



FREE MORAL AGENCY.

Considered from a Theoretical Standpoint.

Is Man the Creature of Chance, the Plaything of Law, or the Subject of Reason.

BY A. M. GRIFFIN.

If man is a free moral agent, that is, a being who may do or refrain from doing certain acts commonly designated morally, then as to those acts he is morally responsible; but if, although possessing the tendency and effect of his rational acts, he is nevertheless coerced to their doing by forces, circumstances or laws over which he has and can have no control, then he is, or should be, held free from culpability or guilt as to those acts and their results.

Before considering the question of man's moral responsibility from a theoretical standpoint, it is well to observe that though we may escape both censure and approval for our acts, in the forum of some easy-going philosophy, in human society, as it is at present constituted, men and women are always held responsible by their fellows in proportion to their knowledge of the evil consequences likely to flow from their acts; and this would seem to be the "common-sense" judgment of mankind. If it is not in fact one which the safety and well-being of society demand. But, being thus universally recognized by the practice or custom of mankind, there would also seem to be a logical basis at ground in principle to justify the idea of man's moral responsibility. The fact that this common-sense judgment is practically universal is sufficient warrant for an investigation as to whether there be or not a sound theoretical or metaphysical justification for it. The object of this paper is such an investigation.

Morality is inseparably connected with the spiritual, or rational nature of man. No being that is not a spiritual, or what is the same, a rational being, can be a moral being. Conscience, or the moral sense, I define to be the suggestion of perfected reason, which is the ultimate goal of mankind; or, otherwise expressed, conscience is the demand of the ideal man for complete realization in the objective life. "Moral good and evil, spiritual perfection and imperfection, are relative only to a conscious, knowing subject. The brute knows not, and is guiltless; it has in its own eyes neither merit nor demerit. The like is true of the merely natural man. It is only with the awakening of consciousness to the reflective knowledge of good and evil, that conscience itself is awakened; it is only then that the spiritual man is awakened, or that man comes distinctly to exist as a spiritual being, clad with a responsibility that marks his independent individuality." It is only then that he comes to know himself as the personified representative of that reason which is destined more and more to unfold within him and to make of him a true representative of the spiritual unity of the race.

Two conditions at least are essential to true morality:—(1) That there be perception, or intuition of moral truth, i. e., of the good; (2) that the will or intention to do good, shall form the subjective condition of all volitional action and conduct.

Morality does not attach to the act as a completed effect or phenomenon, in the world of objects, nor yet to the spiritual, objective manifestation in the world of thought; but it arises as a subjective element within the actor or doer as a personality, and marks that personality as one tending to reason or to chaos, that is, to good or to evil. The supreme good consists in the perfect realization in the individual life of the spiritual unity of mankind. Theoretical evil consists in postulating as the supreme good, not the good of humanity (as commanded by reason), but the isolated individual good, as prompted by desire; and practical evil would consequently consist in the working out into the concrete life of the individual the postulate, that the good consists in the selfishness and practical evil is action motivated in this principle. According to Fichte, that which is according to reason may be called good, and that which is opposed to reason, evil; hence: "There is but one virtue—to forget one's own personality; and but one vice—to make self the object of our thoughts. He who thinks chiefly of his own personal gratification, and desires an ideal of life or being, or any joy of life, except in the race and for the race, with whatever venture of good deeds he may seek to hide his deformity, is nevertheless, at bottom, only a mean, base, and therefore unhappy man." Here, then, arises the conflict of good and evil in the conscious world—personalities striving for different ends,—on the one hand those grounded in the eternal law, and on the other, those grounded in the selfishness and the forgetting of self in the struggle; and on the other hand, personalities striving for self alone, and hence in opposition to the mandate of eternal Reason, and therefore destined sooner or later to fade away unless there be awakened in the individual a consciousness of the true unity of humanity's being, which consciousness can alone reveal the true and abiding path.

Morality, as a concrete reality in human life, is to be imputed to that conduct the motive of which conforms with the highest or broadest standard of excellence possible to the intellectual conception or comprehension of the individual. This standard of excellence,

In order that it shall be an efficient criterion of judgment by which the individual may measure the moral value of his conduct, must be of the individual's own making. If it is not, the light by which he may shine in the moral world will be a borrowed light, that can shed no lustre upon his own inherent character as a spiritual or rational being. Living for the outworking of the rational life that is his true destiny.

Man is never able to clearly divorce the moral consciousness within him from the principle of reason. It was Socrates who first declared that the one thing needful to a more complete spiritual life was that man should not merely actually will to do the right, but that they should do so knowingly; thus combining the will and the intellect in a "moral intelligence" as the decisive ground of action. Aristotle, insisting on the "autonomy of will" as indispensable to virtue, maintained that the ideal of morality was given by the faculty of moral insight, which is at once the cause and the effect of virtue; "so that the truly good man is at the same time the man of perfect insight, and the man of true insight is also perfectly good." Carlyle approvingly quotes the declaration of an anonymous German author that intelligence is the handmaid of conscience; and Emerson is inspired to say that "intellect and moral sentiment in the last analysis can never be separated." May it then not be true that there is and can be no substantial intellectual progress without a deep and abiding moral conviction?

The moral status of the individual is to be determined by the degree of virtue attained, and by the will and conduct on the one side, and his intellectual conception of his own nature and destiny as that of humanity's upon the other. If, however, the individual does not possess a rational conception of destiny, his life and thought will be correspondingly confused and devoid of moral worth. For the rational mind is clearly for that individual to act intelligently; to act intelligently is to act with due regard for the destiny of man as a rational being, and such action implies the good of humanity as humanity, i. e., as a spiritual brotherhood, and therefore must be in its intrinsic quality altruistic. The goal of my activity is, by the moral law, placed outside of me. I am to live not for myself, but for others.

"Man's chief end," taught Aristotle, is 'the realization of his highest faculty or reason, and accordingly self-love, interpreted to mean the love of that higher or rational nature which constitutes man's true self, is the highest law of morals; and friendship, founded on virtue, is the highest pleasure and pleasure, possesses a true moral value in the fact that the friend presents to us a mirror of good actions and thereby intensifies our consciousness and appreciation of the higher life of reason. The utilitarian and possibly the modern evolutionist finds the mainspring of morality in the happiness of the individual, which, however, can only be realized in the highest degree in the happiness of the whole. Hence, although accepting selfishness as its ground principle, utilitarianism is driven to adopt altruism as the means of its realization. The intuitionist grounds true morality in the idea of duty which, in the language of Kant, manifests itself as the categorical imperative.

If, said Kant, "happiness, and not the law of duty, made the end of the moral principle, there is an end to moral science." Freedom, Kant defines as an *a priori* fact which affirms itself as an element in the activity of the will. The will is restricted, though not determined, in its activity, by its own autonomy (power of self-government), and within that limitation it possesses entire self-determination in accordance with the "ethical aim," the "pure law," given by the pure reason along with a universal law, which we call the moral law. That law operates in the conscious world only as a categorical imperative, and demands an unconditional obedience which the will, in accordance with the law of freedom abiding within it as a part of its own nature, may or may not yield.

