



Eight Pages of INTERESTING Reading Matter, each of which is Worthy of Careful Perusal. A Spiritualist Paper that is Sustained by HONEST INDUSTRY.

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# A NOTABLE GATHERING.

The World's Parliament of Religions.

Human Progress—the Coming Again of The Christ.

TO THE EDITOR:—The Review of Reviews prints nine double-column, illustrated pages about the World's Parliament of Religions, to meet at Chicago in September of this year (1893), in which J. H. Barrows, D. D., chairman of the committee on religious congresses, says: "The prevailing pride of the great city of the West may possibly be slightly subdued when it is learned that the scheme of a congress of the various religious faiths is older even than Christianity. Mr. Dharmapala, of Calcutta, India, general secretary of the Buddhists, says: 'Twenty centuries ago just such a congress was held in India by the great Buddhist emperor, Asoka, in the city of Pataliputra, modern Patna, and the noblest lessons of tolerance therein enunciated were embodied in little records and inscribed in the four quarters of his extensive empire. Here is an extract:—

"King Piyadasi honors all forms of religious faith and enjoins reverence for one's own faith and no reviling or injury for that of others. Let reverence be shown in such a manner as is suited to the difference of beliefs. For one who in some way honors his own religion and reviles that of others throws difficulties in the way of his own religion; this, his conduct cannot be right."

This is certainly a precedent, although Dr. Barrows thinks the pre-eminence of the World's Parliament of Religions entitles it to be called the first. Such a movement, whether that of Asoka or not, we do not know, occurred previous to the Christian era, and formed the nucleus of Christianity. Its object was to adopt an eclectic system composed of the best of all systems of religions then existing. But by the middle of the fourth century the Christian Church had it so corrupted by its dogmatic accretions that it was a disgrace to the name by which it was known, and how far its methods differed from that enjoined by King Piyadasi, is very remarkable.

Buddhists never persecuted nor shed blood; whereas the path of Christianity has been a trail of blood from its first accession to power, until civilization called a halt; and yet its thirst for power and supremacy is not concealed even in this programme which we are examining.

Dr. Barrows quotes Dr. Addison P. Foster, of Boston, as saying: "I will bring out, in sharp contrast with other religions, the distinctive peculiarity of Christianity, as a remedial system, a religion accepting the fundamental principles of many and other religions, but adding to them the blessed and unique revelation of salvation from sin and redemption in God through the mediation of Jesus Christ." The italics are ours.

Here you have it in a nutshell. "The distinctive peculiarity," as if he had said plainly what he evidently meant—the superlative—in fact the only true religion; for if only those who believe in Jesus Christ are saved, then those who do not believe in him are not saved, and cannot be. This is Christian doctrine, and excludes all whom these Christians are so graciously inviting to meet with them to compare notes. And what is to come of those scholars who in all their exhaustive researches can find no historical evidence outside of this New Testament that such a person as Jesus of Nazareth, alias Jesus Christ, ever lived?

An hour might be profitably spent in contrasting the Emperor Asoka and King Piyadasi with the Christian emperors and popes. But we are told that "The programme has been elaborated with much care, and with the criticism of nearly a hundred experts in science, philosophy, ethics and divinity," and what chance would a liberal thinker, who knows nothing better than to be good and do good, have with an expert in divinity?

But let us hope that some good will come of this congress of religions. What if they should find that there is some truth that is not in their divinity, and that there is something in their divinity that is not true? Suppose they should discover that man as a spirit is part of God, as every child-born child is part of its parents—and can no more be lost than God can be lost; what, then, would become of their theory of lost souls? Or, should they be fortunate enough to discover, as many have already done, the origin of their "remedial system," in the older religions, what then?

Their programme is, however, much more than a mere religious congress, for it is a congress of the human mind, and as such it is to be a something alive and necessary to man. This is an approximation to truth, and gives us hope.

We view religion in the abstract as a part of the human organism, which makes it aspire to the source of its being, the soul of the universe. It exists germinally in all human souls, and the differences among men, from the lowest to the highest, are the degrees of soul unfoldment. The way to save men is to teach them how to live according to the laws of their being, and unfold the divinity inherent in their organism by "living unselfed" lives and loving one another; not by depending on the merits of another, but doing their own work.

We are glad that there are those in this congress who have already declared

to the world that "religion is more a life than a belief."

May this seed be sown in our prayer, and blessed with growth, that the doctrines of the fall of man and vicarious atonement, as now taught in orthodox Christianity, may be eliminated from the Christian religion, which cannot, nor do not, cease to be a religion, but a substitute for what he believes in Christ as a religion, and does not live a true life, will not work out his own salvation in the next world, as he should have done in this.

The reason why the Pharisees were so bitter against the publicans and harlots before they entered into the kingdom of heaven was not because of an arbitrary choice, as John Calvin would say, but because, in their low, humble condition, they were not like the Pharisees, above doing a kindness. The love that prompts to a good deed is the inherent divinity—the "seed" of the kingdom of heaven within.

Orthodox Christianity is modern pharisaism and stands out all over this programme as a religion that has no place in a "perfect" and ultimate religion.

It is with inexpressible feelings of delight that we read the honeyed words of Dr. R. T. J. Keane, the principal representative of this department. He says: "It is only by a friendly and brotherly comparison of convictions that reasonable men can ever come to an agreement about the all-important truths which are the foundation of religion, and that an end can be put to the religious divisions which are a grief to our Father in heaven."

Is his reverence convinced that the inquiry into the slaughter of the Albigenses, the Waldenses, the Hugenots, and thousands of other heretics, was a failure, and now they must try again?

Our gentlemen members of the congress of religions: we say to you, one and all, cultivate your spiritual nature, and let it unfold, like the tiny flower, to the sun and the moon, and let it be planted in the means implanted in your own being, and if properly used, would bring you to an agreement sooner than any congress an ambitious eclecticism can ever convene.

It is in no spirit of resentment that we criticize the proposed congress, called, no doubt, for laudable purposes, and with good intentions, at least on the part of some of its promoters. As stated in the programme, "accomplish a noble work in calling a truce to theological strife, in deepening the spirit of human brotherhood and leading men to discover whether the elements of a perfect and ultimate religion have yet been recognized and embodied in any one of the great historic faiths."

EVOLUTION AND PROGRESS OF MAN.

