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## THE MAN OF TO-MORROW

A Study in Spirit Return, by Charles Dawbarn.

The presence of life on our planet has been spoken of with bated breath, as if it were the special gift of Divinity. There has been supposed by the scientist to have been a period in planar history when life was absent. Then came a moment when protoplasm was flashed as an arrow from the bow of a Creator. How many misses before the living speck hit the bull's-eye has never been recorded. The exact spot so highly favored has been imagined by the theologian to have been a carefully prepared Garden of Eden. The scientist is content to believe that a tepid drop of water was all that was necessary. So the exact womb from which life was born into our little planet remains unknown to the mortal.

But its first appearance stands even to the cold-blooded scientist as a supposed miracle, after which, he believes Natural Law took charge, and the nucleus of the coming philosopher was open to scientific examination and study. That nucleus was just the virus of humanity, the microbe of life, with which the divine surgeon vaccinated the little planet. One day there was a very sore spot, at which microbes appeared and multiplied, starting the eternal process of devouring each other as opportunity offered. In other words, life was living upon life. The Creator, scientifically speaking, was then satisfied and pronounced the operation a first prize success. He may be said to have then stroked off with his hand his pockets, for the learned scientist can find no other evidence of his presence in the whole of the little planet's history. Eternal law, working through "survival of the fittest" accounts for all the rest, and explains the origin of species.

The theologian denies this, but with equal reverence teaches that the Creator followed up his primal surgery by a perpetual watchfulness, and repeated operations, lasting down to to-day. It was to the divinely inspired teacher as if the planet were being operated upon for appendicitis, at every moment of its history, without which the patient would subside into eternal nothingness. So our theological brother never tires of shouting "Glory to God," and trembles lest he be startled by the appearance of some new microbe, fresh from Cosmos, as proof that Deity is wide awake, and won't stand any nonsense.

Such beliefs, whether those of scientists or theologians, have, like other myths, been fathered by ignorance. The learned scientist of to-day may claim that the atom is itself composed of numberless "ions." It is a mere change of name, for his ultimate is but a smaller atom compounded of cosmic substance, intelligence and energy, which eternal three are the co-equal and divine trinity. Their united action is the ever present life, manifested by attraction and repulsion—love and hate—with an eternal restlessness that constitutes what we call history. They always manifest as "form." It is this form which the divinity student counts as divine intuition and plan; and necessarily all history is only the history of form. But form is the one important point upon which past, present and future not merely rest, but upon which they become inconceivable. So the solution of the problem before us demands a study of form, and the effect of one form upon another. It is out of this study we are hoping to learn why the man of old Nip-pur, or his present spirit successor, does not come and interpret his old hieroglyphics for students of to-day, like Prof. Hilprecht and his co-workers of the Pennsylvania Museum.

We have then as our starting-point not only that form is perpetually pulling form to pieces by the process of life living upon life, but the further fact that every form takes shape according to its necessities. Thus while the timid deer has been saving its life and its species by swift flight it has evolved organs, sensitive to danger and capable of swift movement almost without apparent effort. Place it where it would have no carnivorous foes and abundant pasture and it would presently become a very differently shaped animal. So much is the sing-song of infant science of to-day. Its form must accommodate itself to conditions or pass out of existence. The mother's organs of attraction pull themselves both placed and shaped so as to offer the least obstacle to swiftness of movement. Its wide nostrils and ample lung tell the same tale. Its eye is a telescope, sweeping the horizon that the graceful form may see the very shadow of a foe. A deer without these characteristics is no longer a deer, and would need new classification by the naturalist.

But the form of its foe is also shaped to its daily life and need. A lion that ate grass and left deer alone would no longer be a lion. His every organ is now shaped to the needs and present movements of an animal who destroys that he may himself live. So much is taught in our schools. The microscope

tells the same story of form subject to the same law regardless of size. Change the surroundings and appetites of any animal and you will presently change not only its form but its very species. Or, if you choose, leave the appetite and change only the surroundings, and your five-toed small horse will gradually become an onager, and will evolve a Shetland pony at the one extreme, and the ponderous dray-horse at the other. Man imitates Nature, and compels changes of form in all animals he can control. But Nature calls that "artificial change" and wipes it all out if man grows weary and sleeps.

The point we are making is that life on our planet and outside our planet must differ in form, because conditions will change. The microbe is as much a product of present conditions as the man. He has not only his own specialized organs, but they are adapted to his mode of life. The tapeworm finds his nursery in the dog. Unshape your dog by new conditions which demand very

different food and exercise and the infant tapeworm must find his pasture elsewhere, or go out of business. And, most assuredly, that dog, after death, made new conditions where it becomes unfettered by the demands of earth life. So much we can accept as strictly logical. The real difficulty is to determine the effect of the change called "death" upon form.

That there is and must be a marked change in form after death we have accepted as logical. If the deer finds a new life where foes are unknown, and if the lion no longer seeks to capture and feed upon living prey, then both lion and deer, as we have known them, have ceased to exist. But we go a step further when we remember that at every moment during earth life microscopic beings, with organized forms, make their living, so to speak, upon their daily bread, and evolve vast communities within the forms by which the learned naturalist classifies life. They are always present. Man, in feeble imitation of Nature starts new colonies by the process called vaccination, which is simply removing certain forms from one pasture to another. And these microscopic forms will necessarily be as much changed by new conditions as the larger forms known to us in daily life.

These are interesting facts, but of startling import if life after death is to be founded upon conditions which do not demand that life shall live upon life. We must remember that the microbe is as much an individual as the philosopher. He is born hungry, and grows by exercising his appetite upon other forms. We utterly fail, even with our most powerful microscope, to find space unoccupied by living forms. We know that we are today inhaling such forms with every breath, as well as absorbing them with our food. And if microbe makes a dinner of microbe it involves a loss or destruction of form life as much as when man eats ox.

We have now gained a practical starting-point for our investigation. We discern that when any form is eaten and assimilated by another form, the form we know and classified disappears. Yet in the face of this fact, and although we have recognized that death always involves a destruction of form, we have been assuming, most illogically, that it leaves the human form, and possibly some other forms loved by man, totally unchanged. It is when we begin to picture form after death that we begin to discern our own limitation. We are living to-day with only the sense of touch by which we recognize form, and if that sense be silent, then form has positively no existence for us. If I can neither see, smell, hear, taste nor feel form, then I may be in the midst of a mighty civilization, and yet be totally unaware of its existence. And all we can even guess about its possible forms is that they will be shaped by the conditions of their surroundings, as much as our forms in earth life of to-day.

That man dies out of his earth form we know as a fact, because our senses prove it to us. But at that point those senses have reached their limit, and cease to work. Let us clearly understand that a man cannot get outside his senses and remain a man. He may train them to elasticity, and say I see clairvoyantly, and hear clairaudiently. That is but mental athletics. Some come by training, or accident, has become a trifle more developed than the general average. But he remains inside the limit of his senses all the same. The steps of effort and need, which we discern that the process called "death," however produced, necessarily changes conditions for the individual, and if conditions be changed then form itself cannot remain the same. The steps of effort and necessity by which man has evolved his present form do not concern us in this study, save that we assume that effort and necessity will continue to produce adaptive changes of form for every individual and race. So we will now boldly assume our own freedom from the limits of our own faculties of mortal form. Let us first speech which we tried to silence—I am sure nothing anywhere was ever like it.

"Ten or fifteen years later I met Beecher and told him so. He agreed with me that that night in Liverpool was the great moment of his life, said that then, and then only, he had felt as THOUGH POSSESSED BY A GOD, as though uttering not his own words, but those of some ARCH-ANGELIC POWER. He regretted deeply that the one speech by which he would like to be remembered should have perished in the utterance."

"But is not that usually the way with the finest things?" asked. "Who can perpetuate a rapture, the orator's prime desire? How can they last?" Chicago American.

## A REMINISCENCE.

WHICH IS STARTLING IN ITS CHARACTER.

Henry Ward Beecher Spoke as if Controlled by an Archangel.

"I see they are going to build a memorial to Henry Ward Beecher," said my white-haired Southern friend, who, in spite of his soft voice and gravelly aged demeanor, had been a fire-eater in the old days. "It's time they did, and I shall send in my subscription."

I looked up surprised—"I thought you fought for the other side during the war."

"So I did, and perhaps that's why I know he deserves a monument," said the Colonel, smiling. "I know he was the greatest orator who ever lived."

"Demosthenes and Cicero ain't in it, I suppose."

Not with him," the Colonel insisted. "Let me tell you a story to prove it." I settled back in my arm chair, and the Colonel, reminiscing, went on always a little vacation in my work-day life.

"You know during the war I was sent to England to work up public sentiment for our side. Well, there were a number of us, and we worked up a good deal of sentiment, and so much that Abe Lincoln began to take notice of it, and after awhile he sent Beecher over to make some speeches against us."

"When Beecher landed in Liverpool the town was already billed for his first speech, and we were already there in force to see that he shouldn't make it. The night came and the hall was packed, largely with our sympathizers and with men whom we had scattered through the audience and hired to hate and make cat-calls and utterly drown out the speaker's voice. It wasn't exactly generous, I admit, but you know those were desperate days."

"So when he entered it was pandemonium let loose—you never heard such a racket. He had to come in at the rear and walk the whole length of the hall down the middle aisle through a howling mob of enemies. I can see him now as he braced himself, shook that mane of his, walked straight to the front, and climbed that platform. He took off his overcoat deliberately and put it and his hat on a chair; he tested a reading desk that stood in the middle, found it loose and carried it out of his way. Then he turned, walked slowly to the front, faced the whirling minute, and then said, in a voice that went through our yelling like a cannon ball through a cotton field."

"Boys, this ain't fair!" "We forget to yell for a minute, stopped to draw breath against him, and in that pause he hurled upon us the most wonderful sentence that ever fell from the lips of mortal man. A thousand times I have tried to reword it, but always in vain. I know only that it appealed to the English love of fair play, to the old, historic British sense of justice. And I know that from that moment every man of us forgot why he was there, utterly forgot himself and his country, and I know also that within ten minutes we were breaking the hush with cheers that took the roof off. Cheers, yes, sir, we who were there to silence him, who hated him and his cause! He held us there cheering for two hours, and not till it was all over and we had left that place of magic, did we begin to come to ourselves, to realize what we had done. If you can find in all history such another miracle wrought by an orator, I'd like to know of it."

