiring and under favorable conditions bringing reports of its observations. On returning to the normal state, however (save in rare instances), the individual has no recollection of its experiences; not coming through the ordinary channels of sense they are not impressed upon the physical brain, but belong to the sensorium of the spirit, and it requires an act of will on the part of the spirit to record them on the tablets of the memory. Thus, if the magnetizer, whilst the subject is still in the magnetic state, directs him to remember the whole or any part of his experiences, he realizes what is needed, and projects the impressions onto the brain substance, materializing them as it were, so that they are readily recalled in the normal condition. If the subject has frequent experiences in this direction he will (unless coerced by the dominant will of the magnetizer) realize this power to act independent of the physical organism, and realize the sphere of observation, looking into principles and augmenting his sphere of knowledge, so that ultimately he may be able to dispense with the magnetizer and induce the necessary conditions by his own volition. The process is the same where persons surrender themselves to the magnetic action of a disembodied spirit; but there is as a rule more danger in the initiatory steps. No sensible person would surrender himself to the magnetic influence of a human being of whom they knew nothing; they would need to know and have confidence in them before doing so; yet we find many who, impelled by a desire to be a medium, without understanding how much the world implies, sit down

AND INVITE ANY SPIRIT

that comes along to experiment upon them. Under such circumstances nothing but a high motto and a pure purpose will protect them from the operations of unwise or mischievous intelligences. As well might they go and sit in a public place with their eyes blindfolded and an inscription on their breasts, "Who will come and magnetize me." The spirit body cannot be lightly tampered with, a knowledge of its functions should be acquired before experiments are made. Clairvoyants and sensitive persons are often expected to be still dwelling in the body who leave the fleshy tabernacle under favorable conditions during sleep, and occasionally the detached spirit form, impelled by some strong desire to manifest, is enabled, by attracting to itself unparticle matter, to make its form visible to the normal vision; this is the case with the so-called "ectoplasms." The late Emma Hardinge Britten frequently roamed in this way, and three months prior to her visit to Melbourne was recognized and identified by a sensitive in our office who was quite a stranger to her; the sensitive being in the magnetic sleep, followed Mrs. Britten's double to her abode in America, and obtained there evidences of her identity, at the same time selecting her picture from about forty photographs. The powers of the human spirit are as yet but little known, though such seers as Andrew Jackson Davis and Hudson Tuttle have given some very distinct forebodings of them, whilst Calanget, Teste, Dr. Gregory Ashburner and Buchanan have supplemented them by practical experiment. The more modern hypnotists, and advanced psychic researchers also, are getting into closer touch with the spiritual side of things, and we may reasonably expect during the first decade of the coming century some truly philosophical investigations and proportionate expansion of knowledge in the important field of psychic science.

"Arcana of Spiritualism: A Manual of Spiritual Science and Philosophy." By Hudson Tuttle. A spiritual text-book of rich and inspired thought. An excellent work. Finely bound in scarlet and gold. Price \$1.50. For sale at this office.

I say "she," because by this time

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