We believe that man came from a point of existence far beyond our perception or comprehension, up through the various steps of evolution, until he stands for the embodiment of all that is moral and spiritual; the highest expression of creative energy. All systems and forms of religion, and all sacred books in existence, are the product of the religious element in his nature. The bowing of the knee to the gods, before their fetich is as truly the aspiration of the young soul to God as the highest devotion of the most cultured modern divine; and the great parent spirit responds to that call, as the fond mother does to the cry of her helpless babe; and thus by the power of infinite divine love man progresses, and will continue to progress, because eternal progress is the law of the soul, and every soul will ultimately be saved.

Every step in man's progress is marked by his spiritual status; that is to say, the further he progresses the less he retains of his primitive, but now obsolete, religious usages. The Hebrews who offered sacrifices to their God, but a step in advance of the barbarians who sacrificed their captives to their war-gods; and Christians who insist on their "distinctive peculiarity," etc., were once considered in advance, but now they are dragging behind, for modern Hebrews or Jews look upon sacrifice as heathenish, and are coming over to the side of the liberal spiritual thinkers who have advanced so far as to leave behind all materialism, looking to God through no sacrifice or human device of any kind, but through their own individual consciousness; the religious element in their nature being so unfolded as to apprehend and come to God, as the child to its mother with entire confidence in mother-love—the highest human expression of "love divine."

We are willing to put the most favorable construction on this congress, though we see but little to hope for by way of progress so long as orthodox Christianity continues to dominate, and it will do so until it brings on itself its own destruction and receives the retribution due to its shedding of innocent blood. After that, freedom of thought will prevail and humanity will be harmonized; not by uniformity of sentiment, but by that spiritual grace, "Charity, which is the bond of perfectness."

THE COMING AGAIN OF CHRIST.

Assuming that Christianity, with its nineteen centuries of history, is a prominent factor in human progress, and was inaugurated by the coming of the

Christ in the personality of Jesus of Nazareth, there is as good ground to believe in a coming again of the same Christ as part of and inseparable from, the Christian system. Yet no individual, or sect of Christians, have, during all these centuries, given a correct or verifiable solution of this problem; even the apostles themselves were mistaken.

A select few of the most learned and zealous orthodox clergymen of this age met in Chicago in November, 1880, to discuss this subject, and their proceedings (which are published in book form), show that with all their boasted erudition, they knew no more about it than the Jews who derisively asked: "Do the rulers know indeed that this is the very Christ? Howbeit we know this man whence he is, but when Christ cometh, no man knoweth whence he is."—St. John, vii: 26, 27.

Intellectual acumen and spiritual perception are very different things. Spiritual things are spiritually discerned. These men, though representative of the churchmen, and lacking nothing in the way of literary or ecclesiastical training, yet lack spiritual discernment. They look for a "literal, personal, visible Christ," and call spiritual phenomena demagogues, just as their prototypes, the Jews, called Christ in the person of Jesus a devil. As it was then: "He came to his own (the Jews), and they (as a church) received him not, but to as many (individuals) as did receive him he gave power to become the sons of God; that is, to be spiritually unfolded. So it is now: The great, venerable, time-honored and firmly established Christian church, including Catholicism and evangelical Protestantism, has rejected the pentecostal spiritual dispensation, and in so doing, rendered itself unable to a similar judgment to that which befell the Jews. Yet it will always be, as it always has been; every individual in every nation who loves God with all his heart and his neighbor as himself, will be saved; for that is the Christ, the saving power that came down the stream of time and history, from the earliest religious consciousness of man, as a result of the religious element inherent in his nature, and the overshadowing power of the highest; confined to no single nation or form of worship, but blossoming out in all forms, among all races, and foreshadowed in the legends and allegories of the past, and proclaimed by the prophets and seers of all ages.

Stripped of all imagery, Christ is truth and love, personified in Jesus of Nazareth, and exemplified in his life and in the life of his true followers, "Christ in you the hope of glory."

He has already come, "as the lightning shining from east to west."—Matt. xxiv: 27. He is here now, and although he had not then where to lay his head, he has a dwelling and a kingdom in millions of true and loving spiritual hearts, and his followers are known, not by high ecclesiastical titles, elegant churches and splendid ritual, but by a Christlike simplicity and purity of heart and life.

This is the real spiritual Christ, that came from the Father, is one with him, and "by whom we have received the atonement."—Eph. i: 7. All forms of religion converge to this one point. Here, divine and human meet in oneness. The soul of the universe and the human soul, its counterpart, are one in essence; and by the exercise of the Christ-spirit, the soul grows and approximates the perfection of the oversoul. Then this growth, called in parable "the kingdom of heaven," has permeated the whole lump of humanity, then will be the millennium.

R. NEELEY.

B. C. 623. The code of Phoroneus was reduced to writing in a regular system by Draco for the benefit of the Athenians. This was known as the "Bleeding Code," as it prescribed death for even minor offenses, such as larceny and drunkenness.

I wonder why it is we are not all kinder than we are. How easily it is done. How instantaneously it acts. How infallibly it is remembered.—Drummond.

Nothing more completely baffles on who is full of trick and duplicity than straightforward and simple integrity in another. Colto.

The golden age never leaves the world; it exists still, and shall exist, till love, health and poetry are no more.—Bulwer.

B. C. 1490. The Jewish council of the highest jurisdiction, the Sanhedrim, is usually considered to have been established by Moses.

B. C. 1807. The first Attle laws, so far as known, were those of Phoroneus in the kingdom of Argos.

Last year the French banks had \$700,000,000 capital and \$640,000,000 deposits.

New York has 1,516,289 depositors in savings banks, who deposited \$588,425,421.

Frederick William III. of Prussia had a "Fountain of Life" in the person of the Countess Augusta von Harrach.

The late Alphonso of Spain was for years in peril of his life at the hands of wronged husbands, noblemen of his court.

Victor Emmanuel often wished to contract amorganatic alliance, but was deterred by the remonstrances of his Ministers.

Charlemagne never asked the advice of any one about his love affairs or marriages, but married as he pleased, and when he became tired of his Queen sent her away and took another, in all having five successive wives.

# SPIRITUALISM.

The Functions and Forces of Spirit.

It Is Analyzed from a Common-Sense Standpoint.

EMBODIED AND DISEMBODIED—CHANGELESS CHANGE—ANSWER TO PRAYERS—SPIRITUALISM LEADS TO SOCIAL PURITY.