"I tell you he was forever hurling thunders that night—there were thunders flashing from him. He was not like a man, but some supernatural power. Every soul there fell under the spell, even the reporters. The London papers all sent their best men with orders to take a verbatim report of the speech, and not one of them got beyond 'Boys, this ain't fair.' The London Times actually discharged its representative because of his failure."

"Afterwards Beecher made many speeches in England, and good ones—you can read them if you care to see how he did it. I think, saved the day for the North. But none of these was like that first speech which we tried to silence—I am sure nothing anywhere was ever like it."

"Ten or fifteen years later I met Beecher and told him so. He agreed with me that that night in Liverpool was the great moment of his life, said that then, and then only, he had felt as THOUGH POSSESSED BY A GOD, as though uttering not his own words, but those of some ARCH-ANGELIC POWER. He regretted deeply that the one speech by which he would like to be remembered should have perished in the utterance."

"But is not that usually the way with the finest things?" asked. "Who can perpetuate a rapture, the orator's prime desire? How can they last?" Chicago American.

"There will shortly be placed in the Field Museum, Chicago, the bones of one of the most peculiar of prehistoric beasts, the dinosaur brontosaurus, which was found in 1890 near Fruita, Colorado, by Mr. Menke. It is figured that the animal measured seventy-five feet in length and twenty in height, and like the stegosaurus it had a second brain, or an enormous enlargement of the spinal cord in the sacral region. It is thought the sacral brain was needed to control the powerful hind legs and tail, these being so far from the small cranial brain. The suggestion of a second brain is of interest as demonstrating that nature does not limit brain matter to the skull, and that it can be developed by use in other localities as needed.—Woman's Tribune.

He who murmurs against his condition does not understand it; but he who accepts of it in peace, will soon learn to comprehend it.—Aron.

## MEDIUMSHIP.

Plain Thoughts on the Legitimate Scope of Its Exercise, by a Prominent Worker.

A great deal of complaint is made against the general trend of present-day mediumship. It is blamed with having much to do with driving lecturers out of the field, and reducing the platform to a mere advertising agency for the several businesses of palmists, astrologists, fortune-tellers and business mediums. And it certainly has contributed largely in that direction. Mediums and all others who have side lines are able to fill the platform for very small pay, as it is no way interferes with their business, and assists them in obtaining patronage. Lecturers who have messages for the world, who are especially adapted to the business, and who always leave the audience more or less better educated than they found them, are not able to come into competition with this class of talkers. It is on the same principle of selling adulterated goods. They can be sold much cheaper than genuine goods, and thus control the market. On this account the average spiritual lecturer deals so largely in platitudes that men and women of culture and thought are driven out of the field, and our platform has little to distinguish it from the average pulpit except occasional demonstrations of a continued existence after so-called death. I say "occasional" because much of the so-called descriptive work is of such a character that a lecturer of brains is required to demonstrate that what may be interpreted as "mind-reading," "subliminal messages," etc., is really after all a manifestation of the higher or spiritual nature, and that class of intellects excluded from the platform by the conditions of mediumship, if we may term it that.

As a result, a large class of the more intellectual and spiritual of our former membership has been driven from us into the more liberal churches, which, though they have little to give, furnish a right to representation on our platform. The platform is thus furnished by the present-day occupants of the rostrum. This is one charge-made against mediumship of to-day, but let me say that mediums are not the entire cause of the sparsity of ideas we have in our spiritual lectures. There is another trouble that our lecturers labored hard to overcome, and that was the conditions of the present time. Thirty years ago our inspired lecturers foresaw the present conditions which demagogues denominated "good times," and tried to avert them. At that time every lecturer had his time all engaged for several months ahead, and wherever you met a Spiritualist, you found a man who was head and shoulders, intellectually, taller than his church-going neighbors. Such is not the case now; not only this, but those who are mourning the absence of their loved ones, are demonstrating the evidences of a continued existence, it would be directly in line with our religion, there could be no objection to it. But it is not. Many people now-a-days think more of the Almighty Dollar than they do of those who have vanished from their firesides, and the only value they attach to Spiritualism is a cash value. "How much will it benefit me? What pecuniary benefit can I derive from it? Will it tell me which horse to bet on; or what the price wheat will be next harvest; or how I can obtain some other fellow's money without earning it?" Now, I do not object to a medium's pursuing any legitimate avocation, as a business. I believe any means in our "catch-as-catch-can" system of doing things is legitimate, even to selling tobacco, beer and pork, though all people who are mourning the absence of their loved ones, are demonstrating the evidences of a continued existence, it would be directly in line with our religion, there could be no objection to it. But it is not. Many people now-a-days think more of the Almighty Dollar than they do of those who have vanished from their firesides, and the only value they attach to Spiritualism is a cash value. "How much will it benefit me? What pecuniary benefit can I derive from it? Will it tell me which horse to bet on; or what the price wheat will be next harvest; or how I can obtain some other fellow's money without earning it?" Now, I do not object to a medium's pursuing any legitimate avocation, as a business. 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A Series of Letters From Harriet Beecher Stowe,  
Through the Mediumship of Carlyle Petersilea.

LETTER NUMBER FOUR—Continued.

The men and the women are not separated off one sex from the other, the mothers and grandmothers and great-grandmothers remaining near earth to receive and care for the little children and babes, while the men go onward into wisdom and glory. O, no; not so. The men remain where the women are, for if they do not care so much for children, they do care for the women and the women care for the children. A man remains with his wife, if he loves her and they are the true ones that complete the harmonious marriage—or the right halves that make the whole or complete oneness of the true marriage—and if they are not thus mated they soon find the right one and are united, and together, by natural law, they form a beautiful home. Earth is but a type of heaven. In this home the grandmother or great-grandmother receives the souls and spirits of the little babes and small children of her daughters and sons or her granddaughters and grandsons, and here she nurtures them until they are old enough to enter some kindergarten or school in the spiritual spheres, and, of course, this is often done by aunts and other near relatives, for there are really so many that the grandmothers would have a hard time unless aided by others.

What a pandemonium it would be if the spirits of men, women and children had no homes and became mixed up in promiscuous crowds, unsexed at that, or if the wise went so high up in the spheres that they became too good and great to care for earth and its inhabitants. If that were the case who would take the babies and little children? No, my friends. The great-grandmothers and grandmothers and grandfathers are so near to earth that they receive and care for this constant stream of humanity that is coming here at all times and seasons.

Now as very small children must sense objects and things first, in order to gain any knowledge whatever, so we must have objects and things in the spirit world; and homes and houses must be furnished in order that men and women can have these places of rest wherein to comfort and compose themselves and receive these little ones, also to receive their near relatives. The homes of earth are types of heavenly homes, but our homes are not exactly like those of earth, no more than our bodies are exactly like our old earthly forms. These dim-eyed old grandmothers have become so beautiful that earthly eyes would be blinded and dazzled to look upon them; but their beauty is that of heaven—angelic, ethereal—not a grey hair or wrinkle remains; not a mark of old age is upon them, and the older they are the more beautiful. For they are glorified by love and wisdom—the older they are the more ethereal and beautiful their homes.

I wish everyone who reads this letter would purchase "Mary Ann Carew: Wife, Mother, Spirit, Angel," for this beautiful spirit mother wrote the book entirely. It describes our homes and methods of educating the young, just as they are; tells you of marriage as it exists there—the real marriage and not the counterfeit. She has entered into all the small details, and as she has truthfully described them, it is not necessary that I should.

The husbands here seek their homes, as men of earth do, for rest, comfort, encouragement and strength; this they find in the female mind—the wife, the mother, and the little children. The male mind would become weary and worn if it did not rest and refresh itself within the female mind; and the female mind would become weak and dejected, with all the petty details that must be attended to, but for the strength it draws from the male mind; separated they become useless and run off at tangents; united they fill both the earthly and spiritual worlds with beauty and wisdom and human and angelic souls.

Unmarried priests are of no use here nor there, except to corrupt the earth and the heavens with their false teachings and their unnatural lives which are filled with unnatural practices leading down to despair and darkness and perversion of the truth and of the right. The highest heaven we know anything about here in the spheres is the most beautiful home and its surroundings where the God—and we know no higher God—within it is the male and female joined together in oneness or true marriage. This is God and heaven so far as we know, and every man and woman on earth may expect to reach just such a heaven in time, and each perfectly united pair, male and female, is, or will be, God, or Gods; just as you please. Each little human will find a home, love, and heaven in one of these beautiful mansions. How well for the world that the poorest, meanest and vilest of them all have mothers who will never forget their children, and grandmothers who will receive them if they pass out of the mortal form before their mothers do.

The mothers and grandmothers are the saviors of the world and not Jesus of Nazareth. But for them the world would neither exist nor be saved. From what I have written here you must see that we necessarily have nearly everything here that you do on earth, in its ethereal and higher form; that we must necessarily have schools, institutions of learning, in all their various branches, for children and youths, men and women; that our homes must, necessarily, resolve into towns, villages, cities, scattered homes and rural; that the various tribes and nations of men must have their corresponding with their former habits and tastes; that nations congregate together, being attracted to their own, and love of theirs for their own kindred and homes. The mothers of each nation must take home the children of their children and grandchildren, and instead of promiscuity all things tend toward nations, circles, and families.

These things could not be unless there existed spiritual land, or an ethereal or spiritual world, and in this world there must be natural objects and various ones, else the soul would become weary—so weary that it would desire annihilation. How dreary and monotonous if it were otherwise. One natural law leads directly to another—they are all chained together just like the human family. If there is ethereal land, there must be mountains, trees, grass, flowers, valleys, and water; all, of course, ethereal, and if all this, then there must be animals, insects, birds, and fish life to fill out the celestial program; and this is true. We have all these things in their ethereal or celestial condition, for if man has a soul and spirit, all life must have also, for these constitute life, and without them there is no life. If one thing of life drops its outer covering, all things must, for this is nature's law; and if man rises to his heavenly home, all life must also; and it does, even to the smallest blade of grass. Oh, the rapture I felt when I arrived here, to find this to be true. You cannot conceive of the joy and satisfaction it gives, especially to those who have never even dreamed that it could be so; and then how natural that it should be so.