Thus we are met by a contradiction in the will—the pure idea of duty demanding unconditional obedience of the entire individuality, and the equally imperative demands of a sensuous world, governed by the laws of sequence, or causation, to which the individual must yield or perish. For the individual a practical reconciliation of this contradiction is, however, happily effected through or in the "good intention," the "ethical aim," the "pure law," the individual, who, in the world of sense, can only strive for and continually approach toward, but never completely realize, his highest ideal of duty; but in such a life consists the eternal progress of the individual, a progress which brings him some measure of happiness for each pain for the good. The final end of man (therefore not the realizable end of an immortal being, according to Fichte, but necessarily in infinity, and can never be attained in time, but may continually and forever be approached. This is our guarantee of immortality. Our proper vocation in the finite world is, then, not to be regarded as a consummation, but as a series of acts and states tending to an infinite purpose. The mandate of the moral law thus derived is, therefore, "continuously fulfill the vocation." Man's true relations to the two worlds are thus eloquently depicted by the same clear-voiced philosopher: "This, then, is my true nature, my whole sublime destination. I am a member of two orders; of one purely spiritual, in which I rule merely by pure will, and a sensuous one, in which my act alone prevails. The whole aim of reason is my own activity, independent, unconditional,

and having no need of any organ beyond itself. The will is the living principle of the rational soul, is indeed itself reason, when purely and simply apprehended. That reason is itself active, means that the pure will, as such, rules and is effectual. The infinite reason alone lives immediately and entirely in the purely spiritual order. The finite being lives necessarily at the same time in a sensuous order; that is to say, in one which presents to him other objects than those of pure reason; a material object, to be advanced by instruments and powers, standing indeed under the immediate command of the will, but whose efficacy is conditional also on its own natural law. Yet, as certainly as reason is reason, must the will operate absolutely by itself, and independently of all the natural laws which determine the action, and therefore does the sensuous life of every finite being point toward a higher, but which itself shall lead him, and of which it shall procure him possession, a possession which indeed will be again actually present as a state, and by no means as a mere will. These two orders, the purely spiritual and the sensuous, the latter only the self-form of the former, of states, have existed in me from the first moment of the development of my active reason, and proceed parallel to each other. The latter producing phenomena cognizable by myself, and of other beings similar to myself; the former alone, being immaterial, imperishable, eternal, as soon as I form the resolution to obey the laws of eternal reason; I am not merely destined to become so. I transcend the world as it is now. I am now present. According to him, however, the most profound and essential truth of our existence is the perpetual striving of the mind to develop itself, to realize its own nature, to bring into actual existence all that lies potentially in its consciousness. This fundamental impulse furnishes the formal principle of ethics, the principle of absolute autonomy, the principle of the moral law. With it is associated the impulse of nature, which strives not for fullness and freedom, but for enjoyment. Both impulses aim at a unity, and their approximation is an infinite progression."

The world," says Fichte, "is the sensuous material of our practical life, the means by which we place the great object of the end and aim of our existence. Destiny is the course of the moral development of the finite rational being." Reason being an end in itself—that is, seeking nothing beyond itself as the end of its being—its function in a sensuous world is the rationalization of that world. For that consummation it needs to employ means; and these means are found in the sensuous world. Such means and agencies possessing in themselves nothing that "makes for righteousness"—being neither moral nor immoral,—become the passive implement of reason, and by it are imbued with its own moral potency for the advancement of its supreme end. The active, living agency of reason is the personality of man, and he is morally constituted to respond to and acquiescence in his divine behests as revealed in his consciousness. There are some views of man, of his environment and of nature which would minimize, if not totally destroy, this high office of personality, and make man, not the great moral agent of the universal reason which is the primal principle of the universe of mind and matter, but merely the abject puppet of "natural law," a creature absolutely of circumstances, a thing to be buffeted about on the ocean of existence without a will or way to steer his bark toward the goal of his own choosing. By this philosophy I am told that when I choose to do this instead of that the choice is not in reality mine but that of the "law of being" operating in the environment, with the law of my environment, of which laws I as a free moral agent, gifted with intelligent vision of laws, principles and causes, means, agencies and powers, have no control, and therefore that I could not as to the past have helped, and cannot for the present nor "help myself," and ought not "to be blamed" as to anything I may have done or may do. That purpose, the negation of the moral law, my mind consists in the virtual abolition of the I, the me, from "the law of my being," and thus making of the latter a something foreign to me, the thinking, willing subject, forgetting that I am not alone the creature of circumstances and of law, but am the creator of both law and circumstance: that by me as typifying the absolute truth, the law of reason revealed; that I possess the independent power of reflection by which I may and do determine my will; that by virtue of the reason which is mine I am capable of positing, or placing, myself, the reasoner, over against all else in the universe. I am not alone the effect of pre-existing causes; I am the cause of substantial changes, or effects more or less enduring, in both the material and the spiritual world. With mind and will also begins to be an individual purpose, which is not a material thing, subject to the laws of heat, cold, time and space. That purpose had its origin in another world than that of matter: It is the free-born offspring of that invisible immaterial essence which constitutes my only reality, that timeless, spaceless, deathless thing, the immortal spirit. That purpose involves the realm of matter and its laws, rendering unto Caesar that which is Caesar's. It is true—paying all deference to natural law, but in accordance with the mandate of reason making that law its servant, not permitting it to become its master, for the accomplishment of the sublime end. This purpose of mine, it is true, produces changes in the material world through the instrumentality of matter, and thus far is in obedience to the laws of matter; but it is not a thing which bumps itself against objects in the phenomenal world, as so much matter, and forgetting its lofty and lordly estate of spirit; it ever remains the invisible power behind the throne which makes the world move onward in its progress towards its proper goal—that of a perfect instrumentality for the uses of the eternal reason as personified in the immortal spirit of man.

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Morality presupposes freedom. So affirmed Aristotle. But freedom exists only as a condition of intelligence; thus both freedom and intelligence are conditions of morality. Intelligence as a quality is the free, subjective precipitant of the objective, the latter in a sense synonymous with spirit, the latter term, however, in my view, connoting not only the subjective perceptive activity, but also the reflective activity of the rational subject, which constitutes feeling in the highest sense. As said by Kant, "rests upon the conviction that the inner nature of intelligence is free activity, realizing itself through universal laws," one of which laws is the moral law that introduces to us "an ideal world that ought to be, and ought to be realized in the actual world, but which is not thereby 'enabling us to learn what our true nature is and demands.' Without both intelligence and freedom there can be no morality, and morality can only be affirmed of personality. Freedom in the internal or subjective world, the freedom of the will, is intelligence in a manner analogous to the relation of space to matter in the objective or phenomenal world. Considered by itself it is nothing, yet in reality it is the condition of all activity. We are unable to represent to ourselves freedom except in conjunction with some form of objectivity, reality. With that of personality in the spiritual world, or with that of nature in the phenomenal world. In the exercise of our freedom in the phenomenal world we are limited by the laws of nature, while in the world of intelligence we are limited by the degree of activity possessed by our intelligence; the greater this activity the more universal is our character, and the man who acts nearest in accordance with universal principles is he who acts more nearly in compliance with the universal moral law. "To find out what is morally right, we have only to ask what actions may be universalized, and thus we have the Kantian formula: 'Act as if by your action the maxim or rule which it involves were about to be turned into a universal law of nature.' Action in compliance with this formula, as we may readily see, tends to universalize the individual, and through him to realize the eternal reason whose end is within itself, and which is ever striving to realize itself by means of the objective forms of matter and mind. Therefore, as above indicated, the reconciliation of the imperative demand of conscience given from the universal reason, with the demands of the laws of nature, as expressed in the doctrine of cause and effect, is effected within the individual by his good intention, and he is thus enabled to become a moral being, the problem of the moral agent is not fully solved until we have seen how the law of the natural world, expressed in the doctrine of cause and effect, is excluded or supervened by the idea of free causation in the subjective world.