Spiritualism in its broadest sense may be defined to be the functions and forces of spirit, together with the knowledge of conditions in which such functions and forces shall be made available in perceived results among men; in its more limited use, as the development of its great central theory, viz., the possible intercommunication of all mind. Here let me correct a very prevalent error, one that has gained credence quite generally, viz., that Spiritualism has to do exclusively with "departed ones" as they are generally termed—those that are not living now in the earth form; while the truth is that Spiritualists hold that inter-blending is a necessary, primordial factor in all spirit existence; that every faculty possessed by and by is now in embryo more or less developed in every one; more fittingly expressed, perhaps, in the biblical adage, "Now is the day of salvation;" that life has its own sequences fixed in the very law of existence; entirely independent of either penalty on the one hand, or reward on the other; that the substitution of merit for demerit is impossible, as annihilating cause and effect, and outraging the most elementary conceptions of justice; that heavens and hells are possible in all stages of being; that sin and holiness are ever developing factors of the universe by which "The whole creation groans and travaileth together in pain till now, waiting for the manifestation of the sons of God;" that things physical have exact correlation to things spiritual; that depravities are of the material as well as the immaterial, meaning thereby the unbecoming and undesirable.

The Spiritualist conceives spirit as not localized, as not bounded by space or form. The words "embodied," "disembodied" are only relative, indicating a battery, as it were, by which it can in elementary conditions manifest itself, but the real entity is limitless as thought conception, will or desire. Consequently, the words "gone," "come back," "return," although frequently used, do not express ideas. Come and go cannot be used by physicalists only. Spiritualists also deny the existence of the supernatural, but not that which is termed supernatural. To them super-infinity, super-eternity, super-space, etc., would be equally intelligible. They believe that all, from highest height to deepest depth, from unending past to ceaseless to be, all possible manifestations of power and perfection, are as the most familiar happenings in daily life; in short, nature; the synonym for universe. They limit the possible not by what they know has been, but by self-evident antagonisms alone.

Many of the alleged miracles of modern and ancient times are accepted as true, for the self-same reason as are any other recorded annals, viz., their entire accord with the known of today. In the Spiritualists are at a well-nigh immeasurable remove from our age, brothers, who seem to believe nature only exists within the domain of the five senses. The Spiritualist does, however, recognize one prime factor of agnostic faith: never to believe (or claim to) without evidence. In this Spiritualists agree with them as against the Christian scheme, which places faith as an essential, which bids persons be silent, and makes creeds authority; while Spiritualists regard them, even the best, as but imperfect utterances of a partially discovered truth. They believe that conversion is an eternal, not an instantaneous work, resulting from myriads of forces varying in power and duration. They believe that immensity in all existence is change; that the paradox, "changelessness of change" is strictly true; that all psychic qualities are inseparably connected with the universe, and that the universe is "aggregation vast" of the to be! They care not for its name: Cosmos, Destiny, Law, Jehovah, Deity, or God. They propose only to live! Death is to them but a garment, divesting sleep; alike powerless in itself to confer either the raptures of heaven, or the torments of hell, as portrayed by our orthodox brethren. They believe inspiration to be the breath of divinity; existing in every age, glowing in every truth, lighting every soul. Bibles, numberless oracles, countless, opinions limitless, have felt its touch divine. It has been companion strange to bigotries, and sometimes to intolerance it has added a humanity. Spiritualists believe more than all others in inspiration; not so much the handing of truth as the perfecting animus of high endeavor. They recognize no authority but science and science only, as that which is a personal knowledge. They make a radical distinction between an unbeliever and a non-believer, recognizing the one as the natural condition of the uninformed, and the other as the attitude where evidence compels to reject. They regard so-called belief or disbelief as exceedingly incidental to character, except where it is held at the expense of reasonable investigation.

It is fitting to say in this connection, however, that they do hold that there is

such a thing as judicial delusion—in the New Testament called "sin against the Holy Ghost," stealing against conviction, saying, "I would not believe it if I knew it were true," refusing to investigate, traducing from hearsay or prejudice, those of whom they have no knowledge as to things referred to. They believe that such assume a fearful responsibility. They believe in good deeds rather than external devotion, philanthropic yearning, rather than words of formal prayer. They believe that prayer is the "soul's sincere desire uttered," but far oftener "unexpressed."

They believe that prayers are answered according to the intelligence and power of the asker to do his part in producing favorable conditions. Spiritualists believe that all spiritual gifts are realized by according conditions; that some of these conditions are within our control and some are not. They believe that in the physical world as well the same law is found; that all conscious terrestrial existence is but a medium through which nature unfolds in seed-time and harvest, material and manure; that nature is all medullistio—aye, more—that no revelation was ever made to man except by this source. They recognize good as a varying yet eternal factor in being; evil as an immature, abnormal development of the same, varying not in accordance with the actual, but with the condition of the actor as well. They hold that motion pervades the universe; that, in accordance with the development of existence in subtlety and refinement, media appear as modes, whereby motion is made known; that water, heat and electricity are illustrations of this principle. Spiritualists affirm that they have a religion; that religion is the science of the soul, the essence of obligation. Spiritualists are not propagandists, as are many others who avow certain tenets of belief. While earnestly working for the advance of their principles, in all ways that commend themselves to them as fitting, yet they feel fully impressed that "to everything there is a season;" that conditions of people are often such as to make the most well-meant efforts well-nigh fruitless; that to learn to "labor" to the best advantage, we must also learn to "wait;" that the gross materialism, love of greed and hurrying rush for place and power are as impassable barriers to the spiritual forces that we can utilize now, as were the snow and ice-blocked Russia to the Emperor who essayed to scale them.