When woman and not man gives a religion to the world, it will be a more natural and satisfying one, but the best and truest religion of all, will be given to the world by those who are rightly married, those who are truly at oneness, the male and female elements equal; not by an imperfect unmarried male; not by an imperfect unmarried female; but by the perfect male and female joined in true wedlock. Here is where you may look for the natural and true religion. The male element must not dominate the female, for this is the spiritual, and the female must not dominate the male, for he is her shield and covering, her balance and her strength, and in him resides the germ of life. One thing is the true type of another, as within the material resides the spiritual and life covers itself with matter. Yours from the ethereal life, HARRIET BEECHER STOWE.

LETTER NUMBER FIVE.

Man and woman must go hand in hand, or the world is pulled in the wrong direction; and the spiritual world must go hand in hand with the material world, otherwise the material world would sink into degradation. Consequently the

spiritual world is not very far beyond the earthly world in knowledge, or the understanding of natural laws; at least not that part of it which is in immediate rapport with the earthly world; so that whatever we comprehend here concerning natural and scientific laws, we hasten to give to some sensitive of earth; and thus of religion, and so of all things.

If men and women cannot be separated on earth, they cannot be separated here; consequently if a woman must have a home, either here or on earth, the man must share it with her as on earth, and together they must construct or build it. If she must care for little children, he must aid her, just as he does on earth.

Now I hope I have made it clear that we cannot exist here in the spirit world without homes, without schools, without temples of wisdom wherein to teach of natural laws and scientific truths; and when something of great importance is discovered, as soon as conditions will permit, it is given to the earthly world. Wireless telegraphy has been well understood here for a long period of time, but until spiritual beings could work with and impress Marconi with all the details concerning it, it could not be given to earth; and thus with nearly all the advanced knowledge of the earthly world.

On the earth you talk a great deal about scientific men, but little or nothing is said about scientific women. Now it is quite different here, as it soon will be on earth. Just so long as woman is ignored in the scientific field, man will not arrive at the perfect solution of scientific problems.

Observe how it is now: Man thinks he has a scientific fact all right; immediately another man discovers some other fact that upsets the first one; and thus they go on; what is scientific today is unscientific to-morrow. As Lillian Whiting well says, there is nearly always a way of dissolving facts. A fact is supposed to be something that is scientifically true, but there is a higher, spiritual law, or solvent, that dissolves the fact.

Now I read this in the mind of the medium, or, rather, I was asked to give my opinion on the subject; and I say, Miss Lillian is right and so was Emerson. But you ask, "How are these things managed in the spirit world?" I will tell you.

Men and women do not separate themselves here as on earth. When once a man and woman are united in the true

marriage, there can be no separation; they are one, and work together in all things as one. Together they build their home. Together they rear the little buds of immortality that they receive from earth. Together they erect and manage schools—not one man and woman alone, but by joining with others like themselves; and the higher spirits erect temples of wisdom in the same way. A man does not go to a temple of wisdom without his wife, nor a woman without her husband, they are one. Now this is what we call the higher law, or the law by which all false, so-called facts of earth are dissolved.

A man here cannot set up a male God, for he is at oneness with the female half of himself; and when he is at oneness, he cannot conceive of a male God. You see the higher law dissolves the male Jehovah. But there are thousands, aye, millions of spirits here in the spiritual world, who do not, as yet, perceive higher laws; and it requires quite a length of time before they can be taught to understand them; so that there are all grades of spiritual beings, from the lowest to the highest, just as there are people on earth.

I do not mingle much with the lower grades of spirits, consequently cannot tell you all about them; but they are for a long period of time very much like the people of earth; they do not yet understand the higher marriage law, consequently are more or less promiscuous in their attachments to each other—they also compel the female into subjection by their dominant will-power, for will-power can be exercised for evil as well as good. Among these are to be found the spiritual parasites of earth; these do not marry but say there is no marriage in the spirit world; they also incite many on earth toward free-love and promiscuity; they love and attach themselves to men who drink and gamble; to those who drug themselves with morphine and chloral and other sedatives and stimulants; they hang around boys and young men that they may enjoy the fumes of tobacco; they incite these same youths and men to pollute innocence—defile it and tear it from its pedestal—they incite society to say to these young men: "Oh, it is expected that you will sow some wild oats, but our girls must be pure," for these evil spirits know that these same pure girls and women will surely be defiled by these same young men and the old ones, too. Now we are coming down to pandemonium. They incite nations to war, for a nation is made up of units, and they call it patriotism—fighting for their country. These spirits seldom have homes, for they do not believe in the Eternal True Marriage. They do not care for little children; they are too sensual and selfish, but they are more or less the cause of thousands being sent here who never ought to have come, and these the higher angels must care for, the lower ones will not, that is as a rule; of course there are exceptions.

When I become conscious of all these things, I feel like crying out: "Come up out of her, oh, my people!" What is the cause of all this misery, suffering, wrong-doing and evil? Where is the cause? Let us strike at it. Let us remove it, if possible, or aid in removing it. But no one will ever be able to reform the world without understanding the real cause of its wickedness and consequent misery.

Friends, I beg of you not to raise your hands in holy horror when I tell you some of the main causes: Untrue and false marriages are among the first and worst. The male dominating the female, is another as bad. Society women with false ideas of home and the duties devolving upon them as mothers, another. Priests and ministers setting up a male idol and calling it God, and requiring the people to fall down and worship it, another. Teaching young men that they can do with impunity what would be horrible and disgusting for a woman to do: This is among the very worst.

Go out into the streets of any large city and observe the villainess of its youths and men. A pipe or cigar in nearly every mouth, puffing villainess into the air together with the filth of their own personalities, for clean and pure persons, mostly women, to breathe, forced to breathe it, there is no way of escape. Look down upon the sidewalks at the vile pools of filth ejected from their nasty mouths, and ladies must walk upon the sidewalks, their is no other way, and their robes must be bedraggled and smeared by it.

Now listen to the talk of these men and youths, made up of vulgarity, profanity obscene jests, slurs against the fair fame of women, and boasts of their own villainies. Go into the liquor saloons and gambling dens and observe; and from these or other resorts where those who were once your innocent daughters are now the victims of these young men whom you taught that it was expected that they could and would sow some wild oats, and this is, what the wild oats have grown. What a crop! Harvest it! It belongs to all who teach young men that they can sow some wild oats. Now go into your police courts, penitentiaries and prisons. Look about you and weep—absconders, burglars, thieves, murderers, vagabonds, confidence men, swindlers, drunkards, and also many of their victims. Society has been at fault in its teachings, and this is the result. The wrong which it has taught turns again and rends it asunder. Now when truth takes the place of error, all this will vanish—when society teaches boys, youths, and men, that they are expected to be as pure and innocent as girls and women are, expected to be—that one sex should be as pure and good and free from vile habits as the other—you will have better results. When young men and maidens are taught to marry right, and for no other reason than because they truly love each other, and are physically, mentally, and spiritually adapted to each other, then they will be happy, and their children rightly born, and born good and not evil. When girls are taught that home, wifehood and motherhood, are of the utmost importance—here she is most needed and not in society—and she must teach her boys and girls that oats must be just as good and pure and free from guile and bad habits as the other—then you will have better results and the wild oats will not bring forth such a plentiful harvest. (To be continued.)

When a world of men could not prevail with all their oratory, yet had women's kindness overruled.—Shakespeare.

1903 READ OUR NEW BULLETIN, 1903

**TO DO GOOD & BE GOOD**  
**THE RELIGION OF HUMANITY.**  
**OUR NEW PREMIUM BOOK.**  
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THE CAPTAIN OF THE ROUT.

I never have been any place on earth that I couldn't pick up some good;—Some useful lesson to help me on To a nobler world.

For it works weal to do others good, No matter how small the deed, Or word, and we know that like brings like, As true as a planted seed.

There's never a time, if we speak at all, That we cannot say something true—Something inspiring to wholesome thought.

More needed, maybe, than we know. It may flash back in an instant speech From a half-awakened soul—A first thought-gem, as one little fish May tell of a coming shoal.

There's so much brightness scattered about, In the minds of women and men, Which has not away to express itself And so must grow dim again.

Go, dig live the soil of ignorance, Smothering human kind; Disturb the dirt with the spade of And the pulsing souls unbind.

You will get their stretch, arise and Joy full of a truer life, And you can help them by guiding on Where thought is with action rife.

For nothing will help one, body and soul, Like using one's latent powers! We grow self-centered, and happiness, And victory are ours.

It isn't much good to go and sit While the others all talk to you. Express yourself, in your own best way, And gain an extended view.

Take hold and think when the others think, Sift what they have to say, And dare to differ, and tell them why, If lions are in the way.

The time is past when the women and men Are putting their thinking out To jobbers; they do it themselves today.

Of old there's a scamping rout Of fat old errors, and crippled wrongs, And pet-poodle sins, tricked out, In arms! But nobody lays a hand On the captain of the rout!

"And who is the captain?" Oh, Free A giant young and trim; His head is like a Grecian god's, And he is strong of limb.

He is calling the undiscovered ones, From the debris of the Old To dust themselves and follow him To the heights their eyes behold.

EMMA ROOD TUTTLE, Berlin Heights, Ohio.

LIFE.

Two little children at dawn of day, Laughing and romping in merry play, The river flows on in its merry way, The brooklet flows close by at their feet.

And the birds in the hilltop, and butterfly, Nod and glance as the waters meet, And they sing and dance together, Oh, swift are the hours and gay are the flowers.

In childhood's sunshine blowing, The roses are bright with a sap-phire light, And the hours in the whirl are going, A maid and a youth in the noonday sun.