It may be granted that every effect must have a cause; that is to say, that in the phenomenal world no state or condition, or kind, or quality, of phenomena exists unrelated to a previous state of complete phenomena in time and space, yet there is implied even here an unphenomenal ground of being which stands to all causes and effects as *raison d'être*. But when it is said that no state, attitude, condition, mood, or activity of the mind of a rational being exists without a previous set of conditions, forces, laws or agencies of the phenomenal world which are directly related thereto, that purpose, the negation of the moral law, my mind consists in the virtual abolition of the I, the me, from "the law of my being," and thus making of the latter a something foreign to me, the thinking, willing subject, forgetting that I am not alone the creature of circumstances and of law, but am the creator of both law and circumstance: that by me as typifying the absolute truth, the law of reason revealed; that I possess the independent power of reflection by which I may and do determine my will; that by virtue of the reason which is mine I am capable of positing, or placing, myself, the reasoner, over against all else in the universe. I am not alone the effect of pre-existing causes; I am the cause of substantial changes, or effects more or less enduring, in both the material and the spiritual world. With mind and will also begins to be an individual purpose, which is not a material thing, subject to the laws of heat, cold, time and space. That purpose had its origin in another world than that of matter: It is the free-born offspring of that invisible immaterial essence which constitutes my only reality, that timeless, spaceless, deathless thing, the immortal spirit. That purpose involves the realm of matter and its laws, rendering unto Caesar that which is Caesar's. It is true—paying all deference to natural law, but in accordance with the mandate of reason making that law its servant, not permitting it to become its master, for the accomplishment of the sublime end. This purpose of mine, it is true, produces changes in the material world through the instrumentality of matter, and thus far is in obedience to the laws of matter; but it is not a thing which bumps itself against objects in the phenomenal world, as so much matter, and forgetting its lofty and lordly estate of spirit; it ever remains the invisible power behind the throne which makes the world move onward in its progress towards its proper goal—that of a perfect instrumentality for the uses of the eternal reason as personified in the immortal spirit of man.

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reasoning of hedonism by the conception in which it seeks to realize itself. That conception is found in an idea of all rational beings as a spiritual commonwealth in which, in the very truth, all the citizens are free and equal. Each individual (no longer a solitary autocrat as hedonism teaches, subordinating all others as means to himself as end) is a member (in thought) of a federation of all rational beings, a federation whose indeed his commands have legislative force, but only because his individual will is the very utterance of an indwelling law. Thus man, by this figure, represents himself as legislative—not as supreme overlord, but as a free citizen in the spiritual world; if he legislates, he is at the same time subject to the legislation. And even if in such spiritual world there be a Sovereign, His will is only the central unity of universal law itself.

It is to be said that we are in reality not free but only seemingly so—that we think we are free when in fact we are not so—and that this illusion suffices for the practical purposes of a necessary though also illusory reality, I certainly know; since we cannot to it and in doing so fulfill the moral law. That we shall ever become perfect in the sense of a complete realization of the Absolute in our life implies that the individual shall lose identity and that there shall be naught but the One. This consummation we may not hope for; for the goal faces as we approach it, and through eternity will always be distinctly in advance of the most earnest seeker, yet is there for each soul that strives a continuous and real advance, and hence a career of progress and joyful victory that shall know no ending.

RAIN-MAKING.

Its Philosophy Explained.

A Problem Involving Millions of Lives and Incalculable Wealth.

The production of rain by man is a subject of vast national importance, which has not attracted the attention of the scientific community at this time is that conclusions, such as are produced by the firing of cannon, are the most efficient agency for starting rain. This did not originate from any scientific experiment or any knowledge of the properties of loud sounds, but from the observation that rain often followed quickly after great battles.

Let us now look at the matter in the light of science. The force that repels the particles of fluids, and keeps them apart in gaseous conditions, are caloric and electricity. These forces, when accumulated, have a terrific repellant power, as we see in the explosions of steam boilers and the destructive effect of lightning.

Caloric from the sun converts daily enormous quantities of the water of the ocean into vapor, as this vapor rises it is cooled and condenses into a quantity of electricity; for the evaporation of saline liquids carries up positive electricity. The caloric and electricity are both derived from the sun, and when evaporation occurs without a regular supply from the sun, or in closed apartments, it produces an intensely negative condition (as the electricity is carried off), which is dangerous to those who sleep in such places. Even a room which has been plastered and papered dry requires many days of drying to make it safe for the inmates, for negative conditions are injurious or dangerous, according to their intensity.

When the atmosphere is full of vapor, there is no mode of condensing it but by removing the caloric or the electricity. Cold weather condenses the vapor into frost. The cold outside often condenses the moisture in our houses, and in the window panes, and we find a pitcher of ice water quickly covered outside by the condensed moisture from the surrounding air.

It has not been known that the removal of a certain amount of caloric produces to a certain extent the same effect as the removal of caloric, but recent experiments have proved that electricity carried up by evaporation from the ocean maintains the vapors, clouds and mists in the upper regions of the atmosphere, even when the elevation produces a low temperature. I do not say that electricity will maintain vapor or clouds above the snow line, though that theory has been affirmed by some naturalists, but I am quite sure that it will maintain vapor and clouds in a very cold air, and we often find a freezing atmosphere our own breath appearing as a mist from the nostrils and then disappearing as vapor.

The vesicular material of the clouds is held apart and prevented from coalescing by the electricity with which the clouds are abundantly supplied. Caloric sustains water in an evaporous condition which is invisible, but caloric, which has expansive power, has not the repellant power of electricity which maintains the visible clouds by the repulsion of their vesicular particles.

It is not, therefore, perfectly obvious that if we would condense the clouds we must rob them of their electricity, for they can sustain themselves against a very considerable reduction of temperature. The sudden discharge of electricity in a lightning bolt is generally followed by an increased fall of rain, and a thunder shower is usually violent. Nature has provided the means of

robbing the clouds of the electricity that sustains them. Electricity is powerfully attracted, not by flat surfaces, but by pointed bodies, and the millions of millions of fine points lifted towards the sky by millions of millions of leaves of our forests, are continually removing the electric tension which keeps the clouds aloft, as they pass over a hot, arid desert. It is now generally recognized that the disturbing of forests becomes a cause of destruction, by making rain infrequent, while the change in the soil and absence of roots prevent these infrequent and irregular rains from being retained in the soil, thus producing destructive floods.

