

VOL. 7.

NO. 193

A Marvelous Instance of  
Psychic Communication.

evil than good. A good master can  
but form good scholars; since then,  
master, Allan Kardec, was one of  
best, as were also his principles in  
of good, so I, therefore, sho  
become good







## SPIRIT PICTURES.

## Why Don't Your Own Friends Appear?

AN ANSWER TO W. S. CLEMANS.

An answer and an explanation are not a controversy. Mr. W. S. Clemans, in a late issue of THE PROGRESSIVE THINKER, asks this very proper question: "Why cannot I or a medium sit for a spirit picture and get our own friends or guides on the plate, and why do we get strange faces by the side of ours when we wish so hard to get our own friends' pictures?" I, as a spirit who has passed very many years in Spirit-life, will answer that question. My attention has been called to this very matter by my medium, while he was at camp at Lake Brady in the season of 1892, and for the purpose of allowing him to witness the phenomena of spirit photography, I, with the medium under my influence, visited the photographic gallery of Mr. Henry Chase, who was then at camp. Mr. Chase very kindly allowed the medium to sit in the room near the photographic apparatus, and then and there both the medium and myself became satisfied that Mr. Henry Chase, the photographic medium, had a large and a varied band of adepts of spirit guides who were well versed in the art of appearing on the negative plate, and that no matter how much the friends of the sitters wished to appear, they soon found that the matter was beyond their control, and that no one spirit could appear unless it had become an adept at the work. The members of Mr. Chase's band are around him for the purpose of doing this work, and have been around him for years; and in these years they have learned the work well, and continually there are new faces or new forms appearing upon the plates, but in no case does a form or face appear unless it is of one that has learned the art well. I can appear with my medium on a plate or negative, but it was only after months of trial that I could do so, and I can say to any medium or sitters that your friends will appear on the plate for you if you will only sit patiently and long enough for them to develop the art of doing so. You as a medium have trained your guides in the one channel that belongs to your mediumship, but in no case have you taken any pains to train them in the art of appearing upon a negative plate in the photographer's apparatus.

A few days ago I piloted a stranger and my medium to another medium to obtain a diagnosis of his wife's case, and when the stranger demanded that some particular person who was in Spirit-life should give the diagnosis, he was answered at once that the spirit called for could not demonstrate through that medium at all, but that her own guides and controls would do the work. So when we went to a medium for a sitting, no matter whether we are in or out of the mortal form, we must at all times comply with the conditions and allow the spirits to manifest as best they may, and always knowing that practice makes perfect, and that none but those that have had the practice, or experience, can do certain work, and remembering, too, that when we go to a spirit photographer and demand that our friends and dear ones shall demonstrate by appearing on the plate, we are demanding that of them which they cannot do unless they have had no practice or experience in

mentally and kindly yours,

"THE OLD PHILOSOPHER,"  
J. W. DENNIS, Ann Arbor, Mich.

## A Strange Case.

"Psychic Facts and Theories," Rev. Savage, of Boston, relates the following, which is fully authenticated:  
"Little girls, Jennie and Edith, near where intimate friends and companions, broke out, both were taken with it, on Wednesday, June 5th, Jennie died. Her parents, and the physician, too, tried all manner of means to keep her the fact that little playmate was gone. They succeeded. On Saturday noon, just before she became unconscious, she selected two of her photographs to be sent to Jennie, and also told her sister to bid Jennie good-by for her."

Right here, Mr. Savage, is the important point to be noted in this narration. Dying persons usually do not think they see, those, and only those, whom they know have passed away. Edith did not know that Jennie had gone.

Edith died at 8 P. M., Saturday, June 8th.  
"She had roused up, I bidden her friends good-by, and was talking of dying, and seemed to have no fear. She appeared to see one and another of the friends she knew were dead. So far it was like the common cases. But now suddenly, and with every appearance of great surprise, she turned to her father and exclaimed: 'Why, papa, I am going to take Jennie with me!' Then she added: 'Why, papa, why, papa! You did not tell me that Jennie was here!' And immediately she reached out her arms as if in welcome, and said: 'Oh, Jennie, I am so glad you are here!'"

Mr. Savage adds:  
"Now, I am familiar with the mechanism of the eye and the scientific theories of vision. I know also very well whatever the world knows about visions. But I submit that here is something not easily accounted for on the theory of hallucination. It goes beyond the ordinary death vision, and presents a feature that demands, as an adequate explanation, something more than the easy one of saying she only imagined it."

"Health and Power," by E. D. Babbitt, M. D. Bound in muslin. Price, postpaid, 25 cents. Spoken of as a "wonderful little book," "an invaluable pearl for the pocket," "worth its weight in diamonds."

The ratio of deaf mutes and blind in all civilized countries rises much faster than that of population.

## Notes from Mattie E. Hull.

To THE EDITOR.—It seems to me as though I cannot leave this beautiful spot until I have pencilled a message to THE PROGRESSIVE THINKER, for so thoroughly do I believe in the psychic law, that I know the few leaves torn from my tablet while sitting under the thick, green, rustling branches over my head must carry to your sanctum a wave of restfulness and peace, for those are the spirits that preside here in every sense. Other pen than mine will report the meetings, so I only desire to say I am glad I came, glad I have come in touch with the grand spirits here and there who are engineering this enterprise; glad I have met a Lake Brady audience; glad for all.

Sunday was a grand day at Lake Brady, but all Sundays in all well-managed camps are "red-letter days." The last hour of that day that I spent outside my room was with Mrs. H. S. Lake in her lovely cottage. This grand worker may well be proud of the recent recognition of her untiring labors. Already she feels a new attuning of the spirit as she sits under her own roof, and in the depths of her soul sings in response to the work of willing hearts and hands, "Home, Sweet Home." When she told me that her new cottage at Lake Brady was the only spot that she had ever had the right to call home, I said, in my soul: "Let the powers that have directed her hither be praised."

Just a word in reference to the grounds: The association owns two hundred and seven acres, including farms, farm-houses, etc. The hotel-tables are daily supplied with the products of these farms. The success has been phenomenal. The association took possession of the grounds July 24, 1892; the accomplishments since that time have been marvelous. The camp season this year includes nine weeks.

I leave for Cleveland to day, the 24th; from thence to Haslett Park and Devil's Lake, Mich. The signs are encouraging all along the line.

MATTIE E. HULL.

## Mrs. Maud Lord-Drake.

To the joy of all true Spiritualists, this noble and wonderfully-gifted woman is with us again, doing a grand, glorious work for humanity in teaching the beautiful truths of Spiritualism. Her labors both in public and private are elevating and exalting. She forcibly advocates the principles of temperance and morality, zealously urges our young men and women to avoid all evil and pernicious habits, and seek to live pure, good, upright and noble lives. She has lectured three successive Sundays in Unity Church to highly appreciative audiences, the house being packed till standing room was at a premium. After her lectures she gave public tests of spirit presence and personal identity which were acknowledged to be correct by those to whom they were given. The skeptic, the orthodox church member, and the worldly alike, were convinced of the truth of immortality; many who had mourned their loved ones as dead and gone from them, perhaps forever, were made to rejoice by the spirits' proving themselves to be present, as proof upon proof demonstrated the fact that they still lived, loved and were near and around about them, giving loving words of comfort and good cheer.

Thus has Mrs. Maud Lord-Drake blessed the hearts of hundreds in this community and won their highest esteem. Should she ever come this way again, she will meet with a cordial reception. Mrs. H. W. PARKER.  
Beatrice, Neb.