Talk of the life for them begun In the pleasant summer weather, The lilies bend down low at their feet, And the roses breathe out odors sweet, And their lips full of true love meet, And their lives flow on together.

Oh, bright are the flowers in love's golden bowers, When happy hearts are beating, And soft are the skies where love's dreamling lies, And the clouds in a dream are fleeting.

A man and a woman at close of day, Wander along through the forest gray, In the golden autumn weather, The leaves are rustling at their feet, And the branches above them in arches meet.

And they wander along together, Oh, how quiet the ways of our latter days, When the sweet and winds are blowing, And the skies bend low with their clouds of woe.

And the months are serenely going, Two narrow graves in the moonbeam's light, Clad in soft robes of purest white, In the snowy winter weather.

The river flows on in its merry way, And the snowbanks above them gently beat, And they sleep and dream together, Oh, safe at last from the world's cold blast.

Side by side their forms are lying, Life here is done, Life there begun, And the years are swiftly flying, "Amen."

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ORTHODOX OPPOSITION.

Down With Spiritualism, by Fair Means or Foul.

To the Editor:—It has been some time since I have written anything for your columns, and I have no doubt many of your readers are wondering at my silence, for some of them told me before I left the United States that they should wait for news from me from time to time.

To my friends in America then I would say, since coming to England I have been so busy in other ways I have found but little time for writing; then I am entirely isolated at present from those having any sympathy with my work or my views upon spiritual matters, that I find but little to write about which would interest Spiritualists.

I have kept a little in touch, however, with the American Press Writers' Association, which I am glad to say is a live institution and growing rapidly. In this organization are many who write occasional letters to the press on Spiritualistic matters, and many of them also read The Progressive Thinker. To these and others, I wish to say orthodox opposition in this country at the present time needs their attention. Within the past few days a number of pamphlets have come into my hands (through the influence of an orthodox relative) which are all against Spiritualism.

The authors is a Scotch woman, I believe; her address is Mrs. B. M. Hardie, 69 Duthie Terrace, Aberdeen, Scotland. The pamphlets are styled The Apostasy Series, are ten in number, and they are being extensively circulated by orthodox people. I think it would be advisable for some of our Biblical scholars to get this series of pamphlets and fire a few shots at the enemy from the Spiritualistic fortresses. Here is a glorious chance for Moses Hull and our Editor-at-Large, Hudson Tuttle.

From Iowa or Ohio to Scotland is rather long-range firing, but our guns are built for long distances as well as short, so let us hear from them and make a loud report which shall be heard from end to end of the United Kingdom.

Spiritualism is no longer called a fraud, no attempt is made to deny the phenomena, but it is the philosophy which is now being attacked. "Demon teaching" is the latest title for our philosophy and our inspirations and trance speaker, "Demon teachers." This shows up the spirit of the orthodox authors who is probably in the employ of the Roman Catholic church, although this is not advertised publicly.

The work of Andrew Jackson Davis is denounced and "Nature's Divine Revelations" is described as the text-book for the "Demon teachers," and we are told by this wonderful author that all Spiritualists endorse the doctrine of "Whatever is, is Right." She further goes on to say that "in all my searching I have found nothing that brought me to the clear philosophy of Spiritualism like Dr. Child's book. 'Whatever is, is Right.'"

I wonder how many Spiritualists endorse Dr. Child's view, for one certainly do not. The trusts exist in (fairly) but I do not believe they are America, war is a means of settling international disputes, but I do not believe in it. Drunkenness is prevalent in England and America, but who believes it is right? We might enlarge on this indefinitely, but of what avail is it?

The attitude of the church toward Spiritualism to-day is simply this: Down with it, by fair means or foul. Let Spiritualists show them they cannot trample us underfoot without making a desperate resistance. The American Press Writers' Association will attend to their part of the work.

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# THE STRANGE STORY OF A DREAMER'S GREAT FORTUNE

## OGGULT MYSTERIES.

### THE STRANGE STORY OF A DREAMER'S GREAT FORTUNE

Colorado Springs, Colo.—The famous Stratton will contest has been ended by compromise and thus closes the last chapter of the story of a strange fortune. Winfield Scott Stratton said during his lifetime that \$50,000 was enough for any man to live on. He had accumulated a fortune of many millions of dollars. Yet he cut off his son, Irving Harry Stratton, with a legacy of \$50,000. On that provision of the will hung the romantic fight for a fortune. Young Stratton did not win, in fact, although by compromise he was given \$100,000, most of which must go for attorney fees. The rest of the mining millionaire's fortune will go where he intended it should go—to charity.

Winfield Scott Stratton had strange ideas of what charity should be, yet it is said here that he never gave a dollar that did not do 100 cents worth of good. By the compromise it is now made certain that the Myron Stratton home for the poor will be built. It is to cost \$1,000,000 and have an endowment of \$10,000,000 and will be one of the greatest charities of the century.

But there is another disturbing feature looming up. Irving Harry Stratton and the estate are now defendants in a \$5,000,000 damage suit brought by the Venture corporation of London. This corporation alleges that the Independence mine was "salted."

No more notable case than the case closed this week has ever been tried in the courts of this state. THE STRIKE FOR WHICH THE SON PLAYED WAS A FORTUNE WORTHY OF THE VANDERBILTS. "WHAT THE WORLD GAVE ME I SHALL GIVE BACK TO THE WORLD" WAS THE ELDER STRATTON'S THEORY, AND HIS PRACTICE.

A Dreamer of Truthful Dreams.

The suit was the last act, the wind-up, of the affairs of a dreamer whose dreams came true. Stratton lived in a world of his own making, behind the cloak of secrecy and legal finesse, where the forms of two mysterious women, who may yet fight for the fortune, as the elder Stratton's wives.

The life of Winfield Stratton was a romance from his boyhood to his death. That he succeeded near the close of his days in realizing all the dreams of his life is due to one of those remarkable compensations which nature sometimes deals out to the visionary and impractical.

When the gold rush for California began in 1848, Winfield Stratton was in his babyhood. He was the only son in a family of nine children, which was in itself a handicap in many ways. Born in Jeffersonville, Ind., he grew up in that town and was educated in the public schools. At the age of 17, Stratton was apprenticed to a carpenter.

"That boy was a carpenter," I reckon," said his employer; "he ain't triflin' or anything of that kind, but he's always pickin' round rocks and things. He's got the gold fever."

It was several years, however, before he had a chance to gratify his tastes. When he was twenty years old he went to Edenville, where he clerked in a drugstore for six months. Mixing drugs was not to his taste. He had dreams of the clear crystal skies, the wind-like winds and the snowy mountains of the Rocky mountains. One day he boarded an emigrant train for the West, buying a ticket to a point as far as his money would take him. This was Sioux Falls. Another period of work and of saving, and he drifted westward, to Omaha, to Lincoln, and finally to Colorado Springs.

His First View of the Rockies.

In speaking of his first view of the mountains, Stratton once said: "There they were, high and white against the sky, spotless and fresh from the hand of God. Just as they had stood since the cooling of the world. I knew that in the fiery crucible of their birth veins of gold and silver had filtered and flowed from summit to base, and I believed that I could find them. Not that I wanted the money particularly, but I liked the work."

Herein lay the keynote of his life, a passion for discovery. In Colorado Springs the real estate office of Stratton began. He had \$300 in his pocket and was possessed of a good trade, but he wanted \$3,000 to start prospecting with. Before he could accumulate it he met a Miss Stewart, and after a brief courtship was married. His wife was a most practical woman, and when Stratton had saved up his \$3,000 and proposed to go into the mining business, with a woman's careful foresight, she opposed it bitterly.

Nevertheless the craze grew upon him day by day, and finally he invested his money with some associate in the Yarbrough mine, Silver Lake, Colo., the San Juan country. He went to that region on the backs of burros, but the mine proved a failure. Mrs. Stratton, patient under the loss, said nothing. Several years followed, during which the dreamer of great dreams earned money as a carpenter during the winter and spent it in the summer wandering over the mountains in search of ore veins.

Gold, gold, gold, was the subject of his thoughts day and night. And with each day of tramping and pondering over the foothills his circumstances were becoming more straitened.

When the prospecting party was new to Mrs. Stratton she rather smiled upon it as a healthful sort of outing for her husband, which might, some day, make her a rich man's wife. But as time went on and his absences grew more frequent and more extended, and her own privations correspondingly harder to endure, she developed an aversion to gold-seeking.

The carpenter's trade was good enough for her, she said. It didn't yield a fortune, but it was safe and certain. Finally there came a time of waiting and watching for Stratton that lasted longer than any of his predecessors, and when Stratton returned, ragged, impatient, and haggard, Mrs. Stratton said that it was the last call for her. The next time he went away he needn't return with any expectation of finding her.

But Stratton donned his old ragged overcoat, shouldered his pick and grub and again went forth. He trudged into the heart of the mountains and for a month or more nothing was heard

joy had said he was his son, and how the mind managers had done "the proper thing" by him.

"Proper thing," said Stratton. "Young man, you have been meddling with something that is not of your business. You get out of here now, and don't let this thing occur again."

"There," said the friend. "I told them you had no son."

"Oh, as to that," said Stratton, "I guess he is my son all right."—Chicago Inter Ocean.

## YOUNG MAN'S MIRACLES.

### MAKES A PIANO PLAY AT COMMAND BY MYSTERIOUS POWER.

Can Lift a Child With His Fingers by Two Hairs—Trustworthy Witnesses Bear Testimony to the Wonders—Influence of Mind Over Matter Secret of His Ability.

St. Louis, Mo.—Doubting Thomases of this city and state possessing all the Missourians' desire to be "shown" what is not palpable have become convinced that they have among them a miracle worker who performs feats such as no magician or prestidigitator in the whole range of East Indian thaumaturgy ever successfully attempted. What our miracle worker does is performed through some mysterious power which he says he does not himself understand and cannot explain. He makes a piano play at his command, causes a lady picture to swing two and fro upon a wall at a word of command from him and with his thumb and finger lifts a little girl off the ground by two of the longest hairs upon her head.