When we remove the forests we endanger our crops, for the bumble grasses and farm plants cannot do much in the way of bringing down electricity and condensing the clouds. The loss of forests must be replaced by something which will not be too great. We have but to repeat the experiment of Franklin, in drawing electricity from the sky on a larger scale. I would send up a balloon sustaining a fine wire and cord as high as necessary. The larger the balloon, the higher it may ascend, and the more may be drawn down to the clouds more effectively than it can be done by the forest.

The balloon should be armed with several thousand copper points on all sides, connecting with the wire, and the wire should be attached to the negative pole of a powerful static machine. I could furnish not much I think sufficient for such a purpose. The power of such an arrangement running through the cloud region is extraordinary; the flow of electricity would be very great, and would require some precautions at its lower connection for the operators. The exhausting effect on the cloud, of extracting electricity, is similar to the exhausting effect of the same power on human beings. It is true that our authors on electro-therapeutics do not seem to understand this, but use their positive and negative poles in many cases with the indifference of ignorance; but I have constructed a small electrode to illustrate this principle, which produces a powerfully depressing effect on a patient.

The simplicity and cheapness of this method of producing rain is such that unless some other investigator shall adopt and apply it, I may be tempted myself to try the experiment in the West, where it is so much needed. I have been thinking for a year past of sending to the West, and an experiment in some suffering Western region where rain does not appear with the same facility as on the seacoast would be entirely decisive.

I believe that we may attack the clouds and bring down their water whenever it is needed. To what extent this would succeed in a cloudless sky, I cannot say; but when the air is sufficiently warm and saturated, I think it would require only a little more time and a few more electric balloons to produce a shower. It would succeed anywhere in the United States, but of course would not be practicable in the rainless South American region, where the atmosphere has been robbed of its moisture by passing over high mountains, which absorb both the caloric and the electricity.

Whether the invisible world could produce rain by the control of electric is a proposition it might not be safe to affirm or deny at present. We have some doubtful stories of rain being produced in answer to prayer, and by an Indian chief or medicine man, and an Englishman to-day is claiming some way of producing rain by psychic force, but does not give the demonstration. Even if this were practicable the scientific method would be preferable as intelligible and reliable.

Water is the sovereign element of agriculture, upon which nations depend for their existence. More than fifty millions of the human race have perished by famines, which would seldom occur if the supply of water could be controlled by science. I hope experiment will show that I have solved the problem.

When irrigation shall be generally adopted the United States could support the vast population of the globe; and if the art of rain-making should be perfected, it would almost rival irrigation in its results and probably double the agricultural wealth of many regions, if not of our whole country.

As the experiment remains to be tried, I present this as my caveat, and if any one should precede me in the experiment I hope it will be thoroughly tried.

J. ROBERT BUCHANAN.

Boston, July 1, 1891.

To Friends of Spiritualism in Illinois.

The Illinois Spiritualists' Association desires to accomplish something, so as to bring the Spiritualists scattered over the State into closer relations, and to enable them to have the use of the frequency in their several localities of good and efficient speakers and mediums; if possible to work up a few circuits, so they can have regular meetings. To commence this work, the Association has appointed Prof. J. H. Randall, a well-known and able lecturer, missionary, and it appeals to the friends in different parts of the State to co-operate in this work, and to help in the work. We ask them to get ready for a visit from Mr. Randall, and if they can do no better, at least get up a meeting in their homes, and do what they can to enable us to advance the cause of Spiritualism. This work will need money, and we urge the friends to contribute to Mr. Randall as liberally as possible, as every dollar will be reported to this Association and published. Friends desiring to help keep a missionary of the field not situated to have a meeting or entertain a speaker or medium, are requested to contribute directly to the Association.

G. L. S. JENNER, President.

DONA BRUCE, Secretary.

"The Convent of the Sacred Heart," will unfold the plottings of the Catholic church. Send 25 cents for the paper 16 weeks.

A CONVERSATION.

It Elicits Some Grand Truths.

The Curtain Drops on a Pathetic Scene.

"Well, now, I don't take any stock in Spiritualism." Thus spoke my orthodox friend one evening when the subject had been brought about.

"Why should any one after they are dead," he continued, "want to come back to this earth and go prowling around people's houses, tipping tables and chairs, rapping on walls and appearing to them in some out of the way place in the middle of the night?"

"Did you ever inquire into the subject to any extent?" I asked.

"Well, I have seen enough to convince me that there is nothing good about it."

"But what have you seen?"

"Why, I have seen those who profess to be Spiritualists sit around in a circle half a night, trying to get a rapping table, or to do something else equally as absurd, but they didn't do it."

"Is that the extent of your experience?"

"Is that not enough to convince any sane person? Everything is always done in the dark. Why don't they do these things in the light? All those tricks of state-writing, materializing and spirit rapping, generally have been exposed time and again on the public stage by Hermann Kellar and others. I have seen them exposed myself, and it does not seem to me that any one with a grain of common sense would believe in the whole thing as a fraud. There is a sense in trying to make me believe anything so utterly absurd and so adverse to all nature as Spiritualism."

"Do you mean to tell me that you have never seen anything genuine in Spiritualism?" I exclaimed.

"That is just what I mean to say."

"Then you have seen only the fraud side of the question?"

"Well, that is the only side there is to Spiritualism."

"Oh, no, it is not," I replied, "there are two sides to every question, and there must certainly be a genuine side to the subject of Spiritualism, or there could not be so many who profess to be Spiritualists and who are so earnestly trying to solve its problems. Now, by the confession of your own words you have seen but one side of this question, and that was the fraud side. You have seen those who profess to be Spiritualists attempt to do something which they had seen others do. You have seen professional tricksters imitate that which others had done, and they claimed for what they did only imitation. Now, if they imitated something, that is not proof that there is something to imitate? And if there is something, which is the other side of this question, would it be anything more than justice for you to reserve your criticisms until you have seen both sides?"

"Does their claiming it is so make it so?"

"You have the word of professional magicians—men whose business is to make a thing which is not so appear to be so; men who practice deception constantly. Why should you take their word as so important a matter?"

"Is there such a thing as a spirit communion, does it not behave every mortal to find out what and why it is? Spiritualism claims to have demonstrated truths that are of vital importance to humanity."

"What importance to humanity can it be to discover that spirits can do and make their presence known to mortals? What good is there in it any way?"

"My friend," said I, "it would simply be impossible for me to appreciate the value of the truths of Spiritualism and its mission to humanity so long as you look upon it in the light of darkness as you do at the present time. Now, Spiritualism is either a gigantic fraud or the exponent of a grand law which binds the mortal to the immortal, and which is either a shameless imposture or they are the visible means through which the Spirit-world is carrying out a mission of great good to humanity."

"The only way that you or I can discover to which of these two propositions Spiritualism belongs is to find out the truth about it, and the only way to find the truth is to search carefully and honestly for it."

"Very well," said he, "will you tell me how I had better proceed to find the truth?"

"It would afford me great pleasure, besides extending my knowledge of ungodly things," I made answer, "to go with you on a voyage of discovery in the realm of truth. But, before we proceed, let me find out just where you are anchored before we enter for any port or we may lose our bearings."

"You believe in the immortality of the soul?" I asked.

"I do," he replied.

"From whence does the soul of man come?"

"From God, the Creator and Ruler of all things."

"Is that portion of this universe does this God exist?"

"Why, in heaven."

"And where is heaven?"