## Notes from C. H. Brooks.

Mrs. Brooks and myself left home, Friday, July 14th, on our annual trip to Michigan and Haslett Park. We came to Port Huron, where we are at present with our friends Mr. and Mrs. J. H. White. Mr. White, as all know who know anything of Haslett Park, has long been the president of the camp, and it is by his untiring energy that Haslett has been able to pass through the struggle it has. Port Huron has quite a body of Spiritualists, and they have been greatly blessed of late by the presence of Mrs. Anna L. Robinson, formerly of Lockport, N. Y., who with her family has moved to Port Huron, where they will make their home. Mr. Robinson has gone into the silver-plating business with Dr. Cook, of Lockport. Mrs. Robinson, after her camp work is done, will begin her work here, and I know she will do a fine work; thus Port Huron will come to the front once more, and do the work so essential to be done. The prospects for a successful season at Haslett are good. It has been a question with many, owing to the World's Fair, whether there would be as large an attendance as last year. The prospects are good for a larger attendance than last year. I understand there are quite a number on the grounds now, which is unusual. Michigan has many Spiritualists, as your subscription book will testify, and Haslett Park will be the rallying point for them in the near future.

The friends throughout the State, as well as in many other States, will be pained to know that Mr. E. E. Goddard, of Saginaw, has passed to Spirit-life—was buried last Sunday. I am not conversant with the particulars. We of Haslett will miss his genial presence, and the cause has lost a firm friend and supporter. I will write again from the park and keep the many readers posted of the work.

C. H. BROOKS.

Haslett Park, Ingham Co., Mich.

Fedor Vossileff, of Moscow, in 1872 was pensioned by the Czar. He had eighty-three children living.

During the Franco-German war the Germans lost 263 men from small-pox, the French 23,449.

There are in Europe 33,000 births and 24,000 deaths daily, or sixteen births and twelve deaths a minute.

There are in the world 261 blind asylums and training schools, 11,750 inmates.

## Prof. S. W. Edmunds in Michigan.

To THE EDITOR.—Since finishing my work with The Progressive Spiritualists' Society in Grand Rapids, Mich., which field of labor occupied my time for three months, I have been doing missionary work. In this field I have been somewhat successful, laboring in Lakeview, Edmore, and Ionia; the latter city has been my Camp of Truth since June 24th.

Ionia is a beautiful place, and contains among its dwellings many an enchanted spot, where art and nature have vied with each other in weaving a beautiful landscape, and erecting good, comfortable houses for the toiling ones. Having been and tarried more or less in twenty-nine different States of our Union, I believe that the "State of the Lakes" is one of the most remarkable. It is rich in agriculture, productive in its mineral resources, beautiful in climate and most romantic and beautiful in its scenery.

Michigan, I also think, contains many advantages not possessed by her sister States; and yet, in the course of law and events, she presents, like all other great commonwealths, the extremes of riches and poverty, of honor and dishonor, of integrity and crime, of paucity in morals and the noble expressions of an exalted manhood and womanhood.

I have spoken of this beautiful city, Ionia, which seems to have drunken the sweet draughts of beauty from the ancient Greek prototype, so notable in the historic past. But every ray of sunlight has its corresponding shadow, and thus in the most prominent and available position, where nature has lent her charms in the greatest abundance, there man has erected a huge pile of stone, brick and iron, surrounded by a massive wall. This huge enclosure includes an area of thirteen acres—and within its walls are the single-celled homes of three hundred and fifty unfortunate victims of ignorance, lust and passion. The name of this place of incarceration is the "State House of Correction." Its unfortunate inmates are principally young boys from fourteen years of age and upwards, and generally first offenders. The uniform of these soldiers of crime is a "deep gray," but the escaped prisoners, who have been so unfortunate as to be caught, are clothed upon with the stripes, as full-fledged prisoners. Upon going the rounds of this "peculiar institution," one is struck with the youthfulness of so-called crime; and to one with an eye single to reform it is a pitiable sight.

Like the regular prison life, it is probably the best that can be devised in the present, but it casts a shadow over our enjoyment, to see the germ of grand and noble souls in such a condition. They have broken the bonds of citizenship, it is true, and thus have provoked the goddess Justice (?) in the eye of accepted jurisprudence; yet true Justice weeps with unbandaged eyes, and throws her arms about the unfortunate ones who have lost their liberty through a chain of circumstances and conditions over which they had not absolute control.

Oh! What tangled threads are found in the web of life! When shall they become disentangled? Mighty and glaring problems are staring us in the face, chief of which is "that of so-called 'crime.'" Is it ours to continue on in this roaring torrent of lust and passion? God forbid that, with forty-five years of Spiritualism, this current of iniquity should meander on through the peaceful meadows of civilization and culture. Bright and illustrious minds, arisen from the "prison house of clay," have gone on from our world of shadows to immortal shores. They are speaking to us across the river of transition, and beckoning the denizens of earth to "cease to do evil, and learn to do well." Our mission here is a most grand and opportune movement in the great sea of causation, and phenomena.

This city is not in the rear of others in the number, size and power of its churches, the usual denominations of which are found laden with hypocrisy, and dressed in the garb of self-righteousness. Is it not a ludicrous scene to the true Spiritualist, to see the devotee of "Jesus, and him crucified," turning his face from the grand and beautiful precepts and teachings of that Spiritual "Man of Nazareth"? How sweet it sounds in the ears of a full-fledged, fashionable, precise, church-member to speak of the "church militant" as passing to the "church triumphant," when in fact the triumphant church is not found within nor near the precincts of "war's red-handed" dominion; for it is a truism that no church was ever founded upon the basis of a field of conflict. It is contrary to natural law to even suppose for an instant that any phase or condition of honor, peace, comfort or happiness can rest securely upon a foundation of inharmonious discord.

The true ideal at the base of and forming the grand structure of that purpose, for which every church is founder, is love, universal love. True, it may have been buried, and unquestionably has ever been, under the vast accumulations of age-smothering ruins, but as surely "as the sun brings morning," nothing but love can build science, nor construct the true philosophy of life.

The "stone rejected by the builders" must and shall be the "Christ within." This not only hath become the "chief corner," but it ever hath been, and ever must be, before man can claim his immortal birthright.

Spiritualism, like all the other religions of our supermundane-guarded planet, has its exorcismes, its superstitious appendages, its idiosyncrasies, and its peculiar environments. Did I say "Spiritualism" possesses all these? No! not the "essence" itself of all life, motion, force, energy and manifestation. It is only the impotency of the human mind to grasp the real and reject the unreal that lends us into fanaticism and error. Nineteenth century philosophers indeed!—and yet, as our arisen Pope has so well said: "Pleased with a rattle, tickled with a straw."

In one of my lectures at Grand Rapids, I discussed in the theme, "Who Are the True Spiritualists?" whether those who claim the name by virtue of a knowledge of "Spirit return," as opposed to the faith of the so-called Christian, are justly entitled to be

classed among our noble band of self-sacrificing ones? I proved that the religion of the "coming man" and the basis of his science, philosophy and ethics must be the Spirituality in his higher building. As has been read: "Not all who say Lord, Lord, can enter the true home of the soul."

The "God and Mammon" of our serried ranks in the Grand Army of Progress must be separated eternally, as "Church and State," divorced from each other. He or she who worships at Mammon's shrine can never enter the true Spiritual kingdom (true home), nor gather the manna that falls from the silent stars.