They believe in fitting, but never premature, endeavor, rejoicing in the thought that the Unlimitable loves his own, and that there will come when meet all nature's children. We believe that all levitation, all activity, has its source, not in muscle, but in mind. Thus much in regard to what we believe. Before leaving this department of my subject, I would say, these are not beliefs that are held in common by all, but indorsed by a very great majority, so that I think they may be held as fairly representative. I now propose to speak of the tendency of Spiritualism, especially its moral bearing. And here let me say that no other objection that has been made against it has manifested so much the dense ignorance of common opinions and the almost total prejudice that sways the mass of people as has this one, and no more flagrant falsehood could be supposed or devised than that Spiritualism is immoral; that it leads to social immorality; that it is its only vice, and license is only liberty; that we, who hold that as a man soweth, so shall he also reap; that the very thoughts of our hearts must all be known; that every word or tracery of thought shall either bloom in the innocence of purity and fruit in the harvest of happiness, or sting in the blight of sorrow and pain; we who believe in the ineffable purity of the angel world, and who are dealing with their outreaching arms for all their loved ones; we who feel, see and know these seraphic evangelists; we who hear the plaint of those who were shadowed on earth, uplifting a tribute to the pure; with such tenets can we trend towards immorality; and by what data are such assertions brought to be verified? Only by the fact that certain Spiritualists are not what they should be. But are all others? Are all Christians true? Are not the lives of many Spiritualists irreproachable? The tendency of Spiritualism is to enlarge our ideas of life; to unify it; to make applicable to it that glowing peroration of Webster: "Oth and inseparable to dispartate all fear of the grave; to realize that ourselves, we are and will be, that however in the good we find happiness or in the bad misery, that both are the results of eternal law; that no innocence of earth is ever exiled from us; that merriment and pleasure are fitting preparation for the bye and bye; that the joyable is the only goodness, when such 'enjoyable springs from spontaneous lovingness of humanity; that heaven is in the temporal and is introit to the eternal; that we cannot part from friends except as we part with the infancy of children in this life, only to see them in more desirable forms; that death gives us a glorious body, if we set our part in this; that the 'great salvation' is the birthright of every soul and that we cannot be separated from our 'father who art in heaven.' For that change, all useful lives, all blessings of art, music, drama, poetry, toll, industry, outspokenness, heroism, all beliefs and no beliefs, all religions and no religions, all raptures and ecstasies, all deserted sinners, all dishonors purged by fires of refining love, all these, I say, are preparations meet. To such, death and hell are swallowed up. 'It is life, it is life through all the year,' as America's most gifted public orator once so thrill-

ingly said. Yes, but that year is the endless cycle of eternity. Our tendency? To smooth life's billowed ocean to the calm of present and prophetic joy; to hush the roar of agonized hearts; to bear warblings of birds of paradise; to spiritualize earth, to lessen hells and augment heavens; to know that "we have a building of God," a home for all that we are and hope to be.

JOHN MOSELEY CLARKE.

# PSYCHICAL CONGRESS.

Paper by Professor Elliott Coues.

Professor Elliott Coues opened the meeting on Monday, August 31, by reading a paper on "Psychics and Physics: Two Sides of One Shield." He said in part, as reported in the Herald:

The history of psychical science of all times and places, as witnessed in the literature both ancient and modern, of psychical phenomena, the psychical theories, is a long and interesting one. Psychics, since the establishment of societies for psychical research, present more than would appear at first sight. This history involves, as integral factors, the part that accepted or disputed theories and actual or alleged facts in psychical phenomena, the evolution of the great religious faiths of the world, in the cosmogony and theogony of nations; in the development of mythologies and folklores; in the formation of creeds; in the causation of creed wars, persecutions, inquisitions and propagandas; in the incitement of epidemics of fanaticism; in the rise and progress of priestcraft, witchcraft, sorcery, magic and demonology of any kind; in the way of popular delusions and hallucinations in the adventures of historical impostors and charlatans; in the credibility attached to alleged miracles, Christian or other; in the views entertained regarding and the treatment according to the various theories of psychical phenomena or aberrations; in short, to the whole bearing of those theories and facts now known as psychical upon the progress of mankind in its personal, social and ethnic aspects. These many and various historical data might be conveniently grouped under three main heads: (a) Psychical theories historically treated; (b) psychical phenomena historically treated; (c) psychical societies of recent foundation treated by comparison of their several methods and results down to date, with the view of determining the special characteristics, if any, of the four principal schools of psychics—English, German, French and American.

ASPECTS OF PSYCHICAL SCIENCE.

This science presents itself under two main aspects, which may be respectively called the subjective and objective side of psychical research. The ways and means of psychical research are in some respects and to a certain extent peculiar to itself. That department of human inquiry which is the special province of the psychical congress to take in hand differs notably from any of the other branches of science which are concerned only with data of material things. While it is true that man consists in part of matter which is subject, like all other matter, to mechanical and chemical process, yet it seems probable that the matter of which man consists in part is to some extent and in some way, perhaps so fully subtended, subjected to certain other and presumably higher forces, loosely called "vital," and that the so-called vital forces do not always or entirely obey the laws which seem to control the operation of merely mechanical and chemical forces. It is also generally conceded that the phenomena of mind are not wholly explicable as the outcome of any mere physical or material forces, however dependent mental phenomena appear to be upon matter for their manifestation. It furthermore appears probable to many thinkers that man in his entirety, during his present mode of existence, and under his actual conditions of environment, is subject to yet other and presumably higher than vital laws and forces. These are commonly called spiritual, and their operation, whether recognized as such or not, gives rise to numerous and various phenomena which have not yet been adequately explained by any science and which have thus far proved wholly refractory to ordinary physical science.

All such phenomena are legitimately within the province of psychical science. Collectively they furnish the data of the subjective side of psychical research. Individually, as well as collectively, they are peculiar in this—that in their study man is at once the investigator and the thing investigated. He is the psychical researcher, the instrument of such researches and also the object of all such researches.

PROBLEMS FOR INVESTIGATORS.

At the very outset, therefore, we seem to be confronted by those main problems we can only hope to solve as the final outcome of our studies; such as the nature of human consciousness; the substance, if any, of the mind or soul as distinguished from the material of the body; the mode of operation of the psychical machinery necessary for the manifestation of mind or soul; the physical basis of thought; memory and their mental conception, by means of which the physical senses subserve consciousness; the office of the reason, or the faculty of forming judgments upon the evidence of the senses; the functions and relations of the will; the necessary

limitations of human understanding in its appreciation of truth, and in its power in regulating the adherence of mind to that which to that mind seems to be true; the difference or discrepancy, if any, and the relative rank as affording criterion of truth; the proper evolution of human evidence or testimony of any grade in any given case; the liability to error in observation and reflection; the gradation of mental states through non-attention, indifference, indecision, doubt, belief and positive or reflective knowledge—in fine, determination of all non-material functions and faculties, and their legitimate use in the conduct of psychical research.