"Well, now, that is a question that puzzles greater minds than mine. Do not consider it of great importance to know just where it is; the great point is how to get there."

"What evidence have you that there is a heaven?"

"The Bible says there is."

"Outside of the Bible you have no evidence?"

"No, the Bible is sufficient evidence."

"Then, as the Bible is your authority, does it not give you some information as to where heaven is located?"

"Well," said he reflectively, "I never found anything in the Bible that justifies me in believing that heaven is above the earth. It says that heaven is above the earth."

"To what particular locality do you understand the term 'above the earth' refers?"

"My friend was silent, he apparently had thought. He had heretofore occupied his mind as a fact without a question as to how, why and where. Indeed, had never given it a single moment of serious thought. From infancy he had been taught to think of heaven as 'above the earth,' but now that the matter was brought before him, he could not remember a consciousness of the absurdity of such an idea filled his mind for the first time, and he perceived that what was above us could not possibly be above the antipodes, in fact that it was above us in a perpendicular direction from any given point on the globe."

"Come out on to the lawn," I said, "and I think we can better continue our conversation."

"It was a beautiful night in June, and I walked out across the lawn, and I walked up into the clear, starry night. My companion unconsciously followed the direction of my eyes."

"What grandeur, what magnificence," I exclaimed.

"Do you see yonder little, twinkling orb?" I said, pointing to a star nearly over our heads. "Let us take a mental journey into yonder firmament. Light from this little twinkling orb takes millions of miles a minute, but as it would take millions of years to reach that star by light process, we shall have to take the subtlest things of thought."

"Now, away we go, and here we are near the little star we beheld from our earth. Over five million millions of miles we have come. Our glorious sun, but situated as regards to a mere shining speck and our earth is swallowed up in the darkness that surrounds it."

"But we must not tarry; time is too precious. Straight on we fly. Star after star we behold in the distance beyond, which as we approach we find to be stupendous suns, some thousands of times larger than our sun of which we feel so proud."

"On, on we fly, thousands of millions of stars in a straight line from our starting point we have passed. Thousands of millions of times five million miles we have traveled in a mere twinkling of an eye."

"There are little twinkling stars in the distance. And so we might continue to fly forever in a straight line from any given point in any direction and there would be no end to it."

"My friend stood gazing with awe and reverence into the fathomless depths of space. I saw that he was deeply impressed and so continued."

"But what have you seen?"

"Why, I have seen those who profess to be Spiritualists sit around in a circle half a night, trying to get a rapping table, or to do something else equally as absurd, but they didn't do it."

"Is that the extent of your experience?"

"Well, I have seen enough to convince me that there is nothing good about it."

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THE VOICES.

They Come With No Uncertain Sound.

A Strange Experience While in the Land of Dreams.

He is Controlled by Catholic Spirits.

These of like are selected at random from the files of the *Progressive Thinker*. All are appreciated by us—those that are not published, equally with those that are.

Capt. D. B. Edwards writes: It is a paper standing at the head of all spiritual publications.

P. M. Milliken: The *Progressive Thinker*, of Aug. 20th, fell into my hands yesterday. I am much pleased with the ring of the metal of the number to make up. I hope you will be the author of the article, "A Search After God," published years ago, and which I read with a thrill.

Thousands are testifying daily of the value of your priceless paper.

Win. Cox, eminent as a thinker: I admire the way in which you wield a free lance in the cause of humanity, education and progress.

How you advocate the adoption of a religion to be worn by Spiritualists. This is a wise movement, as it will unify the great unorganized forces of the world.

H. P. Hermann: I have searched the English language to find words appropriate to express my satisfaction with the *Progressive Thinker*. I have found none.

Dr. Francis C. Deater Miller: Your paper is a household word.

N. P. Bradish: As for the paper, *The Progressive Thinker*, I think it the grandest medium for the expression of advanced ideas under than of all other spiritual papers combined.

Jonathan Matteson: Everything seems to fall in line with the *Progressive Thinker*. Indeed it is the best paper that I ever saw.

J. B. Brooks: I value it as a very able and instructive paper.

Geo. Geo. Haynes: I like it very much.

Jose C. Simmons: Allow me to thank you for the rare pleasure I derive from perusing the *Progressive Thinker*. It is a paper which I read with interest and joy.

Avell Potter: I have been a constant reader of the *Progressive Thinker* for some time and have been deeply interested in its contents.

C. M. Cugo: We can't do without the *Progressive Thinker*.

Mrs. L. W. Hall: Gladly we welcome the visit of the *Progressive Thinker* each week.

Quickly we scan its pages; and the light and the truth we seek.

Long may it spread its mission, bearing the truth in each fold; for truth when weighed in the balance, ever fills and gold.

My husband is nearly blind. He says the *Progressive Thinker* is his life.

Chas. K. Lehl: I like your paper very well, and especially the attention you occasionally give to those good people who illuminated the path of progress with burning torches.

T. A. Simmons: I can't possibly do without the *Progressive Thinker*.

Mrs. Margaret Fox-Kane.

UNITE THE TWO WORLDS

And Thus Bring the Kingdom of Heaven Upon Earth.

THE CONTENT of the SACRED HEART



A CATHOLIC PRIEST PLANNING A DEVILISH WORK, IN THE CONVENT OF THE SACRED HEART.

Written for The Progressive Thinker.

BY HUDSON TUTTLE.

CHAPTER III.

An Idyl—The Portrait.

"You work ought to please papa. I am sure it cannot fail to do so, fastidious as he is."

As she spoke, Zelda passed to one side, that she might have the best light on the canvas. The scene was in the studio of Mr. Kensett, the rising young artist, who had recently been brought to notice by his paintings of scenes in the heart of the Sierras. He had just passed his twenty-first year, but was much older in appearance, for he had not been picked in the lap of opulence, but had been obliged to hew his way along rugged paths, which he had done with patience and untiring efforts. These struggles had written themselves on his countenance in strong lines. His was a Grecian face; a prominent nose; a broad forehead; large eyes, in which his thoughts might be read before they were spoken; a firm mouth, with lips delicate as a flower, yet strongly outlined. He was tall, rather slender, with the sinews of an athlete, and every motion had the grace of conscious strength, decision and self-control. He was standing by the canvas, on which a full-length portrait of Zelda appeared, a perfect reflection of herself in her most charming mood. He touched his brush to her lips on the canvas with a tenderness and delicacy which changed the imperceptibly, and stepped back, with the rapid expression of a devotee, replied in a low and modulated voice, as though dreaming:

"It is my best work, in which my whole soul and being have entered, but, Miss Joslyn, it falls far short of my ideal: far short, even of the real."

"You flatter," responded Zelda, the faintest blush coming to her cheeks. You have idealized me, and painted my expression rather than my poor face."

"You have given me, Miss Joslyn, the highest praise an artist can receive. To represent the soul, not the dead form; the spirit, the very thought, that is art; that is the office of the true artist, the genuine poet. It is not difficult to paint the external. A kitchen scene may be finished exquisitely, with the glint of light on every tin cup and can, and yet not be a work of art. The camera can do better. The transference of the subtle spirit to canvas, that is true art. But I should not lecture you. It is my weakness," he continued, with a faint laugh, as though in reproof of himself.