Those who have arisen out of miasmatic swamps of doubt and distrust are the rulers over the kingdom of matter! Thus have dawned other Spiritual forces, under the names of Christian and Mental Science. These have been resolved into one great whole, "Spiritual Science." Its votaries and teachers are doing a grand and noble work. They are reaching a class of bright, grasping, versatile minds, hitherto unapproachable through our "Modern Spiritualism." These silent workers are performing a labor that must result in great good. Mrs. Eddy, Mrs. Wilmans, together with the Gesterfelds, Kings, Mills and a large and invincible army of workers, are surely making inroads upon the old, battered walls of Old Theology.

Spiritualism has undermined the superstructure, eaten away its foundation-stones, so Christian, Mental and Metaphysical Science and healing unites with us to pull down and raze to the ground the structures bound by creed and upheld by superstition and bigotry. Here, the class in Christian Science, formed some three years since, is composed of an admixture of church members and Spiritualists, who are ever looking toward the truth. Creedal ideas and semblances have given place to the manifestations of Spirit. What Spirit? one might ask. The Spirit of Christ. Names are only local; they only designate—they, like creeds, perish. So as true Spiritualists we cannot deny the truth, in whatever form or guise it may come.

I shall hold a position of truth at Haslett Park during its entire session, and hope to hear and be heard in the name of Truth and the Cause of Humanity.

PROF. SILAS W. EDMUNDS.

## Spirit Communication.

To THE EDITOR.—I am requested to forward for publication the following communication received through the trance-mediumship of Miss Josephine Roehl, Jacksonville, Fla.:

"To MISS ROSA COGLAN:—Josephine Mayb passed from this life three years ago. I want my friend Rosa Cogan to know that I am happy in my spirit home. And a beautiful home is prepared for those who do their work nobly in this world. I am round her a great deal and will impress her with a nervous feeling, and will meet her and will help her to cross the river when she passes over."

Miss Josephine Roehl is an exceptionally fine trance medium, whose controls are likewise remarkable for far-reaching intelligence and sprightly characteristics. "Belle," her principal control, a Mexican girl, who passed to Spirit life at the age of twelve years, is a phenomenon in herself—lively, wise and prophetic, she combines the virtues of the humorist and philosopher in such fine proportions that whether to laugh or reflect at her trite and inimitable sayings is a grave consideration with the members of the circle. So truthful, too, has she been in foretelling coming events, that those who have learned to trust and love her with more than earthly affection, never doubt the certainty of her warnings. Two weeks before the burning and destruction of the Hercules Cold Storage Plant, within the gates of the Columbian Exposition in the city of Chicago, she foretold the catastrophe in vivid and never-to-be-forgotten gesture and language. To know "Belle" is to be forever linked to her by admiration and more than earthly affection.

The circle held at Mrs. Wendt's residence during the past few months has taken the initiative in psychological investigation in the city of Jacksonville. In the very short time during which these sittings have been held, the patient and persevering members have been successful in developing Miss Roehl into a trance medium of enviable ability, and likewise Mrs. Hemstreet into a writing medium of wonderful power, whose tests are beyond dispute, and whose communications of such variety and interest that an evening spent in her company is an entertainment in itself, let alone the instruction to be gained by research in this wide and unexplored field of psychology.

JOSEPH SPEKE.

## Lake Cora, Mich.

The quarterly meeting of Spiritualists of Southwestern Michigan convened at Lake Cora, June 25th, 1893. The meeting opened at 10 o'clock, with President W. R. Sirrine in the chair. Music by Mesdames Butler and Buskirk; then our amiable speaker, Mrs. Anna Orvis, of Chicago, opened her lecture by invocation. Subject of lecture: "The Foundation of Spiritual Teachings, with Some Practical Applications." Music by the Mesdames, and an inspirational poem by the speaker. The subject of the poem was given her by the audience: "What is Liberty?" This closed the forenoon services.

Afternoon services opened at 2 o'clock. Music by the Mesdames and C. H. Butler. Short lecture by Mrs. Kline, of Ohio. Music and song by Mrs. Orvis, "The Loom of Life." A recitation by Mrs. Snider, of Marcellus, Mich., entitled, "Two Ways of Serving the Lord." Mrs. Anna Orvis then took the rostrum, answering questions handed her from the audience, seeming to please all present. Music then closed the meeting.

The next meeting will be held at the same place some time in August.

H. A. SORTORE, Secretary.

## Inspiration—Life—Spirit.

I come from the sun with the morning's first ray, And pierce through the depths of the lake. To the soil with the germ of the pond-lily lie, And I say to the spirit, "Awake!" It responds to my call; from the depths of the slime

The purest white blossom springs forth. Thus a soul is sublimed 'neath th' shrouded in crime. It contains germs of beauty and worth. I go to the land of the orange and vine, Where the mocking-bird sings in the trees—Where manna gleams white in the sun's sparkling light. And the oriole flouts in the breeze. I gather the fragrance of fruits and flowers, With spice-scented breezes I'm blest; I reap health's delights from the stary-crowned heights.

In robes like the rainbow I'm dressed, All things that are joyous and lovely and rare, I gather and hold in my breast: Like a spirit most fair I ride on the air, And hover o'er scenes of unrest. There are souls sunk in slavery, sin and despair, Who are haunted by dreams of the blest; In hope's happy guise I can gladden their eyes, As I give them sweet visions of rest.

For every pure thought that's impressed on their minds, The crude must give way to the fine. Tho' my work is unseen as the years intervene, In far future ages 'twill shine; Tho' long is the journey that leads up the heights.

And many sad scenes must be passed, The soul that begins I lead on till it wins The crown of an angel at last. I stooped where a soldier lay stretched on the plain— Struck down by the missile of death; Tho' keen was his pain as the sun scorched his brain, I soothed him to sleep with my breath. Then he dreams of the haunts where the whip-poor-will sings.

And the stream ripples over the shells; He hears the loud whirr of the partridge's wings, And the fawn bounding out from the dells; There's the lane where in boyhood he drove home the cows, And the sister who stood at the gate, Where the rosy-cheeked apples hung high on the boughs. Her brother's home-coming to wait. As the last peaceful smile on his pallid face glows, All passions are hushed in his breast; Free from hatred of foes is his soul's sweet repose.

For he murmurs, "home, kindred," and "rest." —Frances Fisk Thacher.

## "Twilight Musings."

To THE EDITOR.—I have just finished reading "Twilight Musings" from the latest number of your valuable paper. I have long read THE PROGRESSIVE THINKER, and the more I read it the more I want to, and especially "Twilight Musings," for to me they are full to the brim of angelic thoughts, and to read them in the spirit which I know they must be written, is to awaken within a desire to become one with that which is spiritual, and to feel that every moment of our lives, every act that we perform, every thought expressed or unexpressed, should be well-spent, high and noble, pure and holy. As for myself, I know that I have been helped a great deal by reading "Twilight Musings." I have caught the inspiration of his thoughts, and have been lifted heavenward thereby. What he says in regard to rum and tobacco I wish that all could read and profit by. I do not think there are any words in the English language strong enough to use against this giant evil that is getting such a stronghold on the young Americans to-day, and is eating out their spirituality; and whenever and wherever I find a man that writes as the author of "Twilight Musings" has and is doing on such evils of the day, he is one after my own heart.

Boston, Mass.