Most of the matters enumerated in the foregoing, but not all of them, are already among the questions of ordinary psychology, but some of them are scarcely included in psychology as ordinarily taught. Materialism, otherwise called hypnolism, and by other names, is its laws an established phenomena. It can be applied to medicine and surgery, to hygiene and to jurisprudence. It is useful in competent hands, but it is exceedingly dangerous in unskilled hands. There are certain obscure and well-attested and verifiable phenomena, closely related to, if not inseparable from, materialism, namely, the induction of the trance, with its associate or dependent conditions of clairvoyance, clairaudience and other exalted or supernatural states of consciousness with the bodily affections of catalepsy, anæsthesia and the like, and the attendant after-effects of the inhibition of the will, memory and understanding which may be induced in the trance state.

It is not supposed that the good effects of this congress will be by any means confined to those who make a special study of psychical science. There is no doubt that after the proceedings of the congress are published, the effect upon the public will extend far beyond the voices of the speakers who reach audiences from the platform. The authoritative promulgation of facts in psychical science must act as an educational lever of great power for good, and react upon many popular errors, fallacies and fictions. It is probably not too much to expect from this congress a marked effect upon private morals and social ethics with even a remedy for many existing ills and wrongs. It is a part of the province of psychics to discover the hidden springs of human actions and lay down in the world of morals the laws of cause and effect in the production of human happiness and human misery, perfect conformity with which should be the highest aim of intelligent beings.

REV. MINOT J. SAVAGE'S VIEWS.

The last paper of the afternoon's session was one prepared by Rev. Minot J. Savage, of Boston. Dr. Savage was unable to be present and his treatise was read by Dr. Myers, secretary of the London Society for Psychical Research. In his paper Dr. Savage ran a knife through the arguments advanced by Thomas J. Hudson in his recent book on psychical science. He severely criticized and exposed the book as a whole. He said that in a world where evolution is the law, things grow in natural order. The world was first ruled by muscle, then by mind, and finally, as it is now, by the spiritual laws. The history of the world, in his opinion, was marked by psychic manifestations. They are either noted with fear and trembling or sneered at as superstitions, but the time is only very recent when any intelligent investigation has been made in any scientific phenomena. Nothing is supernatural. Continuing, he said:

Everything that is, and some things are looked upon as supernatural because our minds have not been educated to look upon such manifestations in any other light. I believe in psychical phenomena, such as hypnolism, clairvoyance, telepathy. I have seen rappings, table-tiltings and automatic writing, independent writing. I do not know that they were all genuine, but I believe there is such a thing as psycho-therapeutics, or mind and faith cure, trances, etc. As to materialization, I have never seen what satisfied me, but have been touched by hands that could hardly have been natural. Spirit photography is supported by a mass of testimony hard to overlook, and it is scientifically reasonable, provided there are spirits to photograph. But this is beyond the range of my study. The genuineness of psychical science is as firmly established as the Copernican theory of the existence of the world. After eliminating all the fraud, all the self-delusions from the spiritualistic theory there seems to be a residuum of most remarkable phenomena that finds natural explanation in supposing them to be the work of living beings who were once inhabitants of this earth.

The gate of heaven is love; there is no other. When generous act blooms from unselfish thought the Lord is with us, though we know it not.—Lucy Larcom.

Nothing can be so quick and sudden as the operations of the mind, especially when hope, or fear, or jealousy, to which the two others are but journeyman, set to work.—Fielding.

There is May in books forever; May will part from Spenser never; May's in Milton, May's in Pryor; May's in Chaucer, Thomson, Dyer; May's in all the Italian books.—Leigh Hunt.

Nature is ever new and fair, is ever shaping new forms; what is, never has been, and comes not again; all is ever new, and yet is the old. Her laws are unchangeable.—Goethe.



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## EVOLUTION. TAUGHT BY SPIRITS.

Message from Charles Darwin.

THE EMINENT NATURALIST SOUNDS A WARNING NOTE TO MATERIAL EVOLUTIONISTS. A RECONSTRUCTION OF SCIENCE IS AT HAND.

The following communication, received through the mediumship of "White Rose" by automatic writing, is from the well-known naturalist and biologist of England, Charles Darwin, the author of "The Origin of Species" and "The Descent of Man." Could he live over his life he would by his own confession change his Materialism to Spiritualism. The world will hear from him later when through his instrument he will give many inspirational lectures before the scientific world which will tend to further elaborate and complete his doctrine along lines not materialistic but spiritual. The message was received August 14, 1893, accompanied by a clairvoyant delineation. It is as follows:

"It is true that I have changed my views in regard to the evolution of the animal world, the origin of species and the descent of man, for when I was in the form I was a materialist, and hence denied the existence of a life beyond the grave; but, since I know that I exist and understand something of the spiritual universe, how the soul in matter is back of all visible forms and incarnations of life, I feel it my duty to set the world at large right in regard to the great and evident fact of evolution. Material science has yet to learn the far greater truth which lies hidden within all the visible phenomena of so-called matter and force. It has yet to penetrate the veil which conceals the forces and entities that give life to the material universe, before it will comprehend and reveal the law and purpose of the phenomena of natural causation. My studies in the earth were confined to the examination of the outward or organic shells of the spiritual universe, where matter and force seemed to explain all things and give the key to the evolutionary theory; yet I failed to grasp the parallel fact of the evolution of the soul which was being wrought and inwrought as the outward expressions in forms of species and fauna took on change and variation. That is to say, while I recognized a material evolution, I failed to recognize a spiritual one, and thereby altogether, I must now confess, because my mind was prejudiced against religion and such phenomena as were said to come in the domain of the spiritual universe—in short, because I denied the existence of soul. So that vast injustice was done to mankind by my shortsightedness and perversity, for which I am grievously sorry. Yet I desire to make amends, and hence it is that I write, that this higher truth may, in the light of what my contemporary and almost collaborator, my friend Professor Alfred Russel Wallace, has written in the past and telling chapter of his work, be added to the unbroken chain of material facts of the process of evolution which I collected and generalized, as the "missing link" which would illumine the hitherto dark and mysterious course of facts as I explained them. God's spirit is operating in all things, from the tiniest atom in the segregation of organic life to the human soul, and out of a beginning, not protoplasm, nor ooze, nor infusoria, nor chaos, but spirit, the material universe with its endless procession of cause and effects, phenomena and processes came about and was precipitated on the material plane.