These marvelous feats have been performed this winter many times in the presence of numerous trustworthy witnesses. The performer is a young Ohio man named Charles Adams. He is barely 23 years old, a musician by profession, a teacher of the piano and a composer of songs. His remarkable gift at thaumaturgy, he says, is simply the influence of mind over matter, so far as he comprehends it. He says that his apparently supernatural performances are the result of a wish to amuse his friends and to satisfy students of the various forms of occultism who flock to him for demonstrations of his power.

Skeptical Relates Experiences.

A spectator whose habit of mind is unusually skeptical, gave the following account of a private demonstration recently given by Adams for the amusement of his friends and his friends' friends.

"This young man, lately arrived from Ohio, caused a heavy framed picture on the wall, twenty feet away from where he stood, to swing two and fro, merely by commanding it to move, while I, with a dozen others, actually saw the picture move at his command. He struck a certain key on the piano and the picture swung back and forth. He struck back fifteen feet from the instrument, commanding that key to sound. Almost instantly a faint sound came from the piano—the note that he had struck. The wonder worker insisted that the key should strike louder and it did, louder and louder. We heard the sound and we saw the key move. Almost immediately after each of these manifestations I made a minute and thorough examination of the picture and the piano, to ascertain if it were possible for Adams or any other person to have any mechanical connection with the objects. I took down the picture, removed it from the frame, separated its parts and found absolutely nothing to indicate that any trick or device had been employed. I passed my hand under and over the piano, between it and Adams, and opened the instrument and inspected the mechanism of the keyboard, particularly the key that sounded, and found nothing suggestive of trickery."

"Now, I am simply making a statement of facts. What I saw I saw. What I heard I heard. I know no more about the nature of Adams' power to perform these extraordinary feats than you know. I only know this—the picture moved when he commanded it to move and the piano played when he commanded it to play."

"The process by which these feats were performed I do not profess to understand. If they were the result of mechanism it was too artfully concealed for my discovery."

Adams' power has become known to many people and he is constantly importuned to exert it for the finding of lost treasure, the location of mines and like matters. He says his gift could only be used in a telepathic sense, for, for instance, a man had hidden treasure from others and the man was brought before him he might be able to force the secret from the man's mind. He has been asked to foretell the outcome of horse races, but this, he says, is no part of his gift.

The most astounding manifestation of the man's power was the waving and vibrating of the heavy picture hanging on a wall situated about twenty feet from him. Mr. Adams does not attempt it often, but he has, because, as he explained to me, the strain on him, physically and mentally, is so great that his performance wrecks his nervous system for several hours afterward.

Some Interesting Experiences.

A detailed account of his performances is given by a writer in a recent publication as follows:

"He told those present to look steadfastly at the picture and to so dispose their minds that every other subject or thought be eliminated except a strong desire or command that the picture move. This thought should be projected toward him. It is not easy to obey an injunction of this sort if one is not in the habit of doing it. The mind becomes rebellious and stubbornly wanders either to the ridiculous or to the contemptuous. I suppose we all tried to project our thoughts at him, nevertheless some of us wandered, for I heard a contemptuous snort from one woman and a giggle from a girl in the back row."

"Adams turned his back on us and faced the picture. He extended his arms behind him, pulling them forward, as if drawing something from us. We glared at the picture, mentally commanding it to move."

"Move!" said Adams, addressing the picture. "I tell you, move! move!" Each command was more forceful, more impetuous, compelling.

"A streak of high light reflected from the gasjet on the chandelier in the middle of the room ran from top to bottom of the picture on the left side. I saw this quiver slightly, as it would from the jarring of the walls. Then it began to undulate, or so it seemed. The face in the picture moved outward. It was uncanny."

"I heard a woman gasp as though from overwrought emotion. I was a vocal shudder."

"More! More! Move some more!" exclaimed Adams, his fists clenched, his eyes staring at the picture, his foot stamping the floor.

"You have seen performing animals go through their paces reluctantly, lazily at first, and then do a little more and still a little more under the urging

## ENTERS A DENIAL.

### DENIES MIRACLE OF JESUS' BIRTH.

Rev. Dr. Hinckley Says the Kind of Heresy Dr. Rainford is Accused of Is Merely Progress in Religious Thought—He Declares Science Has Refuted the Bible—"It Is Too Late," He Says, To Maintain the Infallibility of the Old Church Doctrines. They Have Been Hopelessly Shaken.

Defining the attitude of men like Dr. Rainford as progressive and not heretical, Rev. Dr. Hinckley, pastor of the Spring Garden Unitarian Church, Philadelphia, Pa., said in an address delivered recently, that it is too late now to maintain the invulnerability of the old church doctrines, as many of them pertaining to the immaculate conception and the fall of man had been hopelessly shaken by the evolution of modern thought.

"One need be surprised," he said, "at the widespread conviction finding its way slowly into all denominations, at least in the form threatening suspicion, that Jesus had a human father; that there has been no fall of man, but a constant ascent of man; that each of us must work out his own salvation; that the great leadership of Jesus was not a monopoly, and that those children of the infant who never came within His influence are not helpless in the struggle of life."

Shattering Old Beliefs.

"We have been hearing a good deal in Philadelphia for the last two weeks about heresy through the medium of the public press; the controversy now stirring one of our great denominations has become public property. It contains some elements of large import to the general and religious welfare which I esteem it my duty to consider."

"The occasion which called out this statement is found in some utterances at Lenten services by a supposed heretical rector from New York. And the danger involved to the Christian faith is said to have been greatly increased because young folk were present and the audience was made up of men and women."

The great doctrines of the Gospel and the creed which it is said were questioned by the heretical speaker are the infallibility of the Old and New Testament as the word of God, the miraculous conception and birth of Christ, fall of man and the redemption by our Lord Jesus Christ, who made upon the cross a full, perfect and sufficient sacrifice for the sins of men, and who became thereby the propitiator for our sins; the one mediator between God and man.

Revision of Thought.

"To question these doctrines is declared to be heresy. Many have thought a great many things in the past which, wiser grown, they do not think now."

"No one need be surprised at the growing and spreading conviction that certain portions of the Bible have been shown to be in error, and that as a whole it is not an infallible book, but a literature varied in kind and in quality."

"All this is what has come from living in a white light of modern science. For a long time the human mind was not free to exercise its functions in the realm of religion."

Old Beliefs Won't Stand.

"It is too late now to maintain the invulnerability of the old church doctrines. They have many of them, and certainly all of those included in this recent statement, been shaken hopelessly in proportion as thought has been free to deal with them."

"That is why you and I in common with so many people have been accustomed to think that in all denominations people are far in advance of the creeds which have been handed down to them from the past."

"But here we have a deliberate reaffirmation of the Old Errors made by thinking men and the declaration that to question them is a heresy that must be driven from the church."

Heresy Is Progress.

"Those who oppose heresy assume that what already is is complete and perfect. They dislike instinctively the spirit of innovation, the spirit which is constantly making all things new."

"Now I want to say that heresy is the first step in all progress. You cannot find in any realm of thought or of action any progress which does not begin on the old, and that is why we are better than the established order."

"The signers of the Declaration of Independence were all heretics. They struck out from the old idea of things in a way that startled mankind. Every great advance, of which we have heard so many in religious thought and practice, marks the breaking out of a new heresy. Savonarola was a heretic. Martin Luther was a heretic."

"Heresy cannot be driven out. It so inspires men to be enlisted in some honored movement that they will never surrender."

of the master. That was the way with the picture. At first it was a shudder and a vibration, and then a rushing in the motion seemed to accelerate until the picture swung most unmistakably, now out from the wall and back again, then from side to side. There was no doubt about it. There was no optical delusion in it. The streak of white light stood still and the picture moved its glazed surface backward."

"Q-r-r-r! Ah!" Adams made an untranslatable noise in his throat and dropped into a chair, with his head in his hands. At that instant the picture stopped stock still."

"I went immediately to where the picture was hanging and pulled it from the wall. Nothing there. I sounded the wall. It was solid brick covered with plaster and wall paper. I then lifted the picture down. Here, I thought, is the secret."

"But when I got the picture to the floor I found that instead of its being on canvas it was painted on a tile or sheet of porcelain an inch thick. Down the back was a thin piece of wood about five inches wide wedged into the frame to hold the porcelain plate firm. With the frame the picture weighed sixty pounds or more. I sounded it with my knuckles. It rang as true as a porcelain bowl."

"I wonder whether it is of small stature, or light almost to the point of frailty, but with a remarkable head that seems to have enormous brain capacity."

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# The Resurrection of Hell. By Leo Tolstoi.

## WHEN BEELZEBUB THOUGHT ALL LOST.

It was at the time when Christ revealed his doctrine to men. It was so clear and he was so easy to follow, it freed men to such a degree from evil that it was impossible not to accept it, and nothing could arrest its propagation. Beelzebub, the father and chief of all the demons, had a presentiment of great trouble. He well understood that his power over humanity would end if Christ would not renounce his propaganda. He was troubled, but he did not lose courage and urged on the Pharisees and the scribes who remained faithful in injuring and torturing Christ with the utmost violence possible. At the same time he counseled the disciples of Christ to flee and forsake him. He hoped that the infamous condemnation, the outrages, the desertion of all the disciples, and finally his sufferings and execution would determine Christ to abjure his doctrine at the last moment. And this abjuration must destroy all the strength of his doctrine.

The document took place on the cross. And when Christ cried, "My God, my God, why hast thou forsaken me?" Beelzebub exulted.

But suddenly from the height of the cross fell these words: "Father, forgive them, for they know not what they do"; then Christ said, "It is finished!" and gave up his soul.

Beelzebub understood that all was lost for him. He wished to take the irons from his feet and escape, but he could not budge from his place. The irons weighed upon him and imprisoned him. He wished to rise by the aid of his wings, but he could not; and then he saw Christ in a luminous cloud arrested at the door of hell, while the criminals, from Adam to Judas, came out. He saw all the devils take their flight; he saw the very walls of hell everywhere noticeably crumbling. He could endure no more, and with piercing imprecations he disappeared in the earth, which yawned beneath him.