E. B. PACKARD.

## An Unexpected Test.

To THE EDITOR.—I had on last Sunday afternoon a very unexpected test given me—if not actually of spirit existence, of the power of psychology. At the hall No. 77 Thirty-first street, Mrs. De Wolf, of 108 Center avenue, gave me the first independent writing on the slate, which, except for its independence, amounted to nothing convincing, more than she read some of the changes in my varied and wonderful career. Some things she said I recognized; some not. I spoke to the audience at some length, and was heartily applauded and asked to continue. This I declined, but promised to lecture next Sunday evening, in same hall, on "Woman's Position Under Christian and Oriental Civilizations." Taking my seat while the audience was having messages given, I exerted my psychological power over the medium, saying: "I want a message from my boy; I must have something from my boy—his name, some evidence of his continued life. Oh, my boy! my boy!"

The medium then suddenly dropped a message she was giving to another, and said: "Here, lady, hold this slate again." We both held the closed slate, and the vibrations going on in the interior were very perceptible. "Open the slate," said the medium, and three distinct drawings presented themselves—one an Oriental whom I particularly recognized. At the bottom was a pair of scales, the significance of which I fully recognized, and in the middle, clearly defined, was the face of a child. Now, whether that slate had been previously prepared or not, it was equally a wonderful and prompt reply to my "will" to get a message from my boy. Oh! when will science help us poor founders after truth to make the door open to the invisible world so actually surrounding us? I long for the day, but I hope it will not be as it now is with the once despised mesmerism—found of such magnitude that the original discoverers shall not be allowed to touch, taste or handle without medical permit, as it rests in France at present.

SARAH PARKER.

France is the only European country which has to-day fewer able-bodied men than it had ninety years ago. An adult has 28 pounds of blood, and 10 pounds are sent through veins and arteries at each pulsation.

## THE PRIEST, THE WOMAN

—AND—

## THE CONFESSIONAL.

BY FATHER CHINIQUE.

This is a most valuable book. It comes from an Ex. Priest, whose character is more than ample, and who knows what he is talking about. It contains the following chapters:

CHAPTER I.

The struggle before the Confessor of Womanly Faith. The Priest's position in the Church.

CHAPTER II.

Confession to a Priest. The Priest's position in the Church.

CHAPTER III.

How the View of Confession of the Priest is made easy by the Sacrament of Penance.

CHAPTER IV.

The highly educated and refined Woman in the Confessional. The Priest's position in the Church.

CHAPTER V.

Artistic Confession. The Priest's position in the Church.

CHAPTER VI.

Should Artistic Confession be tolerated among Clergy and Laity?

CHAPTER VII.

Does Artistic Confession bring Peace to the Soul?

CHAPTER VIII.

The Progress of Artistic Confession in the Sacrament of Penance.

CHAPTER IX.

Artistic Confession in Australia, America, and France.

CHAPTER X.

A Chapter for the Consideration of Legislators, Who should not neglect the Priest's position in the Church.

CHAPTER XI.

Sent Post-paid, Price, \$1.00.

CHAPTER XII.

From Soul to Soul.

CHAPTER XIII.

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and we cannot help thinking that if Mr. Moody would halt a little in his routine career of talking and thinking a little, he would get nearer to the whole truth and avoid some mistakes which are harmful to himself as well as those whom he leads by his great magnetic power, which his hearers mistake for the power of the Holy Spirit of God instead of the psychological power of L. Moody.

## WHITE CITY SKETCHES

It has been one of the hot days. Notwithstanding the broiling midsummer sun, over one hundred and twenty-five thousand people have been scattered over the grounds, listening through the exhibits, and seeking the shady side of the buildings when weary, that the fanning of the constant breeze might revive their drooping energies. "Before the war" we used to think that 125,000 men made quite an army, but our statistical ideas have been radically revised since then. All day, since the gates were opened, everywhere, people have been constantly in sight, not a particle of crowding. Indeed, it is quite out of the common to see a group of a dozen in any one place.

But the sun has gone through the western portal. The crowds, instead of stretching toward the transportation lines in sinuous, straggling continuity, begin to collect in the grand places, around the lagoon of the Court of Honor, in which are the two electrical fountains and the Columbian fountain, with its heroic group of Columbia sailing unknown seas, in search of wisdom and civilization. It is illumination night, and all who can, mean to see it through. The whole space grows black with heads. It is like the swarming of bees. On every side the swarm grows more and more dense. There is no boisterous hilarity. Everybody seems ready to rest or chat quietly with their friends, or if friends are lacking, with the stranger seat-mate. As yet no water flows from the fountains. On the cement floor of the electric fountains, two or three young fellows—by the way, a majority of the electrical employees are young fellows—are busy, in and out of the open man-hole. They remind one of a family of gophers.

The fuses of color left over from departing day blend more and more into the clear blue of the heavens at the zenith, where a star or two faintly flickers. Suddenly a line of fire runs across the whole inner edge of the lagoon coping. Hundreds of incandescent lamps are reflected from the still waters as a blazing fringe. At the same moment the Columbian fountain breaks out into innumerable jets of water, whose cool flow fairly sizzles as it strikes the hot stones. A moment, and the rushing, gurgling splash pours over the three sides of the great square pedestal in mimic waterfall.

The twilight deepens, and still the people quietly wait. A man comes out upon the pediment of the dome of the Administration building and lights, one after the other, the great twelve-foot torches that are to burn the rest of the evening. Again there is a flash. The cornice of every building forming the great quadrangle of the Court of Honor becomes a permanent line of fire. The same fire creeps up the dome of the Administration building in such form that the crowned head is distinctly outlined. With a rush the electric fountains project crimson jets of water 150 feet into the air. It resembles liquid fire. Hardly has the eye grasped the strange beauty when the color changes, into green, and blue, and pink and gold, and tints of all these. There is nothing elsewhere in the world to excel this display, which electricity has rendered possible.

Come into the Electrical building, where are the cages of the "gnomes" and "hobgoblins" who do these marvels under guidance. We hardly enter when we see in round script, lettered by incandescent lamps, "W. E. Co." These are incessantly lighted and put out in a bewildering "now you see me and now you don't" sort of a way. Behind is seen the arm and index finger of the goblin whose ceaseless activity performs this wonder.

Close by is a pillar of glass extending from the floor nearly to the ceiling. As we question, a band of light like a wave rises rapidly from the floor to the top of the pillar, divides upon three lightning-streak arms, terminating in revolving cones and spheres, and expires in three colors. Don't ask us how. We don't know, but we see Rider Haggard's revolving pillar of fire, so vividly described in "She," and a soft whisper says: "All things are possible." Yonder, near the end of the building, a pillar reaching nearly to the roof is having spools of breaking out in different colored eruptions, with a faint likeness to geometrical figures—goblin talk without doubt. The whole building is a glow of light, while the whirling hum of the dynamo is almost distressing, so we adjourn to the outer air.

Most of the crowd have found seats, and are watching the play of the fountains, or the great search lights which like comets move restlessly from the tops of some of the larger buildings. And now from the lake shoot up into space rockets and bombs, whose explosion fills the air with showers of falling, vari-colored stars. The illumination is at its height.

To crown all, a chorus of 700 voices, at one of the band stands, starts into the weird melody of "Way Down on the Suwanee River," whose refrain is taken up by many voices in the crowd. Meanwhile the lake breeze has grown more distinct and cool. There is no better place to rest and enjoy the great, throbbing current of human brotherhood. But the end finally comes, and rapid transit will help us home, even from an illumination evening.

## ANTHROPOMORPHISM.

The Lesson of a Painting at the World's Fair.