"Man, unless psychically endowed or possessed with clairvoyant and intuitive powers, gropes his way in the earth thither and thither through the maze of things, and, if his judgment is warped by preconceived notions of things or circumscribed by scholastic and scholastic learning, he loses himself and the world an almost irreparable injury. Could I have foreseen this state of life awaiting me, could I have had an inner evidence through mediumship and intuitive faculties of the reality and immortality of the soul, my books today would have been the complete revelation of God's operations extant in the world; and, it gives me much sorrow now to contemplate my life-work—a great column left to molder alone as an idol on the banks of the river of Time, to be attacked by every wind of truth and disintegrated by the incoming light, and know that soon it will fall to the earth and perish as all such work will perish which is but temporal and not eternal. You can scarcely appreciate nor realize my anxiety in behalf of this new found truth, and I long to publish it as glad tidings to my fellow workers, who, delving in the same fields, are as the blind looking for light in a place where all is darkness, and I would have them know that their investigations in these fields will bring them but disappointment when they realize that there are causes which enfold and index the visible ones, where are forces which operate and who have the mere dynamic and mechanical forces with which they are familiar, there are phenomena which lie underneath the visible ones, all of which could not first be penetrated and comprehended before any real progress and advancement are made in their work. Chemistry and physics must be revolutionized by spiritual science before either the chemist or physicist will greatly aid man in the true sense, for I am not unaware of what has been done and what is being done by material scientists to materially aid the world in material existence, but when I say that I know that material existence and knowledge count as nothing except as they serve to elevate the soul and afford it an opportunity for growth and spiritual expression, my words are true. The time has come when our scientists who make appeals for public confidence and patronage and who would have the world accept their teachings, should see to it that the public weal is in no way imperiled, retarded nor destroyed by their philosophizings, but that rather in the light of all true and helpful knowledge, it may be given an impetus which will glorify the present generation in a way best calculated to unfold and elevate the inner man. This is the object of all inquiry, of all knowledge, of all science, and he is wise in his generation who so labors that truth becomes one with man's spiritual perfection.

CHARLES DARWIN.

Mrs. Cora L. V. Richmond's Story of Her Life.

The career of Mrs. Cora L. V. Richmond, as preacher, lecturer, author and poet, would make an interesting part of the biography of Spiritualism, says a Life Dale correspondent of the Buffalo Express.

In the course of her life Mrs. Richmond has delivered upwards of 4,000 lectures in England and America, with no repetitions; preached 200 funeral sermons; united 100 couples in marriage, and given over 20,000 psychic readings in verse. For the last eighteen years she has been pastor of the First Spiritual Society of Chicago. "I began talking in public," said Mrs. Richmond to the correspondent of the Buffalo Express, "when I was 11 years old, and have kept on talking ever since. Yet I was obliged to take my oath upon the subject in a court of justice, and I swore that I had ever delivered a single lecture in all my life. I go onto the platform, and that is all I know about it. Of course I believe by general appearances and the testimony of others that I have been talking, but of my own consciousness I could not swear to it. I am fully entranced from beginning to end.

"When I was a wee girl," she went on, "I used to see 'little people' in the air. I told them to other children. She thought it only a child's imagination, but to me they were real, and I enjoyed looking at them. I was a difficult child, and rather backward at school. One day my teacher told me to try and write a composition. I took my slate out to the garden and sat down under a tree. I could think of nothing to write, and finally fell asleep. When I awoke I found my slate covered with beautiful writing, and I was so happy. She looked at the signature and grew very white. The writing proved to be a message purporting to come from her sister, who had been dead for many years. My mother put the slate away in silence. About a week later I was seated in a low chair by my mother's side. She was teaching me to sew. Again I seemed to fall into a deep sleep. When I came to myself I was drenched with camphor and water, and there was paper and pencil strewn about me. My mother told me that when I closed my eyes I called for writing material. She brought it to me. I immediately began to write. When I finished there were communications signed by dozens of our deceased relatives and friends, who assured us they were alive, and could commune with us through my organism. Of course the news spread. In a few days the house was full of people, coming and going, anxious to have me go to sleep and write for them. This was when I was 10 years old. I continued to go to school, and on for a year. Sometimes I would become entranced and dispute the teacher.

"I was not quite 11 years old when one morning at school I passed into an unconscious state, packed up my books, and went home. I began to talk to my mother in a manner entirely foreign to myself. She was told never to let me enter a schoolroom again. Neither was I to study by myself. The influence which seemed to possess me for the time stated that I had been chosen by the Spirit-world to preach their gospel. I was called a perfect instrument. My brain was a sensitized plate, upon which they could impress their thoughts at will. These impressions would leave their trace and I would expand mentally and spiritually, much more perfectly than through an artificial education. The names of those spirits who had been given charge concerning me, my mother had read of while in earth-life, as men and women of ripened wisdom, and she concluded to trust them. The next Sunday I spoke at Cuba, Allegany county, in the schoolhouse which I had been told never to enter as a student. In less than a month I was lecturing to hundreds of people.

"I never went to school a day after I was 11 years old. At that time I had not even begun the study of grammar. I have never studied since. I never read a book of history since, or philosophy, or mathematics in all my life, yet I am perfectly familiar with them in all their branches. I never looked into chemistry, geology, astronomy or electricity, yet I can go to the bottom of them all and reply technically to any question experts may choose to ask. I am not a linguist. In the early years of my development I began to learn some languages, and spoke in German, French and Italian. Those who were competent to judge pronounced his discourses profound and his language classical. But he did not remain with me long enough to educate me to his height. I am quite certain, however, that if I were called upon to speak before an audience of foreigners, that some talented linguist in the Spirit-world would come to my rescue and deliver an address in their native tongue.

"What has been the process of your education?" "I wonder if I can make it clear to you. It has come to me slowly, silently and imperceptibly. For a number of years after I began to learn some languages, I began to learn in my normal condition, but gradually my nature expanded until I began to see into things by intuition. I began to feel a craving for knowledge; but was told while entranced to neither study nor read. My guardians did not wish my mind stored with the errors of any writer or any age. They promised me that I should become splendidly educated, partly through the impressions they would leave on my brain by their own thoughts, and partly during the hours of my natural sleep and subnormal entrancement. This they could not so easily accomplish, for I listened to outward voices. When I say 'I, I mean of course the spirit which is speaking to you through this physique. Little by little this came to pass. I shall never forget how happy I was when I discovered that I was able to converse upon topics which I had no possible means of understanding through ordinary channels. I can think of no better way to express it than to say that my mind is illumined. I can see into and through everything. It is a development of intuition, which, after all, is God's tuition."