One hundred, two hundred, three hundred years passed. Beelzebub did not count the years. Heavy shadows and the silence of death reigned about him. He remained fixed, immovable, and forced himself not to think of what was past, and in his powerlessness he hated the author of his ruin.

But suddenly—he did not remember, he did not know how many hundreds of years had passed—he heard above him noises which resembled groans, cries, gnashing of teeth. Beelzebub raised his head and listened. That hell could be resuscitated after Christ's victory he could not believe; still the groans, the cries, and the gnashing of teeth became more and more distinct.

Beelzebub raised himself, disengaged his feet (the irons, to his astonishment, fell of themselves), and, having lightly freed his wings, he made the hissing sound by which hitherto he had summoned his servants and subordinates. He had not time to draw a breath before from above his head a hole opened, a red fire blazed, and a crowd of demons, pushing each other, entered by this hole, the sovereigns of hell; then, like ravens about a carcass, seated themselves about Beelzebub.

The demons were large and small, fat and lean, with long or short tails, with crooked or straight horns.

One of them, with a cape on his shoulders, entirely nude, of a black luster, bearded face, toothless mouth, enormous pendent belly, crouched before Beelzebub, and now closing, now widely opening and rolling his eyes of fire, without ceasing to smile, he moved his long and slender tail in a regular beat.

## HOW THE TEACHINGS HAVE BEEN PERVERTED.

"What does all this noise mean?" asked Beelzebub, pointing to the earth above him. "What is happening?"

"Always the same thing. Nothing has changed," replied the shining devil.

"But are there criminals?" queried Beelzebub.

"Many," answered the demon.

"And what has become of the doctrine of him whom I do not wish to name?"

The devil with the cape smiled, and a discreet laugh was heard.

"That doctrine cannot do anything against us," said one voice.

"They do not believe it," said the devil with the cape.

"But this doctrine surely saves them from us, and he consecrated it by his death," said Beelzebub.

"I changed it," said the devil with cape, rapidly striking the ground with his tail.

"How changed?"

"Yes, so changed that men believe no longer in his doctrine, but in mine, which they call by his name."

"And how were you accepted?" demanded Beelzebub.

"That was done of itself. It sufficed for me to aid."

"Briefly tell us the story."

The devil with the cape, bowing his head, was silent. Then, as if he reflected, related:

"When the terrible affair occurred, when hell had fallen and our lord and father had quit us," he commenced, "I left for the places where was propagated this same doctrine which had caused our fall. I wished to see how the men who professed it lived. And I saw that those who conformed to it were perfectly happy, and that we no longer had access to them. They did not bring other men in conflict, they did not yield to the seductions of women, some did not marry, others did not renounce marriage, but had only one wife; they possessed no goods; everything was considered as belonging to each; they did not defend themselves against those who attacked them, and rendered good for evil. And

their life was so beautiful that other men were attracted to them. Seeing this, I thought that all was lost, and I was on the point of leaving when something happened, insignificant in itself, but which appeared to merit my attention, and I remained. It happened that among these men some believed men must not eat meat reserved for sacrifice, while others were persuaded that one could eat everything. And I set myself to inspire both that this difference was most important, and that neither the one nor the other of the opposite sides ought to yield when the manner of serving God was at stake. And they believed me; the discussions became most heated. Both began to use invectives. Then I suggested to them in turn that they could prove the truth of their doctrine by miracles. It was evident that no miracle could prove that the doctrine was true, but they wished so much to be right that they believed me, and I arranged miracles for them. That was not at all difficult. They believed all that responded to their desire of being alone in the truth. Some avowed that tongues of fire had descended upon them; others affirmed that they had seen the master himself after his death, and many other things. They invented what never took place, and in the name of him who had called us liars they lied as well as we without perceiving it. They said to each other: 'Your miracles are not the true miracles. Ours are the true ones.' All went well, but I feared that the deceit would become too evident, and then I imagined the church, and when they believed in the church I was tranquil. I realized that we were saved."

## WHY THE CHURCH CHANGED DOCTRINES.

"What do you mean by the church?" severely questioned Beelzebub, for he did not wish to acknowledge that his servants were more intelligent than he.

"The church is, when men lie and see that they are not believed, call God in witness: 'God is my witness that what I say is true.' This is what is called the church, but with this peculiarity, that once the church is proclaimed they are persuaded that they can no longer be deceived, and consequently whatever folly they may utter they cannot be gainsaid. As to the constitution of the church, it is established thus: Men are persuaded themselves and make others believe that God their master, in order to prevent the law revealed by him to humanity from being falsely interpreted, elects privileged ones who alone—they or those to whom they transmit their power—can accurately interpret the doctrine. In this way the men who are called the church are believed to be in the truth not because they preach what is true, but because they are believed the only legitimate successors of the disciples, who themselves are the disciples of the master himself—that is, of God. From the moment that the men said they were the church and had established their doctrine upon this affirmation they could no longer disavow what they had said, however absurd their words might have been."

"But why did the church change its doctrine for our benefit?" asked Beelzebub.

"For the simple reason," said the devil with the cape, "that, being recognized as the only interpreters of the divine law, these men became the supreme arbiters of the fate of humanity, and thus obtained sovereign power over it. This power acquired, they naturally became arrogant, and thus provoked hostility. Then, having no arms except violence, they commenced to torture, to kill, to burn those who did not acknowledge their power. By virtue of their situation they found it necessary to find a justification for their evil life and of the cruelties which they employed against adversaries."

"And that is what they did."

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pointed horns, and a big tall immovable in the air.

"But how can you change into assassins the disciples of him who said, 'Do not render evil for evil; love your enemies?'"

"We do it first by the old process," replied the red devil in a clamorous and deafening tone, "by provoking in men covetousness, hate, vengeance, pride."

"The greatest number have come to us through the new teaching of the infallibility of the church, of the Christian marriage, and of Christian equality."

"The doctrine of the infallibility of the church probably gave us the greatest number. They massacred entire populations and put to death or burned people by the hundred and thousand. And what is really comical is that they thought those whom they put to death were our slaves, that is, the slaves of the devils, and themselves who burned or butchered, who were our true servants, they regarded as the holy workers of God's will."

"At present the doctrine of marriage and of Christian equality give us most assassins. The doctrine of marriage gives us murders of husbands and wives by each other, and of children by their mothers. As for assassinations caused by the Christian doctrine of equality, this doctrine teaches that all men are equal before the law. Now, the plundered men think that that is not true; they see that this equality before the law consists in this, that it is easy for the plunderers to continue to plunder; but that it is hard for those who are plundered to do the same. Then they revolt and attack their oppressors. Thus begins civil war, which sometimes gives us dozens or a thousand assassins at a single stroke."

"But the assassins due to war, how do you train the disciples of him who acknowledged all men as sons of one father and commanded that they should love their enemies?"

"The red devil laughed, letting escape from his mouth a jet of fire and smoke, and joyously striking his back with his big tail."

"We proceed in the following way," he said. "We suggest to each people that they, the said people, are the best in the world, Germany over all, France, England, Russia over all, and that they ought to dominate all. And as we suggest the same thing to each, they always seeing danger from their neighbors, always prepare to defend themselves and feel hate for each other. And the more they prepare the more hate they feel for their neighbors, and the more their neighbors prepare the greater the neighbors' hate becomes. So that at present they are ceaselessly occupied in preparing and perpetuating assassination."

"SCIENCE INCITED AGAINST RELIGION."

"That, that is ingenious," said Beelzebub, after a long silence. "But why have not the scholars, free from deceit, seen that the church has corrupted its doctrine and re-established it?"

"But they cannot," said a demon in a mantle, his forehead bowed low, his limbs deprived of muscles, and his great ears drooping.

"Why?" demanded Beelzebub, displeased with the devil's tone of assurance.

Without being moved by the interpolation of the Master of Hell, the devil of the mantle seated himself in oriental fashion, folding his shriveled legs beneath him, and commenced to speak in a low and regular voice. "They cannot do it because I continually turn their attention from that which they can learn and need to know and direct it to that which they have no need for and never will know."

"And how do you do that?"

"I have done it and still do it in many different ways, according to the different epochs. At first I suggested that the most important things was to know the respective relations of the Trinity, the origin of Christ, his nature, the essence of God, etc. These considerations so pre-occupied them that they no longer needed to know what their master had said upon life. Finally, when they became so embroiled in these considerations that they no longer understood what they were saying themselves, I suggested to some that the most important thing was to know what a man by the name of Aristotle, who had lived in Greece a thousand years before, had written; to others, that was a stone with which they could make gold; to others, an elixir that would cure all diseases and render men immortal. And the most intelligent and wisest among them consecrated to this all their intellectual forces."

"To those who were not interested in these topics I suggested that the most important thing was to know whether the sun circled around the earth or the earth around the sun. And when they learned that it was the earth that revolved and had calculated the number of millions of miles representing the distance between the earth and the sun they were happy, and then ceaselessly studied the stars until they learned that the number of the stars was infinite. Besides, I suggested that they must know the origin of all the plants and all the infinitely small animals."

"And when it became clear that they never could know, because the animals, like the stars, are infinite in number, they consecrated their intellectual forces to researches in all the phenomena of the material world, and the more useless knowledge they gained the more astonished they were that the universe remained unknown to them."

"And in order to strengthen them in error, I suggested something analogous to the doctrine of the church, that there exists a certain succession of knowledge which is called science, and that the affirmations of this science are as infallible as those of the church."

"Hence the men of science are so assured of their infallibility that they naturally proclaim as incontestable truths not only the most useless but the most absurd stupidities."

"And I suggested this respect, this servility before science, so that they would never comprehend the doctrine which must ruin us."

## WORK OF THE OTHER DEMONS.

"That is extremely good, thank you," said Beelzebub, his figure illuminated with pleasure. "You have deserved compensations and I will reward you worthily."

"And you, you have forgotten us," clamored voices of the demons of different color, little, big, fat, thin.

"What have you done?" inquired Beelzebub.