"And behold I, even I, do bring a flood of water upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven, and everything in the earth shall die."—Genesis, vii. 2.

It has been the tendency, the falling and the curse of man, from the earliest known times until including the present, to construct his deity after the pattern of a man—sometimes vastly enlarged in power and might; subject to the same passions, the same caprices, the same whims, the same feelings of anger, revenge and hate, immensely augmented in power and scope. Thus it was that, according to the story, the God who created the heavens and the earth, with all that in them, is repeated that he had made man on the earth, and it grieved him to find him so. So he caused rain to fall till "all the high hills that were under the whole heaven were covered—and the mountains were covered." And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man. \* \* \* and Noah only remained alive, and they that were with him in the Ark.

All this because of the wickedness of man. It does seem somewhat strange to an ordinary, uneducated mind, that the innocent cattle, birds and harmless animals should have been enveloped in the destruction meted out to wicked man, when it would have been so easy for God to separate and save them.

Strange, also, that now, when the work was so nearly accomplished, there was not a full end put to the various ravenous beasts and venomous serpents; besides the many-winged insects and crawling things that are today the plague and the torment of the tidy housewife in every civilized land.

Stranger still, that knowing that man would again follow out his old propensity to sin, and that the damnation of endless hell torments would be the end of the vast majority of the human race, God did not, now that there was but a handful of them left, make a clean sweep of it, drown the rest of the lot, and so save hell from being eternally peopled with untold myriads of human beings suffering the miseries of the damned.

Yes, verily, it is strange.

What a mercy it would have been! What a pity it was not done—that the opportunity was not then taken there to leave hell measurably empty, when it could have been done so easily.

Such are the thoughts of a "sinner," arguing from the standpoint of a "sinner," upon the premises of orthodox dogma.

It were certainly better that a baker's dozen, more or less, should be drowned, than that millions and billions of their descendants should wall in remediless woe forever and ever.

Or orthodox! what a grisly terror has thou set up for the worship and adoration of all mankind!

And men have forewarned reason, stifled thought, stultified moral sense, in fear of the wrathful vengeance of God should they exercise freedom of thought and obey their own highest and purest conceptions of good. By the terrors of fire and rack in this life, and the terrors of eternal hell-fire in the hereafter, men have been held to the worship of the God set up by so-called orthodoxy.

Conservatism has its disadvantages as well as its advantages; it entails misfortunes as well as benefits. That inferior principle in man that clings to the good of the past and the present also clings to those things that, good, perhaps, in their time and place, have been turned to evil by being held fast when their time and place has been left behind by the course of evolutionary progress—a dead past whose mummified corpse is still caressed and worshiped by mentally-betate citizens of the living present.

The power of education and tradition in passing from parents to children, and from generation to generation, the ideas and thoughts, and especially the religious notions of ancestors, is wonderful. So it is that the old, the ancient religious notions concerning a deity—though abhorrent to all the finer sensibilities and human instincts that have resulted from the evolutionary growth of humanity—are embodied in the creeds and "believed" by men and women who are far better than the deity set forth in their "articles of faith."

Those of our readers who have visited the "Fine Arts" building at the Columbian Exposition may have observed a painting in the Belgium department representing "The Flood." The waters have nearly reached the highest summits of the mountains; there are bodies of those who are exhausted and dying, or dead; there are a few terror-stricken souls still climbing up the rugged rocks to the highest points yet remaining unsubmerged. Away off in the distance floats the ark containing Noah and the few who entered therein with him. High above in the midst of a terrible cloud stands Jehovah, a stern, stony, heartless, merciless MAN, in form, pouring down pitiless floods of rain to drown the world.

As one gazes on the fearful picture, one cannot help observe the anthropomorphic ideal of a God; it has pictured God as a man, in fact; it has invested him with human—perhaps it were better to say inhuman—attributes. It has given deity the character of a man—a vindictive, revengeful, heartless, unfeeling type of a human being; such a character as was possessed by some of the tyrannical despots kings and lords of a semi-barbarous antiquity.

And such a picture represents very fairly the modern orthodox idea of a God. It is an ideal that has been handed down from past ages of darkness and unrestrained tyranny, when the tyrant's will was law, and to disobey or displease was torture and death.

And it is worthy of notice that so far does the anthropomorphic idea of God extend, that not only is he clothed with the lower and worst characteristics of morally undeveloped humanity, but by religious painters, who are supposed to present their most idealized conceptions, God has been actually presented on can-

vas as an actual flesh-and-blood man, wielding his deity powers like a heartless flesh-and-blood tyrant, to satiate his bloodthirsty desire by the torture and slaughter of human beings. This is anthropomorphism run to seed. And even though the flesh-and-blood man were omitted, as it is by the orthodox, to-day, there is no great gain, since the God of orthodox retains, in the creeds and beliefs of the churches, the gross and low characteristics of an inhuman tyrant.

## MOURNING FOR THE DEAD.

Impressive Scene at the Mosque.

To mourn for the dead is common among all nations and classes of people. Even Spiritualists, who have formulated correct ideas in reference to the transition of the spirit to the higher life, will frequently wear mourning of the deepest black and shed bitter tears whenever death invades the family circle. Especially is mourning common among the Mohammedans, and while the grief may not be excessively deep, the expressions of sorrow swell into magnificent proportions. The religion of the Mohammedan is as sacred to him as the religion of Buddha, Confucius or Jesus is to their respective adherents. Only a short time ago there were impressive ceremonies at the World's Fair over what was supposed to be a great calamity, in the loss of the steamship Khava, having on board a large concourse of Mohammedans, on their way to Mecca to visit the tomb of Mohammed. The walls, the means of anguish, and the piercing screams of those who supposed that they had lost friends on this ill-fated ship, were heartrending to hear. The Chicago Tribune states that Mitwall's cousin was one of the passengers on the vessel, and the news to him was a shock. Instead of attending to his duties he immediately set up a wail for the loss of his relative. His shrieks attracted the attention of every inhabitant of the village, and within five minutes all of them were out. The motley crowd, in their many-hued costumes, huddled in their close and dark street, relieved only by the reflection of the starlit sky. They wept like children, and women tore their hair in despair. Manager Pangalle, seeing that matters had taken a serious turn, consulted the priest of the village, and decided to hold services in the mosque, to quiet the Egyptians. Mohammed Abdallah, the muezzin (or announcer) of the congregation, soon after appeared on the minaret of the mosque, and in loud tones called out to the people below: "Allah on Akbar, Allah!" ("God is a great God.")

The announcement that services were to be held quieted the frantic assemblage, and they hastened to prepare for prayer. The women, who are not admitted to the mosque because the believers of Mohammed consider them unclean, returned to their sleeping apartments. The mosque presented a solemn spectacle. It is a small structure, the room in which the services were held is 25x40 feet. The walls are bare and painted white. Toward the east are two windows. When praying, Mohammedans always turn their faces eastward, bowing to the point from which the sun rises. Within the place of worship were several candelabra with several hundred candles. Before entering the mosque each Mohammedan stepped into a room where he carefully performed his ablutions, and as each worshiper entered he removed his shoes and left them on the outside of the door.

The priest or khal was Sheikh Ali Ali. Attired in a gorgeous robe of white silk, embroidered in gold, and a green turban, he paced up and down the sacred carpet, which was brought to Chicago all the way from Mecca. His green turban is a sign of the priest's pilgrimage to Mecca, and only those who have made such a pilgrimage are allowed to wear them. In the streets of Cairo there are several of these green-turbaned Mohammedans.