"I thank you for your lecture, yet my criticism is not worthy of it," she replied. "I would not sit for the portrait only to please papa. Having one's picture is a work of egotism. What think you, would become of the photographers, were it not for vanity?"

"I ask your pardon for differing from you as to the motives of sitters. Really, are you not too severe, Miss Joslyn? It is not only our vanity, but we are conferring a favor on our friends to leave them in our shadow. Next to having them, is to have their pictures. I hope the days you have passed in my humble studio have been not altogether irksome."

"On the contrary, they have been among the most pleasant. I am sure, after all you have done to amuse me while waiting, it would be ungrateful for me to feel otherwise."

"You remember the first lesson I gave you: it was two years ago to-day?"

"Ha ha," she laughed. "Remember? Shall I ever forget? It was a poor cow, and after my sketch I asked you what we should call it, and you said we would have to invent a name, for it was a new animal, unlike anything before created."

"That was excellent," replied Kensett. "I ought to have been ashamed of such rudeness. You would not be subject to such criticism now?"

"Oh no. I do not have to write under my drawings to tell people what they are intended for."

"I deeply regret," as he hesitated, and with forced composure he continued, "your choice of schools. I ought not to mention it, for my opinions are nothing to you; but I must speak as I think, and the school you propose to attend is not of my choice."

"All you too are prejudiced? You have the same education as I, the Protestant? Well, so have I. I feel a horror for Catholics, and only the persuasion of our warm friend, Mrs. LaFarge, has overcome it. She says her daughter is delighted and that the society is refined."

"This all may be true, but my prejudices, as you please to call them, are uncomprehensible. When I think of your becoming an inmate of that seminary, a sensation of danger comes over me." As he spoke he approached Zelda, transferred the brush from his right hand to the left, which held the palette, and taking her hand, said slowly: "I have been near to each other these two years. You were then a schoolgirl; I your teacher. Now, you are on the threshold of womanhood. That I have taken the deepest interest in you, I need not tell you; that I am your friend, and you give me your confidence, I need not know. Now, our destinies are drifting apart, into shadows, into clouds. I tremble for fear! I ought not to speak, but this may be an opportunity, which, lost, may never return. I know the pride and great expectations of your father for you. I know you are superior to me in every way, I—who have fought the wolf of poverty since a child, who never knew the meaning of affection, of being loved. I do not ask, I do not expect—may I, I do not want you to answer me. I desire you to go on as your father and you have planned, but I must reveal my secret to you. I must tell you that I give you all the affection of my heart, to the depths, and whatever betide, I am yours until—death."

THINKING OF ENTERING A CATHOLIC SCHOOL (SEE FIGURES IN THE NARRATIVE.)

He began slowly, but finished in a rapid manner, as though fearing he would fail before he reached the end. He paused. She looked up at his eyes; there was the least flush on her cheeks as she calmly replied: "I honor you, Mr. Kensett, and admire your nobility of sentiment. You ask for no reply. I will not give it. In a year you shall have my answer. It is September, the first day of the autumn."

He sat at her side, and his lips and hands were raised to his lips and said: "By this pledge, if I learn that you are in trouble, and need assistance, I have the right to give it, even to death, if it is required of me."

"Oh! speak not thus! Why, you frighten me! You speak and look as though a terrible calamity was at my door. Let us not borrow trouble. Let us laugh while we may, and forget there are clouds in the sunshine of to-day. Remember, Mr. Kensett, I am not long sitting, and a too long and wearisome conversation, keeping you from your duties. I will go."

"If you will allow me, I will escort you." There was the eloquent consent of silence, and they passed out into the busy street. As they walked side by side, he would fall to remark their distinguished appearance, Kensett erect, quick and radiant of step, with a mien that not only braved but courted criticism, and Zelda, impersonative of the exquisite lines and graces, and a face expressing thoughtfulness, confidence and an affection so profound that, like a deep lake, its calmness reflected every light and shadow.

For a long time they walked in silence, for those who are in such deep sympathy have no need of the cold forms of speech. The magnetic tides of life flow from one to the other, and in a manner the spirit understands.

Presently they saw a carriage approaching drawn by beautiful horses. It came slowly and almost halted. It contained two men in the garb of priests. One of them gazed admiringly at Zelda and uttered an audible exclamation to the other, who now directed his attention in the same direction. His smile was the hyacinth, and his sinister eyes gleamed what they beheld. The carriage passed so suddenly that the hot words of wrath hurled at the rude occupants by Kensett was not overheard by them.

"Brutes!" he exclaimed. "There is your priest! One moment more and I would have hurled him from his seat and taught him a lesson in decency."

"Do you know them?" asked Zelda. "I know no one in the city, and least of all wish to know such as these, who are not even gentlemen."

"Ah, Mr. Kensett, have respect for the sacred cloth," she said laughingly. "That brute was the new bishop, Lopez, and is regarded as the shining light of the Pacific Slope."

"You have met him then?"

"There was surprise and questioning in the tone."

"He was pointed out to me at the fair which I attended with Mrs. LaFarge, and I had afterwards the misfortune of being introduced to him."

"You are right, it is a misfortune to meet or know such a man."

Out of the dream-land of silent communion they were thus recalled, and the harmful distance it was not again recovered. Life put on its rude every-day aspect. The rosy sky grew grey, and there was chilliness in the air as in their hearts.

The home was reached, and with a good-bye differing only from that given by passing friends by a momentary grasp of hands with touched fingers, they parted oblivious of the waves of sorrow which would roll between them before they again met, if ever they should meet.

"To Be Continued."

"A Better Father, Friend and Citizen."

AND MADE SO BY A SEANCE WITH C. E. WINANS.

TO THE EDITOR:—Perhaps it would be of interest for you to hear what one who has hitherto been an honest doubter and skeptic has to say. Allow me to state that I was in my earlier years taught that the Presbyterian church was the only one that God had anything to do with, and that all others would and should be damned. It seems a wonder of wonders to me that it was in my power to break away from this dreadful nightmare even so far as to ask questions, to say nothing about venturing into the enchanted circle I wish to tell you about. My friend, Mr. Adrian Wynkoop, and his estimable family, sent me word that a Mr. C. E. Winans was to hold a seance at their house, and that I should come and see for myself if it was the truth or the many things they had for many years told me about.

The first form that came called for me to come to the door of the cabinet, and when asked, stated it was my sister Mary. I will tell you how I knew it was her. More than twenty-eight years ago, when we were both young, I was her chosen brother, and when she had a sorrow or a joy, it was her habit to sob or laugh it out around my neck. I was her big brother, and our confidence and love were complete. She came home from a far-off land to die. This materialized form again took refuge on my breast, and told me of such sweet things that only that later could tell she held a fan to shield us from the only dim arti-

PAINTING WHILE HE MEDITATES ON THE RUIN WHICH THE CATHOLIC CHURCH HAS BROUGHT.

cial light there was in the room, and I saw her beautiful face through a glory or halo that surrounded it, just as that sweet face looked at me so long ago. I asked her for some token by which I might know her, and as proof that what I then saw was not a dream, she cut a large piece from her robe and gave it to me, which I now have, and treasure beyond price.