"I—I am the devil of progress."

"I, of the division of labor."

"I, of ways and communications."

"I, of printing."

"I, of art."

"I, of medicine."

"I, of culture."

"I, of education."

"I, of the reform of manners."

"I, of brutality."

"I, of philanthropy."

"I, of socialism."

"I, of the woman's movement," they cried all together, scrambling to approach Beelzebub.

"Speak separately and be brief," said Beelzebub. "You," addressing the devil of technical progress, "what do you do?"

"I suggest to men that they make things more quickly and better than the things they see. And men consume their lives with things that are useless to those who have them made and inaccessible to those who make them."

"Good. And you?" asked Beelzebub of the devil of the division of labor.

"I suggest to men that machines make things more rapidly than men, so men must be transformed into machines, and the men who are thus transformed hate those who wrought the transformation."

"That also is good. And you?" said Beelzebub to the devil of ways and communications.

"I suggest to men that it is for their good to go as quickly as possible from place to place. So instead of each trying to improve in his own place they go from place to place, and are extremely proud when they have made fifty miles or more."

Beelzebub gave his approbation. After this the devil of printing left the ranks. His business, he explained, was to communicate as rapidly as possible to the greatest possible number of people all the ignominies and insanities which have been done and written on the face of the earth.

The devil of art explained that in the guise of consolation and the emulation of sublime sentiments he incited men to crime and presented it to them in an attractive form.

The devil of medicine explained that he had for his role to suggest to men that the most important thing is the care of their bodies. And since the cares of the body are infinite, they forget not only their own lives but those of others.

The devil of culture explained that he suggested to men that the enjoyment of all that bustled these various devils was a kind of virtue, and that the man who professed it could be contented with himself and no longer seek to be better.

The devil of education said that he demonstrated to men that by living wickedly and not knowing in what a good life consists, they can teach children how to live uprightly.

The devil of the correction of manners revealed that he taught men that by being vicious themselves they could correct the people given to vice.

The devil of brutality reported that he made men believe that instead of trying to relieve the sufferings caused by an











## 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 space would be impossible. The questions are being compiled in the most condensed form, and often clearness is sacrificed to brevity. Proofs have to be omitted, and the style becomes thereby 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 to anonymous letters. Full name and address must be given, or the letters will not be sent. If the request is 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 what ever information I am able, the order of correspondence is necessarily dictated.

**Mrs. H. C. Stockey.** Q. Is it true that Sir William Crookes has retracted his belief in the genuineness of spiritual manifestations?

A. The question is suggested and the answer made imperative by a statement made by a correspondent of the St. Louis Globe Democrat, which begins: "Sir William Crookes no longer stands for spirits and the like. He has retracted his belief. He frankly confesses that the chase in that direction has led him only to a brick wall."

The writer of the above may have received information not purely imaginary, or may not. The article itself has been widely copied and its results have been felt.

We were sure the story of Flammarion, the French astronomer who had just published a book containing a narrative of his experiences and experiments in Spiritualism had become discredited with the deception and had been denounced. It had been said that the book was a wicked falsehood, set in circulation by churchmen, to damage the cause, and this in regard to Sir William Crookes, who had become better known to Spiritualists as their champion, than for his great scientific attainments, was another form of the same deception, purposely put forth. I liked Sir William Crookes' character too well to have a shadow of doubt as to his position. When president of the British Association where he was elected to the honor of referring to the subject, and well knowing that his audience wished him to let it alone, he said: "To ignore the subject would be an act of cowardice, an act of cowardice I feel no temptation to commit. I have no objection to the subject. Referring to his conclusions from investigations. Yet the report had been made and I had no positive evidence that it was not true. I therefore wrote to him, stating the report. He replied as follows:

Hudson Tuttle:—In reply to your inquiry of the 11th inst., I beg leave to say that there is no truth in the report you mention. I remain, truly yours,  
**WILLIAM CROOKES.**

If it was not expecting a miracle, we would look for the editors who have published the falsehood with such relish, and stunning headlines, to write a line or two of "retraction." But this is so far from the truth that they will refuse an explanatory item by a contributor. Together with the story of Flammarion's claimed acknowledgment of deception, it will be repeated in the press and in sermons, as though never doubted. It will become one of the stock lies, which are repeated by the enemies of the cause. When any man, especially noted for his mental endowments, investigates Spiritualism, he becomes its advocate, and once he has been so, he remains so until death. There is no instance of "retraction."

N. P. Nelson: Histories of Christianity have been written by Christians, and hence have been given whatever is favorable to that religious system, or by pronounced skeptics who have erred in the other direction. A just, impartial, and true history of Christianity is yet to be written. Perhaps the best, standard history of time covered the and for the period of the subject in Gibbon's Decline and Fall of the Roman Empire are invaluable. These chapters are published separately, by Peter Eckler, New York City.

"Ravenna" has been reading Dr. Hudson's "Law of Psychic Phenomena," and is unsettled whether to believe it is an explanation, or whether Spiritualism is true. The "sub-conscious self" is purely assumptive, and every fact it is brought forward to explain, is far better accounted for by the spiritual explanation. This has been discussed at length in preceding numbers of this paper.

Q. Please explain the civil service, what are the qualifications to pass examination?

A. The civil service act of Jan. 16, 1883, provides three commissioners, a chief examiner, and a secretary appointed by the president. The office force is about 150. Examinations are open on equal terms to all citizens of the United States, to the positions made subject to the civil service law, about 100,000 in all. This law prohibits under heavy penalty assessment for political purposes, discrimination against those in the service because of politics or religion. Several hundred kinds of examinations are given at all places, from messenger boy to positions in the Smithsonian Institute. For a very large class of places, known as skilled trades, educational tests are not required, but applicants are rated on the basis of age, character, experience, etc.

## THE NEW DISPENSATION OF LIGHT.

(Continued from fifth page.)

personality of mankind; known to us personally only by the manifestations of Spiritualism! Without these, O world, your God is indeed what Spencer wrote: "The Unknown and the Unknowable!" Vainly may you seek for God in the skies, or look for God in some form celestial where no one can approach and live!

Ah, but is this true; that no one can see God and live? The old idea of the "ineffable presence"? Let me tell you something about this "ineffable presence"; about the unpronounceable name of the ancient mysteries of religion; They were attempts to instruct the people in righteousness, for righteousness' own sake, and in order to do this, I opine, they would drop names, families; would let go of all personalities known to the worshiper, and so fasten the idea of self judgment in regard to all communications from the world of spirit of men, whether these words out of earth's silences were indeed righteous words of life for us; or whether to follow their directions would be life-long mistakes on our part! I will not attempt to discuss this point further at this time, but would leave the thought with you for your consideration—only remember that no religion of the past ever was a success that did not begin to be a religion under similar conditions to those of fifty-five years ago, at Hydesville, N. Y.; and yet we say emphatically, that beyond and above all these phenomenal experiences of earth, I find most of "God" in the Silence—the aloneness of my own heart's reveries!

We may not underestimate phenomena in our search after the truths of immortality, the facts of spirit communion; but these are but means to an end—to use common speech. They have no mean place in the economy of God; they are indispensable to man, else they would never be manifested! You of to-day, as truly as the world of yesterday, need the phenomena of the seance-room; you need to have mediumship; and yet, O I pray, may these be consecrated ones, rather than mercenary ones. But consecrated, or mercenary, there will be mediums—those to whom the world may go, and find proofs incontestible, of personal immortality of being; and of the ability of the spirit world to communicate with us who are to-day "in the body pent."

I contend for the various forms or manifestations of the spirit world of God in our seance-rooms, that they are necessary to our advancement—necessary to us in the way of instruction in many ways; and more, I ask for their careful and candid investigation. I pity that man, that woman, who does not dare to investigate, lest he or she be "cast out of the synagogue"—out of the churchly society; but if I pity such, what shall I say of those too indifferent to all claims of religion, all claims of personal interest even, to investigate?

I take care to say in the interests of humanity, that if phenomena, the phenomena of mediumship were not needed to-day by the race, we should not have them! The spirit world is not mistaken in this—neither is it "a newly discovered power" on the part of the spirit world!

We find by investigation in the histories of our race, that with every uplift of man's ideal of personal righteousness, with man's ideal of what is right in and of itself, there have come to pass manifestations of spirit presence and power, and about these phenomenal manifestations have been gathered the material for the new church; the new civilization! Another thing, too, you will please notice: In the past, as soon as the new church or civilization was established, these phenomenal exhibitions have ceased! Consequently my reason tells me that they are needed at the present time; and the medium is needed. See to it, O world, that ye despise not the medium, or his, or her work. God is not mocked, with impunity; as ye sow, so shall ye reap; if ye sow to the flesh, the material only, ye will reap corruption; and O, what corruption do we see in our politics, in our trades, our present civilization! And it may be traced in every instance, firmly believe, to the world's loss of faith in the church in its integrity of belief, in its practice of the things that made it a power in the earth—On the other hand, O world, if ye sow to the spirit, as now 'tis manifested in seance and from platform, ye will reap the soul's certainty of immortality; the soul's assurance of the continuance of loving care for you beyond the shadowy veil of the flesh, that ye have called death.

And yet, with all our sowing, all our reaping, I sense still the need of personal righteousness in ourselves; a sense of our own responsibility, in the world of man, in regard to all things that are, whether of good or of evil. We may not shift our responsibility upon the spirit world; we may not throw it upon other shoulders!

The new order has come to stay. The world of man can not put aside the new thought. The Spiritualism that was despised because of its feeble first rap, is bound to hold sway ere long over the destinies of the world at large.

It already has permeated the churches, with its new thought of God and man, as One in purpose and design of life, and the creeds are honeycombed also with the new ideas of the rostrum and the press, that have come to us from the spirit side of life; and yet we are but just begun! "Fifty-five years—an infant age is born." A thousand years of sentient life this age must see and feel, ere another age will come to earth! O, what will the harvest be in one thousand years!

I turn mine eyes towards the light,  
And lo, to me, the earth transformed;  
Gone are the shades of previous night;  
The rising sun, the heights hath stormed!