The khal then proceeded to repeat passages from the Koran suitable to the solemn occasion. Each worshiper bowed thrice towards the east, then kneeling, kissed the floor. As the priest delivered the passages, the worshippers rose and repeated each sentence. They raised their hands above their heads, and describing a semi-circle with their arms let them fall beside them. The prayer seemed to have a wonderfully soothing power on the assemblage.

After its conclusion the Egyptians retired for the night. The excitement had apparently passed away. They spoke in low tones, and here and there could be seen a man whose eyes were filled with tears.

The time will come when death will be regarded in the light of a blessing. Then the doctrine that Spiritualism inculcates will be so engrained in the minds and habits of the people that death, coming in the natural course of events, after a well-spent life, will be cordially welcomed.

How is it possible for demonstrable proof of a future existence to antagonize a church that teaches it by faith and hope, is beyond my comprehension. When the church confesses, as Bishop Foster has done, that it does not know that death does not end all, it is high time that it made some effort, at least, to obey the Scriptural injunction to "add to its faith knowledge."

Instead of praying the old, tiresome chestnut: "Lord, we believe, help thou our unbelief," it should be praying: "Lord, we know; increase thou our knowledge; quicken our evolution in grace and knowledge."

A grand opportunity is now offered the church to add to its faith in a knowledge of, a future existence, but it contemptuously rejects it; seemingly content to follow, rather than to lead in the grand march of progressive thought.

If the church can, though quietly, reject as obsolete and false, doctrines which it formerly believed and preached, such as an eternal brimstone hell, infant damnation, etc., it certainly should exercise sufficient moral, if not Christian courage, to accept those which are the result of more enlightened thought, and especially such as are capable of demonstration as that of the return of spirits from the dead.

H. V. SWHINGTON.

## DESPIRITUALIZATION.

A new word must be coined to represent the withdrawal of extraneous spirit power, either of all kinds, when these earth forms of all kinds, when these forms have served their office in the growth and unfoldment of the innate, vitalizing intelligence. This phenomenon is seen not only in the vegetable and distinctly animal world, but in man. When the life is understood by which all visible organisms or forms are sustained, then will the fact of despiritualization be fully understood. Man is acted upon as well as acting; that is, he is a subject and a ruler, an objective and a subjective means, a material and a celestial destiny, as well as subjective and a subjective means, the sensitive plate for heavenly impressions to be carried out and made tangible on the plain of materiality. Thus it is said, and the saying is a true one, that some men by their conduct grieve away the spirit, meaning by this that they become despiritualized so far as such angel help is concerned, for the divine economy is such that where forces cannot be used they will not be expended; thus they are for the time withdrawn. Many an individual by evil action has thus been despiritualized by celestial intelligences, and as a result of such withdrawal on the part of celestial intelligences the mortal has by the law of attraction opened his soul to obsessing spirits.

In the history of the world, at recurrent periods in its development, God's spirit has despiritualized effete human forms or nations that reached the acme of their operations and desired to rest from their labors, and this has invariably happened when a new age was about to appear. Then the coming events cast their shadows before them and on the dial plate of time the hour of a nation's doom appeared. This occurred when Christianity came into vogue, when the renaissance in the Middle Ages dawned, when Spiritualism unfurled its banner of light to the denizens of earth.

It is not to be understood that angel help is not always proffered—it is absolutely true that it is not wasted. When spirit intelligences of the higher spheres move in a mighty body to effect some great revolution, they usually accomplish it by spiritualizing or despiritualizing those on whom they operate. If they cannot touch them positively, that is, by direct communication, they then bring about and ripen their purposes by a withdrawal of their helping and sustaining influences. Thus by such negative work Rome sunk into oblivion and out of her ruins a new age was born. Many men are thus overtaken in their sins; their sins find them out, so to speak, yet behind the visible scenes, could they be discerned, this crisis in their career could be traced to its source. Man is not isolated from exanimate spirit power and intelligence. His career is largely guided and operated by the occult world. Many will not admit this and so flatter themselves that they are their only agents and that they act freely; yet this is not so and cannot be proven by any human science or history. Back of these earthly scenes there are forces and intelligences that must be considered, if the problem of mortal destiny is ever to be solved, and it is high time that humanity heads the clarion call of the heavenly hosts to look to the hills whence comes its salvation. It is far better to have angels help us consciously and be guided by them than to "paddle our own canoe," relying on egotism to help us through the shoals and quicksands of material existence. Woe is it when once our souls are despiritualized, for ruin is inevitable and evil is the shadow which leads to it. Angel guidance is the way of life and light.

PHENOMENAL.

Incidents at Seances.

TO THE EDITOR:—A Pittsburgh daily paper of recent date gives an article relating to the manifestations received at a seance. The paper says that the occurrences were really odd, if not coincidences. Now, really, such occurrences are not odd, and if the writer of the above-mentioned article will investigate the philosophy and phenomena of Spiritualism, he will surely receive such manifestations as will prove to him that the religion of religions (Spiritualism) contains nothing that is odd.

It appears that a party of young people gathered together with a planchette. One of the young women was particularly anxious for the arrival of a favorite cousin. During the day she had received a letter from him, in which he stated that he would be unable to visit her owing to unexpected illness. His cousin was in despair. Her companions thought to lighten her up a bit by an evening with the planchette. They succeeded; the moment she touched the board, it spelled out: "Harry will be here in the morning." They all turned out that it was the result of her strong desire; but the young woman had faith in the prophet, which nothing could shake. She went to bed happy, and started for the station the next morning in spite of the laughing protests of her friends. When the train pulled in, sure enough there was Harry, looking a little pale, but, after all, none the worse for his sickness, which had proved only temporary. Then the laugh was on the other side.

A seance of recent date in which a dog was admitted to the circle, was thought by the sitters to fully demonstrate the animal's clairvoyance. As an experiment the manifestations were alternately purposely produced by the unseen intelligent force. When the phenomenon was genuine the dog would bark and growl, and exhibit every sign of unrest. Sometimes he would appear to sniff around the spirit, which would be seen by all present, and wag his tail. When the manifestations were mechanically produced by different members of the circle, the dog would lie down and go to sleep.

J. C. EDWARD MARKER.

The Progressive Thinker.

This paper this week will be found exceedingly interesting. It contains many suggestive and thoughtful articles.

## COCENT THOUGHTS.

A Child is a Repository of Infinite Possibilities.

A slow but almost constant progression has been made by man from the dawn of history to the present moment—from the youthful David's sling to the one-hundred-ton cannon; from the hurling of a pebble taken from the brook, to the two-thousand-pound steel-bolt molded and forged from mountain ore; progression from timorously hugging the shores, paddling his canoe, to boldly turning his eyes from the shores to the starry eyes of heaven for his guides and starting his ocean greyhound and racing with the wind over the wide waste of waters to his destined port.

Some fifty or sixty years ago, in my father's garret I found an old letter from one of his relatives to another, stating (among other things) that Johnny had been two weeks (because of bad roads) traveling from New York to Philadelphia, and that he had got a good price for his coon-skins.

Could Johnny and the receiver of the letter now appear on earth, awaking out of the sleep before the resurrection (which is believed in by many good orthodox Christians), and listen to one of their descendants at Philadelphia making the statement that he had left Liverpool a week ago, had reached Philadelphia from New York in two hours, and would be in San Francisco in less than two weeks from Liverpool, methinks his eyes would open wide with wonder.