"Does your spirit leave the body during entrancement?" "Yes! I pass into a realm that is wholly spiritual. While I am there, my bodily existence seems like a dream. I am not conscious of form or sense, yet I am associated with spiritual beings, and commune with them. I feel expanded,

quickened, exalted. The memory of earthly life and conditions fades away. I know that my lower self has been transmuted into the higher. When I return to my body it is my visit to the Spirit-world which seems unreal. I can recall it only as a reminiscence, a long-ago ecstasy. I cannot describe the spirit realm as being objective. It is an actuality that cannot be mirrored by description.

"Do you understand the tollsome process by which most people become entranced?" "I understand, but do not fully comprehend it. I remember how shocked I was recently by the case of a young woman friend. She had been through Cambridge and received her degree. That is, she held a diploma which certified that she had been a man who would have received her degree. But when she came to me soon after her graduation she was a total physical wreck from the effects of over-study. I think such a system of education is abominable. I do not believe it necessary, for that it is just natural for a child to gain what knowledge he requires in a pleasurable way as to eat or sleep, or grow physically. Psychic science should be admitted to the schools. It would do away with dwarfed bodies and dulled intellects, which are the result of the cramming process. It is perfectly normal for a child to want to know things. The trouble is, he is taught things he does not need to know, but intuition tells him he has no use for them and will only have to unlearn them. The remedy lies in psychic science and soul culture."

"Are psychic gifts becoming more general?" "Oh, yes! Take psychometry, for instance. I was the first psychometrist in the country. The gift came to me, I scarcely know how. I simply discovered that I possessed it. Since that time the power to discern character by the sight of soul has become common. Psychometrists have multiplied in the last few years. The faculty is really not difficult of acquirement if one is naturally perceptive. My own readings are given in verse, which makes them quite taking, but the principle is the same. Then there is clairvoyance, clairaudience and prophecy. A short time ago they were considered marvelous attainments. Now they are so general as to excite little comment."

"I wish to add my testimony as to the genuineness of spirit photography. I got three different spirit pictures taken by Mr. Chase at Cassadaga, Mr. Keeler of New York City, and one by another artist, on each one of which a number of faces appear; but one particular face of a lady appears on each one, that is recognized by clairvoyants as a medium for the spirit of a deceased person. Still another testimony: Years ago I determined to satisfy myself as to the genuineness or possibility of getting spirit photographs; so I procured an instrument and book of instructions, and got a medium to go into a trance for me, while I proceeded to photograph her. She told me that I could get them, but I failed after taking five pictures. I then got another medium to sit for me who told me when and how, and I got from one to four pictures each time. Still I was not satisfied. I now learned that a person could take his or her own picture so I went alone in a moderately-lighted room, as to get a slow picture, set before my own instrument, took my own picture (photographs don't lie) and when the picture was finished there was the spirit of a woman on my picture. So I can stand up before God, the angels and humanity, and say: I know! I know! I know, whereof I believe!

## TRANSFORMATIONS.

## A New Phase of Spirit Power

I attended a materializing seance at the old Eddy homestead in Chittenden, Vt., on the night of Dec. 1, 1892. On account of the extreme coldness of the room and poor conditions furnished by the rude and noisy visitors, the best results could not be expected; yet, despite these things, there was something remarkable in the manifestations. Carrie Miller, the spirit daughter of Chas. R. Miller Esq., of Brooklyn, came first; she was followed by my daughter Mary. Neither of these celestial beauties appeared at her best; nor did any succeed in spirit. For the reason stated above.

General Grant, Washington and Sheridan followed in rapid order, in military costume; also Presidents Lincoln and Garfield, looking as natural and substantial as mortals, to all external appearance, yet lacking the power of vocal force to speak to us.

The military spirits and presidents were succeeded by prominent senators and worthies of this and other lands. All were as silent automatons, which excited my surprise. At length the silence was broken by the spirit presence of Mother Eaton and another of her sex known as "The Witch of the Mountains," and reputed to be the sister of King Belshazzar of ancient Babylon. Their voices were loud, clear and ringing in pitch, cadence and volume. For twenty minutes they held the audience spellbound by utterances of wisdom and prophecy. As ancient spirits, and part of the Eddy band, they well understood the creative power of material make-up and realization. After these came an Indian of giant-like form, fully seven feet in stature, named Santum, who lived and died among the classic hills of Vermont more than a century ago. Truly, he was to all external appearance a noble specimen of the Red Man, and in size about double the bulk of William Eddy, the medium. After this several of the spirits talked audibly to the people assembled there; but the greatest event of the occasion was precipitated before us, as Spirit Mr. Baker, one of the controls, called me forth to the cabinet, to show to me and to all, a new phase of spirit power. Whilst standing before the audience, Mr. Baker, the spirit, requested me to take hold of his right hand, to seize it firmly, and not let go the grip for an instant. "Now watch closely, and bear in mind that Mr. Baker!" As quick as the lightning's flash a complete transformation took place. "Who am I now?" asked the new and changed form, which I still held by the hand. "I do not know," I replied. "I am E. V. Wilson," answered the spirit, in a strong, bass tone of voice. Thus everything, a new creation, like Juno from the brain of Jove, sprang into existence.

The five feet and six inches of Spirit Baker's borrowed manhood, suddenly enlarged to the towering form and massive mold of the ascended veteran lecturer, E. V. Wilson, the difference in height of the latter over the former being about six inches, and in apparent weight about seventy-five pounds. "We have met before, and I am pleased to see you now," spoke Wilson. Then, once more the spirit-transformation occurred, and lo! I was again holding Spirit Baker by his right hand. "What do you think now, of our power to present such seeming mystery for your consideration?" "This truly wonderful," I exclaimed. Mute of speech and dazed with astonishment, I stood rooted to the spot for several minutes, puzzled in thought and overwhelmed with emotion. The scene was not only witnessed by myself, but also by forty other persons.