But when I speak of what shall be the harvest of a thousand years of Spiritualism, I am constrained to be careful in my estimates of good to man.

We so differ one from another in all things of the spirit, that one may not say that any revelation of life beyond us is to be received as the one picture of truth. Turn back a thousand years, and see—number if we can, the sects of Christendom; and yet we are of the new cult any more likely to agree as to what is true Spiritualism, than the churches of to-day are agreed as to what is true Christianity?

There is only this, that we can—we may forecast a kind of generality of results, leaving details out of the question; only this and nothing more!

Indeed, I very much doubt if we agree upon any "Apostles' Creed" in 300 years or 600. The record of the evil results of credulism on the part of the churches frightens us; and knowing that to no two of us has the spirit world revealed itself alike, though we are each convinced of immortality and personal presence; we will not say as quickly as did Christians, that we will agree upon the details of creed; so in forecasting events resultant upon the advent of Spiritualism, I will only say that we may be sure that none will predict "the dark ages" of Christian history.

We find ourselves, in Spiritualism, "at-one-with-God" as no other age has done. Others, of other ages, have been perhaps conscious of the fact of the divine and human unity; notably Jesus, the holy one of Christian reverence; or the Sakya Muni of the Orient; Siddharta, called the Buddha or Enlightened One; but there was an aristocracy in this; not all men—all women—were thought to be of the divinely human parentage, only a few were the real children of God!

But in this at-one-ment of ours, there is democracy, rather than aristocracy; we have been made to know that none of us are of "the bar sinister"—we are all "sons and daughters of God"; sons and daughters of the infinite host of the spirit world, that man has ignorantly worshipped as God, from times immemorial.

So to-day I prophesy that the human race, in its new birth of spirituality will come gradually into a closer relationship, or Brotherhood or Race—to use a common expression—though honestly, I do not see why we should say "Brotherhood" instead of "Sisterhood"; in fact, why should we say anything but relationship of human interests? "A closer relationship of interests," to me, covers all that we mean by "brotherhood," "sisterhood," for who but knows to-day that interests, not family blood, are the great bond that closest binds the race?

But what are "interests"? Do I mean financial, commercial, "cash" interests? Most certainly I do not; and yet all

these may be involved, for we know how things do become involved in this human life of ours.

The body is ours to care for, to protect, to cherish, as surely as that the intellect is cared for; or the spiritual nature of us; and hence we are interested in the proper development of all these material, these "timely things" of our present station or environment.

But somehow there is in us all a feeling that our humanity—our manhood—womanhood—is by far greater than all these other things that surround our life, or enter into our lives of the soul.

But what gives value to this that we call our manhood, our womanhood? I answer, it is that fact which Spiritualism alone demonstrates, as well as affirms, viz., the immortality of man.

Through the parted veils of death it presents to us the vision of man, divested of all these time-accretions of material or physical rank; and possessed only of the power of attraction of spirit or motion of fellowship as a means of accomplishment of purpose or will. We call this attractive force human sympathy—we have no better name. It is unselfish love protecting as well as enjoying companionship; such as unites us even now in such fellowships as constitute the highest social types; and yet as I look beyond there comes to my sight a heaven not yet attained here below.

I see in angelic behavior such superior comprehension of what are the real needs of others; and such eager haste to relieve, as shames me with my own tardiness; for who, I ask, does not know of much more than he or she even attempts to relieve of human distresses—distresses, too, that, unrelieved, presently develop crime?

Human sympathy, my friends, believe me in this, is heaven's first law of eternal life, and human love forms the link 'twixt earth and heaven (using the old words of the "before and after" of Death.)

So as I look at it, our age of Spiritualism, with its personal revelations of true humanity, will place upon our statute-books many affirmations of rights that are now denied or ignored; and will blot out many enactments construed into such misconception of rights, that they hinder, rather than help, the race morally! Spiritualism will probe earth's problems of society, until it laid bare to our sight the cause, the evil cause, of our distresses; and by the light of reason "thrice illumined" from above, the evil cause will be removed, instead of attempting cure by removing the criminals, so-called, that the cause of wrong has forced into crime.

In the old time of the mysteries, those who had been admitted to the inner sanctuary of their rites of worship were termed Illuminati—sons of light—beholders of the ineffable. They had seen what words could not fully tell. We who are Spiritualists indeed—are we not the Illuminati of to-day? We have looked upon and handled the ineffable manifestations of spirit life; we have been "the beholders"—our ears have heard the speech of heaven, and by this, are we not enlightened—set apart as teachers of mankind?

Yet I do not say that all are teachers—no, there is need with us all for more light. We at present are hardly more than witnesses, testifying that man is not separated from God, from the world of spirits, that man may by mediums, for himself find out personal immortality and continuance of human love and sympathy beyond the grave!

Jesus said: "I come to bear witness to the truth"—this very truth, by the way, that Spiritualism stands for, viz., the rapport of two worlds, the unity of God and man, the immortality of personality! We, like him, are witnesses.

One more thought of what this means to us, and then I close; not but that for another hour I might hold before your intelligence great truths revealed by the spirit world to us of earth; but as Spiritualists to-day, we must not be content with words only; we must demonstrate the life that we proclaim!

Consequently, the lecture gives place to the manifestation, the speaker to the medium; or rather, we are workers together in the advance of the new gospel!

What is the "one word more"? I answer: It is just this which I have spoken!

Spiritualism must recognize the medium's place and work in the new economy of God. The past, said—and then did not; the past substitutes tradition or history for the manifestation, and as this was done, we mark "The beginning of the end" of its life.

Let us not be guilty of the same fault; let us cherish mediumship, and at the same time the ministry of the word divine that is by inspiration given.

The two should go hand in hand. The word and the demonstration. Then Spiritualism will flourish—then the light of immortality will spread, and gradually, too, we will witness the effect of these demonstrations and presentations of truth, in a changed condition of society, so that Right may be, so that Wrong may cease, so that Fellowship may be universal!

### The Defeat of Woman Suffrage in Arizona.

Those who oppose woman suffrage are rejoicing over its defeat in Arizona where it passed both houses of the legislature by an almost unanimous vote but failed to become a law through the veto of Governor Brodie.

But when we consider the causes that led to the veto, and the fact that both houses of the legislature, and the best element among the people were in favor of the bill, it may be set down as a triumph for woman suffrage, even though the women will be deprived of their vote through the disgraceful act of one man in authority.

Governor Brodie gave as his reason for vetoing the bill that it was unconstitutional, but everyone knows that this is not the true reason as the supreme court of Arizona has unanimously declared that such a law would be constitutional.

The Tucson (Ariz.) Star, in a long article points to the real power behind the throne when it says:

"The saloon and gambling element were the strongest class that urged the disapproval of the bill. It is a matter of fact that in several of the towns that the petitions which went to the governor were carried around by saloon keepers and gamblers and that the gamblers in Prescott, Phoenix and Tucson were betting that the governor would veto the bill. To-night the saloons of Phoenix are the center of rejoicing on account of the stand Governor Brodie has taken on the suffrage bill, claiming that they are on top and that the governor is with them. As a prominent citizen said to-night, 'The gamblers and saloons win, the women lose!'

The suffrage bill was assassinated and in the words of one of the leading members of the assembly, the governor, in order to accomplish the defeat of the bill was forced to send in the weakest, poorest, and most disgraceful excuse under the guise of a veto that any executive ever sent back to an Arizona legislature. The feeling in Phoenix in many quarters is that the governor's action on the bill under all the circumstances is, to say the least, discreditable to him."

This is the element which controls a majority of our legislators and woman suffrage has this to contend with in addition to the prejudice which is always found to exist against every new order of things.

It seems that the better class of men ought to be aroused to see to it that men were put in authority who would not debauch every sense of justice and the expressed will of the people.

ELNORA M. BABCOCK.

So long as we love we serve; so long as we are loved by others I would almost say that we are indispensable, and no man is useless while he has a friend.—Stevenson.

Brevity and conciseness are the parents of conviction. The leaden bullet is more fatal than when multiplied into a shot.—Bailou.

Children have moral measles sometimes. Only let them alone, and they will get well of themselves. There is a wise herb in the gardens, and it is called, thyme.—Mitchell.

He who does not make his family comfortable will himself never be happy at home, and he who is not happy at home will never be happy anywhere.—Herschel.

Experience does take dreadfully high school wages, but he teaches like no other.—Carlyle.

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"Rending the Vail" is pronounced by Col. K. T. Van Horn, of Kansas City, Mo., as a most remarkable work. "This fully, but all rationally understandable. Also phenomena, inspiration and such, judge, we will say that he has been a member of congress for four sessions, an editor of a leading daily, and a profound thinker along scientific lines. He says:

"The principal contributors to the book are four in number: Dr. W. H. Reed, who is called the chemical control of the medium; William W. Denton, Thomas Paine and Michael Faraday. There are numerous others giving a few incidental and mostly personal messages or dissertations on scientific, philosophical, religious, theologic and occult topics—from world-building, the origin of life, or religious, of scientific discovery, and the laws of cosmos or nature—in fact the entire field of human thought. The limitation seemed to be only that of the spectators to ask questions.

"In addition to this mass of messages, there are in the book about sixty illustrations—44 of them portraits. These were drawn by a famous standing in the room at a desk, the form or person ally to be sketched at the doorway of the cabinet and the finished picture handed to one of the circle and filed away by the secretary.

"What will attract the attention of every non-Spiritualist reader is that the topics treated by Prof. Denton, Thomas Paine and Prof. Faraday, are in kind, in thought and style with those to which their active lives in this world were devoted—in literary character as different here as in their works extant on our book-shelves.

The Spiritualist press and its contributors are just now discussing a number of questions as to the nature of spirit, of spirit return; the want of agreement between those returning as to conditions in their present world; the limitations—that the organism of the medium imposes upon communication, and various kindred questions. All these are treated, some of them very fully, but all rationally understandable. Also phenomena, inspiration and such, judge, we will say that he has been a member of congress for four sessions, an editor of a leading daily, and a profound thinker along scientific lines. He says:

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