Knowledge is power. When knowledge is obtained—when "law," the voice of God, is heard, miracles disappear. With slow, almost imperceptible accretions of knowledge, man gradually advances; with slow, uncertain, tottering steps the child begins to walk; each successive step of infant or philosopher increases his powers and makes further advance possible. The fall of the apple comprehended, and the mighty law which holds suns and planets in their orbits slowly revealed. With kite and key an American Prometheus stole fire from heaven in the last century, which theft was the jeweled key which unlocked the door to an infinite reservoir of power. The prism, long the plaything of children, enables the philosopher to read not only the constituent elements of rock and crystal, but also of suns and planets millions of miles distant.

Girdling the earth with nerves, man senses the wants of the children of earth, and almost in the twinkling of an eye he sends his thought, his sympathy, though dwelling in the remotest bounds of the earth. He not only catches the shadow of his mortal brother, and imprints it on paper, but photographs suns and nebulae so remote that they are invisible to the naked eye. He not only hears the voice of his friend across States hundreds of miles distant, but also bottles his speech to be again sounded and repeated in after years.

"To-day is the child of yesterday, and the parent of to-morrow."

Steam has hissed and electricity has flashed and filled the untamed mind with fear for untold ages, until the mind or spirit of man has progressed in knowledge and consequent power to harness them, and direct them to do his bidding; until Franklin, Fulton and Morse were empowered as angel missionaries to initiate the movement to bring about the practical brotherhood of the human race.

Taking into consideration the age, the twilight of the world, the exclamation of David was inspiration: "What is man that thou art mindful of him?" or the son of man that thou visitest him? The hast made him a little lower than the angels; thou crownest him with glory and honor, and didst set him over the works of thy hands." As was the expression of Selden J. Finney: "The glory of the sun and star is eclipsed by the glory of that reason that can weigh and measure sun and star."

"A child is a repository of infinite possibilities." Since man while dwelling in the mortal body can attain to such eminence, such glory, such power over matter and the forces of nature, by means of his "godlike" and "unerring" reason, who would dare to question or limit the possible attainment of knowledge and consequent power of spiritual man, after entering the grand school where "an unlimited scope of opportunity opens before him;" where all the scientists and sages earth has ever produced and heaven developed are his teachers?

Since chemical experiments prove conclusively that the hardest solids are convertible into gas or vapor, and although disappearing are held in ether, is it difficult or irrational to believe that the spirit of the scientist, artist or photographer who, whilst dwelling in the earthly form, could perform such wonders as move a train of cars by an invisible force, measure and weigh the sun, photograph the invisible to the naked eye, send not only his thoughts, but his voice, hundreds of miles—yes, seize and bottle a "dying groan"—can, in his higher spirit form, condense the gases in the atmosphere and project them on to slate or canvas; write a message, form a portrait, or even a materialization?

More especially when we come to realize the object aimed at by the angelic endeavor to demonstrate the fact of immortal life, and that love is the highest attribute of the infinite spirit, and the further fact that in the degree that the spirit of man, "whether in or out of the body," becomes imbued with that divine attribute he becomes more and more God-like.

"There is no limit to the control of matter by mind."















## CHRISTIANITY.

## The Cause of Untruthfulness and Dishonesty.

Why a Christian Aligned Religion.

Throughout Christian history and Christianity are regarded as identical. They are used interchangeably one for the other. In that sense it will be un-just to have any other.

A few years ago Professor John Le Conte, then President of the University of California, published an article in the *Century* Monthly on "The Prevailing Untruthfulness of the Present Day," or some such title, as I quote from memory. He made an effort to inquire into the cause or cure of that state of things, or at any rate only slightly referred to them.

Did it ever occur to the reader that there was a direct relation between the prevailing and vulgar habit of lying, and the current religious theoretical teaching of our day? Not long ago I put the above question to a friend, a well-known religious leader. He was quick to reply that the fact of such relation, I was glad to learn of his concordant view, as it strengthened mine; that the two points stand to each other in the relation of cause and effect, & that lying results from religion.

It is a law of large compass of action that "lies begot lies." This is a law of the subject in hand, it is equal to saying religion is like lying or prevarication or the equivalent. Such being the avowed, what is the proof?

The Christian religion being a factitious cult, all the proofs necessary to our essay are furnished by its ritual. Much of it is found in the extent and at the threshold of the scheme, which is in Genesis, the first book of the scriptural record.

1. The first social colloquy between the two opposing representatives, so-called God and Satan, results in a falsehood on the part of Theos and the proof of veracity and truthfulness on the part of Satan.

Adam was told that if he ate of the fruit of the tree of knowledge he would die. Satan, on the contrary, told Adam that he could eat of that fruit and "he should not surely die."

Adam took Satan at his word. He chose the way to knowledge and at once partook of the forbidden fruit. And behold—what? Did the man die? No. He lived, his eyes and mind were opened and he gained knowledge. He saw Satan told the truth and God uttered the falsehood.

Here was the No. 1 to the account of feticistic theology and the Christian cult.

2. Then followed another which said: "Cursed is the ground for thy (the man's) sake; in sorrow shalt thou eat of all the days of the life." "Thou shalt eat of the herb of the field. In the sweat of thy face shalt thou eat bread till thou return unto the ground."

Take notice, the curse that Adam should "eat of it" (that is, the ground or dirt) is not true. He never did "eat of it." Therefore the statement becomes a falsehood. This is falsehood or lie No. 2.

3. "And Adam called his wife's name Eve, for she was the mother of all living."

Question! How could she become the mother of all living when there was nobody else but they two, and fresh from the hand of their so-called maker, Adam from the earth and Eve from the rib of Adam? Also Eve was not yet the mother of any one. Here mark falsehood No. 3.

4. The so-called disobedience of Adam—his transgression of eating the forbidden fruit—is called the original sin, and constitutes his so-called "fall from the pure or high, to a low state of existence. He thus became degraded and totally depraved." Such is the ecclesiastical formula.

Now this formula or assumption is not so. It is not true. We know the science of evolution of life proves and teaches that man originally sprung from the inferior forms of life to his present superior state. That he is higher, better, more of a man now than he ever was. This scientific fact makes his assumed fall and degradation a fallacy and an untruth. It is a falsehood. Here note falsehood or lie No. 4.

5. The curse upon Adam that "he should eat bread by the sweat of his face," meant that he should henceforth labor and earn his own living. This was the penalty for his search after knowledge. By legitimate constructive reasoning the curse virtually condemns a lawful effort after knowledge, and throws the dark shadow of disrespect upon labor, which makes honest toil ignoble, and by implication makes ignorance commendable and wisdom to be ignored.

This is morally wrong. Utterly wrong. Because the highest rules of ethics and equity declare that honest toil is right and moral. That it is immoral to be idle. It is right and moral to seek knowledge. It is wrong and immoral to abide in ignorance. Those rules look as if intended to encourage idleness and to promote ignorance. They are like the injunction to "Take no thought for the morrow, what to eat, or drink, or for clothing," as if man was an animal covered with wool, hair or feathers and need not concern himself about his natural wants. Such deplorably false reasoning and false teaching, to be allowed to pass down from generation to generation unchallenged and unquestioned, denote a cowardly inability in listeners and devotees derogatory to a cultured age.

Therefore these two radical errors relating to knowledge and labor are equal to two falsehoods. They may be grouped as one and noted as falsehood No. 5.

6. "For as in Adam all die, so in Christ shall all be made alive."