The story of Mr. Hyde and Dr. Jekyll, repeated in similitude among the snow-capped hills of Vermont! Twenty spirits, solid and substantial to touch and sight as mortal make, appeared for our instruction and pleasure, under the most unfavorable and depressing conditions; for the medium sat in a plastered closet exposed to a chilling wintry blast, that searched every part thereof, from cracks and crevices large enough to admit the moonlight rays from an inclement exterior atmosphere. Yet minutes after the drama with its mysterious relation of the mundane to the spiritual, was exhibited to our wondering gaze and comfort in a temperature akin to sun, and the effects of that temperature was felt in my body for many minutes thereafter. If we suffered from the wintry rigor, so likewise did the medium in proportion. Thus I explain, because to my mind, the entire seance was a great success, a mighty triumph over and against adverse circumstances. I give you not detail, but only the essence in condensed form. In conclusion I will add that it takes time and afterthought to measure the importance of these illustrated facts, which will yet shake the civilized world from center to circumference. Mr. Eddy will again be brought forth to afford to the public at large glorious pentecostal feasts, and heavenly glimpses of the life beyond this changing sphere of care and sorrow. My dear old school superintendent, Henry Kiddle, late of the city of New York, materialized also, in a strong and marked manner. He came at my summons, and I felt grateful for the kindness that manifested in his part, as well as to know, then and there, that mortal and spirit friends could meet on such a social and such a happy plane. JNO. OAKLEY.

## "WHEREFORE?"

## Another Answer to W. S. Clemons.

It is the unexpected that happens. Angels' visits are few and far between, when we consider the limitless number of spirits, the clouds of witnesses that people the other world. Numbers, would be one reason that immediate relatives are seldom seen.

The law of opposites is always operative. Those we recognize come, those we do not recognize come. Those we know in spirit-life are as a grain of sand to a world of those we do not know. No doubt those who appear are able to do so through previous teaching and belief. Those who appear are gifted to appear. The gifts of those who do not appear run in another direction. "An one star differeth from another star in glory," etc. If the wisdom of the wise is foolishness to God, the wisdom of the unwise says: Why this? why that? why the other?

I wish to add my testimony as to the genuineness of spirit photography. I got three different spirit pictures taken by Mr. Chase at Cassadaga, Mr. Keeler of New York City, and one by another artist, on each one of which a number of faces appear; but one particular face of a lady appears on each one, that is recognized by clairvoyants as a medium for the spirit of a deceased person. Still another testimony: Years ago I determined to satisfy myself as to the genuineness or possibility of getting spirit photographs; so I procured an instrument and book of instructions, and got a medium to go into a trance for me, while I proceeded to photograph her. She told me that I could get them, but I failed after taking five pictures. I then got another medium to sit for me who told me when and how, and I got from one to four pictures each time. Still I was not satisfied. I now learned that a person could take his or her own picture so I went alone in a moderately-lighted room, as to get a slow picture, set before my own instrument, took my own picture (photographs don't lie) and when the picture was finished there was the spirit of a woman on my picture. So I can stand up before God, the angels and humanity, and say: I know! I know! I know, whereof I believe!

I have just been reading Drummond's address, in which he says he had seen the Mahog trick three times, but he never has been able to find a man who thought it anything but trickery, though none could explain it. I would have you say through your paper that I, for one, believe it to be genuine. Also I believe it possible by the aid of mesmerism to do in this country what they do in India. Mesmerize, bury, sow a crop of barley, reap the grain, dig up the subject and resuscitate. Why not? Jesus said: "Greater things than I do shall yet be done in this world." We have instances of walking on water, air, and in fire. CHAS. CARTER.

## A Wonderful Cure. (ADVERTISEMENT.)

DR. A. B. DOBSON, Maquette, Ia.—You, without doubt, think me either dead or else without gratitude or true appreciation for me. You will no doubt remember me as the man given up to die with a combination of diseases from head to foot, that wrote from Miltonville, Kansas, while you were in Florida last winter. Well, I had been suffering with kidney, bladder, lung, head and skin diseases for nearly six months, and was almost a walking skeleton when I applied to you for help. As the M. D.'s with their cloison and but failed to do anything except to make me worse, I had given up all hope of any recovery, when I received your diagnosis (which was very correct) and the box of remedies. I obeyed implicitly your instructions, and began to feel improved within forty-eight hours, and by the time my month's treatment was through all my diseases had vanished. Still I should have taken it longer, for I was quite weak. Do you think I had better send for another month's treatment? I hope you will be enabled to keep your health good for many years, for such a healer as you are is truly a blessing to humanity. Liberal, Mo. D. C. SEYMOUR.

(See ad. in another column.) Address all letters to San Jose, Cal.

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## THE WESTWORTH PSYCHIC MEETING.

The Spiritualists of Paulding County, Ohio, held their twenty-fourth annual meeting in Westworth, Ohio, and midway between Hicksville and Antwerp, Aug. 19 and 20. Prof. D. M. King and J. D. Danahy gave very interesting and instructive discourses. Dr. Rosash and Stewart, of Fort Wayne, related experiences in phenomena. Mrs. M. Kline, of Van Wert, also made a few remarks. About 3,000 people were present on the second day. Dr. H. V. Swearingen, of Fort Wayne, read an able paper on Spiritualism.

I must speak of the wonderful psychometric power of Mrs. Swearingen. I handed her a lead pencil and of the six points mentioned by her concerning its owner's history, I find that five of the six were unmistakable and undeniable tests for me. The other one may have concerned a former owner of the pencil. The tests to me were: "Came a long way from this direction" (pointing North); correct I had come twenty-five miles from that direction. "There are kindred spirits in the family," correct. "The owner writes a great deal," correct. "Spirit of grandmother present," correct. (Prof. King said to my father that his mother was present, a test for both of us.) "Foreign influence with owner of pencil," correct. There are ancient or foreign spirits in my hand. The statement I did not recognize was concerning book-keeping and commercial work. I am of that profession.

U. G. FOGLE.

## Passed to Spirit-Life.

The mother of Annie Lord Chamberlain passed to her spirit home at 12 o'clock on the night of July 26, at the age of 79 years, 11 months and 15 days. The immediate cause was heart trouble. She lived with her husband over sixty years. He survives her at the age of 85, though partly paralyzed. Being a Spiritualist he derives much comfort from his knowledge of the truth. Mrs. Chamberlain writes that her husband was quite a medium himself. "She was a good many spirits. They often rapped on the bed and about the room, and one night a Mrs. Webster materialized, took the fan from my hand and fanned me, telling me to rest. She kept up conversation all the time. It seemed to me she was here a half hour. I laid down on the bed to rest as she wished, and left her quietly fanning mother. It was a fine manifestation." At the funeral services Eben Cobb spoke beautifully. She was buried at Marion, her birth-place.

DR. W. T. PARKER HOLDS A DE-veloping and testing of the mind and spirit evening, at 8 P. M., sharp, at 143 West Lake street, corner Adams street. 190

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