Dear father also came, and was recognized as readily, and he made himself known to me unmistakably. Mrs. Wynkoop's two little daughters came, and it was a grand sight to see that family on their knees around those little forms. There were many others who came to see friends, but my interest was with those of whom I had spoken. If this is a delusion, I pray it may never be dispelled. It has lifted me up out of all doubt and trouble, and the world seems better and many times more enjoyable than ever before. I feel that I am a better father, friend and citizen, and in the future I shall seek the light.

Seaford, Ind. JAMES LAURIE.

MATERIALIZATION.

Spirit Materialization at the Home of D. Edson Smith.

All facts pertaining to a future life should be published as widely as possible in this skeptical, materialistic age; and I know of no cleaner, abler medium through which to circulate such facts than the PROGRESSIVE THINKER. My subscription list speedily reach 100,000.

I have just been again blessed with an unusual opportunity of witnessing facts pertaining to the stupendous question of the ages: "If a man die, shall he live again?" I persuaded Mr. H. C. Parks, of West Riverside, to come to my house and give a seance to a few of my special friends. At 8 o'clock in the evening twelve of us had assembled in a small room 12 by 12 feet; a door from this room opening into a very small study, all the available wall space of which is covered with book shelves. The doorway has no door, but a heavy curtain instead. The window of this study was darkened with a blanket tacked over it. A reclining chair was placed in this little room for the medium to rest in.

All the sitters were strangers to Mr. Parks, excepting myself and son, and one neighbor. When all were seated, the light was turned quite low. We began singing, and the medium began walking about the room. Soon spirit lights were seen by all about the medium's head, and the doorway of the study. Soon Mr. Parks passed into the study and lay down in the chair. Almost immediately, forms came from the dark room, and patted us on our heads, and clapped their hands, and then began the talking and guards the doorway, told us to turn on more light, and from that time on for over two hours male and female forms of various heights and sizes were passing back and forth between the two rooms. A pile of slates had been placed on a stand near the entrance to the study, and frequently one of the forms would take one of these slates, stand in full view, or sometimes retiring behind the curtain, could be heard rapidly writing. No pencils had been provided. When the message was completed, the one it was for was approached by the spirit and given the slate. When all the slates had been written upon, Mary would enter up the light, and the messages could be read, and then rubbed out, and the slates again placed on the stand for use. Several times, while the light was thus turned up, a female form clothed in white could be seen very distinctly standing in the doorway.

Sometimes a form would approach a sitter, hold out a hand to be taken, and then retire. One of the slates would circle around the room. One of the sitters, a subscriber of THE PROGRESSIVE THINKER, has been a firm believer in, and strong advocate of, Spiritualism, yet he periodically longs for a new test. He wants to thrust his finger and hands into the nail holes of the slates, and offer these as evidence to his mind; for it approached him, in full view of all of us, took him by the hand, and led him into the dark room, where he had every possible opportunity of convincing himself that some tangible intelligence besides the medium was there. Judging from the nature, we concluded that many hands were simultaneously patting him all over his body. Mr. Parks has a grand and glorious work before him; and all of us who know that man is immortal should be in our power to help speed the light, by upholding all true mediums, and adding in circulating that greatest enlightener, THE PROGRESSIVE THINKER.

D. EDSON SMITH.

Phonographic Hypnotism.

Dr. Pinel of Paris has found that hypnotic patients obey the phonograph as readily as they do a living speaker. He therefore discards the whole theory of animal magnetism.

TO THE EDITOR:—Mr. Titus Merritt and myself had intended to give this week, through the columns of THE PROGRESSIVE THINKER, a detailed statement of receipts in behalf of Mrs. Margaret Fox-Kane. Now, as I undertake to make out the list, I find that a part has been omitted by my office, and to wait another day before sending would be too late for this issue of your paper. Accordingly the full publication must be deferred for another week. In the meantime, I take pleasure in stating that the total now foots up to over \$50. One brother sent \$10, a sister \$5, several \$2, about twenty \$1 each, and the rest came in smaller sums. In one case four widows joined to send 40 cents—precious widows' mites; and one brother sends 25 cents from Denver, with the statement that he is 84 years old, and is still compelled to work for a living.

With the money received, two months' arrears of rent have been paid, some blankets and a dress have been purchased, and there remains enough to pay the rent of the coming month. Obviously the matter ought not to rest at this point. Better rooms should be provided, and something left in hand for future contingencies. Our hope is that in time Mrs. Kane will be able to maintain herself by her profession as a medium. But until the mass of Spiritualists and investigators are more favorably disposed towards her, this is not possible.

I therefore make bold to ask our brothers and sisters not yet to cease in well-doing. Out of the 12,000 subscribers to THE PROGRESSIVE THINKER, about 10,000 are morally and spiritually sound. In the Christian dispensation the source is the mass of believers being dependent. In Spiritualism this is made reversed: the source (mediumship) is made a vessel of weakness, to the end that those who come to the new light may grow stronger and ever stronger, for elevating efforts removed, ladies suffering from the red and white diseases and the development of mediums is at a standstill. This new society in advancing the science of natural healing, and put to rest that class legislation in the interests of so-called regular physicians which today disgraces the statute books of twenty-one States. Let the good work progress.

FREDERICK F. COOK.

79 Fourth Ave., N. Y.

SECTARIAN RADICALISM.

Obstacles in Our Way.

At Rowe's Hall, Detroit, Michigan, Wednesday evening, Oct. 23, was held the 11th meeting of the Spiritualists. Baade spoke and pleased all. Prof. Gould scored the Spiritualists. He said he found them more orthodox than the churches! Thirty years ago they were very radical and he liked them and worked with them. Now they had retrograded, while Christians were getting radical. From a portion of his discourse one might infer that he mistook radicalism for orthodoxy. Mrs. Baade moved to reply and was more eloquent than in her trance address. She thought we had no reason for abusing people because they could not see as we did. Her speech was heartily cheered. Mr. Rowe then scored the Professor as being abusive, and said he endorsed the Christian faith in the main. But I did not see any intention of saving anyone. The Professor simply illustrated the sinfulness of many Materialists, of wasting their strength in kicking at dead dogs. He is a thinker on a line that obscures much truth that lies beyond his mental horizon. Combative aggressiveness seldom develops a generous spirit of all-sided justice. The tendency is to sectarian intolerance and the creedal bigotries. Spiritualists are not to be despised. Materialists or religious zealots. Unbalanced natures see others through their own distorted mental lenses, and the inconsistencies of their own natures are projected and magnified. Hypocrites are quick to see dishonest motives in the acts of others. Jealous conceit paints with its own hue the most sincere and innocent expression of co-workers; and selfish vanity projects its own image in the most virtuous acts and kind intentions of unsuspecting innocence. If a writer or a speaker expresses an opinion that crosses their creed, selfish motives are at once assigned. If an honest investigator asks for evidence, and a clear distinction between facts and frauds, he is denounced as a spy, an enemy of mediums, governed by evil motives, or jealous of their own fortune of phenomenal mediums. The most incorrigible and intolerant bigot are found among those who profess liberality; and the obstacles to spiritual progress are vastly more formidable within than without the ranks of professed Spiritualists. We have the largest body of heterogeneous constituents of any class of religious sects, and the outward expression of the masses has been so blindly selfish, so full of individual vanity, so tainted with personal spleen, private prejudice, jealous bickerings, evil suspicions, and sordid ambition, that the efforts to organize a unitary system and harmonize the movement in an effective body of progressive workers has never gained such advantage. The consequence is seen in the greater portion of refined and truly progressive people who accept the spiritual idea being found outside of the spiritual ranks as known and recognized. As an optimist I have no complaint to offer, but as a factor in the machinery of fact I offer these suggestions as part of our education. When Spiritualists outgrow these hereditary diseases and rise into moral and social health, the virus that eats out the life of the spiritual affections and corrodes the superior emotions and generous instincts will lose its power to harm.