This text, like that of many others, sets forth the atonement and mission of Jesus, so-called. That what was lost by and through Adam should be restored by and through Christ the man Jesus. This is called the scheme of redemption or atonement. But like the original sin or transgression, it is pure fiction and a fallacy. It is proved to be such by reason, philosophy, and by opposing Bible statements, one of which reads: "As ye sow, so shall ye also reap." 1 Cor. 15:22.

There is no room here to give the proofs of the mythical Jesus. But further proof of the illogical scheme of atonement is confuted by the laws of consequences—by distribution, compensation, and the inevitable effect which follows cause. Hence no person can

escape the consequences of his own acts.

This inevitable law binds Jesus or anybody taking upon himself the consequences of the acts of another. If a man fails, that man must take and feel the consequences and let the falling man

There are many more of these social-religious falsehoods in the same sacred books, and we cannot now review them.

When I had, with the scrap of reason, dissected out the muscles of these six falsehoods, I dropped all emotions of respect for the religion that today upholds them.

The primal march of error brings about a train of evil. The Christian religion has made that march among mankind. It has imbued its devotees with the traits of its own peculiar contradictory make-up. We have seen the foundation predicated of that faith to have been in the subtlest and with falsehoods, a half dozen of which have been shown. Indicated. What other fruits of that unvarnished faith can follow and be developed but a race and nation of prevaricators and falsifiers? What else can be expected than that which we now find actually existing and that has existed for years and years in the past.

Religion and race are hand in hand. Piety and perfidy are common associates. Theology and turpitude are congenial companions. The teaching of perpetual error yields perpetual wrongdoing. A fountain of lies can only yield a stream of falsehoods.

The several major falsehoods of the Christian dogmas have been laid out for centuries, incubating in augmented power the evil in proportion as they dominated the human mind. All of us know how general, how universal that power has been. Therefore, Professor LeConte ought not to have been surprised to behold the fact of nations of people given to chronic lying and prevailing untruthfulness.

Schools, a contrast where the Christian religion has not exerted its influence.

Sir Samuel Baker and Dr. A. R. Wallace have each informed us of tribes and people of nature's children uncorrupted with religion, that were honest, truthful and veracious to a remarkable degree.

Observe but one example. Dr. Wallace says of the Dyaks of the Malay Archipelago, "their moral character is undoubtedly high." "They are truthful and honest to a remarkable degree. From this cause it is often impossible to get from them any definite information or even an opinion. They say, if I were to tell you what I don't know I might tell a lie; and whenever they voluntarily relate any matter of fact, you may be sure they are speaking the truth."

Note here in contrast how often and how much the religious churchman tells you about God and God's will, of all of which he knows nothing.

"In a Dyak village the fruit trees have each their owner. It has often happened to me on asking an inhabitant to gather me some fruit, to be answered: 'I can't do that, for the owner is not here; never seeming to contemplate the possibility of acting otherwise. Neither will they take the smallest thing belonging to a European. Crimes of violence are almost unknown; in a period of twelve years under Sir James Brooke's rule, there had been but one case of murder in a Dyak tribe, and that one was committed by a stranger who had been adopted into the tribe.'"

Remember, this upright people were without religion. What a shameful contrast religion and Christianity make beside these innocent children of nature?

Why this difference? Can it be ascribed to anything but the absence of that line of erroneous culture swollen with initial falsehood above indicated? Dyak mothers did not teach these falsehoods to their children as soon as the child was old enough to listen, and old enough to ask questions. It is more than likely that fully one-half of the children of the Dyak tribe, and from their mothers before they are ten years old. Then it is hard to remove them.

A. S. HUDSON, M. D.

Stockton, Cal.

Verona Park Camp, Maine.

TO THE EDITOR:—The eleventh annual camp-meeting at Verona Park opens August 13th, with a memorial service for the women of the United States. Friends are requested to send their floral offerings to Dr. Ware's cottage Saturday afternoon or early Sunday morning. During the following week the meetings will be of an informal, social character, relying mainly on home talent, supplemented by Mrs. M. J. Wentworth, of Knox, who has brought joy and consolation to many bereaved ones.

August 20th Hon. Sidney Dean will occupy the platform, assisted by other well-known speakers and mediums. Mr. A. E. Hildale, the blind orator, Mr. Samuel Wheeler, of Philadelphia, and Mrs. Nettie Holt Harding will furnish a spiritual feast to their hearers, while the fine organ improvisations of Mrs. Gena Smith Fairfield will add much to the enjoyment of the audience.

Board can be obtained at the restaurant at reasonable rates by the day, week or single meal. Lodgings, at the lodging-house or in the cottages, will be furnished on application to the president, Dr. C. P. Ware, Bucksport, Maine. Transportation to Bucksport, the various railroads, at excursion rates, from August 11th to 29th. Carriages and little steamers run from depot and wharf directly to the park.

The association has made provision for the reception and entertainment of all guests, and will cordially welcome all who desire to join with us in search for the truth, and the emancipation of humanity from the slavery of ignorance and credulity.

MATILDA CUSHING SMITH.

Passed to Spirit-Life.

Passed to Spirit-life, from her home in Elgin, Ill., July 13th, after a long illness, Mrs. Jane Rose, aged 65 years. Thus has passed away from the family in less than one year another spirit to welcome husband and daughter and loved ones to the Summerland. Mrs. Rose was a faithful wife and mother, and her life was devoted to her home and friends.

G. H. BROOKS.

"Mrs. Winslow's Soothing Syrup for Children Teething" softens gums, reduces inflammation, allays pain, cures wind colic, &c. a bottle.

REV. M. J. SAVAGE.

Particulars in Reference to His Life.

Most every one knows the Rev. M. J. Savage, at least by reputation, if not personally. I will write a description of him, as he appears to me, for the benefit of those who have not seen him, believing anything said about him will be interesting to Spiritualists readers; and I will write a description of his personality, I will quote some of his bright and true utterances, which have made him popular with our order.

He is the popular Unitarian minister of the Unitarian church, of this city; he is a man of a year or two on the sunny side of middle age, about five feet and seven or eight inches tall, and weighs, I should judge, about 150 pounds; has dark hair and full, short beard and whiskers, which, like his hair, are quite dark—no signs, as yet, of turning gray. This will give the reader an idea of how he looks. He is a very impressive speaker, making no attempt at oratory; he preaches without notes; comes forward, announces his subject, and then makes a sensible, familiar talk, commanding strict attention; seems to be in earnest, and means what he says; his elocution is simple, clear and distinct; uses good, scholarly language, and is a good deal of a linguist, though without notes, seem to have been well thought up; uses just the words necessary to express his thought; he is not a long-winded talker, and his audience appear very much interested in what he says, and hungry for more when he is through.

He has the rare quality in a Christian minister of being hospitable to modern Spiritualism, treats it as a possible truth, and is an honest, respectful investigator of its phenomena; he differs in this respect from ministers generally, for they as a class are not hospitable to this subject, or to the large body of people who believe in Spiritualism; numbering, as he says, millions of intelligent people in Europe and America, and who are more reliable, and more to be trusted, than the few Spiritualists who are not hospitable to this subject, or to the large body of people who believe in Spiritualism; numbering, as he says, millions of intelligent people in Europe and America, and who are more reliable, and more to be trusted, than the few Spiritualists who are not hospitable to this subject, or to the large body of people who believe in Spiritualism; numbering, as he says, millions of intelligent people in Europe and America, and who are more reliable, and more to be trusted, than the few Spiritualists who are not hospitable to this subject, or to the large body of people who believe in Spiritualism; 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