LYMAN C. HOWE.

THE MOTHER'S DREAM.

HER TEARS HAVE A BAD EFFECT UPON HER BOY IN HEAVEN.

TO THE EDITOR:—May I suggest the following practical way of hastening the abolition of slavery? No one need to admire the sermon of Gilbert Haven and his appeal to the Methodists. He was for many years a bishop of the M. E. Church, and after a residence of ten years in spirit life, finally succeeded in controlling the hand of Mrs. Carrie Wing, of Westfield, N. Y., one of the best mechanical writing mediums in the world, and urged all the churches to add KNOWLEDGE to their faith. In addition to this sermon, which all churches and spiritual societies should read, are also several messages from Abraham Lincoln, who refers in one of these to the medium he had in the White House for divining aid in the abolition of slavery; also it contains messages from General Grant, Henry Ward Beecher, W. W. Corcoran, Charles Sumner, Wendell Phillips, Martin Luther, John Wesley and many others, together with other items of interest. This pamphlet of 32 pages can be had for \$20 per thousand, which is below cost, in order to hasten the abolition of slavery. The Spiritual Society here has already sold a quantity of them for 40 cents each. The pastors of several churches, also, are about ordering a supply, to increase their spiritual growth, and help their financial condition. Sample copies will be mailed to any church or society that wishes to know the truth as taught by Jesus and the Apostles, who gave their lives to bring immortality to light, the substance of all true religion. S. M. BALDWIN.

1202 Pa. Ave., Washington, D. C.

National Association of Magnetic Healers.

TO THE EDITOR:—The election of Prof. Willis Brooks, of Englewood, Ill., as President of the National Association of Magnetic Healers, is but a fitting tribute to a most worthy citizen, modest and unassuming, yet firm and courageous. With large executive ability, he insures to the society a safe counselor and a conservative manager. Under his direction it can be safely said that legislation dealing with the advancement of magnetic healing will meet with organized opposition in every State where it is attempted.

As a natural healer Mr. Brooks' record is without spot or blemish, possessing in an eminent degree the indispensable of a true natural healer. It is to be hoped that all Spiritualists, as well as all spiritual publications, will aid this new society in advancing the science of natural healing, and put to rest that class legislation in the interests of so-called regular physicians which today disgraces the statute books of twenty-one States. Let the good work progress.

Occasional.

Passed to Spirit Life.

Passed to spirit-life, from the home of her daughter, in Burlington, Mich., Oct. 6, Mrs. Clarissa Brockway, in the 76th year of her age. Mrs. Brockway has for many years been a firm believer in Spiritualism. She was the mother of five children, three of whom are now in their immortal home, where they were waiting, and two yet remain in physical life, one a firm believer in Spiritualism. Mrs. Brockway had a large circle of friends, and was loved by all. Rev. T. R. Randall, a former member of Mrs. Brockway's household, delivered the funeral address, and the remains were quietly laid to rest in the little cemetery.

WM. E. BROWN.

Passed to the higher life from the home of his parents in East Claridon, O., Oct. 29, 1891, Eddie White, in the 15th year of his age.

ELLEN.

Mrs. Abram Fralick passed from the mortal, on the morning of October 21st, at the age of 69. Mr. and Mrs. Fralick were avowed Spiritualists, and always extended a glad welcome to workers in the cause. According to her request, the funeral services were held at her home in the home of Mr. and Mrs. John Racklyeft, October 23d, at 1 o'clock P. M. Brother Racklyeft made a few remarks in behalf of the arisen sister, and thanked each one for the many kindnesses shown her. Mrs. D. L. F. Snyder gave the funeral address. Her inspiration was loving and tender. Dr. C. Lyons closed the services at the grave in an impressive manner.

Passed to spirit-life from his home in Randall, Ia., July 14, 1891, Eugene F. Simer, aged 16 years; also Hattie E. Simer, July 15th, 1891, aged 8 years; also Emma L. Simer, July 20, 1891, aged 25 years; children of A. D. and Lizzie Simer.

That terrible disease, diphtheria, entered the family of Brother and Sister Simer, and swept off three of their lovely children.

They know that though their dear ones are gone from mortal sight they are still near them in spirit, as they have had several communications from them.

The funeral services were conducted by Mrs. S. V. Nice, of Shell Rock, Ia., Oct. 25th, in the G. A. R. hall, Randall, Ia. She gave a feeling and consolatory discourse on the nature of death and the life beyond, in accordance with the teachings of the spiritual philosophy.

J. H.

AN ASTONISHING OFFER!

SEND THREE 2-CENT STAMPS

ALIBERAL OFFER! BY A RELIABLE CLAIRVOYANT AND MAGNETIC HEALER.

PROGRESSIVE THINKER AND SPIRITUALISTS VISITING CHICAGO

THE BLIND MEDIUM, MR. FRED

REV. DR. W. MARTIN, TRANCE.

MELTED PEARL SPECTACLES

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PSYCHOMETRY, CONSULT WITH

HOW TO MEMORIZE, BY PROF.

THOUSANDS TESTIFY

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SPIRITUAL SONGS, BY MATTHEW

PHILOSOPHY OF SPIRITUAL INFLUENCE

FROM SOUL TO SOUL, BY EMMA

FIFTY YEARS IN THE CHURCH OF

MR. J. H. RANDALL, SPIRITUAL

BY ABY A. JUDSON, MINNEAPOLIS.

AT LAST MY SPIRIT BAND HAVE

DR. DUMONT C. DAKE.

NO TRUSS

DR. R. GREER

DR. GREER'S NEW ELECTRIC DIAPHRAGM

CURED! CURED! CURED!

DR. SYKE'S CURE CURE CURE

THE PSYCHOGRAPH

DIAL PLANCHETTE!

THEY ARE FOR SALE AT THIS OFFICE.

PSYCHOPATHY, OR SPIRIT HEALING

POEMS FROM THE INNER LIFE

BEYOND THE GATES, BY ELLEN

OUTSIDE THE GATES, AND OTHER

THE MYTH OF THE GREAT DELUGE

THERAPEUTIC SARCOPHAGI

THE RELIGION OF MAN, BY HUDSON TUTTLE

THE WORLD'S SIXTEEN CRUCIAL

THE RELIGION OF SPIRITUALISM

THE GIORDANO BRUNO, COMPILED

THE CHILDREN'S PROGRESSIVE

PSYCHIC PROOFS OF ANOTHER

SHALL THE BIBLE BE READ IN

SELF-CONTRADICTIONS OF THE

THE QUESTION SETTLED, A

SPIRITUAL SONGS, BY MATTHEW

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